

THE NORTHWESTERN

# Lutheran

August 17, 1969

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# BRIEFS by the Editor

THE LUTHERAN CHURCH — MISSOURI SYNOD at its convention in Denver July 11-18 made some far-reaching decisions. Dr. Oliver Harms, president of the synod for the past seven years, was not re-elected. Dr. Jacob A. O. Preus, president of Concordia Seminary, Springfield, Illinois, was elected to head the synod for a four-year term. By a vote of 522 to 438 the synod resolved to declare fellowship with The American Lutheran Church. By a vote of 620 to 272 it refused, however, to join the Lutheran World Federation.

The Doctrinal Commission of our Synod sent four observers to Denver: Professor Carl Lawrenz, chairman of the Commission, President Oscar J. Naumann, Professor Oscar Siegler, and Pastor E. Arnold Sitz. The next issue of *The Northwestern Lutheran* will bring an evaluation by these observers of the actions taken by the LC-MS.

\* \* \*

FATHER JAMES GROPPi, Milwaukee's militant Roman Catholic priest, addressing the Consultation on Racism sponsored by the World

Council of Churches in London, England, is reported to have told the delegates, "If a child in the black community living in a poverty situation and who knows the pangs of hunger would come to me in the Sacrament of Confession and say that he had stolen from the supermarket, I would tell him that his is not a sin. I would tell him that God never meant for him to be hungry and to allow that food to sit in the supermarket. That food belongs to him. I would tell him to be careful not to get caught."

Through the Prophet Isaiah God does indeed bid us to deal our bread to the hungry, to give shelter to the poor, and to clothe the needy. But He does not at any time give those who are suffering want license to steal.

Groppi's reasoning is typical of the so-called new morality. God's clear command, "Thou shalt not steal," is simply set aside. Somehow or other, apart from God's revelation of His will in the Holy Scriptures, Groppi supposes that he knows what God's will is.

Following such a process of reasoning, I could just as well argue that God never meant Neighbor Brown to be richer than I am. What's his is mine. So I will take it. Or, God never meant that I should not enjoy myself. So I will gratify the lusts of my flesh.

The immorality of such reasoning ought to be obvious. It is sheer rationalizing.

It is not hard to find excuses for one's sin. The devil has a large assortment of convenient ones, though all of them are slightly shopworn from repeated use. The Tempter still confronts us today with the question he once put to Eve, "Yea, hath God said?"; and, because of our sinful nature, we are only too willing to listen to him. How easy it is to persuade ourselves that this or that sin we are tempted to commit does not fall under the divine imperative, "Thou shalt not!"

There is but one effective defense against the devil's wiles. That is the weapon the Savior used when He took His stand on the written Word. Wielding the Sword of the Spirit, He three times parried Satan's attack with the effective counterthrust, "It is written!"

Jesus' disciples will readily recognize Groppi's argument as a clear case of the devil's logic.

(Continued on page 302)

*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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**COVER** — Christ Ev. Lutheran Church, Saginaw, Michigan: Herbert C. Kuske, pastor.

# Editorials

**Moonstruck** The moon landing was a magnificent achievement of man's inventive genius and of his engineering skill. It was an impressive display of man's God-given ability to unlock the secrets of nature, and to refine its resources and harness its laws. Even in an age that has become accustomed to scientific and industrial wonders, men were stirred by the astounding feat of reaching the moon.

Writers and speakers all over the world became rhapsodic about this triumph of our civilization. Even a sober, reasoned political writer like the *New York Times'* James Reston, whose widely syndicated column senators respect and presidents read, was inspired to preface his July 21 piece with a quotation from Revelation 21: "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away." Using these words as his text, he commented: "The great achievement of the men on the moon is not only that they made history, but that they expanded man's vision of what history might be. One moon landing doesn't make a new heaven and a new earth, but it has dramatized the possibilities of doing so." He hoped that "the moon landing . . . may therefore encourage new approaches, new attitudes, and new policies toward contemporary problems." He allowed himself so much hope even though he was constrained to write, "The stubborn facts of human existence remain the same."

Yes, the stubborn facts of human existence remain the same. While men touch the face of the moon, nations go on warring, criminals go on mugging and murdering, suburbanites go on swapping wives, young girls go on stealing, the affluent still squander their goods on themselves, problem drinkers go on messing up their own lives and those of others.

The moon exploit won't change the human race any more than Columbus' feat did. This achievement won't bring about a new age for man any more than did the discovery of radio and television.

On the contrary, we fear that the pride and conceit engendered by our recent space exploit will tend to obscure men's vision, so that they see their real problems and discern their real needs even less than before, and are even more disinclined to resolve them by looking up to Him who performed the creation miracle of fashioning the boundless universe into which man is making tiny, labored probes, and who achieved the redemption miracle that has forever solved the problem of sin, that stubborn fact of human existence that all man's genius and all his research will never solve.

One who trusts that steps on the moon will open the door to the day of the new heaven and the new earth is not inspired by the moon landing; he is just moonstruck.

CARLETON TOPPE

**Dialog** A few weeks ago a daily newspaper published a cartoon showing a group of clergymen seated about a table. A placard identified the meeting as the State Ecumenical Conference. The meeting was being addressed by a gentleman in clerical dress who might have been a Catholic priest, an Episcopal father, or even a Lutheran pastor. He was saying: "Frankly, I'm getting bored with dialog. Is anybody here in favor of a good old-fashioned religious argument?"

Cartoonists sometimes sense the trend of the times well ahead of everybody else. It could be that this cartoon was reading the obituary of the religious dialogs that up to quite recent times were so popular. Representatives of various denominations in town would arrange a meeting for the purpose of exploring areas of agreement among them as a step toward formation of one united ecumenical church. The newspapers gave these dialogs considerable notice. They were news, especially if the priest, the father, the minister, and the pastor were joined by a rabbi. Inevitably they found areas of agreement—they all believed in God. They were all polite to each other, avoided any topics that might cause friction and heat, perhaps discovered that they weren't such bad fellows, and at the end of the meeting were calling each other by their first names.

Of late, the daily papers have made little or no mention of dialogs. What has happened? Has the novelty worn off? It is quite likely that the man in the cartoon was right. Something more is needed for unity than an agreement to avoid discussing topics that would show that Baptist, rabbi, and Roman Catholic have convictions that cannot be removed by polite dialogs exploring areas of agreement.

ERWIN E. KOWALKE

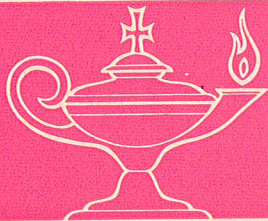
\* \* \*

## **The Unorganized Society of Crepehangers**

The United States is known as a nation of joiners, and there is an organization for almost every interest. To our knowledge, however, there is no organized Society of Crepehangers. If there were, many people would be eligible for membership, and quite a few members could be recruited from the churches.

There are people who habitually look at the dark side of things and make dire forecasts of failure for almost every undertaking, no matter how necessary and worthy. It requires only one person of this type to cast a pall of gloom over a meeting and to stifle the enthusiasm of others. The treasury of a congregation, for example, can be in healthy condition and the financial prospects good; but the inveterate crepehanger foresees financial ruin if the congregation proceeds with plans to expand its work or to improve its facilities; and usually he does not hesitate to make his pessimistic views known.

(Continued on page 294)



## Studies in God's Word

### When, Lord? II Peter 3: 7-9

But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

No previous event in history has ever had the coverage man's first step on the moon had. At the time Christ was crucified the Roman empire went its merry way totally unaware that the most decisive event in history was being enacted in Jerusalem. The resurrection had no witnesses at all. The largest number who saw our Lord after His resurrection was about 500 at one time. By contrast, man's step on the moon was witnessed by literally millions.

Let no one belittle this great accomplishment God has permitted man to achieve. It was thrilling. Long ago the Psalmist wrote words which are as true today as the day they were written: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him, and the son of man, that thou visitest him? . . . Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet . . . O Lord our Lord, how excellent is thy name in all the earth!" (Ps. 8.)

#### Signs of the Lord's Second Coming

Even though man had been waiting for this momentous day for many years, we Christians have been await-

ing an even more thrilling event for a much longer period of time—the Second Coming of our Lord! Perhaps the thought occurred to you that man's landing on the moon might well be one of the signs pointing to our Lord's imminent return. If so, you were undoubtedly thinking of the words of Jesus Himself in Luke 21: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." Frankly, we do not know whether the presence of man on the moon constitutes one of these signs. Jesus seems to indicate signs that are of a more catastrophic nature.

But that in itself is no reason to become indifferent to events that are happening or to stop watching for our Lord's own return. Nor ought anyone harbor the thought that now there is a way whereby he can avoid being present for the judgment. Surely at some time you must have read Jeremiah 23:23, 24: "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." No one can escape God, or the events He has promised to bring to pass.

There is, however, one aspect about this great event which we witnessed which ought to fill your heart and mine with misgivings. Did you notice that very little if anything was mentioned about the end which God has foretold for our universe, including the planet on which we live and the moon we have now visited? That man has become so secular that he scarcely thinks of Christ's return even in moments like this ought to remind the Christian of a word written in what is perhaps

the very first of all New Testament writings, the First Letter to the Thessalonians. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child: and they shall not escape" (5:1-3).

#### The Lord's Delay

These words were written by Paul. Years later Peter wrote the words of our text. In them he wrote of days still to come—when scoffers would say: "Paul is dead. Peter is dead. But where is the day of Christ's coming?" Since then almost another 19 centuries have passed. But don't let that disturb you. Scripture allows for quite a lapse of time. The Thessalonians expected the Lord to come immediately. In II Thessalonians Paul had to correct their thinking. Here Peter fortifies us against the scoffers of our day: "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance."

It's clear, God is not related to time as we are. Nor is He as impatient as we are. Remember His patience before the great Deluge. It was amazing, wasn't it! Wouldn't you say that His patience today, with moral conditions as they are, is equally amazing? That's no fault in God. Rather it's something for which we have reason to thank God. He wants to give you and me—and many more—time to repent and come to faith. That's why He's delaying His coming. That also emphasizes our task. With mass communications what they

are, the Church faces the greatest opportunity ever afforded it to bring to the attention of men the cross of Christ, and the judgment seat of the Son of man. This is the time to issue the call: "Repent ye, and believe the Gospel!"

In the meantime, let's not misunderstand Peter's words, as some have. The Holy Spirit is not saying that one day IS a thousand years. He simply indicates that God is above time, that He is not bound by time as we are. Therefore let's not use Peter's words to create needless difficulties. There is no warrant for using this passage to explain the days of creation. Peter isn't speaking about the beginning of the world, but about the end of time—about the reason God is waiting so long before sending the Judge. To use this passage in any other way is poor theology.

### Prepare!

On our part, let's prepare for that Day—more spectacular than July 20. Millions watched TV that evening. Millions didn't. None will be missing on the Last Day, however, not even former generations. The reflective power of this "lesser light to rule the night" proved to be brilliant indeed on July 20. But nothing will ever compare with the intensity of the fire of Judgment Day. Peter writes: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." On that day there will be no Apollo XI to remove three men from the scene—or even one. You will be there, too.

Don't let that bother you, however. Peter speaks of that day as the day of perdition of ungodly men. You ask, What about me? Peter indi-

cates that Christ has been delaying His Coming so that you and I may repent and believe. And Christ's Spirit has accomplished that very miracle in us! We indeed have reason to sing Hallelujahs.

Come, then, at any time, O Lord! If the event should take place before another article of this series can be written, we'll be praising God and the Lamb. We'll be on the other side of the fires of judgment and beyond the ridicule of any scoffers. However, if we're still waiting, we'll be that much closer to that great Day. That's not only normal logic, that's Scripture! Paul writes in Romans 13:11: "For now is our salvation nearer than when we believed" (when we first came to faith). Paul was waiting at that time. He still is. So is Peter. So am I. Are you?

HAROLD E. WICKE

## We Turn to the Psalter . . .

### . . . In Gratitude for Our Spiritual Blessings (Psalm 122)

If there is any one time of the year during which Christians face the temptation to become indifferent in religious matters—to become irregular in attendance at religious worship services—it is during the summer months. It is probably true in almost every Christian congregation that church attendance in the summer drops off alarmingly. Vacations, picnics, outings, fishing trips, golf—these are some of the things that keep people out of church during this season of the year. And once the habit of "skipping church" begins to develop, it is difficult to break it again.

That's why it is well for all of us to fortify ourselves against religious indifference by seeking God's help. He offers us that help. He shows us in His Word how important it is to "hear the Word of God and keep it."

Psalm 122, for example, is a beautiful reminder of how precious the privilege of worshipping the Lord our God ought to be to us. Every Christian ought to be "glad" to "go into the house of the Lord" to praise and glorify his Savior-God.

Notice how Psalm 122 opens dramatically with the Psalmist's personal confession of great joy at being able to visit the Temple in Jerusalem to worship God. With other people of God he was participating in that which was closest to his heart. What a delight it is also today when people thus band together, mutually invite and encourage one another, and all feel drawn to attend the services of worship of the one true God! How sad, yes, how tragic it is if what we call worship today is nothing more than an outward ritual which is re-

ligiously observed but which borders on the irreligious!

This Psalm can well be applied to the New Testament Church even though it originated in the Old. What is stated in verse four certainly is descriptive of true worship also today. Preaching and teaching God's Word is still vital; giving thanks to the Lord never becomes an obsolete activity on the part of a true child of God. Prayer and thanksgiving are always an essential part of Christian worship.

And what better gift is there to pray for than for "the peace of Jerusalem"? Lord, let Thy people have true peace of mind and conscience. Let them have no fears in the hour of death. Let them know the joy of Thy forgiveness and the promise of eternal life. Let no enemy from without or within destroy that spiritual peace which Thou hast given to Thy people. In time of attack and attempted disruption by errorists, shield Thy flock from the hirelings and keep us safe in the fold. Let us always seek that which is truly "good" for our spiritual life and that of others here on earth and through all eternity.

PHILIP R. JANKE



## CHURCH DEDICATION

Hope Ev. Lutheran Church, Cuyahoga Falls, Ohio

"This is the day which the Lord hath made; we will rejoice and be glad in it" (Ps. 118:24). This is the spirit of joy which filled the hearts of members and friends of Hope Ev. Lutheran Church of Cuyahoga Falls, Ohio, when they dedicated their newly purchased church building on June 8, 1969.

Their happiness was especially rich because of the unusual circumstances surrounding the acquisition of this church. The 44 souls and 25 communicants of Hope had been worshipping in the city hall of Stow, a suburb of Akron, Ohio, since the founding of this mission three years ago. They made the usual plans for buying land and building a chapel only to abandon them last October when a church was put up for sale in Cuyahoga Falls, a city on the north side of the metropolitan Akron area.

After inspecting the building, the congregation approached the General Board for Home Missions about the possibility of purchasing the church. The Board regretfully declined because of the lack of sufficient money in the Church Extension Fund. But less than a week later, a bequest was made to the CEF which made it possible for Hope seriously to consider buying

the church. The Lord had graciously provided! After the routine business was completed, Hope moved into the church on March 1, 1969.

The building, constructed in 1951, was purchased for \$75,000. It has an unusual two-story design with the sanctuary on the second floor. Laminated wood arches and beams provide a warm atmosphere in the sanctuary. About 110 people can be seated in the pews with room for about 50 more in an expansion area in the rear. Because there was no chancel furniture except a pulpit, new furniture was designed by one of the members of the congregation and is being constructed at the present time. Plans are also being made to remodel the chancel itself.

On the ground floor of the building is a fellowship hall which can be divided by folding walls into six Sunday-school classrooms. On one end of this hall is a kitchen, and on the other end are two offices and a nursery. Running parallel to the length of the fellowship hall is a corridor which can be divided into two more classrooms. A two-manual Wurlitzer electronic organ, a piano, kitchen appliances, desks, bookshelves, cabinets, folding tables and chairs, and nursery furniture were

also included in the purchase price and helped to make the church completely functional from the start.

The afternoon dedication service was attended by 99 members and friends from five states and several sister congregations. The guest preacher, Pastor Daniel M. Gieschen, chairman of the Michigan District Mission Board, challenged the faith and dedication of those present with a sermon entitled "Who Then Is Willing to Consecrate His Service This Day unto the Lord?" (I Chron. 29:5.) After the service a buffet supper was served in the fellowship hall.

The Lord has entrusted this small congregation with many talents and blessings through the offerings, prayers, and efforts of the Wisconsin Synod and its members. It is our prayer that the members of Hope continue to be good stewards for the Lord and His Church, and that the Lord continue to bless them as they work in His harvest to bring lost souls to the light of Christ. May the Lord also bestow His blessings on the members of the Wisconsin Synod, who have helped establish and are supporting this mission!

JOHN M. GRAF

### Editorials

(Continued from page 291)

There is room for caution and sober analysis in any major undertaking, also in the work of the Church. "Counting the cost" is an expression drawn from the Scriptures. At times proposals are made which are unworthy, impractical, or downright un-Scriptural. There are visionaries who are in their own way every bit as extreme as the crepehangers. However, pessimism in the work of the Church is not one of the great Christian virtues. If it were, the Great Commission to make disciples of all nations would appear to Christians as completely impractical and totally unrealistic; and the tremendous obstacles which confronted St. Paul would

have kept him from setting out on any of his missionary journeys.

The spread of the Gospel through the centuries has been accomplished by the power of God through men of faith and vision. The perpetual crepehangers of every age have by their gloomy outlook and woeful predictions only served to make the work more difficult.

In all its undertakings there is one factor which the Church must not leave out of consideration. That is the power of God and the presence of God. This is as immeasurable as it is real. And this overriding factor makes all things possible for men of faith.

IMMANUEL G. FREY

# oh, come, let us worship!

## Our Lutheran Liturgy

### THE DISTRIBUTION

#### The Formula

Which is the proper formula to be spoken during the distribution of the Lord's Supper? Luther was very careful to avoid *demanding* that this or that be done in the church service. Evidently he continued to use the Roman form, which he was accustomed to: "May the body (the blood) of our Lord Jesus Christ preserve thy soul to life everlasting."

In an agenda which was used in Saxony in 1536 the formula came somewhat closer to what we use at present. The wording is this: "The body (the blood) of our Lord Jesus Christ, given for you into death, strengthen and preserve you in the true faith unto eternal life." In 1543 the Dietrich Agenda used the following: "Take and eat, this is the body of Christ, given for you."

Soon it was deemed necessary to add to this formula in order to ward off the Calvinistic teaching that the bread and the wine were merely to serve as reminders of the body and blood of Christ. This precaution was made necessary especially during the years of the first attempts at uniting the Protestants (Lutherans and Reformed) in Prussia in the early nineteenth century. Thus the formula, which we generally use in our Wisconsin Synod churches, was developed, namely: "Take eat, (drink), this is the *true body (true blood)* of our Lord and Savior Jesus Christ, given into death for your sins (shed for the remission of your sins). May this strengthen and preserve you in the true faith unto life everlasting!" We notice the emphasis on "the true body" and "the true blood." Thus we are being reminded, as we receive the Sacrament, that this *is* the body and blood of Jesus Christ. We are also told of the wonderful blessings, namely, the remission of sins and a strengthening of our faith unto life everlasting.

#### The Distribution Arrangement for the Congregation

At Luther's time, when Communion was celebrated every Sunday and the number of communicants per Sunday was small, it was customary that all the male communicants would step into the chancel and would receive the bread. The men would then step aside or leave, and the women would step into the chancel to receive the bread. During this time the congregation sang hymns; Luther suggested the hymns "Isaiah, Mighty Seer," "O Lord, We Praise Thee," and "Jesus Christ, Our Blessed Savior." The distribution of the bread was followed by the consecration of the wine; after this the men would return to the chancel to receive the wine; they would then be followed by the women. During the distribution of the wine he suggested that the "Agnus Dei" be sung.

Again, we must remind our readers that Luther was merely suggesting this as a suitable arrangement. He

did indicate in his writings that the pastor could arrange this as he would deem necessary. He indicated that the bread and the wine could be consecrated at once and that the distribution of both elements could follow one another immediately, as is our custom today.

#### Stand or Kneel?

In certain areas of Germany the communicants received Communion while they were standing, although the customary position was that of kneeling. In a book printed in 1571 it was recommended that a "short bench" be fastened near the altar, upon which the communicants could kneel. This indicates the necessity of a bench and, as most of our churches have it, a Communion rail, which makes it possible to kneel with ease, and thus also serves as an aid to the pastor, especially in the distribution of the wine.

#### The Common Cup

Now and then one hears of rather serious debates held in churches in regard to the common cup versus the use of the individual cups. The individual cup evidently was introduced in the non-Lutheran church bodies, which use unfermented juice instead of wine. Our Lutheran church has not departed from the use of wine for Holy Communion. In fact, in most cases we use a wine which has a slightly higher alcoholic content than does the Roman wine. This is the case because there is thus no danger that germs might be spread when the common cup is used. The vessels are either silver or silver-plated; this also serves as a preventative measure.

However, churches which have introduced the individual cups do not have to be upbraided for this custom. Finally, it should make little difference what kind of vessel is used. The important thing for us Christians is that we use wine, as was done by Jesus Christ Himself when He said, "This is My Blood."

Similar debates arose in earlier years over the form of bread to be used. For some time ordinary bread was used in some churches. This bread was broken and placed into the hand of the communicant, who then placed it into his own mouth. Our custom is to use the unleavened wafer; unleavened, because it was unleavened bread that Jesus and His Disciples ate as they celebrated the Passover, when the institution of the Lord's Supper took place. The wafer form is used because it simplifies the distribution.

#### Good Order

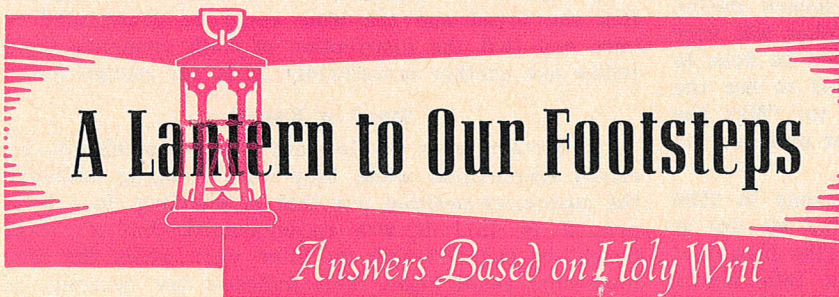
We are happy to see that it is common in our churches that ushers are at hand to control the orderly approach to the Lord's Table. This is certainly in keeping with the Scriptural exhortation that "everything be done decently and in order." To preserve this good or-

der it is also necessary that a careful registration of our communicants be made, either sometime during the week preceding the Sunday when Holy Communion is to be celebrated or even on the day itself just before the service is to begin. It would certainly be an embarrassing thing if a pastor would have to refuse to give someone Communion after the person has come to the altar. The pastor would also become guilty of "unworthy participation" in that he might find it too embarrassing to carry out the warning of I Corinthians 11:29: "For he that eateth and drinketh unworthily, eateth and

drinketh damnation to himself, not discerning the Lord's body."

We realize that much of what has been discussed in this article may not have great significance, in that so very much depends upon "custom." It is good, however, to discuss also these matters which are mere custom, so that we are not disturbed when we see that in other congregations of our faith certain things may be done slightly differently from what we may be accustomed to see.

MARTIN ALBRECHT



**Topic: Does God Hate Us  
When We Sin?**

The reader who submitted this question indicated that by the word "us" especially Christians are meant. "Does God hate a Christian when he sins?" is the question.

#### **God Hates Sin and the Sinner**

It will be well to note first what Scripture reveals about God's attitude toward sin and the sinner. About God's hatred of sin there is no doubt. Proverbs 6:16-19 speaks very clearly on this: "These six things doth the Lord hate: yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." In Jeremiah the sin of idolatry is spoken of by God as "this abominable thing that I hate" (44:4). In numerous places in Scripture God's hatred and wrath against sin is mentioned.

But does God also hate the sinner himself? The Psalmist writes: "The foolish shall not stand in thy sight: thou hatest all workers of iniquity" (Ps. 5:5). It was God's wrath against sin and the sinner that destroyed the world in the Flood, that brought the destruction on Sodom and Gomorrah. God's hatred of sin reaches out also against the one who commits the sin.

#### **God Loves the Guilty World**

Only despair would result if that were all that Scripture reveals about God's attitude toward sin and the sinner. But who does not know the word of our Savior: "God so loved the world, that he gave his only-begotten Son"? It is the world, guilty of sin, that God loved, loved so much that He sacrificed His Son for man's redemption. Note the line of thought: It is not that Jesus through His death cleansed man of sin so that God could love him again. It is rather that God loved this sinful world so much that He as a result sent His Son to help man out of sin and its consequences. That is what Paul

also points out: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). All this God did "while we were yet sinners."

God's love reaches out still further to the sinner in that He calls the sinner to repentance. He invites man in faith to accept the redemption which the love of God prepared. God sends forth His Gospel message to men "to open their eyes, and to turn them from darkness to light, . . . that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith" (Acts 26:18).

#### **A Seeming Contradiction**

This may seem like a contradiction to us: God hates sin and the sinner, but at the same time deeply loves this sinful world. Yet, both are true; both are revealed in Scripture.

What we have here is God speaking through the Law and through the Gospel. In the Law God reveals His wrath against sin and says: "The soul that sinneth, it shall die" (Ezek. 18:20). But this is not God's only word to the sinner. Having revealed man's damnable position in the sight of God, God speaks in His Gospel and reveals the love and resulting redemption, inviting and inspiring faith to accept it. The Law speaks of God's wrath against the sinner; the Gospel speaks of God's love to the sinner. Both are true. It may seem impossible to us that God should both hate and love the sinner, and yet so it is.

#### **What About the Christian?**

But what about the Christian when he sins? Does God hate him? What God says in His Law, that He hates sin, that His wrath goes out against the sinner, the Christian also needs to hear. It will ever remind him of the seriousness of every transgression against the will of God. But as a Christian, in whose heart God has worked faith in the Gospel, he knows that the demands of the

*(Continued on page 299)*



# What's Going on in PROTESTANTISM?

## The New Hermeneutic: Ancient Heresy in Modern Dress

How is one to understand the Bible? What do its words actually mean? The theological study of the principles governing the interpretation of Scripture is called Hermeneutics. Our students at the Seminary take such a course to enable them accurately to present the full counsel of God to their future congregations. Hermeneutics, then, has a proper place in our theological life.

### A New Approach

But in ever-increasing numbers theologians have been attempting to find new approaches to interpreting the Bible, on the grounds that the old, accepted way is no longer relevant for modern man living in the enlightened age of jets, electronics, and space discoveries.

One of the modern theologians who has gained considerable fame and following with his "new hermeneutic" is Rudolph Bultmann, born in 1884 in Germany and Professor in New Testament Studies at the University of Marburg 1921-1951. Although he intensely studied philosophers like Kierkegaard and Heidegger and the neo-orthodox approaches of such liberals as Barth and Brunner in seeking a relevant interpretation of Scripture, he came to the conclusion none had really gotten down into the heart of interpreting the New Testament as God intended it to be understood.

### Demythologizing

It is Bultmann's contention that much of the New Testament is couched in mythological terminology which the early Christian Church used to explain religious concepts beyond the simple minds of the people of that time. In a sense these myths were for these primitive Christians their "scientific way" of interpreting the riddle of their world and their life. These myths, borrowed from Jewish, Gnostic, and other ancient traditions, are not to be understood as historical fact, but only as the method by which God conveys His truth to men. Bultmann declares: "To press for acceptance of the New Testament mythology as an article of faith would mean accepting a view of the world in our faith and religion which we deny in our everyday life."

Therefore, modern man cannot accept the mythical, and the Christian has no right to expect him to. Rather, it becomes the responsibility of the theologian to analyze Scripture in the light of today's superior knowledge and penetrate beneath the myth to lay bare the real truth intended by God. This is known as *demythologizing*.

How do Bultmann and his followers demythologize Scripture? They claim that the picture of a three-storied world of heaven, earth, and hell is really an ancient myth since modern science clearly disproves the existence of a heaven and hell. This means that, when Scripture speaks of spirits, angels, the devil, even the Holy Spirit, it is also using the mythological terms of the primitive Christians to explain the forces of good and evil in the world. But today we know better. Today we

know that there is a logical explanation for everything that happens. Thus, Bultmann claims, all the miracles are "the mythological explanation for the New Testament people of what we today call 'scientific cause and effect.'" One cannot insist upon them as having factually happened. Accordingly, the feeding of the 5000 did not really happen but is recorded in Scripture only to show how God provides for His people. Or, Christ's Virgin Birth never took place since this is biologically impossible, but it is a myth indicating that He was to become a special human being when He was born of Mary and Joseph. The Creation, Man's Fall into sin, the Flood, the End of the World must likewise be considered myths with a special truth to convey, but that truth is not that God is almighty and will punish sin since without the myths there is no original sin nor final death and judgment for sin.

### Jesus Christ Demythologized

"Can Jesus Christ be designated God?" Not really, according to Bultmann: "In so far as Jesus is the Word of God, God appears in him, and in so far as God appears in Jesus, Jesus is God. Instead of saying, 'Jesus is God,' we should say what is really meant, 'Jesus is the Word of God.'" Jesus cannot really be God, Bultmann claims, because He was only a human being. He was not sinless and eternal as the myths declare, but a "historical human figure" whose life ended in a tragic crucifixion. His resurrection is a myth (science proves it cannot be a fact) that represents the rising to a new and better life after His symbolic dying to the old on the cross. And clearly Jesus did not ascend into heaven (myth) since there is no heaven.

This means that, according to Bultmann, the whole Scriptural account of Jesus' sacrificial death on the cross to atone for the sins of the world is *myth and not truth*: "What a primitive mythology it is, that an incarnate divine being should atone for the sins of men through his own blood. It is based on ancient cultic acts."

### Myth versus Truth

What the New Hermeneutic has done in effect is to reduce the Scriptural facts of Jesus almost to zero. Bultmann makes no apology when he says: "The only historical statement in the Apostles' Creed is the sentence, 'He suffered under Pontius Pilate, was crucified, dead, and buried.'" The rest belongs to myths.

But we cannot agree. Scripture presents facts backed up by witnesses. The Apostle Peter says, "For we have not followed cunningly devised fables (myths in the Greek) when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty" (II Pet. 1:16). "Christ died for our sins . . . was buried . . . and rose again the third day . . . was seen of Cephas, then of the twelve, . . . of about 500 brethren at once, . . . of James, then of all the apostles, and last of all . . . of me," Paul writes in I Corinthians, chapter 15.

By eliminating everything miraculous and supernatural from Scripture Bultmann is not letting the original Gospel speak to the believing heart. Faith does not look for scientific proof but only for "Thus saith the Lord." The Apostle Thomas had to be reminded of this on the first Easter when he demanded proof of the resurrection of Jesus. But the risen Christ reproved him, "Blessed are they that have not seen and yet have believed" (John 20:29). When Bultmann rejects the very miracles Jesus lays claim to in establishing His divinity, is he not calling Jesus a liar, whose word cannot be relied upon?

By reducing Jesus Christ to a mere man and regarding His miracles, including His Virgin Birth and resurrection, as factless myths the modern theologians are destroying the very foundation of the Christian faith. If "the Lamb of God that taketh away the sin of the world" (John 1:29) is myth, then what comfort and hope does sin-stricken man have? If the truths of Scripture are myths and not facts, then there can be no real truth: no God, no salvation, no heaven — only wretched man, a helpless slave to his own sins and doomed to a miserable life on this earth that is going nowhere.

#### Really Not New At All

The New Hermeneutic is really not new after all. Scripture has clearly predicted this course of the liberal theologians: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables (myths)" (II Tim. 4:3, 4). Whenever sinful man rejects the truth of God's Word and substitutes his own, he is working not with faith in the heart but with the reasoning of his mind. This procedure can only lead him to attempt to place himself on the same level with God. After all, if man is

capable of determining truth, is he not as important as God? This error was especially highlighted during that period of history known as the Age of Enlightenment. But its beginnings go all the way back to the beginning of man. When Satan said, "Yea, hath God said?" he was tempting Eve to use her reason to doubt God's Word. And Eve responded by desiring the fruit that would make her "as gods, knowing good and evil." Every false doctrine from that day forth, including the New Hermeneutic, is nothing but the product of man's fallible human reason and unbelieving heart and a repetition of the heresy of Eden in modern dress.

#### Our Safeguard

The seeds of this heresy have fallen all around us and are flourishing in most Lutheran churches, including a former sister synod. That God in His grace has spared us till now allows us no complacency. God's admonitions are in place: "Neither give heed to fables, which minister questions, rather than godly edifying which is in faith" (I Tim. 1:4), and, "Not giving heed to Jewish fables and commandments of men, that turn away from the truth" (Titus 1:14). Reminding ourselves that "no prophecy of the Scripture is of any private interpretation" (II Pet. 1:20), we will want to submit our interpretation of the Bible not to the mind of man but to the counsel of God, for Scripture is its own interpreter. Only when the interpreter of Scripture is ready to confess, "Thus saith the Lord," is God's and not man's glory promoted; and only then can there be any real knowledge of the truth and any sure hope for heaven.

To this help us, dear Father in heaven!

CYRIL W. SPAUDE

[Prof. Cyril W. Spaude is professor of Greek at Northwestern College, Watertown, Wisconsin.]

## Looking at the Religious World

### INFORMATION AND INSIGHT

#### THEOLOGY WITH THE STAGGERS

This past May the American Baptist Convention held its annual sessions at Seattle, Washington. Some pretty liberal theological views are tolerated within that denomination. Therefore, while perusing a report of their Seattle sessions in the June 12, 1969, issue of *The Watchman-Examiner*, we were pleasantly surprised to run across the following excerpt from the opening presidential address by Dr. Culbert G. Rutenber:

"Theology is inescapable and every age must have its believing thinkers. Professor Northrup once wrote that a religion without theology is a religion that does not know what it

means by the words that it uses. It is, therefore, all the more tragic that theology in the 20th century, lacking the controls of empirical verification, gives the impression of having the staggers. It lurches from one fad to another, here moving to the left, there moving to the right, now acclaiming neo-orthodoxy, later hailing the new social gospel. Its fickle heart seems more bent on novelty than fidelity, on conformity rather than conviction. At one time it gives itself to Barth and revelation, but soon its love cools and it moves toward Tillich and ultimate concern, only to become enamored of Bonhoeffer and secularity or fall panting into the

arms of Moltmann and the theologians of hope. Its fevered spirit finds no rest because the spirit of the times to which it is so doggedly dedicated permits none. And meanwhile, in its wake following every zig and zag of theology with breathless delight, comes a horde of fashion-driven second-raters eagerly waiting to snap up the latest heresy and, like God at creation, pronounce it very good. There is no truth and the contemporary church is its prophet."

Before concluding his observations on the shallowness of modern theological fads, Dr. Rutenber made very effective use of humor to prove his point:

"Professor Outler of Perkins School of Theology has accused the more *avante garde* theologians of the 60's of playing the adolescent game of 'I can say more shocking things than you.' I like to label them theological short order cooks who will serve up a justification of anything from adultery to violence while you wait. But certainly the most amusing put-down I have read for some time is one that came to me from a friend doing work at Yale Divinity School. It runs like this:

And Jesus said to them, "Who do you say that I am?"

The disciples answered, "You are the eschatological manifestation of the ground of our being, the Kerygma manifested in conflict and decision in the humanizing process."

And Jesus said, "WHAT?"

#### COMMUNION FOR ALCOHOLICS

At numerous pastoral conferences over the years our pastors, as well as those of other denominations, have frequently discussed the practical problem of how to administer Holy Communion to an alcoholic. Alcoholics have repeatedly been told that the only known answer to alcoholism is total abstinence. Does that mean that a pastor dare never offer the wine of Communion to an alcoholic? Must unfermented grape juice be substituted for the wine? Or must the pastor resort to the practice of *intinction* (dipping the wafer of bread into the wine) in the hope that the few drops of wine thus absorbed will not adversely affect the alcoholic?

A unique solution to this problem was described in the February 5, 1969, issue of *The Lutheran*, official periodical of The Lutheran Church in America. For the past three and a half years Lutheran alcoholics from

southeast Wisconsin and northeast Illinois have been assembling once a month at Emmanuel Lutheran Church in Racine, Wisconsin. They come to attend meetings of THE CUP, an organization consisting solely of nonpracticing alcoholics who are "members in good standing of any Lutheran congregation." At meetings of THE CUP the participants begin by sharing in a common meal. Along with the food on the table there is also a bottle of wine, a communion chalice and a tray of unleavened bread. After the alcoholics have finished eating, they make confession of their sins, receive absolution, and listen to the following meditation by Pastor E. W. Belter of Emmanuel:

"Here is a bottle. It has brought death to you. Here is THE CUP. It brings forgiveness and new life to us all. The bottle and THE CUP have the same contents. The difference is that the cup of wine is used according to the word of the Lord. So with all of life. Only when all things are done as Christ declares is life good and holy. Otherwise our actions bring death. Anything used according to the word of our God will result in life and goodness." Thereupon follow the words of institution and the distribution of the elements for all to eat and to drink.

Members of THE CUP agree unanimously that "if the alcoholic seeks union with Christ the Savior, only good can come of such drinking." Pastor Belter asserts that, so far as he or the other members of THE CUP know, "not one alcoholic has again started drinking because of receiving wine at Holy Communion." Once the alcoholics have been instructed that they are about "to receive Christ, not a drink," they lose their initial apprehension and regard their drinking of the Communion wine as "the sign of victory over previous weak-

ness and separation from God." Pastor Belter explained further:

"The greatest indignation of these alcoholics would come if I offered a substitute for wine. To them it would be a sign that they were not full members of the church, or that they were special kinds of sinners, or that they were not to be trusted with the means of grace."

For confessional reasons we, of course, cannot go along with Pastor Belter's practice of communing alcoholics who are "members in good standing of any Lutheran congregation." Moreover, we would not care to continue communing alcoholics in a *private* service for months and years on end. Perhaps two or three private sessions might be necessary to get them "over the hump," but they should then be encouraged to attend the Lord's Table regularly in *their own* congregation along with their fellow Christians in a *regular* Communion service.

But what we *do* like about Pastor Belter's approach to the problem of communing alcoholics is the emphasis he places on implicitly *trusting* the Lord to provide spiritual benefits without allowing the communicant to suffer adverse physical effects. The benefits of the Lord's Supper are enjoyed only by the *believing* communicant; "for the words, 'For you,' require only believing hearts." If a penitent child of God, contrary to human reason, can firmly believe the stupendous fact that in the Lord's Supper he is receiving the actual Body and Blood of Christ for the forgiveness of his sins, then he can surely trust that his Savior will protect him from any ill side-effects! "O taste and see that the Lord is good; blessed is the man that trusteth in him!" (Ps. 34:8.)

MARTIN W. LUTZ

#### A Lantern to Our Footsteps

(Continued from page 296)

Law have all been met by Christ. He knows that his relationship to God is based on the Gospel. He hates the very sin that he has committed, even as God hates it. He repents of his sin and turns to God for forgiveness. And God says through John: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1). God gives the assurance

that Jesus is at the right hand of God, making intercession for the Christian (Rom. 8:34).

#### Not the Law, But the Gospel

Does God hate the Christian when he sins? The Law says Yes, but the Gospel says No. The Christian, however, knows that he has been redeemed from the curse of the Law and that the Gospel determines the relationship between him and his God.

ARMIN SCHUETZE

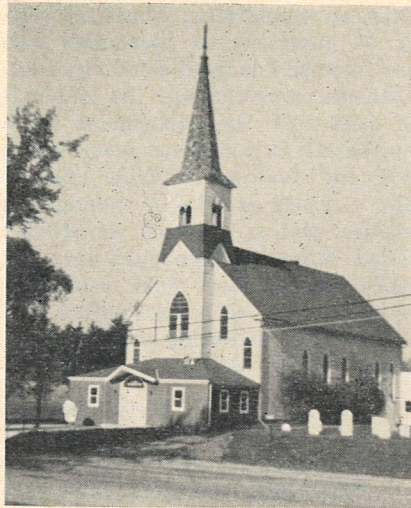
## 105th Anniversary St. John's Congregation Appleton, Wisconsin

In two festival services on June 22, 1969, the members of St. John's Congregation praised the Lord for His manifold mercies. The occasion was the 105th anniversary of the congregation and the dedication of an addition to the church building.

The addition encloses the steps of the church entrance and provides one Sunday-school classroom, besides an adequate cloakroom. This unit was dedicated to the service of the Lord during the anniversary services.

In the morning service Pastor H. Warnke, principal of the Fox Valley Lutheran High School, preached on I Corinthians 15:58. In the chapter from which the words of the text were taken St. Paul summarizes the Gospel on which the Corinthian Christians based their faith. St. John's Congregation was founded on the same faith, which also caused them to abound in the work of the Lord by

maintaining their home church, by taking part in the Christian training of the young, especially in the Fox Valley Lutheran High School, and



St. John's Ev. Lutheran Church of rural Appleton, Wisconsin, dedicated a new entrance to its church in connection with the congregation's 105th anniversary.

by laboring in the Lord through the work of our Wisconsin Ev. Lutheran Synod.

Pastor F. Werner, the son of a former pastor here, the Rev. A. Werner, chose Psalm 103:1-4 as the text for the sermon in the afternoon service. He encouraged the congregation with these words, "Praise the Lord with all your being, and do not forget the benefits given you in your pastors and leaders. Especially thank Him for the greatest blessing of all, the forgiveness of sins. Hold fast the Gospel, for in it alone is salvation."

On our 105th anniversary we of St. John's have reason to break forth in praise and thanksgiving to our gracious God. For more than four generations He has blessed us with His Word and Sacraments. May He grant us grace to teach the truths of His Word to our sons and daughters, "and they again to theirs, that generations yet unborn may teach them to their heirs" (Hymn 629)! "Let thy work appear unto thy servants, and thy glory unto their children" (Ps. 90:16).

A. C. MEYER

## Direct from the Districts

### Michigan

#### Active Layman Called Home

On March 23, 1969, the Lord summoned from this life a layman who had rendered a considerable amount of service in His kingdom, Bertram C. Schulz, Saginaw, Michigan. He was a lifelong member of St. Paul's Ev. Lutheran Church of that city. He took an active interest and part in the Lord's work and served his home congregation in various capacities as a member of the church council and of special committees. He served our Wisconsin Ev. Lutheran Synod as a member of the Board of Control of Michigan Lutheran Seminary from 1946 to the time of his death.

Bertram C. Schulz, the son of a Christian day school teacher, Christian Schulz, and his wife Margaretha Rupp, was born May 10, 1911, at Saginaw, where he received a Christian training in his home as well as in the day school of his church and at Michigan Lutheran Seminary. The

deceased was also an alumnus of Valparaiso University.

He married the former Gertrude Walther, daughter of the sainted Pastor and Mrs. E. H. Walther. She survives him, as do two sons and two daughters. His youngest son was called from this life in 1963 at the age of four years.

Mr. Schulz was engaged in the real estate and general casualty insurance business in Saginaw throughout his adult life. He had been in failing health for the past several years. Funeral services were conducted March 26, 1969, by his pastor, the Rev. Richard A. Gensmer, in St. Paul's Ev. Lutheran Church, where the deceased had been a faithful member. The sermon centered around the theme "Genuine Insurance," which was based on the words of our Lord as recorded in John 11:25, 26.

#### Colonial Conference News

High attendance records were set at our Colonial Conference churches

on Easter Sunday. There were 227 people who worshiped at Grace Lutheran Church, Falls Church, Virginia; 121 at Our Savior's Lutheran Church, East Brunswick, New Jersey; 82 at Atonement Lutheran Church, Baltimore, Maryland; 56 at Messiah Lutheran Church, Hartford, Connecticut; 40 at Peace Lutheran Church, King of Prussia, Pennsylvania; 39 at Resurrection Lutheran Church, Norfolk, Virginia; and 15 at an evening service at our mission in Pittsfield, Massachusetts. All of the Colonial Conference churches are reporting that their monthly average attendances are increasing.

Messiah Lutheran Church in Hartford has purchased 7½ acres of land with a house on it. The large recreation room of the house is being used now for Sunday services. The new location of this Hartford area mission is 296 Buckland Rd., Wapping, Connecticut. Atonement, Baltimore, recently signed the papers to complete its purchase of four acres located just north of Baltimore. Peace, King of Prussia, Pennsylvania, has submitted the preliminary plans for its chapel to the Synodical office for approval. This first-unit chapel will include minimum seating for

108. Our Savior's, East Brunswick, New Jersey, has been granted approval to proceed with the working drawings for its proposed chapel.

The first steps to begin mission work in the Maryland suburbs of Washington, D.C., have begun. It is possible that such work could begin this fall. Pastor Luther Voss, our civilian chaplain in Norfolk, Virginia, is continuing to serve Resurrection Lutheran Church. Pastor Gurgel, missionary at Hartford, Connecticut, and Pittsfield, Massachusetts, reports that he is continuing to hold biweekly services at Pittsfield and that he is planning to begin weekly services there this fall after an extensive canvass of the area has been made.

RICHARD W. MACKAIN

## Northern Wisconsin

At the District Council held on May 13 at Grace Church, Manitowoc, it was reported that the three area high schools in this District are each calling for an instructor. The vacancy at Wabeno has now been filled by Pastor Harvey Kahrs, formerly of Winneconne. The congregation of Monico will be joined with Enterprise to form a self-supporting parish. Tomahawk was granted the right to call its own pastor and received a Seminary graduate, Candidate John Braun. There are 15 mission stations within the District served by six missionaries and five pastors of self-supporting congregations. The District has 44 schools. The District cashier, Mr. Herbert Voecks, reported that the *Called to Serve* program is working out very well. The next District pastoral conference has been set for October 27 and 28 and will meet in Christ Congregation, Eagle River. Prof. E. E. Kowalke has accepted the invitation to present the essay on Isaiah 53.

### Area High Schools

*The Christian Beacon* of Fox Valley High School reports that the national convention of Lutheran Pioneers was held there in April. Some 500 representatives from many congregations met to promote the welfare of this organization. Over 100 freshmen have registered for next year. Of the 95 members of this year's graduating class 65 per cent are planning to continue their education. Eighteen members of the class are planning to prepare themselves for full-time

work within the church as pastors or teachers. At the exercises Pastor Gerhard Schaefer of Trinity, Neenah, addressed the graduates. The class gift to the school amounted to almost \$1,000. Replacing Mr. Lanny Prah, the board has called Mr. William Craig, who will begin his work at the end of next January. Mr. Donald Diersen has accepted a call to teach English and German during the next school year. This was necessitated by the resignation of Mr. Lester Ring, who has accepted a position at Dr. Martin Luther College as the head of its graphic arts department. Recently 21 students canvassed the Little Chute area for St. Luke's Congregation, making about 1,375 calls. They obtained the names of some 50 prospective members.

At Manitowoc Lutheran High School the Teachers' Club sponsored the first annual youth rally. Between 350 and 400 young people and 8th graders from the Manitowoc area attended this gathering on May 25. On May 10 the first awards banquet was held at MLHS. Sports awards and other certificates of recognition were presented. This year's spring concert was held on May 20 in the auditorium. The features were individual and group playing and singing plus a sampling from the choir and band.

Commencement exercises at Winnebago Lutheran Academy took place on June 3. The commencement address was given by Prof. W. Gawrisch of Wisconsin Lutheran Seminary, Mequon. Fifty-one students were graduated, and in addition two former students were given diplomas. Mr. Ralph Retzlaff of Slinger, Wisconsin, a 1969 graduate of Dr. Martin Luther College, was assigned to the faculty as an instructor. Mr. Retzlaff was an emergency teacher here during the school year 1967-68. He will teach in the fields of history and mathematics.

### Anniversaries

The golden wedding of Mr. and Mrs. William Krueger, Star Route 2, Rhineland, Wisconsin, was observed at Zion Lutheran Church of that city on May 15. The pastor of Zion is David E. Kock.

An observance of the 25th anniversary of Pastor Clarence Koepsell's ministry took place Sunday, June 22, with an evening service. Prof. J. R. Petrie of Fond du Lac was the guest speaker and Pastor John Ruege of

Oshkosh was the liturgist. A reception was held immediately following the service. Pastor Koepsell, born in 1919 at Lomira, attended the Christian day school and was confirmed in St. John's Lutheran Church in Mayville, Wisconsin. He attended Winnebago Lutheran Academy, Northwestern College, and Wisconsin Lutheran Seminary. Pastor Koepsell taught 5th grade for a year at St. Peter's Lutheran School in Fond du Lac and was then called into the ministry of a four-congregation parish at McIntosh, Morristown, and Watauga, South Dakota, and Miner, North Dakota. In November 1948 he accepted a call to St. Luke's Congregation at Oakfield, Wisconsin. In 1961 he was installed as the pastor of Grace Congregation at Oshkosh. Pastor Koepsell was married in 1944 to Miss Ruby West of Fond du Lac. The marriage was blessed with four children.

### Anniversary

The members of Salem Ev. Lutheran Congregation of Escanaba, Michigan, observed the 40th anniversary of the wedding of Pastor and Mrs. J. J. Wendland and the 40th anniversary of his preaching ministry. Pastor Wendland was born on July 17, 1906, in Louisburg, Minnesota. After the early death of the father, the family moved to Lomira, Wisconsin. After confirmation Pastor Wendland entered Northwestern College. Later he transferred to Concordia College, Milwaukee. He concluded his theology training at Springfield, Illinois, in 1929. The same year he was called to McIntosh, South Dakota. In 1939 he received a call to Valley City, North Dakota. Beginning in 1948 he served in Bonduel, Wisconsin. From 1954-1962 he was pastor in Reedsville. Since 1962 he has served at Escanaba. On June 29, 1929, he was married to Miss Mildred Hochmeister. The Wendlands have six children. A reception and open house were held at Salem at Escanaba, and the pastor was presented with a gift.

### Death

Mrs. Eva Wadzinski, widow of Rev. William Wadzinski, formerly of St. Paul's Congregation in Manchester, Marquette, and Green Lake, Wisconsin, died May 30 at the home of her daughter Mrs. Richard (Dorothy) Korzilius in Parma Heights, Ohio. She was born on February 27, 1896, in Marshfield to Mr. and Mrs. Daniel

Schmidt. Survivors include, besides her daughter, Dorothy, one son, Arthur, of Green Bay, nine grandchildren, one sister, and one brother. Funeral services were held June 3 at Zion Church in Kingston. The Rev. Carl R. Rosenow officiated and Pastor G. Kobs conducted the altar service. Burial was in Markesan Memorial Cemetery.

LEROY RISTOW

## Briefs

(Continued from page 290)

*OUR LUTHERAN SPIRITUAL WELFARE COMMISSION has announced that Pastor Waldemar Hoyer of Rochester, Minnesota, has been granted a year's leave of absence by his congregation to accept a call as our Synod's civilian chaplain in Vietnam. He will succeed Pastor Melvin Schwark in this position.*

\* \* \*

ACCORDING TO *TIME* (May 30), some clergymen "are beginning to question whether a minister in uniform can really be honest to God while remaining faithful to the Pentagon." It has been "bluntly suggested that military chaplains may have outlived their usefulness." Rabbi Joseph Glaser of San Francisco has come to the conclusion that chaplains "do not have freedom of movement, and they do not even have freedom of conscience." His proposal is to abolish the military clergy altogether. A Missouri Synod critic of the Vietnam war would prefer to see military chaplains replaced with civilian clergy accredited to the Armed Forces like Red Cross personnel.

Coming at this time, these proposals, which have previously been made by others, are largely the outgrowth of pacifist views. Some hold that the Vietnam war is morally

questionable; others believe that all war is immoral.

In 1965 our Synod outlined its position in a statement presented to the United States Department of Defense. The statement declared, "Because our religious convictions do not permit us to participate in the Armed Forces chaplaincy program as presently constituted; and believing that the present Federal military ministry is not in accord with the full promise and ideal of our constitutional guarantee in the matter of a healthy separation of Church and State (Federal regulations governing this ministry, Federal financing of this ministry, etc.); we beg leave to serve our members with Word and Sacrament by personal contact and religious services at camps, bases, and all other installations, whether in our country or abroad, in such a manner as is compatible with regulations and security measures required by our Government."

The Statement emphasized, "We appreciate our Government's concern for the morale and morals of its service personnel. We on our part are eager to keep our Church with its people in their various military dislocations." In addition, it asserted, "As a matter of principle we make it our practice to assume all expenses attaching to this service as our sole responsibility."

The Department of Defense gave its approval to the request. As a result, two pastors are now serving as full-time civilian chaplains and 50 as part-time military contact pastors.

\* \* \*

**JAMES FORMAN'S DEMAND** for three billion dollars from the nation's white churches and synagogues has been widely publicized. Forman's National Black Economic Development Conference has demanded this

money as "reparations" because of the alleged role of the Christian and Jewish religions in exploiting the black people of this country. The money, according to the "Black Manifesto," would be used for various projects to benefit negroes.

The "Manifesto" itself is a call for revolution. It plainly states that its aim is to "bring this country down" and to establish "a society where the total means of production are taken from the rich and placed into the hands of the state for the welfare of all the people."

If social concerns were the responsibility of the Church, Forman could not be faulted for addressing himself to it and presenting his case. Article XXVIII of the Augsburg Confession clearly states, however, that the responsibility of the Church is "to preach the Gospel, to remit and retain sins, and to administer the Sacraments." The government, on the other hand, is "to preserve civil justice and peace."

As Scriptural proof that the Church's area of concern is purely spiritual, our Augsburg Confession cites, among other passages, John 18:36, "My kingdom is not of this world," and Philippians 3:20, "Our citizenship is in heaven." Social, political, and economic problems are not the concern of Christ's Church as such, though individual Christians naturally will concern themselves with them.

Some church groups have promised Forman's organization substantial sums of money. Others have denounced the demands as ridiculous. Those churches, however, which have been preaching the social gospel and which have made social improvement their chief concern really should not be surprised at the present turn of events. Having sown the wind, they are reaping the whirlwind.

### ATTENTION — COLLEGE AND UNIVERSITY STUDENTS!

College and university students are asked to list their religious affiliation as "Wisconsin Synod" when enrolling at school. This is extremely important, especially at schools where the campus pastors of our Synod have access to the religious preference cards of students.

We also encourage all students who attend non-Synodical schools away from home to see to it that their names and addresses reach the office of the Lutheran Spiritual Welfare Commission promptly. Ordinarily this is done through the home pastor. This will enable the student to receive regularly the following: Meditations, The Northwestern Lutheran, periodic sermons and newsletters.

Address all communications to: Lutheran Spiritual Welfare Commission  
3624 W. North Ave.  
Milwaukee, Wis. 53208

### UNIVERSITY OF MICHIGAN AND EASTERN MICHIGAN UNIVERSITY STUDENTS

Please specify "Wisconsin Synod" on your registration and/or religious preference cards.

Pastors and parents, please notify the undersigned of students who are attending either the University of Michigan or Eastern Michigan University.

Rev. Werner H. Franzmann  
3523 Terhune  
Ann Arbor, Mich. 48194  
Phone (313) 971-1317

**LIST OF CANDIDATES**  
**Wisconsin Lutheran Seminary**

The following men have been nominated by members of the Synod to the eleventh professorship at Wisconsin Lutheran Seminary, Mequon, Wis. This professor will be expected to teach in the fields of Old Testament and Homiletics:

Pastor Donald Bitter, Fort Atkinson, Wis.  
Professor Milton Burk, Elm Grove, Wis.  
Professor Paul Eickmann, Watertown, Wis.  
Professor James Fricke, Saginaw, Mich.  
Pastor Joel Gerlach, Garden Grove, Calif.  
Pastor Karl Gurgel, Fond du Lac, Wis.  
Pastor Martin Janke, Fond du Lac, Wis.  
Pastor John C. Jeske, Milwaukee, Wis.  
Pastor Myron R. Kell, Ann Arbor, Mich.  
Professor Armin Panning, Watertown, Wis.  
Professor Cyril Spaude, Watertown, Wis.  
Pastor Paul H. Wilde, Lake Mills, Wis.

The Board of Control plans to meet Monday, August 25, 1969, at 1:30 p.m. at the Seminary at Mequon, to call the eleventh professor from the above list. Any correspondence the members of the Synod would have pertaining to any of these candidates should be in the hands of the Secretary of the Board of Control by August 22, 1969.

Pastor Emil G. Toepel, Secretary  
614 East St.  
Baraboo, Wis. 53913

**WISCONSIN LUTHERAN COLLEGE**

**Nominees for Religion Professorship**

Pastor Richard D. Balge—Madison, Wis.  
Pastor Kermit W. Biedenbender—Benton Harbor, Mich.  
Pastor Donald F. Bitter—Fort Atkinson, Wis.  
Pastor George W. Boldt—Morton Grove, Ill.  
Prof. Edward C. Fredrich—New Ulm, Minn.  
Prof. James A. Fricke—Saginaw, Mich.  
Pastor Joel C. Gerlach—Garden Grove, Calif.  
Pastor Robert H. Hochmuth—Santa Clara, Calif.  
Pastor Martin P. Janke—Fond du Lac, Wis.  
Pastor John C. Janke—Milwaukee, Wis.  
Pastor Henry F. Koch—Cleveland, Wis.  
Pastor Norval W. Koch—Manitowoc, Wis.  
Pastor Herbert C. Kuske—Saginaw, Mich.  
Pastor Robert H. Michel—Oak Creek, Wis.  
Pastor Paul E. Nitz—Milwaukee, Wis.  
Pastor Darwin Raddatz—Beaver Dam, Wis.  
Pastor Richard M. Seeger—Wauwatosa, Wis.  
Pastor Emil G. Toepel—Baraboo, Wis.  
Pastor Richard Wiechmann—Maitland, Fla.  
Pastor Paul H. Wilde—Lake Mills, Wis.  
Pastor Herbert C. Winterstein—Grafton, Wis.

Any correspondence regarding these nominees should be in the hands of the undersigned by 4:30 p.m., August 19, 1969.

Mr. H. O. Ihlenfeldt, Secretary  
WLC Board of Control  
330 North Glenview Avenue  
Milwaukee, Wis. 53213

**REQUEST FOR COLLOQUY**

Pastor Otto Zeeb of Dover, N. J. (LC-MS), has requested a colloquy preparatory to entering the preaching ministry of the Wisconsin Ev. Lutheran Synod.

Waldemar J. Zarling, President  
Michigan District

**CALENDAR OF CONFERENCES**

**DAKOTA-MONTANA**

**WESTERN DELEGATE CONFERENCE**

Place: Zion Lutheran Church, Mobridge, S. Dak.  
Date: Sept. 9, 1969.  
Time: 10 a.m. (CDT) with Communion service.  
Preacher: A. Lemke  
Agenda: Reports by the delegates to Synod convention.

**MICHIGAN**

**FLORIDA DELEGATE CONFERENCE**

Place: Bay Pines Lutheran Church, Largo, Fla.  
Date: Tues. Sept. 16, 1969.  
Time: 9 a.m.  
Sermon by Pastor Raymond Wiechmann.

Agenda: 1) A report on the August Convention of Synod; 2) An Up-to-date View of the Scouting Movement, by Pastor Daniel Gieschen; or 3) A Historical Introduction to the Book of Concord, by Pastor Richard Wiechmann.

Richard Wiechmann, Secretary

**NEBRASKA**

**COLORADO MISSION DISTRICT PASTORAL CONFERENCE**

Date: Sept. 16 and 17, 1969. Opening devotions 10 a.m.

Place: Christ Our Savior Ev. Lutheran Church, Ordway, Colo.; J. F. Koch, pastor. Communion service: Tuesday, Sept. 16, 7:30 p.m. Preacher: W. H. Wietzke (alternate G. G. Ditter).

Agenda: Various reports; Essays: Exegesis of Rev. 20, E. C. Kuehl; "Sanctification Is Always Progressive," H. G. Meyer; "What does the Scripture mean by the term 'a new heaven and a new earth?'" W. H. Wietzke; A Translation of a Paper by August Pieper on Lodges, R. A. Fenske.  
G. Ditter, Secretary

**NORTHERN WISCONSIN**

**RHINELANDER PASTORAL CONFERENCE**

Date: Sept. 8, 1969.

Time: 9 a.m. Communion service.

Preacher: M. Radtke (alternate, F. Bergfelt).

Place: St. Paul, Crandon; Host pastor R. Oswald.

Agenda: Divorce and Remarriage, M. Radtke; Exegesis—Eph. 4:17-24, W. Goers, Jr.

Walter Goers, Jr., Secretary

**WINNEBAGO PASTORAL CONFERENCE**

Date: Sept. 15, 1969.

Time: 9 a.m. Communion service.

Place: Peace Church, Wautoma, Wis.; G. Kaniess, Pastor.

Preacher: K. Gurgel (D. Halle Meyer, alternate).

Agenda: Eph. 6 by G. Meyer; Isa. 2 by W. Zickuhr; "This Goes Against My Conscience," by G. Schaefer.

Paul H. Kolander, Secretary

**WINNEBAGO LUTHERAN TEACHERS' CONFERENCE**

Place: Trinity Lutheran School, Neenah, Wis.  
Date: Sept. 25 and 26, 1969.

Thursday: The Liturgy by Prof. Albrecht. i.t.a. by Mrs. W. Kissinger, Mrs. V. Otto, and Mrs. H. Pipkorn.

Friday: Science-factual approach by Mr. P. Wellems. Science-experimental approach by Mr. E. Krause. A Christian View of Sex Education by Pastor Greve.

Elroy Schroeder, Chairman  
Program Committee

**LAKE SUPERIOR SUNDAY-SCHOOL TEACHERS' CONVENTION**

The 40th annual Lake Superior Sunday-School Teachers' Convention will be held at Calvary Lutheran Church, Abrams, Wis., Sept. 21, 1969, at 2:30 p.m. The host pastor is R. Steffenhagen.

Mrs. Raymond Thorsen, Secretary

**CHANGE OF ADDRESS**

**Pastors**

Balza, William D.  
2812 N. Main St.  
Marlette, Mich. 48453

Falck, Daniel R.  
4104 Smithville Road  
Eaton Rapids, Mich. 48827

Seager, David R.  
2412 N. Cramer St.  
Milwaukee, Wis. 53211

Westphal, Walter W.  
1217 17th Ave.  
Longmont, Colo. 80501

**ORDINATIONS AND INSTALLATIONS**

**Ordained and Installed**

Frenz, Arthur H., Jr., as pastor of St. Peter's Ev. Lutheran Church, Monticello, Minn., by N. Kuske, assisted by A. Hertler, E. Lindemann, W. Neumann; July 13, 1969.

Lenz, Mark J., as pastor of Trinity Ev. Lutheran Church, Morenci, Mich., by Manfred J. Lenz, assisted by F. Mattek, K. Strack; July 13, 1969.

Lindholm, Oliver H., as pastor of Peace Lutheran Church, New Carlisle, Ohio, by K. Haag, assisted by M. J. Lenz, D. Laude, T. Spiegelberg, W. Roehl; July 13, 1969.

Martin, LeRoy, as pastor of St. Paul's Ev. Lutheran Church, Platteville, Wis., and of Faith Ev. Lutheran Church, Lancaster, Wis., by T. H. Mahnke; July 13, 1969.

Schmidt, Russell L., as pastor of St. Paul's Ev. Lutheran Church, Hurley, Wis., by L. Schaller, assisted by E. Kock, D. Kock; also installed as pastor of Zion Ev. Lutheran Church, Mercer, Wis., by L. Schaller, assisted by E. Kock, D. Kock, W. Goers; July 13, 1969.

Seager, David R., as pastor of Salem Ev. Lutheran Church, Milwaukee, Wis., by E. C. Pankow, assisted by G. Schroeder, A. H. Siggelkow, P. A. Stuebs, J. G. Wille; July 13, 1969.

Warnke, Richard, as pastor of Prince of Peace Ev. Lutheran Church, Howell, Mich., by H. Warnke, assisted by A. Clement, F. Zimmermann, K. Vertz, K. Krauss, E. Schultz; July 13, 1969.

Woller, Roger E., as pastor of Immanuel Ev. Lutheran Church, Woodville, Wis., by C. Zuleger, assisted by G. Horn, H. Sturm, L. Meyer, Sr.; also as pastor of First Ev. Lutheran Church, Hersey, Wis., by C. Zuleger, assisted by G. Horn; July 20, 1969.

Zarling, Thomas F., as pastor of Lincoln Heights Ev. Lutheran Church, Des Moines, Iowa, by W. J. Zarling, assisted by C. Flunker, G. Free, D. Gray, C. Otto; July 16, 1969.

**Installed**

**Pastors**

Schroer, Gerald, as pastor of Arlington Ave. Lutheran Church, Toledo, Ohio, by L. A. Schroeder, assisted by I. Habeck, D. Habeck, R. Kom, K. Strack, K. Roehl; July 13, 1969.

Westphal, Walter W., as pastor of St. John's Ev. Lutheran Church, Platteville, Colo., by H. G. Meyer, assisted by L. Ellenberger, G. Ditter, L. Tessmer, W. Krenke; also as pastor of Our Savior's Ev. Lutheran Church, Longmont, Colo., by H. G. Meyer, assisted by L. Ellenberger, G. Ditter, W. Krenke, J. Koch, R. Fenske; July 13, 1969.

**Teachers**

Gronholz, John H., as teacher in St. Paul's Ev. Lutheran School, Lake Mills, Wis., by P. Wilde; July 13, 1969.

Jirtle, Elmer, as teacher in Holy Trinity Ev. Lutheran School, Wyoming, Mich., by H. Hempel; July 13, 1969.

Richmond, Kenneth, as teacher in Good Shepherd Ev. Lutheran School, West Bend, Wis., by E. A. Breiling; July 20, 1969.

Schmidt, Ronald G., as teacher in Trinity Ev. Lutheran School, Hoskins, Nebr., by J. E. Lindquist; July 20, 1969.

**SCHOOL OPENING**  
**Northwestern College**

Northwestern College will open its school year with a service in the gymnasium at 2 p.m. on Wednesday, September 3. New students are to report at 9 o'clock that morning.

Carleton Toppe, President

**CLOSING DATES FOR DISTRICT CASHIERS**

The schedule of closing dates for remittances of offerings by congregations to their District Cashiers is as follows:

Aug. 24, 1969  
Sept. 23, 1969

Norris Koopmann, Treasurer

**WISCONSIN EV. LUTHERAN SYNOD  
BUDGETARY FUND OFFERINGS FOR 1969**

	Six months ended June 30, 1969			
	Prebudget Subscription	Pension	Gifts and Memorials	Total
Arizona-California .....	\$ 68,006	\$ 2,218	\$ 3,610	\$ 73,834
Dakota-Montana .....	72,945	300	157	73,402
Michigan .....	362,474	1,418	5,954	369,846
Minnesota .....	402,733	7,745	3,145	413,623
Nebraska .....	72,735	800	235	73,770
Northern Wisconsin .....	459,875	9,875	970	470,720
Pacific Northwest .....	22,107	981	—	23,088
Southeastern Wisconsin .....	558,042	16,805	3,488	578,335
Western Wisconsin .....	473,263	15,634	31,179	520,076
Sent Direct to Treasurer .....	—	—	10,557	10,557
<b>Total — 1969 .....</b>	<b>\$2,492,180</b>	<b>\$55,776</b>	<b>\$59,295</b>	<b>\$2,607,251</b>
<b>Total — 1968 .....</b>	<b>\$1,829,005</b>	<b>\$57,578</b>	<b>\$61,577</b>	<b>\$1,498,160</b>

**1969 PREBUDGET SUBSCRIPTION PERFORMANCE**

	Six months ended June 30, 1969			
	Subscription Amount for 1969	6/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California.....	\$ 134,270	\$ 67,135	\$ 70,224	104.6
Dakota-Montana.....	162,677	81,338	73,245	90.1
Michigan.....	768,949	384,475	363,892	94.6
Minnesota.....	819,684	409,842	410,478	100.2
Nebraska.....	154,130	77,065	73,535	95.4
Northern Wisconsin.....	974,553	487,277	496,750	96.4
Pacific Northwest.....	47,519	23,759	23,088	97.2
Southeastern Wisconsin.....	1,202,422	601,211	574,847	95.6
Western Wisconsin.....	1,006,606	503,303	488,897	97.1
<b>Total — 1969 .....</b>	<b>\$5,270,810</b>	<b>\$2,635,405</b>	<b>\$2,547,956</b>	<b>96.7</b>
<b>Total — 1968 .....</b>	<b>\$3,683,523</b>	<b>\$1,841,762</b>	<b>\$1,886,583(A)</b>	<b>102.4(A)</b>

Note (A) — The information for 1968 has been adjusted to include Pension Offerings for comparison purposes.

**MISSION DEI CONTRIBUTIONS**

Total to June 30, 1969

Arizona-California .....	\$ 163,515
Dakota-Montana .....	177,995
Michigan .....	681,716
Minnesota .....	758,730
Nebraska .....	169,653
Northern Wisconsin .....	1,108,999
Pacific-Northwest .....	51,051
Southeastern Wisconsin .....	1,354,869
Western Wisconsin .....	952,631
Gifts sent to Treasurer's Office .....	69,671
<b>Total .....</b>	<b>\$5,488,830</b>
<b>Total Subscription .....</b>	<b>\$5,525,000</b>
<b>Per cent received .....</b>	<b>99.3</b>

**CURRENT BUDGETARY FUND**

**Statement of Income and Expenditures**

Twelve months ended June 30, 1969 with comparative figures for 1968

	Twelve months ended June 30			
	1969	1968	Increase or Decrease*	
			Amount	Per cent
<b>Income</b>				
Prebudget Subscription Offerings .....	\$4,244,392	\$3,465,583	\$778,809	22.5
Gifts and Memorials .....	132,914	108,320	24,594	22.7
Pension Plan Contributions .....	97,959	96,844	1,115	1.2
Bequest .....	72,951	10,733	62,218	
Income from NWPH .....	21,562	16,562	5,000	30.2
Other Income .....	4,007	3,084	923	29.9
<b>Total Income .....</b>	<b>\$4,573,785</b>	<b>\$3,701,126</b>	<b>\$872,659</b>	<b>23.6</b>
<b>Expenditures</b>				
Worker-Training .....	\$1,421,507	\$1,285,618	\$135,889	10.6
Home Missions .....	1,185,137	1,135,209	49,928	4.4
World Missions .....	689,739	618,304	71,435	11.6
Benevolences .....	708,310	676,803	31,507	4.7
Administration and Services .....	372,300	295,357	76,943	26.1
<b>Total Expenditures .....</b>	<b>\$4,376,993</b>	<b>\$4,011,219</b>	<b>\$365,702</b>	<b>9.1</b>
Operating Gain .....	\$ 196,792			
Operating Deficit** .....		\$ 310,165**		

Accumulated Deficit, July 1966 through June 1969, \$313,336

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

**NOTICE!**

Congregations that have members residing temporarily at the

VETERANS' ADMINISTRATION HOSPITAL  
Wood, Wis.

CENTRAL STATE HOSPITAL  
Waupun, Wis.

WISCONSIN STATE PRISON  
Waupun, Wis.

WISCONSIN CORRECTIONAL INSTITUTION  
Fox Lake, Wis.

please notify:

Pastor A. H. Schroeder  
7131 Auburn Ave.  
Wauwatosa, Wis. 53213  
Tel: (414) 453-5413

**NOTE!**

Mailing Address of our Pastor in Vietnam (first class only):  
Rev. Melvin Schwark  
% Wisconsin Ev. Lutheran Synod  
Box 56 APO SF 96243  
Street address in Saigon (for servicemen in Vietnam):  
329 VO TANH Telephone: PTT 22429

**EXPLORATORY SERVICES**

Houston, Texas

Exploratory services under the direction of the Arizona-California Board for Home Missions will be held every 2nd and 4th Sunday of the month beginning September 14 at 4 p.m. on Houston's north side. For the location at which the services will be held and other information please contact Pastor Vilas R. Glaeske, 11303 Stroud Dr., Houston, Tex. Phone: (713) 498-4063.