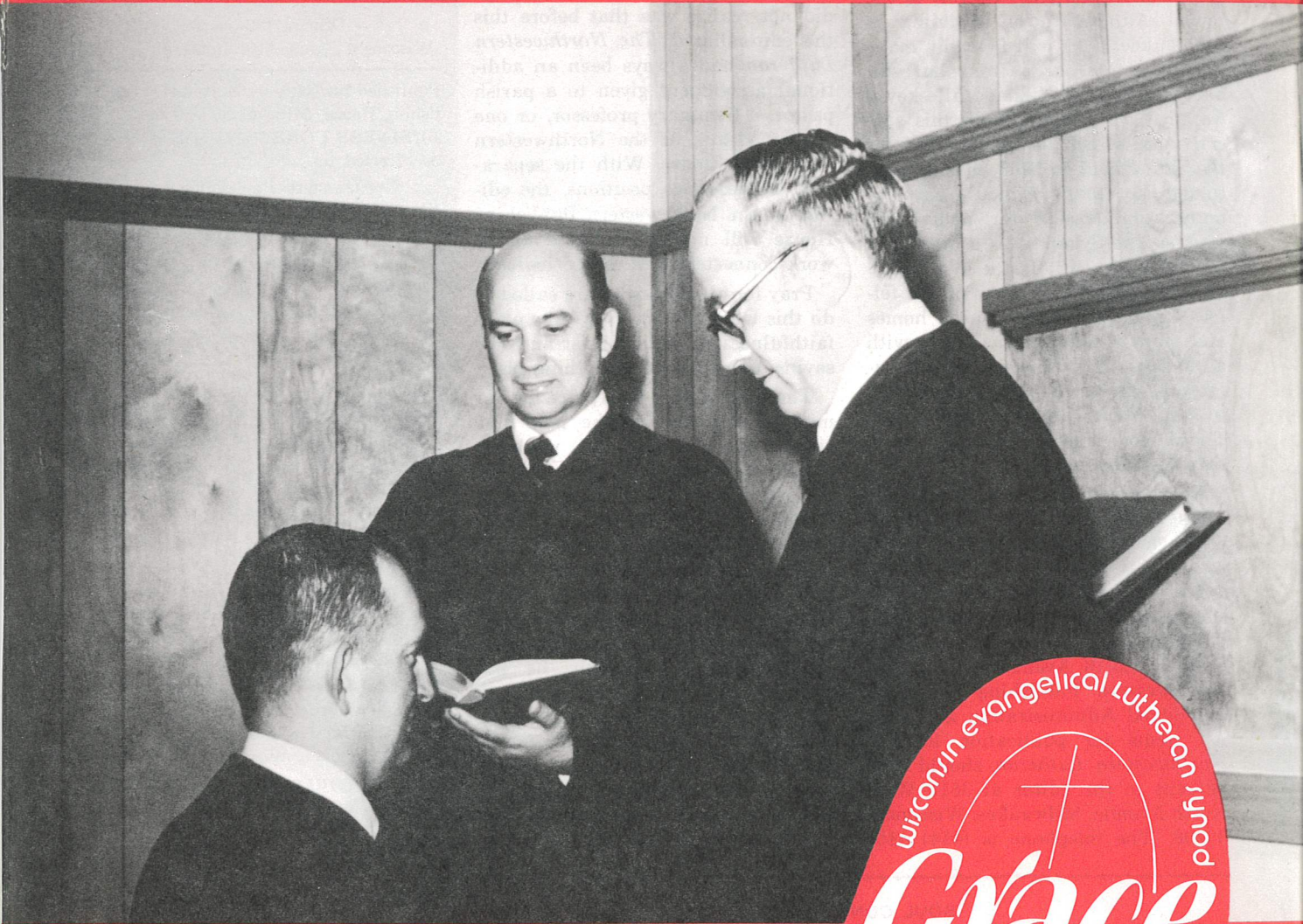


# *The Northwestern Lutheran*

July 14, 1974



Wisconsin evangelical Lutheran synod

**Grace**  
125

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This time the editor will relinquish a portion of this space in order to call attention to an important change of address. As indicated below, the WELS Soul Conservation Program has been shifted from Detroit to the Synod Administration Building in Milwaukee. This will not only make it simpler for our pastors, but will also give Pastor Wilmer Valleskey a well-deserved respite from this special work which he inaugurated for the Synod back in 1963 and has continued to man without any remuneration except for actual expenses. The Synod owes a deep debt of gratitude to Pastor Valleskey. Through his efforts many of our fellow Christians found church homes and many a mission was begun with a nucleus of Wisconsin Synod Lutherans whose names were submitted to the WELS Soul Conservation. Thank you, Pastor Valleskey for a task well done.

There is also another change of address that should be reported. Your editor, having accepted the call to become full-time editor of *The Northwestern Lutheran* and technical assistant to the other Synodical periodicals, has now moved one block east on North Avenue — from the Northwestern Publishing House to the Synod Administration Building. All items for publication in *The Northwestern Lutheran* should now be sent to the editor at 3512 West North Avenue, Milwaukee, Wisconsin 53208. The telephone is (414) 445-

4030. Subscriptions to all periodicals, changes of address, and all mail meant for the Northwestern Publishing House are to be sent to that establishment as before. The editor will, however, continue to welcome your suggestions for *The Northwestern Lutheran*, as well as questions and criticism — constructive, it is to be hoped. These should be addressed to him at the new address.

What many of our readers perhaps did not realize was that before this the editorship of *The Northwestern Lutheran* had always been an additional assignment given to a parish pastor, a Seminary professor, or one of the editors at the Northwestern Publishing House. With the separation of these two positions, the editors at the Northwestern Publishing House will now be relieved of all work connected with the periodicals.

Pray for all of us who are called to do this work that we may ever place faithfulness to Jesus Christ and His saving Word above everything else.

The same prayer is in place for our missionaries such as the new missionary commissioned for work in Puerto Rico (see page 213). Also for men in our Home Missions such as Pastor John Guse who wrote "Blood! Sweat! and Tears!" for this issue. A native of Watertown, Wisconsin, he was assigned to Columbia, South Carolina, upon his graduation from the Seminary in 1972. In addition to shepherding this mission, he has served as military contact pastor at six bases. This year he is also editing the military newsletter, *In the Lord's Service*, through which our pastors keep in contact with our military in the eastern part of our country. God bless your work and ours!

#### SOUL CONSERVATION

The WELS Soul Conservation address has been changed to 3512 W. North Avenue, Milwaukee, Wisconsin 53208. This program will now be administered by the Special Ministries Board in cooperation with the General Board for Home Missions.

We hope that this change will make it more convenient for pastors to submit names, since they will no longer need to send names to different addresses. Names of members moving away from home, military personnel, and students attending non-WELS affiliated institutions should *all* be sent to the above address.

Pastors are requested to use cards previously provided, making the appropriate address correction.

All of us sincerely thank Pastor Wilmer Valleskey of Detroit for his work of establishing the Synod's Soul Conservation Program in 1963, and for personally administering this program ever since.

A. Woldt

*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*

## The Northwestern Lutheran

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#### THE COVER

The commissioning of Pastor Charles Flunker as Missioner to Puerto Rico took place at St. Paul's, Stockton, Kansas, on May 7, 1974. Shown, in addition to the new missioner, are Pastor Harold Essmann (left), chairman of the Executive Committee for Latin America, and President Gerald Free of the Nebraska District, who preached the Word at the commissioning service. (See page 213.)

THE NORTHWESTERN LUTHERAN

## Editorials

**"Inasmuch . . ."** Perhaps only people who have been through it, know how isolated and lonely one becomes in suffering. How soon friends forget the person who is sick or shut-in, during those weary hours when a friend is needed most.

Thanks to a lot of so-called "religious activity" that the Bible says nothing about, it is easy to forget the activity that our Lord does commend: "I was sick, and ye visited Me." We people prefer committee meetings to sitting in some stale sickroom before the sunken eyes of somebody in pain.

No rule can cover every case, but the hospital is probably not the place to pay a social call on the sick. Medical personnel have said, "It isn't the patient who gives us the most grief, but the visitors."

The sickroom is not the place to complain of our own ills to a captive audience, to display horror at the patient's appearance, to argue with or weary the patient with a long visit, or to press the nurses for information they may not be at liberty to divulge.

We do well to remember that the family of the critically ill may be in much need of a sympathetic hand or encouraging word. Loved ones at *bedside* often suffer much mental and emotional agony.

It's OK to discuss weather and sports, but God has equipped us with much more. Surely we can say something about "the Everlasting Arms," the Great Physician, or how God still knows how to make all things work for our good.

However inadequate and helpless we may feel, our Lord highly honors this lowly activity: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

John Parcher

**It Works** Stress is the basic cause of much twentieth-century disease, according to a treatise by Walter McQuade and Ann Aikman. The writers point to the damaging effects of unrelieved stress upon the circulatory system, the digestive tract, the lungs, the muscles, and the joints.

As sources of stress they cite three primal threats to survival. The first two threats are the threat of mortal combat and the basic problem of getting enough to eat. For these threats there are solutions, or at least the hope of a solution.

The third primal threat is the certainty that you will one day die. From this, they point out, there is no escape. All one can do by his own power is to try to make life worth living — for as long as it lasts. This is a temporary postponement of inevitable failure, and the stress persists.

But, say the writers, there is one thing that does allay stress and that has no equal in this respect. This is religious belief — specifically what they designate as "the Judaic-Christian tradition." This, they state, "takes all the primal stresses, and if it doesn't dispose of them completely, it makes them surprisingly bearable." They go on to explain *why* Christian faith makes stresses bearable. According to this faith, "Whatever role the believer plays in his world, however humble, is an important role, created by God for a reason." His faith tells him that "he can't win them all, and that the people who seem to win them all don't really win; they are often losers in the end." It assures him that "God loves him and will go on taking care of him." And finally, they point out, the Christian in the face of death holds the hope and assurance of everlasting life.

Coming from an article written from the viewpoint of science, this is refreshing. It doesn't tell us anything we didn't already know about our faith, but it does remind us of its value. Christian faith may be dismissed as unscientific and pooh-poohed as a vestige of the Dark Ages. But there is one thing about it that is quite obvious, even to science-oriented outsiders: It works.

Immanuel Frey

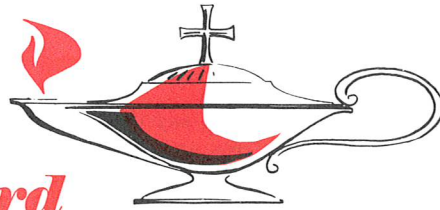
**The Perfect Society** Judge Macklin Fleming of the Court of Appeals of California has written an incisive book on criminal law called "The Price of Perfect Justice." As reported by syndicated columnist James J. Kilpatrick, Judge Fleming's thesis is that the highest appellate courts in the nation have become so obsessed with "the perfect trial" that they have lost sight of the fair trial. As one consequence, our system of criminal law is bogged down in a swamp of legalisms, technicalities, and judicial booby traps. In this swamp the fundamental question, "Is the accused guilty or is he not guilty?" tends to disappear. Justice is frustrated, and the innocent must pay. The price of the perfect trial is actually injustice.

A kind of perfectionism is plaguing the highest appellate courts in our country. It is also plaguing our society in a variety of ways. It includes the crusading ecologist who insists that our land be restored to the freshness of Eden, no matter what the cost in national resources; the urban planner who demands a neat home and a pleasant neighborhood for every family; the health services official who will accept no less than Mayo health care for every citizen; the educationist who will not be satisfied until top quality education free through college is available to all who desire it; the economist who fabricates the perfectly controlled economy; the labor leader who will settle for nothing less than easy, interesting, well-paid work for everyone.

Somehow the perfect society, the perfect life, must be obtained. No matter that not even the most prosperous nation in the world has the wealth to afford it. No matter

(continued on page 223)

## Studies in God's Word



### The Joy of Christian Concern for Others

Let nothing be done through strife and vainglory; but in lowliness of mind let each esteem other(s) better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Philippians 2:3-8).



At first sight our title might seem to be a contradiction in terms. *Concern* is a term generally associated with such thoughts as care, worry, and anxiety. To feel concern for others might seem to be no cause for joy. Rather, concern might strike us as a burden to be avoided if at all possible. To be sure, there is something of Cain in all of us that prompts the question: "Am I my brother's keeper?"

But let us recall that in this series of *Studies* we are tracing various factors that contributed to St. Paul's unquenchable joy. Paul wrote his letter to the Philippians while lying in prison, awaiting the outcome of a trial that could well go against him. Yet, despite adverse circumstances, Paul did not feel sorry for himself. In fact, he wasn't thinking primarily of himself at all, but his thoughts went out to others, particularly to the

members of the congregations he had founded. Though these members were free to pursue their daily routines, Paul was concerned that they might possibly not be as joyful as he the prisoner was. Nothing could please Paul more than that they should share in his joy. Hence he says: "If you have any encouragement from being united with Christ, if any comfort from His love, if any fellowship with the Spirit, if any tenderness and compassion, *then make my joy complete by being like-minded.*"

Paul was concerned about others. His great joy was seeing growth in the faith-life of his fellow believers, and he urges a similar concern on all who would share his joy. Hence he states: "In lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others." Paul is not urging a total disregard of self. There are needs and wishes that a person has a right to strive for. Paul's point is rather that these are not to block out our concern for others.

#### Strength Not in Ourselves

Psychologists and psychiatrists have long realized the value of looking outside ourselves. There is nothing more morbid than turning totally inward. To brood over problems and disappointments or to dwell on our weaknesses and shortcomings is destructive of true joy. It is much more wholesome to look outside of ourselves, or as Paul says, "to look on the things of others." But, you will say, isn't that a difficult assignment when others often are so unlovable?

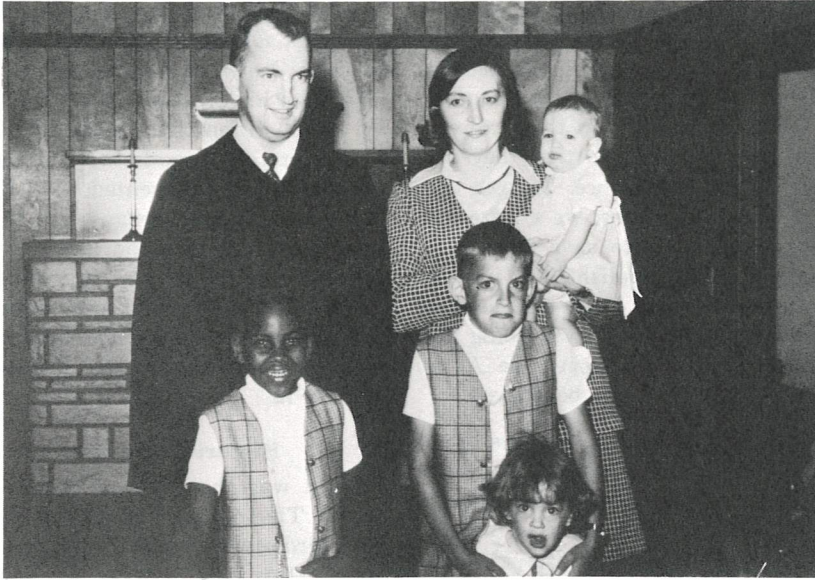
How does one retain true concern on days when the children get on one's nerves? How can one cope with a fellow worker who constantly irritates us? How does one get the patience to deal with a parent or a grandparent for whom nothing ever seems quite right? The psychologist will send you to your own resources, to your will power. He will in effect urge you to "pull yourself up by your bootstraps." St. Paul offers something more useful. "Let this mind be in you," he says, "which was also in Christ Jesus." Though Christ was true God from eternity, yet He did not consider equality with God something to parade. No, rather, for our sakes He took on our human nature and humbled Himself. For us He became obedient even unto death.

#### Strength in Our Savior

And this Savior, who so loved us, now bids us: "A new commandment I give you, that ye love one another." That is nothing other than Paul's directive: "Look not every man on his own things, but every man also on the things of others." But Christ is not merely an example for us to follow. He is infinitely more! He is the source of our strength. He gives us the ability to show true concern for others, for "if any man be in Christ, he is a new creature," a creature who has "the mind of Christ" (I Cor. 2:16). To all such St. Paul can make the appeal: "Let this mind be in you, which was also in Christ."

To be sure, there will come days when being concerned with others' needs does not seem to be sheer joy. It is then that we will want to heed our Savior's advice: "Take My yoke upon you, *and learn of Me.*" If we will but learn of Him, then we will know the joy, not of being relieved of burdens, but rather the joy of receiving broader shoulders and stronger arms to carry the burdens of those who are weak. And not the least of our joy will be our Lord's final commendation: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." That is enduring joy!

Armin J. Panning



Missionary and Mrs. Charles Flunker and their four children: Timothy (8), Thomas (6), Elise (2), and Sara (5 months). Taken on the evening of the commissioning.

## Light for Puerto Rico

St. Paul Lutheran Church, Stockton, Kansas, was the site of the commissioning service for Pastor Charles Flunker as Missioner to Puerto Rico.

In an evening service on May 7, 1974, Pastor Flunker was commissioned by Pastor Harold Essmann, chairman of the Executive Commit-

tee for Latin America. Pastor Gerald Free, president of the Nebraska District, preached the sermon, based on Christ's words to Peter: "Feed My Sheep."

Pastors and lay people from various parts of the Nebraska District were present to send this missionary

and his family in the Lord's name to one of the harvest fields of the Lord.

Pastor Flunker graduated from Wisconsin Lutheran Seminary in Mequon in 1965. He served a parish in Newton, Iowa, and the one in Stockton, Kansas, before accepting the call to serve the Lord as Missioner to the people of Puerto Rico.

He and his wife, the former Elsbeth Nommensen, together with their four children, Timothy, Thomas, Elise, and Sara, are presently in Saltillo, Mexico, where Pastor and Mrs. Flunker are engaged in Spanish language study before moving to Puerto Rico to assume mission duties there.

May the Lord graciously protect all our missionaries and their families wherever they are working in feeding the lambs and sheep of our Savior!

Harold A. Essmann

## SERMONS THAT MADE CHURCH HISTORY



### Eight Sermons in Eight Days

It was March 9, 1522, the first Sunday in Lent, called Invocavit. Once again after nearly a year Luther stood in the pulpit of the Town Church in Wittenberg.

The Wittenbergers had not seen him since he had left for the Diet of Worms on April 2, 1521. On his return from the Diet he had disappeared. The report was that he had been taken captive. Many thought him to be dead. Had he not been put under the imperial ban? Soon, however, writings of his appeared in print. He must be in hiding, but where? Only a few of his close friends knew that Luther was living as a

knight, George by name, in the castle Wartburg.

#### Wittenberg Disturbed

Much had happened in Wittenberg during this year. The Reformation had moved ahead. Carlstadt had taken things in hand, and there had been action, much of it. Priests had taken wives. Monks had left the cloister. On Christmas Eve Carlstadt had celebrated Communion in both kinds. The people had received the cup as well as the bread. Never before had this happened in the Town Church. And there was no confession before Communion. The mass was abolished. The people were told: "Or-

gans belong only to theatrical exhibitions and princes' palaces. . . . Images in churches are wrong. . . . Painted idols standing on altars are even more harmful and devilish." Altars and organs were removed from churches, images destroyed, even gravestones despoiled. There were demonstrations, riots, and vandalism. The people had been stirred up; they could not be controlled.

In December 1521, three men had arrived at Wittenberg. Storch, Drechsel, and Stuebner, coming from Zwickau, claimed to be prophets who received direct messages from God, direct illumination. Education, they said, served no purpose in the study of Scripture. The unlearned are masters of Scripture as they receive divine revelation. The city schools were closed. Students left the university. Carlstadt, making common cause with them, asked peasants to teach him the meaning of Scripture. These "prophets" also rejected infant baptism.

Clearly the Wittenberg Reformation had fallen into evil hands. Chaos threatened both church and government in the town that had gained fame through Luther. The people were confused.

### Luther's Return

And now Luther stood once again in his pulpit. What would he say? How would the people react? Could mere preaching restore order, restore the Reformation?

Beginning on Sunday, Luther preached eight sermons. For more than a week the people gathered each day to hear their beloved, their esteemed preacher.

In these sermons Luther spoke to the people about the mass and the Lord's Supper, about celibacy and images, about fasting and confession. The mass was an evil thing. God was displeased with it, because it was performed as if it were a sacrifice and work of merit. Luther agreed that it needed to be abolished. But they had done this in an unloving way, without first instructing the people. The weak did not understand what had happened. If the mass were not such an evil, he said he would restore it again.

There were other matters that were free to Christians. They had erred in forcing a certain way on the people. Eating meat on Friday was a matter of Christian liberty, but they had enticed people into it so that they ate with a bad conscience. Images, he said, are unnecessary; we are free to have them or not to have them. But they had simply abolished the images (statues). Whoever made a "must" of that which was "free" was doing the same thing as the pope, the Antichrist. He should not be obeyed.

In regard to making changes, even those that are necessary, Luther stressed that instruction from God's Word must prepare the way. People must understand why the changes are made, must be shown that this is right according to the Scriptures, lest the weak are offended. What is done should be done in an orderly manner. And what is free must remain free.

Luther spoke to them directly. Referring to their course of action, he told them: "And here, dear friends, have you not grievously failed? I see no signs of love among you, and I observe very well that you have not been grateful to God for his rich gifts and treasures." In matters that are

free he said: "And here, dear friends, one must not insist upon his rights, but must see what may be useful and helpful to his brother." Even regarding the abolition of the mass he said: "Therefore all those have erred who have helped and consented to abolish the mass; not that it was not a good thing, but that it was not done in an orderly way." This is a repeated refrain: "The Word must first capture the hearts of men and enlighten them; we will not be the ones who will do it."

### Historic Results

What was the effect of these sermons? The people heard and were glad. Order was restored. The Zwickau prophets had to leave. Carlstadt was forbidden to preach and finally left Wittenberg. What is most important, the Gospel was restored as the driving force in the Reformation.

Eight sermons in eight days turned the Reformation back on its true course. But for them, who knows what kind of Reformation might have come down to us. God works mightily through His preached Word. These were truly sermons that made church history.

Armin W. Schuetze

## Light for the Blind



Pastor Wayne Schulz and Debra Ann Rose

Light is something most of us take for granted. But not all people are so blessed. Take Debra Ann Rose, daughter of Mr. and Mrs. John Rose,

members of Zion Congregation, Denver, Colorado. By the time she was 14 months old her second eye had to be removed surgically because of cancer.

Since that day Debra has not seen the light of the sun. But she has seen, come to know, and believe in Christ, the Light of her salvation. On May 19, 1974, she was confirmed with the eighth-grade class at Trinity Congregation, Aberdeen, South Dakota. Her confirmation verse will long be treasured: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" (Psalm 27:1.)

When Debra's family accompanied her father to Belgium in 1970 for three years of military service, Debra went to Aberdeen to attend the South Dakota School for the Visually Handicapped. Her grandparents, the Emil Meisters, were both employed at the school. In the summer months Debra flew to Europe to be with her parents. But when school resumed Debra reserved part of her Thursday

# Looking at the Religious World

## information and insight

### MISSOURI STALEMATE

Friday, May 24, was graduation day at two seminaries in St. Louis, Concordia and Concordia's opposition Seminary in Exile. Fifty-eight graduates were awarded degrees in commencement exercises at Concordia while 109 opposition Seminary seniors received diplomas at nearby Washington University.

The Concordia candidates have been assigned calls into the ministry. The fate of the opposing Seminary's graduates is still undetermined, though 72 of the 109 had been assigned to congregations requesting candidates. Whether they ever have the opportunity to serve the congregations to which they were assigned remains to be seen.

In March of this year the Synod's Commission on Constitutional Matters declared Seminex graduates ineligible for placement as Missouri

Synod pastors. In a weeklong meeting in May the Synod's Council of Presidents solved the constitutional problem and resolved to place the Seminex graduates. The Council assigned the Concordia faculty the task of reviewing the list of opposition Seminary graduates for the purpose of declaring them eligible for the ministry. The Council also appointed an interview committee to review the case of any Seminex student whose eligibility was challenged by the Concordia faculty.

In hopes that the crisis had been resolved, the Synod's Board of Assignments proceeded to assign the Seminex graduates to Synodical parishes. Meanwhile all Seminex graduates except one refused to submit to the interviews by Concordia professors, thus precipitating another crisis. Synod President J. A. O. Preus addressed a letter to the congregations which had been assigned Seminex graduates and to other vacant parishes requesting them not to accept graduates not certified for the ministry in the LC-MS. He warned that acceptance of uncertified candidates could result in a congregation's forfeiture of membership in the Synod.

At the time of this writing, four of the 72 congregations had withdrawn their calls to Seminex graduates, 24 indicated they will probably issue a formal call to their assigned graduate. The remaining 44 congregations will personally interview their candidates before making a decision, according to a Seminex spokesman.

At present Seminex students are visiting congregations of the Synod throughout the country pleading the Seminex cause. Vacant parishes are being urged to act on their own and to accept uncertified candidates, an action sure to precipitate a further constitutional crisis in Missouri.

We sympathize with the plight of young men who have spent years pre-

paring for the ministry and who now face an uncertain future. Yet these men have by personal choice followed professors who either endorse or allow a theological position "not to be tolerated in the church of God" according to a New Orleans' convention resolution. One could safely assume the students share the position of their professors.

Is this perhaps part of the reason they declined to be interviewed by the Concordia faculty? One wonders why the Synod is so intent on placing them in vacant parishes, since these pulpits would become sounding boards for their views.

In this case Missouri's compromise has thus far produced a stalemate instead of a settlement.

### MISSOURI PERSONALIA

While the controversy continues unabated in Missouri, Concordia Seminary is in the process of rebuilding. The Seminary's Board of Control recently extended calls to 14 men to serve on the depleted faculty. The Board also named Dr. Ralph Bohlmann acting president of the Seminary replacing Dr. Martin Scharlemann who had resigned for reasons of health. Dr. Bohlmann, a professor on leave from the Seminary, had been serving as Executive Secretary of the Synod's Commission on Theology and Church Relations.

Another of the group of conservative St. Louis professors, Dr. Robert Preus, has been chosen by the Synod's Board of Electors to serve as president of Concordia Seminary in Springfield, Illinois. Preus had been serving as vice-president for academic affairs at the St. Louis Seminary and as chief administrative officer following Scharlemann's resignation. Preus, 49, is a brother of J. A. O. Preus, president at Springfield prior to his election as Synod president.

An outspoken liberal Missouri theologian, Dr. Martin Marty, associate editor of *The Christian Century*, attempts to prognosticate in a *Century* editorial (June 19, 1974, p. 630)

(Continued on page 222.)

afternoon schedule to study Luther's *Small Catechism* with her pastor. The five-volume braille booklet was prepared by the workshop committee of the Lutheran Women's Missionary Society. After four years of study, faithful attendance at Sunday school, and review with the eighth-graders, Debra was ready for confirmation in her grandparents' church. Her classmates were amazed at how quickly Debra could memorize and recite the Catechism parts.

Debra appreciates the efforts of those who prepared the braille Catechism so that she would have a tool to study God's Word. Now Debra can say with her fellow Christians: "Thy Word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

Wayne I. Schulz, Pastor



Join us in worship.

watch the weekly attendance go up and down like a Carolina thermometer.

**“Sweat!”**

In the sweat of the brow, letters were written, correspondence answered, leads explored, and the framework of an organized congregation established. In the summer of 1970, Vicar Carl Henkel added his faithful labor to the kingdom work in Columbia by conducting an exploratory canvass of several sections of the city. His spadework in the hot August sun turned up many prospects and led to an immediate, tireless search for a more suitable place for worship. Soon, Sunday services were moved from the various homes into a rented Seventh Day Adventist Church.

***Blood! Sweat! and Tears!***

On July 21, 1969, the perspiring palms of Pastor Luther Voss gripped the clammy steering wheel of his car as he drove through the scorching heat to Columbia, South Carolina. Pastor Voss' journey began in Norfolk, Virginia, where he was headquartered as our Synod's military contact pastor for the east coast. His primary objective was the United States Army Base located at Columbia and named after one of South Carolina's favorite sons, Andrew Jackson. He would counsel and commune the men and women of his faith who were stationed at Fort Jackson; and, that same day, he would meet with several Wisconsin Synod families who had taken up residence in the capital city of the "Palmetto State." Little did he know then what the Lord had in store.

perseverance for the mission congregation which "in the beginning, consisted of our Lord God, 13 communicant members and six children." Bowed heads would implore guidance for the flock which, at one time in its early history, would be served on a necessarily irregular basis by pastors from Florida and Alabama, 400 miles away. Eyes would be lifted up in fervent petition as one would

Labor for the Lord is not in vain! During the summer of 1971, God's people bowed their heads in humble praise to the Lord of the Church as Hope Congregation was granted mission status in the Wisconsin Evangelical Lutheran Synod and obtained permission to call its first pastor. Three years after Pastor Voss' initial visit, on July 16, 1972, Hope Congregation ordained and installed Candidate John Guse.

The home visits continued at regular intervals. Finally, almost one year later, the idea was hatched. Why not start — right here in Columbia — the first Wisconsin Synod congregation in South Carolina? So on Pentecost Sunday, 1970, the Holy Ghost moved to extend His church, once again. On that Sunday, the sweat began in earnest.



Join us in fun and play.

During the months which followed, folded hands would ask strength and



Whether you are pastor or member, perspiration is perpetual as you serve the church in the pulpit, as Sunday-school teacher, secretary, minister of education, or handyman. A salty brine rolls off your forehead, if you are one of several who drive 80 miles over the steamy highway to Columbia for Saturday confirmation class, and then prepare yourself mentally for that same 160-mile round trip for tomorrow's worship service. A cold dampness comes over you as you make your evangelism calls. Will they let you in? Will they give you the opportunity to speak the name of Christ? Will you, with God's help, present sin and grace in a manner which will not handicap the Holy Spirit?

Today, in Columbia, one of the South's most Lutheran cities (with nearly 30 Lutheran churches and a LCA seminary), the sweat continues to flow in an effort to bring the Gospel to a metropolis of nearly 300,000 souls where the message of Jesus Christ has been seriously watered down for the sake of ecumenism and the social gospel.

#### "Tears!"

But the members of Hope Lutheran Church have come to know, not only the dampened forehead, but, also, the moistened eye. Like sweat, so also, tears go into the building of every mission in our Synod. For the most part, they are tears of joy. What joy to assemble together with one's brothers and sisters in Christ! What joy to hear on a regular basis that your sins are forgiven! What joy to study together the pearls of God's Word! And what joy, my dear reader, you have brought to us! Your support made it possible for us to purchase that Seventh Day Adventist Church. Your faithful financial help, even now, makes it possible for us to reach out to others with the Gospel of Christ, on an organized level. The nickels and dimes of your children's mission money has brought us an organ, hymnals, reference books for our Sunday-school teachers, and Bibles for use in our weekly Bible class.

One's eyes also become misty as one hears the children of this small flock sing, "I am Jesus Little Lamb";



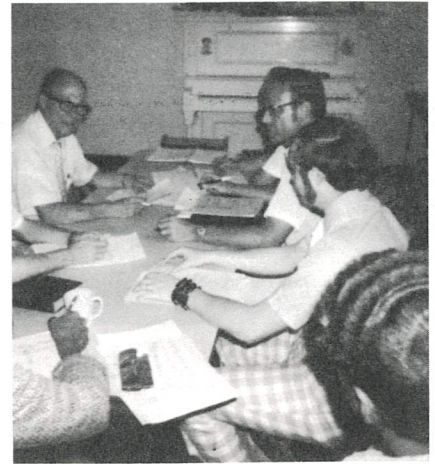
Left: Join us in singing "I am Jesus' Little Lamb."

Right: Join us in kingdom planning.

as the congregation's first three confirmands pledge lifelong faithfulness to their God; and as 65 souls come together from all parts of South Carolina, North Carolina, and Georgia, to sing, in united voice, Easter "hallelujahs" to Him who is their Resurrection and Life.

However, the diet of a mission congregation is not all sugar and spice. The diet also includes bitter herbs. It is sincere sorrow which one feels as he sees so many unregenerate respond with apathy and indifference to the Word which is brought to them. Even vacation Bible school can bring a tear of sorrow. They may not be visible on the outside, but on the inside there are genuine tears of disappointment, as pastor and teachers, on opening day, find no one to gaze upon but themselves. Not even the pre-enrolled have come!

It is a sad feeling which this lone Carolina congregation experiences as it considers selling its present property and moving to a new area of Columbia. For although its ministry to the nearly 150 Wisconsin Synod souls within the state is being blessed with success, its efforts to conduct mission work from the downtown area have not proved as effective as they might. But we also thank God for tears of sorrow since through trial and trouble He makes us ever more fervent in prayer, more determined in His service, and more reliant on *His* power.



#### "Blood!"

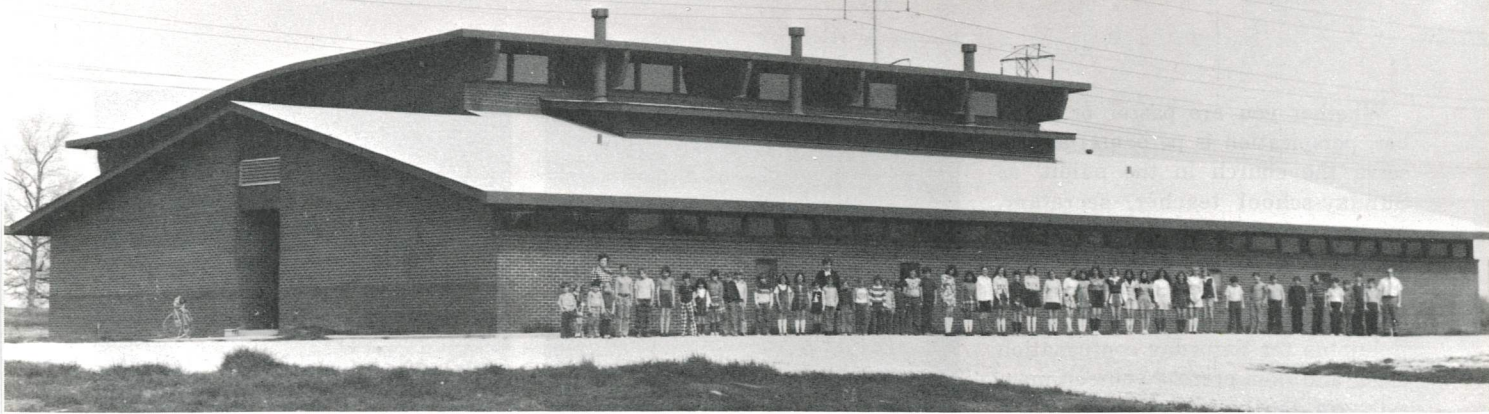
One of Columbia's most unusual preachers was the Rev. Charles Jagers. This post-Civil War pastor preached for 79 years from the same text, Ephesians 2:5. Hope Lutheran Congregation may not hear the same text every Sunday, but for the past five years, its people have heard the same message: BLOOD! The center of all preaching at Hope has always been the "blood of Jesus Christ, His Son, which cleanseth us from all sin."

It is that blood — the blood of Jesus Christ — which more than anything else is the primary ingredient in this mission in motion. His blood gives us a reason for existing, namely, to preach repentance and remission of sins through that blood. And if there were no blood, neither would there be any sweat or tears. For it is His blood which moves us to give our lives to His service. It is also that same blood that has made possible all our tears of joy and has taken the sting out of the salty tears of sorrow.

We hope that you were not misled by the title of this article to expect a brief synopsis of nineteenth-century pioneer efforts and struggles in the Old West; or that you were led to think that this was an intimate glimpse into the lives of one of today's more popular rock groups of the same name. BLOOD! SWEAT! and TEARS! is the real "soul" music which is being heard on all the mission frontiers of our 125-year-old Wisconsin Synod.

Louder still and louder,  
Praise the precious blood!

John R. Guse



## New Christian Education Building at Waukegan, Illinois

Immanuel Ev. Lutheran Church of Waukegan, Illinois, dedicated its new Christian Education Building to the service of the Triune God on Pentecost Sunday, June 2, 1974. Prof. John C. Jeske preached the sermon in both forenoon services, basing his message on II Peter 3:18 and speaking on the theme: "Whole Persons in a Broken World." Pastor George W. Boldt, president of the Southeastern Wisconsin District, preached in the afternoon service. His theme, based on Haggai 1:7-8, was: "Your Building Purpose — To Glorify God."

It was back in 1924 that Immanuel Congregation dedicated a church building at its present location, after having disposed of its former church property situated in another part of the city. Fifty years later the congregation dedicated its Christian Education Building about three miles northwest of the present church building. The Christian day school conducted classes in the Sunday-school rooms of the church for almost nine years. On April 1, 1974, the students and faculty moved into the new building to complete the school term.

Immanuel's Christian Education Building has four classrooms, a large gymnasium, and other rooms serving a variety of purposes. The cost of land and building was about \$300,000. This does not include the thousands of dollars' worth of volunteer labor donated by members and friends of the congregation.

Mr. Richard R. Priebe is the principal of the Christian day school. Mrs. Roger Schulrud, Mrs. Arline Lemke, and Pastor Oscar A. Lemke complete the faculty.

O. Lemke

### — 1974 Teaching Assignments —

This listing includes the assignments of the June 1974 DMLC Graduates as well as some reassignments from previous years.

#### MEN:

Allerheiligen, David L.  
St. John's—Wrightstown, WI (NW)  
Barenz, John R.  
Grace—Geneva, NB (NB)  
Bauer, Peter P.  
East Fork Mission—East Fork, AZ (A-C)  
Baumgart, Richard  
MLS—Saginaw, MI (MI)  
Bertolus, Paul  
Atonement—Milwaukee, WI (SEW)  
Bonitz, David W.  
Zebaoth—Milwaukee, WI (SEW)  
Bousley, Arnold J.  
Centennial—Milwaukee, WI (SEW)  
Cook, John K.  
St. John—Lake City, MN (MN)  
Dais, John W.  
Zion—Clatonia, NB (NB)  
Fillner, Douglas K.  
Grace—Muskegon, MI (MI)  
Gallert, Timothy A.  
Northwestern Prep—Watertown, WI (WW)  
Habeck, David  
Zum Kripplein Christi—Iron Ridge, WI (SEW)  
Hahn, James  
St. John's—Barre Mills, WI (WW)  
Hahnke, Steven M.  
St. Marcus—Milwaukee, WI (SEW)  
Hartwig, Paul  
Immanuel—Appleton, WI (NW)  
(Greenwood)

Huth, Eugene  
St. Matthew's—Niles, IL (SEW)  
Johnson, David  
St. Matthew—Spokane, WA (PNW)  
Kitzrow, Craig R.  
Salem—Owosso, MI (MI)  
Knobloch, Ernest F.  
Divine Savior—Shawano, WI (NW)  
Lauber, Keith  
MLS—Saginaw, MI (MI)  
Minch, Jack  
Good Shepherd—Tucson, AZ (A-C)  
Moldenhauer, Martin  
NW Prep School—Watertown, WI (WW)  
Nell, A. Fred  
MLS—Saginaw, MI (MI)  
Potratz, Philip  
Nwla—Moberg, SD (D-M)  
Prickett, Lowell  
Trinity—Kaukauna, WI (NW)  
Rhode, Steven J.  
Trinity—Neeah, WI (NW)  
Schleef, Ronald E.  
Japan—(WW)  
Schmal, Daniel  
St. Paul—Norfolk, NB (NB)  
Sieggreen, Ronald  
To be assigned.  
Sievert, James M.  
St. Paul—Riverside, CA (A-C)  
Stark, John B.  
Our Savior's—Zion, IL (SEW)  
Thiesfeldt, Steven  
St. Paul's—Tomah, WI (WW)  
Troge, Kurt  
MLS—Saginaw, MI (MI)

Uecker, Scott E.  
Zion—Toledo, Ohio (MI)  
Uttech, Fred  
Bloomington—Bloomington, MN (MN)  
Vater, John R.  
St. Mark's—Watertown, WI (WW)  
Voss, Richard R.  
Reformation—San Diego, CA (A-C)  
Warning, Richard L.  
Bethesda-Gethsemane  
(Apache Mission)—Cibecue, AZ (A-C)  
Weist, Larry  
To be assigned.  
Wilke, Russell A.  
St. Peter's—Helenville, WI (WW)  
Zander, James O.  
To be assigned.

#### WOMEN:

Bauer, Carol J.  
Kaukauna, WI (NW)  
Baumann, Kathleen  
Calvary—Thiensville, WI (SEW)  
Baur, Kathryn R.  
Bethlehem-Gethsemane  
(Apache Mission)—Cibecue, AZ (A-C)  
Blasel, Susan E.  
Riverview—Appleton, WI (NW)  
Block, Suzanne E.  
Zion—Columbus, WI (WW)  
Boesch, Charmaine  
Emanuel—New London, WI (NW)

# Shoreland's First Graduation



Ten young ladies comprised the first graduation class of Shoreland Lutheran High School, Kenosha, Wisconsin. They received their diplomas from Pastor Friedel Schulz, chairman of the Board of Control of Shoreland in a graduation service at Bethany Lutheran Church on Friday evening, May 24, 1974.

The principal of the school, the Rev. Edgar Greve, preached the sermon. Basing his remarks on the life of Joseph, he exhorted the graduates to measure success in how close each of them remains to the Triune God for the rest of their lives.

Miss Kathy Mech spoke for the class. She outlined the short history

**Rear** (l to r): Kathleen Schwartz, Catherine Mech, Gayle Halldin, Laura Ungemach, and Kathryn Heide. **Front** (l to r): Letitia Peters, Lucinda Winterle, June Melby, Alarice Born, and Lynn Perlwitz.

of the school and pointed out the necessity of Shoreland having a home of its own.

Shoreland opened its doors in the fall of 1971 to a student body of 22 in grades 9 and 10.

The first year was spent at Friends School in Kenosha. When grade 11 was added in the fall of 1972 and enrollment doubled to 46, the school moved to the educational unit of Mt. Zion Ev. Lutheran Church. The addition of the 12th grade in the fall of 1973 rounded out the school's program. Enrollment for the year stood at 79.

Anticipated enrollment for fall of 1974 is 115, with 47 in the Freshman class. Four of the graduates have made plans to go on to Dr. Martin Luther College, New Ulm, Minnesota, to prepare for the teaching-ministry in our Wisconsin Synod.

- |  |   |   |
|--|---|---|
| Boettcher, Sandra<br>Zion—Mission, SD (NB)                             | Haese, Judy L.<br>Martin Luther—Neeah, WI (NW)        | Lindke, Lois M.<br>New Salem—Sebewaing, MI (MI)                       |
| Breiling, Janet L.<br>Bay Pines—Seminole, FL (S-A)                     | Henry, Darlene S.<br>Mt. Olive—Bay City, MI (MI)      | McLosky, Suzanne L.<br>Mt. Olive—Delano, MN (MN)                      |
| Burmester, Anne<br>Mt. Calvary—Kimberly, WI (NW)                       | Inniger, Rachel A.<br>Emanuel—Flint, MI (MI)          | Meyer, Susan M.<br>St. John's—Sparta, WI (WW)                         |
| Carter, M. Lynne<br>Centennial—Milwaukee, WI (SEW)                     | Jahns, Patricia M.<br>First—Prescott, AZ (A-C)        | Motzko, Linda F.<br>St. Paul's—New Ulm, MN (MN)                       |
| Castillo, Rita J.<br>St. John's—Lewiston, MN (WW)                      | Kaiser, Ruth A.<br>Holy Trinity—Wyoming, MI (MI)      | Ogonowski, Christine<br>St. John's—Fairfax, MN (MN)                   |
| Clemenson, Nancy<br>St. Paul's—Stevensville, MI (MI)                   | Kallies, Joanne R.<br>Faith—Fond du Lac, WI (NW)      | Polifka, Rozanne K.<br>St. John's—Burlington, WI (SEW)                |
| Dallmann, Grace A.<br>St. Matthew's—Benton Harbor, MI (MI)             | Kasten, Cynthia R.<br>St. John's—Montello, WI (NW)    | Rehklau, Helen M.<br>Grace—Neeah, WI (NW)                             |
| Deines, Kathleen S.<br>Peace—Santa Clara, CA (A-C)                     | Kemper, Teri L.<br>Faith—Antioch, IL (SEW)            | Ristow, Carole A.<br>Mt. Olive—Overland Park, KA (NB)                 |
| Dew, Linda J.<br>Zion—Valentine, NB (NB)                               | Kiebusch, Marcia<br>St. Matthew's—Oconomowoc, WI (MW) | Rosin, Margaret E.<br>Bethany—Fort Atkinson, WI (WW)                  |
| Dittmar, Deborah A.<br>St. Bartholomew—Kawkaulin, MI (MI)              | Kleist, Patricia A.<br>Immanuel—Waukegan, IL (SEW)    | Salzwedel, Pauline<br>St. John's—Oak Creek, WI (SEW)                  |
| Dobbertin, Sharon M.<br>Salem—Owosso, MI (MI)                          | Kletzke, Barbara E.<br>Immanuel—Waukegan, IL (SEW)    | Spaude, Bethel A.<br>St. John's—Lannon, WI (SEW)                      |
| Douglas, Gail M.<br>Manitowoc Lutheran H.S.—Manitowoc, WI (NW)         | Kracht, Delores H.<br>St. Mark's—Brown Deer, WI (SEW) | Stark, Ellen K.<br>Peace—Livonia, MI (MI)                             |
| Dretske, Jean E.<br>St. John's—Wauwatosa, WI (SEW)                     | Krueger, Sandra A.<br>St. Paul's—Menomonie, WI (WW)   | Stuebs, Lynn L.<br>East Fork Mission—East Fork, AZ (A-C)              |
| Frank, June M.<br>NWLA—Mobridge, SD (D-M)                              | Kruschel, Elizabeth<br>Salem—Ann Arbor, MI (MI)       | Uhlenbrauck, Maxine<br>St. John's—Baraboo, WI (WW)                    |
| Friebe, Marilyn M.<br>Gethsemane—Oklahoma City, OK (NB)                | Kulow, Jane E.<br>St. Peter's—Milwaukee, WI (SEW)     | Vanderlin, Terry<br>St. Paul's—Platteville, WI (WW)                   |
| Garbow, Deborah J.<br>Salem—Loretto, MN (MN)                           | Kulow, Joan M.<br>Good Shepherd—West Bend, WI (SEW)   | Vater, Judy C.<br>Grace—Yakima, WA (PNW)                              |
| Groff, Patricia J.<br>Our Savior's<br>(Apache Mission)—Bylas, AZ (A-C) | Lange, Barbara E.<br>Redeemer—Fond du Lac, WI (NW)    | Walther, Susan K.<br>St. Paul's—North Hollywood, CA (assigned by FAL) |
| Gurgel, Mary L.<br>Zion—Clatonia, NB (NB)                              | Lange, Karen D.<br>Bethel—Menasha, WI (NW)            | Weber, Sharon L.<br>St. John's—Neillsville, WI (WW)                   |
| Haag, Connie<br>St. Peter's—Weyauwega, WI (NW)                         | Leopold, Barbara L.<br>DMLC—New Ulm, MN (MN)          | Wiese, Deborah J.<br>St. Paul's—South Haven, MI (MI)                  |
|  | Lindemann, Marcia R.<br>Ascension—Escondido, CA (A-C) |   |

# Direct from the Districts

## Arizona-California

### Looking Back One Year at Pilgrim Lutheran, Mesa, Arizona

Was it worth the effort?

Anyone who has ever been directly or indirectly involved in starting a mission congregation — from the first call made on the unchurched in the area to the purchase of the “church property” — has had illusions of grandeur about what the new church would look like, down to how the stain for the new altar furniture would match that of the ceiling decking and the church pews. Yet very few of these same people ever project their thoughts 10 or 15 years into the future, when the congregation might have to be relocated and a new church built.

Twelve years hadn't caused the brass door knobs on the chapel to wear thin nor the concrete floor to show signs of traffic. Future growth possibilities, however, made it necessary for Pilgrim Congregation of Mesa, Arizona, to face the necessity of a change.

How to get rid of a church, a school, a fellowship hall, and a parsonage before you are forced to do so was a real problem, particularly because a church and a school are an almost unsaleable commodity if they are to be used for any other purpose. If a buyer arrives, one must be ready to give him immediate occupancy.

Almost without a day's time to adjust our thinking to any kind of a plan for relocation, potential buyers for the old property began arriving — not serious buyers at first, but speculators looking for a bargain. While they kept looking, our land committee checked out numerous leads until they came across 10 acres of citrus grove almost equidistant from all of the members of our parish. The cost was \$67,500. Just two weeks after the congregation purchased this property, it was annexed by the city — one of

the many evidences of the Lord's goodness in directing us.

During this time, a potential buyer showed a “real” interest in the old church property. His intent, if the price was right and financing could be obtained, was to make our facilities into a “private” school. When the deal was consummated, the buyer requested almost immediate occupancy. This forced the congregation to find other worship, school, fellowship, and meeting facilities. We agreed to worship in a public-school cafeteria, rent school facilities from another local church, and gladly accept the offer of yet another church for our meetings and classes.



Mesa Dedication, July 19, 1973.

Plans were immediately drawn for a parish hall, school, and offices, while two acres were cleared for the building project. A decision was made to build the fellowship hall large enough for worship. Plans for a new parsonage were also immediately drawn up. However, the new parsonage wasn't completed until well after the former one was vacated, forcing the pastor and his family to live in an apartment for a time.

Dedication day for the Parish Hall, which included school office and temporary worship facilities, and the parsonage was July 19, 1973. Almost 500 members and friends were present to help Pilgrim Congregation give thanks to the Lord. Guest speaker

was Pastor Walter Diehl of Dallas, Texas, the founder and former pastor of Pilgrim. Guest liturgist was Pastor V. C. Schultz of Sun City, Arizona.

Was it all worth the effort? Pastor David V. Schultz reports that it was. Next for the congregation, the Lord willing, is the construction of a chapel and teacherage on the same property. To this end they pray: “O Lord, bless the labors of our hands for Him who died to save us.”

## Nebraska

### Salt Lake City Progress

Utah may seem like a foreign country to most Wisconsin Synod members. In large measure, this state is foreign country to sound Biblical Christianity. Yet it is home to a nucleus of Wisconsin Synod Lutherans



Parsonage, Salt Lake City.

who belong to our Prince of Peace Ev. Lutheran Church in Salt Lake City.

On Sunday May 12, 1974, these fellow Christians gathered in joy and thanksgiving to dedicate a new parsonage. The \$29,000 dwelling stands on a beautiful four-and-a-half-acre tract in the southwestern part of the Salt Lake Valley. The congregation now awaits permission from the General Board for Home Missions to continue plans to erect a chapel on the same site. A loan from the Parsonage-Teacherage Fund made their new parsonage possible.

Pastor Martin Scheele of Denver, Colorado, who organized the congregation, was the guest speaker for the

occasion. Basing his message on I Chronicles 17:27, he pointed out that a congregation rightfully dedicates the home of its pastor to the glory of God because as the Lord blesses the home of their called worker, He is in the same measure blessing the congregation. Furthermore, the family in the parsonage serves the entire congregation as a pattern of Christian faith and godliness.

Pastor Scheele, the District missionary for the Colorado Mission District, served Prince of Peace from October, 1971, to January, 1974. Pastor W. C. Goehring was installed as the first resident pastor and serves the congregation at the present time.

## Northern Wisconsin

### The Gospel Bears Fruit

That's the experience of an 85-year-old congregation situated in a city reputed to be 62 per cent Roman Catholic.

On May 19, 1974, a class of 12



Confirmation at Escanaba.

young people and five adults was confirmed in the Lutheran faith at Salem Ev. Lutheran Church, Escanaba, Michigan. Pastor John J. Wendland officiated at the special 85th anniversary confirmation service.

The Escanaba Daily Press noted that the congregation is planning a special 85th anniversary service in October; that Pastor Wendland is marking his 45th year in the ministry; and that the Wisconsin Ev. Lutheran Synod, of which Salem is a member congregation, is observing its 125th anniversary. Recently Salem's organist, Mrs. Ottensman, observed 55 years of service. This was reported in *The Northwestern Lutheran*.

## Western Wisconsin

### Ada Sievert Sunday at St. Mark's, Watertown, Wisconsin

St. Mark's Lutheran Church of Watertown, Wisconsin, recognized Miss Ada Sievert's many years of service as a Christian day-school teacher in the nine o'clock service on Sunday, May 19, 1974. An informal coffee hour-reception followed in the school cafeteria.

Retiring at the end of the past school year, Miss Sievert served as a Lutheran teacher for over 50 years. Following her graduation from Dr. Martin Luther College, New Ulm, Minnesota, she taught all eight



Miss Ada Sievert.

grades at St. James, Minnesota. In 1925 she accepted a call to serve at St. Mark's.

Interrupting her services at St. Mark's, she returned to Dr. Martin Luther College to teach piano and supervise the women's dormitory. This was followed by four years at Holy Cross Lutheran Church in Madison, Wisconsin, a congregation of our sister synod, the ELS. In 1939 Miss Sievert returned to St. Mark's and has served on the faculty since that time, most recently as fifth-grade teacher.

In addition to her classroom work, Miss Sievert also served as organist or choir director, or both, at both of the congregations in which she

taught. She still plays for the monthly German services at St. Mark's.

Six of Miss Sievert's brothers and sisters have also served as teachers or professors in the schools of our Wisconsin Ev. Lutheran Synod. Most of them were present on the occasion of her anniversary.

In her long career she touched the lives of thousands of children who today are active members of our congregations. It is evident that God richly blessed her work in His kingdom.

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## NAMES REQUESTED

### MIDDLETON, WISCONSIN AREA

Please send names of any WELS members or prospects living in the Middleton, Wisconsin area to Pastor Loren Fritz, Route 1, Box 220B, Prairie du Sac, Wisconsin 53578.

### LEHIGH VALLEY, PENNSYLVANIA

The Michigan District is considering exploratory services in the Lehigh Valley area of eastern Pennsylvania. Please send names of any WELS members or prospects in the Allentown-Bethlehem-Easton, Pennsylvania area to Pastor Richard MacKain, 352 Sweetbriar Road, King of Prussia, Pa. 19406.

### CHARLOTTE, NORTH CAROLINA

Please send names of any WELS members or prospects in the Charlotte, N.C., area to Pastor John Guse, 6723 Formosa Drive, Columbia, S.C. 29206.

### ROANOKE-LYNCHBURG, VIRGINIA

Please send the names of any WELS members or prospects in the Roanoke-Lynchburg area to Pastor Ronald Hahm, 3229 Sandra Lane, Virginia Beach, Virginia 23462. Phone: (804) 424-3547.

## TIME AND PLACE

### MEMPHIS, TENNESSEE

Gloria Dei Ev. Lutheran Church has moved its place of worship to Raleigh Kiwanis Club, 4089 Kiwanis Road (off Raleigh Millington Rd.). The time of service has also been changed to 10:45 a.m. for the worship service and 9:30 a.m. for Bible study and Sunday school. If more information is desired, please contact: Pastor R. Busch, 3438 Sophia, Memphis, Tn. 38118 (Ph. 901-365-8668)

### BLYTHEVILLE (ARK.) AFB

Beginning in August, Communion services are being conducted at the Blytheville Air Force Base, in the base chapel, on the third Sunday of every month at 8:30 in the evening. For more information please contact: Mike Meeker, P.O. Box 1042, Blytheville, Ark. 72315 (Ph 501-763-9385)

### GAINESVILLE, FLORIDA

Beginning with the first Sunday in August, Zion Ev. Lutheran Church of Gainesville, FL will be conducting its Sunday morning worship at the Holiday Inn located just west of the interchange of I-75 and state road 26 (Newberry Rd.). The time remains 10:30 a.m. John C. Lawrenz, pastor.

## EXPLORATORY SERVICES

### WASHINGTON-ROMEO, MICHIGAN

Exploratory services have begun in the Washington-Romeo, Michigan area, serving also other communities in northern Macomb County. Services are held at the Indian Hills Elementary School, 8401 — 29 Mile Road, about 1/2 mile west of M-53. Worship is at 11:00 a.m. with Sunday school at 9:45 a.m. Please send addresses of interested families to Pastor John Henderson, 4717 Buchanan, Warren, Michigan 48092 (Phone: (313) 264-3903) or Mr. Wm. Drayer, 64019 Kildare, Romeo, Mi. 48065 (Phone: (313) 752-6894).

### COLUMBIA — OWENSVILLE, MISSOURI

Time change for the WELS exploratory services being conducted at the Holiday Inn East, junction of I-70 and Providence Rd., Columbia, Missouri, are Sunday worship at 8 a.m. and Sunday school at 9 a.m. For the Peace Lutheran Mission at Owensville, Missouri, Sunday school is at 10:30 a.m. and Sunday worship at 11 a.m. For more information contact Pastor LeRoy H. Lothert, 2816 Leeway Dr., Apt. 2, Columbia, Missouri 65201 (Phone: 314-474-2168).

### OWATONNA, MINNESOTA

WELS exploratory services are being held in the 7th Day Adventist Church at Court and Pearl Streets in Owatonna, Minnesota, at 7:30 p.m. Sunday. Please send names of interested parties to: Chaplain W. R. Hoyer, 725 Northern Hts. Dr. N.E., Rochester, Minn. 55901; or contact: Mr. and Mrs. Gary Greenwood in Owatonna — phone 507-451-8092.

### GREELEY, COLORADO

Exploratory work is being conducted in the Greeley, Colorado, area by the Colorado Mission District Mission Board. Anyone knowing of prospective members, interested persons, or students at the University of Northern Colorado is kindly asked to call or send pertinent information to: Pastor Lawrence Retberg, 1304 Lemay Avenue, Fort Collins, Colorado 80521 (1-303-482-5326).

## Religious World (continued)

what the future holds in store with the two Preuses in key positions in the Synod. "Before many seasons the two brothers will announce their sudden discovery that good stewardship calls for but one seminary. So Springfield changes its venue and collapses into St. Louis in an attempt to keep one going. Only thus can the Preuses have some sort of faculty, student body, and the possibility of continuing accreditation."

Marty's words sound somewhat like the words of a person who knows he's been licked. Other Missouri moderates are reaching the same conclusion. Longtime moderate mouthpiece, Richard Koenig, co-editor of *Forum* and editor of *Forum Letter*, concedes victory to the conservatives and concludes, "Logically what all of this points to, as many have observed, is for the moderates to leave the Synod in favor of a structure of their own creation." Outspoken Wayne Saffen, pastor of a joint LC-MS/LCA church in Manteca, Cali-

fornia, offers the same suggestion. "I say now that Missourians who care about the Gospel should say that we lost; and get out."

## RESOLVING THE STALEMATE

We look for an end to Missouri's stalemate if and when Missouri's moderates let their actions speak louder than their words. The theological issues between the two factions in the Synod are irreconcilable. The moderates have always contended that there is room for both views in their church. The administration has said there isn't room for both views, but has labored to avoid a split in the Synod. It is clear that the moderates are not going to budge an inch. Perhaps it is time for Missouri's leadership to recognize that if they really want to get rid of the infection which is "not to be tolerated in the church of God," they may have to lose a limb in the process.

Joel C. Gerlach

## LEADER TRAINING CLINIC Lutheran Pioneers, Inc.

Thank God for dedicated laymen who are concerned about our youth and who are willing to give of themselves to work with our youth! One hundred and fifty such men, leaders who are active in *Lutheran Pioneers*, representing 125 congregations in five states met at Camp MacClean located at Burlington, Wisconsin, for a Leaders' Training Clinic. This clinic is operated by the national office of *Lutheran Pioneers* as a service to the local train. From Friday evening, April 26, 1974, through Sunday noon these men lived through an intensive learning and sharing program.

The days and evenings were filled with opportunities for worship and fellowship. The men viewed films on the flag, basic knots, and hypothermia. They attended seminars on handicraft, field dressing, train orga-

nization, bike safety, camper's weather, songs and song leading, hiking, knife and axe, outdoor games, devotions, the BUCKAROO program, and camp safety and courtesy. The Sunday morning worship was conducted by Pastor S. Johnson, National Chaplain for *Lutheran Pioneers*.

Many of the seminars were videotaped for future reference and use at District Leaders' Training Clinics. On May 24 through 26 these video tapes were used at a western LTC for men from Arizona and California held in Phoenix, Arizona. The National Commander and the Director of Public Relations for *Lutheran Pioneers* also attended this western LTC.

The men who attended both clinics went home filled with new ideas, procedures, enthusiasm, and an earnest

desire to continue as the Lord's instruments in helping our parents help our youth along the godly road to adulthood.

Pastor David M. Ponath  
Director of Public Relations  
*Lutheran Pioneers, Inc.*



Pastor L. Zessin  
directing the seminar.

## CALENDAR OF CONFERENCES

### MINNESOTA

#### BIENNIAL DISTRICT CONVENTION

The twenty-ninth biennial Convention of the Minnesota District will be held at Dr. Martin Luther College, New Ulm, Minnesota, July 23-25, 1974.

#### OPENING SERVICE

A Communion Service will be conducted on the opening day, July 23, at 9:00 a.m. in the chapel of the DMLC Academic Center, with Pastor Perley Kurth delivering the sermon.

#### ESSAY

Prof. Carl J. Lawrenz will present the essay, "The Clarity of Scripture As It Affects the Message of the Church (With Application to the Creation Account)."

#### BUSINESS

Applications for membership, overtures or other communications relative to the business of the Convention should be addressed to the District President (with a copy of the same to the Secretary) in due time. Congregations which have translated or changed their constitutions are asked to submit a copy to the proper committee before the Convention. All Conference Secretaries are reminded to bring their Conference minutes.

#### HOUSING

Requests for housing, costs, and a detailed schedule will be mailed later to all pastors and teachers. Registrations forms and registration fees are to be returned to the Housing Committee.

Warren J. Henrich, Secretary

### NORTHERN WISCONSIN

#### DISTRICT CONVENTION

**Date:** August 5-7, 1974.

**Place:** Manitowoc Lutheran High School, Manitowoc, Wis.

**Opening Communion Service:** Monday, August 5, 10:00 a.m., at Immanuel Lutheran Church, Ninth & Pine Sts., Manitowoc.

**Preacher:** Rev. Waldemar Zink, Coleman, Wis.

**Essayist:** Prof. Wilbert Gawrlich, Wisconsin Lutheran Seminary: "The Lord's Word Concerning the Last Things."

D. Worgull, Secretary

#### APPOINTMENT

Pastor Richard E. Lauersdorf of Jefferson, Wisconsin, has been appointed by the Conference of Presidents to serve as a contributing editor for *The Northwestern Lutheran*. Pastor Lauersdorf will fill the vacancy created by the resignation of Pastor Paul E. Nitz and will share with Professor Armin Panning the writing of "Studies in God's Word." Pastor Nitz resigned as contributing editor after accepting his call to a professorship at our Wisconsin Lutheran Seminary.

Oscar J. Naumann, President

## CORRECTION

Unfortunately, in editing the obituary of Pastor John O. Lang, which appeared on page 174 in the June 2 issue of *The Northwestern Lutheran*, the editor misread the copy. Pastor Lang served at two different churches by the name of St. Paul's. The first was in New Rome, a suburb of Columbus, Ohio, and the second in Columbus itself, serving only one pastorate at the latter church. The editor herewith apologizes.

## CHANGES OF ADDRESS

(Submitted through District Presidents)

#### Pastors:

**Flunker, Charles**  
Universidad Interamericana  
Apartado Postal 225  
Saltillo, Coahuila, Mexico

**Frenz, Arthur H., Jr.**  
R.R. 1  
Goodhue, MN 55027

**Schmidt, Thomas R.**  
607 S. First Ave.  
Sioux Falls, SD 57102

**Schumann, Robert L.**  
802 Maple Grove Rd.  
Duluth, MN 55811

## INSTALLATIONS

(Authorized by District Presidents)

#### Pastors:

**Frenz, Arthur H., Jr.**, as pastor of Grace and St. John's Congregations, Goodhue, Minnesota, on June 9, 1974, by R. Sachs (Minn.).

**Schewe, Harold A.**, as professor at Northwestern Lutheran Academy, Mobridge, South Dakota, on May 23, 1974, by D. Krenke (Dak.-Mont.).

**Schmidt, Thomas R.**, as pastor of St. Paul's, 610 S. Dakota, Sioux Falls, South Dakota, on June 2, 1974, by D. Hayes (Dak.-Mont.).

**Schumann, Robert L.**, as pastor of Shepherd of the Hills, Duluth, Minnesota, on June 2, 1974, by H. Muenkel (Minn.).

## NOTICE

The next regular plenary session of the Board of Trustees is scheduled for

August 19 & 20, 1974.

Business to be acted on is to be submitted to the Executive Secretary of the Board with copies to be furnished the Chairman of the Board.

Carl S. Leyrer, Secretary  
Board of Trustees

## GOING TO EXPO 74?

If you are attending Expo 74 you are cordially invited to visit one of your missions and worship with us at St. Matthew Ev. Lutheran Church, N. 6905 Country Homes Blvd., Spokane, Washington. Our worship service during the summer is at 9 a.m. Pastor John E. Henning, telephone (509) 326-3766.

## TRAVELERS TO GLACIER NATIONAL PARK

For information regarding WELS worship services, please contact Pastor Marvin Putz, 808 Sacajawea Dr., Great Falls, Montana 59404, Phone (406) 452-1286.

## ISLE ROYALE NATIONAL PARK

Vacationers embarking for Isle Royale National Park and summer residents of Michigan's Keweenaw peninsula are invited to attend WELS student services at University Lutheran Chapel in Houghton, Michigan. From June 13 through September 1, WELS services are also held every Thursday at 7:00 p.m. EDT at the Christian Science Church, 209 W. Montezuma in Houghton. Paul Kante, pastor.

## CHAPLAIN E. C. RENZ

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

You are invited to rejoice with

### St. Paul Lutheran, Tomah, Wisconsin

A Servant of Christ for 100 Years

#### Centennial Sunday, August 4, 1974

St. Paul Congregation served by  
Preaching Christ for 100 Years

Services at 8:30 and 10:30 A.M.

Guest speakers: Pastor John C. Dahlke and Pastor Darald Gruen.

#### Education Sunday, September 1, 1974

St. Paul Congregation served by  
Teaching Christ for 100 Years

Services at 8:30 and 10:30 A.M. and 8:00 P.M.

Guest speakers: Pastor Loren Schaller, Pastor Herbert Hackbarth, and  
Pastor W. E. Schulz. Pastor Alfred Jannusch will serve as liturgist.

#### Synod and Mission Sunday, October 6, 1974

St. Paul Congregation served by  
Sharing Christ for 100 Years

Services at 8:30 and 10:30 A.M. and 8:00 P.M.

Guest speakers: President O. Naumann and Pastor Ethan Kahrs.

#### Rededication Sunday, November 3, 1974

St. Paul Congregation resolves to  
Continue Building on Christ

Services at 8:30 and 10:30 A.M. and 2:30 and 8:00 P.M.

Guest speakers: President C. Mischke and Pastor Roderick Luebchow.  
Seminarian Robert Gerke will serve as liturgist.

Pastors O. Heier and K. Gast

## Editorials (continued from p. 211)

have corrupted every society since Eden. Somehow the earthly paradise for sinful men must be fashioned by sinful men.

Certainly we should work for better courts, better housing, better employment, and the like. Our civic duty will seek such welfare for our fellow men. It is the insistence on achieving the perfect society, to the neglect of greater and more basic human needs, that is in error.

In their insistence on the perfect trial our highest courts are losing the fair trial. In their fabrication of the perfect society our social manipulators will lose a tolerable society. Man's best efforts have a fatal affinity for destroying themselves. That too is Eden's curse.

There is a perfect world, but it is not in our geography. There is a perfect society, but it is not composed by sinners. There is a perfect life, but it is not created by mortal man. Perfection without Jesus Christ is only social perfectionism, a will-o-the-wisp in the swamp.

Carleton Toppe

# Treasurer's Report

## PREBUDGET SUBSCRIPTION PERFORMANCE

Five months ended May 31, 1974

	Subscription Amount for 1974	5/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California .....	\$ 284,176	\$ 118,407	\$ 127,769	107.9
Dakota-Montana .....	198,690	82,788	72,986	88.2
Michigan .....	1,013,283	422,201	207,119	96.4
Minnesota .....	1,050,611	437,755	446,456	102.0
Nebraska .....	204,415	85,173	81,911	96.2
Northern Wisconsin .....	1,140,109	475,046	472,160	99.4
Pacific Northwest .....	75,950	31,646	32,563	102.9
Southeastern Wisconsin .....	1,374,223	572,593	571,907	99.9
Western Wisconsin .....	1,320,560	550,234	519,363	94.4
South Atlantic .....	52,870	22,029	19,731	89.6
Total — 1974 .....	\$6,714,887(A)	\$2,797,872	\$2,751,965	98.4
Total — 1973 .....	\$6,415,373	\$2,673,072	\$2,709,902	101.4

Note (A) — The subscription amount for 1974 has been increased \$8,000.00 to include all revisions received by the Stewardship Department as of March 31, 1974.

## CURRENT BUDGETARY FUND

### Statement of Income and Expenditures

Twelve months ended May 31, 1974 with comparative figures for 1973

	Twelve months ended May 31		Increase or Decrease*	
	1974	1973	Amount	Per Cent
<b>Income</b>				
Prebudget Subscription Offerings .....	\$6,778,794	\$6,217,783	\$561,011	9.0
Pension Plan Contributions .....	94,878	96,131	1,253*	1.3*
Gifts, Memorials and Bequests .....	77,400	62,556	14,844	23.7
Earnings from Fox Estate .....	42,876	51,119	8,243*	16.1*
Income from NWPH .....	—	6,562	6,562*	
Other Income .....	8,070	2,539	5,531	
Transfers from Other Funds .....	76,620	6,596	70,024	
Total Income .....	\$7,078,638	\$6,443,286	\$635,352	9.9
<b>Expenditures</b>				
Worker-Training — Expenses .....	\$3,800,980	\$3,442,402	\$358,578	10.4
Worker-Training — Income .....	1,601,050	1,514,993	86,057	5.7
Worker-Training — Net .....	\$2,199,930	\$1,927,409	\$272,521	14.1
Home Missions .....	1,212,119	1,018,438	193,681	19.0
World Missions .....	1,152,077	938,607	213,470	22.7
Benevolences .....	813,520	813,668	148*	
Administration and Services .....	537,115	418,084	119,031	28.5
Total Operations .....	\$5,914,761	\$5,116,206	\$798,555	15.6
Appropriations — Building Funds .....	224,649	252,784	28,135*	11.1*
Appropriations — CEF Program .....	799,261	791,550	7,711	1.0
Total Expenditures .....	\$6,938,671	\$6,160,540	\$778,131	12.6
Operating Gain .....	\$ 139,967	\$ 282,746		

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

Note: Future cutoff dates of PBS receipts in the Synod's Post Office Lock Box are as follows:

For the month of:	Cutoff Date
July	August 7
August	September 6
September	October 7
October	November 7

## AUDIO VISUAL AIDS

### "THE WISCONSIN EV. LUTHERAN SYNOD IN TEXAS" (FS-59-WSIT)

1974 25 min. T & M Color

The story of how the WELS came to Texas. It began in 1963. Growth was slow at first. People had to become acquainted with a Lutheran synod of which many had never heard before. God's grace and manifold blessings are evident as doors continue to open in Texas for our Synod. The unusual growth of our Texas congregations is a joy for the entire WELS to share. Produced by Audio Visual Aids, WELS. Order from: Audio Visual Aids, 3512 West North Avenue, Milwaukee, Wisconsin 53208.

## DUPLICATOR

St. John's Ev. Lutheran School of Milwaukee, Wi., has available a Ditto Duplicating machine, model D-31. This machine is offered to any mission congregation for the asking, cost of repairs, and transportation. For information contact: Richard C. Scharf, Principal, St. John's Lutheran School, 4001 South 68th Street, Milwaukee, Wisconsin 53220; Tel. (414) 541-5881 (school) or (414) 545-5592 (home).

## SUMMER CAMP

A summer camp for youngsters age 9 to 14 will be held at Camp Killarney, Irish Hills, southwest of Clinton, Michigan, for two one-week periods, beginning July 14 and July 21. A well-rounded program will be conducted. The price is \$30 per week per child; \$35 for non member children. Contact Pastor Kenneth Strack, 308 N. Maumee St., Tecumseh, Michigan 49286.

Camp Killarney, just off Hwy 12, near Tecumseh, is owned by an association of WELS congregations. Families wishing to camp may call 1-313-467-8121 for information.