

THE NORTHWESTERN

# Lutheran

March 3, 1968



# BRIEFS by the Editor

*will know and you will have a pretty clear picture of its work after reading an article in this issue. You will also read what part you can play in helping this commission carry out its important function.*

\* \* \*

We were impressed when we attended one session of the Mission Seminar at Wisconsin Lutheran Seminary. The seminarians' interest and zeal were evident. It was heartening to notice that they had "done their homework." They had a good grasp and understanding of the Synod's mission program at home and abroad. One could detect the hard work and resourcefulness that went into their presentations and the earnestness with which they heard and discussed these presentations and those by the featured speakers. For a report on the Seminar see page 70.

\* \* \*

A picture essay on a mission in Japan is a feature of this issue. We are indebted to Pastor Edgar Hoenecke, Executive Secretary to the Board for World Missions, for the work which he put into the preparation of the pictorial presentation.

\* \* \*

*Speaking of missions, we want to point ahead to an article that will appear in our next issue. It will tell you of a noteworthy development in our home mission endeavor. It is that we have begun a mission in*

*Anchorage, Alaska. Now we will tell you only that it is off to a good start, and then ask you to wait two weeks for this interesting article.*

Readers will be saddened to hear that Pastor Henry C. Nitz, contributing editor of *The Northwestern Lutheran*, died on February 3, 1968. For a number of years he conducted the feature "By the Way." Before that he served as an editorial writer. Funeral services were conducted at Eitzen, Minnesota, on February 6 and at Watertown, Wisconsin, on February 7. We hope to have the full obituary for our next issue.

\* \* \*

We wish to thank the readers who responded to our request for their reaction to the question: Should we or should we not publish in tract form Mr. Robert Adickes' article "How Shall I Answer the Evolutionist?" As a result of their letters we do have a better idea of what ought to be done.

\* \* \*

*What is the Soul Conservation Commission? If you did not know, or if you had only a vague idea, you*

A slide lecture on the work of our civilian chaplain in Vietnam was given by Professor Erwin Scharf on the evening of February 7. The audience that filled the gymnasium at Northwestern College showed a high degree of interest in the endeavor to serve our servicemen in Vietnam. We were privileged to be present, and we should like to suggest that you hear this illustrated lecture if it should be given in your area.

\* \* \*

All business communications regarding *The Northwestern Lutheran* should be addressed to Northwestern Publishing House, not to the editor. The Publishing House handles all such matters as new subscriptions, renewal of subscriptions, change of address, etc. Please send to the editor only the items that are intended for publication, including changes of address for pastors, professors, and teachers. By the way, sending your address change to the Publishing House does not mean that it will be published. You should send a separate notice to the editor.

*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*

## *The Northwestern Lutheran*

\*

Volume 55, Number 5

\*

March 3, 1968

Official Publication, Wisconsin Evangelical Lutheran Synod.

Published biweekly by Northwestern Publishing House, 3616-32 W. North Ave., Milwaukee, Wis. 53208. Use this address for all **business correspondence**. Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

Second-class postage paid at Milwaukee, Wisconsin.

**Subscription rates**, payable in advance:

One year .....	\$2.00
Three years .....	\$5.00
Five years .....	\$8.00

A 20% discount is allowed on the one-year rate if 25 or more unaddressed copies are sent in a bundle to one address.

**COVER** — St. John's Ev. Lutheran Church, New Ulm, Minnesota; F. H. Nitz, pastor.

### THE EDITORIAL BOARD —

Werner H. Franzmann, Managing Editor  
Walter W. Kleinke, Assistant Editor  
Prof. Wilbert Gawrisch Prof. Armin Schuetze

Address all items for publication to:  
The Managing Editor  
The Northwestern Lutheran  
3624 W. North Ave.  
Milwaukee, Wisconsin 53208

### CONTRIBUTING EDITORS —

F. Blume E. Fredrich I. G. Frey P. Janke E. E. Kowalke  
M. Lutz P. Nitz C. Toppe K. Vertz H. Wicke  
Mission Reporters: F. Nitz (World); O. Sommer (Home)

# Editorials

**A Time of Opportunity** At this stage of the world's history the trend away from the Word of God to the wisdom of men is very pronounced, to the point that it is obvious even to those who confine their reading to the daily paper. This trend, however, does not spell doom for the Church. On the contrary, it affords new and expanding opportunities to those who are faithful to the Word. And in view of these opportunities it befits the faithful to be active rather than merely to bemoan, to be more outgoing rather than to become more withdrawn.

In these days of wholesale apostasy among the churches and church bodies which still bear the label "Christian," opportunities are multiplying for us who have been drawn into the fellowship of the Wisconsin Evangelical Lutheran Synod. Appeals from those who hunger for the Gospel are descending upon us from coast to coast and from the outlying states of Alaska and Hawaii; from the Canadian to the Mexican border and from within the confines of these adjacent countries, where few of our members have set foot except as tourists; from remote areas with strange names, around the globe.

Our response to these opportunities in the next few years will determine our fitness to continue as bearers of the light of the Gospel. We can sit at home and line our nests with all kinds of good things. Or we can go out, as the Apostles did, to bring light into the lives of others. The latter demands faith, commitment, courage, unselfishness — and sacrifice in unstinting quantity.

It is easier to withdraw and decry and bemoan. It is also cheaper. But this poses no major decision for those who see Jesus Christ as the Way, the Truth, and the Life. In faith they have the motivation, and by God's grace they have the means to seize the opportunities and to make known the good news.

God is not dead, nor is He about to die. And in view of His promise, no funeral is in prospect for His Church. Accordingly, our time is better occupied in improving the opportunities than in hanging crepe.

IMMANUEL G. FREY

\* \* \*

**Indoctrination — Education** A common criticism of education in Russia, in all schools from the primary grades into the universities, is that the teaching is indoctrination rather than an honest search for the truth. Everything — so the criticism goes — is presented from the Communistic point of view, and a student who hopes to pass an examination had better give the right kind of answer. Not only must his facts satisfy the examiner, they must also be presented from the correct political point of view. That, so we are told, is bad, is not really education. So much for the Russian system.

What of education in our free and democratic United States? Anyone who has attended a public high school or college knows that every subject — physics, chemistry, botany, zoology, social sciences, even speech, is presented from the point of view of the evolutionary theory. The theory has become a law that governs textbook presentation of almost every subject. The student soon learns that it is not enough to know facts, but he must interpret them according to the accepted theory of evolution. If that is not indoctrination, what is it? If the Russian system is bad because it indoctrinates, what shall be said of this system?

What of our schools, that is, our church schools? We want our pupils to learn to read and to understand what they read; we want them to learn the facts of science and history; we want them to learn how to present facts and ideas clearly and exactly in writing and in speech. That is education. But we make no excuse about it — we also indoctrinate. We present everything from the point of view of God's revelation of Himself in the works of Creation and in the redeeming work of His Son our Savior. We indoctrinate. Of course we do. And so do the Russians and the American educators, however much they may pretend to abhor any kind of indoctrination. It is doubtful that there can be real education without indoctrination.

ERWIN E. KOWALKE

\* \* \*

**A Concerned Church** The Wisconsin Synod is not taking an active part in the civil rights struggle, in the war on poverty, or in the debate on the Vietnam question. Individual members of the Synod, as Christian citizens, are and should be concerned with these issues, but the church body as such is not involved in them. Our Synod does not make social or economic or international betterment its business.

This stand of our church body has come under attack. We have been charged with aloofness and indifference to the needs of our fellow men, dismissed as visionaries with our heads in the theological clouds, faulted for not relating to the world we live in.

This criticism is misinformed and misplaced. We are not ignorant of the needs of our fellow men. From Scripture we know more about every need of man than all the observers of society and all the researchers into its problems have ever been able to tell us. For that reason we can understand why it, finally, is more important to tell a man, "Thy sins be forgiven thee," than, "Arise and walk."

We are not indifferent to the ills of society. Was our Lord indifferent? He did not involve Himself in either political, or military, or economic, or social problems, troubling and grievous though they were in His day.

(Continued on page 75)

# The Christian and the World

## IN IT, BUT NOT OF IT

### ONE OF THE CROWD

#### An Age of Conformity

We are living in an age of conformity. To do what everyone else is doing is the order of the day. The instinct of the herd is seemingly not restricted only to cattle and sheep. The tendency to follow the crowd can be observed on every hand. Conformity has all but become a creed.

This is particularly true of young people. At this age level there is something which impels them to follow the crowd. They seem terrified at being different from their contemporaries. It seems to be almost a mortal sin not to think and do as everyone else. In order to be "in" or "hep," or whatever current parlance calls it, one must effect the same hair style, wear the same kind of clothes, use the same slang, collect the same records. To dare to be different is unthinkable. The day of the rugged individualist is long past and gone, a dim recollection of a bygone period in our nation's history which produced many an individualist.

Great is the pressure to conform, to become a faceless nonentity. If one does not get in step, he will not be one of the crowd. To be out of step opens one up to ridicule and criticism. Failure to conform can easily lead to isolation.

#### May Lead to Compromise of Principles

Now if the tendency to follow the crowd were restricted only to superficialities such as dress and hairdos, the matter would not be too serious. Every generation passes through such phases. However, the matter takes on far more serious proportion when conformity leads to a compromise of principle. When one changes one's standards in order to be one of the crowd, it becomes quite tragic. When one conforms just to be liked, the words of the Lord Jesus come to mind, "Woe unto you when men speak well of you" (Luke 6:26).

The pressure of conformity can be one of the most insidious foes of the Christian student and the Christian serviceman. The standard of "crowd morality" and the "pattern" of life in these areas can be overwhelming to one not yet mature in the faith. It can so easily lead one to worship at false altars, to commune with those from whom we ought to remain separate, to join organizations which are not merely social in their context, to lower ethical standards because everyone else is doing it. Why not attend your roommate's church? Why not take Communion from some Protestant chaplain? Why not take the pill? Why not get "bombed"? Why not try a "bennie"? Don't be a stick-in-the mud! Follow the crowd! Don't be different!

#### Be Not Conformed

Long ago the Holy Ghost inspired the Apostle Paul to write, "Be not conformed to this world" (Rom. 12:2). The Phillip's translation of the Bible renders this line,

"Don't let the world around you squeeze you into its own mold." This may be all right for jello, but not for Christians. The Christian can never accept the world's pattern and endorse the world's ways. The standards of this world may seem very logical, very natural, until we remember man's fall into sin. As a result of that fall, what is natural in man is to follow his own design, not God's; to follow his own desires, not the will of Christ. Therefore conformity with the standards and practices of the world may keep one in step with the world, but out of step with God.

#### Be Ye Transformed

The Christian is not a religiously conformed person; he is a spiritually transformed person. After stating, "Be not conformed to this world," Paul goes on to say, "but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God." We have been transformed by the Holy Spirit through the power of the Gospel and this transformation affects our whole life and being. It causes us to evaluate everything in the light of the divine Word. It establishes for us standards that are Bible-oriented. It gives us convictions that are Christ-centered. It produces an inward discipline of attitude and a spirit of willing surrender of ourselves to God. It separates us from the world so that we realize that we are "in the world, but not of the world." In short, the Christian will let the Spirit of God guide him in everything, in dress, in dating, in leisure time, in ethical judgments, in attitudes, in personal conduct.

#### A Blessed Difference

Admittedly, this may cause us to be different. But it is a blessed difference. Jesus does not ask us to be different merely for the sake of being different. He does not ask us to get out of step just to make life hard for us. But He does ask us to be different when the crowd is wrong. He does ask us to flee temptation. He does ask us to confess His name. He does ask us to let our light shine.

Nor is this difficult when we remember that He offers us His strength and help. With His hand on our shoulder, we will have no fear of the opinions of others. With Him at our side, we will find the strength to resist the pressures of the crowd. Through Him we will dare to get out of step with what is sinful, what is wrong, what is a discredit to Him, what is contrary to our faith and profession. And remember, being in step with Jesus is really more satisfying than being in step with the crowd.

LEONARD J. KOENINGER

[Leonard J. Koeninger is the pastor of St. Peter's Ev. Lutheran Church, Plymouth, Michigan.]

# Missio Dei progress report

January receipts — \$281,799 — were the second highest in the 19 months of the Missio Dei Offering. The record was set in August 1966 with \$302,000. With some miscellaneous receipts received directly by Treasurer Norris Koopmann, January's receipts bring us just \$2,300 shy of our original \$4 million goal. And that is a great measure of grace God has given us. Let us have the grateful hearts to match the grace!

## A Day of Thanksgiving

At its meeting in January, the Conference of Presidents (who are in charge of such things) resolved to call upon all congregations to set aside Sunday, June 30, as a day of Synod-wide thanksgiving. The presidents urged that wherever possible pastors exchange pulpits on that day.

In another decision, the presidents resolved to extend the Offering to December 31. The decision was necessary to give some congregations time to catch up and also to permit congregations which started later, time to complete the Offering. The Offering, however, will end officially December 31. There will be no further extension.

## Board of Trustees Takes Action

While the Conference of Presidents were able to take these happy steps, the Synod's Board of Trustees had a more unpleasant duty. In their January meeting the trustees resolved that "the Board of Trustees regretfully inform the appropriate boards that no green lights can be given any projects which are not now under construction and which will go beyond the funds available."

Before them the trustees had a report from Treasurer Koopmann indicating that uncommitted cash in the fund will amount to \$469,452 on June 30.

"No provision exists," the trustees pointed out, "for any further major sources of income to this fund after June 30." It further pointed out that "our Synod is in no position to borrow money for this fund without making provision for repayment both of interest and principal." Finally, the trustees noted that "our present operating expenses even now exceed our income."

The action of the Conference of Presidents, extending the Offering to December 31, was taken after the Board of Trustees adopted its resolution. With this extension, an additional \$230,000 might be realized and could be added to the \$469,452 Treasurer Koopmann estimated would be available. The trustees have not had an opportunity to react to the effect of this extension.

## The Educational Institution Building Fund

What has happened to the Missio Dei Funds? The Missio Dei Offering receipts flow into what Treasurer Koopmann calls the "Educational Institution Building

Fund." This is funded from two principle sources: 1) appropriations from the budget and 2) receipts from the Missio Dei Offering.

At the same time the Missio Dei Offering was conceived, funds committed from the Educational Institution Building Fund amounted to about \$870,000. So, in effect, we started with an \$870,000 deficit. From 1965-1969 the budget was *expected* to release \$800,000 into the Building Fund, in other words, \$200,000 each fiscal year. This would nicely take care of the deficit and hence need not concern the Missio Dei Offering. But, as a matter of fact, only \$150,000 of the expected \$800,000 found its way into the Building Fund.

Why was there this gap? There was no money in the budget for further appropriations. Salaries and other normal housekeeping expenses *had* to come first. The Board of Trustees could not appropriate money it did not have. It is as simple as that!

## Unsound to Borrow

Why, why not borrow? Because the operating budget is already committed to annual repayments of over \$200,000 on long- and short-term obligations. The Board of Trustees and its financial advisors maintain that it is fiscally unsound to commit the operating budget at this time to repayments in excess of that amount.

And there was a second thing that happened to the Missio Dei funds. Projects cost more than anticipated. In some cases, inflation was the culprit. In other cases, although the Missio Dei Master Plan carried "ball park" estimates — and they were identified as such — the ball park was bigger than any of us realized. In still other cases, when detailed planning was begun, prudence and economy dictated enlarging the original projects.

## \$1.2 Million More

Thus construction completed or being completed at Northwestern College, Dr. Martin Luther College, and Wisconsin Lutheran Seminary exceeded preliminary estimates by \$1.2 million. Enlargement of projects was carefully controlled. Every dollar extra was screened by the appropriate boards of control, by the Planning Board for Educational Institutions, and finally by the Board of Trustees.

It is hoped that this detailed — perhaps too detailed — progress report will do two things: first, impress upon us the urgency of completing (to the dollar and more) the Missio Dei Offering by December 31; secondly, lead us to understand better some of the grave fiscal problems confronting our Synod as these relate to the central budget. We have so much work to do. Let's get at it so that God can bless our efforts!

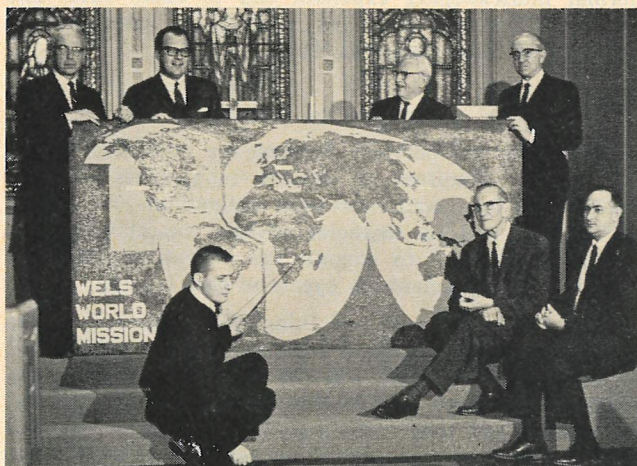
JAMES P. SCHAEFER

# Seminarians Present Annual Mission Seminar

"Christ's Church Girds For Her Mission Task" was the theme of the annual Epiphany Mission Seminar at the Wisconsin Lutheran Seminary, Mequon, Wisconsin, January 22-26, 1968. Speakers and panelists during the five days focused attention on the goals God had set for His Church, on the help He has promised her, and on the methods His Church employs to reach these goals. Student groups not only made oral presentations but prepared maps and charts to illustrate their message. Guest speakers included representatives from the Synod's Board for Home Missions, its Board for World Missions, as well as its newly appointed Stewardship Counselor.

## Objectives and Methods Studied

"Let's Set Our Objectives" was the theme of the first day's presentations. Our one great mission objective was defined as "restoring God's image in the hearts of sinful men." "Let's Plan Our Methods—For Our Country," the theme of the second day of the Seminar, provided an overview of the work of the Synod's Board for Home Missions. The objectives of our Home Mission program were outlined, and practical information for prospective missionaries was offered by the pastor of one of the Synod's 215 mission congregations.



MAKING MISSIONS THE CONCERN OF ALL THE MEMBERS. A skit that demonstrated how a church council might organize for an every-member visitation was presented by these seminarians (l. to r.): John Schewe (holding the flip-chart), Marcus Diersen, Ronald Semro, Glenn Schaumburg, Wayne Vogt, Luther Wendland, and Alvin Aichele.

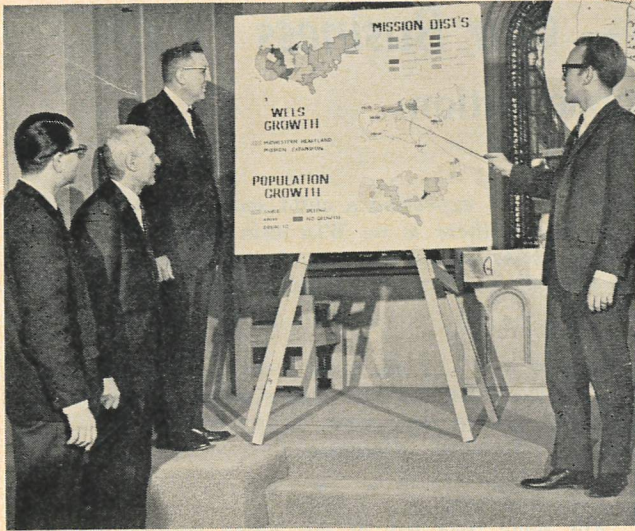


The third day brought a presentation entitled "Let's Plan Our Methods—Throughout The World." The response of the Wisconsin Ev. Lutheran Synod to her Lord's Great Commission came under close scrutiny. Missionary John Janosek, home on furlough from Malawi, Central Africa, shared valuable insights into mission work in a heathen field. Student presentations called attention to the scope of the Synod's World Mission program, to its shortcomings, to special problems confronting our missionaries, and to special methods which they have found valuable.

## Getting Down to the Grass Roots

The last two days of the Mission Seminar showed how the Lord's mission call can be brought down to the grass roots. "Let's Practice What We Preach" dramatized a congregational voters' assembly at which the annual mission goal was being decided. Encouragement was offered, at a congregational meeting of this kind, not to let the discussion remain on the low level of the congregation's ability or of its past performance levels. Instead, it is of utmost importance that the congregation be urged again to hear the Lord's call and to believe His promise to supply the strength and the willingness

WELS World Missions received an emphasis equal to that of Home Missions. A number of men involved in World Missions work are pictured. They are (below the map): Pastor John Janosek, missionary in Malawi, Pastor Paul Behn, now serving as Friendly Counselor in Hong Kong, and O. E. Wraalstad, who recently left to become a missionary in Central Africa. Standing behind the map are Pastor Theodore Sauer, Secretary of the Board for Central African work, Pastor Marlyn Schroeder of the Board for the Chinese Ev. Lutheran Church (Hong Kong), Pastor Edgar Hoenecke, Executive Secretary for World Missions, and Pastor Arnold Mennicke, chairman of the Board for the Lutheran Church of Central Africa.



The relationship between population growth in the United States and the growth of the Wisconsin Synod was discussed by means of the map shown. With the pointer is John Lawrenz. Others in the picture (l. to r.) are: Pastor Theodore Olsen, of the Brown Deer, Wisconsin, mission, Seminary Professor Armin Schuetze, and Pastor George Boldt, chairman of the Board for Home Missions.

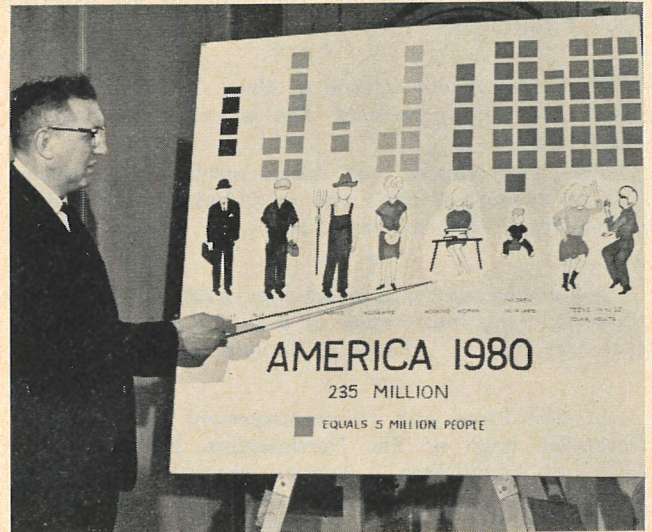
which we, His priests, need to reach the larger goals to which He is calling us and our Synod.

"Let's Follow Through On What We've Planned" pictured a congregational committee for stewardship at work planning the educational program necessary to acquaint the congregation's members with the larger mission goal, and to equip them for it. Considerable dis-

cussion centered on the value of the Every-Member Visit as the "bread-and-butter" tool for the congregation which takes seriously its God-assigned task of training its members to appreciate the privileges of their priesthood, and to fulfill its function.

God, our Father, make us, Thy priests, more appreciative of our high calling, and help us to be more effective in showing forth Thy praises, O Thou who hast called us out of darkness into the marvelous light of Thy Son, Jesus Christ.

JOHN C. JESKE



Another revealing map regarding population trends in the United States formed the basis of a presentation by Pastor George Boldt, chairman of the Board for Home Missions.

## Twenty-Fifth Anniversary

### Mt. Olive, Bay City, Michigan

On December 10, 1967, Mt. Olive Ev. Lutheran Church, Bay City, Michigan, observed its 25th anniversary. In the morning services the guest speaker, Pastor James Vogt of Bradenton, Florida, preached on the theme, "But by the grace of God I am what I am" (I Cor. 15:19). Pastor Vogt was Mt. Olive's first pastor. He reminded the congregation that on this day of rededication to the Lord it was God who deserved the credit that Mt. Olive was able to commemorate its 25th anniversary.

In a special afternoon service another former pastor, Prof. Milton Spaude, Saginaw, Michigan, preached on the text John 8:31, 32, "If ye continue in my word. . . ." This Scripture passage also supplied the theme on the anniversary banner (pictured). Professor Spaude pointed out that God has given Mt. Olive her future course to follow, "If you continue in the Word, then are you disciples."

The liturgist for the three services was Pastor Gerhard Struck, Mt. Olive's pastor at the time, but now of Trinity, Elkton, Michigan.

A fellowship dinner followed at a nearby township hall. Following the meal, the program featured a choral reading by the Mt. Olive Day School children. The reading was written especially for this anniversary.



A film taken in 1954 of the construction of Mt. Olive's present church structure was viewed by the assembly.

December 13, 1942, was the date of the organization and first Communion service of Mt. Olive Congregation. There were 26 charter members. After 25 years the congregation numbers 544 souls, 375 communicants, and 88 voting members. In the past 25 years the congregation has been served by four pastors and 20 teachers.

JOHN HARDMAN

# Concern for Souls -- Our Business

## WELS Soul Conservation

During 1967 over 600 pieces of mail passed through our office. That people are concerned about their own and others' soul salvation was indicated by mail from pastors and from lay people who read our notices in *The Northwestern Lutheran*. The following are excerpts from a few letters:

\* \* \*

*Your very recent referral of Mrs. . . . living in Oklahoma City was appreciated. She is being contacted for the mission.*

*The Lord blessed our initial service in Oklahoma City on January 8, 1967, with an infant baptism and an attendance of 35 worshipers. Rev. . . . Wichita, Kansas.*

\* \* \*

*We will be moving to Winchester, Kentucky. We would appreciate any information of a church of our faith in that area. Mr. . . . Phoenix, Arizona.*

\* \* \*

*In accordance with an announcement written in the December issue of *The Northwestern Lutheran*, your Synod is establishing a mission church in Cleveland, Ohio. Would you please inform me as to where it will be located? Mr. . . . Ashland, Ohio.*

\* \* \*

*Mr. and Mrs. . . . are moving to Austin, Texas. She is a graduate of DMLC. He was confirmed as an adult and is a graduate of the University of Minnesota, a doctor in the science area. They hope that we can at least have a preaching station in Austin. Rev. . . . Minneapolis, Minnesota.*

\* \* \*

*Thank you for sending me a list of people who moved into the New York and Connecticut area. . . . Some have dropped their ties with our Synod because we did not reach them soon enough. . . . Perhaps soon we shall be able to start another mission in the greater New York area and tighten our ranks a little. Rev. . . . North Brunswick, New Jersey.*

\* \* \*

*We noticed in *The Northwestern Lutheran* that we have a mission church in San Jose, California. We have an unmarried son living in San Jose, and we would appreciate having his name referred to the pastor at that mission. His name . . . Mr. . . . Saginaw, Michigan.*

\* \* \*

*I have a family which has moved to California, and I don't know exactly what church to send them to. The name and address is. . . . They want to remain with the Wisconsin Synod. Could you help me to locate the nearest church and contact the pastor to visit them? They are willing to travel many miles to remain with our Synod. Rev. . . . Milwaukee, Wisconsin.*

\* \* \*

*Am writing to you to let you know our address and to ask you if you can help us in any way. We are a*

*young couple, expecting a child soon. . . . We are now in . . . and there is no Wisconsin Synod church here. Please advise us on the baby being baptized, the nearest church, etc. Mrs. . . . Pensacola, Florida.*

\* \* \*

*A year ago . . . my niece went to Washington, D.C. . . . to work for the FBI. There doesn't seem to be a Lutheran church very near. I was wondering if. . . . Mrs. . . . Baraboo, Wisconsin.*

\* \* \*

*For some time one of my Negro families has been living in Chicago. . . . I would appreciate it if. . . . Rev. . . . Minneapolis, Minnesota.*

\* \* \*

*I received *The Northwestern Lutheran* and I am interested in a Wisconsin Synod mission. . . . Could you by the grace and help of God establish one here in the Copper Country? . . . The nearest Wisconsin Synod church is over 100 miles from here. My wife and I would join the Wisconsin Synod if we could do so, and many others who are seeking the truth of the Gospel also would join as many of the Lutherans here do not approve of this liberal trend. . . . Mr. and Mrs. . . . Houghton, Michigan.*

\* \* \*

*I'm sending you the names and address of our son and wife who live in Aurora, Illinois. . . . Here is an urgent plea — please contact them because she wants to be baptized and join his church. . . . Mrs. . . . Potosi, Wisconsin.*

\* \* \*

*I have a nephew and family who moved to Salem, Oregon. Please . . . Mrs. . . . Valley City, North Dakota.*

\* \* \*

*We are a group of independent Lutherans formerly of . . . who wish to affiliate with a group of orthodox Lutherans. . . . Please . . . Mr. . . . Riverside, California.*

\* \* \*

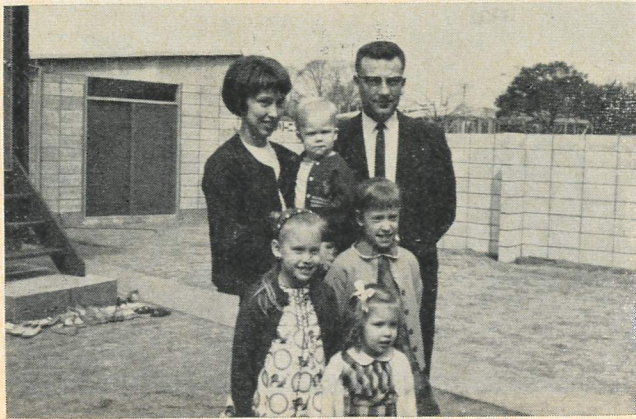
Each one of these letters, plus the hundreds of others, were answered and referred to proper Synodical or District officials.

The Lord of the Church is giving us more and more opportunities to share His precious Gospel with others. We hope our Wisconsin Synod membership will rise to the need with more liberal offerings to enable the Lord's work to be done on an ever-expanding scale! Any inquiries regarding the location of missions or spiritual services offered those moving into areas where there is no WELS church may be directed to:

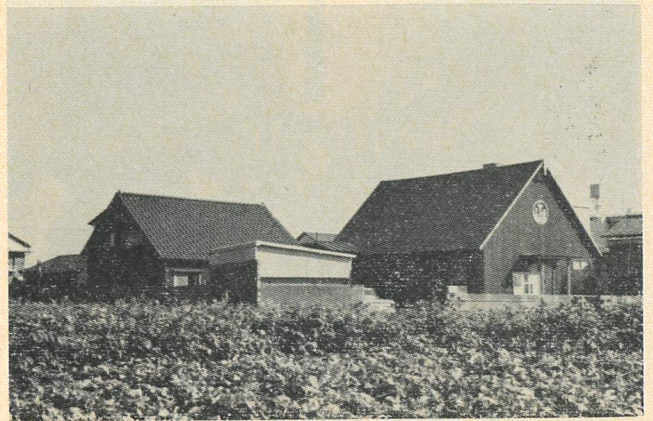
WELS Soul Conservation  
10729 Worden  
Detroit, Michigan 48224



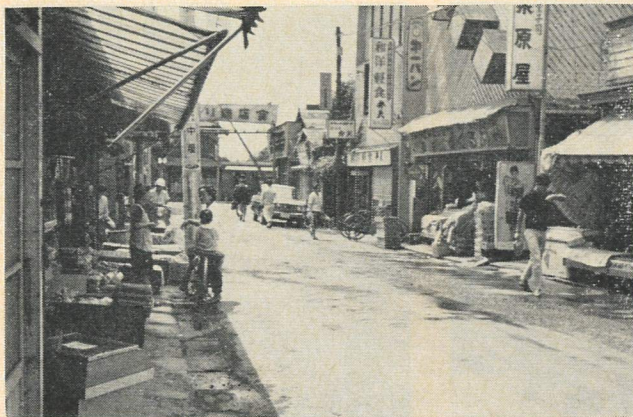
# Picture Essay On Our Mission At Kurume, Japan



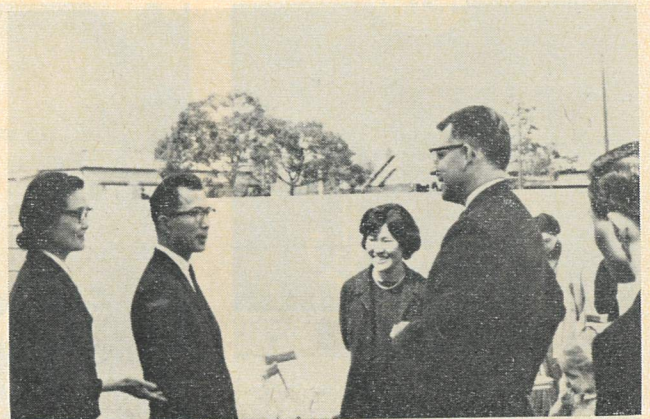
PASTOR AND MRS. NORBERT MEIER AND FAMILY



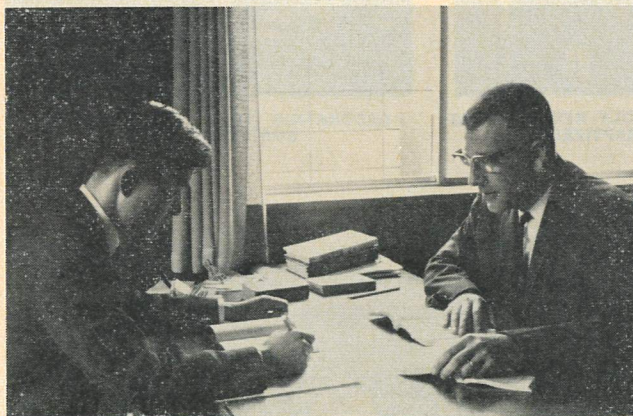
THE LUTHERAN CHURCH AND PARSONAGE, KURUME



MAIN STREET OF KURUME, SUBURB OF TOKYO

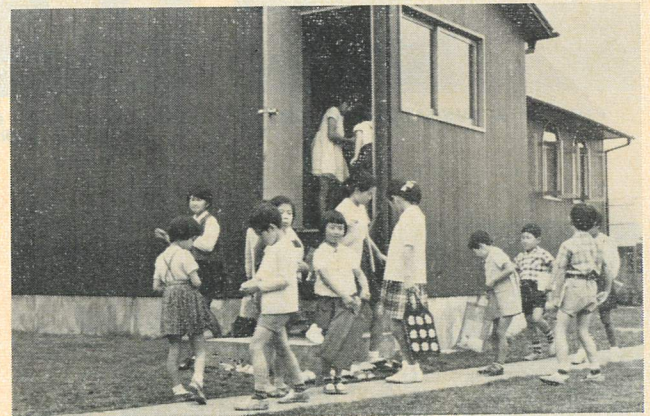


GREETING INQUIRERS WHO CAME TO CHURCH



TRAINING YOSHIDA SAN FOR THE HOLY MINISTRY

*Spread, oh, spread thou mighty Word,  
Spread the kingdom of the Lord,  
Wheresoe'er His breath has given  
Life to beings meant for heav'n.*



"JESUS LOVES ME"—PART OF OUR SUNDAY SCHOOL

*Tell of our Redeemer's love,  
Who forever doth remove  
By His holy sacrifice  
All the guilt that on us lies.*

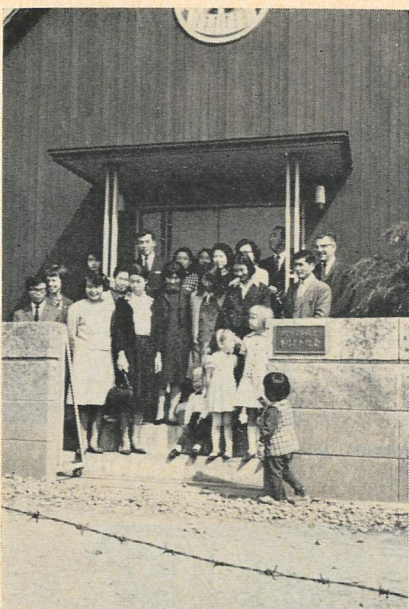
# Church Life At Kurume--Happy In the Glow of the First Love In Christ



THE CHURCH CHOIR AT REHEARSAL



THE SUNDAY BIBLE STUDY GROUP



PART OF A SUNDAY ATTENDANCE



"THEN THEY THAT GLADLY RECEIVED HIS WORD WERE BAPTIZED"



DECORATING THEIR FIRST CHURCH CHRISTMAS TREE



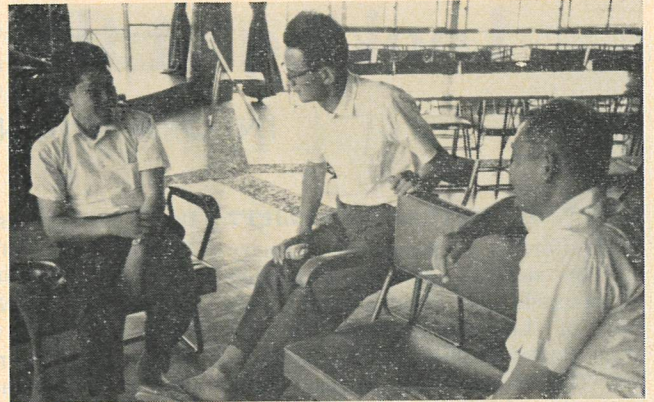
BECOMING BETTER ACQUAINTED



CHURCH POTLUCK, KURUME



THE KURUME PEOPLE JOIN THE OTHER CHURCHES IN THE BIBLE CAMP AT TSUCHIURA



PASTOR TATSUSHIRO YAMADA CARRIES ON AN INFORMAL DISCUSSION AT THE CAMP



*Shall we whose souls are lighted  
With wisdom from on high,  
Shall we to men benighted  
The lamp of life deny?*



## Editorials

*(Continued from page 67)*

Yet His concern for men was so profound that it constrained Him to give His own life for them. He has told His Church to share His concern for men's souls.

Are we do-nothings because our church body is not active in crusades for public morality or in campaigns for social legislation? On the contrary, the Church does more for men than even the best civic efforts can. By proclaiming Christ and Him crucified to moral carrion and spiritual corpses, to give lost and desperate men life and hope and joy, we are doing more heroic things for men than the advocates of better education, decent housing, equal job opportunities, and guaranteed income have ever been able to promise, much less supply, even though members of our churches, as Christian citizens, may well be active and serviceable in these areas. The

lasting homes we are providing, the imperishable wealth we are distributing, the true contentment we are dispensing, the blessed knowledge we are sharing do more for this wretched world than even the most ambitious program for a great society can ever hope to do.

What is more, who will do it if the Church does not? If the Church does not perform for men the ultimate service of preaching the Gospel that will save their souls alive, so that their bodies will also be saved, who will perform this service? If the Church does not provide the supreme good that outvalues every earthly good, who will provide it?

This is the Church's business. This assignment will consume all its strength and resources. This task will demand all of its time and talent. "Preach the Gospel to all men" is no shared-time work.

CARLETON TOPPE

# Looking at the Religious World

## INFORMATION AND INSIGHT

### UNITY OR MUTUAL UNBELIEF?

"Traitor!" . . . "Blasphemy!" Angry epithets such as these were printed on placards and shouted loudly outside of London's Roman Catholic Westminster Cathedral this past January. The occasion? Dr. Michael Ramsey, the Anglican Archbishop of Canterbury, was observing Christian Unity Week (Jan. 13-25) by preaching from the pulpit of that Catholic Cathedral to a cheering congregation. But the commotion outside the Cathedral indicated that not all of England's Protestants were happy about the Archbishop's ecumania.

*Newsweek*, in its issue of February 5, 1968 (pp. 82, 83), presented an interesting overview of ecumenical goings-on both in Europe and the United States during Christian Unity Week. In Holland, for example, liberal Dutch Catholics and Protestants joined in receiving the Eucharist at ecumenical Masses. In most of America's larger cities could be found a "parade of pulpit-trading clergy and special unity devotions." In New York an Episcopalian bishop became the first non-Catholic to preach from the pulpit of St. Patrick's Cathedral. In San Francisco, Catholics, and a hodgepodge of Protestants — complete with a Salvation Army band — joined in common prayer services at the Civic Auditorium. In Atlanta, the Catholics invited Methodists and Baptists to a unity service in which one minor problem arose: where should they end the Lord's Prayer? It was finally decided to recite it first in the Catholic manner (without the doxology) and then to repeat it using the Protestant ending! A truly ecumenical solution!

The *Newsweek* report stressed that the ecumenical movement has its strongest foothold in higher theological education:

"On the campuses of the major U. S. seminaries and church-related universities, ecumenical integration is a fact of academic life. Professors are chosen on the basis of scholarships, and even denominational variety for its own sake is becoming passé." Methodist theologian Albert Outler was quoted as saying, "Increasingly, there are no denomina-

tional trademarks like a distinctive Methodist or Lutheran or Catholic way of interpreting Scripture."

"As a result," *Newsweek* continued, "more and more theological students are picking their seminaries solely on the basis of academic reputation. Already, for example, there are more Roman Catholic students at the Harvard and University of Chicago divinity schools than students from any other denomination."

Not everything, however, is coming up roses in the ecumenical garden. The social gospel activists feel that the ecumenical movement is dragging its heels; they have little interest in discussing the deep doctrinal differences that still exist between Catholics and Protestants. A United Church of Christ minister involved in Chicago's racial housing problems snapped impatiently: "We haven't got time to discuss religion. We would rather talk about getting financial backing for our programs than spend our time talking about what we believe in common."

On the other hand, according to *Newsweek*, things may be moving too fast for many of the laity: "It is far from certain that the laity really wants to move beyond the superficial goodwill of ecumenical etiquette. . . . Indeed, pastors from Houston to Chicago acknowledge that last week's ecumenical services demonstrated that most of their parishioners still don't understand the fundamentals of each other's faiths." An Episcopalian Dean from Atlanta observed: "The average layman is kind of happy that there's no fighting or bitter dissension. But I think he's extremely comfortable with things as they are."

Disturbed both by the status-quo satisfaction of the laity and reckless abandon of the social activists, the longtime ecumenists have begun to despair somewhat, according to *Newsweek*: "The ultimate goal of a church where all Christians are one at the baptismal font and at the altar still seems impossibly distant." Methodist Outler put it this way: "It's a feeling that the movement is a kind of ecclesiastical *coitus interruptus*, a feeling that it's not going to really happen." A rather surpris-

ing note of pessimism was sounded by that ecumenically minded Missouri Synod scholar, Jaroslav Pelikan: "It may be that we're developing a kind of ecumenicity of mutual impoverishment. Maybe we're simply saying that since neither of us believes very much any more, we might as well unbelieve together."

For many years our own Wisconsin Synod has steadfastly maintained that unionistic ecumenical endeavors usually amount to no more than "an agreement to disagree," reducing the areas of doctrinal agreement to the lowest common denominator. Is Pelikan beginning to come around to our viewpoint? At the moment he is certainly talking our kind of language. He hit the nail squarely on the head: ecumenism *does* lead in the direction of *mutual unbelief* rather than that of genuine Christian unity!

### "EUPHEMISTIC CUSSIN' "

From boyhood on this columnist was trained by God-fearing parents to feel that the Second Commandment's injunction against cursing included not only the actual curse words themselves but also the thinly-veiled substitute expressions often used in polite company. As I grew older and entered the preaching and teaching ministry, I was frequently disturbed to find that several of my fellow Christians did not share my conviction that the use of an expression like "gosh darn it" is tantamount to cursing.

Just the other day corroboration of my conviction came from a most unexpected source: a little periodical entitled *Word Study*, published by the G. & C. Merriam Company of dictionary fame. Its February, 1968, issue contained a short article on "Euphemistic Cussin'" written by Dale W. Davis of the University of Oklahoma. Mr. Davis described how he, as a boy growing up in "a lower middle-class, fundamentalistic community," frequently felt inhibited in the use of "expressive speech" as an emotional outlet. How he and many others circumvented the use of actual cursewords makes interesting reading (and may hit uncomfortably close to home!):

But human nature is resourceful. The community had conventionally accepted alternatives to pure cussin'. Although idle chatter was generally frowned upon, there was a catalog of expressions that were permissible on the grounds that they were preferable to the "bad words" themselves. Such expressions as "darn it," "dad gum it," "heck," "gosh darn," "shucks," "great Scott," "dang it all," "shoot," "gee whiz," etc., were much used. Of course, these expressions were not peculiarly local, for their use was widespread in America. They constituted what might be referred to as "euphemistic cussin'."

The question is, what in the nature of these words renders them especially appropriate for use in expressive speech? In other words, what are their qualifications for serving as substitutes for pure cussin'? The answer is that many

of them are discreetly distant yet satisfyingly close variant versions of the bad words themselves. Many of them, of course, we have inherited from the British. The **New English Dictionary** classifies the following words, for example, as "minced pronunciations" of the word **God** (most of them originating in the seventeenth and eighteenth centuries): "gad," "gar," "d o d," "g e d," "cock," "gog," "golly," "gom," "gosh," "bedad," and "egad."

I distinctly remember that, as a youth, when I felt the urge to exclaim in exasperation "Hell!" I would instead substitute "Heck!" Such words as "darn," "dang," and "ding" are deformations of "damn," "damnation," or "damned": expressions of that ultimate curse—the wish to send the agent of frustration to suffer eternal torment in the flames of hell. "Gee whiz!" is

perhaps a recognizable version of "Jesus!" if the latter is pronounced slowly with a stress on the second syllable, as it sometimes is in expressions of incredulous amazement. . . .

As I grow older, it seems to me that euphemistic cussin' is becoming less common. In an age of less inhibition, more frankness, pure cussin' (the "bad words" themselves) seems to be growing increasingly more acceptable even in polite society.

So far the nostalgic reminiscences of Mr. Davis. He doesn't seem too perturbed about the uninhibited use of "pure" curse words in our modern day, a state of affairs that we naturally deplore. But perhaps his remarks about the derivation of "euphemistic" substitutes may cause some of us to do some serious rethinking on this subject.

MARTIN W. LUTZ

# oh, come, let us worship!

## Our Lutheran Liturgy

### THE INTROIT

#### The History of the Introit

The word "Introit" is a Latin word meaning "entrance" or "beginning." In the early Christian service this marked the actual beginning of the service. It consisted of a Psalm sung antiphonally (responsively) by a double choir; it was sung during the time when the clergy entered the altar area of the church in formal procession. In order to give the Psalm a more understandable meaning, it was introduced by an "antiphon" (a fitting verse which in some cases was taken from some other Psalm, in others from some other chapter of the Bible, either Old or New Testament). The Psalm itself was brought to a close with the singing of the "Gloria Patri" ("Glory be to the Father and to the Son," etc.). By the year 600 the service had become quite elaborate and long; for that reason the Psalm, since it often was quite long, was abbreviated into one verse, thus taking the form which we now use, namely, the antiphon, followed by a verse from the original Psalm, and the "Gloria Patri," and finally a repetition of the antiphon when the Introit is sung by a choir.

#### Its Purpose

The purpose of the Introit is that it strikes the keynote of the day and announces the mood and spirit of the service. Thus the Introit for Easter Sunday sounds forth the joyful message: "He is risen, Hallelujah"; for Pentecost: "The Spirit of the Lord filleth the world, Hallelujah." One will have to admit that at times the message or the mood to be expressed is not too clear;

the reason for this is that the original Psalm expresses the mood better when one reads the Psalm in its entirety. The fragment which is left seems to have lost its original significance.

Very often the names given to particular Sundays (e. g., Jubilate, Reminiscere) consist of the first word of the Latin Introit. Thus "Jubilate" means "make a joyful noise"; "Reminiscere" means "remember."

#### Luther and the Introit

When Luther arranged his orders of church service, he kept the Introit in his Latin service; he clearly stated, however, that he wished that the entire Psalm might be restored. In his German service he substituted an opening hymn for the Introit. This hymn was to set the mood or spirit of the service. As was stated in a previous article, this innovation soon developed into a custom, namely, that of opening the service with a hymn—a custom which has remained with us to the present time.

#### Various Ways of Using the Introit

According to old custom the Introit should be sung by a choir. In that way it seems to keep its special significance somewhat better than by the usual method we employ, that is, having the pastor read it. There are simple musical arrangements of Introits; usually these are sung in unison. With little practice even the children can be taught to sing them effectively.

Some pastors choose to show the significance of the Introit by remaining on the lower step of the chancel

(altar area) for the Invocation, Confession, and Absolution, and then proceeding to the altar level for the Introit. This is to indicate that the first parts of the liturgy are preparatory acts, but that the service actually begins with the Introit.

#### The Gloria Patri

The close of the Introit is the "Gloria Patri," which gives the Psalm of the Introit the Christian, New Testament setting. The practice of adding the Gloria Patri is an old one; some claim that it was added in the first half of the fourth century, when the Christian Church

was troubled by the false doctrine of Arius, who taught that Jesus Christ was not to be looked upon as having equal status and power as the Father. To counteract this false doctrine, the Gloria Patri was sung frequently in the service. It was to show that all three Persons of the Godhead are to be accorded equal power, thus deserving also equal glory. The congregation's participation by singing the Gloria Patri brings the Introit to a fitting close. The members of the congregation, having sensed the mood and the purpose of the service, sing their glory to the Triune God for that which the service is about to unfold to them.

MARTIN ALBRECHT

## ITEM FROM OUR NEWS BUREAU

### Change in WELS Vice-Presidents

The Rev. Carl H. Mischke, 44, pastor of St. John's Lutheran Church, Juneau, Wisconsin, and president of the Western Wisconsin District of the Wisconsin Ev. Lutheran Synod, has been named first vice-president of the Synod.

The announcement was made February 8 by the Rev. Oscar J. Nau-

mann, president of the Wisconsin Ev. Lutheran Synod.

Pastor Mischke had been the Synod's second vice-president, but was advanced to first vice-president, as provided in the Synod's constitution, when that position became vacant.

The Rev. Norman W. Berg, the Synod's first vice-president since 1966, became ineligible when he ac-

cepted a call in December as executive secretary of the General Board for Home Missions.

The Rev. Manfred J. Lenz, 54, pastor of Mt. Olive Lutheran Church, Delano, Minnesota, was named to succeed Pastor Mischke as second vice-president. Pastor Lenz is also president of the Synod's Minnesota District.



(left) Pastor Carl H. Mischke is now the First Vice-President of the Wisconsin Synod. He was formerly the Second Vice-President.



(right) Pastor Manfred J. Lenz has been appointed the Second Vice-President of our Synod. He is also president of the Minnesota District.

### ANNOUNCEMENTS SYNOCDICAL COUNCIL MEETINGS

God willing, the Synodical Council will meet in the Synod Administration Building, 3512 W. North Ave., Milwaukee, Wis. 53208, on May 8 and 9, possibly also May 10. The first session will begin at 9 a.m., Central Time. The chairmen of those boards which need to hold preliminary meetings prior to that date will make arrangements for their meetings with their board and committee members. Meeting room reservations are to be made with the fiscal office.

### COMMITTEE ON ASSIGNMENT OF CALLS

The Committee on Assignment of Calls will meet, God willing, on May 28 and 29, 1968. The Tuesday meeting will be held in the Tower Room at our Seminary at Mequon for the assignment of theological candidates and vicars. The Wednesday meeting will be held in the President's Conference Room at the Synod Administration Building on North

Avenue in Milwaukee for the assignment of teacher candidates. Both meetings will begin at 9 a.m.

Oscar J. Naumann, President

### APPOINTMENTS

With the resignation of First Vice-President Norman W. Berg and his acceptance of the call to become the Synod's Executive Secretary for Home Missions, Second Vice-President Carl H. Mischke becomes our First Vice-President. After consultation with the remaining officers of the Synod and with other brethren, I have appointed Manfred J. Lenz, President of the Minnesota District and senior member of the Conference of Presidents in point of service, to the office of Second Vice-President.

Pastor Donald W. Meier of Lake Geneva, Wis., Prof. Jerome Harders of Milwaukee, Wis., and Mr. Robert F. Dretske of Waukegan, Ill., have been appointed members of the Audio-Visual Aids Committee. These

appointments were made by the Board for Information and Stewardship with the approval of the Conference of Presidents.

Oscar J. Naumann, President

### NOTICE

The next regular meeting of the full BOARD OF TRUSTEES is scheduled for March 25 and 26, 1968.

Business to be acted upon should be in the hands of the Chairman of the Board of Trustees or its Executive Secretary at least 10 days before the meeting.

Norbert E. Paustian, Secretary  
Board of Trustees

### CHANGE OF DATE — DEDICATION

Calvary Ev. Lutheran Church, Abrams, Wis., has shifted the date for the dedication of its new church building to March 24, 1968.

## SLIDES ON THE NEW SUNDAY-SCHOOL COURSE

Slides and commentary on the new Sunday-school course, *The Story of God's Love*, have been prepared by the Board of Education and are available from the Audio-Visual Aids Department, 3512 W. North Avenue, Milwaukee, Wis. 53208.

The presentation consists of 48 colored slides and a 7½ IPS taped recording explaining the new Sunday-school course. It is intended for use in Sunday-school conferences and teacher staff meetings in congregations. In this presentation the purpose and objectives of the course are explained. Specific suggestions are offered for teaching the lessons and for using the various materials of the course. A commentary in printed form is available for those who prefer not to use the taped commentary. The taped presentation takes about 30 minutes. When reserving these slides, please refer to them with this designation: S-8-SSC.

## AN OFFER—A "RETIREMENT" PARSONAGE

Grace Lutheran Church of Warren, Ariz., is now being served by the pastor of St. Paul's Church of Douglas, Ariz. As a result there is now a vacant parsonage in Warren.

The parsonage is on the upper level of a combination parsonage-parish hall building. Each level has a ground-level entrance. The parsonage is three years old and has three bedrooms, 1½ baths, a large living room, large screened porch, and a dining area off the kitchen. There is also a closed two-car garage under the porch. The living room and hallway are carpeted. Drapes are included.

The members of Grace Church want the parsonage to be used for church purposes and are offering it to any retired pastor or teacher of the Wisconsin Synod free of charge to live in as long as he likes. The only expense to the occupant will be for water, heat, and light.

Anyone interested is to write for further information to:

W. F. Winter  
1829 6th St.  
Douglas, Ariz. 85607

## NOMINATIONS FOR PRESIDENT OF NORTHWESTERN LUTHERAN ACADEMY

The following men have been nominated for the position of President of Northwestern Lutheran Academy, Moberge, S. Dak. The Board of Control will meet in Moberge on Monday, March 11, at 10 a.m., to call from this list.

Pastor Timothy R. Adaschek, Yakima, Wash.  
Professor LeRoy Boerneke, New Ulm, Minn.  
Professor Wayne M. Borgwardt, New Ulm, Minn.  
Pastor Robert Carter, Appleton, Wis.  
Pastor Immanuel G. Frey, Phoenix, Ariz.  
Pastor Edgar T. Gieschen, Toledo, Ohio  
Pastor Edgar M. Herman, Mission, S. Dak.  
Pastor Philip R. Janke, Menomonee Falls, Wis.  
Pastor Robert G. Johnston, Milwaukee, Wis.  
Pastor Edgar A. Knief, St. Paul, Minn.  
Pastor Norval W. Kock, Manitowoc, Wis.  
Pastor William Krueger, Kawkawlin, Mich.  
Professor Paul Kuehl, Watertown, Wis.  
Professor David Kuske, Bangor, Wis.  
Professor Paul W. Kuske, Saginaw, Mich.  
Pastor Richard E. Lauersdorf, Ontario, Wis.  
Pastor Kenneth Lenz, Livingston, Mont.  
Pastor Daniel W. Malchow, Milwaukee, Wis.  
Pastor Waldemar O. Pless, Milwaukee, Wis.  
Pastor Reginald E. Pope, Mequon, Wis.  
Pastor Howard E. Russow, Hadar, Nebr.  
Professor Erwin Scharf, Watertown, Wis.  
Pastor Leo C. Scheelk, Newburg, Wis.  
Professor Wayne E. Schmidt, Onalaska, Wis.  
Professor Cyril W. Spaude, Watertown, Wis.  
Pastor Jerome Spaude, Flint, Mich.  
Pastor Edward F. Stelter, Readfield, Wis.  
Pastor Richard W. Strobel, Wetaskiwin, Alberta, Canada  
Pastor Duane K. Tomhave, Phoenix, Ariz.  
Pastor David J. Valleskey, San Jose, Calif.  
Pastor Daniel D. Westendorf, Minneapolis, Minn.  
Professor Victor J. Weyland, Moberge, S. Dak.  
Pastor Roland Zimmermann, Great Falls, Mont.

Correspondence concerning the nominees should be in the hands of the undersigned not later than March 9, 1968.

R. C. Heier, Secretary  
NLA Board of Control  
Akaska, S. Dak. 57420

## MISSION KITS CHANGE OF ADDRESS

Home Missions—Japan Mission—Africa Mission. These may be had for a handling and postage charge of 25c each. The Kits contain "Helpful Hints" to help plan a Mission Fair. Pictures, films, filmstrips, etc., are suggested in each kit. Order from

Mission Kits  
Audio-Visual Aids  
3512 West North Avenue  
Milwaukee, Wisconsin 53208

## CONCERT DATE AT NORTHWESTERN

**Easter Concert**—Because of schedule conflicts, the Northwestern College Easter Concert will be given on Monday evening, April 8, at 8 p.m. in the College Gymnasium. (The previously announced date was March 24.)

Arnold Lehmann, Director  
The Music Department

## WELS SERVICES AT FT. LEONARD WOOD

Our Wisconsin Synod camp pastor for Ft. Leonard Wood, Missouri, is Pastor Roger R. Zehms [home address: 4111 Robert Koch Rd., St. Louis, Mo. 63129—Tel. (314) 892-7311]. Pastor Zehms conducts worship services for our servicemen at Ft. Leonard Wood on the second and fourth Sundays of the month. Time of service: 7:30 p.m. (19:30) in chapel No. 10.

## WELS SERVICES IN TOKYO, JAPAN

Wisconsin Synod servicemen and civilians stationed in Tokyo or visiting there, are urged to get in touch with our WELS missionary in Tokyo, Pastor Norbert R. Meier, regarding worship services. His address and telephone number are given below.

If you desire to have him call on a patient in a hospital or on a base, be certain to give him the exact location and name of same, since there are many army installations in the Tokyo area.

Pastor Norbert R. Meier  
1134 Minamisawa,  
Kurume Machi,  
Kitatama-Gun,  
Tokyo, Japan  
Telephone 0424-71-1855

## AN OFFER—ALTAR VESTMENTS

Free to any mission congregation willing to pay mailing costs, several sets of altar cloths. Contact: Mr. Paul Baumler, Mt. Olive Lutheran Church, Box 104, Iron Mountain, Mich. 49801.

## AVAILABLE FREE—FAIR LINENS

Two altar fair linens, 19 by 81½ inches, hemstitched hems. Please write Mrs. Ruth Nelson, Directress of Altar Guild, St. James Lutheran Church, 460 West Annapolis, St. Paul, Minn. 55118.

## AN OFFER: COMMUNION WARE SET

To any WELS mission congregation by Grace Ev. Lutheran Church, Neenah, Wis. Communicate with: Pastor Alvin R. Kienetz, 614 E. Cecil St., Neenah, Wis. 54956.

## HOSPITAL CHAPLAIN

The services of a Wisconsin Synod pastor are available to our members who are patients at St. Joseph's Hospital, Marshfield, Wisconsin. It is imperative, however, that one of the undersigned be notified directly, either by the patient or his pastor.

Pastor Kent Schroeder  
Route 4—Box 156  
Marshfield, Wis. 54449  
Phone (715) 384-3822

Pastor Gerhard Lambrecht  
Route 2  
Marshfield, Wis. 54449  
Phone (715) 676-3980

## AN ADDRESS TO NOTE

Wisconsin Lutheran Child and Family Service  
6800 N. 76th St.  
Milwaukee, Wis. 53223

## INSTALLATIONS

### Pastors

**Berg, Norman W.**, as Executive Secretary for the Board for Home Missions of the Wisconsin Ev. Lutheran Synod, at Atonement Lutheran Church, Milwaukee, Wis., by President Oscar J. Naumann, assisted by Vice-President Carl H. Mischke, Pastor Wm. J. Schaefer, Mission Board Chairman George W. Boldt, and Mission Board Secretary Henry E. Paustian; Jan. 28, 1968.

**Borchardt, Paul V.**, as pastor of Calvary Ev. Lutheran Church, Sheboygan, Wis., by P. W. Knickelbein, assisted by G. J. Ehlert, G. H. Unke; Feb. 4, 1968.

**Schaefer, James P.**, as Stewardship Counselor of the Wisconsin Ev. Lutheran Synod, at Atonement Lutheran Church, Milwaukee, Wis., by President Oscar J. Naumann, assisted by Vice-President Carl H. Mischke, Pastor Wm. J. Schaefer, Mission Board Chairman George W. Boldt, and Mission Board Secretary Henry E. Paustian; Jan. 28, 1968.

**Seeger, Richard**, as pastor of Ephrata Ev. Lutheran Church, Milwaukee, Wis., by J. F. Chworowsky, assisted by W. J. Schaefer, J. P. Schaefer, H. Shiley and C. J. Lawrenz; Oct. 1, 1967.

## CHANGE OF ADDRESS

### Pastor

Wiechmann, Richard  
Route 2, Box 80  
Maitland, Fla. 32751

Koepf, Kurt F.  
4521 N. 42nd St.  
Milwaukee, Wis. 53209

## CALENDAR OF CONFERENCES

### DAKOTA-MONTANA

#### DISTRICT PASTORAL CONFERENCE

Date: April 16 and 17, 1968.

Place: Northwestern Lutheran Academy, Moberge, S. Dak.

Opening Communion service: 10 a.m. (C.S.T.).

Preacher: A. Kell (E. Klaszus, alternate).

Essays: The Distinction Between Moralizing and the Third Use of the Law, E. Klaszus; Is There Chance, Yes or No, and Why? G. Bunde; Jude—Pointed to Eschatology, W. Schulz; A Study of the Acceptance of Support from Sources Outside the Church—Pointed to the AAL, R. Zimmermann; Mariolatry in the Roman Catholic Church, J. Humann; Isagogical Study of Hebrews, A. Lemke.

L. A. Dobberstein, Secretary

**NAMES REQUESTED**

New mission stations which the Wisconsin Ev. Lutheran Synod is systematically opening are listed periodically in **The North-western Lutheran**. Names, addresses, time of services, etc., of older, established congregations appear in the Synod's **Yearbook**.

Pastors, church secretaries, relatives or friends are asked to send names and addresses of moving members immediately to the Synod's Soul Conservation office if the location of the nearest WELS church is not known.

Information regarding any of the above may be obtained by writing to the address below.

WELS SOUL CONSERVATION  
10729 Worden  
Detroit, Mich. 48224

**NAMES REQUESTED**

for our Missions

In recent months Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to the Synod's Membership Conservation office. Pastors who want stations included in this announcement will send information to this same address. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

- Alabama Huntsville
- Alaska Anchorage
- California Alpine-La Mesa  
Concord (Oakland)  
Fort Ord  
Lancaster  
Monterey (Salinas)  
Redding  
Sacramento (Citrus Heights)  
Salinas  
San Jose  
Thousand Oaks (Ventura Co.)  
Whittier (La Habra,  
Montebello)  
Yucaipa (Redlands)
- Colorado Fort Collins\*
- Connecticut Hartford\*
- Florida Cutler Ridge (Miami)  
Orlando  
West Palm Beach\*
- Illinois Belvidere  
Mundelein  
Tinley Park (S. Chicago)
- Indiana Indianapolis
- Iowa Davenport (Quad City)
- Kansas Hays-Stockton  
Kansas City (Overland Park)  
Topeka  
Wichita
- Maryland Baltimore
- Michigan Jackson\*  
Kalamazoo  
Portland  
Utica
- Minnesota Duluth-Superior  
Excelsior\*  
Faribault\*  
Moorhead  
St. Cloud\*
- Missouri St. Joseph\*  
St. Louis\*
- Nebraska Columbus
- New Jersey East Brunswick
- New Mexico Albuquerque\*
- Ohio Cleveland  
Grove City (Columbus)  
Stow (Akron)

- Oklahoma Oklahoma City
- Oregon Salem
- Pennsylvania King of Prussia (Philadelphia)
- South Dakota Brookings
- Texas Dallas-Duncanville  
El Paso\*  
Fort Worth\*  
Houston  
San Antonio
- Virginia Falls Church (Wash., D.C.)
- Washington Renton
- Wisconsin Eau Claire  
Lancaster  
Little Chute  
New Berlin\*  
Prairie du Sac  
Shawano  
Waupun
- Canada St. Albert-Edmonton, Alberta

(Denotes exploratory services.)

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

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

WELS MEMBERSHIP CONSERVATION  
10729 Worden, Detroit, Mich. 48224

**HAWAII**

The California Mission Board has been assigned responsibility for assessing potential and prospects for eventually beginning WELS home mission work in Hawaii. Please forward pertinent information, suggestions, and names to Pastor Robert Hochmuth, Secretary, 3451 Eden Drive, Santa Clara, Calif. 95051.

**SERVICES IN ANCHORAGE, ALASKA**

Services are being conducted by Pastor David D. Zietlow in the Seventh-Day Adventist Church in downtown Anchorage. Services are held every Sunday at 11 a.m., with Sunday school at 10 a.m. He will also serve Elmendorf Air Force Base, Fort Richardson (near Anchorage), and will work in other Alaskan communities as he is able to do so.

**SERVICES — HARTFORD, CONN.**

The Hartford area people meet every second Sunday evening at Sunset Ridge School in East Hartford, Conn. Names of interested persons may be sent to Mr. Walter Peters, 13A Howard Court, East Hartford, Conn. 06108. Telephone (203) 528-3555.

**SERVICES IN TOPEKA, KANS.**

Lutheran Mission — Wisconsin Synod  
Services at 10 a.m.  
W. 29th St. and Oakley

Please send names of prospective members to Pastor R. H. Roth, 1825 Sims Ave., Topeka, Kans. 66604.

**WELS EXPLORATORY SERVICES**

Lake Minnetonka Area  
Excelsior, Minn. 55331

Regular services are being conducted in the Deephaven Village Hall at 8:45 a.m. Sundays. Sunday school at 10 a.m. Wm. H. Wiedenmeyer, pastor. For further information phone Excelsior 474-6643.