

THE NORTHWESTERN

# Lutheran

March 1, 1970

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# BRIEFS by the Editor

THE FINAL ARTICLE OF "OH, COME, LET US WORSHIP!" the extended series by Professor Martin Albrecht designed to increase our appreciation of our Lutheran liturgy, appears in this issue. (See page 75.) The series began in January 1968. Professor Albrecht is professor of church music and Christian education at Wisconsin Lutheran Seminary in Mequon. We believe that his interesting and well-written articles accomplished their purpose.

An understanding of the forms that we use in our order of service for our regular Sunday worship will be an aid in avoiding the very real danger that we participate in the service in a mechanical, thoughtless way. Such worship, far from pleasing our heavenly Father, is an abomination to Him. A heart that is truly thankful for the blessings of salvation will not offer to the Lord the dry husks of empty ritualism and a meaningless mumbo jumbo. Our Savior Himself warns, "When ye pray, use not vain repetitions" (Matt. 6:7). He reminds us that "God is a Spirit; and they that worship him must worship

him in spirit and in truth" (John 4:24).

On behalf of all our readers we wish to thank Professor Albrecht for the service he has rendered in helping us to a deeper understanding of our rich Lutheran liturgical heritage and to a more meaningful participation in our order of worship.

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"TREASURE IN EARTHEN VESSELS" is the title of a new series of articles beginning in this issue. Professor Frederic E. Blume, a veteran member of our editorial staff, is the writer. In this issue he will discuss a number of striking or difficult words and expressions in the Bible. The purpose of these word studies is to increase our understanding of the passages in which such words or expressions occur. Professor Blume teaches New Testament interpretation at our Seminary. In this series he will share the fruits of his many years of study in this field with the readers of The Northwestern Lutheran. The first installment of "Treasure in Earthen Vessels" appears on page 76.

WHEN CHRISTIANS ARE CALLED to serve in the armed forces of their country, they will serve willingly and to the best of their ability. They will be faithful in fulfilling their responsibilities, difficult and dangerous and disagreeable as they may be. They will be mindful

of the Bible's admonition, "Submit yourself to every ordinance of man for the Lord's sake" (I Pet. 2:13).

War is a scourge of God. The war in Vietnam is a scourge upon our entire nation. It is a call to repentance. For us Christians it is a chastisement which we ought to receive in the spirit of the Psalmist who declared, "It is good for me that I have been afflicted; that I might learn thy statutes" (Ps. 119:71).

Many a home and many a family in our Synod have been personally touched by the war in Vietnam. Not a few have been saddened by the loss or wounding of a loved one. Even those who have not been affected in such a direct and personal way have not been able to escape the terrible effects of the war. The resulting inflation is bringing hardship to everyone, especially to the elderly and to the poor.

Over a period of years our political leaders have been frustrated in their search for peace. The futility of their efforts forcefully impresses on us the

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

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**COVER** — San Pablo Ev. Lutheran Church and School, Tucson, Arizona; Venus H. Winter, pastor.

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# Editorials

**Unchanging Faith** According to reports, the distance covered by the Wright brothers' airplane in its first flight was somewhat less than the area occupied by the modern jumbo jet measured from end to end. In other fields of human endeavor there has been similar remarkable progress through the years. Conditioned to progress in so many areas, many today are demanding it also of religion, to the point that "old-fashioned" religion is regarded by some with much the same amusement as the first flying machine. Who would want it except as a relic?

However, the unchangeableness of Scripture-based faith, far from disqualifying it from acceptance, is the very quality that gives it continuing value.

Fads come and go. Philosophies, opinions, and theories are revised and abandoned and replaced by new ones equally susceptible to error and change. Who would like to feel that his faith is based on something so uncertain? If the doctrines of the Scriptures and the faith of the Apostles and Prophets require continuing revision and improvement, it follows that they were imperfect to begin with. In addition, there is the definite implication that your faith may prove groundless in the future as the search for truth continues. And if this is true, your faith has no more substance and offers no more real hope than Ponce de Leon's Fountain of Youth.

Aside from its divine origin and wonderful promises, the value of Scripture, upon which Christian faith is based, lies in its unchangeableness. It comes to us not as the result of human progress but as the result of divine revelation. And therein lies the difference between developing an improved product and holding the Christian faith.

Man can conceivably build a better mousetrap, but he cannot progress beyond the truth revealed by God.

IMMANUEL G. FREY

\* \* \*

**The Rifle and Pistol Club** Chico Firehouse — Pittsfield Girl's Club — YMCA — The Chalet Chapel of Memories — The Armory — First Savings and Loan — Woodman Hall — and an assortment of Funeral Homes.

What do these have in common? They are some of the places where our people are worshiping. That's how many mission congregations begin — in rented and borrowed buildings. In time these people may be able to borrow from the Church Extension Fund, erect a modest chapel of their own, and repay the money, which is then loaned out again to another group just beginning somewhere else.

You have heard all this before, of course. But you think of it in a very special way as you pick your way through a depressed section of a large city and finally

find the lodge hall, second floor back, where a handful of people are waiting for their guest preacher. The place looks, and smells, like the morning-after-the-night before — and it is. But the children have set up folding chairs. The men have turned around the throne of the lodge's "worshipful master," draped a curtain over it, and set up a card table in front of it for an altar. The pianist bangs out the prelude, and the first hymn is sung with great gusto. Afterward the people actually come up to talk to you, a visitor whom they've never met before.

Attending such a service you think of your own beautiful church building back home, built by the fathers of a generation ago. You wonder how many "lifelong members" would be willing to worship in conditions like those above, or how many would sooner join the closest church regardless of the soul-destroying poison peddled there. You wonder whether your "old established congregation" would still have the faith, the strength, the courage to begin again from scratch (especially since we seem scarcely able to maintain what our fathers handed down to us gratis). You wonder how many of your faithful would be willing to worship God in a rented hall, and ask others to do the same. You wonder how much of our membership amounts to no more than preening religious respectability.

You wonder how many realize that some fifty thousand souls were born into this world while we slept last night . . . whether we know, or care, that a Church Extension Fund even exists . . . and if not, you may seriously wonder why we even have any "old-fashioned congregations" at all. Give it a thought!

JOHN PARCHER

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**Suffering Creation** Something in us is saddened as we see a stately elm resign itself to death, green pines turn yellow from poisonous gases, sea birds soggy with oily scum, a once pleasant landscape disemboweled and left in ugly heaps by strip miners, once clear streams befouled by industrial wastes, great lakes turned into chemical soup, fresh air polluted by noxious fumes. We are grieved to see nature's beauty turned into ugliness, its freshness into foulness.

The despoliation of nature is not only ugly; it is also costly. Our health and well-being are being increasingly endangered; industry and agriculture are being threatened; recreational facilities are being destroyed. The war against this vast pollution, some have estimated, will cost up to a hundred billion dollars.

In this contamination and destruction of our natural surroundings we do not always sense the anguish of nature itself. When man exploits nature to satisfy his greed and when he destroys it in the pursuit of profit,

*(Continued on page 82)*





## Studies in God's Word

### The Unbelievable Report — Isaiah 53:1-6

Who hath believed our report? And to whom is the arm of the Lord revealed?

For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

#### The Servant in Man's View

If "confession is good for the soul," this section of the Gospel according to Isaiah begins and ends on a proper note. "Who has believed the report that has sounded in our ears?" If Gentiles and kings would be dumbfounded at what "they had not heard" (52:15), what about Israel, to whom all had been foretold? Who of God's favored would recognize in that lowly Man of Nazareth the mighty Arm of Jehovah? Would there be any who would not say, "Can there any good thing come out of Nazareth?" (John 1:46)?

But mankind in general re-echoes this amazing unbelief. The world wants a conquering hero who will crush all political, social, and economic oppression — a Utopian potentate. Who will believe that the long-promised and long-awaited Messiah — the Arm of the Lord, mighty to save — is a Man of Sorrows?

While men looked for a mighty cedar, the fragile-looking sucker-shoot at their feet escaped their notice. The royal House of David had long been cut down. But from the roots of that felled tree there was flourishing under God's watchful eye a living sprig in a land stripped of power by Imperial Rome and seared by the winds of unbelief.

Thus He grew, unnoticed for thirty years, ignored and despised for another three. When He could not be ignored, He was weighed and found wanting — rejected — by the leaders of men. And lacking their support, He was neither desired nor counted of any value by the populace: "Away with him; crucify him!" Hidden from view — because they would not see — was His gracious ministry among them of doing good, sharing, as well as relieving, their sorrows and ills.

As history repeats itself, only the lowly few, with a sense of their deep need, are attracted to Him and cling to Him, who alone is for them the true Arm of the Lord for their eternal salvation.

#### The Servant in God's View

"Surely" — and this is passing strange! — the One despised and rejected by man would seem to fare no better with God. But, whereas men taste God's wrath "indeed justly" and

"receive the due reward" of their deeds, "this man hath done nothing amiss" (Luke 23:41). Not because of His own iniquity or unworthiness would He be under God's curse, but for the sake of the very people who rejected Him.

"Surely" — and let there be no mistake! — not for His own frailty did He suffer the agonies of the cross. It was for *our* ills and sorrows and *their* cause, for which He made Himself responsible, that He was "stricken, smitten of God, and afflicted." As man's Substitute, He picked up and carried all the grievous consequences of sin and removed them by virtue of His atoning sacrifice for sin.

The broken Law required the penalty of death. That penalty He would pay in the sinner's place. *Ours* was the transgression, *His* the wound for it! *Ours* was the iniquity, *His* the bruise for it! *Ours* was the sin, *His* the wages of sin: death! *Ours* is the peace with God, *His* the price of peace! *Ours* is the healing, while *He* bore the stripes in His own body!

All men, with the single exception of the Son of Man, stand guilty before God. Lost as sheep, each has willfully turned away from God's will to follow his own. In his own eyes he is his own god.

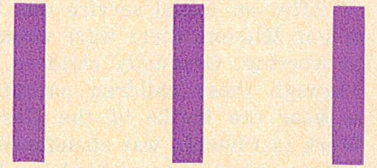
But the Lord, mindful of His covenant with Adam, has laid on Him, man's Sin-bearer, the iniquity of us all. The holy Avenger, out of pure grace and love, "hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him" (II Cor. 5:21). What frightful justice! What boundless love! Who can believe it!

PAUL E. NITZ



# New Openings for the Gospel

## In Our World Mission Fields



### THE FULLNESS OF THE GOSPEL'S BLESSING IS BROUGHT TO OUR LATIN AMERICAN MISSIONS

*(The second of a series of articles)*

The Apostle Paul relates in his letter to the Romans his desire not only to come to Rome, but also to go to Spain. He says in Romans, chapter 15, "I will come by you into Spain. And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the Gospel of Christ."

Neither God's Holy Word nor secular history reveals to us whether Paul ever reached Spain. This we know, that wherever Paul preached he brought with him the fullness of Christ's Gospel, which was indeed a blessing to all who heard it. Today, we of the Wisconsin Ev. Lutheran Synod endeavor to do what the Apostle Paul once wanted to do, namely, to bring the fullness of the blessing of the Gospel of Christ to our Spanish-speaking neighbors.

#### A Vast Field

Some of these neighbors can be found in our own cities of the United States, especially in the southwest, where in some areas of Texas, New Mexico, and Arizona 50 per cent of the population has Spanish surnames.

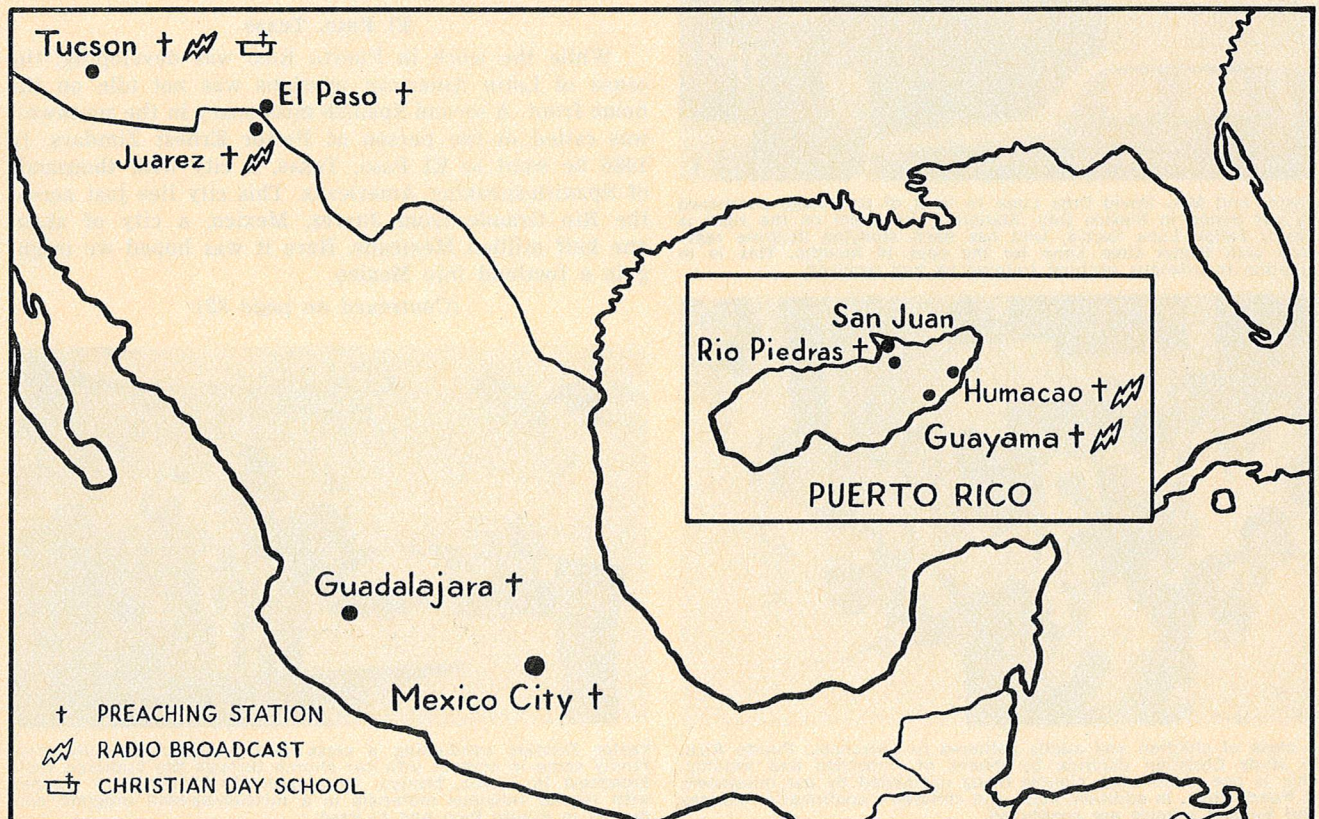
More especially, we find Spanish-speaking neighbors in Mexico, the Caribbean area, Central America, and in most of South America.

This vast mission field lies before us. It is one that needs the fullness of the blessing of the Gospel of Christ. This blessing is one that we certainly want to proclaim. For centuries the Lutheran Church has experienced the fullness of the blessings of the Gospel. In a special way our Wisconsin Ev. Lutheran Synod has for over 100 years enjoyed these blessings through the Christ who died for the sins of all men. It was in response to the command of our Savior to go and preach the Gospel to every creature that we in our Synod also considered proclaiming that Gospel in the Spanish language.

#### Humble Beginnings

After futile efforts had been made decades ago to call a missionary to preach in Spanish, it was in 1948 that Pastor Venus H. Winter accepted the call to be our first Latin American missionary. He was directed to concentrate his efforts in the cities of Phoenix and Tucson, Arizona.

Map indicating preaching stations in our Latin American mission fields.



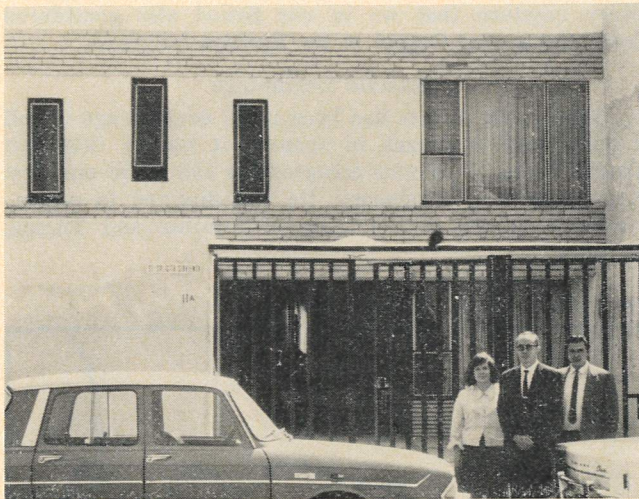


After an initial service was held attended by friends of our Mission, there were weeks when no one appeared to worship. Gradually children came to Sunday school. Through these children parents could also be invited to hear the truths of the Gospel in worship services. Work in Phoenix was abandoned. The efforts of the missionary were concentrated in Tucson where a Spanish radio broadcast was initiated in 1949. This broadcast has been continually aired each week for these 20 years.

A Christian day school was begun. Later a simple yet beautiful chapel-classroom building was erected to serve the Spanish-speaking congregation of San Pablo in Tucson. Thus, over the years, from humble beginnings the truth and joy of Christ's Gospel have been taught and proclaimed to many Spanish Americans in the southwest.

#### The Christian Missioner Corps

Tucson, Arizona, remained the one and only outpost of our Latin American work for 15 years. Realizing the potential of a vast mission field in South America and also experiencing the frustration and difficulty of starting work in Mexico, our Board for World Missions sought another avenue to preach the Gospel in Latin America.



Pastor and Mrs. David Orea Luna in front of parsonage purchased by our Synod in Mexico City. Standing with them on the right is Pastor Felipe Luna Garcia, who has been studying doctrine regularly with Pastor Orea Luna for the past 10 months. This is in addition to previous pastoral training he had received.



A class of children and adults gathered in Barrancas, Puerto Rico, to study Christian doctrine by means of filmstrips and worship. This is one of six such classes being conducted by our missioners in Puerto Rico. In addition, adult and children's confirmation classes and Sunday schools are conducted.

First, the concept of a Christian Missioner Corps was proposed. A team of missioners would be sent out with the minimum expense of supporting only the missioners' needs. It called for the establishment of a truly indigenous church, one that would be self-supporting and self-propagating. An area of concentrated population, one that would be easily accessible and at the same time a steppingstone to South America, was sought. The field chosen was the island of Puerto Rico. This island, about 100 miles long and 35 miles wide, has a concentration of population numbering nearly three million Spanish-speaking Puerto Ricans.

#### The Work in Puerto Rico

Puerto Rico has a truly Spanish culture. The Roman Catholic Church claims 80 per cent of the population as members of that church, though only a small percentage of these people practice their religion. Thus Puerto Rico gives our missioners a true training ground for what can be expected in almost every other Latin American country.

Pastor Rupert Eggert and Pastor Roger Sprain became our missioners to Puerto Rico. Early years were spent in preparation. The missioners learned the language so as to be able to speak and preach it fluently. This was an important part of the training before the men were even expected to carry on any effective mission work.

Only five short years after sending out this team we hear of religious radio broadcasting, thousands of house calls being made, and then instruction classes, Sunday schools, and worship services being conducted—all in Spanish. The seed of the Gospel is being sown. It is not falling on deaf ears as today about 125 Puerto Ricans, about one third of them adults, are hearing and studying the Gospel each week.

#### El Paso, Texas

While the work in Puerto Rico was developing, the cause of Latin American missions was not idle on the home front. A second Spanish missionary in the southwest was called in the person of Pastor Ernest Zimdars. In 1966 he went to El Paso, Texas, a city with thousands of Spanish-speaking Americans. This city lies just across the Rio Grande from Juarez, Mexico, a city of about one half million Mexicans. Here it was hoped we might gain a foothold into Mexico.

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Pastor Zimdars conducting a class with a Mexican family. This family came in contact with our church through the Lutheran radio broadcast in Juarez, Mexico. More than 250 families are reached with regular religious materials in a mission-by-mail program conducted in Puerto Rico and El Paso.



# oh, come, let us worship!

## Our Lutheran Liturgy

### THE CLOSE OF THE SERVICE

#### The Salutation and the Benedicamus

We are about to discuss the close of the Sunday morning service. After the Communion has been concluded with the post-Communion collect, the pastor prepares us for the close of the service by means of the Salutation ("The Lord be with you" and the congregational response, "And with thy spirit"). This Salutation is used three times in our service, once to introduce the "Service of the Word" (before the collect which precedes the Epistle); secondly, to introduce the Preface, at the beginning of the "Communion part" of the service; and finally to introduce the close. The Roman Catholic service uses a salutation seven times.

The Salutation is followed by the "Benedicamus," which is the Latin for "Let us bless," to which belongs the word "Dominum" meaning "Lord." And so our translation is correct, namely, "Bless we the Lord." The words are taken from the Psalms; they form a closing doxology to each of the five books of the Psalter (1-41; 42-72; 73-89; 90-106; 107-150). As such they form a fitting conclusion to the service.

The response "Thanks be to God" is based on the words of the Apostle Paul, I Corinthians 15:27: "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Augustine wrote concerning this statement: "Can our minds conceive, or our lips utter, or our pen write anything better than 'Thanks be to God?'" It is natural that we would want to leave the service with a word of thanks on our lips.

#### The Benediction

The Benediction is the final sacramental feature of the service. According to God's command to Moses (Num. 6:22-27) it was to be used to place God's name upon the people, thus assuring them of God's grace and peace. It is not a prayer; the minister is speaking to the congregation; as he pronounces the Benediction he stretches forth his hands to signify that a blessing is being placed upon the people. This gesture was in practice already in the Old Testament times. Jesus also used it, Luke 24:50: "And he lifted up his hands and blessed them." At the close of the Benediction the pastor makes the sign of the cross. The sign of the cross is used very sparingly in the Lutheran service. At the time of Luther it was used much more frequently. Since that time it has become evident that it has developed more or less into a superstition. When one sees athletes crossing themselves before every important move they are making, it surely is no longer to serve as a reminder of the suffering and death of Christ. When it is used in our service, it does have that significance, however. And so

when it is used to close the Benediction, it does give a specific Christian character to the Old Testament text.

We take note of the fact that the last word of the Benediction is "peace." We begin our service with the confession of sins and the absolution, thus hearing early in the service that there is peace with God. How fitting then to hear our pastor's last word to the congregation, namely, "peace!"

The Benediction is a uniquely Lutheran use. It was not used to close the service before Luther's time. The service before the Reformation closed with the words: "Ite, missa est," meaning, "Go, it is dismissed." Luther suggested a choice of the customary blessing as recorded in Numbers 6, or Psalm 67:7, "God shall bless us; and all the ends of the earth shall fear him." The Numbers benediction is the one most commonly used.

The threefold Amen on the part of the congregation shows its response and its agreement with what has been spoken by the pastor. The Amen is threefold; thus it corresponds with the threefold character of the Benediction.

#### A Closing Hymn?

Should there be a closing stanza after the Benediction? It is not necessary, because the Benediction has brought the service to a fitting close. It was in this sense that Luther added the Benediction. It seems to have been a German custom, however, to have the congregation sing a closing stanza, and then even to have the pastor read another closing hymn stanza as a prayer. Surely we can't call such practice wrong. We do know that German hymn writers did write many beautiful closing hymns and stanzas. The Christian loves to sing; therefore, if he wishes to close the service with a hymn of praise (a doxology) or even with a prayer which is sung instead of the silent prayer, no one should fault him for doing so.

#### Conclusion

This brings to a close our articles which have been based on the various parts of the morning service. The series has been one of 30 articles, printed in *The Northwestern Lutheran* over a period of two years. It is our prayer that they have led to a better understanding of and a better appreciation for our church service. Our service, in spite of its many variations and varied practices, may certainly be called meaningful and beautiful. Let us make every effort to keep it beautiful; and let us also attempt to understand it, for then it will seem all the more beautiful.

MARTIN ALBRECHT



# Treasure in Earthen Vessels

## LUTHER ON THE TRANSLATOR'S TASK

In his Second Letter to the congregation at Corinth (4:1-7) the Apostle Paul comes to speak of the manner in which he is carrying out the task which the risen Lord Jesus Christ had given him, to bring the Gospel of salvation to the Gentile nations. There had been people who suspected the purity of his motives; they hinted that Paul's purpose on his many missionary journeyings was really that of bringing his own person to the fore, of trying to create a "Paul's party" as it were, a group of followers in whose minds the person, the message, and the very words of their idol would occupy the center of attention.

The latter had indeed been the method of the great teachers, the "philosophers," of the ancient world. An outstanding leader like Socrates or Plato would gather a "school" of followers, and these men would then try to systematize, arrange, and carry on the teachings of the person to whom they owed their allegiance.

Paul insists that there is nothing of the sort in either his teachings or his methods; ". . . we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." To the persons who declared they could make nothing out of his teachings, that these were merely a mass of verbiage and confused selfish thinking, Paul has only this to say: "If you find our Gospel message confused and improbable and our method of preaching it one that aims at a personal advantage alone, then the fault lies not where you put it but with yourselves. In your sinful rejection of God's own Word you have allowed the 'god of this world,' Satan himself, to blind your eyes and have permitted him to prevent the light of Christ's Gospel message to shine in all its glory upon your hearts."

### "Earthen Vessels"

In this connection Paul takes a long hard look at himself in carrying out his task. The opposition is proud, clever, and tricky; what he has to bring is not a word for this earth alone, but a heavenly one, "the light of the glorious gospel of Christ, who is the image of God." And yet he admits, ". . . we have this treasure in

earthen vessels." So far as Paul's own person is concerned, the gifts and strength and natural abilities which he has, all these remind him of the pile of broken pottery which every household and business establishment would inevitably acquire.

Vessels and utensils of stainless steel, aluminum, or plastic as we have them were at that time utterly unknown. Instead, such things were commonly made of fired clay—earthenware, we would call it. But this broken pottery was not a total loss; the pieces of the broken vessel were saved as writing material, as we use paper, for notes, lists, receipts, and the like, in private and in official matters. But the vessel from which these broken pieces came was no more; because it was of fragile earthenware, the original vessel was gone.

It is this point that Paul has in mind when he says of the "glorious gospel of Christ": ". . . we have this treasure in earthen vessels." Since he is a human being, Paul is like a piece of fragile earthenware. As God's instrument he is carrying out His purpose for sinful man. This work is prospering; many had received into their hearts, and were now living, the glorious Gospel of Christ. But all this, says the Apostle, is "that the excellency of the power may be of God, and not of us." The strength to carry out his task and the success that follows his labors are not his to glory in, but God's alone. Paul in his own person is like a piece of fragile earthenware.

What Paul had to say about human frailty in connection with his work, surely applies to all of us as we read, study, and try to understand the Scriptures. A very important part of the work of all of us, and especially of all teachers, in the Church today is that of putting the sacred words and thoughts of the Bible into the kind of language that will be understood by the present generation. We need but try this work in order to realize what weak vessels we too are in this part of the Church's work.

### Luther's Translation of the Bible

The need for an understandable rendering of the Scriptures into the

language of the people was marvelously filled for us in the times past, for over four centuries, by the translation of Martin Luther. In the fall of 1522 he published his *Neues Testament Deutsch*. Today, however, there is not anything in our present language that will fill the need in as satisfactory a way as did Luther's rendering in his time and for the German-speaking generations after his day.

Today translations of the New Testament, and of the Old, are pouring from the presses. Others are being prepared for later publication. Still nothing has come to take the place, in English, of the version by Martin Luther. What may be the reason?

There are of course many reasons for such a situation. We shall point to only one: the language into which we translate is also in its own way a "fragile human vessel," one that is readily *mis*-understood and one that does not meet the first requirement for a translator as Martin Luther saw it. Proficiency in language there must of course be, an ability to handle the language that is being translated (the Hebrew, the Aramaic, and the Greek of the Bible) as well as ability in and a feeling for the overtones as well as the objective, logical meaning of the words of the language into which the original is being translated.

### The Qualifications of a Translator

For Luther mere proficiency in either the ancient or the modern language was by far not enough. To the Reformer's mind what was needed above all properly to understand, and then to translate, the Bible was a believing and experienced heart. Luther meant by this belief and this experience that he wrote, for instance, by way of explanation to the Three Articles of the Creed in his *Small Catechism*.

The difficulty in translating, said Luther, was to find words adequate to reproduce the solemn majesty, the profound simplicity, and the glory and strength of the Divine Word. These thoughts occupied Luther throughout his earthly career: properly to understand and then adequately to put into the modern language what is written there by inspiration of the Holy Spirit.

So far as we know, this matter occupied Luther to the very end of his life: how to preserve in translation



the *solemn majesty*, the *profound simplicity*, the *glory and strength* of the Gospel of our salvation. These qualities are there in the original that Prophet or Apostle wrote. But how to preserve them in our rendering?

Martin Luther passed away in the early morning hours of February 18, 1546. He had kept on working to the very end, for after his death there was found a piece of notepaper lying on the table in his room under the date: "16. Feb. 1546." The thoughts here put down on paper had to do with the solemnity and majesty, the profundity yet simplicity of the words of the Bible, qualities that must appear also in any translation.

#### The Translator's Dilemma

What is, however, to be done when the language does not have a good

equivalent of the Prophet's or Apostle's word? Luther has an extremely valuable suggestion here too. Where the sense of a passage depended on a single word, the Reformer wrote in a circular letter of 1530, and the modern language did not have an adequate equivalent, then the use of some word that might come close would present the danger that the translation would be but a partial one, that much of the sense of the passage would be missed if not totally misunderstood. In such cases, Luther wrote, "when my coworkers and I cannot find the proper word, we stay with the original word, letter for letter, and are not ready to depart from the *letteristic* meaning."

Luther illustrated what he meant. In John 6:27 ("for him hath God the Father sealed") he kept the original word even though "sealed" was not

good German for the thought expressed in the passage. Nor would any other single word do justice to the thought of our Lord as reported by the Apostle John. In a case like this Luther felt it best to leave to the reader or interpreter the task of supplying all that the Greek word for "seal" would imply.

There are other instances in our Bible translations where the modern rendering does not adequately reproduce what is there in the original. A study of some of these should be profitable. It will illustrate how, in our effort to put the language and thoughts of the Bible into contemporary English, we shall indeed be working, as was the Apostle Paul in his entire ministry, with what is truly a *Treasure*, and again one in *earthen vessels*.

FREDERIC E. BLUME

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## YOUR RELIEF FUNDS ARE AT WORK!

In 1967 a serviceman from the Wisconsin Synod serving in Korea was touched by the plight of the children in an orphanage near his base. He responded not only by giving some of his military pay to help them, but he wrote to his pastor asking whether his home congregation could help them. The congregation did and also notified the Committee on Relief of the Wisconsin Synod of the orphanage and its pressing needs. Since that time several cash grants amounting to well over \$1,000 have been sent to the orphanage in the name of the Wisconsin Synod.

Mrs. Kim Po Duk, superintendent of the orphanage, recently wrote, "Thank you once again for the money gift you sent. We will remember you in our daily prayers and thoughts. May the Lord bless all of you overwhelmingly and reward you for what you are doing for His glory."

Altogether, three orphanages in Korea are receiving assistance through the Relief Program. Other areas of continued support are the food-medicine program in Hong Kong, a medical program in India, as well as emergency grants in areas of disaster.

The Relief Program of the Wisconsin Synod is not included in the regular budgetary allotments of the Synod but depends entirely upon the freewill gifts of individuals, societies, and congregations of the Synod. The Committee on Relief takes this opportunity to thank all those who have so generously supported this program in the past, and it looks for continued support in the future so that this mission of mercy may reach even further in answering the many cries for help.

JOHN WESTENDORF



Clothing purchased with monies provided by a grant from the Committee on Relief promises warmth and protection for these little orphans against the cold of the Korean winter.



Food for many months was purchased with funds provided by the Wisconsin Synod Relief Program. Here happy Korean orphans sit on a portion of the food being laid up for the winter months.



# Direct from the Districts

## Minnesota

### Cornerstone Laying

Immanuel Lutheran Church of Willmar, Minnesota, was privileged to lay the cornerstone for its new house of worship following the regular worship services on August 24, 1969. Many members and friends were in attendance.

The \$67,000 structure is now under construction. The building measures 36'x64', seats 150, and is expected to be completed early in 1970. Prior to the setting of the cornerstone, a sealed box containing various printed items was placed in the area behind the stone.

Immanuel Lutheran Church was organized five years ago. It is a home mission congregation of the Minnesota District, supported by the members of our Synod. Membership currently totals 120 souls and 82 communicants.

The members of Immanuel continue to give thanks to God for His abundant blessings, for "except the Lord build the house, they labor in vain that build it" (Ps. 127:1).

### Wedding Anniversaries

Mr. and Mrs. Herman Krueger, lifelong members of St. John's Lutheran Church, Sleepy Eye, Minnesota, were privileged by God's grace to celebrate their 65th wedding anniversary on Sunday, June 29, 1969.

The observance began with the morning church service at St. John's Lutheran Church, at which their son, the Rev. Edward Krueger of Green Bay, Wisconsin, delivered the sermon.

Their children honored them with an open house at their home in the afternoon.

On Sunday, August 10, 1969, Mr. and Mrs. Henry Messen, members of St. Matthew's Ev. Lutheran Church in Butterfield, celebrated at open house given in honor of their golden wedding anniversary by their children at the church. The open house was opened with a short devotional service conducted by the pastor. They have been members of St. Matthew's since 1930, when they moved to the Butterfield area. As a thank-offering the congregation received a new set of white altar paraments from the Messsens and a new set of green

paraments from the children and grandchildren. Their present pastor is John Miller.

### Anniversary of Ordination

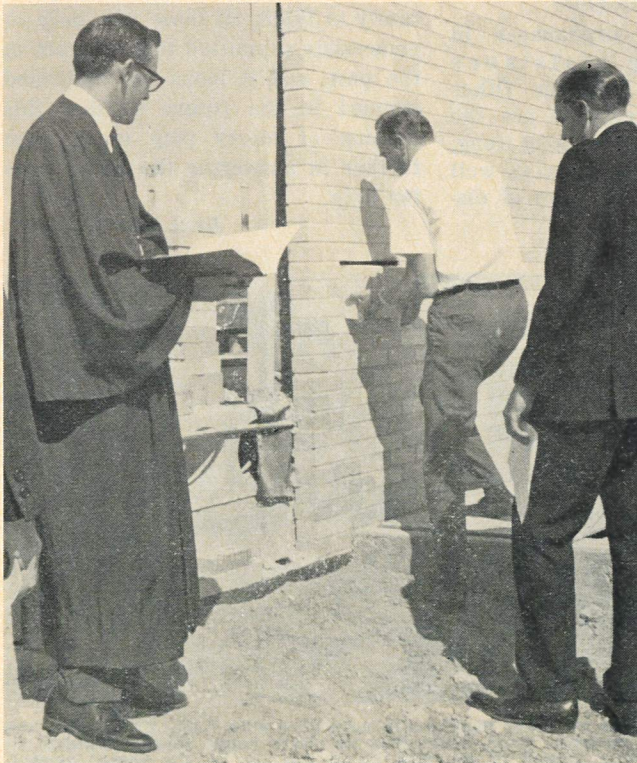
Pastor Theodore H. Albrecht, senior pastor of St. John's Ev. Lutheran Church, Lake City, Minnesota, celebrated his 60th anniversary in the ministry on August 3, 1969. The occasion was marked with a church service. Guest speaker on the occasion was Pastor H. F. Muenkel, visiting elder of the Red Wing Conference, Minnesota District.

After graduating from our Synod's schools, Pastor Albrecht was ordained and installed on August 1, 1909, at Osceola, Wisconsin. On April 15, 1923, he came to St. John's of Lake City where he has been active for the past 45 years. He celebrated his 85th birthday last August. Until recently, Pastor Albrecht conducted German services every Sunday morning, besides preaching for English services several times a month.

Pastor Ralph A. Goede, a son-in-law of Pastor Albrecht, and Pastor Norman E. Sauer serve as associate pastors at St. John's.

### Congregational Centennial

With joy and thanksgiving to the Lord for His grace and many blessings in the past 100 years, St. John's



Above: St. John's Ev. Lutheran Church, rural Glencoe, Minnesota, celebrated its 100th anniversary this past year. The above church building was erected in 1937.

Left: Pictured setting the cornerstone in place for the new Immanuel Lutheran Church of Willmar, Minnesota, is John TerWisscha, general contractor for the new facility. Looking on are the Rev. M. J. Scheele, left, pastor of the congregation, and Leslie Just, chairman of the Building Committee.



Ev. Lutheran Church of rural Glen-coe celebrated the centennial anniversary of its founding on Sunday, July 27, 1969. Pastor M. J. Lenz, president of the Minnesota District, Pastor K. J. Plocher, and Pastor W. F. Vatthauer preached at the anniversary services.

After being served by traveling missionaries, the congregation was organized with 20 voting members in December of 1869.

In 1870 the first church was constructed of logs. Since the log church soon became too small for the increasing membership, the congregation built a larger frame church edifice in 1883. The log church was remodeled and used for a Christian day school.

In 1911 a larger frame school was built, which the congregation has maintained for the Christian education of their children to the present day.

When the frame church burned in 1937, the members built the present red-brick church for the service of the Lord. The following pastors have served the congregation since its founding: J. M. Schuermer, 1872-1899; H. Hupfer, 1900-1908; G. N. Fischer, 1908-1917; A. J. Dysterheft, 1917-1942; H. H. Schaller, 1942-1950; K. J. Plocher, 1950-1962; 1962 to the present, P. R. Kuske.

In 1967 the congregation became a voting member of the Wisconsin Ev. Lutheran Synod. The congregation numbers 375 baptized members, 271 communicants, and 79 voters.

During its centennial observance, over 800 members, former members, and guests came to join St. John's Congregation in thanking the Lord for His grace in the past century and imploring His guidance and blessings for future generations to the glory of His name.

D. BEGALKA

## Michigan

### Colonial Conference News

On November 30 Peace Ev. Lutheran Church, King of Prussia, Pennsylvania, broke ground for its first unit. The low bid for the chapel was \$60,140. Not included in that figure are a number of projects the members will assume themselves. Completion of the chapel is hoped for by mid-May 1970.

Other building plans in the Conference include anticipated groundbreaking at Our Savior's Ev. Lutheran Church, East Brunswick, New Jersey, for a 3,700-square-foot building with a seating capacity of 170; the signing of a contract with an architect by Atonement Ev. Lutheran Church, Baltimore, Maryland; and the hiring of an architect to develop a master plan and preliminary drawing for the first unit at Messiah Ev. Lutheran Church, South Windsor, Connecticut.

Although still of an unofficial nature, the Colonial Conference now has its first official, Pastor Walter Beckmann, Falls Church, Virginia. Pastor Beckmann has been appointed as the conference visitor for the eastern area of the Southeastern Conference. At the Michigan District Convention in June 1970, official conference status will be requested.

Two new missions are now officially part of the Conference. The second mission in the greater Washington, D.C., area began holding services on January 4, 1970. The mission will be served temporarily by Pastor Beckmann and Pastor Carl Pagel, Baltimore. At the October meeting of the District Mission Board, Pittsfield, Massachusetts, was granted mission status. Pittsfield serves western Massachusetts and eastern New York state around Albany-Schenectady. For the present this mission will be a dual parish with South Windsor, Connecticut.

### Howell Observes Charter Sunday

On November 23, 1969, Prince of Peace Ev. Lutheran Church, Howell, Michigan, observed its Charter Sunday, and thus formally became the first Wisconsin Ev. Lutheran Synod church in Livingston County. The 82 worshipers present heard Pastor Carl Schmelzer, Owosso, address them on the basis of John the Baptist's words, "Behold the Lamb of God which taketh away the sin of the world." Pastor Schmelzer conducted the first exploratory service on December 15, 1968, and several other services of the new congregation before the resident pastor, the Rev. Richard E. Warnke, was installed. Thirty-four adults signed the charter as a part of the service conducted by the resident pastor. Pastor Arthur Clement, Williamston, who served as interim missionary, also addressed the congregation on this historic occasion.

The congregation is presently composed of 38 communicant members, with attendance at worship services averaging about 60. Nearly 40 children are enrolled in Sunday school. Two adult classes, a high-school confirmation class for four students, and a confirmation class for five children are presently being conducted. The congregation is worshiping in the gymnasium of the Northwest Elementary School. Three acres of land on a major highway through Howell have been purchased by the Synod for a future church building.

### Mission Fair

How best can we tell the story of Mission work? How can we tell our congregations of the many open doors which the Lord has placed before our Lutheran Church? After some hesitation, the stewardship committee of Emanuel Lutheran Church, Flint, Michigan, decided early in 1969 to hold a mission fair. The Rev. Jerome Spaude is the pastor of the congregation.

Even after the decision was made there were doubts, fears, and many anxieties, but in a few well-planned meetings one problem after the other was solved. Each congregational organization agreed to sponsor and to exhibit the story of one mission. The various organizations then went back to their membership and enrolled their help. Guidelines were set up so that all exhibits would tell a factual story and at the same time involve those who would be attending. Film strips were used. Miniature church services in English and German were held in appropriate "chapels." Artifacts were obtained from certain of Synod's missions. In all, eight exhibits were planned for the fair.

The mission fair was held on November 8 and 9, 1969. Construction of the projects began the first part of the week. Many men, women, young people, school children, Sunday-school teachers, prospective members, volunteer carpenters, electricians—all worked separately, yet together. At the opening time of 4:00 P.M. on Saturday, everything was ready. Sister churches were especially invited for this day. On Mission Sunday, Vicar James Clark, a son of the congregation, was the guest speaker in two services.





Our oldest and one of our Synod's youngest world missions were represented in the mission fair held at Emanuel Ev. Lutheran Church, Flint, Michigan, last November. Work in Apacheland in Arizona (left) began in 1893. Mexico was accepted as a new field by the 1969 Synod Convention.

On Sunday afternoon a buffet meal was served in connection with the fair. Attendance was beyond all expectations and dispelled the original fears and anxieties. The mission in Germany, with its little service in the German language, on tape, ran continuously. The Hong Kong filmstrip in its oriental house was shown to group after group. The Home Mission "chapel," with eighth-grade boys "preaching," filled every seat when the church bells rang.

When quitting time came at 5:00 P.M., the stewardship committee and everyone who helped to put on the mission fair knew that a vast number of people had been reached in a short time. It is their hope that, having sown the seed of the Gospel, the Lord of Salvation will make it grow and will give to the people of Emanuel and to all who attended a greater love for mission work. To any con-

gregation that is contemplating a mission fair, they would like to say, "Don't be afraid; plan to hold a mission fair, but plan it well." There are few other ways in which so many people can be reached with so much information that needs to be presented to our people if we are to fully carry out the Lord's command to preach the Gospel to all the world.

#### Christmas Greetings to Servicemen

Collegians from the University of Michigan and Eastern Michigan University made up their own attractive Christmas greetings and sent them to 480 of our Wisconsin Synod servicemen in Vietnam. The rest of the almost 1000 men were taken care of by the chapters at Michigan State, Western Michigan, and General Motors Institute.

RICHARD W. MACKAIN

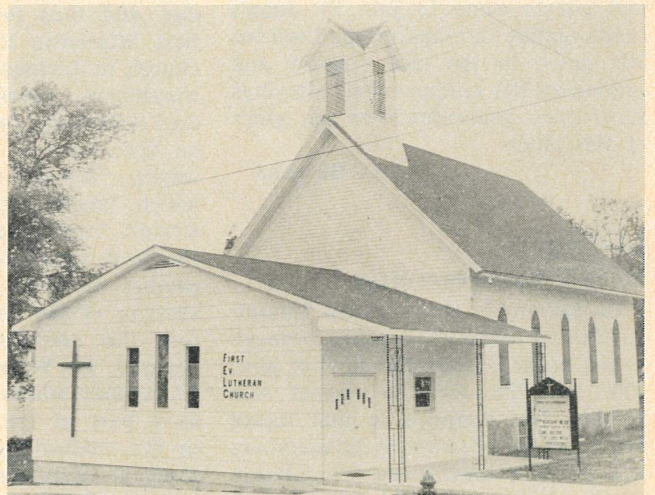
#### Dakota-Montana An Addition

First Lutheran Congregation of Gary, South Dakota, recently completed a 24-by 30-foot addition to its house of worship. The new addition provides an enclosed entrance to the basement and also encloses the steps leading into the church. The main floor provides a spacious hallway with coat racks and a closet plus a multi-purpose room. This room has a folding door and thus serves as a meeting room or classroom and mothers' room. It is equipped with a sound system so that it together with the hallway could serve as overflow seating area. The members of First Lutheran are thankful that God permitted them to erect this addition which provides them with facilities which make it more convenient to worship the Lord. The Rev. Gerald Geiger is pastor.

GERHARD H. GEIGER



Some of the Lutheran Collegians on the night they addressed Christmas greetings to Wisconsin Synod servicemen. Left to right: David Lutz, Evelyn Ogg, Charles Miller, Sandra Budnik, Gene Laubengeyer, Dan Ekman, Stacy Champion, George Champion, Donald Schuessler, and Pastor W. H. Franzmann, counselor.



This is the new entrance added to its church building by First Lutheran of Gary, South Dakota.



## We Turn to the Psalter . . .

### . . . During Those Lonely Hours

#### Psalm 139

There are people who dread the thought of being alone for long periods of time. On the other hand there are those who sincerely welcome any respite from constant and continuing contact with this great sea of humanity in which we live. There are those who yearn for someone to talk to and others who just want to be left alone.

Whichever of these two categories you fit into, the fact remains that none of us is really ever alone. Psalm 139 illustrates this truth very effectively. It is a Psalm which is especially comforting to those Christians who seek companionship and who spend many lonely hours with their thoughts.

Remember, the statement above says that this Psalm is comforting to *Christians*. To those who do not ac-

cept Christ as their God and Lord it can be quite the opposite. To one who has a guilty conscience or who revels in a life of sin it can be very disturbing to be told that there is a righteous God who knows all things, reads all of our thoughts, sees all of our activities.

The Christian, however, finds the fact that the Lord searches him and knows him (v. 1) very comforting. The abiding presence of God is a source of strength to one whose life is motivated by God's love and who seeks to serve his God in love. Wherever we go, whatever we do, God is there with us. He never stops helping, guiding, protecting us. His loving presence is with me, says the Psalmist, "if I take the wings of the morning and dwell in the uttermost parts of the sea" (v. 9).

So even in those lonely hours we are not really alone. Our Lord leads us (v. 10). We need His guidance and direction, for without it we could never even see our ultimate heavenly goal, much less reach it. So we pray (v. 24): "Lord, lead me in the way everlasting."

As our God leads, He also defends us and shields us from harm. "Thy right hand shall hold me" (v. 10). Even though we may be alone, feeling weak and helpless, real or imagined dangers fade away when we remember our Protector's promises.

This Psalm reminds us also that God's presence gives us light. "If I say, Surely the darkness shall cover me; even the night shall be light about me" (v. 11). When we experience dark and gloomy times, when we are depressed by the woes and sorrows of life, when we are grieving over the loss of a loved one, our ever-present Savior comforts us. "The night shineth as the day" (v. 12). Our darkness turns into the day of joyous hope, for we know that, even in the darkest night of loneliness, "it is not night if Thou be near."

Thank You, Lord for Your abiding presence!

PHILIP R. JANKE

#### Briefs

(Continued from page 70)

truth that peace can come only from God. As Psalm 46 reminds us, "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire." Of themselves men are powerless to bring a war to an end.

Christians long for peace. They will pray for peace. In the midst of the hardships, the sufferings, and the sorrows imposed by war, they will turn to Him who through His prophet Jeremiah bids, "Seek the peace of the city . . . and pray unto the Lord for it; for in the peace thereof shall ye have peace" (Jer. 29:7). John and Mary Christian may not sit in the high councils of government, but they can pray. And there is power in prayer, a far more effective power than that of any political pressure group parading in protest marches or engaging in antiwar demonstrations.

Are you deeply concerned about the war? Are you sincerely interested in doing what you can for peace? Are

you wondering, "What can I personally do?" Don't overlook your privilege of prayer. You can appeal directly to Him who alone "maketh wars to cease." You can "take it to the Lord in prayer." Through prayer you can be a "peacemaker." In the privacy of your home you can pray!

\* \* \*

"YE SHALL BE WITNESSES UNTO ME." These words of Jesus spoken to His followers just before His ascension into heaven state a fact. They remind us of what we are. By virtue of his faith every Christian is a witness for Christ. Every Christian is an evangelist.

The apostles declared, "We cannot but speak the things which we have seen and heard" (Acts 4:20). So also the Christian today whose heart is filled with joy and thankfulness for his salvation cannot keep the good news to himself that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). It is as natural for him to bear witness

to the faith that is in his heart as it is for a burning log to give off heat and light.

The Lenten season, when many congregations have special services focusing on the Savior's work of redemption as He walked the way of sorrows leading to Calvary and the cross, offers a splendid opportunity to speak to unchurched relatives, neighbors, friends, associates, and acquaintances about their sin and their Savior. Invite them to the midweek Lenten services. Offer to take them with you. Tell them what they may expect to hear. Be a witness for Christ in your daily life, in the family circle, on the campus, at work, or wherever you may come into contact with those who are not yet members of the Good Shepherd's flock. Jesus tells us, "Ye are the light of the world!" (Matt. 5:14.) Be what you are! Let your light shine! Be an evangelist!

\* \* \*

IT IS A MISTAKEN NOTION that evangelism is the responsibility only of those who are serving in the full-time ministry of the Word. Jesus was



not speaking only to the clergy when He said, "Ye shall be witnesses unto me." Our Synod has 711 pastors serving congregations and 995 Christian day-school teachers. But it has 260,000 confirmed members. What an army of witnesses this is! What great things could be accomplished in Christ's kingdom if each one of these witnesses would let his light so shine that through him one additional soul would be rescued from eternal death and destruction this year!

After Pentecost the apostolic church confined its activities to Jerusalem. Then God permitted persecu-

tion to come upon it. As a result, the Christians were scattered throughout the regions of Judea and Samaria. Wherever they went, they preached the Word. Each believer acted as a witness. Each one became an evangelist. And so the Word of the Lord grew.

So also today the Lord has scattered the members of our Wisconsin Ev. Lutheran Synod through the length and breadth of our land, from Maine to California and from Minnesota to Texas. He has used the transfer policies of industry and the prevailing tendency of the American population

to move from one part of the country to another to accomplish this. He has also scattered our members to the far corners of the globe through travel across the seas, through the draft, through the war in Vietnam, and through the deployment of the armed forces of the United States in many other parts of the world. How the Word of the Lord will grow if each and every one of our 260,000 members will continually let his light shine and ever be conscious of his privilege and responsibility to be an evangelist!

### Editorials

(Continued from page 71)

even when it is only the victim of his thoughtlessness, nature suffers pain. Man's evil deeds are responsible for nature's being doomed to futility and frustration and for its being the victim of a slavery that destroys it; they are responsible for the fact that creation "groaneth and travaileth in pain together," as Paul puts it in Romans 8. It has suffered that pain ever since man ate the fruit of the forbidden tree. Throughout history its creatures have endured torment as the worm that writhes in pain under man's heel.

In this decade we shall be exerting ourselves mightily to restore the land and to preserve our natural resources. God willing, we shall accomplish much to filter the air we breathe and to clarify the water we drink, but that will not end nature's suffering and sorrow. That will endure as long as man's sin and selfishness endure. The freshness and joy of Paradise will not return to the world of creation until the children of God have themselves been forever released from all slavery to sin and from the bondage of corruption. In that release alone lies an anguished creation's final restoration.

CARLETON TOPPE

### Latin American Missions

(Continued from page 74)

Our missionary has labored faithfully, instructing children and adults in the blessings of God's grace through Christ. Again, radio broadcasting has played an important role in bringing the message of the Gospel to these people. A Sunday school is conducted in El Paso. Recently the first adult converts were confirmed in Juraz. Through the radio broadcasts preaching stations are being established in Colonia Esperanza and Asension in Mexico near to Juarez.

#### The Lord Calls Us into Mexico

It was in 1968 that the Lord, in a most wonderful way, opened a door to preach the Gospel in Mexico. Because the laws of Mexico restrict the entry of foreign missionaries and prohibit regular public preaching on their part, it is most difficult to preach the Gospel in Mexico without the use of national pastors. Two such Mexican pastors, Pastor David Orea Luna, and Pastor David Chichia Gonzalez, for confessional reasons, left the Lutheran Church of their former affiliation and then

applied for membership in our Wisconsin Ev. Lutheran Synod.

After they were properly examined and found to be in confessional agreement with us, our Synod supported the work of these two Mexican pastors until the Mexican field was officially adopted as a mission field of our Synod. This was done in the convention of our Synod in New Ulm, Minnesota, in August 1969. Besides these two men, the congregation in Mexico City served by Pastor Orea Luna and a group of worshipers in Guadalajara, Mexico, served by Pastor Chichia Gonzalez, also became a part of our mission responsibility.

Many problems involving much red-tape had to be solved, but finally in December of 1969 work was begun on a beautiful little chapel for the congregation in Mexico City. Money also has been appropriated to erect a small chapel in Guadalajara.

Our places of worship may be humble in comparison to those of others, but the blessing of the Gospel that we bring is finer and greater than any other blessing.

HAROLD A. ESSMANN, Chairman  
Executive Committee for  
Latin American Missions

### CHANGE OF ADDRESS

#### Pastor

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**Vomhof, Roger E.**  
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#### Missionary

**Spevacek, Kirby A.**  
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Lusaka, Zambia, Africa

#### Bushaw, Kathryn

Mwembezhi Lutheran Mission  
Box 1971  
Lusaka, Zambia, Africa

#### Westendorf, Margaret

Mwembezhi Lutheran Mission  
Box 1971  
Lusaka, Zambia, Africa

#### Teacher

**Kammuller, Dale**  
324 W. Maple Ave.  
Beaver Dam, Wis. 53916



## LUTHERAN COLLEGIANS

The sixth annual Lutheran Collegians National Convention will be held at La Crosse, Wis., April 3 through 5. Lutheran Collegians from chapters in Illinois, Michigan, Minnesota, South Dakota, and Wisconsin will be coming primarily to exchange ideas for campus ministry, the major purpose of Lutheran Collegians, and also to review mission projects and commit themselves to future mission work. The simple expression "My Faith Looks Up To Thee" is this year's convention theme.

To defray expenses, there will be an \$18.00 registration fee which includes Friday and Saturday meals, a banquet, and two nights in a motel. Three dollars of this is due March 11, and the rest can be paid upon arrival at the convention.

Following is a copy of the convention schedule.

### Friday, April 3

- 10:00 - 7:00 — Registration at campus house (1530 Main)  
1:30 - 5:00 — Committee meetings  
5:00 - 7:00 — Supper and break  
7:00 - 9:00 — Introduction of candidates for national offices  
9:00 — Opening service and vespers with Pastor J. Parcher of Immanuel Lutheran Church, La Crosse

## NOMINATIONS — DMLC

The following men have been nominated for the three professorships at Dr. Martin Luther College, New Ulm, Minnesota.

### HISTORY - RELIGION

- Rev. Wayne Bartelt — Allenton, Wis.  
Rev. Joel Gerlach — Garden Grove, Calif.  
Rev. David Gray — Omaha, Neb.  
Mr. Richard Grunze — Princeton, Wis.  
Rev. Keith Haag — Kenton, Ohio  
Rev. Robert Hochmuth — Santa Clara, Calif.  
Rev. F. H. Jungkuntz — Findlay, Ohio  
Rev. David Kock — Rhineland, Wis.  
Rev. Frederick Kosanke — Elkhorn, Wis.  
Rev. David Kuske — Lake Mills, Wis.  
Rev. Paul Manthey — Milwaukee, Wis.  
Rev. Paul Nitz — Milwaukee, Wis.  
Rev. Darwin Raddatz — Beaver Dam, Wis.  
Rev. James Schaefer — Milwaukee, Wis.  
Rev. George Tiefel — South Lyon, Mich.

### REGISTRAR

- Mr. Robert Averbeck — Oconomowoc, Wis.  
Mr. Waldemar Bartsch — Gibbon, Minn.  
Prof. A. Kurt Grams — Greenfield, Wis.  
Mr. Le Roy Leverson — New Ulm, Minn.  
Mr. Milton N. Owens — Mankato, Minn.  
Mr. Richard Scharf — Milwaukee, Wis.  
Mr. Heine Schnitker — Manitowoc, Wis.  
Mr. Robert Wolff — Lake City, Minn.  
Mr. Frederick Wulff — Franklin, Wis.

### HISTORY

- Mr. Robert Averbeck — Oconomowoc, Wis.  
Mr. Gerhard Bauer — Bloomington, Minn.  
Mr. Marcus Buch — Tomah, Wis.  
Mr. John Eaton — Garden Grove, Calif.  
Mr. Robert Eberhart — Lake Mills, Wis.  
Mr. Robert Ehlike — Milwaukee, Wis.  
Mr. Orville Hando — West Allis, Wis.  
Mr. Allen Grohn — Owosso, Mich.  
Mr. Richard Grunze — Princeton, Wis.  
Mr. Roland Helmreich — Moline, Ill.  
Mr. John Isch — Hadar, Neb.  
Mr. Howard Johnson — Milwaukee, Wis.  
Mr. Wayne Keller — Bay City, Mich.  
Mr. Le Roy Leverson — New Ulm, Minn.  
Rev. John Meyer — Rib Lake, Wis.  
Mr. Robert Ness — Toledo, Ohio  
Mr. Kenneth Nolte — St. Joseph, Mich.  
Mr. John Oldfield — So. St. Paul, Minn.  
Rev. Victor Prange — Janesville, Wis.  
Mr. Virgil Raasch — Benton Harbor, Mich.  
Mr. Robert Stolz — Adrian, Mich.  
Prof. Victor J. Weyland — Moberge, S. Dak.  
Mr. Robert Willhite — Algoma, Wis.  
Mr. Ronald Zahn — Owosso, Mich.

Any correspondence regarding these candidates should be in the hands of the undersigned no later than March 10, 1970.

Mr. Gerhard Bauer, Secretary  
Board of Control  
Dr. Martin Luther College  
8730 Nicollet Ave.  
Bloomington, Minn. 55420

## HONOLULU, HAWAII

Regular monthly services are being conducted at the Fort Shafter chapel annex. Regular time is the 3rd Sunday at 4 p.m. Until a resident pastor is installed the local contact is: Lt. Col. Karl Kuckhahn, 1218A Hase Dr., Ft. Shafter. Phone 86-1856.

On the mainland address correspondence to Pastor Paul Heyn, 9130 Southern Rd., LaMesa, California 92041.

## Saturday, April 4

- Breakfast is left up to each individual (there is a coffee shop at the motel)  
8:30 - 11:00 — Business meeting  
11:00 - 12:00 — Seminars: The resolutions committee will reconvene at this time if necessary  
12:00 - 1:00 — Lunch  
1:00 - 2:00 — Mission reports  
2:00 - 3:15 — Discussion groups and officer workshops  
3:15 - 5:00 — Business meeting  
7:00 — Banquet at Nino's Steak Roundup with Vern Taggate, AAL district manager, as guest speaker.

## Sunday, April 5

- 8:15 — Installation of officers and worship service at First Lutheran Church with Pastor Wayne Schmidt, former campus pastor at La Crosse.

For further information write:

Marilyn Miller  
Convention Coordinator  
% Lutheran Collegians  
1530 Main Street  
La Crosse, Wis. 54601

Cheryl Pingel  
Press Committee Chairman

## ORDINATIONS AND INSTALLATIONS

### Installed

#### Pastors

**Kern, Guenter**, as pastor of St. Matthew Ev. Lutheran Church, Iron Ridge, Wis., by W. Schink, assisted by H. Vogel, J. Sullivan, L. Groth, H. Schwertfeger; Feb. 1, 1970.

**Vomhof, Roger E.**, as pastor of Grace Ev. Lutheran Church, Burke, S. Dak., by D. Meyer, assisted by N. Paul, L. Wendland; and as pastor of Peace Ev. Lutheran Church, Carlock, S. Dak., by D. Meyer, assisted by N. Paul; and as pastor of St. John's Ev. Lutheran Church, Herrick, S. Dak., by D. Meyer; Jan. 18, 1970.

#### Teachers

**Kammuller, Dale**, as teacher in St. Stephen's Ev. Lutheran School, Beaver Dam, Wis., by E. Huebner, assisted by D. Raddatz; Feb. 1, 1970.

**Marowsky, Lawrence**, as teacher in St. John's Ev. Lutheran School, Jefferson, Wis., by R. Lauersdorf; Feb. 1, 1970.

## CALENDAR OF CONFERENCES

### DAKOTA-MONTANA

#### DISTRICT PASTORAL CONFERENCE

Date: March 31 - April 1, 1970.

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

Time 10 a.m. C.S.T. with Communion service.  
Preacher: A. Lemke (K. Lenz, alternate).

Agenda: The Proper Balance of Justification and Sanctification in Our Sermons, H. Wood; The Difference Between Unbelief and Weakness of Faith, N. Carlson; Exegesis of II Pet. 1:20, 21 (No prophecy of Scripture is of any private interpretation), D. Deutschlander; Age of Communion and Confirmation in Light of Recent Trends in Lutheranism, R. Heins; Premarital Counseling, Especially in Regard to Mixed Marriages, K. Lenz; Islamism, History, Doctrine, Practice, Gerald Geiger.

Please be certain to bring your own bedding for lodging in the N.L.A. dormitory.

A. E. Lemke, Secretary

### NEBRASKA

#### DISTRICT PASTORAL CONFERENCE

Date: April 7-9, 1970.

Place: St. Paul's, Norfolk, Neb.

Host pastor: M. Weishahn.

Preacher: A. Werre (K. Plocher, alternate).

Papers: Isagogical Study of the Song of Solomon, G. Haag; Baptism of the Holy Spirit and its Manifestations, R. Kuckhahn; The Lutheran Pastor and Modern Psychiatry, H. E. Russow; Exegetical—Homiletical Treatment of John 17:20-22, P. Soukup; Alternate paper: Historical Development of Luther's Small Catechism, L. Gruendeman. Please announce to the host pastor.

H. E. Russow, Secretary

## SOUTHEASTERN WISCONSIN

### METROPOLITAN NORTH PASTORAL CONFERENCE

Date: March 16, 1970.

Time: 1 p.m.

Place: Christ Lutheran Church, Pewaukee, Wis.

Host Pastor: Donald Kolander.

Preacher: F. Zarling (R. Ziesemer, alternate).

Agenda: Exegesis of I Pet. 3:13-17, G. Schroeder; The Practical Implications of the Doctrine of the Church, W. Hoffman; Does Matthew 18 Apply to Delinquents and Apostates? N. Engel.

D. Seager, Secretary

### NOTICE OF MEETINGS THE SYNODICAL COUNCIL

The Synodical Council will meet, God willing, on April 29 and 30, 1970, at the Synod Administration Building, 3512 W. North Avenue, Milwaukee, Wis. 53208. The first session begins at 9 a.m. The meeting is set for the last week in April, because Ascension Day falls on May 7, the first Thursday in May.

Preliminary meetings of various boards, committees and commissions that plan to meet during that week should be scheduled by the chairmen.

All materials to be included in the Report to the Nine Districts are to be ready for presentation to the Council that week.

Oscar J. Naumann, President

### THE ASSIGNMENT COMMITTEE

This year the Assignment Committee will meet, God willing, at Wisconsin Lutheran Seminary, Mequon, Wis., on May 19 at 9 a.m. to assign the ministerial candidates and vicars. On May 20 the Committee will meet at the Synod Administration Building to assign the teacher candidates. The preliminary meeting of the District presidents begins at 7 p.m. on Monday, May 18.

Oscar J. Naumann, President

### 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



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

Twelve months ended December 31, 1969

	Prebudget Subscription	Pension	Gifts and Memorials	Total
Arizona-California .....	\$ 139,678	\$ 4,090	\$ 6,350	\$ 150,118
Dakota-Montana .....	169,520	785	344	170,649
Michigan .....	780,617	4,833	10,294	795,744
Minnesota .....	827,238	15,317	9,362	851,917
Nebraska .....	163,226	1,245	846	165,317
Northern Wisconsin .....	955,289	16,347	3,157	974,793
Pacific Northwest .....	50,788	1,431	25	52,244
Southeastern Wisconsin .....	1,172,668	28,318	7,189	1,208,175
Western Wisconsin .....	992,247	28,366	58,549	1,079,162
Sent Direct to Treasurer .....	—	—	57,910	57,910
<b>Total — 1969 .....</b>	<b>\$5,251,271</b>	<b>\$100,732</b>	<b>\$154,026</b>	<b>\$5,506,029</b>
<b>Total — 1968 .....</b>	<b>\$3,581,217</b>	<b>\$ 99,856</b>	<b>\$135,196</b>	<b>\$3,816,269</b>

**1969 PREBUDGET SUBSCRIPTION PERFORMANCE**

Twelve months ended December 31, 1969

	Subscription Amount for 1969	Subscription and Pension Offerings	Per cent of Subscription
Arizona-California .....	\$ 134,270	\$ 143,768	107.1
Dakota-Montana .....	162,677	170,305	104.7
Michigan .....	768,949	785,450	102.1
Minnesota .....	819,684	842,555	102.8
Nebraska .....	154,130	164,471	106.7
Northern Wisconsin .....	974,553	971,636	99.7
Pacific Northwest .....	47,519	52,219	109.9
Southeastern Wisconsin .....	1,202,422	1,200,986	99.8
Western Wisconsin .....	1,006,606	1,020,613	101.4
<b>Total — 1969 .....</b>	<b>\$5,270,810</b>	<b>\$5,352,003</b>	<b>101.5</b>
<b>Total — 1968 .....</b>	<b>\$3,683,523</b>	<b>\$3,681,073*</b>	<b>99.9*</b>

\*The information for 1968 has been adjusted to include Pension Offerings for comparison purposes.

**CURRENT BUDGETARY FUND**

**Statement of Income and Expenditures**

Twelve months ended December 31, 1969, with comparative figures for 1968

	Twelve months ended December 31		Increase or Decrease*	
	1969	1968	Amount	Percent
<b>Income</b>				
Prebudget Subscription Offerings .....	\$5,251,418	\$3,581,217	\$1,670,201	46.6
Gifts and Memorials .....	124,388	134,651	10,263*	7.6*
Pension Plan Contributions .....	100,637	99,856	781	.8
Bequest .....	31,227	52,526	21,299*	40.5*
Income from NWPH .....	21,562	16,562	5,000	30.2
Other Income .....	5,868	922	4,946	
<b>Total Income .....</b>	<b>\$5,535,100</b>	<b>\$3,885,734</b>	<b>\$1,649,366</b>	<b>42.4</b>
<b>Expenditures</b>				
Worker-Training .....	\$1,305,587	\$1,326,386	\$ 20,799*	1.6*
Home Missions .....	1,021,705	974,931	46,774	4.8
World Missions .....	702,716	597,535	105,181	17.6
Benevolences .....	720,411	690,919	29,492	4.3
Administration and Services .....	395,306	301,553	93,753	31.1
Appropriations .....	486,532	320,396	166,136	51.9
<b>Total Expenditures .....</b>	<b>\$4,632,257</b>	<b>\$4,211,720</b>	<b>\$ 420,537</b>	<b>10.0</b>
Operating Gain .....	\$ 902,843			
Operating Deficit** .....		\$ 325,986**		

The deficit which accumulated during 1966 through 1968 was wiped out in December 1969. There will be some fluctuations in the months ahead in 1970 but on an annual basis we should remain balanced.

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

**WLCFS**

The 4th Annual Meeting of Wisconsin Lutheran Child and Family Service, Inc., will be held on Sunday, March 15, 1970, at 3 p.m. in the Synod Administration Building (2nd floor auditorium), 3512 W. North Ave., Milwaukee, Wis.

Rev. Mentor Kujath  
Director of Public Relations

**PASADENA AREA**

Residents of Highland Park, Pasadena, and Glendale, Calif., are seeking to form a congregation faithful to the Scriptures and to affiliate with the WELS. The California Mission Board requests names of persons in this

area who could be served through this new group. Send information to:

Pastor Dan Sabrowsky  
250 East Grove St.  
Pomona, Calif. 91767

**CALL ACCEPTED**

Professor Milton Burk of Wisconsin Lutheran College has accepted the call as Dean of Students to Martin Luther Academy, New Ulm, Minn. Professor Burk will begin his new duties in September.

E. O. Schulz, Chairman  
Martin Luther Academy  
Board of Control

**NOTICE**

The officers of the Board of Trustees are as follows:  
Chairman — Rev. Elton H. Huebner  
Vice-Chairman — Rev. Erhardt G. Schultz  
Secretary — Rev. Carl S. Leyrer  
Note: The Yearbook names Pastor Leyrer as Vice-Chairman and indicates no secretary.

The next regular meeting of the Full Board of Trustees is scheduled for

April 13 and 14, 1970

Business to be acted upon is to be submitted to the Executive Secretary of the Board with copies to be furnished the Chairman of the Board at least 10 days before the scheduled meeting.

Carl S. Leyrer, Secretary  
Board of Trustees

**REQUEST FOR COMMUNION WARE**

The Church of the Living Word (Lutheran), an exploratory mission of the Wisconsin Synod in Marin County, Calif., is in need of Communion ware. If any congregation of Synod would possess such which it is not using anymore, our group would appreciate learning of the same. The condition of the pieces or set is not material. Please address any correspondence relative to purchase or any method of obtaining such pieces or set to:

Mr. Erwin Swett (Major Ret. USAF)  
458 Calle Arboleda St.  
Novato, Calif. 94947

**NOTICE!**

**Pastor Waldemar R. Hoyer**

Civilian Chaplain in Southeast Asia  
Saigon, Vietnam

Servicemen may phone Saigon PTT  
22429 or visit Chaplain Hoyer at 329  
Vo Tanh.

Mailing address:

**WELS Box 56, APO SF 96243**