

# *The Northwestern Lutheran*

October 26, 1980



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## Comments by the Editor

**Politics and the Reformation** — Letters and releases, pleas and suggestions have been crossing my desk in surprising number seeking to involve this editor in making political pronouncements, sending contributions, or endorsing one or the other candidate. In fact, the writers are almost making this a matter of conscience. So it's good to recall what Martin Luther the Reformer wrote in this connection.

Some people accuse Luther of being inconsistent. They note that he had a great deal to say about the "two kingdoms" (church and state), but that he relied mightily upon his own pious and Christian prince for support in his spiritual work. We agree. But the Lord has his own times and seasons. He used Luther to bring back the Word. He used the United States of America to elevate the separation of church and state to a principle to live by.

We can be sure that Luther himself wouldn't want this principle compromised or undermined, and the following quotes will support that.

"God made the secular government subordinate and subject to reason because it is to have no jurisdiction over the welfare of souls or things of eternal value but only over physical and temporal goods, which God places under man's dominion. For this reason nothing is taught in the Gospel about how it is to be maintained and regulated, except that the Gospel bids people honor it and not oppose it. . . ."

And here's another quote: "The reasonable question has been put whether it is better to have a good [pious, Chris-

tian] but imprudent ruler or a prudent but personally bad one. Moses here certainly calls for both: a good *and* a prudent ruler. However, if both qualifications cannot be had, a prudent ruler who is not personally good is better than a good one who is not prudent, because a good one rules nothing but *is* ruled — and only by the worst of people. Even though a prudent but personally bad ruler may harm the good people, he nevertheless rules the evil ones at the same time; and this is more necessary and proper for the world, since the world is nothing but a mass of evil people."

Few will see eye to eye when faced with the question: How far may and must a Christian ruler or government official go in the application of his religious views to public affairs? Whatever your answer, I on my part consider the separation of church and state one of the great blessings God has bestowed upon us in our country. Let's keep it that way!

**Setting It Straight** — In the process of editing, a "but . . ." was added at the close of the editorial "When the Shock Wears Away" in the September 28 issue. The final sentence was thought incomplete. But the author assures us that the sentence was complete, and should read: "Unshocked, blase Americans may call themselves enlightened and sophisticated, while their moral paralysis deepens and their children grow limper in their arms." Sorry for the misunderstanding!

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*The Lord our God be with us,  
as he was with our fathers:  
let him not leave us,  
nor forsake us. 1 Kings 8:57*

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### The Cover

Pictured are the participants in Wisconsin Lutheran Seminary's Summer Quarter in Israel '80 at Muhraqa, the traditional site on Mt. Carmel where the Prophet Elijah challenged and defeated Jezebel's prophets of Baal (cf. 1 Kings 18:19-40). For details see page 347. (Pictures by Bob Schumann.)

THE NORTHWESTERN LUTHERAN

## Editorials

**Coloring Luther Red** Already at the time of this year's Reformation Festival plans are being made for observing a larger Luther anniversary, an East Germany celebration of his 500th birthday on November 10, 1983. Planners are representatives of state authorities, community organizations and cultural institutions working under Ministry of Culture Secretary Kurt Loeffler. The church has not yet been invited to participate. It will no doubt be doing its own thing.

The party-planning envisions a major exhibition in East Berlin and others in such Luther locales as Wittenberg, Erfurt, Eisleben and Eisenach. Memorials at such places are being refurbished in anticipation of the crowds of visitors. The University of Leipzig is arranging an academic conference in 1982 on the theme, "Art and the Reformation." The whole affair, says the *Berliner Zeitung* press release, will concentrate primarily on "the political and intellectual struggles of the Reformation period."

That tells us why East Germany is interested in a Luther buildup and bash. The tourists will bring capitalist dollars and Luther will be turned into some sort of patron saint of a Red regime, along with Reformation figures like Ulrich von Hutten and Thomas Muentzer.

Certain writings of Luther, "To the Christian Nobility of the German Nation" and "Admonition to Peace," will be misread as prophetic propaganda pieces on behalf of the proletariat. His clear concerns for Bible truths about salvation by grace through faith, about the two kingdoms and about vocation will be bypassed.

What the government of East Germany is planning for November 10, 1983, is crude communist caricature. But what else could be expected! Those who know and love, not the Red, but the real Luther can be expected to do bigger and better things. What are the plans that you and your society and your congregation and your Synod are making for November 10, 1983?

Edward Fredrich

**An "Astounding" Agreement?** "This year, as Lutherans and Catholics mark the 450th anniversary of the [Augsburg] Confession, dozens of seminars and worship services in the United States and abroad are using the document to assess the astounding degree of agreement that the two churches have reached since they began formal ecumenical talks in 1967" — so writes the religion editor of *The New York Times*.

Yes, there is less hostility, and even more cordiality between Catholics and Lutherans in general. There is a growing sense of being in a battle together against anti-Christian humanism and collapsing morals. Catholics welcomed our Synod's public statement on abortion, for example.

Official Catholic representatives meeting with Lutherans at Augsburg last March said that the Augsburg Confession "in large measure" could be "regarded as an expression of the common faith." Ecumenical Lutherans in our country point to basic accords on the nature of the eucharist, the ordained ministry, and the authority of bishops. (Although the Vatican has not really provided the recommendations that approve such "agreements"; Lutheran ecumenists are also wishful thinkers.)

The steps taken by Lutherans and Catholics to bridge the differences between their churches are not really as "astounding" as the religion editor stated. The liberal Lutherans who are participating in these reconciliation discussions would give away the store in their ecumenical bargaining. Liberal Catholics would also be willing to compromise their church's faith.

What would really be "astounding" would be Catholic acceptance of God's grace and forgiveness offered to us through his Son Jesus Christ, without any works or merit on our part. If that works-oriented church would comprehend salvation "by grace through faith," that would be truly "astounding." What a Reformation that would be!

Carleton Toppe

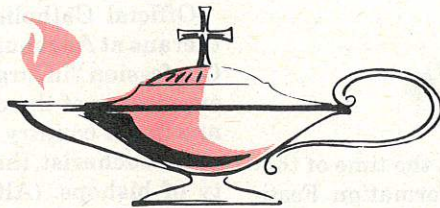
**Persistent Faith Of Another Kind** Invoking the word "science" is to some people nowadays akin to invoking the name of God. Like the words "Let us pray" in the church service, reference to science impels them to assume a reverent posture as they wait for the infallible words of wisdom to pour forth in its name.

In this atmosphere — somewhat overdrawn, we grant — M. Stanton Evans of the Los Angeles Times Syndicate had the temerity to support a statement by presidential candidate Ronald Reagan expressing some doubt about the theory of evolution, which is popularly believed to be based on scientific fact. The writer mentioned that "it is widely assumed that the Darwinian theory has been 'proved' by 'science' and that only an ignoramus or fanatic would attempt to challenge it."

He pointed out that even some secular intellectuals, apart from any religious beliefs, have written books which call attention to serious flaws in the evolutionary theory. Among them are the fact that the theory of evolution attributes the orderly make-up of the physical world to random workings of the universe — in other words, to chance — over long periods of time; whereas it is a known and observable fact that complex structures tend to disorder rather than greater order with the passage of time. He also pointed out that to believe that the complex and coordinated universe evolved by chance requires a tremendous act of faith rather than logical deduction. Observations like these are not helpful in inspiring confidence in this theory as a fact of science. Instead they can be downright embarrassing to those who are fond of referring to this flight of fancy as "scientific."

(Continued on page 354)

## *Studies in God's Word*



### When It's God's Time

Read Genesis 41:1-45

"The trouble is that I'm in a hurry, but God isn't," said a Christian faced with a frustrating problem for which the solution seemed slow in coming. Have we felt the same way at times? If so, then there's a valuable lesson for us in God's dealings with Joseph, the lesson that "When It's God's Time," He will act.

#### Pharaoh Dreams

Pharaoh's dreams that night seemed so real. Sleeping on his bed, he saw himself standing in the lush grass along the Nile River viewing a strange scene. Startled awake, he must have wondered what it meant that seven beautiful, fat cows were swallowed up by seven lean and ugly ones. His second dream had much the same dimension. On one stalk were seven plump, nice kernels of grain, but then followed seven scanty kernels, shriveled still more by the scorching wind. Startled, he watched as the seven skinny ones swallowed up the seven plump kernels.

First an incensed woman makes a baseless charge and chaste Joseph is thrown into jail. There he meets the king's butler, interprets his dream, and is promptly forgotten by him. Then one night, two slow years later in the royal palace, Egypt's mighty monarch's rest is disturbed by dreams. Who would have guessed that in all this God was working out his plans. The Lord who governs all also gears people's lives so that his plans advance to fulfillment.

#### The Butler Remembers

When morning came, Pharaoh's dream still stuck in his mind. The

magicians, well-versed in Egyptian arts and sciences, were summoned, but could only scratch their heads. In the midst of the flurry the chief butler suddenly remembered the Hebrew slave who had interpreted his dream in prison. Significantly the butler remembered and revealed how everything Joseph had said about his dream had come true.

See what God can do to accomplish his purposes! When the time is right, he makes a Pharaoh dream and a butler remember. How often hasn't his help come in our lives, too, at a time and in a way least expected!

#### Joseph Interprets

A grander scene than what followed Scripture scarcely records. The son whom a father had rebuked for his dreams, the brother whom his own kin had sold into bondage, the slave who had worn prison garb now stands before the mighty monarch of the mightiest nation on earth at that time. Simply, but surely Joseph told Pharaoh what he had two years earlier told the butler, "God shall give Pharaoh an answer." God was still his God regardless where Joseph stood and whom he faced. Confessing the true God and reserving all honor for him was still Joseph's concern regardless what chance for freedom or personal gain seemed open before him. Again and again in this interview with Pharaoh we hear Joseph reverently referring to God (verses 16, 25 and 32).

"What God is about to do he showeth unto Pharaoh," Joseph said as he interpreted Pharaoh's dreams. The seven years of overflowing harvest about to come would be followed by

seven years so lean that all remembrance of the good years would be erased. Gnawing hunger and frightful famine would flood the land which the Nile had refused to water. The sound interpretation was followed by skillful advice. To avoid a national calamity Pharaoh was advised to appoint a new cabinet member, set up a bureau, and organize a storage system for the grain to be collected in the seven good years. "Let Pharaoh do this," Joseph urged showing how convinced he was of the interpretation God had given. Little did Joseph know how close God's plans for him were to fruition.

#### God Elevates

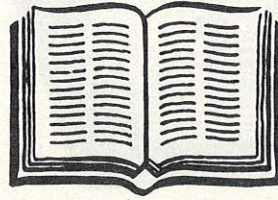
Even without resume' or references, Pharaoh could see that Joseph was the man for the job. From Joseph's character and conduct the idol-worshipping king could see that the spirit of God was in him. From Joseph's sound advice he could sense the practical wisdom and executive ability which Joseph possessed. And suddenly, unbelievably, the prison slave was elevated to a position second only to that of Pharaoh himself! Prison clothes were replaced by royal linen. His neck wore a golden chain, his finger the royal signet ring. All would bow before his chariot and none dared lift hand or foot in Egypt without his command. To elevate him socially Joseph was given an Egyptian name and an Egyptian wife, one who was the daughter of a priest, the highest caste in Egypt. Never could Joseph have imagined such a turn of events in the story of his life, but he did recognize the One responsible. Later he told his brothers, "God hath made me a father to Pharaoh, and lord of all his house and a ruler throughout all the land of Egypt" (45:8).

At times we may be in a hurry when pressed by a problem. We may even groan and then grumble when no solution seems forthcoming. Then it's time for us to look at Joseph again. From God's gracious dealings with him we are reminded richly that all things, regardless how difficult or dark, do work together for good to them that love God. From God's gracious dealings with Joseph we learn that when it is God's time, he will act.

Richard E. Lauersdorf

# Mining the Treasure of God's Word

Matthew 9:18-26  
Mark 5:21-43  
Luke 8:40-56



BY JULIAN G. ANDERSON

## Two Examples of Great Faith

Time to get our digging tools out again! And we rejoin Jesus and the 12 apostles where we left them last time, at the shore of Lake Galilee below the cliffs outside of Gerasa. Today we'll begin with

### Mark 5:21-24a

The "other side" of the lake would now be Capernaum, on the northwest shore (see your map). Luke 8:40 gives us the best description of the opening scene, picturing Jesus' immense popularity at this time; but Mark gives us the fullest description of the main figure (v. 22a). He was the president of one of the local synagogues, an important man in the community. His initial action, however (v. 22b), was an act of humility, showing respect to Jesus. His opening words (v. 23a) outlined his problem vividly. Luke adds the girl's age in verse 42, heightening the pathos, since she had just arrived at the legal, marriageable age, in the flower of youth. The real nugget, however, is what this father said next (v. 23b, underline and compare Hebrews 11:1). This is what Peter, Mark's source, wanted us to see here and apply to our own lives, along with Jesus' response in verse 24a. There is a great lesson here for us (see Psalm 34:15). Next,

### Read Mark 5:24b-34

This sets before us the second scene, and again Luke gives the most vivid

description (v. 42b). Here we meet another key figure, also burdened with a great problem (vv. 25 and 26). An incurable case. Then come the key verses (vv. 27 and 28), which focus our attention on this woman's chief characteristic (underline v. 28 and compare v. 23b above, noting that she even exceeds Jairus). But how simply the miracle itself is related, first what she did (v. 27), and then the result (v. 29). To Peter it was all simply matter of fact.

Next comes the anticlimax, Jesus' conversation with this remarkable woman. An opportunity like this couldn't be allowed to slip by. His question (v. 30), followed by his action in verse 32, had its intended result (v. 33). This was in front of the whole crowd, and it was a real confession of faith, as Jesus pointed out in verse 34a, which is the key verse (underline and hi-lite "faith," the key word in this whole section).

### Now Read Mark 5:35-43

This is scene three, which connects back with scene one, which was interrupted. It opens with a message from Jairus' house, expressing the thought that there was nothing more that could be done (v. 35). But Jesus' reply echoes the main thought of the section (v. 36, underline and hi-lite "believe"). Here he was teaching us all a very important lesson that is stated clearly

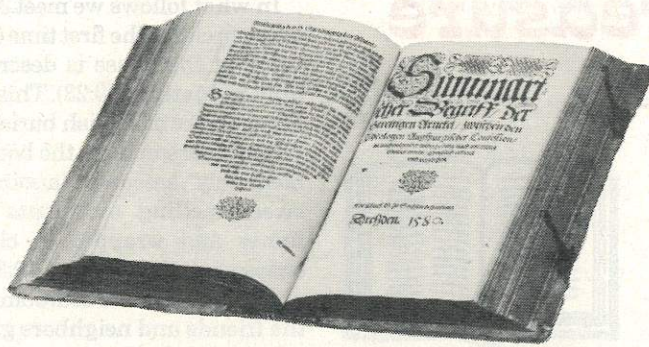
in Luke 1:37. But it is faith which makes the impossible possible for us.

In what follows we meet Jesus' little inner circle for the first time (v. 37). The scene at the house is described more fully by Matthew (9:23). This gives us a brief picture of Jewish burial customs. When a person died, the body was immediately smeared (anointed) with sweet-smelling ointments and perfumes and wrapped in clean linen strips of cloth (see John 19:39,40), and placed in one of the bedrooms. Then all the friends and neighbors gathered at once at the house, where they wailed and cried to sympathize with the family. If the family could afford it, professional musicians and mourners were hired to lead the wailing (see Matthew 9:23). The body was then buried late that afternoon, if the wake had begun early in the day, or the next day (see Luke 7:12). Jesus' comments to the people gathered there were intended to explain the great lesson he was about to teach them, and sets forth very simply and beautifully the Christian view of death (v. 39b, underline and memorize, since this sets forth one of the great fundamental truths of Scripture). The people's reaction was shocking, since these were God's chosen people (v. 40a). But are those who call themselves "God's people" today any better informed or different?

Then comes the climax in verses 40b-42a. Note that here Mark quotes Jesus' actual words in Aramaic, and then translates them for us (v. 41). Again the amazing results are stated in the most matter-of-fact way (v. 42b). Jesus' instructions to the people may seem puzzling, but at this point Jesus didn't want any more publicity as a miracle-worker. But he was concerned about the little girl, who had been seriously sick for some time, and had probably gone without food for several days (v. 43b).

Here again we get a fine picture of Jesus' amazing authority and power over sickness and death, and of his compassion for people and his willingness to use his almighty power to help those in need, especially those whose hearts are filled with faith. And again we are reminded of the all-encompassing importance of faith, and what a powerful thing it can be for us. May we never forget the wonderful lesson of this section!

# Martin Luther



## and the Book of Concord

The Book of Concord, as has been clearly indicated in the previous articles of this series, sets for the doctrinal position of the Lutheran Church. It has served admirably to present the truth and to preserve for confessional Lutheranism the gains that God granted through his servant Martin Luther. It is proper therefore that in this, the 400th year of its publication, we observe the anniversary of the Book of Concord.

A bit of mathematics will show that 400 years takes us back to the year 1580, or 34 years after Luther's death. It is not out of line, therefore, to ask: What is the connection between Luther and the Book of Concord?

To answer that question we would do well to review the content of the Book of Concord. As was pointed out in the opening article of the series (June 8 issue), the Book of Concord is actually a collection of confessional statements. It contains the *Three Ecumenical Creeds*, the *Augsburg Confession and Apology*, the *Smalcald Articles* and the *Treatise on the Power and Primacy of the Pope*, the *Large and Small Catechisms*, and the *Formula of Concord*. Luther wrote some of them personally and strongly influenced most of the others.

### Ecumenical Creeds

The first three confessions in the Book of Concord, i.e., the *Apostles' Creed*, the *Nicene Creed*, and the *Athanasian Creed*, are of course ancient. Luther did not write them, but he subscribed to them, that is, he accepted them as a clear and correct presentation of Scriptural truth.

### Augsburg Confession

While technically Luther did not himself write the *Augsburg Confession*, he certainly exerted enormous influence on the framers of it. As the name indicates, this confession was drawn up in the south German city of Augsburg. It was an answer to the emperor who in 1530 summoned the Lutherans to set forth their beliefs. Luther at that time was under the imperial ban, an outlaw who dared not come into the emperor's presence. Hence he went only as far as the castle in the city of Coburg, the southernmost possession held by his elector. Though in drafting the *Augsburg Confession* Melancthon was the chief author and supplier of the phraseology, Luther in some 70 letters from Castle Coburg left an indelible impress on the confession that was presented to the emperor and which became central to virtually all the subsequent confessions that eventually came to comprise the *Book of Concord*.

### Smalcald Articles

Luther is the sole author of the *Smalcald Articles*, but they got into the *Book of Concord* by something of an indirect route. When the Roman Church finally called the long-awaited ecumenical council (set for 1537), the Lutheran princes were in a quandary as to how to respond. Their initial attempt to have a committee draft a response to the summons proved to be unsatisfactory. Hence Luther was asked to prepare an answer. Luther accepted the assignment enthusiastically, not only as a chance to strength-

en some portions of the *Augsburg Confession*, but also as a "last testament to the faith and teaching of Martin Luther," for he felt his death was near.

His confession in the form of 21 articles was finished by Christmas of 1536. When it came time to present these articles to the Lutheran princes assembled in the city of Schmalkalden, Luther was too ill to attend. Instead of accepting Luther's new articles, the princes voted rather to stick with the *Augsburg Confession*, asking Melancthon to supplement that with a "*Treatise on the Power and Primacy of the Pope*."

Though Luther's 21 articles were in a sense "shelved," Bugenhagen succeeded in getting 44 of the 49 theologians present at Schmalkalden to subscribe to Luther's document. Hence the articles were published as the *Smalcald Articles* and within Luther's lifetime they came to take a place next to the *Augsburg Confession*.

### Formula of Concord

After Luther's death in 1546 there followed three decades of bitter discord and strife within the Lutheran Church. The problems were occasioned not only by pressures from without but also by doctrinal aberrations within the church. Under the guidance of concerned Lutheran princes, some of whom spent considerable personal fortunes to underwrite innumerable meetings and conferences, a solution was finally achieved. That solution, adopted in 1577, is the confession known as the *Formula of Concord*. Its regular pattern is to set forth in clear and concise terms the Scriptural teaching under discussion, supporting that with Bible passages, and then adding citations and quotations from the works of Lutheran fathers. No author proves more useful in explaining correct and Scriptural teaching than Luther.

In illustration of that we might cite the pattern that emerges if we look at the second article of the *Formula of Concord*, which speaks "Of the Free Will." After first setting forth the pertinent Scripture passages, the article then draws attention to many of Luther's writings on the subject. It quotes at length Luther's explanation in comments that he makes on Psalm 90. Then in the next paragraph (*Triglot*, paragraph #23) it refers the reader to

Luther's remarks on Hosea 6, as well as a sermon of his on the Epistle for Christmas and one on the Gospel for the third Sunday after Epiphany. It then cites the *Augsburg Confession*, which Luther had a hand in (#29). Next it moves to articles directly from the pen of the reformer, namely, the *Smalcald Articles* (#34), the *Large Catechism* (#36), the *Small Catechism* (#40), his *Large Confession Concerning the Holy Supper* (#43), and then his monumental tract *On the Bondage of the Will* (#44).

No one could fairly say that Luther through his writings did not exert a powerful influence in quieting the disensions that broke out after his death and which were finally resolved in the *Formula of Concord*.

### The Catechisms

When three years after the acceptance of the *Formula of Concord* the major Lutheran Confessions were assembled into the *Book of Concord* of

1580, there were included also the two catechisms that Luther had published in 1529. Actually, their origin goes back considerably farther. As early as 1516 Luther preached a series of sermons on the Commandments, and regular teaching and preaching of basic Christian doctrine marked his work ever after. The *Small Catechism* was intended to help the head of the house teach his household the chief parts of Christian doctrine. The deplorable spiritual conditions that Luther discovered when he made his visitation of the churches convinced him of the need also for a *Large Catechism* to aid the ill-trained clergy. Together the catechisms form an invaluable part of our confessions.

How important the framers of the *Formula of Concord* considered the catechisms is evident from one of their opening remarks in which they state: "And because such matters (the doctrines in contention) concern also the laity and the salvation of their souls,

we also confess the *Small and Large Catechisms* of Dr. Luther, as they are included in Luther's works, as the Bible of the laity, wherein everything is comprised which is . . . necessary for a Christian man to know for his salvation (#5)."

Luther himself would have agreed with that evaluation. He was wont to say that though he was a doctor of theology, yet he needed daily, with the children, to study the catechism.

And so it is also with us. Whether it be the simple truths of the *Small Catechism* or the more comprehensive statements of the *Large Catechism* or the *Augsburg Confession* or the *Smalcald Articles*, we need daily to address ourselves to these treasures of the Reformation. There is no better time than a 400th anniversary to dedicate ourselves anew to a study of God's Word and the Lutheran Confessions that set forth that Word. To this help us, dear Father in heaven!

Armin J. Panning

## An Experience Carved in Rock

In the days before Jesus' birth, an ancient people once literally carved their city out of clifflike rocks south of the Dead Sea. The city is called Petra, which means "Rock."

### A Land of Rocks

In midsummer, 1,980 years after Jesus' birth, the 32 participants of Wisconsin Lutheran Seminary's "Summer Quarter in Israel '80" marvelled as they stood gazing at the stony remains of old Petra. Thus began the second archeological dig and Holy Land tour the seminary had arranged as a part of its graduate educational program. It was a significant beginning because soon everyone involved would realize that this experience was to be one carved in the rocks.

The very next day, when the group crossed into Israel and followed the wilderness route up to Jerusalem, that which imbedded itself deeply in the minds of all was the sight of hills and rocks. After that it seemed that just about everything in the Holy Land had something to do with rocks: the Dome of the Rock where the Temple

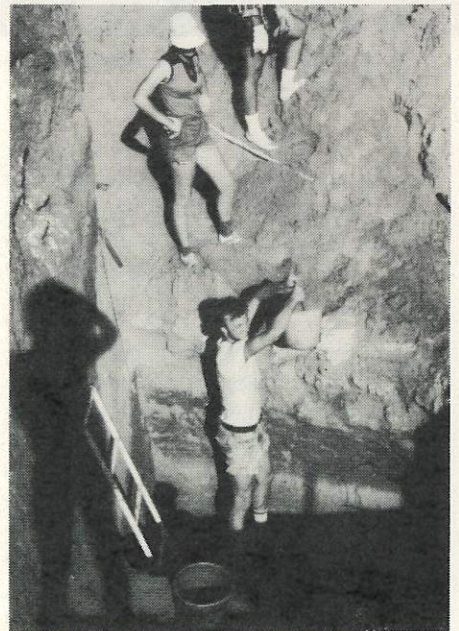
once stood, the 60-ton stone placed into the wall around the Temple during Herod's reign, the stable at Bethlehem which most likely was a cave cut in the rocks, and the tomb cut in rock which may have been the place where Jesus was laid. Rocks mark the boundaries and provide terraces for farming in the hills. Water cisterns are carved deep into bedrock, and the rock fortress King Herod built at Masada near the Dead Sea is perched high up on a mountain of rock. We looked over rocks and hiked over rocks. And on the day the tour bus (taking a new route) ran out of road in the hills of Judea, rocks blocked the way.

### Archeology and Rocks

When the budding archeologists reached the excavation site at Tel Michal, however, anticipations ran high for a change of pace. We indulged ourselves with visions of old coins, jewelry, lamps, jars, vases, and maybe even papyrus scrolls (or at least some writing scratched on a vase). What we didn't expect, it seems, was the repeated: "Don't move any stones!" We soon found out that most of the other

"spectacular" finds are useless without the stones. The rocks, we learned, reveal the ancient structures, fortresses, worship centers, houses, store-

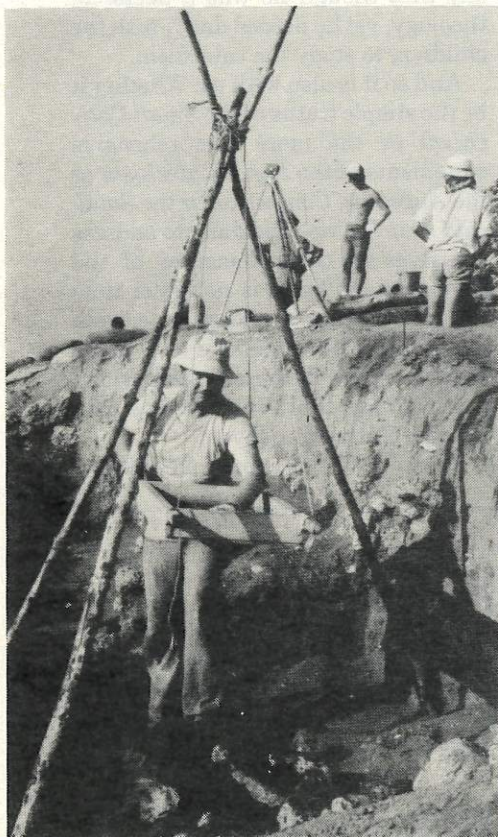
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Seminarian Larry Olsen in sand bucket brigade. Note different levels of inhabitation.

houses, roads. They form the superstructure, and the rest serves as the dressing.

After digging for four weeks and visiting several other excavation sites, even the amateurs of "Summer Quarter in Israel" could begin to read the stories told by the excavated rock formations.



**Prof. A. Panning sifting for small but valuable finds.**

### People as Rocks

Although this experience with rocks everywhere was admittedly a new one, little did the participants realize just how rocklike they themselves had to be in order to make this trip. Very few hours were allowed to go lacking for some activity. Nevertheless, pastors, teachers, professors and students alike responded with enthusiasm to the rigors of an event-filled stay in Israel.

On the days we were busy excavating, we arose and began our day before the sun came up. Although that allowed us to end work at the dig before the heat of the day worked its worst, pottery washing and pottery class, as well as a nightly lecture on history and archeology, occupied most of the remaining waking hours.

When not digging, the group was touring. Just so we wouldn't get too soft riding in an air-conditioned tour bus, we walked the south wall of old Jerusalem — it had been three years since our guide last did that with a group — waded through the water tunnel of Hezekiah, took a predawn hike up the "snake path" of Masada, climbed to the topmost spring of the springs of En Gedi — near the Dead Sea where David and his men once found refuge from King Saul — and worked our way down the cliffside rocks of Mount Arbel, overlooking the Sea of Galilee.

Occasionally, we allowed ourselves the luxury of a good swim — in the Mediterranean Sea, in the Jordan River, in the Dead Sea, and in the Sea of Galilee.

Actually, maybe we weren't quite as rocklike as most of us would like to boast. Even the toughest members of the group could be found muttering on occasion about the sand in their sheets, the cold-water showers, and the cucumber-tomato salad and hard-boiled eggs for every breakfast.

### Christ the Rock

Nonetheless, all this was in reality good for the group. It made us acutely aware that there was only one true Rock in our midst — the Rock of Ages. He was the Rock that made "Summer Quarter in Israel" something to write about.



**Different levels of inhabitation in Area A2 at the center of the Tel.**

Called workers and future workers of our Synod together with representative lay workers learned something about archeology, Bible history, Holy Land geography, and even modern Israeli history. We traveled to the far corners of Israel. It was an unforgettable experience, made worthwhile because of Jesus. At times we walked where he once walked. At all times he



**Pastor Dave Schultz delivering Sunday sermon in ruins of Jewish synagogue at the top of Masada.**

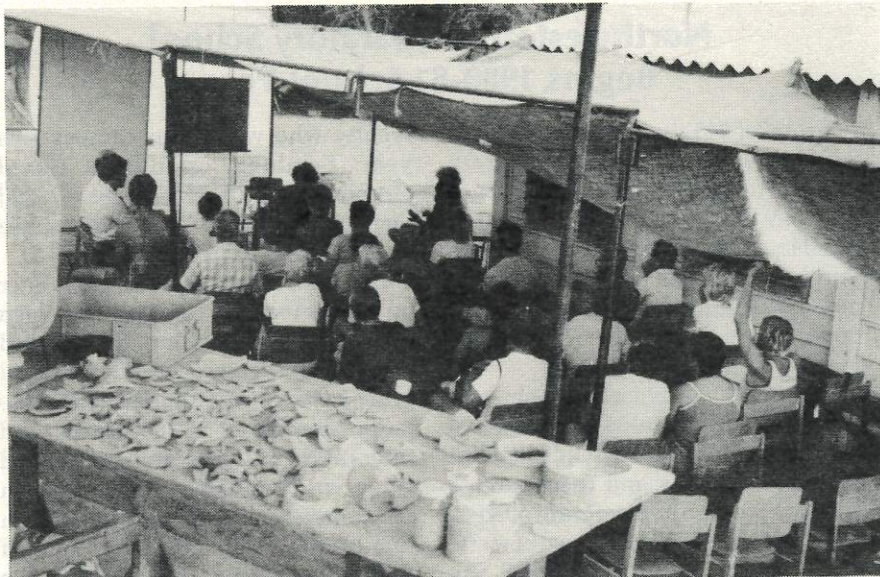


walked with us. In all we learned, we never forgot him. In all we did, he never forgot us.

It is difficult to put into words exactly what that all means. But try to picture yourself, if you will, sitting on a rock high atop a mountain overlooking the Sea of Galilee. Within sight in the distance is the place where Jesus once delivered the Sermon on the Mount. One of his modern-day disciples is preaching on a text which records a part of Jesus' sermon. For a moment at least, you are no longer in the twentieth century, but a part of that much earlier scene. Then you come back to the present and follow the invitation to step forward to receive the Lord's Supper.

That was the Seminary's "Summer Quarter in Israel '80."

Prof. Gary Baumler



The "lecture hall" at the main camp near Tel Michal. Pottery restoration in foreground.

## Michigan Lutheran Seminary Opening and Installation

Blessed with an enrollment of 315, Michigan Lutheran Seminary, Saginaw, Michigan, began the new school year on August 25 with an opening service in the school gymnasium. The preacher for the occasion was MLS president, Prof. John C. Lawrenz.

A special service to install new faculty members was held at St. Paul's Ev. Lutheran Church, Saginaw, on September 7. Installed at this service were Dean Paul W. Kuske; Profs. John F. Evans and Robert A. Hill; Tutors David L. Carlovsky, James R. Huebner, and Jill A. Campbell; and Instructor Donald J. Pieper.

The preacher for the installation service was Prof. Lloyd Huebner, president of Dr. Martin Luther College. Speaking on David's words in Psalm 119:80, Professor Huebner encouraged the MLS family to adopt David's prayer as a daily part of their lives: "Let my heart be sound in thy statutes, that I not be ashamed." The rite of installation was read by Pastor Fred P. Zimmerman, chairman of the MLS board of control.

Dean Kuske has been on the MLS faculty since 1960. He served as the dean of students from 1960 until 1970

and as a teacher of Latin and religion from 1970 to 1980. He now returns to the office of the dean and is teaching senior religion.

Prof. John Evans comes to MLS from Winnebago Lutheran Academy, Fond du Lac, Wisconsin. He previously taught at Faith Lutheran School of Fond du Lac. He is teaching courses in the English concentration at MLS.

Prof. Robert Hill previously taught at Shoreland Lutheran High School, Kenosha, Wisconsin. He also had taught at Friedens Lutheran School of Kenosha. Professor Hill is teaching mathematics and physical education. He will also coach basketball and baseball.

Tutors Carlovsky and Huebner are both 1980 graduates of Wisconsin Lutheran Seminary, and Tutor Campbell is a 1980 graduate of Dr. Martin Luther College. Instructor Pieper is a student at Wisconsin Lutheran Seminary who is serving in an emergency capacity as a Latin teacher.

The MLS students and faculty are finding their daily school routine a little different than in past years. New this year is a six-day cycle of classes, which is a slight change from the

Monday through Friday schedule. The new schedule permits flexibility that promotes the best use of the school's facilities.

The "flextime" study hall for dormitory students is also new. Students still put in the same number of supervised study hours. Instead of doing it all in the evenings, however, the new approach permits studying after classes throughout the afternoon and evening. Students are permitted to choose their study hours and arrange them around personal and extracurricular activity. The dormitory staff monitors the system with the aid of a dormitory computer. All study halls are conducted on the first floor of the dormitory. Besides flexibility, there is another advantage to the new system: the whole daily schedule is opened up, allowing the maximum use of limited facilities.

Not new at MLS is the same message it has proclaimed for years: "God's Word Is Our Great Heritage." The MLS choir sang this at the installation service, as it sings those words at every public concert. The message is the same today as it was in years gone by, and will be, prayerfully, in the years to come. MLS stands for "A Christ-centered Education to Prepare Christ-centered Christians as Workers for the Church on Earth."

## Northwestern Preparatory School Begins 1980-81 School Year

A total of 243 students were on hand when Northwestern Preparatory School, Watertown, Wisconsin, opened its doors for its 116th year. Of that number, 57 made up the Sexta Class (ninth grade) and six others, either new or readmitted students, joined the upper three classes. The 57 Sextaners include 44 boys and 13 girls.

On Monday, August 25, all new students took part in a daylong orientation program intended to acquaint both the students and their parents with the purpose and program of NPS. On Tuesday, August 26, these new students joined the returning NPS students, the Northwestern College students, and the members of both Northwestern faculties in a well-attended opening service. President Carleton Toppe of NWC delivered the sermon, President William Zell of NPS served as liturgist. Introduced at this opening service were the four new members of the preparatory school

faculty who will be on campus this year: Seminary graduates David Grundmeier and Mark Neitzel, and Dr. Martin Luther College graduates James Hahn and David Wege.

In a service held several weeks later on September 14, 1980, all four men named above were formally installed into office — David Grundmeier and Mark Neitzel via ordination and installation as pastors in the church and tutors at NPS; James Hahn and David Wege via installation as teachers in the church and instructors at NPS. In this service Pastor Richard Zahn of Fall River, Wisconsin, preached the sermon. An informal reception in the campus cafeteria followed.

For Northwestern Preparatory School this school year is the second since the Synod redefined its assignment as a feeder school for Northwestern College, while still allowing it that latitude in its admissions policy which permits the enrollment of girls as was

its practice prior to 1975. NPS will, therefore, continue to recruit students for service in the vineyard of the Lord Jesus Christ, first, as pastor students, and secondly, within the limits of the space available, as students for whom time and circumstances determine that their use of our single program will lead them into the teaching ministry. May he who is the church's head bless our efforts during the year just begun, and may he continue to bless our efforts for many years to come!

William G. Zell, President

Northwestern Preparatory School



Left to right: Instructors David Wege and James Hahn, Tutors Mark Neitzel and David Grundmeier.

## VBS in Mexico

The new school year has started again and the vacation days are over for a while for many children. This is also true of the school-age children in Mexico. However, the summer months were not all free time and vacation for the children of our mission in Mexico from Puebla in the south to Ciudad Juárez to the north, just across the border from El Paso, Texas.

With the aim of reaching out into the community to bring the Word of God to those not hearing it regularly, and to deepen the knowledge of the children already attending Sunday school and church, the summer months were dedicated to sessions of vacation Bible school. Planning and preparations were started early in the year. A course of study based on the Second Article of the Apostles' Creed was selected and a Spanish version was prepared on two levels. The prepared materials included lessons for the students and a study guide for the teachers.

Two days in the month of May were devoted to a special meeting of the

national pastors and the expatriate staff in the mission facilities in El Paso, Texas. These two days were dedicated to a special vacation Bible school workshop which gave attention to all the details involved — from planning the school to a program of follow-up after the sessions were completed.



Mission Council planning and studying materials for vacation Bible school. The council met at the seminary facilities in El Paso, Texas.

# The Focus Reversed

E. H. Wendland

Recently a letter was received from a reader of *The Northwestern Lutheran* with this comment: "When our world missionaries return to America on furlough, they often tell us about the strange ways of the heathen among whom they have been working. They show pictures and bring along curios to illustrate godless superstitions, thus demonstrating the great need for the saving gospel.

"But what if one of our national pastors from Africa or Japan or Colombia would come to this country for three years and then return to his country on furlough? What stories would he tell about 'Christian America'? What pictures would he show? What kind of 'curios' would he bring back home to indicate his impressions of us over here?"

This letter raises some thought-provoking questions. How do others see us? Does American life in general still reflect a strong Christian influence?

The principal presentations which were heard and discussed included the following topics:

1. Planning the Vacation Bible School: Pastor D. Pérez, Guadalajara, Jal.
2. Devotions for the Vacation Bible School: Pastor J. L. Pérez, Puebla Pue.
3. Developing and Teaching the Bible Lesson: Pastor D. Chichía, Mexico City.
4. A study of the course and guides for each lesson: Pastor R. Eggert, El Paso, Texas.
5. Handicraft projects for the Vacation Bible School: Pastor V. Guillen, Ciudad Juárez, Chih.
6. Follow-up for the Vacation Bible School: Pastor Josué Saucedo, Ciudad Juárez, Chih.

The school sessions presenting the lessons "Jesus the Savior" were conducted in seven different locations and reports indicate that both participation and attendance were good.

May the good seed which was sown have fallen into good ground so that it may bring forth much fruit!

R. A. Eggert,  
Friendly Counselor to Mexico

More specifically, perhaps, what impressions would a national pastor from a WELS mission field gain concerning the parent body?

## General Impressions

One can be sure, to begin with, that the newcomer would be greatly impressed by the wealth which is everywhere in evidence in this country—the tall, glittering buildings of a metropolis, the imposing homes and condominiums in suburbia, the lush fields in the countryside laden with bumper crops, the shopping centers with so many items on display that one can't even imagine how they can all be sold, the superhighways with smooth-flowing traffic. One could go on and on. Even the so-called blighted areas of an inner city do not look so bad when compared with a shantytown in Douala or a barrio in Medellín. If a missionary returning on furlough after an absence of three years has his difficulties becoming adjusted once more to all this abundance of things, one can imagine the effect this land of plenty would have upon someone who has never experienced anything like this before!

For a national pastor from some Third World country the facilities provided by our own WELS would also be quite a revelation. Churches with cushioned pews, massive pipe organs resounding with preludes and postludes, elementary and secondary schools with all the facilities for exercising mind and body, synodical worker-training schools which are veritable showpieces of efficient planning and management. One can be quite sure that the national pastor would come these things with the mud-block, thatched-roof structure to which he cycles every weekend on African bush trails, or with the rented room in a crowded Latin American barrio which he has to clean up himself every Sunday morning before holding church services.

## Curios

What kind of curios would the national pastor want to acquire while in America? Would it be the latest model

of an instant camera with automatic focusing and motorized picture ejection device? Or perhaps a portable video cassette recorder with programmable tuner? No doubt the children would enjoy an electronic instrument that calculates automatically and "makes learning a more rewarding and exciting experience." And wouldn't the wife enjoy a set of 22 fashion lipsticks with "new vibrant shades of long-lasting wearability"? And for the family how about a hot-air popcorn popper with built-in butter melter? Little matter that gadgets would find little practical use back home. Their value as conversation pieces would certainly qualify them as curios in every sense of the word!

## Pictures

What kind of pictures would best demonstrate America's opulence? How about a church parking lot on a Sunday morning with its massive vehicles reflecting anything but a shortage of gasoline? Or a family taking off in a self-contained camper-van, drawing a motor boat with water cycle in its wake? Perhaps just a typical home would do in order to show the domicile of an average American family. One who sees America for the first time would want to take snapshots almost anywhere and everywhere, since what we here take for granted as "ordinary" could very well arouse awe and wonder in many other places in this world.

## The Disenchantment

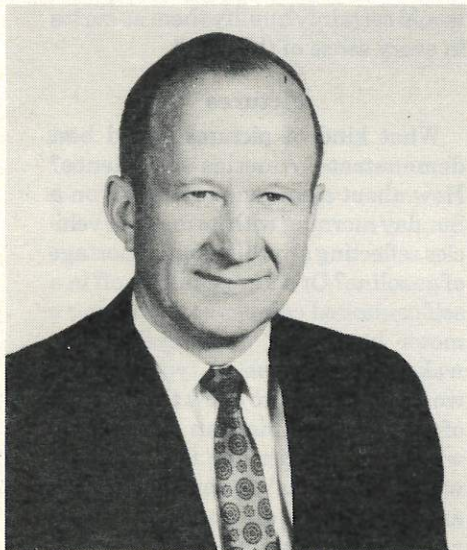
The longer our national visitor would remain in this country, however, the more puzzled he would become. Why in the midst of all this opulence is there so much dissatisfaction? Why so much complaining about inadequate standards of living? Why so many strikes for better working conditions and more pay? Why so much absenteeism in those well-equipped schools? Is the elaborate camping equipment a great source of contentment, or does it often lead to infrequent church-attendance? Why such frantic efforts to hide one's age, when age is something to be respected? Why that

(Continued on page 354)



## A Veteran Retires

There was a somber note at the opening session of the 1961 Synod convention on the afternoon of August 8. The start of the opening session had been delayed for one-half hour because of the funeral services for the Synod's efficient and devoted treasurer for the past 20 years, Carl J. Niedfeldt. Since the fiscal office consisted of Mr. Niedfeldt, a bookkeeper, and a secretary, his passing was a serious blow to the conduct of the business affairs of the Synod.



Mr. Paul A. Unke

The Board of Trustees was compelled to move quickly. At the same convention the board engaged two men to take over the day to day administration of the fiscal affairs of the Synod, Paul A. Unke of St. Paul, Minnesota, and Norris H. Koopmann of Omaha, Nebraska. For almost a year the Board of Trustees had been searching for an assistant treasurer, and these two men were among the candidates for that office.

On October 1 of this year, the first of the pair, Mr. Unke, retired from the office of fiscal executive — as he was titled when engaged — after 19 years of distinguished service to the Wisconsin Synod and his Lord. His home congregation, St. John's of Milwaukee (South 68th Street), honored him at a

reception on Sunday, September 28, to which friends and colleagues from the Milwaukee area were invited. The Board of Trustees will honor him at a dinner in December.

When the pair came on board in 1961, a new era was before the Synod. The day was over when the treasurer could run the fiscal affairs of the Synod single-handed. The 1961 convention adopted the first \$4 million budget for the Synod. When Mr. Niedfeldt was engaged as treasurer on June 1, 1941, the budget for his first year in office called for an expenditure of \$521,199.51.

Mr. Unke and Mr. Koopmann, who was named treasurer, were responsible for updating the accounting procedures of the Synod to reflect the new era and introducing fund accounting into the fiscal office, the standard accounting system for corporations such as the Synod. In addition Mr. Unke was deeply involved in the real estate and building transactions for the Synod's new missions. It was the beginning of the Synod's mission expansion and the days when the executive chairman of the Board of Trustees could take care of all the details was past, long past. This also entailed accounting for transactions in the church extension fund and, later, the parsonage-teacherage fund.

Also under Mr. Unke's responsibility were the insurance coverage for mission congregations, the group insurance program and related insurance at the Synod's schools. As time went on, he became deeply involved in legal matters affecting the Synod's work: the taxing of parsonages, unemployment compensation, reports to the government and compliance with the regulations of federal and state agencies. He acted as recording secretary of the Board of Trustees and, for the last year, of the Coordinating Council. In the absence of the executive secretary, Mr. Unke served in his place when necessary.

Because of Mr. Unke's intimate knowledge of tax laws, he was able to aid the called workers within the Syn-

od with competent advice on income tax matters. It was a rare day that passed without some telephone call from a pastor or teacher asking about some income tax matter. It was a rare day that Mr. Unke was unable to answer the question.

It was a change, Mr. Unke admitted, "from my previous employment with the Northern Pacific Railway where I had been assistant to the comptroller." An employee of the railroad for 26 years — minus the war years spent in the Pacific — his background was auditing, statistics, fiscal control and working with public service commissions of various states in rate-setting.

While busily engaged in the work of the church at large, his interest in the local congregation has not flagged. In St. Paul, where he was a member of St. John's (whose pastor at the time was the late President Oscar J. Naumann), he served as president of the congregation and on its church council. He was instrumental in the founding of St. Croix Lutheran High School and served on its first board of regents. In Milwaukee he was active at St. John's, serving on its stewardship committee for a number of years and as president of the congregation.

In 1948 he married Olga Richter, daughter of the sainted Pastor Otto E. Richter whose last parish had been at Loon Lake, Minnesota. There is one daughter, Ruth, a graduate of Dr. Martin Luther College, who is presently teaching at Ocean Drive Lutheran Church, Pompano Beach, Florida.

For 19 years when some vexatious problem arose in the fiscal office, the word was, "Better see Paul on this." We will have to find a new word. Paul, we will miss you!

Rev. James P. Schaefer

### MICHIGAN AND OHIO PASTORS

#### "MINISTERING TO THE INSTITUTIONALIZED"

Seminar conducted by  
Pastor Arnold Schroeder and Mr. Alfons Woldt  
Monday, November 17, 1980; 9:30 a.m. — 4:30 p.m.  
Holiday Inn East, Lansing, Michigan  
(Meals, Mileage, Lodging provided)

For information on registration contact:

Pastor Greg Lenz  
Michigan District SMB  
3523 Terhune Rd.  
Ann Arbor, MI 48104

## Contradictions

The Bible teaches many things which are contrary to human thinking. God's Word is full of what the philosophers call contradictions. We call them paradoxes, that is, apparent contradictions. As one noted Lutheran theologian has observed, "Comparing Holy Scripture with other writings, we observe that no book is apparently so full of contradictions as the Bible, and that not only in minor points, but in the principal matter, in the doctrine of how we may come to God and be saved."

This does not mean that Scripture contains errors or that it is marred with historical inaccuracies. No, Scripture is God's Word. And God's Word is perfect. In the words of our Lord Jesus, "The Scripture cannot be broken" (John 10:35). You cannot take from it or add to it. You cannot tear it apart or correct it. It is inerrant — without error.

Nevertheless, the Bible does teach many truths which seem to conflict with one another. These conflicts defy logic. Try as we might, we cannot resolve them with our reason.

For example, Scripture declares that God hates sinners. The inspired Psalmist David addressed God in this manner, "You hate all who do wrong" (Psalm 5:5). On the other hand, the Bible states that the Lord loves sinners, "But God demonstrates his own love for us in this: While we were still sinners, Christ died for us" (Romans 5:8). This hate-love contradiction, of course, has been resolved on Calvary's cross. In Jesus' anguished cry, "My God, my God, why have you forsaken me?" we see God's wrath against sin. But we also behold his mercy — Christ sacrificing his sinless life for our salvation.

Furthermore, the Bible teaches us that God saves sinners entirely by his grace, his undeserved love (Ephesians 2:8). He does this in spite of their many evil deeds. Yet he condemns the lost precisely because of their wicked deeds! (Matthew 25:41-45.)

Nor do these paradoxes lie solely in the doctrines related to man's salvation. They are found in the very nature of God himself. The Bible teaches that there is but one God. "The Lord our

God, the Lord is one" (Deuteronomy 6:4). But he is also three Persons — Father, Son and Holy Ghost (Matthew 28:19).

As if to deepen the mystery, the Bible goes on to assert that the Son of God has become a man, Jesus, the son of Mary. How startling it was when this God-man told his contemporaries, "Before Abraham was born, I am" (John 8:58)! (Abraham had lived eighteen centuries before Jesus was born in Bethlehem.) And what an unfathomable mystery took place when God died on Golgotha!

Perhaps we do not even see these truths as contradictory. We may have known them from childhood on. They have become a part of our thinking and we take them for granted. Still, they lie beyond our reason, and we have to accept them in childlike faith.

And that is the way it should be. For as soon as we try to emphasize one side of the teaching to the exclusion of the other, we tumble into satanic falsehood. For instance, some churches emphasize Jesus' divinity so much that they overlook the fact that he is a man — our true substitute and our brother, who has indeed experienced the sorrows, sufferings and temptations of this sad world. On the other hand, Jesus is God. He is Lord of lords, Creator of the world. He is able to help us in every need, because he is the almighty God. Thus it is tragic when people like the Jehovah's Witnesses cannot or will not see this and, in their spiritual blindness, refuse to recognize the triune God and the divinity of Jesus.

So it is that whenever the Bible presents two doctrines which seem to conflict with each other, both must be taught. To do anything less is to proclaim a stifled, distorted message. But as we absorb the full truth of God's Word, we enjoy the full life that he intends for us.

Moreover, the Holy Scriptures take their apparent contradictions and carry them right into the life of the Christian. For example, Scripture says we are saints and sinners at the same time. That is, we are pure and spotless, a holy people, while at the very same time we are utterly impure and filthy with sin. The Bible also speaks of

Christians as weak and foolish; yet, we are told, we can do all things and are wiser than the world's most learned scholars. We are unworthy sinners, yet worth more in God's sight than the entire world. We are wretched, yet happy; serving sin, but servants of righteousness. All this is happening *at the same time* within the Christian.

Part of being a Christian is learning to live with these apparent contradictions. Again, we must learn to walk a narrow line, so that we fall neither to the right nor to the left. If we continually concentrate on our sin and unworthiness, for instance, we might easily fall into despair and hopelessness. But we dare not overlook our sin entirely and not struggle against it. For then some sinful weakness can get out of hand and destroy our faith completely. So we cling to Jesus and his Word. Only he can keep us on the straight and narrow.

The Apostle Paul directs us to still another paradox when he urges us to continue in the faith. "Therefore, my dear friends, . . . continue to work out your salvation with fear and trembling"; but he immediately adds, "for it is God who works in you to will and to act according to his good purpose" (Philippians 2:12,13). We work out our own salvation. But really it is God who is doing it. Another contradiction it would seem.

The paradox is one of the distinguishing marks of the Christian faith. This is what we might expect. For the true God's ways are different from man's. "My thoughts are not your thoughts, neither are your ways my ways, declares the Lord. As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (Isaiah 55:8,9).

Although God's ways and thoughts are lofty, he communicates them to us in a surprisingly down-to-earth manner. The Bible is not a book that soars into all kinds of lofty philosophical speculation. Rather, in the Bible God comes to us and meets us where we are. We are all human beings who need to face up to our own sin. Yet we are also people who desperately yearn to be at peace with our Maker. We need to learn of judgment; and we need to learn of grace.

(Continued on page 354)

# Direct from the Districts

**MINNESOTA**  
Reporter Del Begalka

## Christian Day School at Goodhue Marks Its Centennial

One hundred years of continuous Christian education through the day school! This was the reason for thanksgiving and praise as members and friends of St. John's Ev. Lutheran Church of Goodhue, Minnesota, gathered for worship in two special services on September 7, 1980. Certainly a Christian day school is a blessing from the Lord, but to have such a school for 100 continuous years is a special blessing indeed. To God all praise and glory!

In the morning service, Ervine Vomhof, a son of the congregation and pastor of St. Luke's Ev. Lutheran Church, Watertown, Wisconsin, was the guest speaker. Using Ephesians 4:11,12 as his text, he exhorted the people to "Thank God for 100 Years of Christian Training." In the afternoon his brother, Roger, pastor of St. John's Ev. Lutheran Church, Fairfax, Minnesota, spoke on Psalm 78:1-8, encouraging the members of St. John's to "Continue to Give Your Children a Christian Education."

The children of the day school, now numbering 94, and the choir provided special singing in each service. Miss Marilyn Schrimpf, a daughter of the congregation and teacher at St. John's

Lutheran Church, rural Manitowoc, Wisconsin, was the guest organist in the morning service. Mr. James Hopman, principal of St. John's School, conducted the children and choir in their singing and played the organ for the afternoon service. Arthur Frenz, pastor of St. John's, served as the liturgist in both services.

A meal was served at noon by the ladies of St. John's. On display at the school were pictures of the former confirmation classes, as well as other items from the past. People seemed to find them very interesting, and much time was spent studying them.

September 7 was a very special day. The Lord also provided beautiful weather. We thank God for the blessing of our school and pray that he will continue to use it as a workshop of the Holy Spirit!

A. Frenz

## Editorial (continued)

If you think that evolutionists will now be moved to abandon their theory because of its weaknesses, don't hold your breath. These things have been brought out before, but their faith persists just the same. Besides, having already rejected the truth as revealed by God, where could they turn next?

Immanuel Frey

suffering from depression? Why, in short, so much misery in the midst of plenty?

In a recent interview reported in *Christianity Today* Stephen Neill was asked about the advisability of bringing nationals to the United States for their theological training. The eminent missiologist advised strongly against this practice, warning that such people "can get very seriously denationalized" by coming here, disoriented for doing further effective work

among their own people. We heartily agree with Dr. Neill. In many ways our peoples are still worlds apart. And who is to say that our world is culturally that much better with all its wealth.

It helps sometimes to reverse the focus and to see ourselves as others would see us. To have Christ by faith is all-important. Opulence does not bring Christ any closer. At best our faith is an undeserved gift, to be used above all to share Christ's blessings of universal salvation with others.

## Contradictions (continued)

You see, the same God who inspired the Bible, knows exactly what each of us needs. He knows the complexities of the human heart better than we do. He understands its needs, its longings and, yes, its contradictions. And so through his Word, God works on our hearts as he alone can do. In the midst of life's perplexities and troubles, he fills our hearts with peace and tranquility. He resolves our problems . . . not by appealing to our reason, but in the cross of Jesus Christ.

Roland Cap Ehlke

## The Focus Reversed (continued)

inordinate fear of death in a country which is presumably "Christian"? Why are there 23 million Americans

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**NOMINATIONS  
MICHIGAN LUTHERAN SEMINARY  
LANGUAGES DIVISION**

The following have been nominated for a professorship in the Languages Division at Michigan Lutheran Seminary, Saginaw, Michigan. The call requires instruction in Latin.

Pastor William Balza	South Haven, MI
Pastor Marcus Bode	Aurora, IL
Pastor John Braun	Milwaukee, WI
Pastor Thomas Franzmann	Fair Oaks, CA
Pastor Ronald Gosdeck	Kenosha, WI
Missionary Eric Hartzell	Lusaka, Zambia, Africa
Pastor Keith Kuschel	Trumbull, CT
Pastor Timothy Lowry	Wolf Point, MT
Prof. Roderick Luebchow	St. Paul, MN
Pastor Carl Pagel	Hortonville, WI
Prof. Karl Peterson	Ann Arbor, MI
Pastor Gary Pieper	Duncanville, TX
Pastor Mark Porinsky	Dexter, MI
Pastor Randall Rathje	Indianapolis, IN
Pastor Keith Roehl	Grove City, OH
Pastor Joel Schroeder	Madison, TN
Pastor Lynn Schroeder	Saginaw, MI
Pastor John Schmidt	Grand Junction, CO
Pastor Erhardt Schultz	Durand, MI
Pastor Reuel Schulz	West Allis, WI
Pastor George Swanson	Los Alamos, NM
Pastor Frederick Toppe	Kimberly, WI
Pastor John Vogt	Lansing, MI
Pastor James Westendorf	Brookfield, WI
Pastor Lynn Wiedmann	Howell, MI
Pastor Philip Zarling	Columbus, NE

All correspondence regarding these candidates must be in the hands of the secretary by November 5, 1980.

Pastor Lynn Schroeder, Secretary  
MLS Board of Control  
5105 McCarty Road  
Saginaw, Michigan 48603

**CALENDAR OF CONFERENCES**

**ARIZONA-CALIFORNIA**

**DISTRICT TEACHERS' CONFERENCE**

**Date:** November 6-7, 1980.  
**Place:** Good Shepherd Lutheran, Tucson, Arizona.  
**Agenda:** Using the Christian Day School as a Mission Arm; D. Valleskey; The Teacher as an Evangelist; D. Valleskey; Workshops on First Aid, Basketball Basics, Use of the Recorder in the Classroom; Workshops for Principals, Teachers in Multigrade Classrooms, and Kindergarten Teachers.  
A. Rupprecht, Secretary

**MICHIGAN**

**SOUTHWESTERN PASTORAL CONFERENCE**

**Date:** November 11, 1980; 9:00 a.m.  
**Place:** Christ, Holland, Michigan; L. Fager, host pastor.  
**Preacher:** C. Franzmann; L. Fager, alternate.  
**Agenda:** Exegesis of Matthew 5:33-37; T. Haar; Discussion of "The Role of Man and Woman According to the Holy Scriptures"; L. Fager, moderator.  
D. J. Valleau, Secretary

**MINNESOTA**

**SOUTHERN CONFERENCE**

**Date:** November 10-11, 1980; 1:00 p.m.  
**Place:** Martin Luther Ev. Lutheran Church, St. Louis, Missouri; R. Zehms, host pastor.  
**Communion Service:** Monday at 7:00 p.m.  
**Preacher:** K. Bender; P. Berg, alternate.  
**Agenda:** Biblical Principles of Church Fellowship; Prof. C. Lawrenz; Exegesis of 1 John 1: W. Davidson; The Pastor and His Finances: W. F. Dorn.  
**Note:** Arrangements for lodging can be made through the conference secretary or the host pastor at a local motel or with members of the congregation.  
L. Lucht, Secretary

**MINNESOTA**

**REDWOOD FALLS PASTORAL CONFERENCE**

**Date:** November 18, 1980.  
**Place:** St. John's Lutheran, Redwood Falls, Minnesota.  
**Preacher:** J. Miller; M. Schwark, alternate.  
**Agenda:** Exegesis of Genesis 9:8-17; R. Schwerin; *Formula of Concord*, Article 8; D. Meyer; Analysis and Review of the New Explanation of the Catechism; J. Miller; Study of the Postapostolic Church Fathers up to 311 A.D.; G. Maas.  
R. Hellmann, Secretary

**NEBRASKA**

**NEBRASKA-COLORADO  
MISSIONARIES' CONFERENCE**

**Date:** November 11-12, 1980.  
**Place:** Rock of Ages Lutheran, 4005 NW Barry Place, Kansas City North, Missouri; J. C. Schneidervin, host pastor.  
**Communion Service:** November 11 at 7:30 p.m.  
**Preacher:** A. R. Domson.  
**Agenda:** Missionaries' Inservice Seminar; R. Hartman; Mission Board Reports; Conference Business.  
**Note:** Lodging requests and excuses are to be made to the host pastor.  
J. W. Jaeger, Secretary

**NORTHERN WISCONSIN**

**WINNEBAGO PASTORAL CONFERENCE**

**Date:** November 10, 1980; 9:00 a.m. Communion service.  
**Place:** St. Paul's Lutheran, Berlin, Wisconsin (4 miles west on County F).  
**Preacher:** D. Habeck; D. Hallemeier, alternate.  
**Agenda:** Exegesis of James 4; R. Diener; *Shepherd Under Christ*, chapter 4 continued; D. Hallemeier; *Smalcald Articles*, Power and Primacy of the Pope; M. Putz.  
S. Stern, Secretary

**SOUTHEASTERN WISCONSIN**

**CHICAGO PASTORAL CONFERENCE**

**Date:** November 11, 1980; 9:00 a.m. CST.  
**Place:** Lord and Savior Ev. Lutheran Church, Crystal Lake, Illinois; R. Mueller, host pastor.  
**Preacher:** N. Paul; M. Lopahs, alternate.  
**Agenda:** Exegesis of Habakkuk 2; G. Boldt; Exegesis of Habakkuk 3; J. Ziesemer, alternate; Martin Luther Preparatory School; E. Hirsch; Who May Serve As Soloists and Organists In Our Worship Services? C. Pappenfuss; The Relationship of the O.T. Sacrifice to the N.T. Means of Grace; E. Meier, alternate.  
R. W. Pasbrig, Secretary

**METRO NORTH AND SOUTH  
JOINT CONFERENCE**

**Date:** November 17, 1980; 9:00 a.m. Communion service.  
**Place:** St. James Church, 2028 N. 60th St., Milwaukee, Wisconsin; J. Braun, host pastor.  
**Preacher:** R. Voss.  
**Agenda:** Osiander, A Man for All Churches in an Ecumenical Age; Prof. E. Fredrich; Reports; Business Meeting.  
**Note:** Excuses are to be sent to the host pastor.  
E. Fredrich, Secretary

**INSTALLATIONS AND  
ORDINATIONS**

(Authorized by the District Presidents)

**Ordained and Installed**

**Pastors:**

**Greenlee, William P.**, ordained and commissioned as missionary for the Lutheran Church of Central Africa at St. Paul's, Saginaw, Michigan, on August 24, 1980, by T. Sauer (Mich.).  
**Grundmeier, David A.**, as tutor at Northwestern Preparatory School, Watertown, Wisconsin, on September 14, 1980, by R. Zahn (WW).  
**Headrick, Victor L.**, as pastor of Emmanuel, rural Stradford, and of St. Peter's, rural Marshfield, Wisconsin, on September 7, 1980, by H. Kuske (WW).  
**Neitzel, Mark A.**, as tutor at Northwestern Preparatory School, Watertown, Wisconsin, on September 14, 1980, by R. Zahn (WW).

**Installed**

**Pastors:**

**Bittorf, Herald W.**, as pastor of St. Matthew's, Withrow, and of St. John's, Boytown, at Stillwater, Minnesota, on September 7, 1980, by D. Schlieve (Minn.).  
**Harstad, Adolph.**, as missionary for the Lutheran Church of Central Africa at Grace Church, Alma, Michigan, on August 17, 1980, by A. Mennicke (Mich.).  
**Schroeder, Neal D.**, as pastor of Grace, La Crosse, Wisconsin, on September 7, 1980, by F. Bartling (WW).

**Teachers:**

**Birsching, Mark E.**, as teacher at Apostles, San Jose, California, on September 2, 1980, by D. Valleskey (Ariz.-Calif.).

**Boehm, Daniel J.**, as principal and teacher at St. John's, Bay City, Michigan, on August 31, 1980, by J. Brenner (Mich.).  
**Dahl, David L.**, as teacher at Immanuel, Kewaunee, Wisconsin, on August 17, 1980, by J. Sauer (Mich.).  
**Grunwald, James R.**, as instructor at Lakeside Lutheran High School, Lake Mills, Wisconsin, on August 24, 1980, by E. Vomhof (WW).  
**Hahn, James R.**, as tutor at Northwestern Preparatory School, Watertown, Wisconsin, on September 14, 1980, by R. Zahn (WW).  
**Hahnke, Donald J.**, as teacher at Grace, St. Joseph, Michigan, on August 24, 1980, by R. Freier (Mich.).  
**Horn, Frederick J.**, as teacher at Zion, Rhinelander, Wisconsin, on August 31, 1980, by D. Kock (NW).  
**Leyrer, Philip M.**, as instructor at Lakeside Lutheran High School, Lake Mills, Wisconsin, on August 24, 1980, by E. Vomhof (WW).  
**Manthe, Matthew D.**, as instructor at Martin Luther Preparatory School, Prairie du Chien, Wisconsin, on August 24, 1980, by E. Schulz (WW).  
**Meihack, Marc J.**, as teacher at St. Paul's, Columbus, Ohio, on August 24, 1980, by K. Roehl (Mich.).  
**Merten, Stephen L.**, as teacher at St. Paul's, Appleton, Wisconsin, on September 14, 1980, by R. Waack (NW).  
**Moldenhauer, John V.**, as instructor at Minnesota Valley Lutheran High School, New Ulm, Minnesota, on September 7, 1980, by L. Hahnke (Minn.).  
**Otterstatter, Robert**, as principal and teacher at Zion, Rhinelander, Wisconsin, on August 31, 1980, by D. Kock (NW).  
**Plath, Timothy M.**, as teacher at St. Paul's, New Ulm, Minnesota, on August 31, 1980, by L. Hahnke (Minn.).  
**Putz, Merlin H.**, as instructor at Fox Valley Lutheran High School, Appleton, Wisconsin, on August 28, 1980, by J. Brandt (NW).  
**Roth, Jay**, as teacher at Trinity, Minocqua, Wisconsin, on September 14, 1980, by E. Kock (NW).  
**Russow, Timothy A.**, as teacher at Christ, West Salem, Wisconsin, on August 10, 1980, by H. Hoepfner (WW).  
**Schroeder, Timothy J.**, as instructor at Winnebago Lutheran Academy, Fond du Lac, Wisconsin, on September 8, 1980, by K. A. Gurgel (NW).  
**Schuh, Emil J.**, as teacher at St. Paul's, Lake Mills, Wisconsin, on September 7, 1980, by K. R. Gurgel (WW).  
**Schwartz, Armin**, as professor at Martin Luther Preparatory School, Prairie du Chien, Wisconsin, on August 24, 1980, by E. Schulz (WW).  
**Stubalt, Douglas W.**, as teacher at Apostles, San Jose, California, on September 2, 1980, by D. Valleskey (Ariz.-Calif.).  
**Stueber, James E.**, as instructor at St. Croix Lutheran High School, West St. Paul, Minnesota, on September 2, 1980, by D. Ponath (Minn.).  
**Tacke, Mark W.**, as principal and teacher at Emanuel, Flint, Michigan, on July 27, 1980, by R. Welch (Mich.).  
**Wege, David C.**, as tutor at Northwestern Preparatory School, Watertown, Wisconsin, on September 14, 1980, by R. Zahn (WW).  
**Wiemer, Robert E.**, as teacher at First Lutheran, Prescott, Arizona, on August 17, 1980, by K. Mahnke (Ariz.-Calif.).  
**Wickert, Roger H.**, as teacher at Trinity, Marshfield, Wisconsin, on August 24, 1980, by D. Buch (WW).  
**Willems, Paul L.**, as instructor at Minnesota Valley Lutheran High School, New Ulm, Minnesota, on September 7, 1980, by L. Hahnke (Minn.).  
**Wrobel, Alan J.**, as instructor at Fox Valley Lutheran High School, Appleton, Wisconsin, on August 28, 1980, by J. Brandt (NW).

**CHAPLAIN E. C. RENZ**

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## 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:

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

Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alaska	Kenai
Arizona	Deer Valley
California	Rancho Cucamonga*
Florida	Brooksville*
	Keystone Heights
	Leesburg
	Lehigh Acres*
	Melbourne*
	Zephyrhills
Georgia	Augusta
	Warner/Robbins/Perry*
Illinois	Wheeling*
Indiana	Muncie*
Kansas	Topeka
Louisiana	Baton Rouge*
Michigan	Mt. Pleasant
	Novi*
	Perry
Montana	Helena*
Nebraska	Fremont
New York	Rochester*
North Carolina	Asheville*
Ohio	Englewood
Oregon	Gresham*
	Medford*
South Carolina	Greenville
South Dakota	Hot Springs
Texas	Killeen/Ft. Hood*
	Midland/Odessa
	Tyler*
Vermont	Barre*
Wisconsin	Cottage Grove*
	Genesee Depot
	Port Washington
	Rice Lake
Wyoming	Casper*
Alberta	Calgary*
Ontario	Toronto*

\*Denotes exploratory services.

## EXPLORATORY

### NOVI, MICHIGAN

WELS exploratory services are being held in the Novi, Walled Lake, Wixom area near Detroit, Michigan, on Sundays at 10:00 a.m. Novi Area Lutheran Church offers worship services followed by Sunday school in the Novi Middle School NORTH on Taft Road near 11-mile. Send names of interested people to Pastor David J. Farley, 24260 Hampton Hill Road, Novi, Michigan 48050; phone: 313/340-0565.

### ROCHESTER, NEW YORK

The Rochester exploratory group meets on Sundays at the Marriott Hotel-Airport, 1890 West Ridge Road, in Rochester, New York. We conduct Sunday school and Bible study at 9:30 a.m. and the worship service at 10:30 a.m. Please join us when you are in town. Also, send names of WELS members living in the area to Pastor Mark D. Gieschen, 64 Aiden Road, Rochester, New York 14626, or call 716/227-6444.

### BARRE, VERMONT

WELS exploratory services are being conducted every Sunday at 10:00 a.m. at Spaulding High School in Barre, Vermont. For information, or to send names, call or write to: Pastor Daniel Myers, 401 Prospect Street, Barre, Vermont 05641; phone: 802/476-6820.

## TIME AND PLACE

### MISSOULA, MONTANA

Mount Zion Ev. Lutheran Congregation on September 7 ceased worshipping at the Red Lion Inn and began conducting services in the Seventh Day Adventist Church across from Sentinel High School, 800 South Avenue West, at the usual hour, 11:00 a.m.; Pastor Harold A. Wood, 6 Carriage Way, Missoula, Montana 59801; phone 406/542-2034.

### HURLEY AND MERCER

Visitors to beautiful northern Wisconsin please note: Services at St. Paul's Lutheran Church in Hurley will begin at 8:30 a.m. the year around; at Zion Lutheran Church at Mercer at 10:15 a.m. the year around.

### NEW YORK CITY

Sunday worship services are being held in Manhattan at 675 West End Avenue, Apartment No. 6A. The apartment is located between 92nd and 93rd Streets and is conveniently situated three blocks south of the 96th Street IRT Broadway-7th Avenue Subway stop. For time of service please contact locally Mr. John Bills, phone 212/865-4844, or send names to Pastor David F. Pagel, 218 E. Crescent Avenue, Ramsey, New Jersey 07446; phone 201/825-3816.

### AMHERST, NEW HAMPSHIRE

St. Paul Ev. Lutheran Church formerly of Nashua, New Hampshire, is now worshipping in its own building on Craftsmen Lane in Amherst, New Hampshire. The time of service is 9:30 a.m. with Sunday school and Bible class at 10:30 a.m. For more information, please contact Pastor Richard H. Schleicher, Naticook Road, Merrimack, New Hampshire 03054; phone 603/889-3027.

### SYNOCDICAL CERTIFICATION COURSES

Dr. Martin Luther College has arranged to offer an extension course, *Rel. 2E New Testament History*, at St. Croix Lutheran High School, St. Paul, Minnesota, beginning November 1 and meeting regularly on Saturday mornings from 9:00 a.m. to 11:45 a.m. until February 28, 1981. Pastor Roderick G. Luebchow of St. Croix Lutheran High School has consented to teach the course.

All teachers who have been accepted into the Synodical Certification program are encouraged to enroll. Others may enroll for audit or credit.

If you are interested, please contact Prof. George Heckmann, Dr. Martin Luther College, New Ulm, MN 56073, Phone (507) 354-8221 Ext. 231.

## AUDIO-VISUAL AIDS

### THE SAVIOR'S CRADLEBOARD (FS-79-SCB) 1980 T & Cassette 16 min. color

From the very beginnings of our mission work among the Apaches, Wisconsin Synod people have been moved by the plight of helpless Apache babies who were for various reasons deprived of parental care. This concern led to the development of our East Fork Lutheran Nursery in Arizona. Over the years there have been many changes in the operation of the nursery, but the need remains, as does the Christian love which responds to the need. This filmstrip tells the story of our nursery. Order from Audio-Visual Aids, 3624 W. North Ave., Milwaukee, Wisconsin 53208.

## REFORMATION SERVICE

The annual Reformation Service of the Central Conference, Western Wisconsin District, is scheduled to be held at Lakeside Lutheran High School, Lake Mills, Wisconsin, on Sunday, November 2, at 2:30 p.m. The speaker will be Prof. James Fricke. Professor Fricke will direct attention to the Lutheran Confessions, especially to the *Formula of Concord* and the *Augsburg Confession*.

Area adult and children's choirs will also help beautifully the service. All are welcome to attend.

## REFORMATION AT GLORIA DEI-BETHESDA

A special Reformation service will be held at Gloria Dei-Bethesda Ev. Lutheran Church, 9420 W. Capitol Drive, Milwaukee, Wisconsin, on Friday, October 31, 1980, beginning at 7:00 p.m. President Carl H. Mischke will be the guest preacher. You are invited to attend.

## NEW ULM REFORMATION SERVICE

The 27th Annual Joint Reformation Service in the New Ulm, Minnesota, area will be held at Dr. Martin Luther College on October 26, 1980, at 8:00 p.m.

## WELS LUTHERANS FOR LIFE ORGANIZATIONAL MEETING

Date: November 9, 1980; 6:15 p.m. buffet; 7:00 p.m. meeting.

Place: Christ the King Ev. Lutheran Church, 100 W. Michigan Avenue, Palatine, Illinois 60067.

Program: What Can a Christian Do About Abortion? Prof. J. Gerlach; Pearson Foundation slide presentation, entitled "LIFE"; How a Pregnancy Counseling Center Operates: Mrs. Cindi Sampe; Election of a Board of Directors.

Note: All interested WELS members are invited to participate.

Norman T. Paul, Pastor

## NEW RECORDINGS SEMINARY MALE CHORUS

Two new recordings of the Seminary Male Chorus, "The Life of the Christian," the song service sung in spring of 1980, and "Christmas Vespers at the Seminary" are available in disc or cassette form for \$6.00 each, postpaid. Order from

Martin Albrecht  
11820 N Luther Lane 65W  
Mequon, WI 53092

## HANDBELL FESTIVAL

A handbell festival is being planned for April 25-27, 1981, at St. John's Lutheran Church, Burlington, Wisconsin. All WELS and ELS children and adult handbell choirs are invited to participate.

For information write: Mrs. Harvey Schaal, c/o St. John's Lutheran Church, 198 Westridge Avenue, Burlington, Wisconsin 53105.

## COMMUNIONWARE NEEDED

If any congregation has communionware that it is not using, esp. a common cup chalice and flagon, our mission in Leesburg, Florida, will put them to good use. We will pay the cost of shipping. Please contact Pastor Earl Noffsinger, 1317 Mariva Avenue, Leesburg, Florida 32748; phone: 904/728-1827.

## TAPE DUPLICATOR WANTED

Christ Ev. Lutheran Church, Oakley, Michigan, would like to purchase a used cassette tape duplicator for use in its expanding tape ministry. If you have a unit for sale, please contact Mr. Terry Klick, 20400 W. Gary Road, Brant, MI 48614 or call 517/661-2477.