

The Northwestern Lutheran

December 21, 1980



St. Paul's Lutheran Church, Winneconne, Wis.



Comments by the Editor

Greetings — I'm sure I'm speaking for all those involved in publishing *The Northwestern Lutheran* when I express to you, the readers, greetings from the members of the Editorial Board, the Contributing Editors, the District Reporters, my secretary, and the personnel at the Northwestern Publishing House. For none of us is the printing of this periodical just a routine matter. Rather, it is an opportunity to share with you our faith in the Lord Jesus, the precious truths of his Word, and the sacrifice he brought for our sins. At this particular season of the church year it is a special joy to be able to stand at the manger bed and to say, "Christ was born for me!" May that joy be yours as well as ours!

One Square Centimeter — An advertisement recently crossed my desk which made me cringe. It offered a gift "equally suitable for the ultra-sophisticated person who has everything and for those who feel deeply the religious significance of Christmas." The gift fails on both counts.

What was it? One square centimeter of land on the outskirts of Bethlehem from the field where the heavenly host appeared to the shepherds. The evidence? A handsome, frameable *Document of Land Ownership*, including legal registration of the land in your name with the Israel Bureau of Land Registration.

Reading the fine print with a magnifying glass reveals that the recipient agrees that the rights of the land can be purchased for sentimental purpose only,

that the land is undeveloped grazing land with no plans for development, and that there are presently no access roads to it.

By the time you read this, it will be too late to purchase this gift for Christmas. The closing date was December 15. But you and I haven't lost anything. What's one centimeter of land from the shepherds' fields compared with the eternal promises that are ours in the Christ who was born near there!

Rather than spend any time reading this *Document of Land Ownership* let's read the opening chapters of Matthew and Luke. The promises set forth in these chapters will endure when the fields of Bethlehem are consumed by the fires of the Second Advent. You will agree, I'm sure, that Luke and Matthew bring us the better Christmas gift!

Christmas and Prophecy — Adam and Eve learned that the Savior would be born of a woman (Genesis 3:15). Abraham was told that the Savior would come from Israel (Genesis 12). Jacob was told that the Savior would descend from the tribe of Judah (Genesis 49:10). God told David that the Savior would be one of his descendants (2 Samuel 7:12-13). Isaiah prophesied that the Savior would be born of a virgin (7:14). Micah was inspired to write that he would be born in Bethlehem (5:2).

The angel summed it all up in these words spoken to the shepherds: "Unto you is born this day in the city of David a Savior which is Christ the Lord."

We have every reason to believe the angel's words and to rejoice in them!

Cover Picture — In the depth of the Depression, in 1931, a group of men at St. Paul's Lutheran Church, Winneconne, Wisconsin, decided to do something different in decorating the church for the celebration of the Savior's birth, adding an outward expression of joy to the joy that filled their hearts. A frame of wood was built to fit the chancel arch. The boards for the arch were steamed at a local creamery to facilitate bending them. The frame was then hidden by wrapping it with strings of evergreen boughs, and five trees were fastened to the frame. The trees at that time were decorated with ornaments and lights of various colors. In the 1960s, when the frames were in need of much repair, it was decided to decorate just one tree. Two years ago, in 1978, the members of the church council decided to revive the former custom in order to show their children and the more recent members how the church was decorated at Christmas when they were young. The frame was repaired, and the trees were now decorated with tiny white lights and Chrismsons, the latter made by lady members and members of the Women's Guild. St. Paul's members hope that you enjoy the decoration as much as they do, reflecting as it does the joy that is the believer's through Christ. The colored photograph was taken by a member, Mr. Ronald Achterberg.

*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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When Words Fail Us

That happens sometimes, even to people who are not often at a loss for something to say. Usually it's an emotional thing. The emotion may be one of joy. We're so overwhelmed by what someone has done for us that we can't find the right words to express our gratitude. Or, the emotion may be one of sorrow. We're too choked up to get the words out. So we do the next best thing. A squeeze of the hand, a look in the eye, or simply just being there will reveal how we feel.

The Apostle Paul was seldom at a loss for words. But whenever he got on the subject of God's grace and mercy, God's out-of-this-world plan of salvation in Christ, words often failed him, and he would settle for something like, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" (Romans 11:33.)

Then there was the time when Paul wrote to the Corinthians about a collection for the saints in Jerusalem. He gives them some guidelines for the offering and points out the blessings of being generous. He reminds them that they have the highest motive for generosity as they consider "the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Corinthians 8:9). And then as he moves along he reaches a point where he runs out of words again and sums it all up with the simple statement, "Thanks be unto God for his unspeakable gift" (2 Corinthians 9:15), the indescribable gift, the gift for which words fail us.

Gift-giving has long been a traditional part of our Christmas observance. But what shall we offer God for his indescribable gift, the gift of his Son with all its attendant blessings? One of the not so well-known Christmas carols offers a clue:

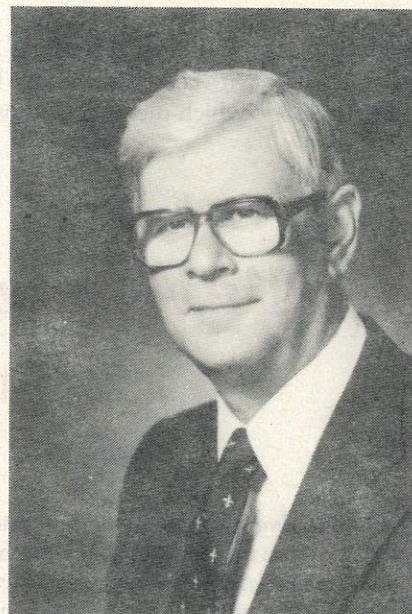
What can I give him, poor as I am?

If I were a shepherd, I would bring a lamb.

If I were a wise man, I would do my part.

But what can I give Him? Give Him my heart!

And when, by the power of the Holy Spirit, I give God my heart, I'm not doing it in an effort to gain his favor. I'm already assured of that in Christ. It's only because of his mercy in Christ that I have the confidence to come to him in the first place. Because of his mercy in Christ I bring him my heart, I lay it bare before him. There isn't anything there that seems worthwhile, maybe nothing more than pain, and fear and sin. But because of his mercy in Christ God is



President Carl H. Mischke

pleased when I bring these to him so that he may grant me healing, and peace and forgiveness in return.

But once God has my heart, I suddenly see clearly that I have nothing that he has not given me first. The words I sing every Sunday take on a new meaning:

*We give Thee but Thine own,
What-e'er the gift may be
All that we have is Thine alone,
A trust, O Lord, from Thee.*

Once God has my heart, then everything else he has given me will be placed at his disposal too. And I know that in spite of my weakness and imperfection, because of his mercy in Christ, he will make it go far in the building of his kingdom. Once God has my heart, my time is his, my talents and abilities are his, my money is his. And though I frequently complain that things are rough, or that my congregation and my Synod are always asking for more, I can't really say that I've reached my limit in giving. I can't really say that I couldn't offer God more than I do. I can't really say that I couldn't do it more cheerfully, less grudgingly, than I often do.

Sometimes words fail us! His indescribable gift is a case in point, his Son, and all that his redemptive work implies. What shall I offer in return? Give him my heart! When, by the power of the Holy Spirit, he has my heart, then all the other things he has given me will not be far behind.

Carl H. Mischke

All this took place to fulfill what the Lord had said through the prophet: "The virgin will be with child and will give birth to a son, and they will call him Immanuel" — which means, "God with us."

Matthew 1:22, 23

God's Amazing Christmas Gift Immanuel



It was Christmas Eve. For weeks we had marched the block from our Christian day school to our church under the watchful eye of the first-grade teacher we all loved. School life after Thanksgiving centered around practice for the Christmas Eve service. With each rehearsal our anticipation and excitement rose to a higher pitch. How hard it was to sit still and to keep from whispering to our friends!

At long last the wonderful night came. Dressed in our new clothes, we filed into the church now crowded with festive worshipers who joined us in singing, "Come hither, ye children, O come, one and all." The lofty strains of the organ and the descant by the choir sent shivers running up and down one's spine.

As we came down the long aisle, what an astonishing sight greeted our eyes! There in the front of the church stood the tallest, biggest, most beautiful Christmas tree we had ever seen. Hundreds and hundreds of shimmering lights were multiplied a thousandfold by huge, shiny red, blue, green, and gold ornaments. Even twoscore and ten years have not dimmed the memory of the amazement and wonder I felt as my eyes traveled higher and higher to the gleaming star some 30 or 40 feet above our heads.

But neither have the passing years dimmed my amazement and wonder at God's own Christmas Gift symbolized by the myriad lights on that stately balsam fir special-ordered from the forests of Oregon. That Gift is called Immanuel, a Hebrew name meaning "God with us." The Virgin's Son is Christ, the Light of the world. God of God, Light of Light, Very God of Very God, He came to live with us in our sin-scarred world.

Again it is Christmas and again God's people come together in their churches to contemplate and celebrate

God's Amazing Christmas Gift — Immanuel!

This gift comes to us gift-wrapped.

I. In Amazing Lowliness

You recall the lowly circumstances, I'm sure. The place was not Jerusalem, Herod's capital, the center of power politics. It was Bethlehem, the city of David, which Micah had described as "small among the clans of Judah." The setting was not a castle or palace, not even a house or an inn, but a crude and drafty cattle shed. The child's bed was

not a canopied nursery crib, but a manger, a feedbox filled with hay for cows and oxen and donkeys. The Baby was not bundled in soft, cozy sleepers and blankets, but wrapped in swaddling clothes, mere strips of cloth adapted to the need. The mother was not a queen, not even the wife of a prosperous merchant, but the recent bride of a small-town, Galilean carpenter.

Mary and Joseph had just come from Nazareth to register in the census Caesar had ordered. But their social status was too humble to open doors for them in the crowded inn.

"Can't you, please, give us some kind of shelter?" Joseph pleaded. "My wife, you see, is due at any time." "There's a shed out in back, if you want to stay there," the innkeeper replied, somewhat annoyed at the man's persistence.

Joseph felt his responsibility keenly. He and Mary shared a tremendous secret. Only a short time before the angel of the Lord had appeared to him in a dream and told him, "Joseph, son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins."

Both Joseph and Mary belonged to the family of David, Israel's great king. Like many others they had waited patiently, longing for the fulfillment of the Lord's thousand-year-old promise to David of a descendant who would sit on the throne of his kingdom forever. Isaiah had called him "the mighty God, the everlasting Father, the Prince of Peace." Now at last what the Lord had said through his Prophet Isaiah was about to be fulfilled, "The virgin will be with child and will give birth to a son." And — wonder of wonders — Mary was to be his mother and Joseph his guardian. What grace and favor God was showing to them!

That Mary, a virgin, gave birth to a child was an astounding miracle. That Mary's Son was Immanuel, "God with us," was an even more astounding miracle. The God man he was, in the words of the Athanasian Creed, "God of the substance of the Father, begotten before the worlds; and man of the substance of his mother, born in the world."

What a paradox! That tiny infant, looking just like any other newborn baby, needing to be fed and changed — that is God, the mighty Creator of heaven and earth! Who can understand such a mystery? Who can comprehend such a wonder?



Alerted by a special angel messenger, some shepherds on the fields outside Bethlehem left their sheep and hurried to see what had taken place. Finding the Baby lying in a manger just as the angel had said, they dropped to their knees and worshiped him. This was the Christ, their God and Lord.

Again this Christmas God gives us the opportunity to go in spirit to Bethlehem. Like the shepherds, we too will want to kneel down and adore him. For this is our God, clothed in human flesh and blood. In him all the fullness of the Godhead is wrapped in bodily form. This is our Immanuel. In him God is with us. The Creator has become a creature. Though he might have come in a blaze of glory attended by a multitude of the heavenly host, he chose to come in lowliness, meekness, and humility. Eating and drinking, sleeping and weeping, suffering and dying, he is our Brother, like us in every way except that he had no sin. This is God's amazing Christmas Gift to his rebellious creatures.

But what brought him from his throne in the heavens into this world of sin and sorrow? The answer is love. God's amazing Christmas Gift comes to us gift-wrapped not only in amazing lowliness, but also

II. In Amazing Love

In Christ God is *with* us because he is *for* us. He sees our desperate need, and he is for us in spite of our rebellion, our ingratitude, our willful, headlong plunge down the road to eternal destruction. He is for us and against our bitter foe, that old serpent called the devil and Satan.

A dark, ominous shadow looms over Mary's Child in the manger. The angel of the Lord alluded to it when he told Joseph, "You are to give him the name Jesus, because he will *save* his people from their sins." He referred to it again when he told the shepherds, "Today in the town of David a *Savior* has been born to you." Bethlehem points to Calvary, the manger to the cross.

In Christ, God is with us to carry out a rescue mission that cost him his life. Circumcised on the eighth day, he shed his blood in an initial payment that guaranteed the full payment of the ransom God's justice demanded. He lived a life of perfect obedience to his heavenly Father in our stead and then innocently suffered the penalty our sins had incurred.

He redeemed us who were helpless to redeem ourselves. He paid the price that only God could pay.

And so we are saved. Ask a freed hostage what it means to be saved. Better still, ask a penitent Peter what it means to be saved from the bondage of sin — ask Mary Magdalene, ask the Apostle Paul, ask Martin Luther. Ask any Christian who has come to faith as an adult what it means to have salvation here and now and to be certain of having it for all eternity.

Salvation means peace. "Peace on earth!" the Christmas angels sang. The Prince of Peace was born, a tangible proof of God's good will toward men. What a message of great joy this is for all people! Immanuel is our Peace, who came to reconcile us to God whether we are rich or poor, white or black, male or female, young or old. As the Prince of Life he brings us life. He died that we might live. "Whoever lives and believes in me will never die" is his unfailing pledge and promise. His triumphant resurrection is its seal and guarantee.

But Christians die — sometimes even on Christmas or in the Christmas season. Many a Christian's casket has stood at the foot of a Christmas tree. Inappropriate? Not at all! Christmas joy shattered by hopeless grief? By no means! Life overcome by death? Indeed not! The Christmas tree is no cruel jest, the casket no grim reminder of life's harsh realities. On the contrary, just as the tree towers above the casket, so in Christ life conquers death. The tree's evergreen boughs symbolize the reality that life never ends for all who live and die in Christ.

The story of Christmas is the story of God's amazing love. No one has ever said it better than the Savior himself: "God so loved the world that he gave his one and only Son, that whosoever believes in him shall not perish but have eternal life."

No Christmas gift that we can give can match the Gift that God has given to us. That Gift turns grown-ups into children. It fills all who receive it in faith with childlike amazement, wonder and joy. It inspires them to share the happy message as the shepherds did and to join the angels in singing, "Glory to God in the highest!"

Immanuel — God is with us, assuring us of a blessed Christmas here on earth and of an infinitely more blessed eternal Christmas in heaven. Amen.

Wilbert R. Gawrisch

Editorials

Poor Made Rich A half-century ago in the depths of the Great Depression, the noted newspaper illustrator, Percy Crosby, published a Christmas cartoon that attracted enough attention to be widely reproduced for years to come. The cartoon showed an ill-clad urchin huddling in a storefront against the cold and staring across the snowy street. The speech cloud above his head contained the words, "Pretty soon they'll be lighting the trees in the park and then it will be Christmas again."

That cartoon captured the imagination of an earlier generation because of the special circumstances of the times. It has a message for us a half-century later that transcends seasonal sentimentality and a marked change in standards of living.

Still today many are without a real Christmas. Still today many know no better than to settle for so much less than that true Christmas in Christ. Still today it's as easy to bring Christmas to the spiritually deprived and depressed as it is to flick on a light switch.

It's as easy as telling others, personally or vicariously, about the Christchild and helping them "know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich."

That Christchild would be happier this Christmastide if each of us would in this fashion light somebody else's Christmas tree.

Edward Fredrich

Peace Worth Fighting For Peace is the theme of the season Christ is commonly hailed as "the Prince of Peace." "Peace on earth" is a popular headline for the Christmas issue of the daily newspaper. But in the use of such Scriptural terms and phrases the harmony ends. Beneath these expressions of harmony and good will, which are a celebrated feature of the "Christmas spirit," a definite disharmony prevails as to the peace Christ came to bring. Bible-believers rejoice in the peace which has been established between God and man by the redemption that has been accomplished through God's gift of his Son as a ransom for sin. Those who prefer to form their own opinion concerning Christ's purpose on earth, while espousing the ideal of peace, see this peace as world peace and bemoan the absence of it in the world.

This disharmony as to the meaning and purpose of Christ's birth extends to other areas as well and makes Christ a divisive force rather than a unifying one in the world. Christ himself acknowledged this unpleasant fact when he urged: "Think not that I am come to send peace on earth; I came not to send peace but a sword. For

I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law."

As believers in Christ we must face the fact that our faith in him and our acceptance of his teachings will bring us into discord with the views and philosophies of the world. What the world thinks and what Christ taught are two different things. There is no common ground even in such fundamental things as the origin of life, the purpose of man, and his ultimate destiny.

This makes for division and contention. But Christ never offered us peace with the world. He came to bring us peace with God. And contradictory as it may sound, that peace is worth fighting for.

Immanuel Frey

Christmas Is Both Joy and Truth Century after century, millennium after millennium, the children of God waited for the coming of the Promised Messiah, Abraham's Seed, David's Greater Son. They were still waiting, a few faithful ones, when one wondrous night the heavens suddenly burst with light and joy, and the angel hosts proclaimed that he had come, the Savior which is Christ the Lord.

All who knew their sin and wretchedness and who longed for the coming of the Savior rejoiced with the shepherds, and with Simeon and Anna in the Temple. All the redeemed children of God today still join that chorus of alleluias as each Holy Night our children sing their praises to the Lord who came to save us all.

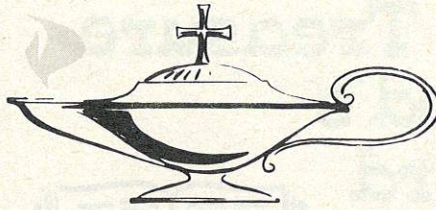
There is no other Christmas. There will be no other Redeemer, no other hope, no other salvation. The virgin-born Son of God is all we have, but he is also all we need in this life and in the life to come. He is all in all to all the sons and daughters of earth.

How tragic if Christian people, even Christian leaders, do not declare in word and deed that Jesus Christ is the world's only Messiah, its only Savior; the only Name by which Jew and Gentile must be saved; the only Way and Truth and Life for Jew and Gentile; the only avenue Jew and Gentile have for prayer to the Father and his saving love. How tragic if Christians cower and run for cover when they are assailed for undermining "religious pluralism" and brotherhood by insisting there is only one way to heaven and that is through Jesus Christ and through him alone.

Christmas is joy but it is also truth. If we do not proclaim the Child of Bethlehem the world's only Redeemer, we have betrayed the truth and the joy of Christmas.

Carleton Toppe

Studies in God's Word



Gospel Gems from The Revelation to John

Before me was a great multitude . . . standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. . . . Then one of the elders asked me, "These in white robes — who are they, and where did they come from?" I answered, "Sir, you know." And he said, "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb. Therefore, they are before the throne of God and serve him day and night in his temple" (Revelation 7:9-15).

When we look about us and see how few there are who accept Christ, we may be inclined to get a "little flock" complex. And it's true, compared to the whole mass of humanity for whom Christ died, we who believe in him are a "little flock." But if one could put together the little flocks of believers scattered about here and there, and if one could combine all the "flocks" from the beginning of time, that would be an immense assembly, a huge throng.

What we can only vaguely imagine, that John was permitted to see. And in the *Revelation* he now shares that vision with us when he writes: "After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands" (7:9).

What an impressive scene — an enormous, happy crowd, clothed in festive white garments, all joyously bearing the palms of victory! The imme-

diately reaction is: Who are these people, and how does one get to join their happy ranks? Pertinent questions indeed, and precisely what the "elder" next to John asks.

John reports, "Then one of the elders asked me, 'These in the white robes — who are they, and where did they come from?'" (7:13). It is entirely possible that John may have had an opinion regarding the crowd before him and that he could have given some kind of answer to the elder's question. But how fortunate we are that we don't have to depend on human opinion. John modestly backs off and says, "Sir, you know." The result is that we have a divine, authoritative answer in the elder's reply: "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb" (7:14).

Where Did They Come From?

The elder informs John that all of these happy, jubilant people have endured sorrow and misfortune, disappointments and difficulties. They have "come out of the great tribulation." Here in heaven they are filled with perfect joy and bliss. They're the "Church Triumphant."

But it wasn't always so. On earth they were members of a struggling church — one that had to contend for the faith. There was a "Church Militant" that had to defend itself against enemies on the outside and false friends on the inside. They suffered reverses and losses, hardships and heartaches of every kind. In short, they came from congregations not a great deal different from our own, imperfect congregations where so many things still go

wrong. Membership may be declining. Lapses into sin by prominent members bring shame to the gospel. Internal quarreling spoils our outreach. Worldliness and materialism plague us. Hence anguished hearts may ask, "Am I really in the right church? Can it be God's church if such weaknesses still cling to it?" The elder answers, "Indeed it can. All of these saints in heaven suffered the tribulation of living on earth amid sin and imperfection."

Washed in the Blood of the Lamb

But how did they cope with imperfections? The elder answers, "They have washed their robes and made them white in the blood of the Lamb." The church does not stand by our good deeds, nor does it fall by our imperfections. The foundation of the church is its message of Christ and him crucified. The saints in heaven are saints because they accepted the message of forgiveness. They have been washed and made white in the blood of the Lamb. Though their sins were as scarlet, they have become as white as snow. As far as the east is from the west, so far has God put their transgressions from them. Not sinless perfection but forgiveness for sins committed has allowed them to "overcome" here on earth and to receive a place there with the happy throng in heaven.

Note the connection. "They have washed their robes and made them white in the blood of the Lamb. *Therefore* they are before the throne of God and serve him day and night in his temple." In all the members of the church here on earth there remain many imperfections. We deplore these imperfections in ourselves and in others. We earnestly try to remove them. But they do not cause us to lose heart, for our confidence rests not in ourselves but in the blood of the Lamb. He has washed us and made us clean. *Therefore* we too will one day be among that great host arrayed in white. For the present we are in "great tribulation," but through the eyes of John we have been allowed to catch a glimpse of the glory that lies ahead. May God speed the day when we can see with our eyes what now is visible only by faith!

Armin J. Panning

Mining the Treasure of God's Word

Matthew 14:22-36
Mark 6:45-56
John 6:15-71



BY JULIAN G. ANDERSON

The Turning Point

Get out your tools, for we have a rich vein to dig today. First, reread John 6:14 and 15, noting verse 15a, and the fact that this was clearly something Jesus didn't want to happen, for reasons that we shall see later. His sudden withdrawal is described more fully in

Matthew 14:22, 23

Jesus' first thought was to get the apostles out of there lest they be infected by the plans of the crowd (v. 22). The Greek text of Mark 6:45 reads "... to the *other side* of the lake, *across from Bethsaida*" (compare John 6:17). Then Jesus sent the people home (Matthew 14:23) and went up the mountain to pray (John 6:15). "And by *late afternoon* Jesus was there all by himself" (Matthew 14:23b). Next,

Read Mark 6:47-50a

Note the location of the boat at this time (v. 47a), and their situation (v. 48a, John 6:18). Keep in mind that between verse 47a and verse 48b about nine hours had passed, during which time Jesus was praying and the apostles were rowing futilely. Now it was between three and six o'clock in the morning (v. 48b, fourth watch), and they were three or four miles out into the lake (John 6:19a), when Jesus swung into action (v. 48b). As he approached the boat, his action seems strange to us (v. 48c), but it had a terri-

fying effect on them (vv. 49 and 50a). And now we go to

Matthew 14:27-36

Peter's answer to Jesus' statement shows Peter's impetuous nature (v. 28), and his action in verse 29 shows his faith. But soon, when he realized where he was, he reacted in a very human way (v. 30). Read Jesus' reply (v. 31) in the TEV if possible. We would translate the first part, "You don't have enough faith." This is the great lesson in this section, that we must have absolute faith in Jesus, for notice what happened in the very next minute or so (v. 32, compare Mark 4:39). And verse 33 tells us that the Twelve were now learning that lesson (underline what they said). The rest of the trip went quickly (v. 34). Gennesaret was not only the old name for the lake, but also for the three-to-four-mile plain at the northwest corner of the lake where Capernaum was located. Jesus' activities there following his return are summed up in verses 35 and 36 (business as usual). But now we must look at what happened immediately on his return.

Read John 6:24-70

Jesus' reply to the people's opening question sounds harsh and gruff, not like the compassionate Jesus; but as the one who reads the thoughts in every heart he was simply telling them the truth that they weren't following

him as their Savior from sin, death and the devil, but only because he could fill their stomachs (v. 26). His advice then appears in verse 27 (underline to "you" and hi-lite "eternal life," which is the key thought).

Note that in their next question they wanted to know what *they* must *do* to please God (v. 28, hi-lite "we do"), and study his answer well, since there is a great nugget here (v. 29, underline and hi-lite "believe"). Remember that faith is not *doing* something, but simply *receiving* God's gift. Then note what they asked for next — another miracle, a continuous supply of bread (vv. 30 and 31)! Jesus' reply in verse 32 points to the *true* bread (hi-lite), and then he tells them what their true bread is (underline v. 33). When they still didn't understand all this, he made it more explicit (v. 35, underline). Then follows the unpleasant truth again (v. 36), followed by a brief discussion of his mission in the world and what God really wants (vv. 37-40, underline v. 40, another fine nugget).

Now notice how their reply reveals their unbelief (vv. 41 and 42, compare Mark 6:2,3). And see how Jesus emphasized that our salvation is *entirely* God's work (v. 44a, grace alone). Verses 44b-51a repeat former thoughts in this section. Then in verses 51b-59 Jesus shows them how important it is for them to believe in him.

Their reaction again showed their persistent unbelief (v. 60), and his reply echoes his former statement, that it is the Spirit who regenerates sinners (vv. 63a and 65), adding the thought that the Spirit uses Jesus' *words* to do his work (v. 63b, underline). Then John reveals the sad final result in verse 66, which marks the great turning point in Jesus' life and work. From here on his popularity continued to erode, and a year later he, their Messiah, was nailed to a cross! But note how Jesus showed his concern for the Twelve (v. 67). Peter's reply is a beautiful confession of faith, which should be the confession of every Christian (v. 68, underline).

Here for the first time Jesus spoke plainly and bluntly to the people: "You're looking for the wrong Messiah, I'm no political savior, no social reformer. I have come to give you *eternal life*." Most of them then said, "Good-bye!"

Special Days of Joy in Malawi

In 1962 the work supported by our Synod in Central Africa was still centered around the Lusaka and Mwembezhi areas in what was then the British protectorate of Northern Rhodesia. At that time an exploratory trip was undertaken by Missionaries R. W. Mueller and R. G. Cox to Nyasaland, also a British protectorate at the time. The two missionaries followed up leads which had come to them through an extensive mailing program, whereby Christian literature was being sent out to people who requested it.

The two men returned with an enthusiastic report. In 1963 the decision was made to begin work in Nyasaland, with Missionaries Mueller and Cox as our first two resident men serving in that country. In 1964 both Northern Rhodesia and Nyasaland became independent republics, the former named Zambia and the latter Malawi. The governmental changes in these countries did not hinder the progress of the gospel, as many feared. Statistical reports show an annual increase in membership of 25 per cent. Malawi's 1979 report lists 3,705 souls and 2,111 communicants, with 599 children and adults baptized during the year.

This unusual church growth is continuing, as a recent report from Missionary John H. Kurth indicates.

E. Wendland

In Acts 2:47 we read: "And the Lord added to their number daily those who were being saved." These words remind us of the work of the Holy Spirit in the early days of the church immediately following the day of Pentecost. The same Holy Spirit gathers men and women and children into God's fold today also, and here is a sharing of that gathering on the Malawi mission field.

Day One: June 22, 1980

It's the usual fourth Sunday of the month schedule: the English service at Blantyre at 8:30 A.M.; then 97 kilometers to Nambano for an 11:00 A.M. service, seven kilometers to Jali and another 12 to Sema to distribute the

Lord's Supper and to baptize and confirm those ready to be received into membership. At each of the village churches the Evangelist or lay-worker has already begun the service and has often finished preaching the Chichewa sermon by the time the missionary arrives.

What made this day especially eventful is what took place at Nambano Lutheran Church. On this Sunday 49 new members were received by confirmation, 40 adults and nine children. Twenty-two of these join the six already confirmed to form the nucleus of the Chimanya Preaching station. Twenty-seven of them join the over 200 communicants of the Nambano Congregation, our largest Lutheran con-



Pastor conducting a baptismal service in a congregation too new to have a house of worship

gregation in Africa, even though it was only begun in 1977. Five of the new Nambano members also receive baptism.

The Nambano church seats about 100 and was packed for this service.



Recent converts bringing children to be baptized

Those who could not be seated inside gathered outside in the "overflow area." A visiting choir of 13 young people from the Maglass Lutheran Church traveled 20 kilometers on foot to sing for the occasion.

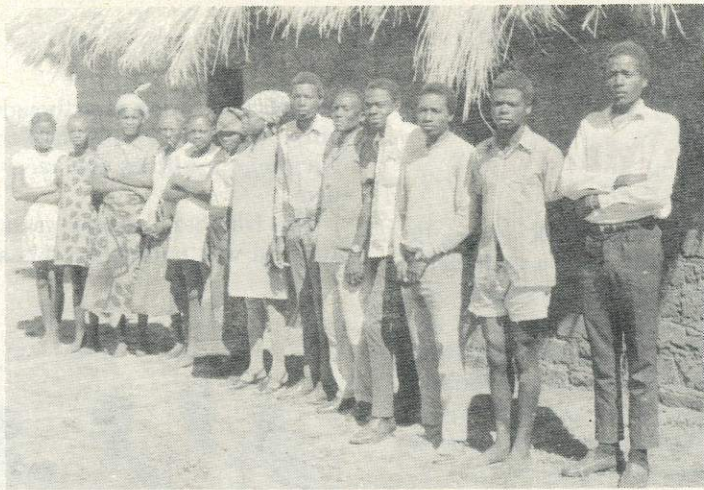
The first to be confirmed were the 22 Chimanya people. Crowded into the small chancel area, with two front benches vacated for room, they spoke their confession loudly and happily in response to the pastor's questions. All of them had been baptized previously in other Christian churches, but were not currently active in any of them.—This, by the way, is not unusual in the Zomba District. Many churches have come and gone, baptizing but not staying to instruct and teach. So our mission there is gathering and feeding neglected or forgotten "shoots" in God's kingdom, nourishing them with Word and sacrament as they grow to become fruitful plants.

After the Chimanya 22 were confirmed, the Nambano 27 came forward and repeated the same vows, calling on God to witness and help them in their confession. Five of these also received baptism.

Including these 49 newly confirmed members, 164 shared in the Lord's Supper on that day. What a day of joy in Christ's church!

These 49 new members were gathered and instructed by Evangelist G.

(Continued on next page)



A group of adults on their day of confirmation

Nyasulu, who began his Seminary training this September. The elders of the congregation have also taken an active part in the work, assisting the evangelist.

Presently the Nambano Congregation is taking measures to construct a new, larger church and a home for their evangelist. To do so means mold-

ing over 6,000 mud bricks (15" x 8" x 8") which will be kiln-burned.

Day Two: July 3, 1980

The visit to the Manduwa Preaching Station was scheduled for a Thursday, since no time was available for a Sunday visit.

Manduwa is a new parish in the

Mulanje District. It is served by dug-out-canoe ferry and a two-hour bike ride from Maglass. Because of the Phalombe River, a car trip follows a twisting narrow road, passable only during the April-November dry season.

At Manduwa another 49 were gathered to be received into the church by confirmation. Thirty-seven of these also needed to be baptized, a more traditional concept of mission outreach. The classes preparing them for baptism and confirmation were taught by Evangelist C. Mapulanga.

On this Thursday over 100 parents and children crowded into the grass and reed church which normally has seating for only about 50. The new members came forward by tens to be baptized, then five, and then the 12 who already were baptized and now were ready to be confirmed. And last of all, two ladies, having arrived late, presented themselves for baptism and confirmation. There are 49 newly con-

WELS Institutional Ministry

Has your church choir already sung its annual Christmas concert in the local nursing home? Have the children of your day school or your Sunday school done the same? Fine. But we hope that this isn't the only contact your congregation has with the institutionalized, whether it be in nursing homes, hospitals, prisons, orphanages, homes for the aged, or similar institutions. All of them need the Gospel message.

To assist congregations in meeting this need, the Synod's Special Ministries Board and its Institutional Ministries Committee hosted a WELS Institutional Ministries Seminar in Milwaukee, Wisconsin, on September 24, 1980. Pastor Arnold Schroeder, chairman of the Institutional Ministries Committee, chaired the meeting.

The seminar concerned itself chiefly with the presentation of *Guidelines for WELS Institutional Ministries*. The purpose was to critique these *Guidelines* so that they might be revised before being made available to the congregations of the Synod.

Thirty-four persons attended the seminar, including the chairmen of the District Special Ministries Boards, members of the Synod's Special Ministries Board, the Institutional Ministries Committee, and selected guests.

The keynote speaker was Pastor John Mattek of Sturgeon Bay, Wisconsin. His paper was entitled "We Would Like To See Jesus," the request with which the Greeks came to the Apostle Philip. "Such requests," Pastor Mattek said, "come to us from students on college campuses to the aged grandmother who has sold her house and is now entering a nursing home. The request is for God's Word, and comes, as to Philip, to those who are close to the Lord. It is thus not by chance that we are here at this seminar. We are modern day Philips. And we are here also to show Jesus to the institutionalized."

The address was followed by a slide presentation on the institutional work already being done by our pastors and congregations. This presentation was given by Pastor Kenneth Lenz.

The rest of the meeting was devoted

to a reading and discussion of the *Guidelines*.

A look at the *Guidelines' Table of Contents* demonstrates that the booklet answers most of the questions a pastor or congregation might ask concerning this specialized work. Beginning with a chapter on the "Commission" the *Guidelines* point out that serving the institutionalized is indeed part of the Lord's commission to make disciples of all nations and to bring in the poor, the crippled, the blind and the lame. Other chapter headings are: "Who is Commissioned," "Who is Served and Where," "Organizing Congregations," "What is Involved," "Resources," "Associations," "The Role of the Synod," "The Role of the District Special Ministries Board," and "Blessings."

Perhaps you have been thinking, "Isn't the work among the institutionalized the work of the pastor? Just why is this being brought to my attention?" One reason is the changing shape of the ministry today. The *Guidelines* put it this way: "It was always taken for granted that the person who must do the institutional work is the parish pastor. The average pastor today finds himself putting in long hours because of his involvement in many congregational activities. Not only does he con-

firmed also received the Lord's Supper on that Thursday.

Twelve youngsters were also baptized in the same service. Previously 33 children had been baptized on April 10 and June 19 when the examination of the confirmands took place.

Thursday, July 3, was indeed a special day of rejoicing.

Charter membership at Manduwa, six months after work was begun there, is 49 communicants and 99 souls. Eight additional persons are attending a membership class.

We know that God does not judge work by statistics: one sheep won for Christ evokes equal joy in heaven as do large groups. God's outpouring of his Holy Spirit comes in different measures — sometimes one, sometimes many. But what a joy to have the "problem" of how best to get them in!

John H. Kurth

duct worship services and attend countless meetings, . . . but the pastor also finds himself involved in a great deal of crisis counseling. . . . Today the demand is greater than ever. This also limits the amount of time he is able to devote to institutional work. . . . One resource that has been somewhat overlooked with regard to institutional work is the abundance of lay people who could assist the pastor in carrying out this specialized ministry." The *Guidelines* will help enroll congregational members in this important aspect of the Lord's commission.

Since September the *Guidelines* have been reworked and put into final form. They are available through the District Special Ministries Boards. Special District seminars are being planned to introduce them to the congregations of the Synod. Two have already taken place.

"We pray that all of our congregations will seriously consider those who are living in places not of their own choosing, but where they are forced to live, and under conditions which may not be ideal." Let us remember the forgotten, seek the straying, and prove to our own that we are indeed their brothers and sisters. This, too, is the Lord's work.

H. Wicke

With the Lord

Pastor Gerhard A. Schaefer 1906-1980

On October 3, 1980, the Lord called his servant, Gerhard A. Schaefer, from this life to himself in heaven. Services were conducted at Trinity Lutheran Church, Neenah, Wisconsin, where Pastor Schaefer had served for almost 40 years before his retirement in March of this year. Prof. Carl Lawrenz, a classmate, preached on Psalm 116:15, "Precious in the sight of the Lord is the death of his saints." A congregation of approximately 800, including 45 of Pastor Schaefer's brethren in the ministry, gave glory to God for the faith, life and devoted service of this servant of God.

Pastor Schaefer was born on October 9, 1906, in the township of Williamstown in Dodge County, Wisconsin. The Lord directed him to consider full-time service in the church and led him to enroll at Northwestern Prep in Watertown, followed by years of study at Northwestern College and Wisconsin Lutheran Seminary. Pastor Schaefer graduated from the Seminary in 1932 and was ordained and installed as pastor of St. Peter Lutheran Church, Collins, Wisconsin, on December 4, 1932. It was in November of that year

that he married Lovila J. Alvin, and together they began 47 years of service in the Lord's kingdom.

In October 1940 Pastor Schaefer was called to Trinity Lutheran Church of Neenah. During his ministry Pastor Schaefer served as visiting elder of the Manitowoc Conference and as delegate at a number of synodical conventions. He also instructed 21 vicars in the work of ministry.



Pastor G. A. Schaefer

Pastor Schaefer is survived by his wife and one son, David, of Burlington, Vermont.

Precious indeed was Pastor Gerhard A. Schaefer to the members of Trinity Lutheran Church. But precious also was his death, for it signaled the victory over eternal death, and the crown of eternal life which he so faithfully preached in his 47 years as a shepherd of the Lord's sheep.

1981

ESCAPE TO WISCONSIN LSI FAMILY CAMPING TOUR

The Lutheran Science Institute is planning an 11-day Wisconsin Family camping Tour for 1981 which will begin on July 28 near Sturgeon Bay, Wisconsin, and end on August 7 at Prairie du Chien. There will be three base camps: the two mentioned and one at Mirror Lake near the Dells.

Sight-seeing, hiking, fossil hunting, swimming and touring will be added to the fellowship enjoyed at the evening devotions and joint cookouts. The teenagers will have one overnight backpack trek near Devil's Lake. The natural history and geology of Wisconsin will be studied in detail.

The costs: \$20.00 per family or \$10 per individual for LSI members; \$30 per family or \$15 per individual for WELS non-

LSI members; and \$60 per family or \$30 per individual for non-WELS members. If interested in taking only a portion of the tour, figure 10 percent of the per day expense.

A \$10 nonreturnable deposit is required. This will be applied toward the registration fee and covers the cost for the LSI and its directors to plan and coordinate the tours successfully so that all may enjoy the advantages of group rates, security and Christian fellowship. Each family is responsible for the travel and food costs and camping fees for the 11 days.

Since a number of families have already registered, prompt registration is encouraged. There will be openings for at least 15 families.

Applications may be procured from Prof. Gerald Mallmann, 4821 19th Avenue, Kenosha, Wisconsin. 53140.

Direct from the Districts

CALIFORNIA

Reporter James Humann

A Ministry of 40 Years

On Sunday, October 12, 1980, the members of St. Stephen Ev. Lutheran Church, Fallbrook, California, commemorated the 40th anniversary of the ordination of their pastor, Samuel G. Kugler. Friends from sister congregations of San Diego County and Southern California attended the anniversary service and luncheon reception.

Pastor Manfred J. Lenz of La Mesa, California, served as liturgist, and Pastor Richard Kugler of Yorba Linda, California, son of the jubilarian, was the guest preacher.

Samuel Kugler was born in Kenosha, Wisconsin, in 1913 of German immigrants and was trained for the ministry at Northwestern College and at the Wisconsin Lutheran Seminary. After his graduation in 1939, he taught for a year at Fairview Lutheran School, Milwaukee, Wisconsin.

Pastor Kugler was ordained and installed on October 20, 1940, in Burk-Carlock, South Dakota. In 1946, he accepted a call to Clatonia, Nebraska, where he served until 1951, guiding the congregation in remodeling its church and in founding a Christian day school. During the next 19 years of service at Trinity of rural Manitowoc, Wisconsin, he directed the building of a new school and parsonage. For five years he also taught part time at Manitowoc Lutheran High School.

In 1970, he answered the Lord's call as district missionary of the Nebraska District. This took him into Arkansas and Louisiana and included civilian-chaplain work on various military installations. After two years of general mission work, he accepted a call to Charles City, Iowa, and continued to serve this field until 1976, when he came to St. Stephen's in Fallbrook. Here he was soon drawn into a building program again, culminating in a new church and parsonage. A day school was begun in September 1980.



Pastor S. G. Kugler

In addition to the multiple duties of his various ministries, he has served several terms on boards of control, both of Manitowoc Lutheran High School and of Dr. Martin Luther College, New Ulm, Minnesota. For 12 years he also served the Northern Wisconsin District as secretary.

The service also commemorated the 40th wedding anniversary of Pastor and Mrs. Kugler. Pastor Kugler and Alice Lindemann of Watertown, Wisconsin, were married on October 12, 1940. Their marriage was blessed with a son, Richard, and a daughter, Lois, married to Pastor Raymond Beckmann of Stanton, Nebraska. The Kuglers have six grandchildren. May our gracious God continue to bless and keep them in his care and service!

MICHIGAN

Reporter Edward Schaeewe

District SST Seminar

As a part of its service to our WELS congregations, the Michigan District Board for Parish Education annually sponsors a fall Sunday-School Teachers' Seminar. This year's seminar was held in three locations: St. Matthew's, Benton Harbor; Bethel, Bay City; and St. Paul's, Livonia. The tripartite scheduling allowed over 300 registrants to attend.

Prof. E. Fredrich, III, of Michigan Lutheran Seminary, Saginaw, presented a thorough investigation of Biblical prophecy and its supposed relationship to current events in the Middle East. After defining such con-

cepts as the rapture, millennium, tribulation and dispensation, Professor Fredrich analyzed the works of Hal Lindsey. In conclusion, numerous examples were given illustrating the danger such modern prophecy poses to a childlike Biblical faith.

The second half of the seminar was devoted to sample Sunday-school lessons on seven levels from nursery to adult instruction. The sessions were led by area Sunday-school teachers, Christian-day-school teachers and pastors. Most participants found these demonstration lessons very beneficial.

The Michigan District Board for Parish Education has begun planning next year's seminars, confident that they are, under God, a blessing for our teachers and those with whom they share God's Word.

Michigan District Teachers' Conference

On October 8-10, 1980, the Wisconsin Synod teachers of the Michigan District attended the 68th annual Michigan District Teachers' Conference, held at St. John's Lutheran School, Westland, Michigan, and Huron Valley Lutheran High School.

The opening devotion was conducted by Mr. Leon Brands of Martin Luther School, Madison Heights, Michigan. The conference members were welcomed to St. John's by Principal Harold Mears. Following the business meeting, the teachers were invited to view the film, "Cipher in the Snow," or to attend a seminar on the legal aspects of negligence in the classroom.

A worship service with communion was held Wednesday evening at St. John's Lutheran Church. The Rev. Robert Baer of St. John's was the liturgist. The Rev. Dennis Smith of Huron Valley Lutheran High School delivered the inspirational message—"Right on Education." Mr. Leonard Proeber of St. Peter's Lutheran School of Plymouth directed the conference choir. Mr. Fred Biedenbender of St. John's Lutheran School of Westland provided the organ music.

Thursday sessions were held at Huron Valley Lutheran High School. The teachers were able to attend five different workshops dealing with topics ranging from personal Bible study to sportsmanship. The 34 workshop ses-

sions thus covered many aspects of a teacher's personal and professional life.

Reports were presented during the various business meetings to the whole conference by the representatives of the various boards and institutions of the Wisconsin Evangelical Lutheran Synod and by our two area Lutheran high schools. Elections were also held. Mr. Jeff Koepsell was elected chairman and Mr. Max Schram was elected vice-chairman.

An evening of fellowship was enjoyed by many members of the conference at the "Gemuetlicher Abend," held Thursday evening.

On Friday a practical paper, entitled "Adiaphora," was presented by the Rev. Robert Mueller of Salem Lutheran Church of Owosso. After the business of the conference was concluded, the Rev. Karl Peterson of HVL conducted the closing devotion.

Michigan District Council Meeting

The Michigan District Council met on Monday, November 3, 1980, at Emanuel Lutheran Church, Lansing, Michigan. The district council is made up of the district officers, the district circuit pastors and representatives of the various district boards.

Although district councils meet regularly to deal with matters pertaining to the district, this meeting was special in the sense that the subject matter discussed was one calling forth greater-than-usual concern.

After calling the meeting to order and conducting a brief devotion, President Waldemar Zarling stated that the purpose of the meeting was primarily to hear and discuss a paper prepared by Pastor Harold Sauer, chairman of the District Constitution Committee. The morning was set aside for the reading of the paper and then it was discussed for two hours and 15 minutes in the afternoon.

In his paper Pastor Sauer dealt with the doctrines of the universal priesthood and the public ministry under the title, "Christ's Church — Her Saints, Her Priests, Her Ministers, and A Leaven They Are Facing Today."

Pastor Sauer drew attention to the "leaven" when he presented the gen-

eral and specific concerns of the Constitution Committee in regard to new constitutions submitted by congregations. "In the past two or three years a new type of constitution is being submitted for the Committee's review," he reported. "The new type of constitution not only reflects a new approach to the writing of a constitution, but also reflects a *different spirit*, at least in the opinion of the Constitution Committee." He labeled it "the spirit of activism" and wrote concerning it, "The leaven or spirit that confronts us is not something that has originated within our circles, but has come from outside our circles." The essayist explained this by pointing out that Wisconsin Synod men are attending seminars presented by individuals who are not in doctrinal fellowship with the Wisconsin Synod and are receiving instructions from them regarding the operation of our congregations.

A few of the points raised during the lengthy afternoon discussion were: 1) The need for precaution and warning against sitting at the feet of men outside of our circles with whom we are not in fellowship; 2) The need for doctrinally sound, practical aids for the pastoral ministry; 3) The purpose of a church constitution and the implications involved when a constitution is intended to serve as a handbook for organizational structure.

A motion was made and approved to thank the essayist. Several reports were distributed, and the Michigan District Council meeting adjourned at 3:45 p.m.

MINNESOTA

Reporter Del Begalka

Church Dedicated at Sauk Rapids, Minnesota

Petra Ev. Lutheran Church, Sauk Rapids, Minnesota, was privileged to dedicate its first permanent worship facility on Sunday, September 14, 1980. Two special services were held. Prof. R. Sievert of St. Croix Lutheran High School in West St. Paul was the guest speaker for the 9:00 A.M. service. Professor Sievert conducted the first exploratory service in St. Cloud in 1966.

His sermon theme, "True to Your Name's Sake," was based on Matthew 16:15,18, the verses from which Petra's name is taken. Pastor Gerhard Birkholz of Litchfield, president of the Minnesota District, was the guest speaker at the 3:00 P.M. dedication. The theme of Pastor Birkholz's sermon was "Petra's Dedication: A Call to Worship the Rock of our Salvation" (Psalm 95:1-7). Peter Naumann, pastor of Petra, served as liturgist for both services.

The new church building replaces a relocatable chapel used since December, 1975. As the membership grew, the chapel became too small for the needs of the congregation. After receiving mission board approval for construction of the new building in September, 1978, the architectural services of Tesch-Tesch-Bauer-Ramaker and Associates of Fond du Lac, Wisconsin, were engaged. The principals of this firm are members of one of our churches in Fond du Lac and have done extensive work with other Wisconsin Synod congregations. Ground was broken on November 19, 1979, and actual construction began in December. A mild winter enabled the work to progress smoothly. The first service was held in the new church on May 4, 1980. Members of the congregation did all of the interior painting and staining, refinished 19 used pews, and landscaped the property.

The new building covers nearly 5,000 square feet divided equally between the main floor which contains the worship area, spacious narthex, and office, and the basement where the utility rooms, kitchen, and large education-fellowship areas are located. At present the nave provides seating for 150. The building may, however, be easily enlarged to meet the future needs of the congregation. Energy efficiency was deemed a high priority by the building committee and the architect. Therefore the block walls are filled with foam insulation to the footings, all of the windows are triple-glazed, and the side walls on the main floor contain 2 x 6 studs allowing for six inches of batt insulation. A unique feature is the roof design. Although laminated arches are used to support the roof, giving a feeling of openness, the roof proper employs 2 x 10 joists strung lengthwise rather than the customary tongue-and-

(Continued on next page)

groove decking. This design allowed the installation of eight inches of batt insulation. The roof also contains a south-facing clerestory which provides indirect lighting, extra ventilation in summer, and a certain amount of solar heating in winter. The cost was just under \$200,000, for a surprisingly low square-foot cost of about \$40. The bulk of the funding was provided by the Church Extension Fund.



Petra Ev. Lutheran Church

The members of Petra Lutheran feel most fortunate to have been blessed with a beautiful site and building. Certainly we would not be where we are now if it were not for the gracious outpouring of gifts, the guidance of our heavenly Father, and the special financial aid he directed to us through our many fellow believers in the Wisconsin Synod. We shall be forever grateful for these blessings and shall long remember the words contained in the dedication booklet, "I have hallowed this house, which thou has built, to put my name there forever; mine eyes and mine heart shall be there perpetually" (1 Kings 9:3).

Becky Winter

NEBRASKA

Reporter Timothy Bauer

President Gerald E. Free Observes 25 Years as Pastor

The members of Good Shepherd Ev. Lutheran Church, Omaha, Nebraska, on July 27, 1980, commemorated Pastor Gerald E. Free's 25th anniversary in the ministry and his 15th year of service at Good Shepherd Congregation.

Pastor H. F. Lichtenberg of Milwaukee, Wisconsin, delivered the anniversary sermon on the words of 1 Timothy 1:12: "And I thank Christ Jesus, our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." The service was followed by a potluck dinner and fellowship hour.

Pastor Free, who is the president of the Nebraska District and second vice-president of the Wisconsin Ev. Lutheran Synod, has been pastor at Good Shepherd since June 6, 1965. Prior to coming to Omaha he served as pastor of Immanuel Lutheran, Hadar, Nebraska, from 1959 to 1965. His first assignment was the triparish, St. John's of Herrick, Faith of Platte and Zion of Bonesteel, all in South Dakota. He was ordained on July 10, 1955.

On June 12th of this year Pastor and Mrs. Free observed their 25th wedding anniversary. Their marriage has been blessed with five children: sons Keith and Douglas and daughters Candace, Carla and Annette.

Members and friends join to thank and praise God for Pastor Free's faithful service and pray that the Lord will continue to shower his rich blessings upon the pastor and congregation.

Arthur E. Brandt

SOUTHEASTERN WISCONSIN

Reporter Robert Kleist

Pastor G. F. Albrecht Ordained 50 Years Ago

Fifty years in the holy ministry, a substantially longer period of service than is granted most of the Lord's servants, was the gift of God's grace observed by Pastor Gerhard F. Albrecht on June 29, 1980. Hosting the 3:00 P.M. service of thanksgiving and a reception following was St. Paul's Ev. Lutheran Congregation at Hales Corners, Wisconsin, where Pastor Albrecht is presently serving as visitation pastor. The sermon for the occasion was preached by Pastor Paul Albrecht of Omaha, Nebraska, son of the jubilarian. Money gifts from members of St. Paul's and members of former congregations made it possible for Pastor and Mrs. Albrecht to enjoy a two-week trip to Europe.

Pastor Albrecht was born in Milwaukee, Wisconsin, on April 16, 1905,

the son of Teacher and Mrs. R. M. Albrecht. He received his grade-school education at Jerusalem Lutheran School, where his father was principal.

In 1911 he moved with his parents to New Ulm, Minnesota, when his father became a professor at Dr. Martin Luther College. He received his high-school education at DMLC, attended Northwestern College in Watertown, and then became a member of the first class to graduate from Wisconsin Lutheran Seminary when it moved to its new campus in Mequon. He graduated from the Seminary in 1930.

Assigned to serve St. Bartholomew Congregation, Kawkawlin, Michigan, he served there until 1939. This was followed by his ministry at St. John's, Ixonia, Wisconsin. From 1944 to 1948 he served Faith Congregation in Dexter, Michigan, and then accepted the call to serve St. Paul's at Hustler and St. Peter's at Indian Creek, Wisconsin. In 1958 he accepted the call of Grace Lutheran, La Crosse, Wisconsin, and served that congregation until his retirement in 1975. Since then he has served St. Paul's at Hales Corners as visitation pastor.

Pastor Albrecht married Margaret Paustian in 1931. Their marriage was blessed with two children, Pastor Paul Albrecht and Mrs. Ruth Dorn, wife of the Principal Owen Dorn at St. Paul's Christian Day School. There are eight grandchildren.

The Lord has given both Pastor and Mrs. Albrecht good health throughout their years and enabled Pastor Albrecht to continue serving in the Lord's kingdom to the present moment. To God be praise and glory!

Pastor R. J. Zink

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INSTALLATIONS AND COMMISSIONS

(Authorized by the District Presidents)

Pastors:

Gurgel, Robert J., as pastor at Trinity, Jenera, Ohio, on November 2, 1980, by K. A. Gurgel (Mich.).

Reid, Pieter, G., as assistant pastor at St. Paul's, Menomonie, Wisconsin, on November 2, 1980, by L. Zeslin (WW).

Stawicki, Gary T., as pastor of Grace, Alma, Michigan, on November 2, 1980, by R. deRuiter (Mich.).

Westphal, Walter W., commissioned at Shepherd of the Hills, Greeley, Colorado, on October 26, 1980, as principal of the Bible Institute at Lilongwe, Malawi, Africa, by A. Mennicke (Nebr.).

Teachers:

McBain, Randall, as teacher at St. Paul's, Wonewoc, Wisconsin, on August 29, 1980, by E. Martin (WW).

Needham, Douglas W., as teacher at Mt. Olive, Appleton, Wisconsin, on August 31, 1980, by R. Pankow (NW).

ADDRESSES

(Submitted through the District Presidents)

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Union Grove, WI 53182
Phone: 414/878-4723

Stawicki, Gary T.
275 Purdy Drive
Alma, MI 48801

Westphal, Walter W.
P.O. Box 30243
Lilongwe 2
Malawi, Africa

Teachers:

McBain, Randall
Box 325
Wonewoc, WI 53968

Needham, Douglas W.
227 E. Winnebago
Appleton, WI 54911

WISCONSIN LUTHERAN SEMINARY MISSION SEMINAR

Date: January 28-29, 1981: 7:30-12:30 a.m.
January 28, 1981: 7:00 p.m.

Theme: "SEND FORTH YOUR LIGHT!"

- I. "The people sitting in darkness have seen a great light" — A Survey of WELS Mission History
- II. "That they may walk before God in the light of life" — Training Faithful Shepherds in our Mission Churches
- III. "Even in darkness, light dawns" — The Un-saved Billions: How Shall We Reach Them?

Evening Session: "The Missionary as Sojourner"

Seminar booklets may be ordered at cost prior to January 7, 1981, through the publicity chairman.

R. W. Schumacher
Publicity Chairman
6717 Wartburg Circle
Mequon, Wisconsin 53192

WISCONSIN LUTHERAN COLLEGE

The final registration day for the second semester at Wisconsin Lutheran College is January 5, 1981. For information contact: Wisconsin Lutheran College, 8830 West Bluemound Road, Milwaukee, Wisconsin 53226; phone 414/774-8620.

ADMINISTRATOR FOR MEMBER LOANS

Upon the recommendation of the Member Loan Committee and with the concurrence of the Coordinating Council, the General Board for Home Missions, and the Board of Trustees, the Conference of Presidents is seeking an administrator for the Synod's member loan program, specifically, Building His House and Kingdom Loan funds.

Applicants should be mature Christians with warm and outgoing personalities, able to meet the constituency of the Synod with ease. An ability to communicate, organize, and program is essential. A college degree although desirable is not necessary. All applicants should be members of the Wisconsin Evangelical Lutheran Synod.

The administrator for the Synod's member loan program will be responsible for vigorously promoting the loan program, working effectively with the congregational representatives of the member loan program, and implementing the 1979 convention resolution establishing a designated loan fund for nonmission congregations. He will serve as a staff member of the Stewardship Office.

Applicants should submit a complete resume of their educational background, business experience, positions held, and job responsibilities. Three references (other than relatives) should be included. The information submitted should include date and place of birth, marital status, church membership, and state of health. The salary is in the upper teens along with the usual fringe benefits. On the basis of the resumes submitted, several applicants will be selected for interviews. Applications must be received no later than January 2, 1981, and should be sent to:

Rev. Carl H. Mischke
3512 West North Avenue
Milwaukee, Wisconsin 53208

CALL FOR NOMINATIONS NORTHWESTERN COLLEGE WATERTOWN, WISCONSIN

The members of the Synod are invited to place in nomination the names of men qualified to fill a vacancy in the athletic department at Northwestern College, because Prof. E. Pieper will be retiring at the close of the 1980-81 school year. The nominee is to serve in the college athletic department, primarily as a coach, with varsity basketball as his chief coaching responsibility. His classroom assignment will be freshman mathematics. Nominations, including pertinent information, should be in the hands of the secretary no later than January 12, 1981.

W. A. Schumann, Secretary
612 S. 5th Street
Watertown, Wisconsin 53094

SYNOCDICAL CERTIFICATION COURSES

Dr. Martin Luther College has arranged to offer an extension course, Rel. 113 *Genesis*, at Wisconsin Lutheran High School, Milwaukee, Wisconsin, beginning January 27, 1981, and meeting regularly on Tuesday evenings from 6:30 to 9:15 p.m. except for the week after Easter. Prof. John Jeske 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.

APPOINTMENTS

Recent appointments in the Nebraska District include the following: Pastor Joel Frank as second vice-president; Pastor Donald Laude as circuit pastor of the Mid-America Circuit; Pastor Joel Frank as chairman of the Nebraska District Mission Board; Pastor Kenneth Bode as member of the Nebraska District Mission Board.

Gerald E. Free, President

CALENDAR OF CONFERENCES

NORTHERN WISCONSIN

RHINELANDER PASTOR-TEACHER CONFERENCE

Date: January 16, 1981, 9:00 a.m. Communion service.
Place: St. Paul's Lutheran, Crandon, Wisconsin; M. Koepsell, host pastor.

Preacher: P. Johnston; P. Knickelbein, alternate.

Agenda: Teaching the Doctrine of the Holy Trinity to Little Children; D. Fleming; When is a Sacrament a Sacrament?; P. Knickelbein.

C. J. Siegler, Secretary

SOUTHEASTERN WISCONSIN

CHICAGO PASTORAL CONFERENCE

Date: January 12-13, 1981; opening devotion at 1:00 p.m. CST.

Place: Good Shepherd Ev. Lutheran Church, Downers Grove, Illinois; D. Rutschow, host pastor.

Preacher: M. Lopahs; M. Bode, alternate.

Agenda: Exegesis of Habakkuk 3; M. Ziesemer; Exegesis of Ephesians 1; O. Cullen, alternate; A Study of the Role of Man and Woman in the Church; D. Dolan; The Relationship of the O.T. Sacrifice to the N.T. Means of Grace; E. Meier, alternate.

R. W. Pasbrig, Secretary

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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*
	Daytona Beach*
	Keystone Heights
	Leesburg
	Lehigh Acres*
	Melbourne
	Zephyrhills
Georgia	Augusta
	Warner/Robbins/Perry*
Illinois	Sandwich/Plano*
Kansas	Topeka
Louisiana	Baton Rouge*
Michigan	Mt. Pleasant
	Novi*
	Perry
Missouri	Jefferson City*
Montana	Helena
	Miles City*
Nebraska	Fremont
New York	Rochester*
North Carolina	Asheville*
	Charlotte*
Ohio	Englewood
Oregon	Gresham*
	Medford*
	Pendleton*
	Greenville
South Carolina	Hot Springs
South Dakota	Fredericksburg*
Texas	Killeen/Ft. Hood*
	Midland/Odessa
	Tyler*
Vermont	Barre*
Wisconsin	Cottage Grove*
	Genesee Depot
	Merrill*
	Port Washington
	Rice Lake
Wyoming	Casper*
Alberta	Calgary*
Ontario	Toronto*

*Denotes exploratory services.

EXPLORATORY

CALGARY, ALBERTA, CANADA

WELS exploratory services are being held in Calgary, Alberta. Services are held at the Pine-ridge Community Hall, 6024 Rundlehorn Dr. N.E. in Calgary. The time of service is 10:00 a.m. with Sunday school and Bible study at 11:00 a.m. Please send names of any interested people to Pastor William Heiges, 3407 38 St. NE, Calgary, Alberta, Canada T1Y 4J7; phone 403/285-1880.

CHARLOTTE AREA, NORTH CAROLINA

WELS exploratory services are presently being held in the Charlotte-Mecklenburg area. Services are held every Sunday at the Harris Branch YMCA, 5900 Quail Hollow, Charlotte, at 7:00 p.m. For more information, call Mr. Donald

Wisch, 704/365-2821, or Pastor Jon Guenther, 704/697-1261. Please send names and referrals to Pastor Jon Guenther, 2206 Evergreen Drive, Hendersonville, North Carolina 28739. Neighboring communities served include Monroe, Matthews, Pineville, Rock Hill (SC), and Gastonia.

MEDFORD, OREGON

Exploratory services are being held every Sunday in Medford, the recreational hub of southern Oregon. Currently we meet in downtown Medford at the Labor Temple, 24½ S. Grape Street (the corner of Grape and 8th). Adult Bible class and Sunday school begin at 9:30 a.m. Divine worship is conducted at 10:30 a.m. To obtain or forward information contact Pastor Edward Zell, 916 Murphy Road, Medford, Oregon 97501; phone: 503/773-5962.

JEFFERSON COUNTY, MISSOURI

Exploratory worship services for Jefferson County, Missouri, are being held each Sunday at 9:15 a.m. at the Twin City Motel, Highway 61-67, north of Highway 21A, Festus, Missouri (across from the Venture Store). This congregation will serve the cities of Festus, Crystal City, Barnhardt, Pevely, DeSoto, Hillsboro, and Herculaneum. For more information contact Pastor Roger R. Zehms, 10151 Sappington Road, St. Louis, Missouri 63128; phone 314/843-4513.

PENDLETON, OREGON

WELS exploratory services are being conducted every Sunday at 7:00 p.m. at the Student Chapel of the Seventh Day Adventist Church in Pendleton, Oregon. The church is located at 1401 SW Goodwin Pl. For information or to send names, call or write Pastor Ronald Baerbock, 5209 W. 5th Ave., Kennewick, Washington 99336; phone: 509/783-7265.

TIME AND PLACE

CASPER, WYOMING AND AREAS NORTH AND WEST

The WELS Casper Mission is conducting weekly services, Sunday school, and Bible classes on Sundays at 9:30 a.m. at the Casper Women's Club, 136 E. 6th Street, Casper, Wyoming. For referrals or information, contact Pastor David P. Russow, 416 S. 5th Avenue, Casper, Wyoming 82601; phone 307/235-2770.

Names of WELS or ELS members who have settled in or near Gillette, Riverton, Thermopolis and Douglas should also be sent to Pastor Russow.

WINTER VISITORS TO THE VALLEY OF THE SUN

Our Savior Ev. Lutheran Church (WELS) serves the western suburban areas of metropolitan Phoenix which include: Sun City, Sun City West, Country Meadows, Peoria, Sun Aire Estates and Youngtown. The church is located at 9825 N. 103rd Avenue, Sun City, Arizona. For information on the time of services and other events contact Pastor Frederic H. Nitz, 9901 N. 103rd Avenue, Sun City, Arizona 85351; phone 602/977-2872.

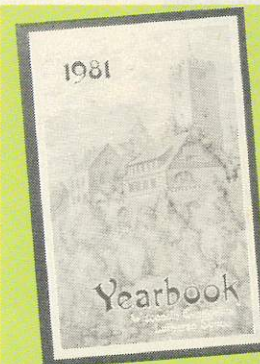
NAMES WANTED

ROANOKE, VIRGINIA

Monthly services are being conducted in Roanoke, Virginia, for WELS individuals living in the area. To submit names or to inquire about the time and place of worship contact either Pastor Joel Luetke, 3229 Sandra Lane, Va. Beach, Virginia 23464, phone: 804/424-3547; or Mr. Victor Leitzke, 5450 Stoneybrook Dr. S.W., Roanoke, Virginia 24018, phone: 703/744-5653.

BAPTISMAL FONT

Emmanuel Lutheran Church of Hudson, Wisconsin, has a baptismal font to give to any mission congregation for the cost of transportation. If interested, contact Pastor Dale Schlieve, Rt. 3 Box 424, Hudson, Wisconsin 54016 (phone: 715/386-9851).



The
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the
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YEARBOOK — 1981

A handy 6 x 9 inch directory, with a plastic comb binding, for every WELS family! The Yearbook contains a complete listing of all officers, boards, commissions and committees of WELS and its ten districts; the name, address and telephone number of WELS pastors, professors, missionaries and teachers; the name, location and time(s) of service(s) of WELS churches; a listing of WELS seminary, colleges, academies, area high schools, elementary schools and charitable agencies; a listing of WELS mission workers, campus pastors and military contact pastors. Includes a directory of the pastors, teachers, churches and schools of the *Evangelical Lutheran Synod*; and a directory of the *Lutheran Confessional Church in Sweden*.

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