

THE NORTHWESTERN

# Lutheran

January 16, 1972

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## BRIEFS by the Editor

More than 100 years after its organization St. Peter's Congregation of Milwaukee, Wisconsin, has branched out into a new area of service in the work of the kingdom, that of bringing the Gospel of Jesus Christ to the members of the Spanish-speaking community in metropolitan Milwaukee. In May, 1971, Pastor Hector Harzott Pacheco, formerly affiliated with The Lutheran Church — Missouri Synod, having requested a colloquy, was found to be in agreement in doctrine and practice with our Wisconsin Synod and declared eligible for a call into our ministry. Since St. Peter's is in the midst of a Latin community which numbers 30,000 people, it called Pastor Pacheco as assistant to Pastor Schupmann. He was installed on September 26, 1971. Of the 465 communicant members of St. Peter's Congregation some 65 are Latin-Americans, many of whom speak little or no English. Over half of the church's Christian day-school pupils are of Spanish descent. Since this is definitely a mission venture for St. Peter's Congregation and for our Synod, the Mission Board has granted St. Peter's a subsidy for this portion of its work. This is also a first

in our Synod — a self-supporting congregation receiving a subsidy to extend itself in mission work among minority groups in its area. It indicates a way through which older inner-city congregations can become real messengers of Christ to the surrounding community. May the Lord bless the work done in His name in Spanish at St. Peter's in Milwaukee!

**"Evangelism — What Is It?" (p. 28) is the first of a series of articles on Evangelism, prepared under the direction of Pastor Wilmer Valleskey of Hope Lutheran Church of Detroit. Pastor Valleskey is a member of the Synod's Commission on Evangelism. For 12 years he has been the chairman of the Michigan District Commission on Evangelism. During this time he has operated the Evangelism Book Shop for congregations of the Synod from his parsonage at 10729 Worden Street, Detroit, Michigan 48224. Those interested in knowing what evangelism materials are available for congregational and personal use are urged to write Pastor Valleskey. It is hoped that this series of articles**

may generate a more widespread interest in the work of evangelism in general and the need of personal witnessing in particular. If God's people do not speak up for the Lord Jesus Christ, who will?

The Synod's 1970 *Statistical Report* listed 10 WELS congregations in the State of Florida, but not a single Christian day school. Today there are two Christian day schools — one on the east coast at Pompano Beach and the other on the Gulf coast at Bradenton. You will be thrilled to read how the Lord, in the one case, answered the prayers of the congregation by moving the heart of a lay couple to supply the school building and, in the other case, answered the prayers of a Christian day-school teacher by moving his congregation to provide room for the school and then accepting it as their responsibility. It isn't often that the Lord permits us to see so clearly how he moves the hearts of men.

All three of the above items are a real Epiphany sermon to the members of our Synod. They demonstrate how our Lord glorifies His name so that adults and little ones speaking different languages and living in widely separated areas of our country learn to know of our Savior-God, who 2,000 years ago became a man to save us and all men. May God give you a heart sold on evangelism and a mouth ready to speak!

*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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# Editorials

## Advisors to God or Servants?

"We must merge together," advocates of ecumenism say, "to present a united witness to the world." Doctrinal differences, they insist, only hurt the Church's "image." Denominational mission work, they argue, duplicates expenses in the field.

Well sir, what happens when God's doctrine is played down? When confessions are compromised to be more agreeable? When the "narrow way" is widened so that nobody is embarrassed by one "strait gate"?

Check the statistics that are so big with ecclesiastical bureaucrats. See what happens when Christ's kingdom is manipulated and merged corporation style. Mark the drastic decline in outreach among those who have tried it —

Overseas Task Force:	1958	1971
American Baptist Convention	407	290
United Presbyterian Church U.S.A.	1293	810
United Methodist Church	1453	1175
Episcopal Church	395	138

Among Lutherans who have linked arms in the Lutheran Council in the United States of America (LCUSA) the story is the same. For the second straight year a net decrease in membership is marked.

This is no surprise. Who expects people to "preach the Gospel to every creature" when the doctrine of the Gospel doesn't make any difference to them? The surprise always is that anyone would willingly employ a satanic strategy that undermines Christian mission work.

But these sorry statistics are not the real reason we refuse the hand of fellowship to any and to all who sit in judgment over God's Word. Our Lord demands it: "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them."

John Parcher

**"He's Just A Man"** In popular tradition Mary Magdalene is supposed to have been "Mary, the sinner," the unnamed woman of Luke 7 who washed Jesus' feet with her tears and wiped them with her hair. There is no proof that this woman was Mary Magdalene, but "Jesus Christ Superstar" assumes that she was. It presents this woman as Mary Magdalene and as a prostitute ("I've had so many men before") who has fallen in love with Jesus.

The love song she sings is lyrical and hauntingly beautiful. Young people love its melody and its romantic yearning.

Despite its tenderness the song is offensive. "He's a man, he's just a man," Mary sings. That is what the entire rock opera proclaims: "Jesus Christ isn't God; he's just a man." That is what its composers intend it to say, for they don't believe that Jesus is the Son of God. To them he was a high-minded man who strove but lost, who

aimed high but came to a desolate end. But our savior is not "just a man," and it's all the more offensive to have a loose woman speak the opera's message of unbelief.

There is also something offensive about manufacturing a love incident in Jesus' life and using a prostitute to convey the romantic affection. The Gospels record no such expressions on the part of women toward the Son of God, the Messiah of Israel. Scripture records that women were drawn to Christ, but their love for Him was that of forgiven sinners grateful to their Lord and Savior.

Once Jesus is treated as "just a man," men take improper liberties with the Son of God.

Carleton Toppe

## Signs of Progress or Deterioration?

The current generation in the United States has witnessed a number of radical changes and revisions in fundamental human attitudes. Typical examples are the widespread rejection of a fixed code of morality, the legalizing of abortion, the liberalizing of views on marriage and divorce, and a sharp trend in the churches away from the Bible as an infallible guide in matters of faith and life.

These departures from former standards and convictions have been widely heralded as symbols of human progress and harbingers of a better world. At the same time there has been obvious and frightening deterioration in other areas. Richard Scott, looking back over the past eight and one-half years as Washington correspondent for England's *Manchester Guardian*, confesses that his strongest impressions of life in the United States formed during these years are largely critical. Examples of things which disturb him are increasing crime and violence in the streets, which make the streets of our large cities unsafe for their citizens, and the prevailing standard of workmanship, which, with exceptions, results in a steady flow of shoddy goods to the consumer.

Few people will dispute the fact that he has sound reason for his criticism in these areas. Crime and violence are increasing at an alarming rate, and the pride of the workman in his work does seem to be dissolving in his concern for money.

This gives rise to a number of questions: If the fundamental attitudes of man are improving so rapidly, why is there so much deterioration in such areas as this correspondent cites? And why is there an increase in such other problems as those resulting from dishonesty and drug abuse, to cite two other examples? Could it be that the proponents of a new morality, etc., have not found the key to the salvation of mankind after all?

There is an answer to these questions, and it is derived from a source which Christians still implicitly rely upon despite the tin gods who presume to chart the course of the human race and to countermand the Word of the Creator.

Immanuel Frey



## Faithfulness, a Fruit of the Spirit

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**"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22,23).**  
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The careful reader will have noticed that in speaking of *faithfulness* as a fruit of the Spirit we are using a word slightly different from the one that occurs in the text, for there we find the word *faith* used. The explanation lies in the fact that the original Greek word may be translated in either way, depending on the sense of the sentence in which it is found. To be sure, generally this word is used to mean *faith* which is trust and confidence in Christ as the Savior, but there are some places where the meaning *faithfulness* fits the sense better.

For example, in Romans 3:3 St. Paul is not speaking of God's *faith* but rather His *faithfulness* when he asks: "For what if some did not believe? Shall their unbelief make the *faithfulness* of God without effect?" Or again, using this same word in Titus 2:10, St. Paul urges slaves not to steal, but to show "all good *faithfulness*" to their masters. Also in our text Paul is not speaking of *faith* in the sense of trust in Christ. Such *faith* may of course be assumed for all in whom the Holy Spirit works, but what St. Paul is here speaking of is rather the fruits of such *faith* worked by the Spirit. One of those fruits of *faith* is *faithfulness*.

### Faithfulness Commanded in Scripture

Scripture abounds in exhortations to *faithfulness*. Time and again the thought is expressed that it is required in stewards that a man be found *faithful*. But perhaps no pas-

sage is more instructive on this matter than our Lord's parable of the talents, recorded in the 25th chapter of Matthew. The urgency Christ attaches to *faithfulness* will become apparent when we realize that He took time on the last day of His public ministry, on Tuesday of Holy Week, to teach this parable. Speaking of His return for Judgment, Christ first taught the necessity of constant watchfulness in the parable of the virgins, five of whom were wise and five foolish. Anticipating the Lord's return, however, is not just a matter of patient *waiting*. It is also a time of *faithful activity*. Hence Christ continues: "The kingdom of heaven is as a man traveling into a far country, who called his own servants and delivered unto them his goods" (Matt. 25). Note first of all that everything belongs to God. He lets out "his goods" to men on the condition that they use them for His interest. Men do not own their talents as private property; they are simply stewards or caretakers of what God has entrusted to them. Hence God has every right to expect careful and diligent tending of His goods.

### Diversity of Gifts

Note also that God divides exactly as He wills. "And unto one he gave five talents, to another two, and to another one; to every man according to his several ability." God's distribution varies widely from one person to the next, but each one receives of the Lord just that measure which will best redound to God's glory. Obviously no essential difference is to be seen in the varying amounts distributed, for both the servant who doubled his five talents and the one who doubled his two talents receive exactly the same commendation: "Well done, thou good and *faithful* servant." The

Lord looks not at the amount, but at their *faithfulness*.

### Consequences of Unfaithfulness

This would be a comfortable parable if it stopped here, but there remains yet the chilling example of unfaithfulness shown in the servant who by neglect and laziness abused his master's one talent. Hence he must hear the dread verdict: "Take therefore the talent from him . . . and cast ye the unprofitable servant into outer darkness."

From both the rewards and the punishment described in the parable it is apparent that our Lord expects *faithfulness* in the use of all that He has given us, our time, our abilities and skills, our material goods. But with so many distractions and temptations not to use our talents at all, or to use them for selfish ends, where are we to draw strength for God-pleasing stewardship?

### Reward of Grace

Again St. Paul gives us the answer. *Faithfulness* is not the result of human effort or will power but rather a *fruit of the Spirit*. Therein lies our hope of rendering God-pleasing service. If we will but let the Holy Spirit by Word and Sacrament work in and through us, then we too will be enabled to say with St. Paul: "By the grace of God I am what I am; and His grace which was bestowed upon me was not in vain, but I labored more abundantly than they all; yet not I, but the grace of God which was in me" (I Cor. 15:10). And the marvel of it is, God promises to reward what His present grace accomplishes in us by letting us experience even more grace when He fulfills His word: "Well done, thou good and *faithful* servant, enter thou into the joy of thy Lord."  
Armin Panning

# The Connection Between the GOSPEL and

# CONVERSION

A child who builds towers with building blocks learns quickly that when he wiggles any one block in the structure he runs the risk of collapsing the whole thing. A child of God who carefully studies the Word soon discovers the same thing to be true about the teachings of Scripture. They all fit snugly together into "the tower of salvation" — to use David's expression. When you tamper with one, you tamper with the whole structure.

Antichristian philosopher F. Nietzsche also understood this to be true about the Christian faith. He once said, "Christianity is a system, a whole view of things thought out together. By breaking one main concept out of it — the faith in God — one breaks the whole." Unfortunately, many in the church today are not perceptive enough to see that. In the spirit of tolerance and in the pursuit of ecumenism, they tamper with one or another of the blocks in the tower of salvation without realizing they are in danger of collapsing the whole structure.

We propose to look at one block in the structure, the one called conversion. We want to be reminded of its relationship to God's saving grace, and then to see how any distortion of what Scripture teaches about conversion detracts from God's grace. Such distortions credit man with something instead of crediting God with everything that pertains to our new life.

## Man's Predicament

Conversion is the doctrine which teaches us how God changes an unbeliever into a believer, a stubborn resister into a willing follower, God's enemy into God's friend. According to Scripture, I was born an orphan. I was blind to the truth (I Cor. 2:14). My mind was predisposed to consider God's way of saving men nothing but a pack of lies. I was insensitive to the message of His love for sinners. Not only was I not interested in what He had to say, not only was I incapable of understanding it, I was also stubbornly opposed to every attempt on His part to introduce Himself to me as a loving God, and to every attempt of His to get me to stop making my life miserable by doing things my way instead of His way.

## Conversion a Gift of God

Scripture doesn't flatter me, but it does level with me about my predicament. A man who is blind, dead, and an enemy of God needs the kind of help *only* God can give. That is why Paul insists that no man can begin to acknowledge Jesus as Lord without the help of the Holy Spirit (I Cor. 12:3). The Spirit uses the dynamic power of the Word to work the miracle of conversion (Rom. 1:16). Faith, according to Paul, is "the gift of God." It is always the result of God's decision about us, never the result of

our decision about God (John 15:16). It is entirely a matter of grace.

## Why Some and Not Others?

Scripture makes it clear that God does the converting. Man doesn't even deserve any credit for cooperating, not even for developing a proper frame of mind. Scripture also makes it clear that "God will have *all men* to be saved and to come unto the knowledge of the truth." When our reason examines those two teachings side by side, it hits a snag. God is almighty; God converts whom He wants to convert; and He wants all men to be saved. If He is almighty, then *why* doesn't He convert everybody so He gets what He wants? Why does He convert some and not others?

Good question. But God doesn't consider it necessary for us to know the answer, so He hasn't given us one. He tells us only what we need to know so that if we have been converted, we give Him all the credit, and if we haven't been, we blame ourselves rather than Him. The unconverted people of Jerusalem could not blame Jesus for their predicament. He certainly tried to show them the truth. The finger of blame for rejecting the truth pointed at them, not at Him. "Ye would not," was His judgment of the matter (Matt. 23:37).

## Wrong Answer Serious

Historically some Lutherans who were reluctant to take "we don't know" for an answer to the question, "Why some and not others?" have tried to locate the answer in the heart of man rather than in the eternal counsel of God. They suggested the reason must be that some men resist God more stubbornly than others, and that God can overcome mere natural resistance, but not stubborn, willful resistance.

That sounds innocent enough even though it overlooks the fact that when men are spiritually dead, they are dead. One dead man is no deader than another. More seriously, even though it sounds innocent, it is not Scriptural. It adds something to the book God tells us not to add anything to. And it doesn't really answer the question anyway. It only raises another: Why do some resist God naturally while others resist Him stubbornly and willfully?

There is a subtle but devastating flaw in that reasonable answer which men offer in place of the Scriptural answer. The proposed answer detracts from the grace of God. It locates a part of the reason for man's conversion in man rather than in God. Thus it introduces a discordant, sour note into the soothing grace notes of the Gospel.

Man's reasonable answer to that unanswerable "why" appeals to my Old Adam. Luther says that my Old Adam is to be drowned by daily contrition and repentance. But the Old Adam is hard to drown. Just when I think he has gone down for the third time, he bobs up again. He grabs desperately onto any bit of flotsam he can find in an attempt to survive. Any teaching or notion which detracts from God's grace gives my Old Adam something to grab onto. And that makes him that much harder to drown.

Making a little contribution of my own, even if it is nothing more than refraining from willful resistance, is a form of the age-old error of synergism. It's the kind of error that puts an "if" into the Gospel. And that's like minute concentrations of mercury in fish. You wouldn't risk feeding such fish to your children. Neither does our heavenly Father want any "ifs" added to the Bread of Life on which His children feed. The consequences can be tragic.

The controversy about conversion in which the Lutheran Church was embroiled at the end of the last century has never been settled Scripturally in two of the "big three" Synods. Scripture warns that a little false teaching, like pollution, has a way of multiplying itself. And so it has turned out. Minds which at first tolerated a "little" error now accommodate easily to grosser errors.

#### Situation in Protestantism

Protestant churches other than Lutheran have always taught that man must cooperate with God in conversion. They hold that when God confronts us with the Gospel's invitation, the decision to accept or reject is for us to

make. Thus for example, Dr. Billy Graham, who calls his radio broadcast "The Hour of Decision," says in his book, "Peace With God" (page 82): "If God is to aid man, then man must meet certain conditions." In speaking about the new birth of the Christian, he says: "The whole matter of receiving new life is like a coin. A coin has heads and tails. The receiving of new life has a divine side and a human side. We have seen the human side in our chapter on conversion, we have seen what you must do. Now let us see what God does" (page 146).

Lutheran clergymen who sponsor and participate in Graham crusades either do not understand what he teaches, or they choose to ignore it as unimportant. They assume that little differences make no difference as long as we agree on the important things. When a child of God is lying on his death bed, however, it will make a big difference indeed if the Gospel being offered to him in that critical hour has a little "if" in it. If my salvation depends mostly on Jesus, but in some infinitesimally little degree on me, I'll die wondering instead of believing and trusting. And that's no way for a Christian to die. The Gospel generates certainty, not uncertainty.

That is why we are so intent on preserving a teaching of the doctrine of conversion which has no little "if" in it. The word "if" always compels one to look within himself. Jesus invites men to look only to Him. Let Him have the credit for your conversion as well as for your salvation. He deserves it — *all* of it.

Prof. Joël C. Gerlach  
Wisconsin Lutheran Seminary  
Mequon, Wisconsin

#### Pastor J. Martin Raasch 1881-1971

Several weeks ago Pastor Raasch called his pastor to his home to make a confession of his faith, because he believed that his death was fast approaching. Among the many things he said, there was one Scripture passage to which he referred over and over again, the words of Peter in Acts 4:12, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." This passage summarized his confession of faith. In this faith Pastor Raasch lived his life, conducted his ministry, and has now entered into God's eternal glory. This passage, therefore, was used as the text for his funeral sermon.

The Rev. J. Martin Raasch was born on March 27, 1881, in Norfolk, Nebraska. He was baptized and confirmed in St. Paul's Lutheran Church there. In 1895 he enrolled at



Pastor J. Martin Raasch

Northwestern College and, upon graduation, spent a year at the University of Nebraska. He then entered the Theological Seminary in Wauwatosa, Wisconsin. He was ordained into the holy ministry on July 28, 1907, at Stanton, Nebraska. From 1907 to 1911 he served Faith Lutheran Church, Leavenworth, and St.

John's Lutheran Church, Mansfield, Washington. In 1911 he accepted the call to St. Paul's of Lake Mills, Wisconsin, where he served faithfully until his retirement in 1957. He served the church at large as financial secretary of the Central Conference of the Western Wisconsin District for many years.

Pastor Raasch departed this earthly life on December 5, 1971, at the age of 90 years and 8 months. He is survived by his wife, the former Esther Koch whom he married in 1911; three daughters, one son, 11 grandchildren, one sister, and one brother.

Funeral services were conducted by the undersigned at St. Paul's, Lake Mills, on December 8. Pastor R. C. Horlamus also addressed the family and the congregation on behalf of the Central Conference. "Blessed are the dead which die in the Lord from henceforth."

Robert C. Hartman

## FORTY YEARS AND FIFTY YEARS

### Anniversaries at the Seminary



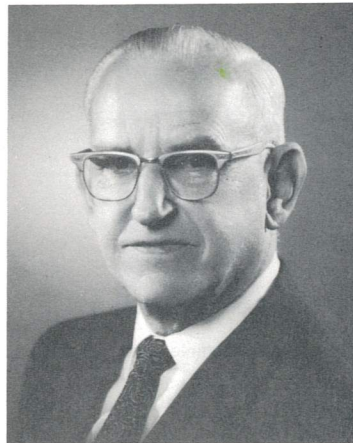
Prof. Heinrich J. Vogel

During the fall of 1971 Wisconsin Lutheran Seminary was permitted to celebrate the anniversaries of two of its veteran professors.

#### Heinrich J. Vogel

The fortieth anniversary of the ordination of Prof. Heinrich J. Vogel was commemorated October 17, 1971. At the service in the Seminary chapel Pastor W. O. Pless, chairman of the Seminary Board of Control, served as liturgist. The sermon was preached by Pastor Arno W. Voigt of Green Bay, a classmate of the jubilarian. At the reception held in the Seminary dining hall after the service Pastor Frederic Gilbert of West Allis, also a classmate of Professor Vogel, served as master of ceremonies.

Professor Vogel was ordained at Jefferson, Wis., on August 23, 1931, by Pastor Otto Kuhlow. From 1931 to 1947 he served as instructor at Winnebago Lutheran Academy at Fond du Lac. For the next nine years he served as pastor of St. Paul's Church at Cudahy, Wis. Since then he has been a professor at our Seminary, working mainly in the field of systematic theology and Old Testament. From 1966 to 1967 he also served as pastor of St. Michaelis Church at Milwaukee. From 1956 to 1969, when the Seminary was grant-



Prof. Gerald O. Hoenecke

ed a business manager, Professor Vogel in addition to carrying a full schedule of teaching also served the Seminary as its bursar.

His capacity for work and his unique talents have been drawn into the service of the church at large in various ways during his years in the ministry. He has served the Southeastern Wisconsin District of our Synod as its secretary from 1950 to the present. At its recent convention the Synod elected him as secretary of the Synod. He served as a member of the Board of Directors of Northwestern Publishing House from 1951 to 1956, and of the Board of Control of the Seminary from 1951 to 1956. He was managing editor of the *Gemeindeblatt* from 1957 until its demise in 1969. He has been serving as a member of the Synod's Commission on Doctrinal Matters since 1956, and as secretary of its Committee on the Assignment of Calls since 1957.

#### Gerald O. Hoenecke

The fiftieth anniversary of the ordination of Professor Hoenecke was observed on November 21, 1971. At the service in the Seminary chapel Pastor Pless functioned as the liturgist, while the sermon was preached by Pastor Karl F. Krauss of Lansing,

Michigan, a classmate of the jubilarian. At the reception Pastor Arnold Schroeder of the Institutional Ministry in Milwaukee served as master of ceremonies.

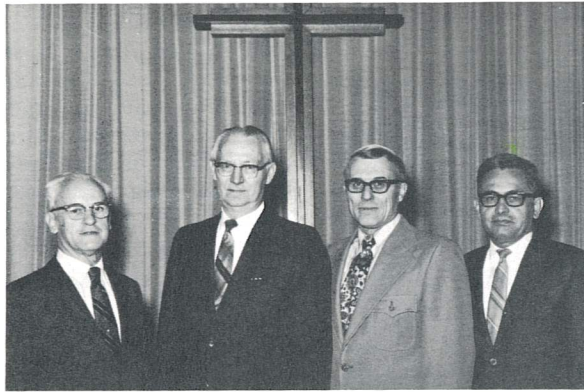
Professor Hoenecke is the son of the sainted Otto J. R. Hoenecke, the long-time head of Michigan Lutheran Seminary, and a grandson of Dr. Adolph Hoenecke, one of the spiritual fathers of our Synod. Professor Hoenecke was ordained in St. Paul's Church at Saginaw, December 7, 1921. From 1921 to 1923 he served as a tutor at Michigan Lutheran Seminary. From 1923 to 1928 he was pastor of Immanuel Church at Shirley, Wis. From 1928 to 1946 he served St. Paul's Church at Cudahy. Thus St. Paul's Church has the distinction of having two of its former pastors on our Seminary faculty. Professor Hoenecke next served St. John's Church at Sleepy Eye, Minnesota, from 1946 to 1952. Since then he has been at our Seminary. He teaches mainly in the field of New Testament interpretation and of homiletics. The younger pastors of our Synod remember with gratitude the help they received from him in mastering the technique of writing sermons.

The services which Professor Hoenecke rendered to the church at large are also many and varied. He served as chairman of the former Eastern Conference of the Southeastern Wisconsin District, and later served that District as vice-president and as a member of its Board of Education. He served the Synod in the past as an associate editor of the *Gemeindeblatt*, as a member of the Synod's Board for Parish Education, as a member of the Board of Control of the Seminary, and as a member of the Board of Directors of Northwestern Publishing House. He is still serving as vice-chairman of the Commission on Doctrinal Matters and as chairman of the Synod's Censorship Committee.

We are sure that the observance of these anniversaries was of more than local significance and that all members of our Synod thank the Lord that He has granted the jubilarians as gifts to His church and permitted them to serve for so many years. May the Lord continue to bless these men in their personal lives and in their work.

Irwin J. Habeck

## PRAISE TO GOD FOR MANY YEARS OF SERVICE



Professors Roland Hoenecke, Otis Stelljes, John Oldfield, and Lloyd Hahnke.

On November 14, 1971, at 7:30 P.M., a service of thanksgiving was conducted in the chapel of Dr. Martin Luther College, New Ulm, Minnesota, to observe the anniversaries in the ministry of three DMLC professors and of one Martin Luther Academy professor. Prof. Otis Stelljes had served for 50 years, Prof. Roland Hoenecke for 40 years, and both Prof. John Oldfield and Prof. Lloyd Hahnke for 25 years each.

The anniversary sermon was preached by Pastor Gerhard Horn of Red Wing, Minnesota, first vice-president of the Minnesota District. He based his words on Luke 9:57-62, pointing out that on an occasion such as this we praise and extol not men but God. It is God who prepares servants such as the jubilarians and it is He who keeps them faithful in their calling. Officiants during the service were Pastors Otto Engel and Edmund Schultz, chairmen of the boards of control of the two schools at which these four men are serving. Songs of praise were sung by the College Chorale and the Martin Luther Academy Choir.

Prof. Otis Stelljes, a native of New Ulm, was called to Dr. Martin Luther College in 1952 to teach history, music theory, and organ. Previously he had taught in Christian day schools in Morton Grove, Illinois, and Kenosha and Milwaukee, Wisconsin. Pres-

ently he teaches music theory and organ.

Prof. Roland Hoenecke came to DMLC in 1946 as the Dean of Men. He held this position for seven years and then concentrated on teaching in the religion department. His main areas have been the fields of Christian dogmatics and Old Testament history. Prior to joining the DMLC faculty he held pastorates in Washington and Michigan. He is currently at work writing a dogmatics textbook.

Prof. John Oldfield began his career as athletic director and coach at DMLC in 1946. For 10 years he coached both college and academy teams. Before coming to New Ulm he had been coach and math instructor in public high schools in Wisconsin. He has always taught mathematics at DMLC, is chairman of the science and mathematics department, and is in charge of the school's financial aids office.

Prof. Lloyd Hahnke also came to the Dr. Martin Luther College campus in 1958, accepting the position of Dean of Men. Prior to that he had served in the parish ministry in Platteville, Colorado, Beatrice, Nebraska, and Boyd, Minnesota. At present he teaches foreign languages and religion in Martin Luther Academy.

# DMLC New

With deepest gratitude to the Triune God and a "thank you" to the members of the Wisconsin Ev. Lutheran Synod, Dr. Martin Luther College dedicated its new library on Sunday, October 17, 1971. The speaker for the dedication service was Prof. E. Fredrich of Wisconsin Ev. Lutheran Seminary, Mequon, Wisconsin. Prof. Fredrich had served on the Dr. Martin Luther College building committee for many years and had shared in the planning of the new library. He based his remarks on Revelation 5:12, showing the important role a building such as a library has on a campus where men and women are prepared for work in the Lord's kingdom. Indeed wisdom, founded on the truth of God's Word, is also a gift that can be dedicated to the Lamb of God, our Savior and Redeemer, and to the service of His people, young and old. The DMLC Chapel Choir, College Chorale, Treble Choir and Martin Luther Academy's Choir united to form a mass choir for the service. Pres. Conrad Frey served as liturgist and Prof. Ames Anderson presided at the organ.

Immediately after the service the worshipers formed a procession to march from Luther Memorial Union to the entrance of the new library. A brass ensemble played hymns during the processional and accompanied the singing at the site of dedication. Officials for the dedication rite at the library were Pastors M.J. Lenz, second vice-president of the Wisconsin Ev. Lutheran Synod, and Otto Engel, chairman of the DMLC Board of Control.

The library has two levels. The upper level, which visitors enter by a ramp, constitutes the work area of the library. Immediately beyond the entrance a spacious lobby directs the student to the circulation desk, the card catalogue, and the index table. Bulletin boards and display cases are also found here. The carpeted area to



# Dedicates Library

the right has been set aside for carrels and work stations. In the far northeast corner is the lounge, whose windows afford a fine view of Hermann Park. Over to the left there are the shelf area for current magazines, the reserve book area, and the work areas for the library staff. Scattered throughout the upper level are low island-shelves for reference works. There is also a conference room for student use on this level.

The lower level houses the book-stacks. The new library provides space for from 90,000 to 100,000 books. Although the present 27,000 books in nowise fill the shelves, they do represent a careful selection of very usable books. It is hoped that generous gifts will make it possible for the library staff to add books at a faster rate than in past years. To be found on the lower level also are the bound periodicals, the children's library, the curriculum library, and recording tapes. Included is a media center for educational hardware, such as record players, projection machines, and other audio-visual materials. A seminar room provides space for any group instruction which requires library consultation.

To be noted is the generosity of Mr. and Mrs. Marvin Schwan and Mrs. Paul Schwan of Schwan Industries, Marshall, Minnesota, who provided the air-conditioning system for the library. The upper level also has a large world globe, given in memory of Miss Kathleen Schuett, '72, whom our Lord called home unexpectedly a few weeks before the present school term began.

Top: DMLC Library — dedicated on Sunday, Oct. 17, 1971.

Center: Main entrance, circulation desk, catalog file.

Bottom: Study-lounge area.



# Two New Christian Day Schools in the

## OCEAN DRIVE LUTHERAN CHRISTIAN DAY SCHOOL Pompano Beach, Florida

**Pastor:** The Rev. Wayne Bartelt

**Faculty:** Principal George LaGrow  
Miss Loreen Greenwood  
Miss Marcella Wagie  
Mrs. George LaGrow  
Mrs. Aina Parmalee

In Pompano Beach, Florida, a near miracle has taken place. On August 30, 1971, some 170 children and parents attended the opening service for the first Wisconsin Synod Christian day school in the State of Florida. The new school, dedicated by Pastor R. Wiechmann, chairman of the Gulf-Atlantic Mission District, just a week earlier, was the fruit of willing hands, dedicated hearts, and the Lord's richest blessing.



Pupils and Faculty at Pompano Beach

Ocean Drive Lutheran Christian Day School



It was in April, 1969, that a school building committee was appointed by the congregation to plan a two-room school. The committee was faced with many problems, the greatest of which was that two rooms would be inadequate. That problem was solved when the Lord moved the hearts of Mr. and Mrs. Carl A. Rose, members of the congregation, to donate the entire cost of the present 10-room structure. Construction was begun in June, 1970, by the Rose Construction Company, and the \$250,000 building was completed for the opening of the 1971 school year. In addition, some \$6,000 was donated by other members of the congregation for furniture, equipment, and supplies.

Located near the center of Pompano Beach, the block-long structure contains four finished classrooms, a large multipurpose room, principal's office, teachers' workroom and kitchen on the first floor. The second floor contains four finished classrooms and two partially finished classrooms. These two have been designated as an art room and a young people's lounge for the present. Living quarters for the principal's family and the lady teachers are also located on the second level.

Presently 103 children are enrolled in grades kindergarten through eight. In addition to the three called teachers, Principal George LaGrow, Miss Lorene Greenwood, and Miss Marcella Wagie, there are two part-time teachers in the persons of Mrs. George LaGrow and Mrs. Aina Parmalee. Enrolled in the school are children of the congregation, children of other denominations, and 33 children from unchurched families. All are required to receive instruction in Christian doctrine. Thus the school is proving to be a mission arm of the church.

Plans to open additional rooms are underway to accommodate the 95 children now on the waiting list. Ocean Drive Lutheran Church eagerly looks forward to the day when all 10 classrooms will be filled with children sitting daily at the feet of Christian teachers and being instructed by them in the truths of God's Word.

So far the report by Pastor Bartelt.

Pompano Beach is located on the east coast of Florida about 40 miles north of Miami. Ocean Drive Congregation, which was organized in 1963, became self-supporting in April, 1971. It numbers about 190 members. Both the pastor and the principal have come to the congregation just recently, the principal in June of 1971 and the pastor in August. Previously Pastor Bartelt had served in Allenton, Wisconsin, and Principal LaGrow had taught at Centennial Lutheran School, Milwaukee, Wisconsin.

The story of Mr. and Mrs. Rose's interest in Christian education is a story of God's grace in their personal lives. In its early days Ocean Drive Congregation worshipped in a garage. After driving past for a number of weeks, Mr. and Mrs. Rose stopped one Sunday to investigate. The Word that was preached became the power of God in their lives. They continued to come, were instructed, and became members of the congregation. We rejoice for the children who will hear of Christ because Christ came to live in the hearts of Mr. and Mrs. Rose.

# State of Florida—One on Each Coast

## PEACE LUTHERAN SCHOOL Bradenton, Florida

**Pastor: The Rev. James Vogt**

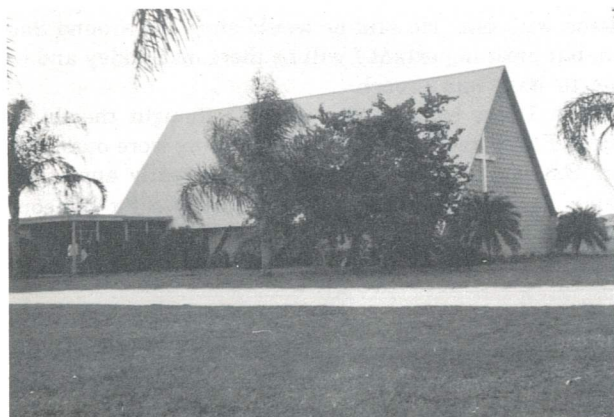
**Faculty: Principal Francis Warner**

Peace Lutheran School of Bradenton, Florida, did not become the official parish school of Peace Congregation until the voters' meeting of December 6, 1971, a meeting also attended as guest by Mr. A. Fehlauer, Executive Secretary of our Synod's Board for Parish Education. But the history of the school goes back farther than that. In a real sense, it is God's answer to the prayers of a dedicated Christian day-school teacher who moved to Florida.



Pupils at Bradenton with Principal F. Warner (left) and Ex. Sec. A. Fehlauer

Peace Lutheran Church and School



Its principal, Mr. Francis Warner, had previously taught in day schools of our Synod in Caledonia, Minnesota, Juneau, Wisconsin, and Red Wing, Minnesota. He also spent some time on the faculty of the Winnebago Lutheran Academy, Fond du Lac, Wisconsin. From Red Wing he and his family moved to Bradenton while he furthered his education at Florida University. After receiving his degree, he taught for a number of years in the Bradenton public school system. However, he always had the wish to supply the members of his congregation and others in the community with a Christian day school. He broached the subject at the June, 1970, voters' meeting of Peace Congregation. After a lengthy discussion, the members voted to explore the possibility and feasibility of such a program for the church.

In the July meeting a motion passed to approve the establishment of a Christian day school for grades five through eight, with the provision that the school be financially self-sustaining through registration fees and monthly tuition. Permission was granted to use the room attached to the church, and Mr. Warner became the teacher. This action was taken with the knowledge and permission of the mission board. School opened on August 31, 1970, with an initial enrollment of 21 children. The pupils, most of whom are from unchurched homes, were required to take the full course of study in religion prescribed for our Synod's day schools.

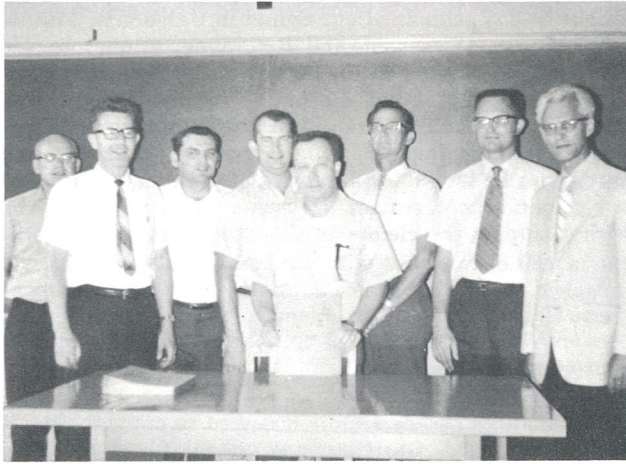
In reporting at the congregation's annual meeting on January 19, 1971, Mr. Warner stated: "The undersigned wishes to thank all who have helped to establish and conduct the school. Above all, let us thank and sing praises to Him who has given us the great commission to feed His lambs. May Peace Lutheran School prove to be a hotbed of the Gospel, so that many lambs may be brought to the knowledge of salvation. As all have sinned and come short of the glory of God, we welcome any and all souls who desire a Christ-centered education."

But that is not the end of the story. On October 1, 1971, Peace Lutheran Congregation became self-supporting. In a meeting on December 6, 1971, as noted above, the congregation voted to make Peace Lutheran School "a teaching arm of Peace Lutheran Church." It also extended a call to Mr. Warner to be principal and teacher.

Bradenton is situated on the west coast of Florida south of Tampa. The beginnings of the congregation date back to 1957. Pastor Vogt has been the only minister. According to the latest statistics, Peace Congregation numbers 157 baptized members. Since the congregation only has about five children of school age, it is clear that the action of Peace Congregation in making the school its own was definitely mission-orientated. Plans are also being developed for adding the remaining grades as soon as possible.

Thus a dream has come true, a prayer has been answered. May the school continue to be used by the Lord as a means for reaching into the community to garner souls for Christ!

# Evangelism—What Is It?



The Synod's Commission on Evangelism (left to right): Pastors B. Stensberg, D. Witte, H. Schewe, C. Flunker, L. Lindloff, A. Guenther, P. Kolaner, and W. Valleskey.

Many twentieth-century Christians harbor the idea that *evangelism* is a new word and new type of work in the Christian Church. In our circles some have falsely attributed a "shady" meaning to it, identifying it with revivalism which in times past was often accompanied by "hoot'n, toot'n hollering hallelujahs and fire and brimstone sermons" under the canopy of a large tent.

The word *evangelism* contains the most beautiful word in all of Scriptures, namely, the "evangel" (German: Evangelium). "Evangel" means Gospel. The Gospel of Christ Jesus is the only "power of God unto salvation" that God has given to lost and condemned sinners on this earth. Is anything more precious or important in this

world than to know that our Lord Jesus Christ died on the cross for us and saved us for eternity? This is the "evangel."

Evangelism is the term which describes the proper use of the "evangel." It is the spreading of the Gospel of Christ. This Gospel may be spread by speaking it or by printing it. It may be conveyed to another sinner through formal sermon or informal conversation. It may be disseminated in tract or in book form, live or taped over the airwaves. It must be done in person and by proxy. Evangelism takes place when the precious Gospel of reconciliation is released to the Christian or to the heathen. Evangelism is the first and foremost mission of the Christian Church. Without it there would be no Church. As fire perpetuates itself in burning, so the Church perpetuates itself by evangelism. The purpose of evangelism is to apply the Gospel to the hearts of men so that God the Holy Ghost may win the person for Christ, keep the believer in Christ, recall the backslider to Christ, and send the believer forth to witness for Christ so that others too may be converted to Christ. Conversion is a work which only the Holy Ghost can accomplish. As one writer put it: "To change the heart and soul of man by any other means would be equivalent to painting pump handles to improve the quality of the water, or, to lead men into a cleaner pigsty."

Evangelism may never be an elective for Christians. It is the heart of the Church. Without it the Church loses its right to existence. In articles which will follow in subsequent issues of *The Northwestern Lutheran* we shall write about the work of evangelism as it is being carried out in various parts of our Synod. Above is a picture of the Synod's Commission on Evangelism.

W. Valleskey

## FROM AL IN VIETNAM

"Dear Family,

Something happened today that was really worthwhile writing home about. That's in case you are wondering why I am writing two letters within two days.

I didn't fly today, so naturally I slept in later than usual. About 10 A.M. someone came into my room and said there was a civilian in the orderly room wanting to see me. At first I wondered what I had done because a civilian in Vietnam usually has more pull than a general. So I got dressed and went to see who it was. You probably guessed already! It was Pastor Otto. So we talked for a while and then went over to the church where he gave me my first Communion in Vietnam. I just can't say how I felt with him here. He prayed with me and mostly afterwards we just talked. There has been a lot that happened to my classmates (Wisconsin Lutheran High School, Class of '68) that I didn't know about. Anyway he filled me in

on most of it. Naturally we had to take some pictures of each other so I will have them to remember the occasion, and what an occasion it was! Like I said I was just so thrilled I can't tell you.

But that's not the whole thing. He is going to be in Saigon November 19-23, so I think I can leave the company two days early. So I will go there and spend a few days in Saigon with him. He said he would show me around Saigon, but most important I will be there on Sunday and be able to hear him preach.

When I was back in the world, I thought the things Pastor Ehlke and Pastor Otto were doing were outstanding! But you have to be over here to really appreciate them; it's just something I wish I could do for someone someday.

Love,  
Al"

Al is Allan Bartz who is a member of St. John's Ev. Lutheran Church, South 68th and West Forest Home, Milwaukee, Wisconsin. His letter speaks for itself.

**75th Anniversary of  
ST. PAUL'S LUTHERAN  
Mauston, Wisconsin**

On Sunday, September 26, 1971, St. Paul's Ev. Lutheran Congregation of Mauston, Wisconsin, celebrated the 75th anniversary of its organization, which took place in 1896.

In the 10:30 service the Rev. A. Clement of Williamston, Michigan, a son of the congregation, addressed the members on the basis of Colossians 1:3-14. The Rev. A. Winter, pastor of the congregation from 1931 to 1956, officiated at the altar. In the 2:00 o'clock service, the Rev. C. Rose-nov of Manitowoc, Wisconsin, pastor of St. Paul's from 1956 to 1964, spoke on Isaiah 2:2,3, exhorting the congregation to "Come, Let Us Praise the Lord Our God for Our House of Worship!" The pastor of St. Paul's, the Rev. Max Herrmann, conducted the altar service. Appropriate hymns were sung by the choir in both services, an anniversary booklet was distributed in remembrance of the occasion, and a meal was served at noon to the more than 300 guests.

St. Paul's has had eight pastors in its 75 years of existence. At the present time it numbers about 640 members, of whom 460 are communicants.

"Now unto Him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, and unto the King eternal, immortal, invisible, the only wise God — unto Him be glory in the Church by Christ Jesus throughout all ages, world without end."

M. Herrmann, pastor

**SPANISH LANGUAGE MATERIALS**

For those who may be in need of Spanish language materials to use in their parish work, we would like to make known to you that the following Spanish publications are now available from Northwestern Publishing House, 3624 W. North Ave., Milwaukee, Wis. 53208.

**Tracts**

1. Tu Pecado — Tu Salvador  
\$1.50 per 100
2. La Iglesia Luterana  
\$1.50 per 100
3. Queremos Que Usted Quienes Somos  
\$5.00 per 100
4. Quien Merece Ser Salvo?  
\$1.50 per 100 (NEW)
5. Cristo Crucificado  
\$1.50 per 100 (NEW)

**Essays**

1. En Esto Creemos  
\$.25 each
2. El Proselitismo  
\$.35 each
3. La Justificacion  
\$.35 each (NEW)

H. A. Essmann, Chairman  
Executive Committee for  
Latin American Missions

# In the Hour of Trial

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed" (Rom. 5:1-5).

It is certainly an amazing statement which the Apostle Paul makes when he says, "We glory in tribulations." The immediate reaction of a person hearing this for the first time might very well be: "What in the world do we have to glory about if we suffer tribulations?" When we experience tribulations or difficulties in life, most of us are disposed to do everything we can to get rid of them. In fact, we try to ward them off at all costs. And if we are not successful in doing this, it often happens that we begin to complain. And if we were then to follow the natural instincts of our sinful nature it wouldn't be long before we would be murmuring and complaining against God Himself because of the fact that He has permitted these tribulations and trials and difficulties to enter our lives.

From the Apostle Paul, however, we learn that the reaction of a Christian to trials and tribulations will be just the opposite. Paul is speaking here about some very important and vital matters. "Therefore being justified by faith we have peace with God." This certainly is not the result of our works or of our exemplary lives. Our justification comes about because of the gracious work of salvation which Jesus Himself perfected for us. It is He who took upon Himself our guilt and the punishment for our sins. He paid for our sins completely. And as a result "we have peace with God!" What we could never have achieved by ourselves is now an established fact. Our salvation has been accomplished by our Lord Jesus Christ. It is He to whom we bring our thanks and our praise. It is through

Him and by Him also that we "have access by faith into this grace wherein we stand." Yes, we now have peace with God. It is this peace with God which gives us joy and comfort and hope in the hour of trial. The Lord Himself no longer holds our sins against us. There is no longer a barrier between us and our God.

Now we can understand much more easily what the Apostle is referring to when he says: "We rejoice in hope of the glory of God." It isn't as though we had earned or deserved this glory of God. The Lord says that He will *give* us this glory. But we are so intimately acquainted with and affected by the greatness of God's glory that we cannot remain silent concerning it. By helping to proclaim to others this glory we are rejoicing in the hope that the Lord has given us. And when we are certain about these things — when we know without the shadow of a doubt that the Lord has given us the promise of everlasting life — then we can, yes, then we *will* glory in tribulations, because He tells us that these things also are for our blessing and for our good.

"Hope maketh not ashamed." The Lord, in His wise and understanding ways, shows us how true this statement really is. He does not want us to be ashamed, nor does He want us to lose hope. Just the opposite. He wants to strengthen us in patience and in faith and in hope so that we can bear without rancor and without murmuring any of the difficulties that may come our way. We ought to be aware constantly of the fact that the Lord knows what He is doing. Let us therefore willingly follow His guidance and His direction, and let us do this also as we receive from His gracious hand those tribulations which He sends us. Let us receive them with thanksgiving, knowing that He will guide us with His counsel and afterward receive us to glory (see Ps. 73:24).

Philip R. Janke



**"IT CERTAINLY IS DIFFERENT!"**

St. Peter's at St. Albert, Canada

As pastor and members of St. Peter's Ev. Lutheran Church of 55 Stanley Drive, St. Albert, Alberta, Canada, we often hear that remark from people who come to see our church. And we quickly agree with them. Our church is different. But the difference is not just one of architecture; it is also one of message. In an age when churches around the world are turning their eyes away from the cross of Christ and the Word of God, St. Peter's holds high that cross and presses forward that Word both in the architecture of its church and in the services conducted in it.

Our church has been built with a conscious effort to present the basic truths of God's Word to us through symbols. The first and most obvious symbols that you see as you approach our church are the three triangles that form the roof, and the cross on the top of the mound. The triangle is the symbol for the Holy Trinity. The triangle symbol for the Trinity and the cross identify this building as a Christian church.

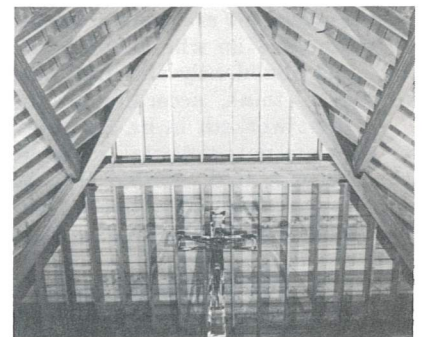
The distinctive symbols of our church are built around the name of our church: Saint Peter's. The Apostle Peter first had the name Simon. Christ Himself changed his name to Peter, meaning "rock." When people ask us: Why did you build your church with a slate-rock roof and with a rock-covered mound around it? we are happy to answer that our faith is built on the rock-like confession of St. Peter: "Thou art the Christ, the Son of the living God!" That confession is also our confession and we wish to share it with the

world. Visitors will also notice that there are plants growing on and around our church. The life of these plants in the midst of the rock points us to the truth that the rock-like confession of Saint Peter is not a dead or a sterile thing; nor is that confession and the Christ proclaimed by it irrelevant to us and to our lives today. Wherever and whenever the Word is proclaimed, Christ through His Spirit is active in the hearts of those who hear, creating and sustaining spiritual life, that is, faith.

When people enter our church, they see a set of keys on the right side of the entrance. These keys are the common symbol for Saint Peter. They speak of the power to forgive or retain sins, which the Church does in the Lord's name. The symbol of these keys is repeated on all of the altar paraments. The symbolism of these keys is rather obvious; but people often ask why we made our altar, pulpit, and baptismal font out of concrete. We eagerly answer that it is because the Means of Grace, the Gospel as it comes to us in the Word and Sacraments, are the strong, solid, eternally true and valid means whereby God has created and sustained our confession of faith in Christ, the Son of the living God.

As visitors turn their eyes upward and notice the rough walls and unfinished rafters, they are reminded of their poverty, for men have nothing to bring to God which merits His favor. Even our best is imperfect and sinful. The only answer and solution for that need is Jesus Christ, who by His cross paid the price of our re-

demption. But why the large, clear skylight above the altar and behind the cross of Christ? We confidently answer: "Because heaven is our home and it is through the work of Christ on the cross, the work of atoning for the sins of the world, that we are certain we shall safely arrive there!"



Crucifix and Skylight

The members of St. Peter's are grateful to God our Savior and to our brothers and sisters in the Wisconsin Ev. Lutheran Synod for our beautiful and meaningful church, which we were privileged to dedicate on June 20, 1971. We were able to build and furnish our church, which seats 140, and landscape our church property for \$45,000.

May God graciously preserve to us and to our Synod the confession which this church was built to proclaim!

D. Deutschlander, pastor

## INSTALLATIONS

(The following installations were authorized by the respective District presidents.)

### Pastors

- Breiling, Edwin**, as pastor of English Lutheran, Viroqua, WI, and of First Lutheran, Cashton, WI, on Nov. 7, 1971, by L. Schalow (W. Wis.).
- Ehlers, Robert**, as pastor of Mt. Sinai, Montrose, MI, on Nov. 21, 1971, by E. Schultz (Mich.).
- Horneber, Theodore**, as pastor of St. Paul's, Slinger, WI, and of St. Paul's, Cedar Lake, WI, on Dec. 5, 1971, by D. H. Kuehl (SE-Wis.).
- Maas, Norman**, as pastor of Zion, Toledo, OH, on Jan. 2, 1972, by G. Schroer (Mich.).

## CHANGE OF ADDRESS

### Pastors

- Fuhlbrigge, Karl**  
714 Cherry  
Findlay, OH 45840
- Henderson, John**  
4717 Buchanan  
Warren, MI 48092
- Krueger, Prof. Robert**  
1707 Boettger Rd.  
New Ulm, MN 56073
- Maas, Norman**  
3340 Nebraska Ave.  
Toledo, OH 43607

### Teachers

- Gawrisch, John em**  
11754 N. Seminary Dr.  
Mequon, WI 53092
- Shilling, Prof. Ronald L.**  
1615 Sunset Ave.  
New Ulm, MN 56073

## CALENDAR OF CONFERENCES

### MICHIGAN

#### COLONIAL CONFERENCE

- Date:** Jan. 18, 1972; Communion service in evening.
- Place:** Messiah, South Windsor, CT (K. Gurgel, host pastor).
- Preacher:** P. Kelm (J. Mittelstaedt, alternate).
- Agenda:** The Doctrine of the Church (with attention to the objections of some Lutherans), F. Knuettel; Baptism: A Comparison between the Lutheran and Reformed Teachings, G. Baumler; The Priestly Office of Christ as Outlined in Hebrews (including a homiletical treatment for Lent), W. Beckmann; A Christian Approach to the Drug Problem, C. Pagel. G. P. Baumler, Secretary

#### SOUTHWESTERN CONFERENCE PASTOR-TEACHER-DELEGATE CONFERENCE

- Date:** Jan. 24, 1972
- Place:** Grace, St. Joseph, MI
- Agenda:** 9:00-10:15 — Communion Service (R. Freier, preacher; R. Frey, alternate).
- 10:30-11:30 — "Does Present Day Science Conflict with Scripture?"  
R. Pape
- 11:30-11:45 — President's Report
- 1:15- 1:30 — Devotions, Roll Call, Minutes, Election of Visiting Elder
- 1:30- 2:30 — Using God's Word for Personal Strengthening, Pastor H. Zink
- 2:45- 4:00 — Communications in the Parish, R. Zienstra
- 4:00- 4:15 — District Board of Education
- 4:15- 4:30 — Unfinished Business, Closing
- R. Semro, Secretary

### NORTHERN PASTOR-TEACHER CONFERENCE

- Date:** Jan. 24-25, 1972; 9 a.m.
- Place:** Bethel, Bay City, Michigan.
- Preacher:** R. Holtz (H. Kaesmeyer, alternate).
- Agenda:** Exegesis of Ephesians 6, O. Maasch; The Contemporary YPS, R. Diener; Marital Counseling, H. Birner; Relevancy of Lutheran Confessions in Today's Church, J. Spaude. Edwin C. Schmelzer, Secretary

### SOUTHEASTERN PASTOR-TEACHER CONFERENCE

- Date:** Jan. 24-25, 1972; Communion service at 7:30 p.m. on Jan. 24.
- Place:** St. Paul's, Livonia, Mich.; W. A. Koelpin, host pastor.
- Preacher:** K. Strack (R. Stieve, alternate).
- Agenda:** The Dangers of Moralizing in Religious Instruction, D. Holzhueter; Conscientious Objection to War, E. Waldek; Recent Changes in Scoutism, D. Gieschen; Exegesis of Rev. 3:1-6, J. Schmugge. E. Pinchoff, Secretary

## MINNESOTA

### RED WING PASTORAL CONFERENCE

- Date:** Jan. 18, 1972; 9 a.m. Communion service.
- Place:** St. John's, Bear Valley, Minnesota; T. Haar, host pastor.
- Preacher:** M. Smith.
- Agenda:** Exegesis of Matthew 8:19-22, R. Waldschmidt; Exegesis of Mark 1:40-45, G. Johnson; Exegesis of Psalm 8, with special reference to the expression "Son of Man", D. Gosdeck; Sterilization, Abortion and Birth Control, H. Muenkel; "This We Believe" Part V, T. Haar.

R. Sachs, Secretary

### REDWOOD FALLS PASTORAL CONFERENCE

- Date:** Feb. 8, 1972; 9 a.m. to 5:00 p.m.
- Place:** St. John's, Redwood Falls, MN (E. O. Schulz, host pastor).
- Preacher:** W. Olson (O. Engel, alternate).
- Agenda:** Exegesis of Genesis 3:15-24, A. Jannusch; Exegesis of I Timothy 1:12-20, L. Hohenstein; Discussion of the Position Papers of the Federation for Authentic Lutheranism, W. E. Schulz.

**NOTE:** Please send all excuses to the host pastor.

A. P. Jannusch, Secretary

### CROW RIVER WINTER PASTORAL CONFERENCE

- Date:** Feb. 9, 1972; 10 a.m. Communion service.
- Place:** Grace, Hutchinson, MN (440 5th Ave. S.W.).
- Agenda:** Responsibilities of Christian People Toward Kingdom Workers (Table of Duties Sec. II), M. J. Lenz.

N. C. Kuske, Secretary

## NEBRASKA

### ROSEBUD DELEGATE CONFERENCE

- Date:** February 1-2, 1972; 10 a.m. CDT.
- Place:** Grace, Burke, SD (R. Vomhof, host pastor).
- Preacher:** R. Vomhof (R. Tischer, alternate).
- Agenda:** Church Discipline — Doctrine and Practice in Our Midst, Mr. Neal Larson; Christian Guidelines in the Matters of Abortion and Birth Control in the Light of Present Trends, R. Kuckhahn; Should the Church Take a Stand on Matters of Personal Dress and Appearance, D. Meyer.
- All requesting over-night lodging, please notify the host pastor well in advance (Box 252, Burke, SD, 57523).

N. T. Paul, Secretary

## NORTHERN WISCONSIN

### WINNEBAGO CONFERENCE

- Date:** Feb. 7, 1972; 9 a.m. Communion service.
- Place:** Grace, Oshkosh, WI (C. Koepsell, host pastor).
- Preacher:** P. Kolander (H. Kaiser, alternate).
- Agenda:** Philipians 4, J. Baumgart; The Call, W. Hoepner; Introduction to the Catechism, G. Schaefer.

P. H. Kolander, Secretary

## SOUTHEASTERN WISCONSIN

### METRO SOUTH PASTORAL CONFERENCE

- Date:** Jan. 17, 1972; 9 a.m. Communion service.
- Place:** Grace, Waukesha, Wis.
- Preacher:** H. Witte (R. Zink, alternate).
- Agenda:** Exegesis on Mark 2:18ff, C. Leyrer; How To Handle a Drug User, WLCFS staff member; How a Christian Should Look At Organ Transplants, R. Johnston; The Jesus Movement, F. Gilbert; Visiting Elder Situation; Reports and Conference business. Vaughn H. Vogel, Secretary

### CHICAGO PASTORAL CONFERENCE

- Date:** Jan. 18, 1972.
- Time:** 9:00 a.m.
- Place:** St. Paul's, Grant Park, IL. R. Kom, host pastor.
- Preacher:** T. Deters (R. Kom, alternate).
- Agenda:** Exegesis of Jude, T. Spiegelberg (Hebrews 10:26-27, W. Popp, alternate); The Future of Confessional Lutheranism in the U.S.A., M. Bartling; (Purposeful and Edifying Communion Registration, R. Shekner, alternate); Conference business.
- Please excuse to the host pastor.  
T. Spiegelberg, Secretary

### METRO-NORTH PASTORAL CONFERENCE

- Date:** Jan. 24, 1972; 9 a.m. Communion service.
- Place:** North Trinity, Milwaukee, Wis.; M. P. Liesener, host pastor.
- Preacher:** J. DeGalley (Kurt Eggert, alternate).
- Agenda:** Exegesis of I Corinthians 15, A. Walter; The Pastor — Funeral, M. F. Liesener; The Office of Conference Visitor; elections. R. W. Martens, Secretary

### DODGE-WASHINGTON PASTOR-TEACHER CONFERENCE

- Date:** Jan. 28, 1972; 9 a.m. Communion service.
- Place:** St. Paul's, Brownsville, WI
- Preacher:** P. Huth.
- Agenda:** The Congregation's Responsibility Toward Its Church Workers, D. Kuehl; The Pastor's Role in the Elementary School, R. Kallies; discussion periods, business meeting, closing devotion.
- Mrs. Suzanne Diestler, Secretary

## WESTERN WISCONSIN

### WISCONSIN RIVER VALLEY-CHIPPEWA RIVER VALLEY PASTORAL CONFERENCE

- Date:** Jan. 18, 1971; 9 a.m. Communion service.
- Place:** St. Peter Lutheran Church, Grand Avenue and Eau Claire St., Schofield, Wis.; B. E. Stensberg, host pastor.
- Preacher:** R. G. Hoenecke (H. H. Hoepfner and H. P. Koehler, alternates).
- Agenda:** Presentation for WLCFS, M.E. Kujath; Exegesis of II Timothy 1:15ff, A.E. Schulz; Lutheranism and Society, R. P. Otto; Review of Prof. J. P. Koehler's essay: Legalism in an Evangelical Church, E. E. Prenzlow, Sr.; The Pastor's Stewardship of Time, B. E. Stensberg; reports and conference business.
- Frederick A. Kogler, Secretary

### CENTRAL PASTORAL CONFERENCE

- Date:** Feb. 8, 1972; 9 a.m.
- Place:** Peace, Sun Prairie, WI
- Preacher:** W. E. Schneider (W. A. Schumann Jr., alternate).
- Agenda:** Why did Jesus Speak in Parables? (Mark 4: 1-20). F. Bartling; A Discussion of the Funeral Service.
- R. Ehlert, Secretary

### SOUTHWESTERN PASTORAL CONFERENCE

- Date:** Feb. 8, 1972; 9:30 a.m.
- Place:** St. John's, Kendall, WI; J. Schneider, host pastor.
- Preacher:** P. Geiger (E. Breiling, alternate).
- Agenda:** Galatians 3, F. Werner; Lechariah, R. Siegler; Overpopulation in the Light of Scripture, O. Heier.
- Note:** Please bring catechisms.  
T. Kuske, Secretary

### BETHESDA LUTHERAN HOME

The mentally retarded and physically handicapped people at Bethesda Lutheran Home, 700 Hoffmann Drive, Watertown, WI 53094, need registered nurses and LPN's. Please write to the above address or call collect 414-261-3050. Ask for the Personnel Manager or the Director of Nursing.

### Surplus School Desks Available

The Madison Public School office has available 2000 good elementary Haywood-Wakefield and American Seating desks at the cost of \$1.50 each (FOB Madison, Wisconsin). They can be purchased in any amount by contacting Mr. Don Orr, 545 W. Dayton Street, Madison, Wisconsin 53703. Telephone: (608) 257-9561.

### NEW W.E.L.S. CHURCHES

#### Names Requested

In recent months the Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people, who may be interested in a Wisconsin Synod mission, to 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.

Arizona	Sun City
Arkansas	Little Rock*
California	Alameda County*
	Novato (Marin County)*
	Pasadena
	Victorville*
Florida	West Palm Beach*
Georgia	Atlanta
Illinois	Jacksonville
	Rockford
Indiana	South Bend
Michigan	Grand Blanc
	Indian River*
	Marquette*
	Midland
Minnesota	Taylor Twp.*
	Eagan Twp.*
	Granite Falls
	Inver Grove Heights
Missouri	Harrisonville
Montana	Bozeman
Nevada	Las Vegas
New Jersey	Bergen County*
New York	Albany/Schenectady*
North Dakota	Jamestown*
Ohio	Cincinnati
Oklahoma	Tulsa
Oregon	Bend
	Corvallis*
Pennsylvania	Pittsburgh
South Carolina	Columbia
South Dakota	Yankton*
Tennessee	Nashville
Texas	Clear Lake City
	Lubbock*
	Mercedes*
Utah	Salt Lake City
Wisconsin	Hubertus
	River Falls*
	Stevens Point

\*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

#### SUN CITY, ARIZONA

Names of members or relatives moving into the Sun City, Arizona, area should be sent to the undersigned who is pastor of Our Savior's Ev. Lutheran Church. Services are held every Sunday at 8:30 a.m. in Town Hall North, 10725 Oakmont, Sun City.

Pastor Victor C. Schultz  
14235 Tumblebrook Way  
Sun City, Ariz. 85351  
Tel. 977-2872

#### CHICAGO, ILLINOIS

If you are a member of the Wisconsin Evangelical Lutheran Synod or the Evangelical Lutheran Synod and know of family or friends in those synods who have moved into Chicago proper, please forward their names and addresses to:

Chicago Area Mission Effort  
5 Michael Road  
Park Forest, Illinois 60466

#### LEXINGTON, KENTUCKY

All persons interested in information concerning the possibility of WELS services in the Lexington area are asked to contact the following:

Mr. and Mrs. Felix Wright  
129 Lana Lane  
Winchester, Kentucky 40391

### EXPLORATORY SERVICES

#### ALBANY-SCHENECTADY-TROY, NEW YORK

Mission exploratory services are now being conducted in the Capital District of New York State, midway between the three large population centers. If you know of people who might be interested, please contact the undersigned:

Pastor Paul Kelm  
618 East New Lenox Road  
Pittsfield, MA 01201

### TIME AND PLACE OF SERVICE

#### HOWELL, MICHIGAN

Prince of Peace Lutheran Church of Howell, Michigan, now meets for worship in the Howell Area Recreation Center, 925 W. Grand River Avenue. Divine service is at 9:00 a.m., followed by Bible Hour classes for all ages at 10:00.

Richard E. Warnke, Pastor

#### CINCINNATI, OHIO

Beautiful Savior Lutheran Church is worshipping at Taylor Elementary School, 3173 Sprindale Rd., Cincinnati (Colerain Twp. in northwest Cincinnati). The time of worship has been changed to 9:30 A.M. Sunday school is at 10:45 A.M. For information and referrals please contact:

Pastor Daniel Koelplin  
2741 Townterrace Dr. Apt. 2  
Cincinnati, Ohio 45239  
Phone: (513) 851-7192

#### ROCKFORD, ILLINOIS

Peace Ev. Lutheran Church, our new WELS mission in the greater Rockford, Illinois, area is meeting presently in the Harlem Boy's Club, Elm at Evans, in North Park, Illinois. Worship services are held each Sunday at 9:00 A.M., with Sunday School at 8:00 A.M. Please send names of prospects to Pastor K. A. Gast, 1651 Cedardale Drive, Belvidere, Illinois, or phone (815) 547-8661.

#### NORTH HOUSTON, TEXAS

Abiding Word Ev. Lutheran Church, Houston, Texas, serves the following areas of North Houston: Westador, Ponderosa Forest, Inverness Forest, Memorial Hills, North Hills Estates, North Forest, Enchanted Oaks, Cypresswood, Bammel Forest, Pine Oak Forest, Dove Meadows, Northampton, Green Gate Acres, Oak Creek, Huntwick, Greenwood Forest, Champions, and the surrounding towns of Spring, Tomball, Westfield and Humble. Chapel located on Red Oak Drive at FM 1960. Sunday school and Bible class: 9:30 A.M.; Worship: 10:30 A.M.

Pastor W. R. Gabb

### MISSION SEMINAR

Wisconsin Lutheran Seminary is holding its annual Mission Seminar January 24, 1972 through January 28, 1972. The theme of the Seminar is "Letting My Light Shine," with the emphasis on evangelism. The sessions are from 10:30 to 12:30 each forenoon. All are welcome to attend.

For names and addresses of WELS and ELS congregations, pastors, and teachers consult

### YEARBOOK — 1972

Price: \$1.25 — subject to the usual quantity discount of 10 percent on 10-49 copies and 20 percent on 50 copies or more.

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Northwestern Publishing House  
3624 West North Avenue  
Milwaukee, Wisconsin 53208

### NOTICE!

Pastor Karl Otto — 392-16-8370

Civilian Chaplain in Southeast Asia  
Saigon, Vietnam

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

Mailing address:

WELS Box 58, APO SF 96243