

THE NORTHWESTERN

Lutheran

February 14, 1971

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BRIEFS by the Editor

Excerpts from a letter recently received by the editor give some compelling reasons why all of our readers ought to promote a blanket subscription to *The Northwestern Lutheran* in their congregations. The correspondent put it this way: "I have been an avid reader of *The Northwestern Lutheran* for many years. I have watched the magazine change from pastor-information to lay-information. It is a magazine with articles of interest for me as well as for my pastor. I have followed the opening of many missions both here and abroad. I have followed the work of our Synod in the civilian chaplaincy and the college campus. And I read of the many opportunities still before us. I am informed of our problems through *The Northwestern Lutheran*. *The Northwestern Lutheran* draws us closer together. But too many of our churches do not have blanket subscriptions. Should it not be your goal in 1971 for all congregations to have blanket subscriptions? All need to be informed of the needs of our church. We all need to read about the problems of the day in the light of the

Bible. We all need to study further in God's Word — not just a few. Let's put *The Northwestern Lutheran* into every home of the members of our Wisconsin Synod alongside LIFE, LOOK, and TIME. . . . Sincerely, . . ." Well put! Will you, too, promote your periodical for those reasons?

The correspondence evoked by the series **SPEAKING OUT ON EDUCATION** demonstrates that our members recognize the urgency of Christian education. The last four articles will emphasize that very point. Soon to appear are: "The Case for Christian Education," by Prof. Th. Hartwig of DMLC; "A Program for Christian Education," by Pastor Wm. Fischer, Secretary of Part-Time Education; "The Small School — Is It A Solution?" by Prof. G. Heckmann of DMLC; and "The Future of Christian Education," by Prof. A. Schuetze of Wisconsin Lutheran Seminary. — For a solution recently devised by four of our congregations see "Reorganization" in **DIRECT FROM THE DISTRICTS** in this issue.

The article on *Technology and Christian Education* (January 17 is-

sue) was written by Dr. Vernon Gerlach, chairman of the Department of Educational Technology at Arizona State University, Tempe, Arizona. Dr. Gerlach attended both Northwestern College and Dr. Martin Luther College, and for some years taught in the elementary schools of our Synod before pursuing his present specialty. He is a member of Emmanuel Ev. Lutheran Church, Tempe, Arizona.

Of more than passing interest to members of our Synod, committed as we are to our own system of Christian schools, and grateful as we are for the religious liberty we enjoy in our country, is a recent decision by the Wisconsin Supreme Court which "held unconstitutional the application of compulsory education laws to Amish children." In an 18-page opinion, the Chief Justice wrote that the Amish "will not be required to attend school beyond eighth grade" because "there is not such a compelling state interest in two years of high-school compulsory education as will justify the burden placed on . . . the free exercise of religion." The Amish number about 50,000 and live in 19 states and Canada, but 80 per cent live in Pennsylvania, Indiana, and Ohio. The Wisconsin Court's forthright defense of religious freedom and parental rights will certainly help the beleaguered Amish in other parts of the nation. We agree that the decision of the court was a proper decision. We, too, believe that children belong first of all to the parents, not to the State.

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 — Recent issues of "The Lutheran Christian," official organ of the Lutheran Church of Central Africa.

Editorials

"In My Father's House Are Many Mansions"

So said the full-page advertisement which used the familiar words of Jesus to plug a hotel chain. The ad continued:

"One house, one world; many mansions, many creeds, each joined by the Golden Rule. Together the religions of the earth form a chain of spiritual brotherhood . . . Christ . . . Confucius . . . Hindu . . . Buddha . . . Jewish. . . Each of the great religions shares the same principle of goodwill toward men."

It sounds good, even looks good on colorful, glossy pages in national magazines. But is it true? Are all religious people of the same "spiritual brotherhood"?

Is Confucianism of "goodwill" when it teaches millions to bow before the ashes of ancestors and permits its priests to run houses of prostitution for profit?

Is Hinduism of "goodwill" when it worships cows and starves human beings to death?

Is Buddhism of "goodwill" when it aims for annihilation, exalts suicide, and pays poor people to lie on beds of lice (supposedly possessing the souls of ancestors) so the vermin will have something to eat?

Is the Christian in "spiritual brotherhood" with the snake worshipers in New York, or the devil worshipers in Asia Minor, or the voodoo cult of Haiti, or the witch doctors who murder newborn twins . . . all of whom may be "sincere" in their beliefs?

Certainly Christ said: "In My Father's house are many mansions." But He also said in the same connection, conclusively and exclusively: "No man cometh unto the Father but by Me."

JOHN PARCHER

Misericordia It is not pleasant to be made out to be a bigot and a fool by the public press. Journalistic pillorying is painful. Members of our Wisconsin Synod have winced on more than one occasion as their Bible beliefs and practices have been held up to public amusement or contempt.

Now the Missouri Synod is wincing. The investigation of doctrinal malpractice at Concordia Seminary in St. Louis has been ridiculed by *Newsweek* as a "sitting in judgment on some of the church's most respected scholars — a panel of four fundamentalists and one pastor. . . ." Snidely it added: "Heading the inquiry was a man whose theological reputation rests largely on his efforts to prove that God created the world in six days of 24 hours each."

Such reporting is particularly mortifying to the liberal segment of the Missouri Synod. It is only somewhat less

galling to the average conservative Missourian because his synod has long wooed public favor. Missourians have been watching the public relations barometer with anxiety for 30 years.

A battle of Armageddon may be fought at the Missouri Synod convention next summer as old Missouri and new Missouri grapple for the control of the synod. If confessional Missourians are not ready to contend for the truth regardless of what the public thinks, the inevitable compromise will once more be in favor of those who are betraying their synod.

To those who loved Concordia for what she once was — Misericordia!

CARLETON TOPPE

"Tell It Like It Is!" "Tell it like it is!" shares two of the features of a notorious cigarette commercial. It's bad grammar, and it's overworked. But while it may be offensive to purists and tiresome to almost everyone, it does constitute a valid, and frequently honest, appeal, especially from the youth of today.

There is a lot of dishonesty, deception, and hypocrisy in this world. Heroes turn out to be hypocrites. Business cheats. Advertising misleads. Politicians connive. And current life styles do not lead to the rainbow at the end of the trail as promised. Idealistic youth, searching for the truth, becomes suspicious; and there is a lot to be suspicious about.

Often overlooked, and usually scorned in the quest for the truth, is the Bible. The truth is there. It is God's Word. As Jesus declared, "Thy Word is truth."

The Bible tells it like it is. It does not deceive with sentiment about the innate goodness of man. And it does not raise proud hopes for a brave new world constructed by the genius of an evolving humankind — a hope which incidentally holds small comfort for us who would long be dead even if this vision were actually to materialize. God's Word tells us what we really are: condemned sinners. It tells us bluntly what is going to happen to the world in which we live: it will be destroyed, finally and completely. But most important, it tells us of redemption through Jesus Christ and of perfect happiness in a never-ending life to come.

In a world full of dishonesty, deceit, and hypocrisy the truth made known by God cries for attention. "He that hath ears to hear, let him hear."

IMMANUEL G. FREY



Studies in God's Word

Faith Looks Both Forward and Backward

By faith Joseph, when he died, made mention of the departing of the children of Israel and gave commandment concerning his bones" (Hebrews 11:22).

In view of the fact that at his death Jacob had blessed Ephraim and Manasseh, the two sons of Joseph, Scripture gives a concise summary of the closing years of Joseph's life in terms of the fulfillment of that blessing. It states, "And Joseph dwelt in Egypt . . . and lived a hundred and ten years. And Joseph saw Ephraim's children of the third generation; the children also of Machir the son of Manasseh were brought up upon Joseph's knees" (Gen. 50:22, 23).

It would seem that Joseph had all that a man could want. He had risen from slavery and imprisonment to become prime minister of the land of Egypt. He had enjoyed 80 years of prominence in his public position. He had founded a family. At the fulfillment of his days, he would be given a state funeral and would be laid to rest with honor. What more could a man want? Ah, but there was much more that he wanted!

Joseph Looked Forward

Joseph's faith looked forward to a glorious future. On his deathbed he called together his brothers and said: "I die; but God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac, and to Jacob" (Gen. 50:24). Joseph's eyes were fixed on the land of promise. Though he had spent 93 of his 110 years in Egypt, yet his last act was to disown Egypt and cast his

lot with Israel, for that is where his future lay. So confident of this was Joseph that he made the children of Israel swear to take his body along when they returned to Canaan.

Joseph Looked to the Past

Where did Joseph gain such sure hope for the future? Paradoxically, his hope for the future was sustained by looking to the past. Looking back at the promise given already to Abraham convinced Joseph that everything in God's plan was on course, even Israel's temporary residence in a strange land. Already to Abraham God had foretold: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them 400 years. . . . But in the fourth generation they shall come hither again" (Gen. 15:13-16). Also to Jacob the word of the Lord had come: "Fear not to go down into Egypt; for I will there make of thee a great nation. I will go down with thee into Egypt, and I will also surely bring thee up again" (Gen. 46:3, 4).

It is significant that, prominent though Joseph was in Israel's history, it is not recorded that God visibly appeared to him. Joseph lived by faith, not by sight. For him God's promises were decisive. Implicitly he trusted in those promises. Because he judged God to be faithful, he took an oath of his brethren that they were to carry him along when they returned to the promised land. "By faith Joseph . . . gave commandment concerning his bones."

"So Joseph died . . . and they embalmed him, and he was put in a coffin in Egypt" (Gen. 50:26). The Egyptian process of embalming tended to preserve the mummy almost in-

definitely. Usually the body was placed into a coffin that was shaped to conform to the figure of a man. Often a likeness of the deceased person was painted on the outside. In Joseph's case the figure-like coffin was not buried but was set aside, patiently awaiting the day when Israel would leave Egypt and take him "home" to Canaan.

Israel's Hope

One can hardly imagine a more graphic illustration of what the writer to the Hebrews was speaking of when he says of another witness of faith: "He being dead, yet speaketh" (Heb. 11:4). When Israel's lot became almost intolerable under a new pharaoh, what an encouragement it must have been to their faith to see the figure of Joseph! Here was a mute but forceful reminder of God's promise that a better day was coming. Again, it was by looking back that Israel gained strength for the future.

A Present Hope

We today occasionally hear the comment that the Church's preaching and teaching centers too much on the past, on the old and the bygone. A new age, they maintain, needs a new doctrine. Time and situations do change, but man's basic need does not. His need for a Savior goes on from one generation to the next. To find that Savior he must look back almost 2,000 years to Calvary. There faith finds the answer to all its needs. Throughout the ages the object of our faith remains Jesus, the same yesterday, today, and forever. To be sure, faith looks backward a great deal, but in doing so, it sees a glorious future.

ARMIN PANNING

A Church Paper In Four Languages

Imagine, if you can, *The Northwestern Lutheran* printed every two weeks not only in English, but also in Apache, Spanish, and German in order to meet the needs of our members living in continental United States. This is the task that faces the editorial staff of *The Lutheran Christian*, the official publication of the Lutheran Church of Central Africa, our WELS mission on that continent. *The Lutheran Christian* is published biweekly in English and in three African vernaculars. By the way, stateside members can subscribe to this paper by writing to *The Lutheran Press*, P.O. Box CH-195, Lusaka, Zambia, Africa. The subscription price is \$5.00 per year by airmail.

Publications Program Important

The need for a publications program in Central Africa was recognized from the beginning of the work there in 1953. In 1960 a well-organized mailing program was inaugurated. The purpose at first was chiefly to keep in touch with members of the church moving to places not served by our missionaries. As this program grew, it reached out also to nonmembers. By 1967 up to 3,000 addresses were receiving sermons and Bible story lessons every week in English and Chinyanja.

The growth of this program, coupled with the need to print teaching materials in the vernaculars, resulted in the calling of lay missionary Elmer Schneider to Central Africa as publications director. In February 1968, the Lutheran Church of Central Africa was able to dedicate a fine building to house its print shop. The print shop is known as *The Lutheran Press*.

Main Publications

The main publications are *The Lutheran Christian*; curriculum materials such as Sunday-school lessons, Bible lessons, leadership-training materials used in the Bible school and seminary, as well as prebaptismal and postbaptismal instruction materials; church supplies ranging from record forms to certificates; devotional materials and hymnbooks in various African vernaculars. Besides, there is also the growing tract mission. A total of some 16,000 pieces of literature are produced every month.

The Lutheran Christian

As mentioned above, *The Lutheran Christian* is published in four languages: English, Chickewa-Chinyanji, Luvale, and Tonga. It is a 12-page periodical sent bimonthly to the 1,750 names on the mailing list and to all families in the various congregations and mission stations—for a total of 4,500 copies.

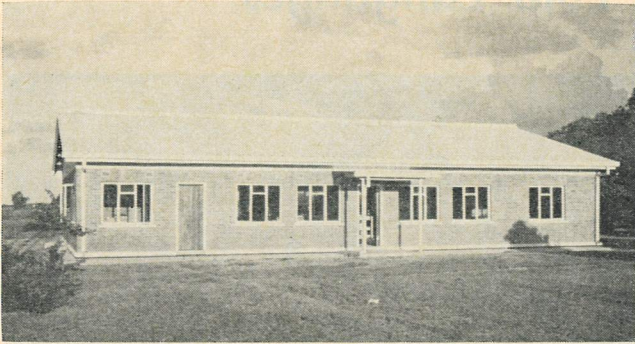


Christian Tracts Printed By The Lutheran Press

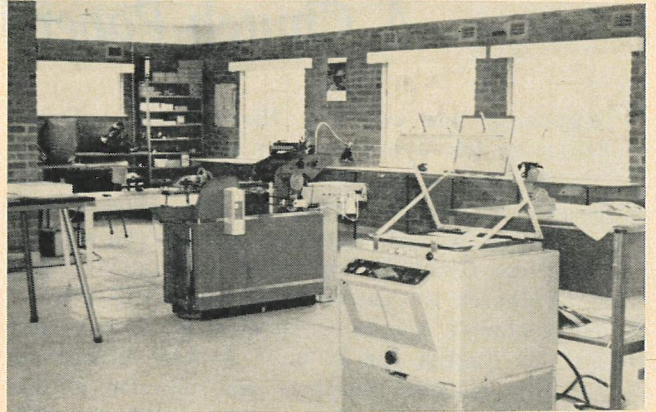
The Lutheran Christian grew out of the need which the missionaries saw to distribute official and instructional information to the members of the churches. At first individual missionaries undertook the distribution of personally prepared and mimeographed papers. Their efforts were combined as a normal development of a well-organized literature program in the publication of *The Lutheran Christian*, the first issue of which was printed in August 1967.

This periodical fills a real need on the mission field. It serves to bring information and instruction to members and nonmembers. Publications Director Elmer Schneider writes: "It aids in strengthening the faith of those who belong to our church, and is used as an aid in witnessing to others who are not of our faith." As a byproduct, *The Lutheran Christian* also makes it possible for each individual to identify himself not only with his local congregation and its members, but with a larger organization that is active in many places. It is indeed a blessing when that larger organization is a church that brings its people the truth of God's Word, the Law that shows them their sin and the Gospel that shows them their Savior. We salute our sister Northwestern Lutheran in Central Africa, and ask God to bless her message in all four languages!—Don't miss the pictures on the next pages.

THE MINISTRY OF THE "PRINTED WORD" IN AFRICA

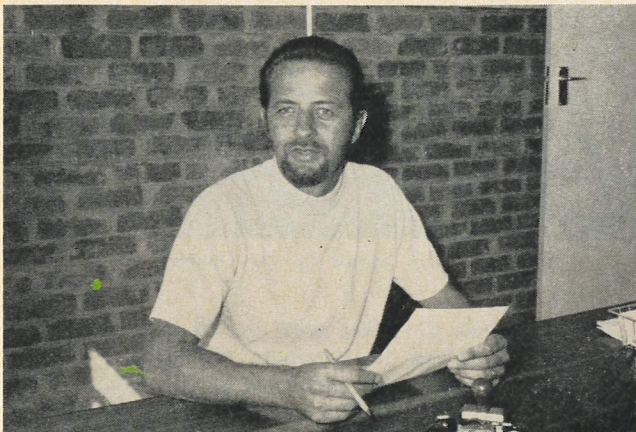


This building houses "The Lutheran Press." Completed in February, 1968, it is situated on the property of the Bible Institute near Lusaka, Zambia, Africa

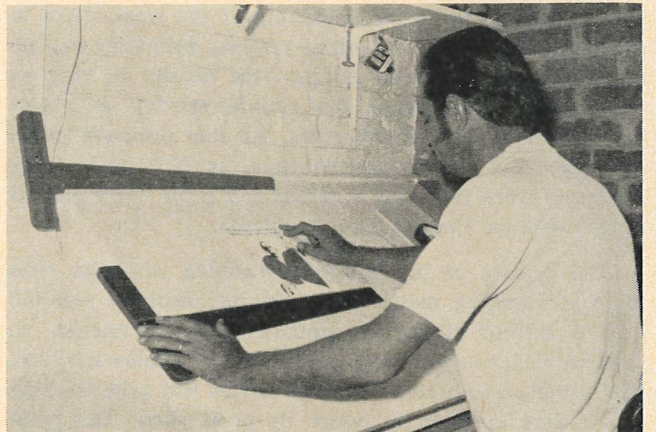


Interior view showing the bindery department (left rear), the offset press (center), and the plate exposer (right foreground)

THE LUTHERAN PRESS

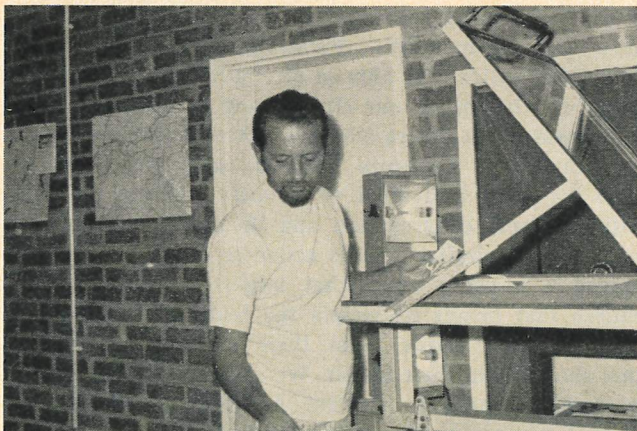


Publications Director Elmer Schneider receiving an original manuscript for "The Lutheran Christian"



Pasting up typed copy, including illustrations

THE STAFF

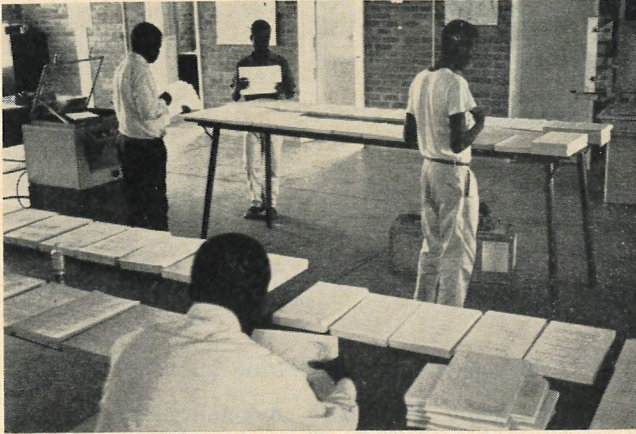


After copy is readied for the camera, negatives are prepared

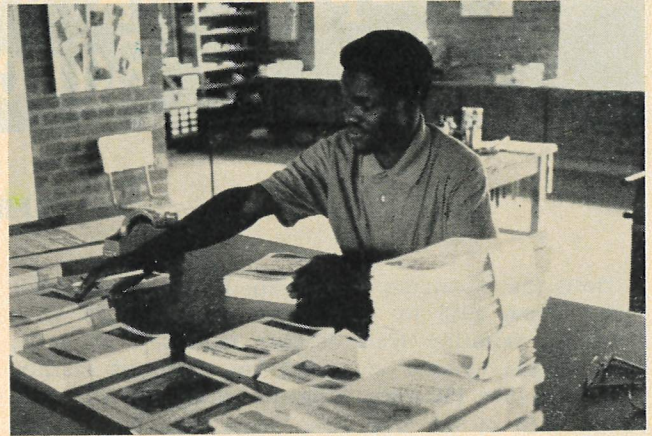


Joseph Tshabungu, the new African assistant, being instructed in operating various equipment.

THE MINISTRY OF THE "PRINTED WORD" IN AFRICA

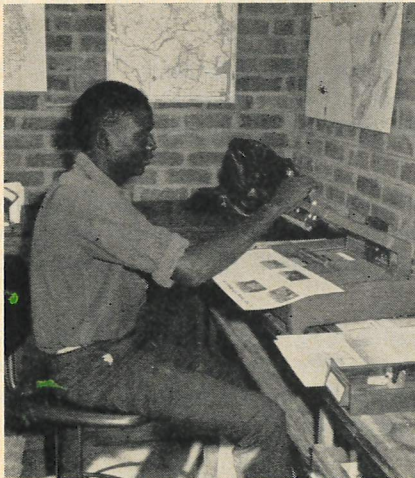


Students of the Bible Institute assist in assembling pamphlets and books

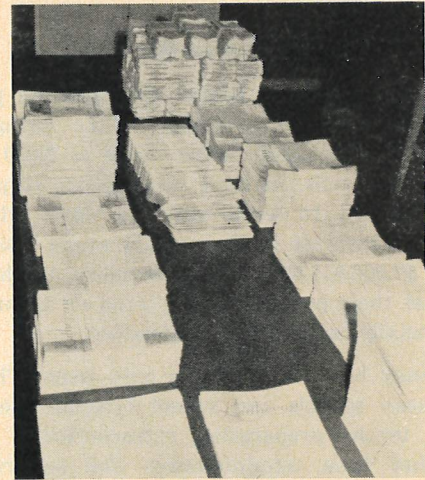


Joseph Tshabungu became interested in the Ministry of the Printed Word while a student at the Bible Institute

PRODUCTION AND MAILING



Seminary student Salimo Hachibamba operating an addressograph

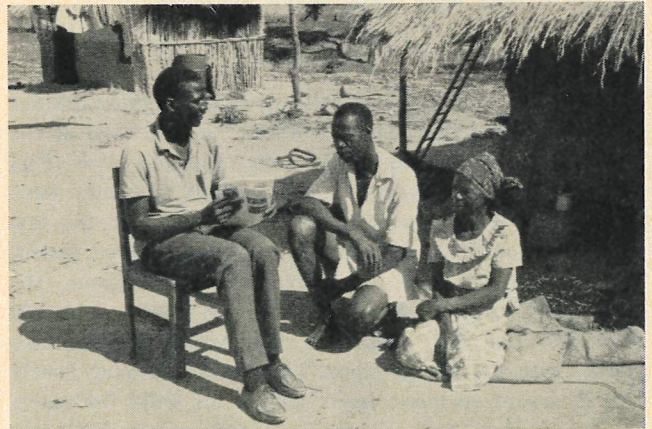


4,500 copies of "The Lutheran Christian" are produced for the mailing program and local distribution

USING THE PRINTED MATERIALS



One of the purposes of the Ministry of the Printed Word is to edify the members of the Church



Teaching aids are produced for all levels of instruction



Speaking Out on Education

TEACHER STRIKES

Until the midsixties one rarely heard of a teacher strike. From 1955 to 1965 there were only 35 work stoppages resulting from teacher militancy. Recently, however, the number of strikes has increased sharply, with more than 100 work stoppages by dissatisfied teachers in each of the last three years. The biggest and longest strike to date occurred in 1969 in New York. The strike lasted 50 days and involved 50,000 participants. Local and state boards of education throughout the nation no longer are surprised by the equinoctial storms of teacher militancy.

Reasons Behind Militancy

What are the reasons behind this growing problem? The most obvious reason is money. In the spring of 1970 the schools of Minneapolis were closed as 2,000 teachers walked off their jobs. At issue was a salary dispute. The teachers returned to work after 14 days, when they settled for an increase in their salary range from \$6,950-\$13,535 to \$7,000-\$15,000. More and more, teachers have insisted that their profession be placed on a comparable basis financially with other professions.

But money has not been the only issue. The conditions in many schools and school systems, elementary-class sizes, teacher-preparation, extracurricular demands upon teacher time, administration and supervision of instruction, and discipline are but a few of the many other issues that have been disputed. The nation's second largest school district, Los Angeles, in 1969 was crippled by a strike in which the teachers allegedly were concerned as much about deteriorating conditions in the schools as they were about salary increases.

Unionization

American teachers generally were once contemptuous of the idea that they were "workers" and blushed at the mere suggestion to join hands with organized labor. This is no longer true. Teacher leaders admit that they have failed miserably in getting their story across to the taxpayers. Recognizing this failure, they have joined forces. There are today two major teacher organizations, the National Education Association (NEA) with 1,100,000 members and the American Federation of Teachers (AFT) with 170,000 members. These organizations, closely tied to organized labor, have lobbied for what the teachers want. They have sought to reach certain goals for teachers by means of the bargaining process, and to this

end they have taken recourse to the strike as an effective instrument.

Achievements of Organization in Education

No one could deny that unionization has brought about some desired ends. There is evidence that the unions have wielded considerable strength in the adoption of increased salary scales. The annual average in Chicago, after a strike, increased by \$1,000.00; in New York the increase was even greater — \$1,900.00. There have been similar increases in many other areas across the country.

The University of Wisconsin Teacher Placement Bureau issued a report recently asserting that teacher activism has resulted in higher pay and more prestige for teachers.

The representatives of the teachers' organization in Los Angeles insisted that the strike there brought the problems in the schools to the attention of the entire nation.

While there have been tangible effects, we wonder about the intangible effects: the confidence in and respect of the public for the teaching profession and for its ethical standards.

The Ethical Problem

Teacher strikes have been called despite court restraining orders. In Los Angeles teachers faced charges of contempt for continuing their walkout in the face of such court orders.

The American Association of School Administrators expressed their strong disapproval of strikes in the following resolution: "We vehemently reject the use of the strike, work stoppage, walkouts, slowdowns, and other disruptive practices by teachers while under contract. We believe negotiations in good faith should preclude all reasons for a work stoppage."

More and more, however, the strike has been recognized as a legal maneuver for teachers to gain their desired ends. Although the law forbids teacher strikes, it often is ineffective in dissuading teachers from work stoppages.

The AFT even has developed and promoted a lesson plan designed to teach students from kindergarten through college the history and procedures of public

employee walkouts. Suggested class activities include mock bargaining sessions, marching in actual picket lines, and debates on the pro's and con's of the public employee's right to strike. The stated aim of this plan is to "sweep away as many cobwebs of mythology as possible."

Professional Prestige

Though there seems to be growing acceptance of the right of teachers to strike, one still questions the strike's contribution to professional prestige.

Appealing to teacher professionalism, one administrator has stated boldly: "The exercise of naked power — not too difficult or courageous if a thousand or more teachers threaten resignation when replacements simply cannot be found in adequate numbers in the time available — must somehow be replaced by the power which rests upon intellectual persuasion and on professional prestige."

Surely the obligation on a professional person to serve the public good does not deny the individual the right to withdraw his services within the limits of the law. But the privilege of a profession ought to be balanced by acceptance of one's duty. And it seems to me that the true professional's responsibility is to place his obligation to society before his personal advantage. We concede, of course, that such conviction may be rather outmoded in our materialistic day — outmoded but not outworn.

A Problem In Our Schools

The conditions in our parish schools and in our Lutheran high schools, by comparison, may seem to warrant teacher militancy and strikes. Our salary scales generally may be lower; fringe benefits may not be as generous; great demands may be made on teacher time; class sizes in some instances may be large; clerical help may not

always be available. Yet we are not aware of any teacher militancy, nor have we ever heard even of the remote possibility of a teacher strike anywhere in our rather extensive school system.

Other Compensations

But why should our teachers strike? They enjoy in their profession privileges which cannot be measured in dollars and fringe benefits. They experience pleasures which cannot be dimmed by conditions often less than ideal. Our teachers, in the service of the Savior, are shaping lives with His Word, are guiding lives into His paths, are directing lives into His kingdom, are instilling lives with the fear of the Lord — the beginning of wisdom. They are teachers because they cherish these privileges, not because they are greedy; they are teachers who covet certain goals, but their goals are different; they are true professionals, whose profession is their faith in Christ Jesus.

Yet "Worthy of Their Hire"

But the nonmilitancy of our parochial teachers ought not lull us into an indifferent attitude over against their welfare. Because they are servants of the Savior, they are to be treasured highly. Because they are undershepherds of the Good Shepherd, they are to be esteemed very highly for their work's sake. Because they are laborers in the kingdom, they are worthy of their hire.

If the teacher strikes, so prevalent today in secular education, alert us to just one thing, they ought to lead us to appreciate our teachers and to bend every effort lest we maintain our schools at their expense, lest we give our teachers any reason not to work with joy.

PASTOR ROBERT J. VOSS, Executive Secretary
Commission on Higher Education
Wisconsin Ev. Lutheran Synod
Milwaukee, Wisconsin

Looking at the Religious World

INFORMATION AND INSIGHT

EXPLO '72 AND KEY 73

In the months and years ahead all of us will be hearing a great deal about Explo '72 and Key 73. Their common denominator is massive effort in evangelism.

Campus Crusade for Christ International hopes to draw 100,000 students to Dallas in June of next year for training potential leaders in evangelism. If plans materialize, an army

of 5,000,000 volunteers is to be sent out in 1976. By 1980 the goal will be to saturate the world with the Gospel through personal evangelism.

More than 30 denominations, ranging from Lutherans to Baptists to Pentecostals, and some 40 religious organizations will be participating in the Key 73 effort to promote Christian witness on a national scale. It is so called because the original plan-

ning was done in the vicinity of the Potomac River's Key Bridge. During the current year the program will be presented and interpreted to interested groups. The year of preparation is to be 1972, and in 1973 the actual evangelizing will be conducted.

While our church body and our Synod's congregations will not be participating in these ventures, we will all join in the wish that thereby many

will be led to the Savior past the byways of unionism. For our part, we will be encouraged to continue and increase our own ongoing evangelism endeavors in 1972 and 1973 and in 1971 and 1974.

RADIO RELIGION

On January 2, 1921, station KDKA in Pittsburgh broadcast the first church service on a commercially licensed station. Fifty years later it is estimated that half a million religious programs are sent out by some 250 stations.

The well-known "Lutheran Hour," which very likely has the largest audience of all regularly scheduled radio programs, religious or secular, had its first airing in the early 1930's. It has been broadcasting continuously since 1935.

Radio services have become so commonplace in our day that it is difficult to realize that back in the pioneer broadcasting years religion on the radio had many opponents inside the churches. Some ministers opposed religious broadcasts as unfair competition to their own labors and as a dangerous threat to regular Sunday services.

Our WELS *Yearbook* indicates that our services are being aired in 41 different cities in eight states and in Puerto Rico and Japan. Last year's *Yearbook* listed only 32 broadcasting places.

DIALOG ON PAPACY

Late in the week of February 14, the date of this *Northwestern Lutheran*, Lutheran and Roman theologians of this country will be meeting in Florida to consider "The Papacy as Expression of the Teaching Ministry of the Church." The discussions, the twelfth of a series beginning in 1965, will focus attention on the chief problem and difference in church policy between the two groups.

No one at this time can predict what the precise outcome of the Florida meeting will be or what ecumenical accomplishments the press

releases will hail. All Lutherans, however, should clearly understand that there can be no place for the papacy in our concept of the teaching ministry until, among other things but first among them, there is a retreat from the dogma of papal infallibility promulgated just a century ago.

GNATS AND CAMELS

Evidently under pressure from segments of women's lib, the Miami diocese of the Roman Catholic Church ruled that "when a qualified man is not available, the conference of bishops may permit a woman to proclaim the reading prior to the gospel while standing outside the sanctuary." Vatican instructions still prohibit "women exercising a liturgical function within a sanctuary."

We do not know what reaction there will be to the new permission and the continuing prohibition. We do know that the basic question ought not be determined on the basis of where one stands in a church building, but how one stands over against apostolic instruction.

While the Roman restraint at Miami involves the finicky, some Lutherans are going to the opposite extreme. The Lutheran Church in America last November ordained Miss Elizabeth Plotz as campus pastor at the University of Maryland. In December Miss Barbara Andrews became the first woman in the Lutheran parish ministry in America. The American Lutheran Church ordained her in Edina, Minnesota, in a service that included guitar prelude, poetry reading, clapping and cheering, and open Communion. The Lutheran Church — Missouri Synod continues to teach that "women ought not hold the pastoral office."

GREECE AND CHILE

In Greece, where a military government holds sway, and in Chile, where recently a Marxist atheist was elected president, there were improvements on the religious scene, instead of a retrogression that many expected.

For the first time Protestant representatives were included in public government ceremonies when Chilean President Allende requested that the planned Roman Te Deum Mass be changed to a general Thanksgiving service open to Protestants. President Allende has pledged that "religious liberty will be maintained during my government."

Late last year in Greece the constitutionally guaranteed Orthodox control of the distribution of Bibles in modern Greek was successfully challenged in court by Spiros Zodhiates, an evangelical missionary of American Missions to Greece. The not-guilty verdict of the court diminishes the power of the Greek Orthodox Church and makes possible more Bible distribution.

As Americans we may well prize our system of government as the best yet devised from the standpoint of proper relations between the civil and the religious spheres. We may disapprove of governments that have less democracy and freedom. However, we do not have to fear that the Church is immediately threatened by a regime that is not democratic. There is no religious reason for seeking the overthrow of such governments. They also can serve as agencies whereby the Lord provides blessings.

CHURCH ATTENDANCE

Church attendance in our country, as measured by the Gallup Poll, remained at 42 per cent in 1970, exactly where it stood the previous year. This means that on a typical Sunday during 1970 only 42 of every 100 church members attended services. Ten years ago the number was 47.

Roman Catholic attendance dropped from 63 per cent to 60 per cent but still was much higher than that of all Protestant denominations, which averaged 38 per cent. The figure for Jews was 19 per cent.

Lutherans continued to lead other Protestants in average attendance with a 42 per cent count. Baptists rank next with 39 per cent.

EDWARD C. FREDRICH

A MISSION STORY FROM EATON RAPIDS, MICHIGAN

Episcopal, then Roman Catholic, now Lutheran

"Even the Catholic symbols don't seem so out of place now that the building is ours!" was the comment of one of the charter members of Calvary, Eaton Rapids, after the purchase of the former Catholic church building. The mission congregation, organized in 1963 by Pastor F. P. Zimmermann of Lansing, began holding worship services in a Grange hall, where members had to come early on Sunday morning to clean up after the activities of the previous evening. Fortunately this only lasted a short time. Then the local Seventh Day Adventist church rented its facilities to the congregation for Sunday worship services. Three years later it was learned that the old, vacated Catholic church was available; so services were moved to that building. Finally, when the building was put up for sale early in 1969, the congregation purchased it at a cost of \$10,900.

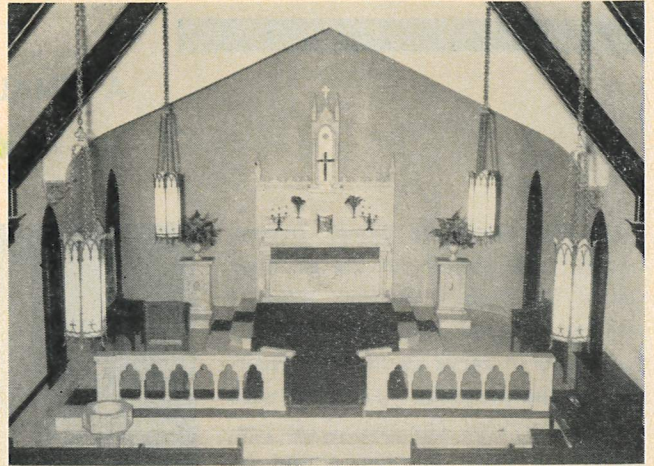
The original, wood-frame building was erected in the 1870's by an Episcopal congregation. In 1885 it was purchased by the Catholics. In the 1930's an extensive remodeling was carried out, chiefly through the contributions of one wealthy member. The building was encased in uncut field stone, and inside, according to a history of the city, *The Only Eaton Rapids On Earth*, "no effort was spared in installing the most precious gifts at Mrs. Bromeling's command, the altar being of white Carrara marble, prepared in the quarries of Italy to specific measurements and shipped to this city. As to its beauty, it is doubtful whether there is another in the state that can duplicate it. The windows are Belgian leaded art glass; the light fixtures are solid bronze; the floors are terrazzo; and the communion rail also of white marble."

The church was repainted this past summer, covering the Catholic symbols, so that the once prominent feature, the papal crown, no longer overshadows the altar and its cross. May the preaching of the cross of Christ ever be heard by Calvary Ev. Lutheran, no matter where services are held!

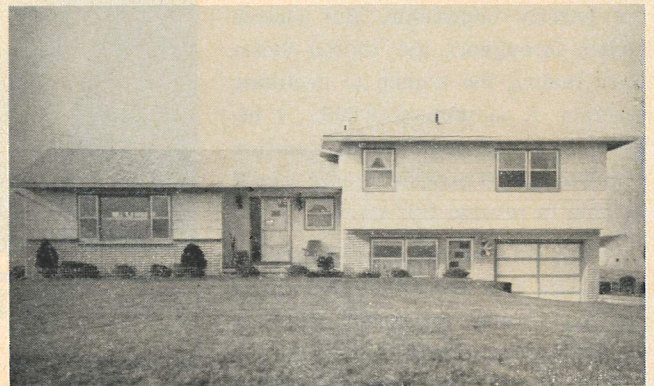
Plus a New Parsonage

Early in summer Calvary Mission also was privileged to erect and dedicate its new parsonage. God's "building" was frequently in evidence as the congregation, serving at its own contractor, was able to build this spacious home for \$23,500. Members of the congregation did the plumbing and heating, wiring, finishing and decorating, as well as the landscaping. The house, a trilevel based on the plans used in building three professorages at Northwestern College, Watertown, Wisconsin, is a three-bedroom home. The study has an outside entrance, making the house especially well suited for a congregation without a separate church office.

The members of Calvary are deeply grateful to the Wisconsin Synod for providing \$21,500 from the Parson-



Calvary Ev. Lutheran Church, Eaton Rapids



Calvary Lutheran Parsonage

age-Teacherage Fund to make possible the erection of this home for the pastors of their congregation. The new parsonage was built on the corner of a four-acre piece of property, just east of the city limits, where it is hoped a church will also be built in the future. This property was acquired through the Church Extension Fund of the Synod. "Except the Lord built the house, they labor in vain that build it."

DANIEL R. FALCK, Pastor

Noah's Ark

The Bible-Science Association, Inc., recently reported that the search for Noah's ark is continuing in spite of difficulties. Members of some of the groups engaged in the search during August, 1970, encountered diplomatic difficulties with the Turkish government. However, permission has been granted for further search efforts provided these groups include representatives of the Turkish government in their expeditions. Another expedition is being planned for summer, 1971. Two filmstrips concerning the search for the ark are available from Bible-Science Association, Box 1916, Caldwell, Idaho 83605.

Called To Serve

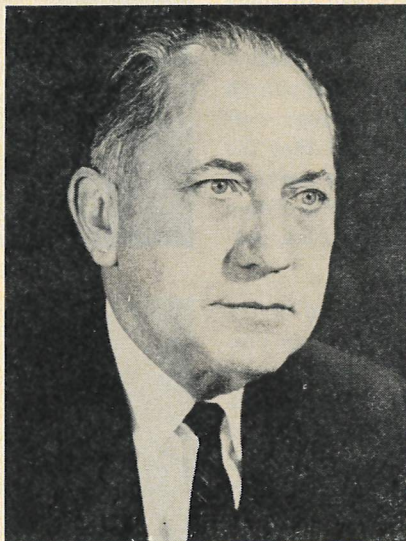
A FINAL REPORT

by Max P. Lehninger

For the Wisconsin Synod, December 31, 1970, closed out the two-year *Called To Serve* Program. When I was approached two and one-half years ago to serve as national chairman of the program, I accepted with some misgivings. The goal of the program—to raise mission giving by about 45 per cent in one year—was not exactly impossible. But church bodies throughout the United States were feeling the crunch of declining receipts. It is understandable, I believe, if I had some small question whether the Wisconsin Synod would be able to reverse this trend.

In this final report, I should like to emphasize that the *Wisconsin Synod* did not reverse the trend. Oh, yes, we did increase our giving by approximately 45 per cent for each of the two years. But that was due—not to the Wisconsin Synod—but to One who is always performing unexpected miracles. God gives the increase, St. Paul wrote many years ago. And *that's* what happened in 1969 and 1970.

If we look back to 1968, we can see the dimensions of the miracle more clearly. Our 1969 budget was underfunded by about half a million dollars. We had an operating deficit of \$800,000 and each month it mounted. Mission expansion was coming to a halt because there was no money for the Church Extension Fund. Opportunities in world missions were threatened. A church body, known as the "church most uncompromising in its dedication to confessional Lutheranism," seemed unable to muster



Mr. Max P. Lehninger, president of Shea-Matson Co., Milwaukee, served as national chairman of the program

its resources for its worldwide witness to the Gospel.

So we did the only thing we could. We took the story to our members. Before each one we laid the message of what was happening in our part of the kingdom. District lay chairman and 150 conference lay chairmen assisted congregations in organizing themselves for the task. About 14,000 laymen told the story to their fellow members. And God performed His miracle. Subscriptions for the Synod's budget rose from the \$3.7 million in the previous year to \$5.3 million in 1969. And that subscribed goal was exceeded by 1.5 per cent when the year closed. Would the offerings hold in 1970? They did. And again the subscribed \$5.3 million was reached and exceeded. This time by .5 per cent.

As we look at what has happened, it is time to say a cordial "thank

you" to the thousands of members whom God permitted to participate in His miracle. To the program director, the Rev. James P. Schaefer, whose hope unfailing carried me through some dark hours . . . to the District chairmen . . . to the conference and circuit chairmen . . . to the congregational chairmen . . . to the thousands of men and women who carried the story into the homes of our members. I cannot calculate the hours that they spent in this program.

I have sat before the pulpit long enough to remember that "if anyone boasts, let him boast in the Lord!" But I think we should do *that much*. I hope we remember the goodness of the Lord to us. I hope that we bear witness, loud and long, to His grace. I hope it strengthens us for greater things in the kingdom. "He who trusts in the Lord shall never be ashamed." That was taught to me in a special way by the *Called To Serve* Program.

My part in this particular program is over, and I write that regretfully. But the greater task remains. In the years before us there must be no slackening of our resolve to be better stewards of our resources. In so many respects our mission to the world involves dollars. The more dollars we have, the greater our outreach, under God, can be. As a last word, I should like all to remember that what we are and what we have was given us . . . so that we might serve others. Called to serve? Yes, indeed! Always!

Direct from the Districts

Arizona-California

Divine Grace for 50 Golden Years

The following is adapted from an article written by Pastor A. M. Uplegger for the November, 1970, issue of *The Apache Lutheran*.

"When a God-fearing couple has cheerfully given itself to the service of the Lord of Life to follow His bidding to bring the precious light of His kingdom to others, and when the Lord of Life has granted them 50 years in which to serve Him, then that is clear proof that the Almighty Lord has kept them by His grace and favor.

"Pastor Henry E. Rosin was called into the ministry as missionary to the Apache Indians, and arrived at Globe, Arizona, August 11, 1917. His own mother kept house for him at Peridot from late fall of that year till 1920.

"From August 1918 on, Miss Johanna Uplegger kept house for her brother in a little 14- by 16-foot shanty at old San Carlos, 12 miles down the San Carlos River, where it empties into the Gila River. Visits at Peridot were frequent.

"On October 21, 1920, Pastor Rosin took his classmate's sister to be his wife and housekeeper. The marriage ceremony was performed by the bride's father, Pastor Francis Uplegger, in the old tufa-stone chapel, which had to be torn down in 1928 when Coolidge Dam was nearing completion. The wedding party was very small.

"But at the Golden Wedding anniversary, October 21, 1970, about 80 members of the Peridot congregation and the families of the missionaries and teachers at Peridot and Bylas were present to sing thanksgiving in the devotional service in Grace Church, San Carlos, and to join in the informal reception in the parsonage later in the evening.

"It was by the Lord's grace and blessing that Pastor and Mrs. Rosin served 50 years at Peridot and could

also enjoy their Golden Wedding anniversary in Apacheland."

The readers of *The Northwestern Lutheran* rejoice in the grace our Lord has shown this veteran missionary couple.

Northern Wisconsin

Area Christmas Concert

"O Come All Ye Faithful" was the theme of a mass choir Christmas concert presented on December 6, 1970, at the high-school auditorium at Princeton, Wisconsin. The mixed choir, consisting of 100 voices from congregations of the Western Circuit of the Winnebago Conference, was under the direction of Mrs. Paul H. Kolander, Montello, and was accompanied by Mrs. Charles Morse of Kingston. Mr. and Mrs. James Pasbrig of Milwaukee were guest flutists. A Junior Choir of 100 voices also participated. The freewill offering was designated for the Church Extension Fund and the Wisconsin Lutheran Child and Family Service.

50 Years An Organist

In a service on July 26, 1970, the president of Immanuel Ev. Lutheran Church, Kolberg (Forestville R. 1), Wisconsin, presented Mrs. Martha Wiese with a wristwatch as a gift from the congregation which she served as organist for 50 years. She began her long years of service on July 22, 1920. A reception and luncheon followed the Sunday service.

The first organ Mrs. Wiese played was a reed organ which was later electrified. Seven years ago the congregation bought an electric organ. A check of the church records with the pastor of Immanuel's, the Rev. Julius Manteufel, reveals that during these 50 years there were 110 church weddings and 116 funerals for which she provided the music, in addition to the regular Sunday services. The total number of services for which Mrs. Wiese has played easily exceeds 3,000.

Western Wisconsin

Reorganization to Provide Christian Day School

In a series of meetings held December 15-18, 1970, four Lutheran congregations in the Cochrane-Fountain City, Wisconsin, area adopted a comprehensive reorganization plan. The former triparish of Christ Ev. Lutheran: Cochrane (302 souls), Dr. Martin Luther: Buffalo City (119 souls), and Zion Ev. Lutheran: Cream (248 souls) will dissolve to form two dual-parishes with St. Michael's Ev. Lutheran: Fountain City (462 souls). The new parishes will be: Cochrane-Buffalo City (421 souls) and Fountain City-Cream (710 souls).

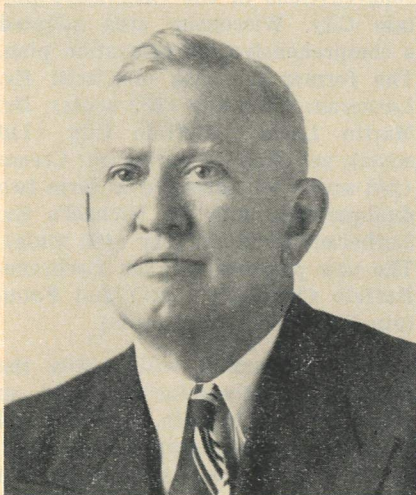
The realignment will enable the Cochrane congregation to build an educational unit with financial aid from the Fountain City congregation. A Christian School Association will be formed to support and operate the Christian day school. All children in all four congregations will be eligible to attend the Christian day school tuition-free. The Christian School Association will be formed and supported by individual members of the four congregations in order to keep the Association completely separate from the congregations as such. The Association will be responsible for the support and administration of the school. Teachers will also be called directly by the Association.

40th Anniversary of Pastor Mennicke

Among the 400 guests attending a worship service of thanksgiving and praise to the Lord for granting Pastor Arnold Mennicke 40 years of service in His kingdom was the Rev. L. C. Kirst, 88, emeritus, Beaver Dam, Wisconsin, father-in-law of Pastor Mennicke. Pastor Arnold Schroeder, Milwaukee, was guest preacher at the service conducted at St. Matthew's Ev. Lutheran Church, Winona, Minnesota, where Pastor Mennicke has served since May 1, 1938. Pastor Mennicke was ordained on May 18, 1930, at Doylestown, Wisconsin. He is presently also serving as chairman of the Synod's Executive Committee for Central Africa.

† **Pastor A. W. Hueschen** †
November 14, 1970

Pastor A. Walter Hueschen was taken by the Lord to the eternal mansions of heaven on November 14, 1970, having reached an age of 85 years. Funeral services were conducted on November 17, at Trinity Lutheran Church, Morenci, Michigan, where Pastor Hueschen was a member after having served the congre-



Pastor A. W. Hueschen

gation for 15 years as pastor. The mourners were comforted by the undersigned with the words of Pastor Hueschen's favorite Scripture: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14).

Pastor Hueschen was born on December 24, 1884, at Hanover, Missouri. He received his theological training at St. Paul's College in Concordia, Missouri, and at Concordia Seminary, St. Louis, graduating in 1907. On August 6, 1913, he was united in holy wedlock with Emmaline Beyer, who survives him.

During his 53 years in the ministry, Pastor Hueschen served parishes at San Antonio, Texas, and at Caledonia, Pigeon, Owosso, and Morenci, Michigan. Besides his wife, he is survived by a son, Gordon; three daughters, Mrs. Margaret Wisdom, Mrs. Dorothy Blumb, and Miss Marcell Hueschen; six grandchildren, and two great-grandchildren.

His mortal remains were laid to rest in the Oak Grove Cemetery in Morenci. "But now is Christ risen from the dead, and become the first-fruits of them that slept."

MARK J. LENZ

EASTER ISSUE
THE NORTHWESTERN LUTHERAN

Those desiring extra copies of the Easter issue of THE NORTHWESTERN LUTHERAN are asked to place their orders by Feb. 28. Copies are 15c each.

NWL INDEX

Those wishing to receive an Index of The Northwestern Lutheran for the year 1970 are asked to write to The Northwestern Lutheran, 3616-32 W. North Ave., Milwaukee, Wis. 53208. Please do so promptly. The Index will be available by the beginning of March.

FORTY-FIRST BIENNIAL CONVENTION

The 41st Biennial Convention of the Wisconsin Evangelical Lutheran Synod will be held at Northwestern College, Watertown, Wis., August 4-11, 1971, inclusive.

All delegate certification forms should be completed and returned to the office of their respective District Secretaries no later than March 1, 1971. All changes thereafter should be addressed to the office of the Synod Secretary. It is essential that the certification of all delegates and their alternates be completed promptly. Ample time must be allowed for the assignment of floor committees and for their subsequent publication in The Northwestern Lutheran, as required by the Constitution and Bylaws of the Synod (Section 1.05a).

We also call attention to the fact that all matters to come before the convention shall be presented in writing to the President of the Synod not later than the spring 1971 meeting of the Synodical Council (Constitution and Bylaws, Section 2.01e).

Paul R. Hanke, Secretary

HYMN FESTIVAL '71"

The congregational choirs of the South-eastern Wisconsin District, The Lutheran Chorale, and the Seminary Male Chorus—1000 voices—will participate in a Hymn Festival at the Performing Arts Center (Uihlein Hall) in Milwaukee on Sunday, May 2, 1971—3:00 p.m.

Ticket information is available at the following address:

Wisconsin Lutheran Choral Festival
 3744 N. 85th St.
 Milwaukee, Wis. 53222
 Phone: (414) 466-3685 or 466-6814

Note: A few records of the Choral Festival held last year in the Performing Arts Center are still available at the above address.

OFFER

A Communion set is available to any mission congregation for the cost of transportation.

St. John's Lutheran Church
 Rev. Wm. Leerssen
 225 Taft St.
 Winner, S. Dak. 57580

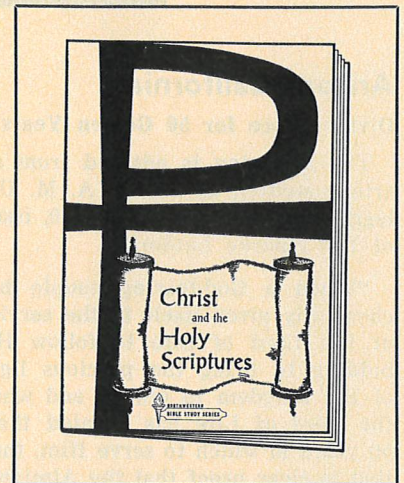
ANNOUNCEMENT

The following have accepted calls to professorships at Dr. Martin Luther College, New Ulm, Minn., and will begin their work at the beginning of the 1971-72 school year.

Mr. John Paulsen, Wilmark, Minn., has accepted our call to teach mathematics. Mr. Dennis D. Gorsline, Davison, Mich., has accepted the call in the field of physical education and coaching. Mr. Frederick Wolff, Franklin, Wis., and the Rev. Theodore B. Olsen, Brown Deer, Wis., both have accepted calls into the department of religion and social studies. Dr. Thomas A. Kuster, Muskegon, Mich., has accepted the call into the English department in the area of speech and linguistics.

Rev. Otto Engel, Chairman
 Board of Control
 Dr. Martin Luther College

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Price: 35 cents each.

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

WESTERN WINTER PASTORAL CONFERENCE
Place: St. Paul Lutheran Church, Hazelton, N. Dak.

Date: Feb. 16, 1971.

Time: 10:30 a.m. (CST). Communion service.
Agenda: The Apology of the Augsburg Confession, Article IV, F. Fedke.

Dennis A. Hayes
Secretary.

MICHIGAN

SOUTHWESTERN PASTORAL CONFERENCE

Date: Tues., Feb. 16, 1971.

Place: Good Shepherd Church, Benton Harbor, Mich.

Time: Holy Communion service, 9 a.m.
Preacher: E. Zehms (H. Zink, alternate).

Pastor R. Shimek, Secretary

MINNESOTA

**CROW RIVER
WINTER PASTORAL CONFERENCE**

Date: Feb. 17, 1971.

Place: St. Paul's Ev. Luth. Church, S. Ramsey & W. Ripley Sts., Litchfield, Minn.

Time: 10 a.m. Communion service.

Agenda: Capital Punishment in the Light of Scripture, R. Reimers.

Norman Kuske, Secretary

NEBRASKA

SOUTHERN DELEGATE CONFERENCE

Date: Feb. 15, 1971, 5:30 p.m., to Feb. 17, 12 noon.

Place: Gethsemane, Oklahoma City, Okla.; P. Knickelbein, pastor.

Sermon: Paul Soukup (Verdell Tassler, alternate).

Papers: Article III, Augsburg Confession, C. Westhoff; Overpopulation Explained in the Light of Scripture — especially a critique of *The Population Bomb* (by Paul Ehrlich), K. Plocher; The Necessity for More Christian Day Schools, Teacher R. Rosin; A Laymen's Study of a Portion of Scripture, Mr. F. Kellert.

Please announce to the host pastor in sufficient time.

R. Tischer, Secretary

CENTRAL DELEGATE CONFERENCE

Place: Good Shepherd Ev. Lutheran Church, Omaha, Neb.

Time: 10 a.m., Feb. 15 and 16, 1971.

Agenda: I John 4, Isagogical/Exegetical, Pastor J. Ed. Lindquist; Genesis 1 and 2 and Present Day Science Instruction, Teacher D. Needham; The Layman's Duty and Involvement in the Physical Care of Church Property, Mr. E. Levenson; The Augsburg Confession, Art. XXI, XXII, Pastor J. Humann; The Christian View of the Pill, Abortion, and Putting Children Out for Adoption, Pastor T. Zarlring.

Larry E. Cross, Secretary

NORTHERN WISCONSIN

**FOX RIVER VALLEY
PASTORAL CONFERENCE**

Date: Feb. 16, 1971.

Time: 9 a.m. Communion service.

Place: Bethany, Appleton, Wis.

Preacher: R. Frey (W. Gaulke, alternate).

Agenda: Continuation of Exegesis of James 1, F. Heidemann; Homiletical Use of the Gospel for Second Advent, E. Greve; Isagogics: Micah, I. Boettcher; The Formula of Concord on Predestination, A. Tiefel; Reports; and questions of casuistry.

Wallace Gaulke, Secretary

WINNEBAGO CONFERENCE

Date: Feb. 15, 1971.

Place: Bethel, Menasha; D. Worgull, host pastor.

Time: 9 a.m. Communion Service. (Preacher: M. Janke; D. Johnson, alternate).

Agenda: Catechism, Q. 1-22, J. Dahlke; Isa. 5, A. Spaude; Round Table, D. Hallemeier.
Paul H. Kolander, Secretary

SOUTHEASTERN WISCONSIN

LAKE LUTHERAN TEACHERS' CONFERENCE

Date: Feb. 25 and 26, 1971.

Place: Our Savior Lutheran Church, Zion, Ill.
Agenda: Evolution, Pastor Iver Johnson; Workshops: Primary Music, Mrs. Sharon Robbert; Primary Art, Mrs. Anita Boldt; Principals, Mr. John Schibbelhut; Social Studies, Rev. Mark Bartling.

Barbara Vogt, Secretary

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Date: Feb. 16, 1971.

Place: Bethany Lutheran Church, Fort Atkinson, Wis.

Time: 9 a.m.

Preacher: Harold Essmann (alternate: Fred Bartling).

Agenda: Paul the Missionary, Victor Prange; Family Counseling, WLCFS Representatives; Bible Institute; A Study of Baptism, Confirmation, and First Communion.
Wernor E. Wagner, Secretary

**CENTRAL WISCONSIN
TEACHERS' CONFERENCE**

Place: Hustisford, Wis. (E. Froehlich, host pastor).

Date: Feb. 26, 1971.

Agenda:

9:00 - 9:30 — Opening Service,

Pastor E. Froehlich

9:30 - 10:30 — Fourth Petition,
Pastor Nathan Retzlaff, Lomira, Wis.

10:30 - 10:45 — Recess

10:45 - 12:00 — School Discipline,
Prof. Glen Barnes, DMLC

12:00 - 1:15 — Noon Recess

1:15 - 1:30 — Business Meeting

1:30 - 1:50 — Lakeside and Northwestern Reports

1:50 - 2:50 — Keeping Up With the New English, Mr. Robert Arndt, WLHS

2:50 - 3:30 — Report of Board for Parish Education, Mr. LeDell Plath

Jean Mueller, Secretary-Treasurer

ORDINATIONS AND INSTALLATIONS

Installed

Pastors

Kom, Reinhart, as pastor of St. Paul's Ev. Lutheran Church, Grant Park, Ill., on Jan. 10, 1971, by R. K. Pankow, authorized by A. C. Buenger (S.E. Wis.).

Schneider, Wayne, as pastor of St. Peter Ev. Lutheran Church, Savanna, and Trinity Ev. Lutheran Church, Mt. Carroll, Ill., on Jan. 17, 1971, by E. Ahlswede, authorized by C. H. Mischke (W. Wis.).

CHANGE OF ADDRESS

Pastors

Eggert, Paul C.

208 E. Lindbergh St.

Appleton, Wis. 54911

Gawrisch, Kenneth H.

528 Grandview

Waupun, Wis. 53963

Meyer, John P.

3193 Westlock Circle

Decatur, Ga. 30034

Roth, Ronald D.

4412 Jaynes St.

Omaha, Nebr. 68111

Schroeder, Loyal

2018 Second Ave.

Bowdle, S. Dak. 57428

Seager, Gilbert B.

544 Greenbrier Apt. 2

Oceanside, Calif. 92054

NOMINATIONS — DMLC

The following have been nominated for the position of Dean of Women, Dr. Martin Luther College, New Ulm, Minn.:

Mrs. Orrie Anderson, Tampa, Fla.
Miss Linda Berg, Menomonee Falls, Wis.
Miss Nancy Cole, Anaheim, Calif.
Miss Ruth Eckert, Saginaw, Mich.
Miss Lorna Ehlike, Milwaukee, Wis.
Miss Rhoda Engel, Brown Deer, Wis.
Miss Rhoda Falck, Saginaw, Mich.
Miss Martha Fleter, Milwaukee, Wis.
Miss Beverlee Haar, Norfolk, Nebr.
Miss Susan Haar, Winona, Minn.
Miss Eunice Hahn, Milwaukee, Wis.
Miss Marcella Hoefler, Tomah, Wis.
Miss Elaine Jaster, St. Peter, Minn.
Miss Elsa Klein, Milwaukee, Wis.
Miss Elizabeth Kurth, Milwaukee, Wis.
Miss Kathryn Lawrenz, Muskegon, Mich.
Miss Ruth Levorson, Appleton, Wis.
Miss Elsa Manthey, Lake City, Minn.
Miss Marietta Meyer, Manitowoc, Wis.
Miss Irma Paap, New Ulm, Minn.
Miss Joyce Pautz, Rhinelander, Wis.
Miss JoEllen Pfeiffer, Algonquin, Ill.
Miss Pauline Rupprecht, Tawas City, Mich.
Miss Carolyn A. Schmidt, Milwaukee, Wis.
Miss Venita Schrupp, Denver, Colo.
Mrs. Alma Schwenzen, Watertown, Wis.
Miss Bonnie Voth, Minneapolis, Minn.
Miss Ruth Westendorf, Milwaukee, Wis.

Correspondence concerning the above nominees should be in the hands of the undersigned by Feb. 24, 1971.

Gerhardt Bauer, Secretary
DMLC Board of Control
8730 Nicollet
Bloomington, Minn. 55420

NOMINATIONS — WLS

The following have been nominated by members of the Synod to the 14th professorship at Wisconsin Lutheran Seminary, Mequon, Wis. This professor will be expected to teach in the fields of Church History and Homiletics.

Pastor Richard D. Balge, Madison, Wis.
Pastor Donald F. Bitter, Ft. Atkinson, Wis.
Pastor Immanuel G. Frey, Phoenix, Ariz.
Pastor Karl A. Gurgel, Fond du Lac, Wis.
Prof. Theodore J. Hartwig, New Ulm, Minn.
Pastor Robert H. Hochmuth,
Santa Clara, Calif.
Pastor Paul H. Huth, Brownsville, Wis.
Pastor Martin P. Janke, Fond du Lac, Wis.
Pastor Paul H. Kolander, Montello, Wis.
Pastor Richard E. Lauersdorf,
Jefferson, Wis.

Pastor Oscar J. Naumann, Milwaukee, Wis.
Pastor Paul E. Nitz, Milwaukee, Wis.
Pastor Reinhart J. Pope, Racine, Wis.
Pastor Victor H. Prange, Janesville, Wis.
Pastor Philip K. Press, Pigeon, Mich.
Pastor James F. Rockhoff, Tawas City, Mich.
Prof. Erwin Scharf, Watertown, Wis.
Prof. Cyril W. Spaude, Watertown, Wis.
Dr. John F. Sullivan, Watertown, Wis.
Pastor Carl W. Voss, Green Bay, Wis.
Pastor Robert J. Voss, Brookfield, Wis.
Pastor Ernst H. Wendland,
Lusaka, Zambia, Africa

The Board of Control plans to meet Monday, Feb. 15, 1971, to call the 14th professor from the above list. Any correspondence concerning these candidates should be in the hands of the secretary of the Board of Control by Feb. 12, 1971.

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

REQUEST FOR NOMINATIONS

In compliance with a resolution of the 1969 Synod Convention, the Board of Control of Martin Luther Academy has been authorized to call the 14th professor.

The Board of Control of Martin Luther Academy herewith requests the members of the Synod to nominate men qualified to teach in the field of English. It would be desirable but not essential for the man to help with athletics.

Please submit nominations together with information regarding the nominee to the secretary of the Board of Control no later than Feb. 20, 1971.

Ervin Walz, Secretary
17 First St. N.E.
Fairfax, Minn. 55332

**NAMES REQUESTED
For Our New Missions**

In recent months Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to the Synod's Membership Conservation office. Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman. Pastors who want stations included in this list are to inform the respective District mission board chairman. Area names are dropped from this list after appearing in the Yearbook for one year.

Alaska	Kenai Peninsula*
Arizona	Yuma
California	Fresno
	Novato (Marin County)*
	Oceanside
	Pasadena
	Riverside
	Torrance
	Victorville*
Connecticut	Danbury
Florida	Fort Myers*
	Jacksonville
	West Palm Beach*
Georgia	Atlanta
Illinois	Aurora
	Jacksonville*
	Palatine
	Peoria
	Rockford*
Indiana	Fort Wayne
Louisiana	Slidell (New Orleans)
Maryland	North Washington Area
Massachusetts	
	Pittsfield
Michigan	Grand Blanc*
	Howell
	Jackson
	Montrose
Minnesota	Brainerd
	Excelsior
	Inver Grove Heights*
Montana	Bozeman*
Nevada	Las Vegas*
North Dakota	Jamestown*
	Minot*
Ohio	Cincinnati*
	North Columbus
Oklahoma	Tulsa
Oregon	Bend*
	Corvallis*
Pennsylvania	Allentown*
	Pittsburgh*
South Carolina	
	Columbia
South Dakota	Pierre
	Yankton*
Texas	Angleton/Freeport
	Austin
	Clear Lake City
	Fort Worth
	Mercedes*
Utah	Salt Lake City*
Virginia	Norfolk
Washington	Bremerton
	Kennewick (Richland-Pasco)
Wisconsin	Cedarburg
	Hubertus
	Stevens Point*
Hawaii	Honolulu

CANADA

British Columbia	
	Kelowna
Alberta	Barrhead*

*Denotes exploratory services.

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

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

WELS MEMBERSHIP CONSERVATION
10729 Worden, Detroit, Mich. 48224

NAMES REQUESTED

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

Pastors, church secretaries, relatives or friends are asked to send names and addresses of moving members immediately to

the Synod's Soul Conservation office if the location of the nearest WELS church is not known.

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

WELS SOUL CONSERVATION
10729 Worden
Detroit, Mich. 48224

CALL FOR NOMINATIONS — DMLC

The Board of Control of Dr. Martin Luther College, New Ulm, Minn., earnestly requests the members of the Synod to nominate candidates for professorships in the following fields:

1. Education: Nominees should be qualified to supervise student-teaching in the off-campus program and to teach professional education courses.

2. Religion—Social Studies: Nominees should be qualified to teach Religion (Isagogics and Doctrine) and History (particularly European History).

3. Science: Nominees should be qualified to teach chemical science and biology.

When submitting nominations, please send as much pertinent data as possible and please state for which field the individual or individuals are being nominated.

All nominations should be in the hands of the secretary no later than Feb. 24, 1971.

Gerhard C. Bauer, Secretary
DMLC Board of Control
8730 Nicollet Ave.
Bloomington, Minn. 55420

**CALL FOR NOMINATIONS —
NORTHWESTERN COLLEGE**

Nominations for the 30th professorship, which has been assigned to the field of high school music, are hereby solicited from the members of the Synod.

Major areas of responsibility will be: teaching the high school music classes, directing high school choral organizations, and assisting in the supervision and instruction of applied keyboard music.

Nominations must be received no later than Feb. 15, 1971, by the Northwestern College Board of Control.

Pastor Walter A. Schumann Jr., Secretary
612 S. Fifth St.
Watertown, Wis. 53094

CHRISTIAN WORSHIP SEMINAR

The Commission on Liturgy, Hymnody, and Worship is planning to conduct a CHRISTIAN WORSHIP SEMINAR at Dr. Martin Luther College, New Ulm, during the week after Easter, from Wednesday, April 14, to Friday, April 16. The program will concern itself chiefly with a study of contemporary worship needs (language, translations, hymns, instruments, service music, and related subjects). Topics on various needs have been assigned to men who have shown by their work and their studies that they have an aptitude for their assignments. The seminar is being made possible through an \$8,000 grant from the Aid Association for Lutherans.

Anyone interested in attending the seminar may get further information from the undersigned.

Prof. Martin Albrecht
11840 N. Luther Lane 65W
Mequon, Wis. 53092

BETHESDA LUTHERAN HOME

Immediate openings for individuals desiring employment in a family atmosphere. Applicants may be either male or female, single or married. No previous experience required. On-the-job training is provided.

The following positions are available on a full-time basis:

1. Ward Parents — 2. Nurses' Aides

Benefits include group insurance, paid holidays, paid sick leave and two weeks of paid vacation annually.

For more information, contact:

Personnel Manager
Bethesda Lutheran Home
700 Hoffman Drive
Watertown, Wis. 53094

REQUEST FOR HISTORICAL ITEMS

Dr. Martin Luther College, New Ulm, Minnesota, is interested in collecting for future use and display items of interest which pertain to its past history. We have in mind pictures, concert programs, commencement folders, anniversary observances, building dedications, newspaper articles, and any other such items which former students and friends of Dr. Martin Luther College would consider worth preserving. Thank you for any help you can give us in gathering such materials. Please send materials to:

Prof. Delmar C. Brick
c/o Dr. Martin Luther College
New Ulm, Minn. 56073

**ANNOUNCING
NORTHWESTERN COLLEGE CONCERTS**

February 14
4:00 p.m. — Pop Concert
March 28
8:00 p.m. — Easter Concert
April 7 to 19
Male Chorus Tour
April 25
8:00 p.m. — Spring Concert
June 2
7:30 p.m. — Commencement Concert
Dr. Arnold O. Lehmann
Chairman, Music Department

NOTICE !

Pastor Roland Ehke

Civilian Chaplain in Southeast Asia
Saigon, Vietnam

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

Mailing address:

WELS Box 56, APO SF 96243