

The Northwestern Lutheran

December 2, 1973



From New Ulm to Medellin



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Briefs by the Editor



It's Advent again! So we begin all over, don't we, reading the same Gospels and the same Epistles we we did last year, concerning ourselves with the same set of thoughts! Is it boring?

It shouldn't be, for each of us needs the Savior Jesus Christ this year just as much as we did last year and the year before. We need the remembrance of His birth, death, and resurrection. We need it, because conditions in the world and in the church, as so often before, place us on the alert for the final Amen of the final chapter in history. You see, Advent not only speaks of the past. It speaks of a coming. It points to that glorious day when Christ will come again to take us to Himself. And that's just as important now as a year ago.

Reading the same Gospels and Epistles also has a contribution to make all its own. Prof. Th. Hartwig in his article on "Form and Familiarity" (see page 385) makes a point of this. It will pay you spiritual dividends to read what he has to say.

When we look away from our forms of worship to the membership in our Synod and in our congregation, we however soon become aware that we cannot really speak of a sameness this Advent. Time marches on. The years bring anniversaries. And there is progress. Sometimes the two are synonymous.

An example is the anniversary being observed on Sunday, December 2 — the date of this issue — at Tucson, Arizona. On that day San Pablo Congregation and the Executive Committee for Latin American Missions will celebrate Pastor Venus H. Winter's 25 years as pastor of San Pablo Congregation.

Now, surely, there must be any number of other men who have served 25 years at one congregation. True! But there is something very special about this celebration at Tucson — something so special that it

ought to be of more than passing interest to all members of our Synod. Pastor Winter's coming to Tucson 25 years ago was the beginning of Spanish language work in our Synod. From there it spread to Puerto Rico, to El Paso, to Juarez, to Mexico City, and, God willing, next January to Medellin, Colombia, South America.

Pastor Winter's own way of expressing his gratitude to the Lord is the writing of a book of sermons in Spanish, which can at the same time be used as a book of devotions. The book has not been printed as yet. As soon as it is, these pages will inform you.

Other books mentioned in the anniversary article are all available from the Northwestern Publishing House. They include three novels by Missionary Gustav Harders: *La Paloma* (No. 15N13: \$2.00), *Dohaschtida* (No. 15N11: \$2.50), and *Yaalahn* (No. 15N12: \$2.50). All three of them picture life among the Apache Indians. *You and Your Synod*, also referred to, is a total revision of a former book on the same subject. It is No. 7N34, and sells for \$4.00. Seven Spanish tracts, written by our missionaries, are also available (see General Catalog, page 34).

Using the printed word and the spoken word, our Spanish missions in this new Advent season will continue to proclaim the only message that can renew lives.

Advent, 1973, is the first Advent for 21 congregations in the southeastern part of our country as a new District. Their message will always be the old, old Gospel that brought them into being in the first place. For this we thank God!

It will indeed seem strange no longer to speak of "A Report to the Nine Districts." But good too, for the change speaks of Advent blessings!

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

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THE COVER

It took 25 years of prayer and work to arrive at the day when three WELS missionaries were consecrated for the work of the Gospel in South America. Shown is Pastor Harold Essmann commissioning Teacher Francis Warner, Pastor Ernst Zimdars, and Pastor Roger Sprain to share the Gospel of Jesus Christ with the people of Medellin, Colombia, also pictured on the cover. The date — one to remember — was August 14, 1973.

Editorials

A Simple Statement Of Fact

If you will pardon the cliché — simple statements sometimes speak volumes.

On a longer flight, an airline stewardess, her routine duties completed, stopped to talk with one of the passengers. The conversation drifted into a discussion of various cities, among them the city of San Francisco, the airliner's ultimate destination. The stewardess remarked that she liked San Francisco as a stopover because of its compactness. It made it easy for her to get to church, she said. She added, "I'm a Catholic."

She did not make this statement regarding her religious affiliation by way of apology nor as a chip-on-the-shoulder challenge. It came across as a simple statement of fact. She went to church because she was a Catholic.

This obviously is not related to glorify Catholics or the Roman Catholic Church. But it does make one wonder how many Lutherans would have said the same thing in the same matter-of-fact way. To the stewardess it was self-evident that she would go to church since she was a Catholic. Is it also so self-evident that people of our own faith will go to church because they are Lutherans or, more precisely, Christians?

The Lutheran Church, in the heritage of the Reformation, champions the Scriptural doctrine of Christian liberty. Many of its present-day adherents, it seems, have transformed Christian liberty into license. Since there is no law, they choose not to go to church, at least very often.

"Where your treasure is, there will your heart be also," said Jesus. This is not a law. It is a simple statement of fact. If your heart is established in the grace of God, you will "not despise preaching and God's Word, but hold it sacred and gladly hear and learn it."

It's as simple as that.

Immanuel Frey

Freezing Out The Churches

Many of us may be cold in church this winter if the federal government imposes mandatory controls on the distribution of propane (LP gas), and if similar controls are placed on the distribution of fuel oil and natural gas.

Priority customers will get first chance at available propane supplies. Among the priority customers are residential users, farmers, hospitals, nursing homes, food processors, mass transit vehicles, essential government services, oil and gas well drillers. No one will deny them priority.

Non-priority users will receive their propane only after the normal needs of priority users have been filled. Among non-priority users, according to the White House Energy Policy Office, are camper-trailers, ice houses, weekend cottages, recreational buildings — and churches.

That should put the churches in their place. The men in Washington consider them about as essential as the deer hunter's camper-trailer, the vacationer's weekend cottage; and bars, movie houses, hockey rinks, and Las Vegas gambling dens.

Now it may be true that a number of churches offer little more for the soul of man than do a vacationer's view of Mt Rainier and a Milwaukee Bucks game, not only because they are in the entertainment business, but also because spiritual concerns have been crowded out by their preoccupation with worldly things. No harm would be done if, come winter, such churches were cold and unoccupied.

But the majority of the nation's churches still remind man that he is accountable to God; they address themselves to the problems of man's sin and guilt, raise his spirit by lifting his eyes to his Savior, speak to his anxieties and griefs, show him the paths of righteousness, lay upon him civic obligations to national morality.

But this, in the opinion of the men in Washington, is no more necessary than a fishing trip or some half-clad singer belting out a tune at a night spot. Must even the White House Energy Policy Office expedite our nation's moral and spiritual decay?

Carleton Toppe

Celebrity System?

Kenneth Wilson of *Christian Herald* scored a few points against the so-called "Christian Celebrity System" — this business of featuring "big name stars" to promote religion with wealth and profit.

Why is it that people will not accept the Word of God from the garbage man, he asks, but just let an astronaut say it, and WOW! A famous artist may sell a couple million religious records, but does he really rank higher than the quiet woman who sings in the church choir week after week, without pay?

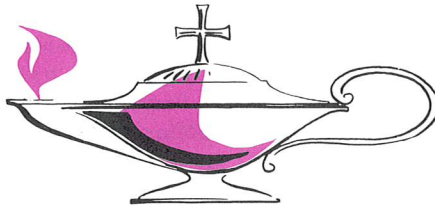
It even seems to make more of an impression if the star who was converted has a shady past to describe ("I was a teenage hood . . . a drug freak . . . a devil worshiper . . . But Look at Me Now!") — as though the shadier the past, the better the religion. The cutest trick seems to be piling up a lot of loot before conversion, to be enjoyed later in the religious life, after conversion.

Imagine the disciples using staged testimonials and press releases for profit: "Come and hear Simon Peter preach — Holder of the Conference Record in the Northern Galilee Fishing Contest — Hear him tell how trophy-sized lake trout nearly swamped his boat!"

Picture Matthew trying to make his shady past work for him: "Matthew, notorious tax collector who last year made a decision for Christ, tells how he cheated for a living — Hear inside secrets that will save you tax dollars!"

There's something suspicious about advertizing the "way of the cross" for fame and profit. Who says that God seeks first the Big Man On Campus or the Miss America Sunday School Teacher? And what happens to those who anchor their faith in frail men, instead of the Lord whose promises never pass away?

John Parcher



Studies in God's Word

Our Lord's Advent A Coming in Grace

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." I Corinthians 10:1-4.

With the arrival of the Advent season, we are again being permitted to enter another church year, another year of grace. That term, a year of grace, is not just a pious phrase but an accurate description of the state of affairs. In His forbearance the Lord has allowed this sinful world another year of grace. But also to us, His children, the Lord continues to come in His grace. This coming in grace is one of the emphases of the Advent message. To be sure, Advent culminates in the festival of Christmas, but we realize immediately that Christ's coming into the flesh is a historical reality that took place many years ago. It cannot and need not be repeated. It can only be remembered and celebrated.

But Christ's coming to us is still very real even today. We, too, do well to prepare for His Advent, for He comes to us continually in His grace. When the Church now asks: "O Lord, how shall I meet Thee, How welcome Thee aright?" the answer is: by accepting Him in the means He has chosen, the Means of Grace, i.e., His

Word and Sacrament. And that, of course, implies acceptance by faith.

Old Testament Advent

What we sometimes fail to realize is that this looking for the Savior who comes to us in His grace exactly parallels what the Old Testament Church did. From the beginning of time there has been but one plan of salvation. As we look back to a Savior who came some 1,900 years ago, so the Old Testament believers look forward to a Savior who was yet to come in the flesh, but who was nevertheless at all times very much present with them in His grace. In his letter to the Corinthians, St. Paul speaks of this day-to-day presence of Christ. He reminds his readers how all the Israelites "were under the cloud, and all passed through the sea."

Old Testament "Baptism"

The reference, of course, is to Israel's deliverance out of Egypt. You will remember how the Lord Himself went before His people in a pillar of cloud, and when the Egyptians pursued, the cloud moved around behind Israel to provide a shield for His people. Recall also how the Lord parted the Red Sea for Israel, so that the waters formed a corridor for Israel to pass through but returned to become a snare for the destruction of the Egyptians. Both of these events were clear illustrations of God's grace. They were *types* that foreshadowed our New Testament Sacrament, for St. Paul can say that the Israelites "were baptized unto Moses in the cloud and in sea." Moses was God's

representative and the mediator of the covenant which promised Israel a Savior. The cloud and the sea were to draw Israel closer and to prepare them for the promised Savior's advent.

Old Testament "Lord's Supper"

St. Paul goes even farther and boldly asserts that the Old Testament Advent preparations also included a foreshadowing of the Lord's Supper, for he says that Israel "did all eat the same spiritual meat (food) and did all drink the same spiritual drink." The reference here is to the manna, that "bread" in the desert miraculously available for gathering morning after morning. For 40 years Israel ate of that manna and was sustained by it. Likewise also the Lord miraculously provided water for His people. On at least two occasions He directed Moses to draw water from a rock.

But while the manna and the water sustained the body, they were in Israel's case vastly more than mere physical food and drink. They were "*spiritual meat*" and "*spiritual drink*" that God gave Israel, for "they drank of that spiritual Rock that followed (accompanied) them: and that Rock was Christ." Daily Christ Himself came to them in grace and asked for admission into their hearts — asked them to believe and accept His promise that even as He was providing food for their bodies, so He Himself would be sustenance for their souls, the true Bread come down from heaven, if they would only accept Him in faith.

New Testament Advent

And so our Savior does today also. He still comes to us daily in Word and Sacrament and seeks admission to our heart. When now the Advent cry goes up: "O, Lord, how shall I meet Thee, How welcome Thee aright?" the answer will be obvious — by clasping Him to our heart when He comes to us in His means of grace. May this be the year in which we not only sing but also live the Advent prayer:

*Redeemer, come! I open wide
My heart to Thee; here, Lord, abide!*

Armin J. Panning

In the Year of Our Lord . . .

Form and Familiarity

Twenty-five miles upriver from Wittenberg lay the city of Torgau, another place of residence for Luther's prince. Here, 27 years after the Reformation had begun, the first new church building was consecrated under the auspices of the rediscovered evangelical faith. Dedication of the new house of worship was set for October 5, 1544, and Luther, old and infirm beyond his years, was invited to be the festival speaker. He preached in both morning and afternoon services, a different sermon for each service. Our chief interest at the moment fastens on the Scripture texts that he chose for his sermons. Which texts might best lend themselves to this memorable occasion?

In the year 1544, October 5 happened to fall on the 17th Sunday after Trinity. So Luther, as was his custom most of the time whether the occasion was "special" or not, simply chose as his sermon texts the standard old Gospel and Epistle appointed for the 17th Sunday after Trinity. Luther matched his festival sermons with the Year of our Lord, using the Gospel in the morning, the Epistle in the afternoon.

This choice was not by constraint. Luther might have chosen from a host of other Bible texts outwardly more appropriate for church dedication. Matters of text selection belong to Christian freedom. And no one understood Christian freedom better than Luther. As a matter of fact, one of his dedication sermons that day at Torgau made a strong point about Christian freedom. Nevertheless, Luther chose to stick to the appointed form. And thereby hangs a lesson worth our while to look at.

Will They Fit?

But first let's take an excursion. Luther's sermons are seldom dry.

And we have reason to be inquisitive. How well did those texts from the old church year fit the festive occasion at Torgau? By coincidence, the afternoon Epistle from Ephesians 4, especially the opening verses, seem made to order for church dedication. The morning Gospel from Luke 14, however, is another matter. This reports how Jesus healed a man of the drop-sy on the sabbath and then goes on to tell of Jesus chiding the lawyers and Pharisees for always grabbing the best seats when they were invited to dinner parties. Two different stories rolled into one — how could such a pericope ever lend itself to church dedication? Our inquisitiveness grows.

Once the right joint is found at which to make the cut, the rest of the work becomes easy. Where did Luther find the "joint" for turning the Luke 14 Gospel into a church dedication sermon? He found it in the circumstance that the happenings in this text occurred on a sabbath day. By healing a man on the sabbath Jesus demonstrated the glorious New Testament liberty by which He set us free. Under this liberty, sabbath keeping is no longer tied to a certain time or a certain place. We keep the sabbath truly wherever and whenever (in Luther's fine statement) "our dear Lord Himself speaks to us through His holy Word and we respond to Him through prayer and praise." In such a manner, Luther continues, let this new house of God be used.

But what about the dinner guests and seat grabbers in the second part of the text? Here Luther stresses that not all Christians can be kings and chiefs or soldiers and servants, but there must be different ranks. We cannot all sit on the higher seats or the lower seats. God has placed each of us into our own station. So, what-

ever the gift God gave you, don't grow uppity with it; don't put on airs, but use the gift humbly to serve the neighbor. In Luther's inimitable language, one person should not out-swagger another. In going about our respective duties as Christians and now in dedicating this new church building at Torgau, let us reverence God's Word as the true holy water that consecrates the church, and let all members of the Christian family, princes and people, administer their offices well.

So a master preacher used the text most readily at hand to preach a masterly sermon for church dedication. So this great champion of Christian liberty, by using a form that he was not bound to use, demonstrated a basic truth about genuine liberty: It comes through obedience. The truly free person is the person who has first learned to keep the rules — a truth that applies in many other walks of life, too.

The Year of our Lord gives us a form to bring some order and continuity into our worship. It may not be the best form that Christians could devise. We are not compelled to use it. Each congregation has the right to order its own way of worship, even following no set form at all and constantly varying the Scripture readings. Or new forms could be devised — a new series of Scripture readings, or several series alternating over a period of years. All these practices are permissible, provided God's Word and Sacraments are kept in the middle of things.

Standard Pattern

In contrast to such independence we have the traditional Year of our Lord with its Scripture readings setting down a single standard pattern. Keeping this tradition need not curtail Christian liberty at all. On the contrary, once the song of the Lord's Year has been mastered, the way opens for playing many variations on its melody. This may be done by means of the texts chosen for sermons and through occasional use of alternate readings or extra selections from the Old Testament that parallel the traditional pericopes.

Once the traditional form has been mastered, it takes on the role, not of a lord but a servant by means of which we can branch out on many new, fresh, interesting byroads. All this can happen and happens best when, as with a river, the main channel remains where it has been. Instead of hewing out new river courses whose current is kept precisely in bounds by well-engineered dikes, let the water keep running in the old channel where it has always run in the past. The better we know that old course, the freer we are to thrust out into the back channels and the bayous that open up along each side of the center and make for much fascinating exploration.

Stay with the old form and, having mastered it, be free. The old form offers the additional benefit of familiarity. Over a long span of time the standard Epistles and Gospels, read and heard year after year, impress themselves on mind and memory. Gradually and imperceptibly we become acquainted with those Scriptures, and grow to love them and treasure them like old friends. After long exposure, perhaps at the three-score-and-ten mark, many a father and mother can almost repeat some of the Gospels word for word as the pastor reads them. All this can happen, does happen, and has happened because a single set of Scriptures served as the main channel in our way of worship. Change that form, or vary it constantly with others, and the strong familiarity with the one group of Scripture selections will dissipate and disappear.

What a treasure trove in the church year, to add to that storehouse of single Bible passages and hymn stanzas committed to memory before confirmation! What an opportunity the Year of our Lord provides to become strongly familiar with an entire collection of complete Bible stories! Thus this Year served our Christian forefathers now fallen asleep. Thus this Year can continue to serve us and our posterity, if we hold on to it and keep it as the central plan and pattern in our way of worship.

Theodore J. Hartwig



Opening Session — President O. J. Naumann, presiding

Tenth District Organized

The Constituting Convention of the South Atlantic District of the Wisconsin Evangelical Lutheran Synod was called to order on Tuesday, September 25, 1973, by Synod President Oscar J. Naumann. The day began with a service in the chapel of Redeemer Lutheran Church, Merritt Island, Florida. At this service President Naumann encouraged the members of the newly formed District to continue to serve Christ in love.

Present at the meeting were 42 voting delegates representing the congregations and schools of the District. Also present were the presidents of the parent Districts: President Waldemar Zarling of the Michigan District and Pastor George Boldt of the Southeastern Wisconsin District. An interested observer was the Rev. George Price, pastor of the FAL mission congregation in Naples, Florida.

The South Atlantic District numbers 21 congregations with about 1,500 communicant members, and three Christian day schools with an enrollment of 281 pupils. Two of the congregations, those in Tennessee, were formerly a part of the Southeastern Wisconsin District, and the remaining 19 congregations were a part of the Michigan District. States represented include: Alabama, Florida, Georgia, Louisiana, South Carolina, and Tennessee.

The Synod's first expansion into this part of the United States took place in 1955 with the establishing of

Faith Lutheran at St. Petersburg, Florida. During the past 18 years the Lord has richly blessed the preaching of His Word in this area, as is evidenced by the number of congregations and communicant members. It was both this growth and the geographical distances involved that moved the Synod in this year's August convention to establish the South Atlantic District.

Constitution Adopted

The Constituting Convention's first order of business was the adoption of the District Constitution to guide the formation and administration of the District. This action was taken immediately after the constitution was read by Presidents Boldt and Zarling.



Pastors of Tenth District

The adoption of the District Constitution provided the basis for the election of District officers, boards, and committees. The long process of electing men to fill these positions occupied the entire afternoon session. As the group prayerfully and patiently cast its ballots for the pastors, teachers, and laymen to fill these positions, Pastor James Vogt of Bradenton, Florida, and Mr. Leon Wichmann of Merritt Island, Florida, reported on the actions of the Synod Convention which they had attended.

Joy and Excitement

The day was filled with excitement and thanksgiving, since the formation of the new District will make it possible for the members of its 21 congregations to participate more fully in the Synod's overall programs.

The newly elected officers of the District were installed in a Communion vesper service on Tuesday evening. President Zarling encouraged the members of the new District to work towards the goal of growth, strength, and coordination in the Body of Christ.

Thus came to a close a historic Tuesday in our Synod's history. May the Lord bless the activities of this new District!

As the convention continued in session on Wednesday, President George Boldt, second vice-president of the Synod, brought the message from God's Word in the opening devotion. Mr. Alfons Woldt, the Executive-Secretary of the Special Ministries Board of the Synod, presented a paper urging the delegates to keep in mind the many physically and mentally handicapped children who need spiritual care and will respond to religious instruction when taught.

During the afternoon President Naumann reported on the New Orleans convention of the Missouri Synod, and Pastor L. Gerbhardt of Vero Beach spoke on the upcoming convention of the Federation for Authentic Lutheranism.

The convention closed at 4:00 P.M. with prayer and the singing of "Praise God from Whom All Blessings Flow."

Mark A. Goeglein, Secretary



Pastors M. Goeglein, J. Anderson, James Vogt, R. Wichmann

OFFICIALS OF SOUTH ATLANTIC DISTRICT

District Officers

Rev. R. L. Wichmann
President
Rev. James L. Vogt
First Vice-President
Rev. J. G. Anderson
Second Vice-President
Rev. M. A. Goeglein
Secretary

District Mission Board

Rev. L. Zwiig
Rev. K. Peterson
Rev. W. Bartelt
Mr. E. J. Krauss
Mr. G. Pautz

Board for Information and Stewardship

Rev. J. P. Meyer
Mr. G. Fischer
Rev. John Vogt
Rev. R. Wendland
Mr. R. Wetzel
Mr. L. Wichmann

Board for Parish Education

Rev. J. C. Lawrenz
Teacher G. LaGrow
Mr. R. Kelpé

Board for Student Aid

Rev. R. Waack
Teacher G. Vetter
Dr. Th. Zitter

Board of Support

Rev. John Vogt
Teacher M. Boehme

Nomination Committee

Rev. M. Goeglein
Rev. J. Guse
Rev. D. Krueger
Mr. F. Ratter
Rev. James Vogt
Rev. L. Zwiig

Legislation Committee

Alabama: K. Peterson
Florida: R. Litke
Georgia: J. P. Meyer
S. Carolina: J. Guse
Tennessee: R. Stadler

Commission on Evangelism

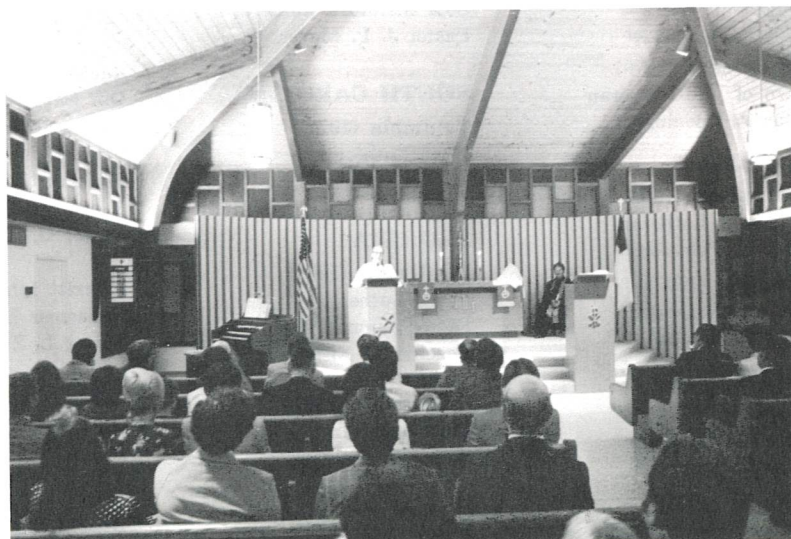
Rev. W. Bartelt
Dr. R. Doolittle
Rev. M. Goeglein
Mr. F. Schuster
Rev. R. Stadler

Constitution Committee

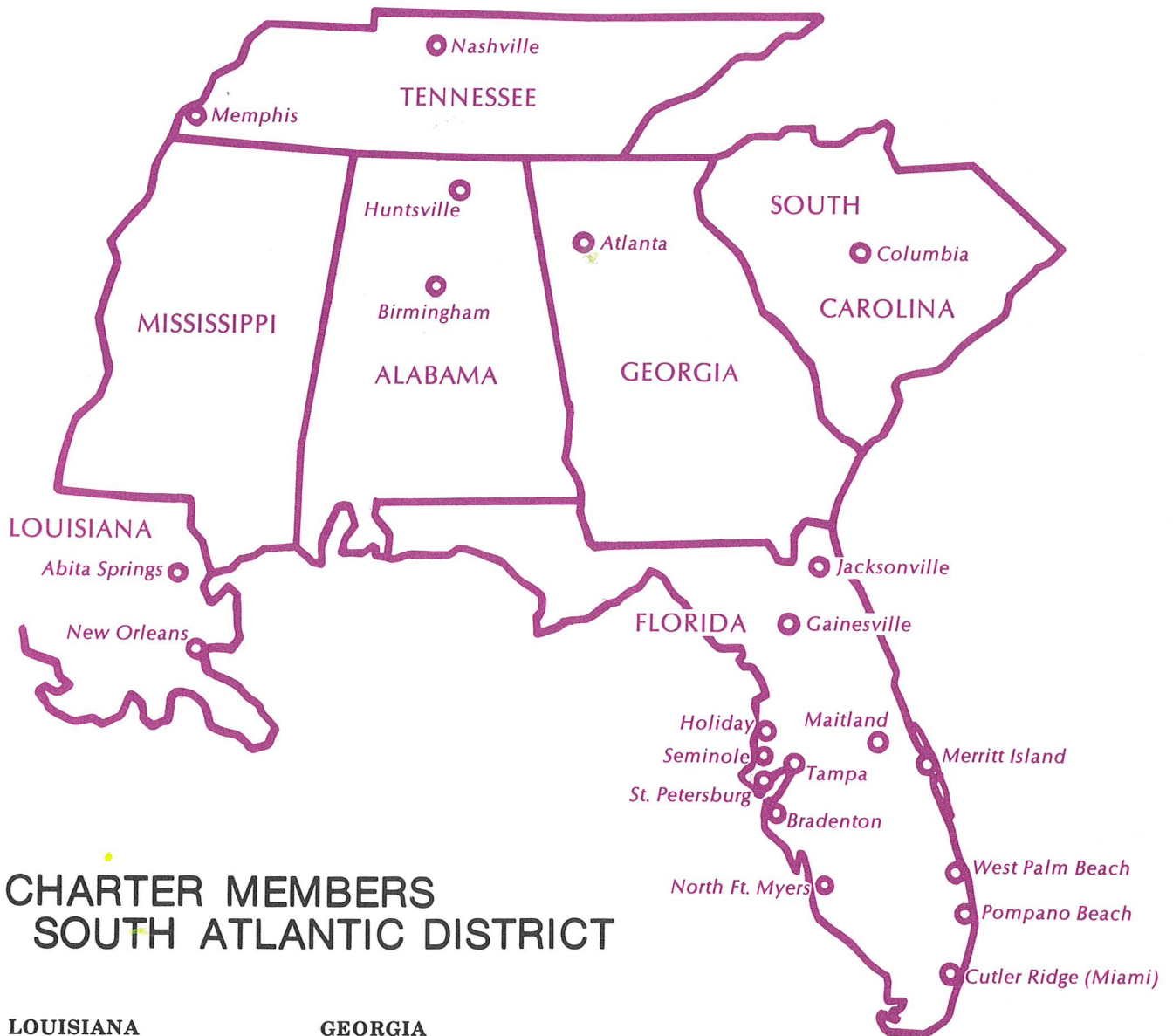
Rev. G. Kionka
Rev. John Vogt
Rev. L. Zwiig

Conference Officers

Rev. R. Wendland, chairman
Rev. J. Guse, secretary
Rev. J. Anderson, visiting elder
Rev. D. Krueger, treasurer



Installation Service — President W. J. Zarling, preaching



CHARTER MEMBERS SOUTH ATLANTIC DISTRICT

LOUISIANA

Abita Springs (1968)
Trinity Lutheran
Pastor P. Koeninger

New Orleans (1970)
Crown of Life Lutheran
Pastor P. Koeninger

ALABAMA

Birmingham (1969)
Our Savior Lutheran
Pastor K. Peterson

Huntsville (1967)
Redeemer Lutheran
Pastor R. Waack

TENNESSEE

Memphis (1973)
Gloria Dei Lutheran
Pastor R. Busch

Nashville (1971)
Rock of Ages Lutheran
Pastor R. Stadler

GEORGIA

Atlanta (1970)
Sola Scriptura Lutheran
Pastor J. P. Meyer

SOUTH CAROLINA

Columbia (1971)
Hope Lutheran
Pastor J. Guse

FLORIDA

Bradenton (1958)
Peace Lutheran
Pastor James Vogt
Teacher R. Fischer

Gainesville (1973)
Zion Lutheran
Pastor J. Lawrenz

Holiday (1969)
Peace Lutheran
Pastor M. Goeglein

Jacksonville (1970)
Our Savior Lutheran
Pastor John Vogt

Maitland (1967)
Kings of Kings Lutheran
Pastor G. Kionka

Merritt Island (1964)
Redeemer Lutheran
Pastor L. Zwieg

Miami (1965)
Cutler Ridge Lutheran
Pastor R. Litke

North Ft. Myers (1971)
Bethany Lutheran
Pastor R. Wendland

Pompano Beach (1963)
Ocean Drive Lutheran
Pastor W. Bartelt
Teacher G. LaGrow
Teacher G. Vetter

St. Petersburg (1955)
Faith Lutheran
Pastor J. Anderson

Seminole (1959)
Bay Pines Lutheran
Pastor R. Wiechmann
Teacher M. Boehme

Tampa (1957)
Mt. Calvary Lutheran
Pastor C. Klemp

West Palm Beach (1972)
Redemption Lutheran
Pastor D. Krueger

Twenty-fifth Anniversary

Latin American Mission

1948-1973

Our Wisconsin Synod's Latin American Mission program was begun in 1948 as the first tangible result of the increased interest in world missions generated at the memorable 1945 convention of the Synod at New Ulm, Minnesota.

It was on the last day of this convention that the atom bomb was dropped on Hiroshima, Japan, with awesome death and destruction. The delegates were filled with the determination that Christian people ought to rouse themselves to a constructive program before it was too late, that is, too late to bring the saving Gospel of Jesus Christ to the world in keeping with Jesus' instructions.

A resolution was passed "that the president appoint a committee to gather information regarding foreign fields that might offer opportunity for mission work by our Synod."

J. F. Harders and H. C. Nitz

There is a clear connection between the Apache Indian Mission, at that time observing its 55th anniversary, and the opening of our Spanish mission work.

In his popular book *La Paloma*,* Missionary J. F. Harders of Globe, Arizona, had brought the mission among the Apaches close to the hearts of our people. In the same book he spoke a word for the many Mexican-Americans whom he and the other missionaries, like H. C. Nitz, encountered in the Southwest. He urged that these friendly people who were groping for cultural and religious identification in the cities of our Mexican border be not forgotten in our missionary efforts.

(* See remarks by editor on page 382.

Later, after his service among the Apaches, Pastor H. C. Nitz, because of his experience in the mission field and his speaking knowledge of Spanish, spoke out loudly as a member of our Executive Committee for Latin American Missions. He said:

"We are in a very real sense crying out for these people whom we serve. Many of them would go down to their graves ignorant of Christ, albeit wise in fables and legends, having been deceived from their birth. We should prepare a task force . . . for all of Latin America, where there are over 200 million souls at present. Men should be prepared now so that we do not have to delay any longer than absolutely necessary to bring them the Gospel."

Venus H. Winter

It was this concern of men like J. F. Harders, H. C. Nitz, Arthur Wacker, and others for the Spanish-speaking millions which led our Synod to do something to alleviate the spiritual need of the people along our Mexican border and elsewhere.

The Lord had long ago prepared for this moment. Years before He had moved the heart of a young boy at Norfolk, Nebraska, Venus H. Winter, to be filed with a special love for the Spanish-speaking people as he read the plea of Missionary J. F. Harders in *La Paloma*.

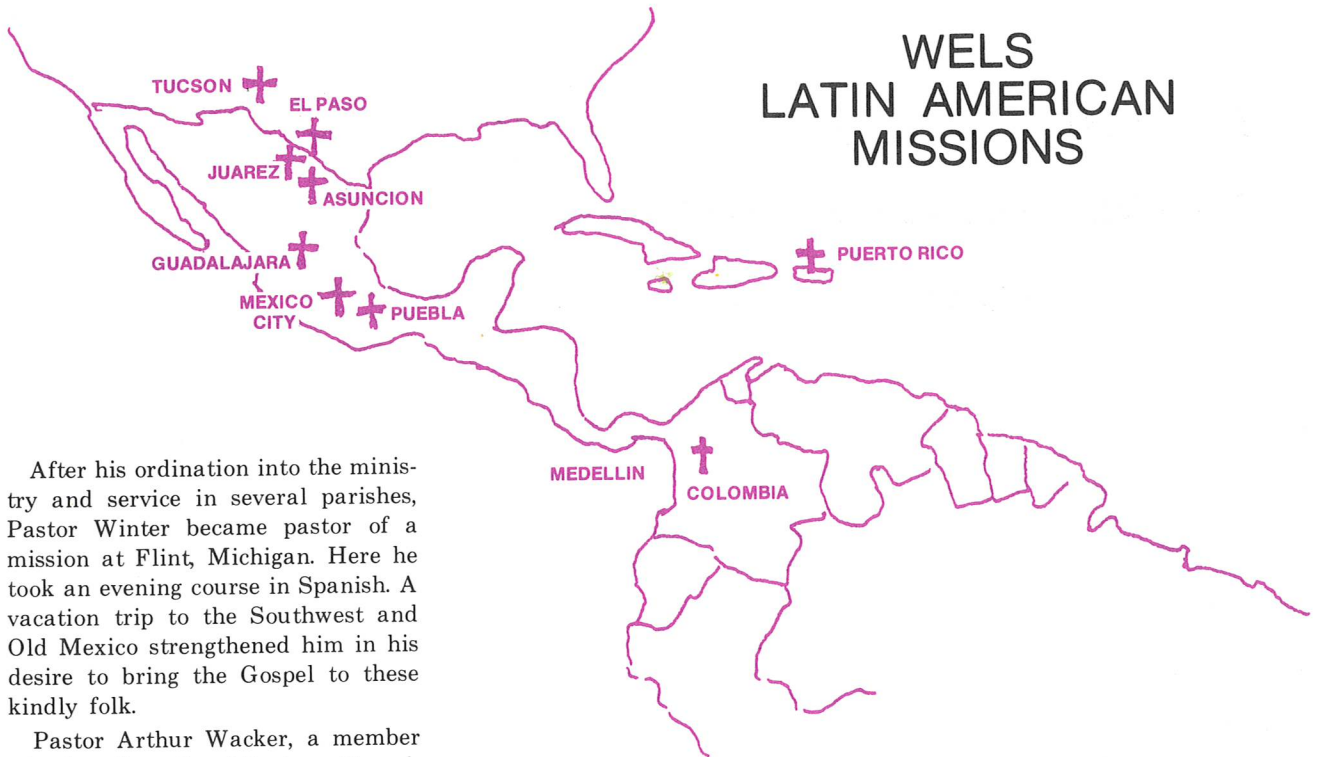


Above: Latin American Executive Committee: Pastor R. Lauersdorf, Mr. Robert Grebe (secretary), Pastor H. Essmann (chairman).



Right: rear: Pastor Venus Winter, visitor, Pastor Henry C. Nitz, Missioner Ernst Zimdars; front: Miss Engel (teacher), visitor, Mrs. Ernst Zimdars.

WELS LATIN AMERICAN MISSIONS



After his ordination into the ministry and service in several parishes, Pastor Winter became pastor of a mission at Flint, Michigan. Here he took an evening course in Spanish. A vacation trip to the Southwest and Old Mexico strengthened him in his desire to bring the Gospel to these kindly folk.

Pastor Arthur Wacker, a member of the Synod's Mission Board, brought Pastor Winter's ability in speaking Spanish to the attention of the board. As a result, a call was extended to Pastor Winter to open a Spanish mission in one of the cities of the Southwest.

After a brief period of testing at Phoenix, our first Spanish missionary moved still further south to Tucson because of the greater concentration of Mexican-Americans in that city.

"Bring Forth Fruit With Patience"

The task before Missionary Winter was formidable. He spent nine months calling on the people in their homes, but waited in vain for sixteen Sundays before any of them showed up for the Spanish church services which he had announced. He then realized that he would have to work through the children to begin at all. He opened a little Sunday school and gained the permission of a few parents to instruct their little ones in Bible truths. From 1948 through 1963 the mission reports contain the observation in one form or another, "It is evident that our work is especially with the children and young people."

Radio broadcasts of Gospel meditations also helped. Pastor Winter estimates that 75 per cent of the pres-

ent membership at Tucson was gained through this radio broadcast. On his house calls he would frequently be greeted with, "Yes, we know you; we hear you on the radio!" He set about translating our hymns and Christmas carols into Spanish. On Christmas Eve many of the parents would come with their children, and he was able to speak to them about their Savior.

A beautiful chapel was dedicated at Tucson in 1955. San Pablo Spanish Mission at the time numbered 28 souls, 6 communicants, and an average church attendance of 18, most of whom were children, a Sunday School of 24, and about the same number in a vacation Bible school.

In 1957 the San Pablo Christian Day School was opened, with Pastor Winter teaching all the classes. The enrollment had grown to 14 when the first full-time teacher was added to the staff. Since then the school has been instrumental in preparing the children for the confirmation classes, and in 1961 five young people were confirmed.

During the past decade the San Pablo Congregation has grown to almost 100 souls, of whom 25 are communicants. An average of 40 pupils

attend Sunday school and 25 the Christian day school.

Pastor V. H. Winter, together with his people, is observing his 25th anniversary at Tucson on December 2 of this year. As the fruit of his years of labor and a mark of his gratitude to His Savior, he is publishing an anniversary volume of sermons in Spanish, preached at San Pablo Church.

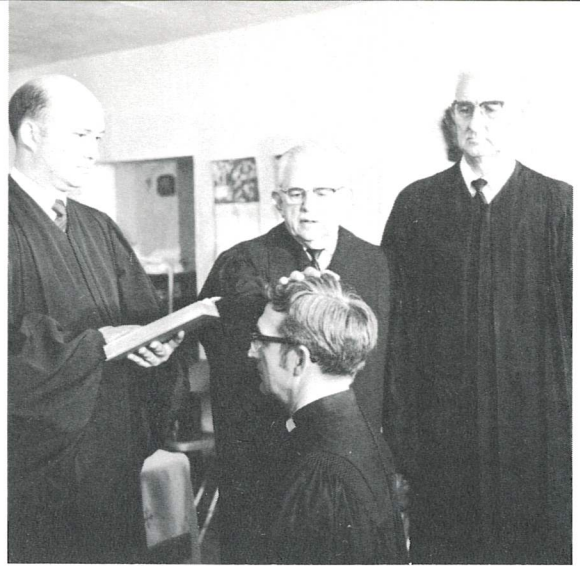
Target — South America

Very early in the history of the Latin-American Mission it became clear that our Synod could not stop at Tucson in its program of reaching out to Spanish-speaking people. As early as 1960 the Board for World Missions planned to expand into Old Mexico. A team of missionaries drove to Mexico to explore opportunities, but returned with a negative report because Mexican law prohibited non-Mexican missionaries. If we were to expand the work, an alternate approach to South America would have to be chosen.

The island of Puerto Rico seemed a logical place to go since it offered a bridge to South America and an opportunity for our missionaries to ease into Spanish work. The prevailing language and culture on Puerto Rico



Confirmation at San Pablo, Tucson



Installation of Pastor R. Eggert as Friendly Counselor and Seminary Professor

is Spanish, but very many of the people also speak English.

Again Pastor Henry C. Nitz, a member of the Board for World Missions, played an important role in the exploration of this new field. Upon his recommendation, two missionaries were called and began work on the island in 1963.

The Christian Missioner Corps

The two pastors called, Pastors R. Eggert and R. Sprain, were instructed to test a new concept of missions, called the Christian Missioner Corps Program. This is, actually, an adaptation of the old method used by St. Paul and his colleagues. The missionaries, as they are called, are assured of their own support, but are asked to build the church by means of gifts brought by converts whom the Lord would give to their witnessing.

In spite of grave misgivings because of the poverty of the area of Puerto Rico where they were working, the missionaries to their great joy discovered that the program worked. Though they began their work with the children and young people, they also went to the elderly and forsaken. They made many house calls and were helped immensely by the two regular radio broadcasts which they conducted entitled "Thus Says The Bible."

In one area, called Gran Stan Bran, they instructed and confirmed a small group of people with whom they met for worship in the home of Senora Dona Josefa. Largely through

her zeal, the group acquired an old shed for \$145, paying down \$20 out of their meager means. They repaired and painted the building, paid off the debt within a year, experienced the joy of having their own house of worship, and demonstrated the workability of the Christian Missioner Corps Program, even among the poor.

Within a year another group, at Barrancas, comprising four energetic newly-confirmed teen-agers, built their own church, even making their own cement blocks! The story is told in greater detail in the book *You and Your Synod*,* available from Northwestern Publishing House.

Executive Committee

The expansion of the work into Puerto Rico and the planned extension into other border cities caused the 1965 Synod Convention to authorize the Praesidium to appoint an Executive Committee for Latin-American Missions.

In the very next year this committee, Pastor Harold Essmann, Pastor H. C. Nitz, and Mr. Claude Hesse, called a seminary graduate, Ernest Zimdars, to begin Spanish work at El Paso. This work soon spilled over into Juarez, Mexico, where several preaching places came into being.

Latin-American Conference

An annual conference of all our Spanish missionaries was begun in 1968 to promote regular contact among the missionaries and friendly

(* See remarks by editor on page 382.

supervision of the work, and to give literature assignments to the men in the various Spanish-language fields. Thus we are gradually building up our own supply of Spanish theological, instructional, and devotional literature,* so sorely needed to keep our scattered fields sound in doctrine and practice.

Mexico

What had proved impossible, despite our intentions and prayers, in 1960 was realized by God's grace in 1968 — our work could be expanded into Old Mexico!

Dr. David Orea Luna, president of both the Mexican Lutheran Church and the Seminary at Mexico City, resolved after correspondence and conferences with our Synod's leaders to leave his church for confessional reasons. When a formal colloquy established the fact that he and one of his former students, Pastor David Chichia Gonzalez, were in doctrinal agreement with our Synod, the offer of these two pastors to carry on mission work in Mexico under our auspices was accepted. More than 60 members of Dr. Orea Luna's Mexico City congregation remained faithful to his teaching, although they were not permitted to gather for public worship for two years, that is, not until their own new church had been dedicated and nationalized!

The work in Mexico expanded to Guadalajara, and Dr. Orea Luna continued to lead the new church body, to carry on the theological

(* See remarks by editor on page 382.



Above: Worshipers gathering for a service in Puerto Rico

Left: Lorenzo Perez conducting worship in Mexico City

training program of pastors, and to publish his orthodox church paper, "El Amanecer" (the Dawning), until March 7, 1972, when the Lord in His wisdom called him home.

The words of Pastor Henry C. Nitz, whose faithful labors in world missions were terminated by his death in 1968, are worth noting: "In 1521, when the Spaniards conquered Mexico and Cortez vanquished the Aztecs, Martin Luther was defending the true Christian faith at Worms. It is said that the Spaniards who attended the Diet at Worms presented some American Indians to Emperor Charles V at the diet. We wonder, did these Indians see Martin Luther there? Certainly they never dreamt that one day followers of Martin Luther would preach Christ also to their descendants."

The Work Since 1968

The loss of Pastor Henry C. Nitz was felt keenly by both the executive committee and the Board for World Missions. The work has however continued to grow under the direction of the new executive committee, headed

by Pastor Harold Essmann and now including Pastor R. Lauersdorf and Mr. Robert Grebe.

The radio program has now been expanded into all the fields. At one time a network of nine stations broadcast the Good News in Christ in Mexico alone!

After Dr. Orea Luna's death the seminary was moved to El Paso/Juarez, the students living in Mexico and commuting across the border to El Paso for classes. Pastor Rupert Eggert is in charge of both the seminary and the supervision of the work in Mexico.

More Spanish literature has been published. This includes a Spanish sermon book,* written by our veteran missionary, Pastor Venus H. Winter.

South America

After two surveys by our Spanish missionaries, covering Argentina, Bolivia, and Colombia, the last of these was chosen as the country of our first mission thrust into South America.

(* See remarks by editor on page 382.

The Missioner Corps team for South America includes two veteran Spanish missionaries, Pastors Roger Sprain and Ernest Zimdars, and one teacher, Mr. Francis Warner. The work is scheduled to begin in January, 1974, after Mr. and Mrs. F. Warner and the successors who have been called to replace Pastors Sprain and Zimdars on their present fields have completed their Spanish language studies at Saltillo, Mexico.

Finally the resolution of the 1971 Convention, adopted without dissenting vote, can be carried into effect and the prayers of our people will be answered that our Synod be granted the boon by the Lord of the harvest to carry His reaping also into this fifth major continent. Next to God, we want to register our deep appreciation to the good people of our Synod who with a single gift of \$144,000 in 1972 provided the funds for this work.

Pastor V. H. Winter once wrote, when he experienced an attendance of 88 people in his San Pablo church, the words with which we would like to mark the completion of the first 25 years of our Latin-American missions:

"In view of the Lord's blessing, I can only say, The Lord hath done great things to us, whereof we are glad!"

Edgar Hoenecke

Direct from the Districts

Dakota-Montana

Son Preaches for Father's Anniversary

On October 7, 1973, Pastor Ronald D. Roth of Omaha, Nebraska, preached for his father's 40th anniversary in the holy ministry. The father, Pastor Reinhold H. Roth, shepherds Trinity Ev. Lutheran Church, Clear Lake, South Dakota, where the celebration was held. Using Matthew 20:26-28, as his text, the son spoke to his father and the assembled guests on "A Ministry of Greatness." District President A. P. C. Kell served both as liturgist at the service and as master of ceremonies at the reception which followed.

Pastors of the Eastern Conference and members of the Clear Lake con-

gregation joined in asking the Lord to bestow His grace in rich measure upon the jubilarian in his future service in the Lord's vineyard.

Minnesota

New Parsonage at Woodbury

Each generation of Christians contributes to the future as it thankfully remembers the past. This was the spirit of the 3rd and 4th generation Lutherans of Salem Ev. Lutheran Church, Woodbury, Minnesota, as they gathered to dedicate an attractive new parsonage on February 25, 1973. Thankfully remembering the blessings which the Lord had showed to the congregation and its members

in the 110 years of its existence, the congregation dedicated the parsonage to His glory and to the furthering of His kingdom. In building for the future, the congregation realized, that as the once rural village of Woodbury now dotted with subdivisions continues to grow, the Lord is placing a wonderful responsibility before an ongoing congregation by giving it an ongoing mission to its community.

The split-foyer parsonage, with two-car garage, provides a functional and practical home for the pastor and his family. The cost of the completed parsonage was \$30,500.

May the parsonage built in this generation be a source of comfort to those who will in generations to come serve the Lord as pastors of Salem Ev. Lutheran Church! The congregation is presently served by Pastor Donald R. Buch.

Pastor W. J. Oelhafen, Sr., 40 Years in the Ministry

On the evening of August 12, 1973, friends, members, and fellow pastors gathered to thank the Lord for the blessings which He had granted to Pastor Walter J. Oelhafen, Sr., of Zion Lutheran Church, Winthrop, Minnesota. The Rev. W. E. Schultz of Renville was guest speaker and used the words of I Corinthians 15:10, "By the grace of God I am what I am," as the basis for his sermon. Pastor G. Horn, president of the Minnesota District, was the liturgist.

During the 40 years the Lord has permitted him to serve in the holy ministry, Pastor Oelhafen has been pastor of congregations at Herrick, Platte, Winner, and Witten, South Dakota; Town Seneca, Red Granite, Montello, and Town Mecan, Wisconsin; and now Zion Congregation in Winthrop, Minnesota.

May the Lord continue to bless Pastor Oelhafen in the future as He has in the past!

Retires after 40 Years in Teaching Ministry

Though he retired this past June, after completing 40 years in the teaching ministry, Mr. Edwin H. Sorgatz will continue to serve Trinity Lutheran Church of Saint Paul, Minnesota, as organist, choir director,

SPRING WILL COME — AND HEAVEN TOO!

The fall has gone, and winter is here again.
Again the trees stand bare, without the green
That cheered my eyes. The fields lie brown and bleak.
The days are short, with dark outlasting light.
Though days of sun do come, they sting and bite
With cold that I no longer greet with joy
As once I did when my blood flowed warm and strong.

Still what I see brings comfort to my heart.
Do I just echo the poet whistling in the dark:
"If winter comes, can spring be far behind?"
I have far more — the promise of my God:
"While the earth remains, seedtime and harvest,
And cold and heat, and summer and winter,
And day and night shall never cease."

Our God has kept His word, and again next spring
"Dead" nature, at His call, will bud and bloom.
But this is only one of many words,
Of precious promises He gives His own.
Now what do Advent and Christmas have to say?
These sacred winter seasons tell anew:
Our God has kept His greatest promise, too!

But since the Father has sent and sacrificed
His only Son, will not the rest come true?
"For all the promises of God in Him
Are Yea, and through Him Amen." Well, then, my soul,
Lay hold the solid hope of eternal spring
The Savior gives: "I will come again and take you
To Myself, that where I am you too may be."

Yes, spring will come, and heaven I shall see,
For so my God in Christ has promised me.

Werner H. Franzmann



St. Paul's at Sheboygan Falls — recently renovated

and in various other capacities. Of his 40 years as Christian day-school teacher, 35 were spent at Trinity Congregation.

It was therefore fitting that Trinity Congregation took note of this achievement in a special service of thanksgiving on August 5, 1973. At the following congregational get-together in honor of Mr. Sorgatz, he was presented with many tokens of appreciation.

Mrs. M. Schuetze Dies at 87

Mrs. Wilhelmina Schuetze was born on September 7, 1885, at Jordan, Minnesota, one of 13 children born to Pastor and Mrs. Gottlieb Albrecht. She died in the Lord at Belle Plaine, Minnesota, on August 31, 1973.

On November 19, 1903, she was married to Pastor Martin Schuetze, who preceded her in death in 1958. She served as a faithful companion to her husband in parishes in Renville and Ellsworth, Minnesota. When her husband retired in 1945, they moved to New Ulm, Minnesota, where they became members of St. Paul's Congregation.

Mrs. Schuetze is survived by five of her six children: two sons, Pastor Waldemar Schuetze and Prof. Armin Schuetze; three daughters, Margot, Hildegard (Mrs. Arthur Kell), and

Victoria, all of whom were teachers in Christian day schools; 21 grandchildren; 34 great-grandchildren; three brothers, and one sister.

May our comfort ever be the hope of the resurrection to eternal life!

"Beware that thou forget not the Lord thy God," (Deut. 8:11).

The above are words which both the pastor and the congregation of St. Paul's Lutheran Church, Cannon Falls, Minnesota, will long remember. They are the first words of the text Pastor G. Horn used when he was guest speaker for the dedication of the new parsonage on Sunday, June 24, 1973. Pastor Charles D. Found was the guest liturgist. In his sermon, Pastor Horn reminded the congregation that this new parsonage, like everything else we have, is a gift of God.

The parsonage, located next to the church, is a two-story home, and includes a study, living room, family room, kitchen, four bedrooms, full basement, and a two-car garage. Total cost was \$28,000.

St. Paul's and its pastor, Richard Stevens, are thankful for this blessing and, by the grace of God, will ever remember the words of Moses: "Beware that thou forget not the Lord thy God."

Northern Wisconsin

St. Paul's of Sheboygan Falls Renovates Church

Pictured (left) is the renovated interior of St. Paul's Ev. Lutheran Church, R. 1, Sheboygan Falls, Wisconsin. The renovation, completed during the first two months of 1973, includes a new, pine ceiling; carpeting throughout nave, narthex, and choir loft; dark wainscoting, with light colored walls, emphasizing the beauty of the church's original stained glass windows. Except for the altar statue of Christ, all chancel furnishings are new, including complete sets of antependia in all of the liturgical colors. Furnishings and appointments were purchased with gifts given in loving memory of St. Paul's members who fell asleep in Christ Jesus.

The rededication took place on March 11. Pastor Juroff's text for the occasion was Luke 22:19b: "This do in remembrance of Me." A record Communion attendance at this service expressed the joy of God's people at St. Paul's — the reason, in the words of Pastor Juroff, "Because He remembered us."

The Rev. Norval Kock, preaching in the afternoon service, invited the congregation to make Psalm 89:1 "Your Festive Song of Joy and Praise to God." Also extolling the praises of God at this service was the Northwestern College Chorus, under the direction of Dr. Arnold Lehmann.

St. Paul's is a congregation of 510 souls, founded in 1862. The church building was dedicated in 1884. During its 110-year history, St. Paul's has had 10 pastors. The Reverend Henry Juroff has been serving St. Paul's since 1962.



Parsonage at Cannon Falls, Minn.

Centennial at Manchester

Centennial services were held at St. Paul's Lutheran Church, Manchester, Wisconsin, on September 9, 1973. Synod President O. J. Naumann preached in the forenoon service, and District President Karl Gurgel in the evening. Both called on the members of the congregation to thank God for 100 years of grace, and encouraged them to remain faithful to their Lord and Savior.

St. Paul's was organized on January 15, 1873. The first church building, dedicated in 1879, is still in use, as is the parsonage which was erected in 1899. The church has been enlarged and remodeled over the years, and the parsonage renovated. In preparation for its centennial, the congregation installed new pews and added chimes to the organ.

Pastors who have served St. Paul's include E. Walther (1873-79), E. Scherbel (1879-84), H. Bauman (1884), A. Dietrich (1884-85), A. Spiering (1885-93), E. Schulz (1893-96), P. Brockman (1896-97), R. Thiele (1897-1904), O. Theobald (1904-11), W. Heidtke (1911-20), H. Schmidt (1920-21), W. Wadzinski (1921-57), E. Albrecht (1957-64), and L. Wenzel since 1964.

"The Lord their God shall save them in that day as the flock of His people" (Zech. 2:8).

Nebraska

Groundbreaking at Longmont



Members and friends of Our Savior's Lutheran Church, Longmont, Colorado, broke ground for a new church building on Sunday, September 30, 1973. Pastor Walter Westphal conducted the ceremony, assisted by members of Our Savior's building committee, Mr. R. Borgmann, Mr. H. Current, and Mr. D. Gehrke.

The new building will seat 200 in the nave and provide a fellowship area in the basement. It will replace a small chapel attached to the parsonage and used since 1963. This chapel will be removed to another part of the property, where it will continue to serve as an educational unit for Sunday school or Christian day school. The former chapel can easily accommodate 50 pupils.

Our Savior's Lutheran Congregation was organized as a mission of the Wisconsin Synod in 1959.

EXPLORATORY SERVICES

Mansfield, Ohio and Area

The Wisconsin Ev. Lutheran mission at Mansfield, Ohio, is holding exploratory services in the community room of the First National Bank, Richland Mall Branch, 688 N. Lexington-Spring-mall Rd., Mansfield, Ohio, located between highways 30N and 30S. Sunday worship is conducted at 7:30 p.m. every Sunday. A family Bible-study hour begins at 6:45 p.m. Send names of prospective members or requests for detailed maps or further information to: Pastor John C. Ibsch, 1032 Leith Street, Maumee, Ohio 43537.

Bloomington-Normal, Illinois

Exploratory services of the WELS mission are now being held each Sunday morning at 8 at "The Guest House," located at 803 E. Emerson in Bloomington. Names of WELS people in the area and pertinent information should be sent to Pastor D. N. Rutschow, 122 State St., N. Pekin, Illinois 61554.

CRYSTAL LAKE, ILLINOIS

Worship services are being conducted weekly at 8:30 Sunday mornings at Lake Manor Motel at the corner of U. S. Hwy 31 and 14 near Crystal Lake, Illinois. This is about 50 miles NW of the Chicago Loop and 20 miles south of the Wisconsin State line.

Interested parties may contact one of the following: Mr. Allan Schubring, 108 Lake Dr., Algonquin, Ill. 60102, Ph. 312-658-7845; Mr. Paul Grass, 615 So. McHenry Ave., McHenry, Ill. 60050, Ph. 815-385-8208; Pastor Norman Paul, 134 Cambridge Lane, Hoffman Estates, Ill. 60172, Ph. 312-882-1876.

SERVICES AT FT. CAMPBELL, KY

Monthly Communion services are being conducted on the first Sunday of each month at 7:00 p.m. in Chapel No. 8 at Ft. Campbell, Kentucky. Names of WELS people in the area should be sent to: Pastor R. H. Stadler, 124 Elnora Dr., Hendersonville, Tennessee 37075 Telephone: (615) 824-3894.

TIME AND PLACE

Peoria (Marquette Hts.), Illinois

Sunday services at Beautiful Savior's are now being held at 10:00 a.m. with Sunday school and Bible class at 11:00. This schedule goes into effect immediately and will apply year around. David N. Rutschow, pastor.

Raleigh, North Carolina

Gethsemane Evangelical Lutheran Church is holding Sunday morning services in the Howard Johnson's Motor Lodge, located at 1174 U.S. Hwy. 1 North at the intersection of By-pass U.S. Hwy. 1-64 (Belt line). Bible class and Sunday school at 9:00 a.m., worship service at 10:30 a.m. Please send contact information to Pastor Paul Schmiege, 720 Currituck Drive, Raleigh, North Carolina 27609, Phone (919) 782-8327.

HOLLAND MICHIGAN

Christ Ev. Lutheran Church, the WELS mission in Holland, Michigan, is now meeting at the Waukazoo Elementary School, 1294 Lakewood Blvd. Worship service is held on Sunday mornings at 10:30, with Sunday school at 9:15 a.m. Please send names of prospects to Pastor Arnold Ruddat, 1711 W. Lakewood Blvd., Holland, Michigan. Telephone (616) 335-9014.

NWC — DEDICATION

The dedication of the remodeled Music-Auditorium at Northwestern College, Watertown, Wisconsin, will take place on Sunday, December 9, at 7:30 p.m., immediately preceding the Christmas concert. Tours of the music facilities will be conducted before the service and after the concert.

C. Toppe

INSTALLATION

(Authorized by the District Presidents)

Pastor:

Siegler, Paul, as pastor at Calvary, Bellevue and Snoqualmie Valley Lutheran, Snoqualmie, Washington, by P. Albrecht, on October 21, 1973 (Pac NW).

Teacher:

Dux, Norman E., as teacher at Our Savior's, Wausau, Wisconsin, by R. Schultz, on August 19, 1973 (W Wis.).

CHANGES OF ADDRESS

(Submitted through District Presidents)

Pastors:

Nolte, Lawrence
Box 7, Bristol, WI 53104
Siegler, Paul
438 164th Ave. NE
Bellevue, WA 98008

Teachers:

Gauger, Steven
Route 6 Lot 8 Country Estates
Appleton, WI 54911
Goodger, Arnold
640-1/2 Broadway
Bend, OR 97701

ATTENTION PASTORS AND TEACHERS

Under the heading "Changes of Address" appear the words "Submitted through District Presidents." Since the changes of address involve the official roster of pastors and male teachers who are members of the Synod, this listing will be restricted to those changes that are submitted through the District Presidents.

Changes of address for your periodicals must still be sent directly to the Northwestern Publishing House. Changes of address to be printed in *The Northwestern Lutheran* must be submitted to your respective District President.

CHRISTMAS SONG SERVICES

The annual Christmas Song Services at Wisconsin Lutheran Seminary, Mequon, will be held on Sunday, December 16, at 3:00 and 7:30 p.m.

M. Albrecht, Music Director

Lending to the Lord-- a growing blessing

In 1972, your Church Extension Fund approved loans for 57 church projects . . . for land, chapels, parsonages. The loans totaled \$3,000,000—an increase of 17 projects and \$1,100,000 over 1971! What a blessing!

Lending to the Lord was blessed when you and other members of the Wisconsin Synod heard the call for help . . . and gave your answer.

But the need is still great. Many mission congregations wait for a place to worship. Now your response has raised their hopes. Won't you continue to help His Kingdom grow, by lending your savings? Interest rates vary from 4% to 5%.

for "Blessings '73" (descriptive folder)
tear out and mail today



NAME _____

ADDRESS _____

CITY _____

STATE _____

ZIP _____

DEFERRED GIVING COUNSELOR

The 1973 convention authorized the Conference of Presidents to employ a layman as full time deferred giving counselor. The Conference of Presidents with the concurrence of the Coordinating Council and the Board of Trustees is now in the process of implementing the convention resolution.

Applicants should be mature Christians, able to meet the constituency of the Synod easily, with warm and outgoing personalities. A college degree, though desirable, is not an absolute necessity. All applicants must be members in good standing of the Wisconsin Ev. Lutheran Synod.

The deferred giving counselor will be expected to familiarize himself with all forms of deferred giving (e. g., charitable remainder trusts, charitable remainder annuity trusts, pooled income trusts, gift annuities, non-trust future interests, etc.), develop program materials, and promote deferred giving among the Synod's constituency. Travel is to be expected.

Applicants should submit a complete resume of their educational background, business experience, positions held, and responsibilities exercised. Four references (other than relatives) should be included. The information submitted should include place and date of birth, marital status, church membership, and state of health. Please state also the salary and fringe benefits expected. On the basis of the resumes submitted, several applicants will be interviewed.

Applications with all pertinent information should be sent by December 7 to: Rev. James P. Schaefer, WELS Stewardship Counselor, 3512 W. North Avenue, Milwaukee, Wis. 53208.

Rev. Oscar J. Naumann, President
WELS

CALL FOR NOMINATIONS

In their October meetings, the Coordinating Council and the Board of Trustees funded the position of full-time editor of *The Northwestern Lutheran*, a position which was created at the August convention of the Synod. The Conference of Presidents is asking the members of the Synod to submit names in nomination for this office. The person to be called must be theologically trained. In addition to his duties as editor of *The Northwestern Lutheran*, he may also be given additional editorial duties as determined from time to time by the Conference of Presidents. Submit all names to the Conference of Presidents by December 12, 1973, sending them to the undersigned:

Prof. H. J. Vogel, Secretary
11757N Seminary Dr. 65W
Mequon, Wisconsin 53092

MLA CALL FOR NOMINATIONS

Martin Luther Academy, New Ulm, Minnesota, has been authorized to fill a vacancy on its staff which was caused by the departure of Mr. Max Radloff from the MLA music department at the end of the 1972-73 school year.

The man replacing Mr. Radloff will hold full faculty status as the 15th professor on the MLA staff. He will be asked to assume responsibility for instructing the more advanced piano students, teaching one or two music classes, and possibly doing some chorus and/or band work.

All nominations and pertinent information should be in the hands of the undersigned by January 1, 1974.

Mr. Paul Fritze, Secretary
Martin Luther Academy
Box 46
Nicollet, Minnesota 56074

NAMES REQUESTED

Illinois State University,
Normal, Illinois
Wesleyan University,
Bloomington, Illinois

Names of WELS students at either of these universities should be sent to Pastor D. N. Rutshaw, 122 State St., N. Pekin, Illinois 61554. Exploratory services are being held in Bloomington, and members of the exploratory group will provide transportation for students both to and from services.

NURSING HOME ADMINISTRATOR

The Wisconsin Lutheran Child and Family Service, Inc., of Wisconsin is seeking to fill the position of Administrator. The position includes the Skilled Care Nursing facility of the Convalescent and Resident Centers. Any layman of our Synod who is interested in working in a church-related Agency is asked to request information and application forms. The Administrator chosen will have to be qualified to work toward obtaining a State license as a Nursing Home Administrator.

Address all inquiries to Pastor E. F. Lehninger, 6800 North 76th Street, Milwaukee, Wisconsin 53223, or telephone (414) 353-5000.

CHAPLAIN E. C. RENZ

6501 Gau-Bischofsheim
Bahnhofstrasse 92
West Germany
Telephone: 06135-3249

ST. OLAF COLLEGE AND CARLETON COLLEGE Northfield, Minnesota

Wisconsin Synod students at St. Olaf College and Carleton College, both in Northfield, Minnesota, are being served by Pastor Richard Stevens of Cannon Falls. Anyone knowing of students attending either of these colleges is asked to remit their names and other pertinent information to Pastor Stevens at the following address: Pastor Richard P. Stevens, P. O. Box 361, Cannon Falls, Minnesota 55009.