

The Northwestern Lutheran

August 24, 1975



Guadalajara, Mexico



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Briefs by the Editor

Not all projects or causes that members of our Wisconsin Synod might be interested in supporting are included in the Synodical budget adopted at our August Synod convention. That does not mean that our members are restrained from supporting such ventures. In fact, there is no end to worthy causes which merit our support and our prayers.

Just recently your pastor received a copy of *Mission Projects 1975-1976*. This pamphlet list 73 separate projects, from "World Mission Film Fund" to "St. Michael's Home for the Aged." Your pastor will be glad to share this booklet with you.

Another source of such information is *The Northwestern Lutheran*, although more indirectly. However, if you read these pages with open hearts, you will soon discover many new areas that need your support.

This issue, for example, might well touch your heart with the needs of conservative Lutherans in Sweden. How important that we lend support to these courageous confessors of the truth is evident from the article beginning on page 265, entitled "Secular Law or God's Word." It should make us doubly grateful to the Lord that our country in its development did not create a state church. Not that Scripture condemns a government for being kindly disposed to the church of Christ, but that a state-supported church can easily become an apostate church, tempted as it will be to place secular law on par or ahead of God's Word.

The independent Confessional Lutheran Church in Sweden, which is in fellowship with our Synod, deserves our support. Special contributions are welcomed by the "Sweden Conference and Aid Fund." But as far as our brethren in Sweden are concerned, such works of love travel a two-way street. Just recently our fellow believers in Sweden collected an offering of over \$1,000 and designated a portion of it for our church in

Japan and the remainder for our Lutheran Seminary at Lusaka, Africa. Gifts beget gifts.

Not only may we support such projects individually, we may also organize associations of individuals and associations of congregations for that purpose. Such associations, for example, support the 10 area Lutheran high schools in our Synod, the six homes for the aged, and the institutional ministry in the Milwaukee area.

A special area of work that you may well want to support is the work among the mentally retarded. An article on page 266 reports what a group of our fellow Christians in the Belle Plaine, Minnesota, area is doing. Read "Yes, The Retarded Can Count on Me" and rejoice.

Though the project at Belle Plaine is not a Synodical project, yet it has the approval of our Synod's Special Ministries Board. Permit me to quote Mr. Alfons L. Woldt, executive secretary of the Special Ministries Board. He states:

"The Special Ministries Board recommends that local groups within the Synod be encouraged to study the feasibility of providing residential care facilities for the mentally retarded. The project that the Lutheran Home at Belle Plaine, Minnesota, is planning is an example of what groups, congregations and/or Districts may wish to consider.

"Anyone interested in supporting this or similar projects is encouraged to remember the *WELS Care for the Mentally Retarded Fund*. Gifts sent to this fund in care of the Synod's office in Milwaukee will be equitably distributed throughout the Synod to those who are planning similar projects."

Whether we support such projects individually or through an association or through the Synod, let us remember that our Lord said, "Ye have done it unto Me." Opportunities for deeds of love are endless.

*The Lord our God be with us,
as he was with our fathers:
let him not leave us,
nor forsake us. I Kings 8:57*

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THE COVER

Though the account of the dedication of our chapel at Guadalajara, Mexico, is somewhat belated, yet we are sure you will rejoice even at this late date. The pictures show the exterior of Cristo Rey Chapel and the dedication service, at which veteran Spanish missionary, Pastor Venus H. Winter, delivered the sermon. For more details see page 268.

THE NORTHWESTERN LUTHERAN

Editorials

Priesthood Of Believers St. Paul gives us a good picture of the "early church" we hear so much about and whose "zeal for the Lord" we are so often asked to imitate.

In his mind's eye Paul can see them gathered together in Ephesus and Colosse on a Sunday morning and addresses them in his Epistles: Wives, Husbands, Children, Fathers, Servants, Masters. They were pretty much the same sort of people you would find in any church of ours on a Sunday morning.

And how does Paul urge these redeemed people of God to witness their love for Christ and their fellow man? You really should read it yourself because, chances are, the answer is far different from what you may be led to believe from many a religious tract, brochure, or book on the market today.

Does Paul put down the husband's role as something inferior to missionary preaching? Does he insist that the youth mount public crusades for Jesus? Does he embarrass labor or management because their jobs in shop and office are somehow unspiritual?

How utterly lovely and comforting is the direction in which Paul points the "priesthood of believers." He encourages us to believe that the Lord is indeed served in the calling the Lord has given and that we witness for Jesus when we do well what Jesus would have us do right where we are.

"Wives, submit yourselves . . . Husbands, love your wives . . . Children, obey your parents . . . Fathers, provoke not your children to anger . . . Servants, in all things obey your masters . . . Masters, give unto your servants what is just and equal." These are the homely altars at which we worship, and witness, to our Lord.

John Parcher

The Danger of Pharisaism The famous story of the Pharisee and the publican in the Temple is introduced in Luke 18 in these words: "And He spoke this parable unto certain which trusted in themselves that they were righteous, and despised others." In this parable the Pharisee is the villain.

Apart from the context, however, there are certain characteristics of the Pharisee which are impressive. He stood on the platform of righteousness. He gave thanks to God for making him what he was. He came out strongly against sin. He took a firm stand in favor of certain specific requirements of God's Law, and he practiced them personally at considerable sacrifice and inconvenience to himself. It might be added that the Pharisees, of whom this man was typical, accepted the Scriptures as God's Word and quoted them frequently in support of their position. But admirable as these qualities were in themselves, the Pharisees were not justified through them.

Pharisaism no longer flourishes as an organized sect, but it lives on in spirit, and without doubt it constitutes one of the gravest of all menaces to those who champion right and truth. In the light of Holy Scripture it is easy

for us to condemn Pharisaism, but it is far less easy for us to detect it in ourselves. Herewith a few random samples of Pharisaism as it might appear among us today:

- When labeling ourselves sinners becomes to us a badge of honor rather than a confession of guilt so that we in effect take pride in our humility.
- When instead of bowing humbly before God's Word, we draw ourselves up to full height as its noble defenders.
- When we uphold the truth in order to win a personal victory rather than to dispel soul-destroying error.
- When we use the Word of God to whip the sinner into line rather than to bring him to the feast.
- When we use the Word of God as a searchlight to expose the faults of others and forget that it is to be a lamp unto our feet.
- When we set forth the Gospel as a position to conform to rather than as a gift to accept.
- When we look upon the Word of God as a weapon of assault to beat down our enemies rather than as a guide to the knowledge of the truth.

All these things may make us appear 101 per cent orthodox and twice as right as anyone else, but they breathe the spirit of ancient Pharisaism just the same.

It may be contended that these are apparitions which have not found substance among us, but there is at least the danger that they will materialize in a liberal age when orthodoxy must of necessity be stressed. Dangers to the faith are internal as well as external, and in the interest of preserving the truth it behooves us to look inward as well as outward.

Immanuel Frey

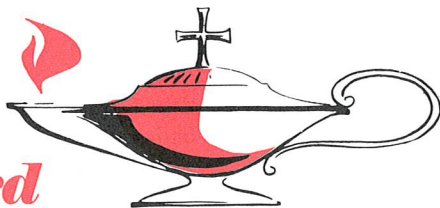
Breaths Of Conservatism After a decade of imprudence and excesses, there are signs that America is turning more "square." There is greater concern for morality in government, demand for more responsibility in fiscal matters, more sober thinking about higher education and welfare. To be sure, the forces generated in the sixties are far from spent (witness current thinking about abortion, pornography, women's lib; disregard for law, concessions to crime), yet there are encouraging signs that sobriety, common sense, and conservatism in politics, finances, education, and social programs are becoming respectable.

With such breezes beginning to stir, it is not surprising that churches that follow the world's weather vanes are also showing signs of becoming more "square." Protestant churches searching for new pastors are more "unabashedly" looking for what might be called "Biblically based" preachers, as compared to the pastor with a heavy accent on social action. "The era of the strong social gospel is sort of out now," says the director of public relations from Northern Baptist Theological Seminary in Oak Brook, Illinois. "There's a trend toward evangelical emphasis now."

U. S. Representative John Anderson of Illinois, a conservative and an evangelical, remarks about the change in

(Continued on page 267)

Studies in God's Word



Faith Trusts God's Directives

Then Naomi, her mother-in-law, said unto her, "My daughter, shall I not seek rest for thee, that it may be well with thee? And now is not Boaz of our kindred, with whose maidens thou wast?" (Ruth 3:1,2.)

And it came to pass at midnight, that [Boaz] was afraid, and turned himself: and, behold, a woman lay at his feet. And he said, "Who art thou?" and she answered, "I am Ruth, thy handmaid; spread therefore thy skirt over thy handmaid, for thou art a near kinsman." And he said, "Blessed be thou of the Lord, my daughter, for thou hast showed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest, for all the city of my people doth know that thou art a virtuous woman" (Ruth 3:8-11).

"And now it is true that I am thy near kinsman; howbeit, there is a kinsman nearer than I" (Ruth 3:12).

When we read Ruth chapters three and four, we soon realize that social customs at that time were totally different from those of today, but that people basically were the same then as now. Those things that trouble people today were of concern to people at that time; and the difference between believers and unbelievers in their attitude to the things of this world were just as great then as now.

So also when it came to marriage. In those days, even as now, love was often equated solely with passion. Thus one of the judges, Samson, said to his father (in a free translation):

"There is a woman in Timnath. She's the one for me; get her for me." If this is all that marriage is based on, it is no wonder that so many marriages today break up. When passion calms down, there's no longer anything left. That's why a reading of the Book of Ruth ought to be a must for our young people. Not that young women ought to marry older men, nor as though God expects everyone to marry; but that all might learn that there is something more to marriage than just bodily attraction. Marriage involves honor and virtue and a covenant.

Troubled Naomi

When Naomi decided to leave Moab and return to Bethlehem, that which bothered her above all was that her daughters-in-law were widows with no prospects of marriage if they accompanied her. She herself could not expect to bear more children even if she married again, and she doubted whether these young women would be willing to have life slip by just waiting. She knew that in Bethlehem it would be highly unlikely that suitors would be breaking down the doors to marry Moabite widows.

Orpah was swayed by that fact and returned to her father's house. Ruth put aside all such considerations. God came first in her life. That's why she was ready to accompany Naomi to Bethlehem, marriage prospect or no marriage prospect.

Naomi's fears were fulfilled when she and Ruth came to Bethlehem. No suitors came calling. In fact, relatives and former friends didn't even offer enough help to keep body and soul together. Ruth had to go out on the fields and glean, work that was anything but easy.

But God did not ignore Ruth's faith. He recalled to Naomi's memory a special regulation of His Law whereby He had provided help and support for childless widows.

The Levirate Marriage

In Deuteronomy 25 God provided that if a man died childless, his brother, if eligible, should marry the widow. The first child of that union would then be counted as the child of the deceased husband. Not only would that particular family not die out in Israel, but the widow would also be provided for.

What About Ruth?

Naomi knew that Boaz was a near relative. But Naomi did not send Ruth to Boaz immediately upon returning to Bethlehem. Perhaps she didn't even give that a thought. Nor would Boaz, or anyone else, have felt obliged to marry a Moabitess recently come to Israel with a mother-in-law who with her husband and two sons had gone to Moab to avoid hard times in Israel. Both Naomi and Ruth would have been humiliated had Naomi taken the step too soon. When Ruth later, by God's providence, gleaned on the fields of Boaz, Naomi, it is true, said, "The man is near of kin unto us, one of our next kinsmen," but she didn't enlarge on it.

The months passed. Everyone learned to know Ruth as a woman of virtue and diligence. The two women also learned to know Boaz as a pious man whom they could trust. But their real trust was in God. And it was Naomi's faith in God that now had a suggestion for Ruth.

But How?

Even now Naomi is concerned that Ruth not be embarrassed. They do not approach Boaz publicly, and they make it comparatively easy for him to say no.

Instructed by Naomi, Ruth late one night, when Boaz is alone and asleep on the threshing floor, goes to him, uncovers his feet, lies down, and draws the covering over herself. How strange! Even morally questionable in our eyes, if we did not know the reputation of both Ruth and Boaz.

Faith and Virtue

Boaz awakes at midnight and is startled, to say the least. "Who art thou?" he asks.

Ruth's answer is one of faith. She doesn't say, "Boaz, I admire you. Boaz, I think you and I could make a go of it." Rather, she says: "I am Ruth, thy handmaid; spread therefore thy skirt over thy handmaid, for thou art a near kinsman." In other words, "I am asking you to do as God has appointed."

And Boaz? He makes no move to take advantage of Ruth there alone on the threshing floor. But he doesn't spurn her plea. "Blessed be thou of the Lord, my daughter," he says. He acknowledges her virtuous reputation. He bids her lie down till morning and makes it possible for her to leave the threshing floor in such a way that her actions would not be suspect.

A Complication

But first, a complication. "And now it is true that I am thy near kinsman; howbeit, there is a kinsman nearer than I. . . . If he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth."

Faith meets faith even when it concerns marriage. Reading between the lines, we can be sure that Boaz would not have consented if Ruth had not been a believer; nor would Ruth have turned to him if she had not been sure of his virtue. In both cases faith was judged by its fruits, and faith saved the situation.

You can sense Naomi's anxiety when Ruth returns. "Who art thou, my daughter?" That is, "Is Boaz willing to follow God's directive?" Ruth tells her mother-in-law all that had happened and shows her the six measures of barley Boaz sent along. This has been explained as a pledge on Boaz' part that as the day of rest followed six days of labor, so he would now see to it that Ruth would soon be "at rest." Naomi is confident. She tells Ruth: "The man will not be in rest, until he have finished the thing this day."

Is your faith always ready to act on God's Word and then to let the matter in God's hands? Even when it comes to marriage?

H. W.

SECULAR LAW OR GOD'S WORD?

A Report from Sweden

Those acquainted with the Confessional Lutheran Church in Sweden are perhaps aware that Pastor Lars Engquist of Ranea was awaiting the outcome of his trial before the Swedish secular court before stepping out of the State Church of Sweden. He felt this necessary in order that those who attended his services would also be convinced that no other step was possible. His trial in the Lulea court on May 21, 1975, and the subsequent judgment passed on June 4, as reported in *Biblicum*, are indeed revealing about the true situation prevailing in the Church of Sweden.

Two Accusations

Lars Engquist, who has held the post of chief pastor in the Ranea congregation since 1966, stood accused before the Swedish court on two counts.

The one was that in 1972 he had refused to take up a number of collections ordered by the central board. Questioned about this, Lars Engquist declared: "According to the law to which I as pastor have been pledged, we pastors have the right to refuse obedience to the bishops if they command such things as involve a departure from the Confessions." When asked in court why he refused to announce the collection for combating racism, he stated: "The monies are used among other things for guerilla movements which use armed force. That is against the Confession of the church. It says that those who rebel against the government rebel against God." When asked, "But what about the collection for the medical work of the Swedish Church's mission board? How can work with the sick be in conflict with God's Word?" he replied: "Because the board has a new mission theology which is in conflict with the Confession. In China, for example, it accepts Maoism as a practical application of the Gospel. But Maoism is not Christianity, and

therefore I cannot support such a theology of missions."

The cathedral chapter at Lulea had previously given silent consent to Engquist's practice from 1967 to 1972, according to Engquist's spokesman before the court. He also added: "The only way to avoid a conflict of conscience is that the church should be separated from the state."

Case of Discipline

In an evening service on March 9, 1974, a man, who had previously disturbed the services, again came staggering in. When asked by Engquist to follow him into an adjoining room, the man admitted in the presence of the head usher that he was not sober. When asked by Engquist to go home, the man left without attracting much attention. The next day, however, the *Norrland Social Democrat* news bulletin published the following: "Church visitor driven out by pastor." In a sermon on March 17, 1974, Pastor Engquist reviewed what had actually happened and called attention to the errors in the bulletin and the NSD article. For setting the facts straight, he was accused of libel, of attacking a specific individual.

Verdict

On June 4 judgment was rendered against Pastor Engquist. The charge of dereliction of duty was sustained by the secular court, both in the matter of the collections and of the repentance day sermon. The fine was set at about \$550. Regarding the collections, the reason given for the verdict was the collection decree (1953:739), according to which the government determines the national collections and the cathedral chapter the diocesan collections. After the sermon in the main service, pastors are held by law to announce the purpose for which the collection will be taken, even if this purpose conflicts with their conscience as being contrary to God's Word.

(Turn to page 273)

YES!!! The Retarded Can Count On Me

See statement by Special Ministries Board on page 262.

The 125th year of grace for our Synod could well become a special year of grace for the retarded. That is because the "YES" program begun by the Lutheran Home Association has received such a heartwarming response.

The "YES" program is the name given to a fund-raising effort voted by the Association early this year to finance a new facility for the retarded at Belle Plaine, Minnesota. If this

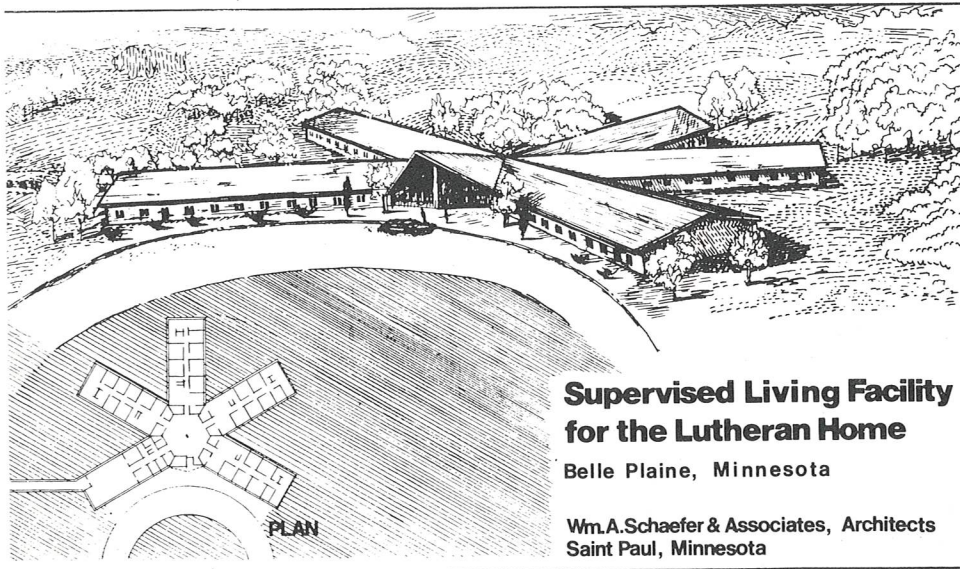
legislative sessions, and regulatory agency meetings were attended in an effort to find out what the most respected approach to the care of the retarded is today. After a year of drawing plans in the light of what had been learned, a final set of construction documents was completed and approved by the Association. The plans for the new facility for the retarded look almost like the hub of a wheel with five spokes. One "spoke"

motional materials used in the "YES" program.

The enthusiasm of the retarded has been wonderfully paralleled everywhere. Over a hundred interested members of the Synod met at the Synod's office building upon invitation of the Special Ministries Board early this year. The response of this group to the Belle Plaine plan for the retarded was extremely encouraging. Support for the entire program has subsequently continued to gain momentum and is truly gratifying. Concerned and dedicated people of all walks of life have in word and deed proven that the statement "YES! The Retarded can count on me!" was an apt choice for the motto of the "YES" program.

The program for the retarded has become one of the most thrilling projects ever undertaken at the Lutheran Home. It has proven that "The Forgotten Ones" are not really forgotten. It has provided a welcome way for many to express their great concern for those often included in the category the Lord Himself labeled "the least of these My brethren." Our prayers are supremely answered in our being enabled to note that the enthusiasm generated by the "YES" program at the Lutheran Home is contagious. If the program pioneered at Belle Plaine proves to be an incentive, awakening more of our people to the needs of the retarded, it has already served a noble purpose. The need is demonstrable and real. Throughout our Synod the Lord has placed scores of persons who are looking to us to provide our own special facilities for the retarded. He and they rightly expect each one of us to whom greater blessings have been entrusted to rise to His challenge for their care with an emphatic "YES! The Retarded can count on me!"

R. W. Schlicht



program continues to receive the kind of enthusiastic support it has enjoyed since it began, it could lead to groundbreaking for the new facility this fall. That would make our Synod's 125th year of grace significant also as the year in which the first facility for its own retarded was constructed within its own circles.

The privilege of reporting such exciting news does not materialize in just a few days. The "YES" program and the new facility for the retarded come as the result of three years of rather careful work. National and international trends in the care of the retarded were carefully studied. Seemingly endless public hearings,

or "wing" is an activity wing. The other "wings" are designed to accommodate 12 residents each. This design retains some of the best advantages that come in the operation of a larger facility in combination with today's concept of "normalization" in the care of the retarded. By "normalization" today's specialists in retardation have in mind the providing of care for the retarded in rather small homelike settings. Perhaps those most thrilled with the prospect of the new facility are the retarded whose names are on the waiting list for admission when the building is opened. Three of these eager future residents are pictured on a number of the pro-

"It really doesn't matter so much *what* you believe as it does that you are really *sincere* in that belief. After all, there are many ways to heaven. God comes in different names to different people. And surely He will not condemn people to hell simply because they happen to take a different approach to Him than that of the Bible."

I guess I've heard that argument in one form or another several hundred times in the years of my ministry. I'm sure that some of my fellow pastors who have had a longer ministry have heard it many more times. It seems born of the conviction that God really can't mean what He so clearly says through His Son: "No man cometh unto the Father *but by Me*" (John 14:6).

But then that is symptomatic of our times, a time which refuses to accept the existence of any absolutes. All things become relative to the situation one is in, and firmness of conviction counts for more than the object of the conviction.

There is also the universal fear of man of being alone, of being in the minority. Rather than to offend someone by expressing an opposing view or contradictory belief, the procedure for many is to offer silent agreement or to work toward compromise. Extremists of either direction, right or left, are regarded at best with suspicion, and the person who stoutly and firmly maintains the principles he has espoused, regardless of opposition, is considered a radical. Ours is an age of compromise, and the church-at-large has been deeply affected by this spirit.

The Rev. William E. Staab has been instructor at Saint Croix Lutheran High School since 1973. Presently he is teaching German I and II, Comparative Christian Denominations, and Comparative World Religions. He has attended Concordia Theological Seminary, St. Louis, Missouri; Concordia Teachers College, River Forest, Illinois; the University of Michigan; and Wisconsin Theological Seminary, Mequon, Wisconsin. Before entering the Wisconsin Synod, he was instructor at Detroit Lutheran High School, East. He was ordained into the WELS ministry on July 12, 1970, and organized Shepherd of the Hills Ev. Lutheran Church, Inver Grove Heights, Minnesota, where he was pastor from 1970 to 1972.

POST- CHRISTIAN

The Christian in a Post-Christian Society (II)

What may be doctrinally popular one day is relegated to the theological garbage pile the next because adherence to such a teaching has, would, or might cause offense to other segments of the church, to non-Christian religions, or to the nonreligious community. The inevitable result is confusion.

The effectiveness of mission work, local and foreign, is destroyed because the missionary becomes so much concerned about the effect of his message on the broad spectrum of hearers that it becomes watered down to the point that Jesus becomes a good man, perhaps the best who has yet evolved, and man is saved by the "Gospel" of the good life. Instead of attacking the cause of all man's spiritual and social disease, the symptoms are treated: war, violence, unrest, inflation, unemployment, illness, discontent. Make society a better environment in which man can grow, and a better man will result.

Doctrines of Scripture which do violence to man's conception of himself, to his ability to effect anything pleasing to God in his natural state, to his reason, to his concept of God, of life, of death, and of eternity must be explained away. If that is not possible, they are represented as merely the uninspired opinions of nameless writers of portions of the Scripture, and the Bible *ceases to be* God's Word; it merely *contains* it.

In our Synod we have recently been enjoying a good bit of growth. Some have been led to believe that this is largely due to a greater emphasis on missions. While certainly a good measure of our growth has been due to this, we must also recognize

that many have left the more liberal churches to join us because they find our pastors, teachers, and people professing a totally Scripture-oriented and Scripture-based theology.

Finally, it is the blessed message of God's love for sinful man which is the only ultimately effective means of changing men's lives. And it is still, by God's grace, taught in all its truth and purity among us. May this 125th anniversary celebrating His Grace encourage us, strengthen us, and especially remind us of the privilege and responsibility we have to grow in that grace! May He make us spiritual descendants of the Bereans of Paul's day of whom it was said that they "searched the Scriptures daily" (Acts 17:11). And daily being fortified by His Word, may we speak out to the world the full truth of God's message: "By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast" (Eph. 2:8,9).

William E. Staab

Editorials (Continued)

Washington: "They [the liberal churches] were the beautiful people and we were the kooks. Well, things have changed. Now they are the kooks — and we are the beautiful people." In the nation's capital there are more than 70 prayer and Bible study groups composed of individuals in or close to government, from President Ford on down.

Rev. John Neuhaus, a Missouri Synod leftwinger from New York, seems to be sensing that new breezes are blowing over the religious scene. He is currently lamenting that churches are making social betterment their first concern instead of occupying themselves with their prime task: nurturing faith and devotion.

Liberals have observed that evangelical and conservative churches are gaining while their churches are losing ground. This realization, coming at a time when the life expectancy of a popular religious fallacy like the social gospel is indicating its decline, will favor more conservative and evangelical attitudes. It will be interesting to see the bandwagon church crowd try to shift gears quietly and to keep their tires from squealing as they make the "square" turn.

Carleton Toppe

Dedication at Guadalajara, Mexico

Cristo Rey Chapel

January 26, 1975, may have been a cold, snowy day in many places where the members of the Wisconsin Ev. Lutheran Synod were gathering together for worship, but the sun was shining brightly as we gathered in Guadalajara, Mexico, for the dedication of the chapel, named "Cristo Rey" (Christ the King).

It was a day of special importance and rejoicing for our brethren in Mexico. The dedication marked the successful close of a building project that had presented an unbelievable number of almost insurmountable problems and repeated delays. The project had taken much longer than planned, but with the Lord's blessing the problems were solved and the work completed.

Of even greater importance, the dedication of Cristo Rey Chapel marked the beginning of a new phase of our work in Guadalajara. We now have a place to gather together for public worship and permission to do so from the government.

Pastor David Chichia began work in Guadalajara already in 1969 with personal evangelism activities and

meetings with family groups in their homes for study and worship. Starting a mission in Mexico does not follow the pattern often used in the United States. We cannot simply look for a place to meet in a school, a shopping center and the like, because the government demands that public worship services be held on federal property and only after government permission to do so has been secured. Thus the completion of the chapel, its nationalization, and government permission to conduct public worship services promise to be the beginning of a new era in our work in Guadalajara. Now we should be able to draw our people together and form a congregation. As it becomes stronger, it will serve as a base for more intensive work in family groups in other parts of the city.

The dedication service was conducted by Daniel Perez, who is in charge of the work in Guadalajara. Pastor V. Winter of San Pablo Congregation in Tucson, Arizona, preached the sermon. Also taking part were Pastor D. Chichia, Mexico City; Lorenzo Perez, Puebla; Vicente

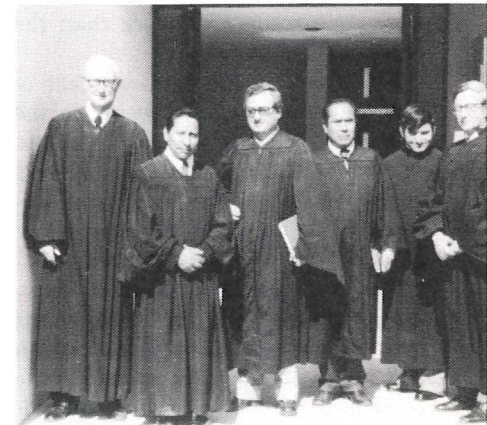
Guillen, Cd. Juarez, and the undersigned.

In behalf of the Confessional Ev. Lutheran Church in Mexico, I extend thanks to all the members of the Synod for their help and support and implore their continued prayers for the Lord's abundant and continued blessing upon the labors of our brethren in Mexico. To Him alone is the glory, and without Him we can do nothing.

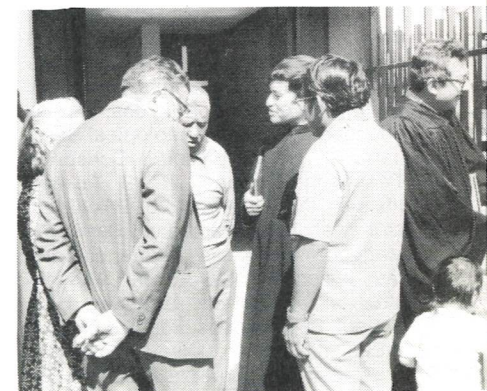
Rupert A. Eggert
Friendly Counselor for the
Confessional Ev. Luth. Church
in Mexico



Worshippers present for dedication at Cristo Rey Chapel.



Officiants: Missionary V. Winter, D. Chichia, V. Guillen, L. Peres, D. Perez, and Counselor R. Eggert.



D. Perez and V. Guillen visiting with worshippers.

Grace Notes



**ST. THOMAS EV. LUTHERAN CHURCH
PHOENIX, ARIZONA**

On Sunday, May 11, 1975, some 550 people gathered from all parts of Arizona to help dedicate the first permanent worship facility of St. Thomas Ev. Lutheran Church, Phoenix, Arizona.

Ten years ago there was no St. Thomas Church in Phoenix, for it was on September 12, 1965, that the initial worship service was conducted by Pastor Duane Tomhave. For the next year he served St. Thomas from across town. From 1966 to 1967, Vicar Ronald A. Semro took care of the congregation. Then, in 1967, candidate William A. Meier was assigned to St. Thomas at its first resident pastor.

By 1968 the congregation had outgrown its "parsonage church." Since no CEF monies were available, a double-wide trailer was acquired as a temporary solution for St. Thomas' chapel needs. In 1970 a second trailer was acquired and divided into six rooms for Sunday school.

When these portable facilities became much too crowded in 1973, it was just the time when the "Uniloan" system was introduced in Synod for funding mission congregations. Little did we realize how quickly God would answer our prayers! In the spring of 1974, Phase III funding in the amount of \$165,000 was granted St. Thomas. Construction began in

December and was completed by April, 1975.

The 10,000-sq.ft. building is L-shaped and constructed of Dover-Gray slump block. The nave seats 330, the overflow 110, and the balcony an additional 110. The education wing is flexible and, through the use of dividing partitions, can serve as four day-school classrooms, eight Sunday-school classrooms, or a large parish hall. The entire building complex is refrigerated against Arizona summers. All site improvements were done by volunteers and all interior furnishings were provided by the congregation.

Pastor I. G. Frey, president of the Arizona-California District, preached the dedication sermon, reminding us that our permanent facilities now give us a "city that is set on a hill." Even though Phoenix is sprawling ever westward across the desert flatland, our new building will not be hid. Infinitely more important, Jesus Christ will not be hid! We believe God's gracious promise that growing numbers will be among those who have not seen and yet have believed.

In deep and abiding gratitude to God, the entire dedication offering was divided equally between the Church Extension Fund and the Grace 125 Thankoffering.

William A. Meier

When our Synod was organized 125 years ago, there were five pastors representing 18 congregations. No teachers are mentioned. The 1974 *Statistical Report* reveals that we now number 823 pastors and 1,037 congregations, plus 1,183 teachers teaching in 263 Christian day schools. We thank God for the increase, but above all for the fact that our pastors and teachers are such who fulfill the Biblical requirements. That is God's GRACE.

Pastors and teachers are spoken of as professionals, and rightly so. They receive special training, and without that special training (academic and practical) our Synod's congregations would not call them into their pulpits or into their classrooms. Scripture requires that they be "apt to teach."

But we especially thank God that our pastors and teachers, by His GRACE, are much more than just professionals. They are first of all believing children of God, brought to faith by the activity of God's GRACE and living their faith by the power of His GRACE.

For us who sit in the pews or in the classrooms, there is also another characteristic equally as important. It is expressed by the lovely German word *Seelsorge*. Freely translated, *Seelsorge* means "concern for souls." Our pastors and teachers are concerned that those entrusted to their spiritual care may be led to sit at Jesus' feet as Mary once did, hearing the one thing needful.

May God by His GRACE preserve for our church pastors and teachers from whose lips we hear the Word of life, so that we may live Christian lives and be prepared to enter eternal life!



Faith Lutheran Church

River Falls, Wisconsin

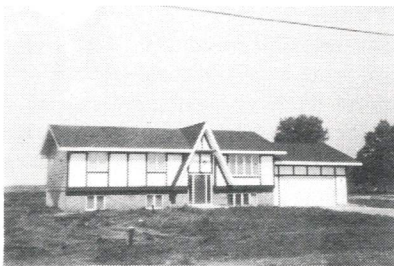
Dedicates Church and Parsonage

On April 13, 1975, the members and friends of Faith Ev. Lutheran Church gathered to dedicate their newly constructed church and parsonage to the glory of God. The Reverend Martin Petermann, chairman of the Minnesota District Mission Board, was present to apply the Word of God to the hearts of the worshipers. Faith's pastor, Carl Ziemer, served as the liturgist. The devotion of the worshipers was enhanced by the melodies sung by a newly organized choir and a soloist.

Many friends and neighbors of the mission congregation joined the members in the afternoon, and again in the evening, to lift their voices in services of praise and thanksgiving. Pastor William Wiedenmeyer, who had been instrumental in organizing the congregation, served as the afternoon speaker. Pastor Gerhard Horn, president of the Minnesota District, delivered the sermon in the evening service. In all, 495 worshipers were present to give thanks unto God for His kindness in permitting the church at River Falls to erect such beautiful buildings for use in His kingdom.

All of the speakers emphasized God's amazing grace in gathering His congregation at River Falls. The worshipers were reminded that the buildings they had erected, parsonage, church, and fellowship facility, were all to serve the purpose of promoting the Gospel in the immediate community, as well as throughout the world. The parsonage is to house the shepherd of the congregation and his family. The church is to be a building where sinners may gather to be spiritually refreshed with the Water of life, where children are brought into the kingdom of God through the Sacrament of Holy Baptism, where young couples implore God's blessing upon their married life, and where

the grieving are comforted with the good news of the resurrection. The fellowship area is to serve as a place where children are instructed in the truths of the Scriptures and where Christians may gather to share one another's love and friendship.



Following each of the three services, the ladies of the congregation invited their guests to enjoy light refreshments in the fellowship hall. Many also took advantage of the invitation to view the new parsonage.

History

Less than four years ago a group of Christians contacted Pastor Stephen Valleskey of St. Paul's Lutheran Church of Prescott, Wisconsin, regarding the possibility of organizing a WELS church in River Falls. With the consent of the Mission Board, the first "exploratory service" was held on June 27, 1971, at the Assembly of God church. Approximately 100 persons attended.

On September 5, 1971, Pastor William Wiedenmeyer, the Twin Cities

Institutional Missionary, took over the duties of Pastor Valleskey, who had accepted a call to Africa. Pastor Wiedenmeyer served the nucleus, which took the name of Faith Ev. Lutheran Church, until December 19, 1971. During this time the congregation moved into a hall above the Gaylord law offices, where they worshiped until moving into their new facility.

Pastor David Seager, the new pastor at St. Paul's of Prescott, began to serve Faith Congregation on December 22, 1971. In May, 1972, Faith Lutheran gained "mission status." The next May, Seminary graduate Carl Ziemer accepted the call to serve Faith as its first resident pastor. He was ordained and installed on July 8, 1973.

Facilities

The split-entry parsonage has three bedrooms, a kitchen, a dining room, and a living room in the upper level. Although the lower level affords space for two more bedrooms, a large family room, and a storage room, only a hallway and one bedroom (presently being used as pastor's study) are finished. The parsonage was constructed by a local contractor with the members of the congregation performing a considerable amount of the work.

The worship-fellowship facility, of traditional design, was designed by Mr. Gerald Vanselow of Milwaukee, the Synod's consulting architect. Two hundred people can comfortably worship in the nave. The narthex can accommodate another 40 if necessary. The fellowship area will seat 150 at tables. Its structural design will permit two large folding curtains to divide the space into three classrooms.

It is noteworthy that both the church and parsonage were constructed in less than one year. Week after week, month after month, the members of Faith Lutheran were reminded of the wonderful grace of God, as well as the love of fellow Christians. It is no more than fitting, then, that God be praised and that the thousands of fellow Christians who have made this church and parsonage a reality through their prayers and gifts be thanked!

Pastor Carl Ziemer

Direct from the Districts

California

Teen Activity

A Saturday of recreation at Lafayette Reservoir was enjoyed by 61 young people and counselors of the northern California Joint Organization of Youth on April 19, 1975. This followed an evening of fellowship and an early morning presentation on "The Sign of the Fish" at the nearby church in Concord. On June 14, some 100 met at Apostles Church in San Jose for the picture "Creation vs. Evolution — Two Faiths," then drove to Seacliff State Beach for a day's swim.



Teens at Lafayette Reservoir

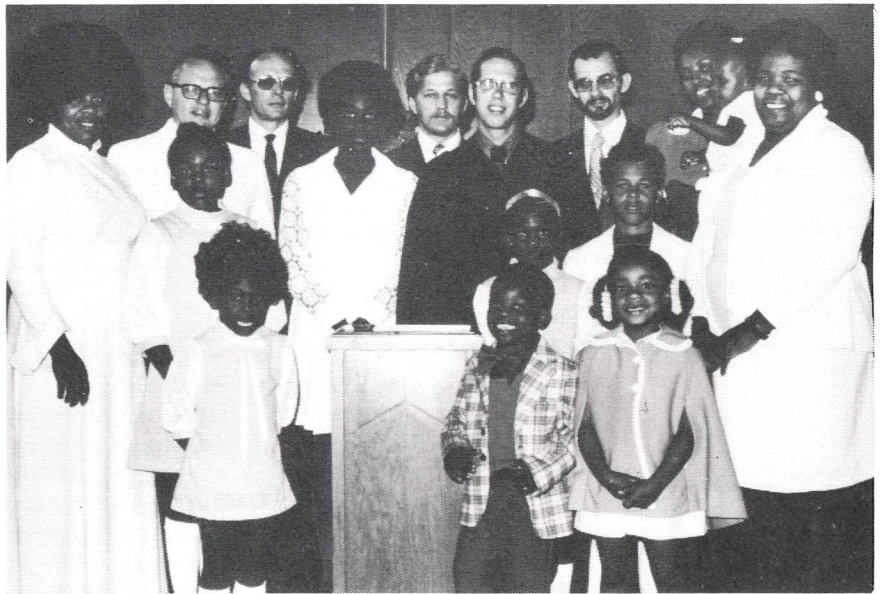
Dedications

Mount Calvary of Redding, the northernmost of our churches in the state, dedicated a 44-foot x 48-foot sanctuary Sunday evening, April 20, with 170 present. Resident Pastor Joel W. Prange was liturgist and Pastor Thomas B. Franzmann of Citrus Heights, who had conducted services there in the church's infancy 10 years ago, delivered the sermon based on Isaiah 66:1,2: "Can This be the House of the Lord?" The church, built with a \$60,000 loan from the Wisconsin Synod Home Mission Division and \$6,000 in local funds, is connected to the first unit which was dedicated in 1969. The congregation plans to open a Christian day school next year.

On April 27, **Our Savior Congregation of Pomona** dedicated a par-

sonage purchased through the Church Extension Fund for \$37,800 in adjacent Claremont. The congregation, located at the base of the San Gabriel Mountains, is 16 years old, has 90 communicants, and conducts a Christian day school. Pastor James Humann serves the church.

Situated today in a racially mixed area, Our Savior Church is accommodating a growing number of blacks and Mexican-Americans. They accounted for half of last year's vacation Bible school enrollment of 110. On our Synod's Anniversary Sunday, May 18, Pentecost was especially meaningful because seven children and one adult were baptized and two adults confirmed. Six of the youngsters are enrolled in the church day school. The adult baptized became interested in church through his Christian wife. One of the confir-



Pentecost (May 18) at Pomona, California, witnessed the baptism of seven children and one adult and the confirmation of two adults.



Dedication at Redding, California.

mands was led to our church after reading in a book describing church bodies that the Wisconsin Synod believed its teachings to be the closest to those of Luther and the Bible. The other adult was brought by the first who worked with him and invited him to come and learn what he was learning.

Grace 125 in California

The Synod's 125th Anniversary was observed on May 11, 1975, with President Oscar J. Naumann speaking on "My Grace is Sufficient for Thee" (II Cor. 12:9) at two separate joint services: at 4 P.M. in St. Mark's Church in Citrus Heights with some 375 present and at 7:30 P.M. in Apostles Church in San Jose with about 280 attending. The 140-mile connection was made by plane, piloted by a member of St. Mark's.

In the Southland, some 300 attended a joint service on Sunday, June 1, at Shepherd of the Hills Church in La Mesa, with Pastor Thomas B. Franzmann as guest speaker.

Minnesota

55 Years in the Ministry

Pastor Theodor Bauer was born in a sod house near Zealand, North Dakota, in 1893. He received his ministerial training at DMLC, NWC, and the Seminary at Wauwatosa, Wisconsin, graduating in 1919. His first call was to Mission, South Dakota, where he began a Christian day school which is still operating in its original building.

In 1928 he accepted a call to Akaska, South Dakota, and from 1936 to 1938 served the double parish of Hettinger and Reeder, North Dakota. In 1938 he began a 12-year ministry in Echo, Minnesota. Here his first wife and the mother of his six children, the former Hulda Lechner, passed away in 1939. In 1942 he married Miss Hilda Martin.

After seven years at Smith's Mill, Minnesota, he accepted the call to St. Peter's Lutheran Church near Darwin, Minnesota. After serving there for 16 years, he retired in 1974 at the age of 81 years. His farewell sermon

was based on Acts 10:32: "And now, brethren, I commend you to God and to the word of His grace which is able to build you up and to give you the expected end." Since then, he and his wife have been residing in their retirement home at Courtland, Minnesota.



Pastor em. Theodore Bauer

Five of the six Bauer children are still living. They are: Otto, Milwaukee, Wisconsin; Pastor H. Paul, an instructor at Manitowoc Lutheran High School; Eileen, Mrs. Murl Remmele, Echo, Minnesota; Gerhard, professor at DMLC; Dorothy, Mrs. Norval Kock, Manitowoc, Wisconsin. One son, Karl, who was instructor at Winnebago Lutheran Academy, Fond du Lac, Wisconsin, was killed in a car-train accident in 1962.

Good News for Granite Falls

As God continues to shower His grace down upon us, there are times when it seems much more evident than at other times. In May of 1975, Bethany Lutheran of Granite Falls, Minnesota, experienced a special measure of God's great and amazing grace.

Eighteen students from DMLC came to Granite Falls on May 3 and canvassed the entire city. They stayed overnight in the homes of members and then glorified God in song at the worship service on May 4.

This city-wide canvass was in preparation for the arrival of a summer vicar, Mr. Stephen Smith. Mr. Smith will help with the follow-up work in Granite Falls and also canvass the cities of Canby and Dawson, Minnesota, plus any other areas the

Minnesota District Mission Board might determine.

Mr. Smith is being supported by the Redwood Falls Mission Booster Association. This is a group of congregations banded together to support mission efforts in the Redwood Falls Conference and in other parts of the Minnesota District.

The Booster Association is also purchasing three lots of land adjacent to the present church site, which was acquired through a CEF loan.

More good news received by the mission at Granite Falls during the month of May was the notification from the General Board for Home Missions to begin planning their first church home. At the present time, the congregation worships in rented facilities at the Granite Falls Area Vo-Tech School.

Granite Falls is part of a dual parish together with St. Johns of rural Boyd. We invite any who may be vacationing in the area to stop in and worship with us.

Western Wisconsin

O. W. Heier Observes Fortieth

On July 13, 1975, St. Paul Ev. Lutheran Church, Tomah, Wisconsin, observed the 40th anniversary of their pastor's ordination.

Pastor Otto W. Heier was ordained and installed as pastor of the multiple parish, Circle, Olanda, and Brockway, Montana, on July 14, 1935. Since that time he has served in parishes in Mazeppa Township, Summit, South Dakota; Jamestown, North Dakota; Sheboygan Falls, Wisconsin; Crete, Illinois; and since 1958 at Tomah.

Preacher for the occasion was Pastor Carl Mischke, president of the Western Wisconsin District. Pastor Karl Bast of Madison served as liturgist. The service was followed by a reception in the fellowship hall.

Pastor and Mrs. Heier, the former Clara Mehlberg, have three daughters: Marilyn, Mrs. William Godfrey of La Habra, California; Suzanne, Mrs. Joseph Banholzer of Rochester, Minnesota; and Linda, Mrs. Roger Oemig of Manitowoc, Wisconsin.

May the Lord of all grace grant Pastor Heier many more years of service in His vineyard!

Report on Sweden (cont.)

The Future

Pastor Engquist is expected to appeal his case from the local court to the court of appeals. He also expects to publish a "White Book," in which he will explain the background for his actions and show where the church has given up its doctrine. He insists that the one point which has always been skirted in this entire matter is "the church's apostasy from the Confessions."

"This verdict against Lars Engquist," states *Biblicum*, "shows how

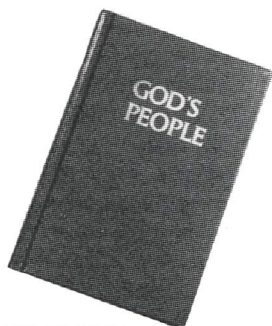
misguided it is to say that pastors in the Church of Sweden still have a free pulpit and the opportunity to battle freely for the teachings of the Bible and the Confessions. Pastors must accept the orders of the bishops which are in conflict with God's Word or be haled into (secular) court. Pastors may not exercise church discipline in accord with the Bible and the Confessions, and it is impossible for them to exclude those members in the congregation who do not share the Confessions of the church and who refuse to amend their lives."

Pastor Engquist, when asked, "What will you do in this situation?" replied: "It is clear that we must now leave the Church of Sweden. Its deep apostasy forces us to take this step. That does not mean that we will desert men in their need. I will continue to fight for the souls of men, but this verdict shows that it is not permitted to fight according to God's Word and the Lutheran Confessions within the Church of Sweden."

Let us pray for Pastor Engquist in his confessional battle!

from **BIBLICUM**

NEW FROM NORTHWESTERN



GOD'S PEOPLE

Devotions for Home and School
By William A. Kramer

Christian children are *God's people*, and in this book of devotions they will learn what God does for His people, and what they can do for God and for other people. Although each of the 79 devotions is based on a Scripture text, they don't "preach down" to the children. Neither do they offer moralizing lessons for the day. The message of the devotions speak to God's people of every age. Their aim is stated in the very first devotion: "Trust and obey God. Tell people about His love. Live no longer for yourselves but for God, to whom you belong." They were written for parents to read in family devotions, for teachers in Sunday or day school, and for children of middle and upper grades. 160 pages; durable cloth cover.

06N0552 \$4.95

Order from: Northwestern Publishing House, 3624 West North Avenue, Milwaukee, Wisconsin 53208.

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

WESTERN PASTOR-DELEGATE CONFERENCE

Date: September 16, 1975; 10:00 a.m. (CDT).
Place: Zion Lutheran Church, Moberge, South Dakota.
Preacher: L. Schroeder (P. Wilde, alternate).
Agenda: Reports by delegates to the Synod Convention.
R. Pless, Secretary

MICHIGAN

NORTHERN PASTOR-DELEGATE CONFERENCE

Date: September 15-16, 1975.
Place: Grace, Flint, Michigan.
Preacher: N. Pommeranz (P. Press, alternate).
Agenda: Reports on the Synodical Convention; The Preacher and the Twentieth Century — A Study of Ecclesiastes; L. Schroeder; Exegesis of Romans 3: J. Rockhoff; Article IX of the *Augsburg Confession* and *Apology*; R. Diener.
Note: Delegates are to be present Monday only.
E. C. Schmelzer, Secretary

MINNESOTA

SOUTHERN DELEGATE CONFERENCE

Date: August 26, 1975; 9 a.m. Communion service.
Place: Our Savior's Lutheran, Harrisonville, Missouri; W. Niermeier, host pastor.
Preacher: L. Lothert (W. Niermeier, alternate).
Agenda: Identifying the Antichrist; P. Berg; Report of the delegates to the Forty-third Biennial Convention.
L. H. Lothert, Secretary

ST. CROIX CONFERENCE

Date: September 9, 1975; 9:30 a.m. Communion service.
Place: Shepherd of the Hills, Duluth, Minnesota; R. Schumann, host pastor.
Preacher: W. Kirchner (R. Schumann, alternate).
Agenda: Exegesis of Revelation 20:1-6; J. Martin; Sins of Weakness, Willful Sinning, The Unforgivable Sin, and the Christian's State of Grace; M. Liesener.
D. Buch, Secretary

New Ulm

Pastor-Teacher-Delegate Conference

Date: September 21, 1975; 2:30 p.m.
Place: Zion Lutheran Church, Island Lake Twp.
Agenda: Report on the Synod Convention.
L. Meyer, Secretary

NORTHERN WISCONSIN

WINNEBAGO PASTORAL CONFERENCE

Date: September 15, 1975; 9:00 a.m. Communion service.
Place: Grace Lutheran, Waupun, Wisconsin.
Preacher: A. Spaude (W. Strohschein, alternate).
Agenda: Study *Shepherd Under Christ* (continued); J. Hoenecke; Catechism Questions 37-48; W. Weissgerber; II Thessalonians 3; D. Kastenschmidt.
K. H. Gawrisch, Secretary

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: September 16, 1975; 9:00 a.m. Communion service.
Place: Immanuel Ev. Lutheran Church, Waupaca, Wisconsin; J. Diener, host pastor.
Preacher: A. Wood (D. Voss, alternate).
Agenda: I Peter 3; R. Ash (I Peter 4: D. Nimmer); Psalm 8; J. Schroeder (Psalm 9: R. Ehke); Homiletical Study of Gospel for Epiphany; J. Behling (1st Sunday after Epiphany: F. Heidemann); Pastoral Practices Regarding Members Unable to Attend Services: A. Schabow (Sermon Techniques That Turn Listeners On and Off: L. Koenig); Casuistry.
R. Muetzel, Secretary

LAKE SUPERIOR SUNDAY SCHOOL TEACHERS' CONVENTION

The 46th Annual Lake Superior Sunday School Teachers' Convention will be held at Grace Lutheran Church, Crivitz, Wisconsin, on September 21, 1975, at 2:30 (CDT). The host pastor is the Rev. William Besler.
Mrs. Don Polzin, Secretary

SOUTHEASTERN WISCONSIN

CHICAGO-SOUTHERN JOINT PASTORAL CONFERENCE

Date: September 9, 1975.
Place: St. Matthew's, Niles, Illinois; L. Luchterhand, host pastor.
Preacher: G. Boldt; Galatians 5 (J. Braun; Galatians 6, alternate).
Agenda: Exegesis of II Peter 1: L. Nolte (II Peter 2: R. Pasbrig, alternate); Gospel Reductionism: R. Voss (Isagogical Study of Esther: alternate).
Note: Please excuse to the host pastor.
R. Pasbrig, Secretary

METRO-SOUTH PASTORAL CONFERENCE

Date: September 15, 1975; 9:00 a.m. Communion service.
Place: Divine Peace Ev. Lutheran, 3203 S. 76th St., Milwaukee, Wisconsin (R. A. Winters, host pastor; phone: 321-1522).
Preacher: R. L. Hoepner (R. Johnston, alternate).
Agenda: Exegesis on Mark 5:21ff; G. Snyder; A Pastoral Approach to Strengthening the Christian Home: D. Tetzlaff; The Nature and Purpose of the Sermon in Our Worship Service: F. Jungkuntz; Book Review: *I'm OK — You're OK* (transactional analysis): V. Vogel.
Note: Excuses are to be made to the host pastor.
R. Scharf, Secretary

WESTERN WISCONSIN

Wisconsin River Valley — Chippewa River Valley Pastoral Conference

Date: September 16, 1975; 9:00 a.m. Communion service.
Place: St. Paul's Lutheran, Ridgeland, Wisconsin (known as Prairie Farm, 2 miles west on County Line Road); Gerald A. Hintz, host pastor.
Preacher: R. Schmidt (R. Schultz, alternate).
Agenda: Exegesis of Isaiah 40: L. Koester (Hebrews 1: L. Zessin); Role of Polemics in Our Preaching and Teaching: R. Hoenecke; Catechism Revision cont'd: G. Schmeling and R. Otto; Reports and Conference business.
D. Dengler, Secretary

SYNODICAL SCHOOL OPENINGS

Wisconsin Lutheran Seminary Mequon, Wisconsin

Monday, September 8: Dormitory opens.
Tuesday, September 9: Opening service at 10:00 a.m.

Northwestern College Watertown, Wisconsin

Monday, August 25: Orientation of new students.
Tuesday, August 26: Opening service at 1:30 p.m. in the music auditorium.

Dr. Martin Luther College New Ulm, Minnesota

Friday, September 5: Freshman registration at Luther Memorial Union, 1:00-4:30 p.m. — Faculty welcome luncheon for all new students and their parents at Luther Memorial Gymnasium, 6:00 p.m.

Saturday, September 6: Sophomore registration, 9:30-11:30 a.m. — Junior registration, 2:00-4:00 p.m.

Sunday, September 7: Senior registration, 2:00-4:00 p.m. — Opening service in Chapel-Auditorium, 7:30 p.m.

Michigan Lutheran Seminary Saginaw, Michigan

Sunday, August 24: Registration of students.
Monday, August 25: Registration of students. — Opening service at 1:30 p.m.

Northwestern Lutheran Academy Mobridge, South Dakota

Friday, August 22: Registration. — Opening service at 1:30 p.m.

Martin Luther Academy New Ulm, Minnesota

Tuesday, September 2: Registration for all students, 8:00-11:30 a.m. and 1:30-4:00 p.m. — Orientation for all new students on Tuesday evening.

Wednesday, September 3: Opening service at 8:30 a.m.

Northwestern Preparatory School Watertown, Wisconsin

Monday, August 25: Orientation of new students, beginning at 9:30 a.m.

Tuesday, August 26: Opening service in the music auditorium at 1:30 p.m. — Registration of returning students.

ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

Ordained and Installed

Pastors:

Balza, Robert O., ordained and installed as pastor of St. John's, Newark (Wilmington), Delaware, on July 13, 1975, by R. MacKain (Mich.).

Bonow, Charles D., ordained and installed as pastor of Hope, St. Charles, Michigan, on July 13, 1975, by N. Pommeranz (Mich.).

Dietz, Michael W., ordained and installed as pastor of Gethsemane, Davenport, Iowa, on July 13, 1975, by R. Bitter (W. Wis.).

Falck, Mark H., ordained and installed as pastor of St. Paul's, Hamburg, Wisconsin, on July 6, 1975, by W. Loescher (W. Wis.).

Fetzer, Paul C., ordained and installed as pastor of Paradise Valley Lutheran, Phoenix, Arizona, on July 13, 1975, by A. Hugh Reaume (Ariz.-Calif.).

Lemke, Larry G., ordained and installed as pastor of Shepherd of the Hills Lutheran, Greeley, Colorado, on July 13, 1975, by D. Bode (Nebr.).

Lemke, Lloyd H., ordained and installed as pastor of Grace, Bayonet Point, Florida, on June 22, 1975, by L. Zwieg (S.A.).

Meister, Robert W., ordained and installed as pastor of Paul the Apostle Lutheran, Detroit, Michigan on July 13, 1975, by J. Brenner (Mich.).

Moldenhauer, John V., ordained and installed as pastor of Trinity, Johnson, Minnesota, on July 13, 1975, by M. Petermann (Minn.).

Naumann, James F., ordained and installed as assistant pastor of St. Paul's, Algoma, Wisconsin, on July 13, 1975, by A. Schabow (N.Wis.).

Persons, Steven E., ordained and installed as pastor of Christ Lutheran, Oakley, Michigan, on July 13, 1975, by R. Mueller (Mich.).

Rouse, Wayne L., ordained and installed as pastor of Bethlehem, Raymond, South Dakota, and installed as pastor of Peace, Clark, South Dakota, on July 6, 1975, by G. Bunde (Dak.-Mont.).

Smith, Dennis D., ordained and installed as pastor of Our Savior, Birmingham, Alabama, on July 6, 1975, by L. Zwieg (S.A.).

Sternhagen, David D., ordained and installed as pastor of Mt. Zion, Jacksonville, Illinois, and for exploratory work at Springfield, Illinois, on July 6, 1975, by A. Laper (W.Wis.).

Trapp, Thomas H., ordained and installed as pastor of St. Paul's, Tipler, Wisconsin, and installed at St. Mark's, Stambaugh, Michigan, on July 13, 1975, by C. Trapp (N.Wis.).

Voss, Paul A., ordained and installed as pastor of St. Katherine's, Menomonie, and installed at St. John's, Colfax, Wisconsin, on July 13, 1975, by L. Zessin (W.Wis.).

Wendt, Theodore L., ordained and installed as pastor of St. Paul's, Broken Bow, Nebraska, on July 13, 1975, by R. Schiewe (Nebr.).

Werner, James E., ordained and installed as pastor of Trinity, Abita Springs, and Crown of Life, New Orleans, Louisiana, on July 6, 1975, by B. Stensberg (S.A.).

Installed

Pastors:

Peterson, Karl S., installed as principal of Huron Valley Lutheran High School, Ann Arbor, Michigan, on July 27, 1975, by L. Hallauer (Mich.).

Sauer, Joel Ph., installed as pastor of Immanuel, Kewaunee, Wisconsin, on July 13, 1975, by H. Krause (N.Wis.).

Sawall, Robert L., installed as West Texas missionary at Lubbock, Texas, on July 6, 1975, by M. Wagenknecht (Ariz.-Calif.).

Zenker, Allen P., as pastor of St. Paul's, Brownsville, Wisconsin, on July 13, 1975, by J. Ruege (SEW).

Teachers:

Kaiser, Paul, installed as principal and teacher of Grace School, Durand, Michigan, on August 24, 1975, by E. Schultz (Mich.).

Kluth, Herbert, installed as instructor at Huron Valley Lutheran High School, Ann Arbor, Michigan, on July 27, 1975, by L. Hallauer (Mich.).

Koepsell, Paul, installed as principal and teacher of St. Paul's School, Green Bay, Wisconsin, on July 13, 1975, by R. Christman (N.Wis.).

Lauber, Keith, installed as teacher of Faith School, Fond du Lac, Wisconsin, on July 13, 1975, by M. Janke (N. Wis.).

WISCONSIN LUTHERAN COLLEGE

Wisconsin Lutheran College, Milwaukee, Wisconsin, will begin the fall semester of the 1975-76 school year with an opening worship service on Tuesday, September 2, at 7:00 p.m. The service will be held at the Wisconsin Lutheran High School auditorium.

Assignments

On July 17, 1975, members of the Synod's praesidium and the executive secretaries of the Board for Parish Education and the Commission on Higher Education met to make the following teaching assignments.

Mr. Daniel K. Leitz was assigned to St. John's Congregation, Mukwonago, Wisconsin, where he will serve as principal and teacher of a school that is just being opened. He will have charge of all eight grades and also conduct a Bible class.

Mr. Bruce W. Meier was assigned to teach grades 3-5 and to supervise athletics at St. Paul's Lutheran School, Brownsville, Wisconsin.

Mr. Frank D. Geuder is still to be assigned.

The following, having completed special classes, were declared to be certified in our school system: Mr. John C. Boeck, who teaches at Trinity Lutheran in Nicollet, Minnesota; Mr. Keith Heinze, who teaches at Luther High School, Onalaska, Wisconsin; and Mr. Paul F. Knueppel, who is teacher at the Winnebago Lutheran Academy, Fond du Lac, Wisconsin.

ELECTRONIC ORGAN

Good Shepherd Lutheran Church of Cedar Rapids, Iowa, is offering — for sale at a reasonable price — a nine-year-old Baldwin model 48C solid state electronic organ in a very good condition. The instrument has 30 independent stops and 3 couplers. Its 2 manuals and pedalboard meet AGO specifications. If interested, contact the Rev. Gary Kirschke, 2850 42nd Street NE, Cedar Rapids, Iowa 52402 (319-393-5736).

ADDRESS CHANGES

(Submitted through the District Presidents)

Pastors:

Bonow, Charles D.

1119 W. Walnut
St. Charles, MI 48655

Dietz, Michael W.

2414 E. 32 St.
Davenport, IA 52807
Phone: (319) 959-0144

Falck, Mark H.

Route 1
Hamburg, WI 54438

Fetzer, Paul C.

12631 N. 34 St.
Phoenix, AZ 85032
Phone: (602) 992-1369

Lemke, Larry G.

2202 10 St. Road
Greeley, CO 80631

Lemke, Lloyd H.

3011 Alpine Parkway
Gulf Highlands Subdivision
Port Richey, FL 33568

Meister, Robert W.

1707 Springwells Ave.
Detroit, MI 48209

Moldenhauer, John V.

Route 1
Johnson, MN 56250

Naumann, James F.

314 Mill St.
Algoma, WI 54201

Panning, Prof. Armin J.

11812 N. Seminary Dr. 65W
Mequon, WI 53092

Persons, Steven E.

1119 Walnut St.
St. Charles, MI 48655

Rouse, Wayne L.

Box 182
Raymond, SD 57258

Sawall, Robert L.

3804 42 St.
Lubbock, TX 79413

Phone: (806) 797-9203

Schultz, Erhard G.

4159 S. Durand Rd.
Durand, MI 48429

Sternhagen, David D.

Route 1
New Berlin, IL 62670

Trapp, Thomas H.

421 4 St., Box 607
Stambaugh, MI 49964

Voss, Paul A.

Route 2
Menomonie, WI 54751

Wendt, Theodore L.

642 S. 9 St.
Broken Bow, NE 68822

Zenker, Allen P.

Box 44
Brownsville, WI 53006

Teachers:

Cole, Stanley R.

1744 S. 54 St.
Milwaukee, WI 53214

Dus, Hartley L.

2105 Hebron Apt. 7
Zion, IL 60099

Kaiser, Paul

209 W. Monroe St.
Durand, MI 48429

Koepsell, Paul

443 S. Clay St.
Green Bay, WI 54301

Lauber, Keith

1116 Bechard Ave.
North Fond du Lac, WI 54935

Monday, Earl

3008A N. Pierce St.
Milwaukee, WI 53212

NEW WELS CHURCHES

Names Requested

In recent months the Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people, who may be interested in a Wisconsin Synod mission, to the Synod's Membership Conservation office. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman. Pastors who want stations included in this list are to inform the respective District mission board chairman. Area names are dropped from this list after appearing in the Yearbook for one year.

Alabama	Mobile
Alaska	Fairbanks
Arizona	Northwest Tucson Paradise Valley*
California	Fremont Petaluma Sacramento Sierra Madre Yorba Linda*
Colorado	Arvada/Westminster Greeley
Florida	Bayonet Point Beverly Hills Daytona Beach* Engelwood Sarasota*
Illinois	Bloomington/Normal Crystal Lake Dundee Springfield* West Chicago Northwestern Corner*
Indiana	Burlington
Iowa	Dubuque Shenandoah* Gaylord*
Michigan	Grand Ledge North Pontiac Romeo Taylor Twp.
Minnesota	Eagan Lakeville* Northfield* Owatonna Columbia North Kansas City N. St. Louis County St. Charles County*
Missouri	Norfolk* Scottsbluff*
Nebraska	Reno
Nevada	Manchester/Nashua*
New Hampshire	Santa Fe*
New Mexico	Long Island
New York	Syracuse* Charlotte* Mansfield* S.E. Columbus*
North Carolina	Altoona*
Ohio	Glenshaw (N. Pittsburgh) Lehigh Valley*
Pennsylvania	Mitchell Beaumont* Lubbock* Temple
South Dakota	E. Wenatchee
Texas	Pullman* Vancouver Ashwabenon* Middleton Edmonton* Pembroke*
Washington	
Wisconsin	
Alberta	
Ontario	

*Denotes exploratory services.

(New Missions in cities already having a WELS church are not listed.)

Note: All names and addresses of members who move unless they can be transferred directly to a sister congregation, should be mailed to our

WELS MEMBERSHIP CONSERVATION
3512 W. North Ave., Milwaukee, Wis. 53208

EXPLORATORY SERVICES

ALLENTOWN (LEHIGH VALLEY), PENNSYLVANIA

Exploratory services in the Lehigh Valley, Pennsylvania, are now conducted every Sunday morning at 8:30 in the chapel of Cedar Crest College, Allentown. Please send names of prospects, or requests for information, to: Pastor Richard MacKain, 352 Sweetbriar Road, King of Prussia, Pa. 19406.

CHARLOTTE, NORTH CAROLINA

Exploratory services are being conducted in Charlotte, North Carolina, at the Downtowner Motor Inn — Coliseum, 3024 Independence Blvd. (El Cid Room) at 4:00 p.m. Sundays. For more information contact: Mr. Fred Kuekes, 6935 Abbotswood Dr., Charlotte, N.C. 28211. Send names of prospective families living in the area to Pastor Paul Schmiede, 720 Currituck Dr., Raleigh, N.C. 27609 (Ph. 919-782-8327).

TIME AND PLACE

PETALUMA, CALIFORNIA

Living Word Congregation serving Marin and Sonoma Counties is meeting at the SDA church, 2695 Petaluma Blvd., North. Sunday school at 9:00 a.m., worship at 10:00 a.m. The new pastor is Paul Huebner; his residence address is: 1168 Baywood Dr. Apt. 9, Petaluma, California 94952; Phone: (707) 762-5386.

BAYONET POINT, FLORIDA

Grace Ev. Lutheran Church is worshipping in Bayonet Point, Florida, at the Gateway Executive Center, 200 Highway 52 (Room 202A), a half block east of U.S. Highway 19. The time of service is 9:30 a.m. The pastor is Lloyd H. Lemke, 3011 Alpine Parkway, Port Richey, Florida, 33568, phone: (813) 863-3957.

VISITING

YOSEMITE, KINGS CANYON, SEQUOIA

Those planning to see the marvels of God's creation in Yosemite, Kings Canyon, or Sequoia National Parks in California are invited by Pastor John F. Boehringer to hear the message of God's grace on Sundays at 10:30 a.m. in Shepherd of the Valley Church, Fresno, at the corner of Fresno and Dakota Streets. Fresno is within 90 miles of all three recreation areas.

STUDENTS INFORMATION

Parents and pastors are reminded to send names of their young people who attend secular or non-WELS affiliated colleges to the *Special Ministries Board*, 3512 West North Avenue, Milwaukee, Wisconsin 53208. Please include all pertinent information: name, age, name of university, name and address of dormitory or apartment, phone number, grade in school.

You may also send this information directly to one of our campus pastors. The names of colleges and universities served are listed in *Yearbook 1975*, pages 45-48. Represented are 36 states and the District of Columbia.

NOTICE OF WITHDRAWAL

Rev. Wayne Schmidt, formerly of Madison, Wisconsin, having been accepted in the colloquy program of The Lutheran Church-Missouri Synod, is no longer in fellowship with the Wisconsin Ev. Lutheran Synod.

Carl H. Mischke, President
Western Wisconsin District

CHIMES

A set of 21 DEAGAN chimes, Patrician free-standing model, formerly used with a Wurlitzer church organ, is available at a greatly reduced price. The individual chimes are 1 1/4 inches in diameter. If any of our churches are interested, please write: Mrs. W. J. Albrecht, 3248 Sexton Road, Howell, Michigan 48843.

PARAMENTS

A complete set of altar, pulpit, and lectern paraments in all colors except red is being offered by St. Paul Ev. Lutheran Church, Grant Park, Illinois, to any mission congregation that can use them. The altar parament measures 78 inches x 29 inches. Contact Pastor John G. Zickuhr, Rte. 2 Box 205, Grant Park, Illinois 60940 (Phone: 815-465-6132).

AUDIO VISUAL AIDS

"Teaching Others To Preach" (FS-61-TOP)

1975 18 min. T,C&M color

For nearly 100 years Wisconsin Lutheran seminary was the only pastor-training school of our Synod. But the horizons of our mission activity have widened to include people on all the major continents. Africans, Chinese, Japanese, and Latin Americans have presented themselves for training to preach the Gospel to their own people. Thus it became necessary to provide training institutions to carry out the vital missionary task of teaching others to preach. This filmstrip tells the story of how this is done in the five Wisconsin Synod seminaries throughout the world. Prepared by the Board for World Missions and produced by the Audio Visual Aids Committee, WELS.

"You And Your Synod"

I. History of the Wisconsin Ev. Lutheran Synod (FS-62-YYS)

1975 25 min. T, C & M color

The history of the Wisconsin Synod is Christ's parable of the mustard seed come true in life. More than a century ago God planted a tiny seed of Lutheranism in America's Midwest. That tiny seed has grown into a church which is the spiritual home of more than a third of a million people. This filmstrip can be used by itself to tell that story of God's grace or in conjunction with Units One and Two of *You And Your Synod*, the book on which it is based. Produced by the Audio Visual Aids Committee, WELS.

Order from:

Audio Visual Aids
3512 West North Avenue
Milwaukee, Wisconsin 53208

STUDENTS — AMES, IOWA

Names of students who are attending or who plan to attend Iowa State University are requested. A campus ministry under the direction of Bethany Lutheran Church (ELS) is planned for the fall of 1975. Please send all names and addresses of students (both home and campus, if known) to: Bethany Lutheran Church, 3219 Diamond, Ames, IA 50010.

STUDENTS AT FENNIMORE, WISCONSIN

Students attending the Southwestern Wisconsin Area Technical College in Fennimore, Wisconsin, are invited to attend worship services at Faith Lutheran Church, 132 South Tyler, Lancaster, Wisconsin. Services are held each Sunday morning at 9 o'clock. For further information please contact: Pastor Jeffrey Kutil, 522 South Adams, Lancaster, W. 53813 (Tel.: 608-723-2704).

Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Six months ended June 30, 1975

	Subscription Amount for 1975	6/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 317,213	\$ 158,606	\$ 159,772	100.7
Dakota-Montana	209,992	104,996	91,235	86.9
Michigan	1,059,169	529,584	472,297	89.2
Minnesota	1,104,369	552,184	580,971	105.2
Nebraska	214,329	107,165	104,912	97.9
Northern Wisconsin	1,183,160	591,580	557,467	94.2
Pacific Northwest	86,485	43,243	46,061	106.5
Southeastern Wisconsin	1,434,614	717,307	640,042	89.2
Western Wisconsin	1,373,571	686,786	647,711	94.3
South Atlantic	59,461	29,731	28,404	95.5
Total — 1975	\$7,042,363	\$3,521,182	\$3,328,872	94.5
Total — 1974	\$6,714,887	\$3,357,444	\$3,169,106	94.4

Subscription amount for Arizona-California was adjusted due to the addition of a new congregation.

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended June 30, 1975 with comparative figures for 1974

	Twelve months ended June 30, 1975		Increase or Decrease*	
	1975	1974	Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$6,859,434	\$6,721,909	\$137,525	2.0
Pension Plan Contributions	83,776	93,349	9,573*	10.3*
Gifts, Memorials and Bequests	229,536	74,783	154,753	—
Earnings from Fox Estate	98,334	48,073	50,261	—
Other Income	15,403	8,893	6,510	73.2
Transfers from Other Funds	52,245	77,950	25,705*	33.0*
Total Income	\$7,338,728	\$7,024,957	\$313,771	4.5
Expenditures				
Worker Training — Expenses	\$4,233,181	\$3,841,361	\$391,820	10.2
Worker Training — Income	1,688,196	1,603,818	84,378	5.3
Worker Training — Net	\$2,544,985	\$2,237,543	\$307,442	13.7
Home Missions	1,366,118	1,237,747	128,371	10.4
World Missions	1,205,427	1,151,022	54,405	4.7
Benevolences	857,979	815,821	42,158	5.2
Administration and Services	573,972	533,604	40,368	7.6
Total Operations	\$6,548,481	\$5,975,737	\$572,744	9.6
Appropriations — Building Funds	187,000	222,000	35,000*	15.8*
Appropriations — CEF Program	824,395	799,968	24,427	3.1
Total Expenditures	\$7,559,876	\$6,997,705	\$562,171	8.0
Operating Gain/Loss**	\$ 221,148**	\$ 27,252		
Memo:				
Operating balance 6/30/74	\$ 121,901			
Operating deficit 1974-75	(221,148)			
Operating balance 6/30/75	\$ (99,247)			

Norris Koopmann, Treasurer & Controller
3512 West North Avenue
Milwaukee, Wisconsin 53208

THIRD ANNUAL MEETING WISCONSIN LUTHERAN SEMINARY AUXILIARY

Women who are members of Wisconsin Synod congregations or of a congregation in fellowship with it are invited to the third annual Wisconsin Lutheran Seminary Auxiliary meeting to be held on October 4, 1975, at the Seminary in Mequon, Wisconsin. The meeting will begin with a service at 10:00 a.m., with registration during the preceding coffee hour. A noon dinner will be served in the Seminary dining room.

On the agenda of the business meeting will be a report on the work accomplished the past year. The ladies will also vote on Auxiliary projects for the future. Tours of the building will be available and an informal presentation by the Seminary professors and students will complete the day's activities at about 4:00 p.m.

Reservations should be made by September 20, 1975. These, together with the \$3.25 fee for registration and the dinner, are to be sent to the Corresponding Secretary, Mrs. William Fischer, 120 N. Eastmoor, Brookfield, Wisconsin 53005. Publicity Committee

NOMINATIONS MICHIGAN LUTHERAN SEMINARY

The following pastors have been nominated to the office of dean of students at Michigan Lutheran Seminary, Saginaw, Michigan:

Robert Beckmann	Wabasha, MN
Walter Beckmann	Annandale, VA
John A. Braun	Zion, IL
Daniel Buske	Lansing, MI
Ronald F. Freier	St. Joseph, MI
Daniel Gieschen	Adrian, MI
Mark A. Goeglein	Holiday, FL
John Graf	Sturgis, MI
Theodore Horneber	Slinger, WI
Paul E. Kelm	Pittsfield, MA
John Kurth	Bay City, MI
William Meier	Phoenix, AZ
Edward Pinchoff	Ann Arbor, MI
Carl Plocher	Swartz Creek, MI
David Ponath	North St. Paul, MN
James Rockhoff	Tawas City, MI
Lynn Schroeder	Saginaw, MI
Erhardt Schultz	Durand, MI
Melvin Schwark	Lake City, MN
Alan H. Siggelkow	Ft. Wayne, IN
Kenneth Strack	Tecumseh, MI
Melvin Teske	Yakima, WA
Daniel D. Westendorf	Hopkins, MI

The Board of Control of Michigan Lutheran Seminary will meet at 1:00 p.m. on Tuesday, September 2, 1975, to call a man from this list. Correspondence concerning the nominees should be in the hands of the secretary no later than Friday, August 29, 1975. Mr. Milton Bugbee, Secretary, MLS Board of Control, 206 S. Alp, Bay City, Michigan 48706.

CHAPLAIN E. C. RENZ
HOME ADDRESS
6501 Gau-Bischofsheim
Bahnhofstrasse 92
West Germany
Telephone: 06135-3249
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398-12-3568
Box R
APO NY 09185