

The Northwestern Lutheran

January 12, 1975

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SIXTH LATIN AMERICAN CONFERENCE

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Briefs by the Editor

Christians are strange people. They live in the secular world and observe most of its holidays, but they save their real celebration for the holy days of the Christian church year. In a very real sense, they are men and women and youths surrounded by joy. They understand Paul when he encourages his readers to rejoice. And just as he did, so they too place this joy into its proper context: "Rejoice in the Lord always!" — The contributors and the editor wish all readers that joy, knowing that when they have joy in the Lord they have everything that counts.

Speaking of holidays and holy days, did you know that Christians celebrate Christmas twice? Once on December 25, the day the early church chose to celebrate the birth of Christ, not because He was born on that day but to replace heathen festivals in the hearts of new converts. We Lutherans do something like that too, when we stress Reformation Day rather than Halloween.

A century before the church chose December 25, Christians were already celebrating January 6, our Epiphany. In those early days it was a joint commemoration of the birth of Christ, His baptism and, in some cases, His first miracle. Because of the Gospel for the day, the story of the Wise Men from the East, it was also called "the Christmas of the Gentiles."

None of these holy days were commanded by God as He had commanded most of the Old Testament festivals. However, it was perfectly natural that Christians, hearing the Gospel of the Lord Jesus, would choose to emphasize certain aspects of that Gospel on certain days. The church year was a natural outgrowth of the faith living in the hearts of

Christian people. That's why we, too, celebrate these holy days and in this issue, the first in 1975, emphasize Epiphany.

The first Epiphany was an international event. The Wise Men were from the East, perhaps from Babylonia, today's Iraq. They came to Judea, today a part of the state of Israel. When these men left for home, the Holy Family fled to Egypt to escape Herod's wrath and remained there until his death. Then they returned to Nazareth in Galilee.

Today, as this issue demonstrates, Epiphany is even more international. *Japan Visitation* (page 5) takes us to visit fellow believers living in Asia, the very continent from which the Gospel went forth on its march around the world. The next issue will bring an account of our Lutheran Evangelical Christian Church in Japan celebrating the Reformation Festival. Our brethren over there, even as we, live "By Grace Alone," "By Faith Alone," and "By Scripture Alone."

From Japan we travel to Mexico City to visit with the Spanish-speaking brethren as they attend the *Latin American Conference* (page 8). They are pictured for us on the front cover of this issue. Their names are — front row, left to right — F. Luna Garcia, F. Warner, D. Chichia, R. Eggert, E. Hoenecke, H. Essmann, and Vicars D. Perez, V. Guillen, and L. Perez; — rear row — E. Zimdars, D. Haeuser, C. Leyrer, R. Molstad (ELS), R. Martens, Vicar L. Wiedmann, V. H. Winter, R. Sprain, and R. Lauersdorf. It's a growing family — our family!

You will agree, there's no better way to taste the joy of Epiphany than to read accounts like these. The Lord make that joy yours!

*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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OUR COVER

Conferences of missionaries on our foreign fields are just as important as conferences for pastors and teachers here in the States. Perhaps even more so. — This is the conviction of our Synod's Board for World Missions as indicated by Pastor R. Lauersdorf in his account of the Sixth Latin American Conference (page 8). Names of the participants pictured on the cover are given elsewhere on this page.

Editorials

Freedom From What?

The imperfections and frustrations of human life make it pretty obvious that man needs to be set free from something. The question is: From what?

The liberators of society who seem to be attracting the most attention in the world today have some specific answers. Point 1 in their freedom-charter for mankind is that man must be set free in his thinking. Basic to this plan is the contention that man must throw off the shackles of prejudice, bias, and superstition imposed by religion — especially the Christian religion — and do his own thinking instead of relying upon antiquated sacred writings for guidance in finding fulfillment. Secondly, man must free himself from the rigid restrictions of traditional moral codes, which ensnare him in a net of personal frustration.

This prescription for freedom has grown in popularity and increased in practice over a period of years, and we are now in a position to assess some of its effects. The net effect of free thinking has been not only to set man free from ancient religious beliefs but also to set him adrift in a sea of uncertainty. The effect of free morality has likewise been counter-productive: broken homes, a tidal wave of pornography, and a rise in crime and terrorism which threatens to imprison man in his own castle.

It appears that man has been freeing himself from the wrong things. What he needs to be free from is sin, which is the original and continuing cause of man's enslavement. "Whosoever committeth sin is the servant (slave) of sin." Godless attempts to set man free have only served to compound the problem.

Since sin is the culprit in man's enslavement, redemption from sin is the way to freedom. This has been accomplished by a God-appointed Savior, God's Son Jesus Christ. "If the Son shall make you free, ye shall be free indeed." As for the pretenders to the position of man's savior, they have effectively proved their incompetence.

Immanuel Frey

Our "Sacrifices"

Recent reports of the persecution of the Christians in various countries forcibly remind us that our Savior's Word is applicable in any age, "If they have persecuted Me, they will also persecute you." Even though the West African Republic of Equatorial Guinea, for example, is reported to be 95 per cent Christian, a general harassment of Christians is going on there, with government pressure on church leaders being "especially high."

There are estimates that in Chad, a North Central African nation, more than 130 Protestant pastors and church leaders have been assassinated in the past year. *Time* reports: "A black evangelist was sewed up inside a tom-tom

and starved to death while drummers pounded incessantly on the skin top. The bodies of several other Christians have been found buried up to their necks in sand, their heads swarming with ants."

Although there are conflicting reports about the extent of religious persecution in Russia — Winrich Scheffbuch maintaining that it is limited, and Richard Wurmbrand representing it as rather widespread — there is no doubt that it is still going on. The spotlight on the recent case of a Russian believer who, strangely, is being defended by a Russian atheist is revealing other cases of current oppression.

In these and in other nations of the world, particularly in communistic societies, there are Christians who are paying a high price for their loyalty to Christ, while you and I live comfortable lives in America. We go to church when and where we please. Our children receive the Christian instruction we arrange for them. We are not jailed for our religious beliefs; our property is not being confiscated because we are Christians; we are not being tortured or even executed because we resist the government policy on religion.

What are our "sacrifices" for Christ? A 10 per cent increase in mission offerings? Contributing \$25.00 to those who are starving? Giving volunteer help at church? Going to church twice a week during Advent or Lent? Contributing a thousand dollars or two for the new church or the new school?

But can we tell persecuted Christians in Chad, Equatorial Guinea, or Russia what it "costs" us to be Christians in America?

Carleton Toppe

Not By Bread Alone

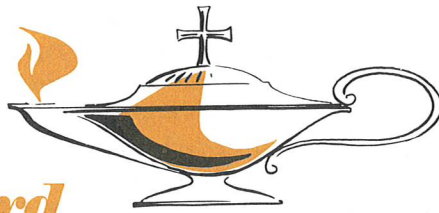
At the dawning of this new year, there is an extraordinary number of calamities facing us: the energy crisis, inflation, unemployment, recession, and a pervasive spirit of anarchy.

Much of our trouble can be traced to a prevailing philosophy, the "American Way of Life" serving as the model. It grips the world like a religion. The new revelation is: GNP is god and the consumer is his prophet. Early on greed and materialism stalked this planet, but never before have the opportunities for their practice been so multiplied.

Prosperity is not a sin. The real problem is not prosperity, but how it is received and how it is used. We must confess that we have received it thoughtlessly and used it recklessly.

It is to be hoped that the present state of affairs will give us an opportunity for reflection. Do our lives show that we believe — really believe — that man does not live by bread alone? Can we now begin to distinguish between necessities and unfettered wanting? Has our witness to the Source of our blessings gone beyond lip homage? Isn't it time to trust God: seek first My kingdom — and you will get food and shelter along with it?

Studies in God's Word



Epiphany A Time for Gratitude

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son; in whom we have redemption through His blood, even the forgiveness of sins; who is the image of the invisible God, the firstborn of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible (Colossians 1:12-16).

In these pleasant days spent in the afterglow of Christmas one of the things that may disturb us a bit, and perhaps even give us a touch of a bad conscience, is remembering that there's a thank-you note or two that we haven't written yet. It isn't only the children who put off thanking for gifts which they have received. We all find ourselves at times inclined to postpone that obligation. And if occasionally we're slow at expressing even our genuine gratitude over a treasured gift, how much more is there a tendency toward that when we're to acknowledge a gift that puzzles us as to what it is or what it's to be used for.

Strange as it may seem, such bewilderment is precisely the problem that many people have with the greatest Christmas gift of all. In December all the world seems interested in receiving the Babe of Bethlehem!

But what are they to do with Him in January? As an answer for them, and a reminder for us, the Church throughout the centuries has observed the season of Epiphany. The word *epiphany* means "a showing forth." The Scripture readings and texts used in our church services during the Epiphany season "show forth" just what it was that God gave us in that lowly manger, presented though it was in the unlikely gift-wrapping of swaddling clothes.

Lord of All Creation

St. Paul's words to the Colossians are truly an Epiphany message, a "showing forth" of who it was who was lying in the manger, for the Apostle calls Him "the image of the invisible God, the firstborn of every creature." The true and invisible God took on human flesh in order that He might sojourn among His creatures. Men could see Him and talk with Him. They could listen to His teaching. But though He laid aside the display of His divine glory for a season, yet He ever remained true God, the Lord of all creation, "for by Him were all things created, that are in heaven, and that are in earth, visible and invisible." Paul leaves no doubt as to the Christ-Child's real identity. He is none other than true God!

Savior of All Men

We know then *what* that first Christmas gift was, but we might still ask, "What's it good for?" Also to that question the Apostle Paul gives us the answer when he refers to the

Christ-Child as the One "in whom we have redemption through His blood, even the forgiveness of sins." The thought of blood-redemption might seem strange, even grotesque and barbarous, to many who just recently gazed fondly on the Babe of Bethlehem. They would like always to keep Him a baby and remember Him as an infant, meek and mild, lying on His mother's breast. But the Scriptures never separate between the Christ-Child in the manger and the God-man on the cross. The two must of necessity go together, for it was *for our redemption* that the Father sent His Son. God's Christmas gift was nothing less than the Lamb of God, come down from heaven to give His life that there might be full and free forgiveness for every sinner, forgiveness that could be earned in no other way.

Cause for Continual Gratitude

When we know *what* our Father has sent us for Christmas, and *why* He has sent it, then there can be no reaction other than "giving thanks unto the Father. . . who hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son."

There has been an epiphany in the life of every child of God. Formerly we were groping about in the darkness of guilt and error, of unbelief and hopelessness. God's great gift of His Son changed all that. With Simeon of old we too have come to know Him who is a "light to lighten the Gentiles and the glory of His people Israel."

There may be little harm done if we still owe a thank-you note or two for other gifts, but God's gift of His Son dare never remain unacknowledged. As Christ in this Epiphany season by word and deed shows Himself in ever greater clarity to be the very Son of God and Savior of the world, let us follow Him with hearts filled with faith and lives marked with deeds of continuing love and gratitude. A terse thank-you note will not do. The hymnwriter has it right:

*Love so amazing, so divine,
Demands my soul, my life, my all.*

Armin J. Panning

Japan Visitation

September 3-19, 1974

Dear Fellow Believers,

Recently, the members of your Japan Executive Committee of the Board for World Missions visited your mission field in Japan. We would like to share with you some of the joys we experienced on our visit, knowing that you also share with us the joy of knowing that God is using us to spread the saving Gospel of Jesus Christ to those still sitting in the darkness and despair of unbelief. Here then is a brief account of our visitation.

Arrival

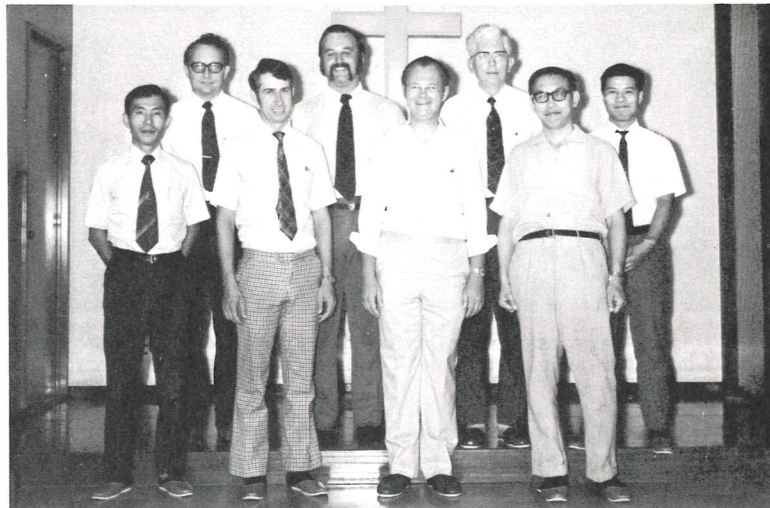
Following a day of fairly smooth flying, your Japan Executive Committee, composed of Pastor Karl Bast of Madison, Wisconsin, Mr. Clarence Krause of Milwaukee, Wisconsin, and Pastor Luther Weindorf of Seattle, Washington, arrived safely on Japan's shores at Haneda Airport on September 4, late in the afternoon. The gracious turnout to welcome us immediately renewed the warm fraternal bonds that unite us in Christ our Lord. That same evening we took the electric train to Mito, two hours away.

Visitation Strategy

Several weeks prior to our arrival the missionaries on the field had drawn up an excellent plan to facilitate the field visitation. It called for meetings both with the national and expatriate missionaries, in addition to visits in their homes. These home visits will be remembered and cherished for a long time by all members of the visiting committee.

Mutual Encouragement

One of the prime purposes of our field visitation was to bring spiritual encouragement from God's Word to the work force in Japan. To this end the three members of your visiting



The Japan staff. Front, left to right: Pastor T. Yoshida, Pastor K. Habben, Pastor R. Falk, and Deacon R. Igarashi. Rear: Prof. H. Johne, Pastor H. Winterstein, Pastor R. Poetter, and Pastor F. Oshino.

committee presented devotions from God's Word, stressing therein the urgency of our witness, our thankfulness to God for the evident full participation of clergy and laity alike in the Gospel work in Japan, and an exhortation to use our God-given talents without fear to the glory of God and the extension of Christ's kingdom of salvation. In this manner your visitors from the mother church sought to bring encouragement from the Scriptures to the Japan mission force.

Information

Very encouraging for your committee were the reports submitted by the various boards of the Lutheran Evangelical Christian Church (LECC). These reports clearly revealed that this young, emerging church body has adopted a carefully and prayerfully thought-out plan for evangelization. Already in its emerging stages, the LECC stresses the responsible role of the national laity. A few statistics will cause you to rejoice with us.

During the first eight months of 1974 our Japan Mission has had 483 responses to its radio program. This is up from a total of 138 in 1973.

The literature program has shown much progress. Translated into Japanese have been *This We Believe*, *Basic Doctrines* (Schuetze), *Catechism Enchiridion*, *Wonderful Works of God* (Eickmann), and *Gospel Gems from Isaiah* (Eickmann). Being published regularly are *Lutheran News*, Sunday-school lessons, newspaper slip-ins, and meditational materials.

At the Seminary, Student Nakamoto is faithfully continuing his studies while also serving as vicar in our Shimodate Church. Another member of our Tsuchiura Nozomi (Hope) Church has declared his intention to begin studying for the ministry next June, following his graduation from college.

All in all, these statistics assure us that God has given us a mission force and a mission field which is striving



Mr. Clarence Krause, assisted by Deacon Igarashi translating, expresses his best wishes upon the dedication of the Ashikaga chapel-parsonage.

to remain faithful to God's saving Word in all areas of work. For this we have reason to thank God.

The Christian Witness Force

A review of the work done by our mission staff reveals that our field is progressing well under the sound superintendency of Pastor Richard Poetter of Mito. God has given us a wonderful gift in the person of this humble worker and his devoted wife, Ikuko. Next in length of stay in Japan is Pastor Kermit Habben who, together with his wife Margie, is now spreading the Word of Christ in Tokyo. Before locating in Tokyo from Tsuchiura, he had as high as 56 new persons studying the Christian faith at one time in his information classes. Pastor Habben is presently filling the post in Tokyo vacated when Missionary Norbert Meier earlier in 1974 accepted the Lord's call to Fairbanks, Alaska. The Rev. Prof. Harold Johne, in addition to his preaching and teaching in the Tsuchiura area, is also responsible for the leadership of our seminary program. Under the blessing of God, his fine efforts will show up in future years in many well-trained national pastors. Supported by his dear wife and family, he continues to teach the Gospel of Christ.

Our newly arrived missionaries, Pastors Roger Falk and Herbert Win-

terstein and their families, are proceeding vigorously in their study of the Japanese language and culture in preparation for preaching the Word in Japanese. Let us remember them in our prayers.

Our national pastors, Tadashi Yoshida of Hitachi City and Fukuichi Oshino of Ashikaga City, and their dedicated wives and families are giving their hearts fully to the work of the Savior. What joy to behold them speaking to their fellow countrymen about the glories of the Triune God!

Our parochial-school teacher this year is Mr. Ronald Schleef, who in addition to his teaching of the missionary children is also conducting an English class to attract the unchurched to our mission and, hopefully, to Christ.

Mr. Ryuichi Igarashi and Head Printer Mr. Najihara continue to spearhead our literature program both in its translation and printing phases. Nor do we want to forget the many consecrated Japanese lay people who are contributing freely of their talents to witnessing, to teaching in Sunday school and, in general, to holding up the arms of the Lord's prophets in their midst.

Dedication at Ashikaga

On September 16 — a highlight of our visitation — the believers of our

various churches assembled with the members of the Ashikaga Congregation to join in the dedication of the new chapel-parsonage complex in Ashikaga City, Tochigi Prefecture. The chapel, built to accommodate 50, was filled to overflowing. Missionary Poetter preached an inspiring sermon on Nehemiah 2:18, "Let us rise up and build!" The members of your Japan Executive Committee were given individual opportunity to bring greetings and best wishes from the mother church across the Pacific.

After the dedication service a tasty fellowship dinner, prepared by the local ladies' society under the able direction of Mrs. Aoki, was served to all present. It was a day of great joy to see another house of worship with its adjoining parsonage dedicated to the glory of the Savior. The Lord's ambassador at this congregation is Pastor Fukuichi Oshino. May the future see many more such thrilling days!

Thanks to God!

For the faithful stewardship and harmony displayed by our mission field staff; for the opportunity to be mutually strengthened and refreshed by this visitation; and for the Lord's past blessings and reassurances for the future, we, your Japan Executive Committee, ask you our brothers and sisters in the WELS to join us in a prayer of thanksgiving to God on high. May all our efforts redound to His glory!

Japan Executive Committee



Welcoming Missionaries Falk and Winterstein and families on the occasion of the installation of Teacher Ronald Schleef.

Journey

Through

Epiphany

All that some people seem to know about Jesus Christ is that He was born and that He died. If we add Easter, those are indeed the basic facts. However, because faith has always had a hard time of it in this world, God wants us to know more. That's why we ought to welcome Advent and Epiphany and all the other seasons of the church year. To restrict our worship to Christmas, Good Friday, and Easter means to have a sketch, but not the full picture.

We've just celebrated Advent and Christmas. Advent was important, for it tied Jesus' birth in with the Old Testament. It assured us that His birth at Bethlehem was neither unexpected nor unplanned. Worshipping Him during Advent also enrolled us among those who look for His return in glory.

The Epiphany Gospels

What about Epiphany? The Gospels appointed to be read during the Epiphany season present us Bethlehem's Child in His life among men. They let us see Him in action and let us hear His words.

On Epiphany, Matthew 2:1-12 relates the story of the Wise Men. It alerts us to the fact that there is more to Jesus than what we see in the manger. These men sought Him and found Him at the direction of God, and then worshiped Him. Today, too, it is God's good and gracious will that men learn to know that Child born in Bethlehem of Judea as His Son and their Lord — as God and man in one person. A bumper sticker I like states: "Wise men still seek Him." Indeed they do!

The next Gospel, the one for the first Sunday after Epiphany, presents the 12-year-old in the Temple, speaking to the doctors of the Law (Luke 2:41-52). The final verse emphasizes His humanity, for this 12-year-old

like any other "increased in wisdom and stature." But His Godhead is also brought out. It lies in His remarkable self-awareness. He knows exactly who He is. "I must be about My Father's business," He says. He will not become God's Son sometime in the future; He is God the Son. At 12 years He knew it.

On the second Sunday after Epiphany we read John 2:1-11 in our churches. It's the story of Jesus' first miracle, the one at the wedding in Cana. It reveals, among other things, that our Lord's feelings match ours. He is a compassionate human being. But the miracle also reveals much more. He lets Mary know that He had come into this world for a very specific purpose, one in which she had no part. And then He performed this miracle authenticating His divine power, all so that others might follow in the footsteps of His disciples, one of whom, John, wrote, "His disciples believed on Him."

We're Included

We would be missing a great deal if we were not acquainted with the Gospel for the third Sunday after Epiphany. Matthew 8:1-13 tells us the story of the healing of the leper and of the healing of the centurion's servant. Both the leper and the centurion were outcasts in the eyes of Israel. But not in Jesus' eyes. He answered their prayers, because He is the Savior of all men. That includes you and me, Gentiles though we are.

What about the wind and the waves in Matthew 8:23-27, the Gospel for the fourth Sunday? In the midst of a world at odds with itself, torn by the ravishes of warring men and a groaning nature, we have a Jesus who can still the tempest. The Gospel writer urges us in 1975 not to underestimate the power of our Lord. So, let's not be so little of faith!

For the fifth Sunday in Epiphany

the church long ago appointed the reading of Matthew 13:24-30. It's a lesson we need whenever we become discouraged and begin to wonder whether the Lord really meant what He said. Though He has not as yet come in judgment over the wicked and has not cleaned house in His church, He assures us that the hour will most certainly come. In the meantime, He gives us work to do so that the time may not lie heavy on our hands. Our job is to sow the Word. His is to bless it, despite Satan. The words, of course, are a parable, but they teach us much about Jesus and about ourselves.

The Last Sunday after Epiphany

The sixth Sunday after Epiphany is presently the last in the Epiphany season. Recent proposals in the other Lutheran bodies want to add the pre-Lenten Sundays to the Epiphany series. Those are the Sundays with those strange names: Septuagesima, Sexagesima, and Quinquagesima. Should this be adopted by our Synod, I am sure, we would not be the losers, for Epiphany's purpose is to display Jesus Christ before our eyes.

But whether the number of Sundays after Epiphany is expanded or not, the present text for the sixth Sunday has always been a favorite of mine. It closely connects the glory of Jesus and His suffering on Calvary.

After having learned to know Jesus Christ during the Epiphany season as "very God of very God," the cross need not call forth doubt in our hearts. Especially not because the Gospel of the Sunday of the Transfiguration (Matthew 17:1-9) looks beyond His death. It cites Jesus instructing His disciples: "Tell the vision to no man, until the Son of man is risen again from the dead." And then going back up that mountain, we see that He who died is the One who "was transfigured before them," whose "face did shine as the sun," and of whom the Father said, "This is My beloved Son, in whom I am well pleased; hear ye Him."

We too say, "It is good to be here," for the spiritual journey through Epiphany assures us that He who was born as man at Bethlehem and died on Calvary is indeed the Son of God. The evidence is all there. How immense His grace — to give Himself for the likes of us!

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SIXTH LATIN-AMERICAN CONFERENCE

October, 1974



Colombia staff: Missioners Frank Warner, Ernest Zimdars, and Roger Sprain with Pastors R. Lauersdorf and H. Essmann.

Back in 1965 only three men met on the island of Puerto Rico for the first Latin American Conference. This past October 15-17, some 20 men were present at Cristo Resucitado Church in Mexico City for the sixth conference. The pastors and four vicars from our Wisconsin Synod's Spanish-speaking fields in Colombia, Mexico, Puerto Rico, and Southwestern United States attended. Guests included two missionaries from the Evangelical Lutheran Synod and one from our Synod's home mission field at Corpus Christi, Texas. Also present were Executive Secretary Edgar Hoenecke of our Board for World Missions and two members of the Latin American Executive Committee.

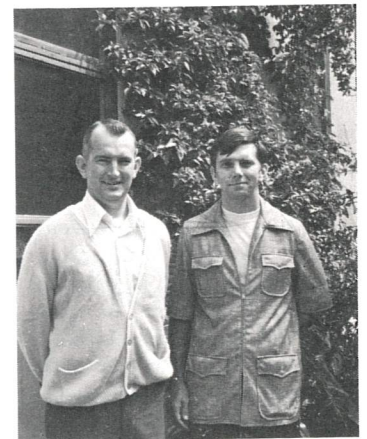
An important purpose of every pastoral conference is the opportunity to hear the Word and receive the Lord's Supper. In the opening Communion service, Pastor Ralph Martens of Puerto Rico based his sermon on John 12:20-26. He reminded those present that the desire to see Jesus is what moves us to search the Scriptures for ourselves and that the desire that others see Jesus is what moves us to work among them.

Another important purpose of a pastoral conference is the study of doctrine. This purpose was pursued by the reading of an essay on "The Church" by Prof. Rupert Eggert, our Friendly Counselor and Seminary Director for Mexico, and an essay on "Ordination and the Call" by Pastor David Chichia Gonzalez, president of the Confessional Evangelical Lutheran Church in Mexico and pastor of

the congregation at Guadalajara. The discussion which followed showed these topics to be both timely and important.

A special purpose of each Latin American conference is the planning and programming of the production of literature for our Latin American fields. With this purpose in mind, Pastor Ernest Zimdars of Colombia, Pastor David Chichia Gonzalez, and Vicar Daniele Perez of Mexico presented materials for an adult instruction course, based on the six chief parts of the Catechism. This material, when finished, will be reviewed and field-tested before printing. An evangelism guide to use in talking about the Savior was presented by Pastor Martens. A Bible History course by Pastor Roger Sprain of Colombia and a vacation Bible school course by Professor Eggert were also presented. Materials in Spanish for our use are hard to come by. New materials need to be planned and produced; existing materials need to be translated into Spanish. Much of this work is done by the missionary at his desk, but valuable correlation takes place at the conference.

Another purpose for this conference is the need for men in such a specialized and often widely-separated ministry to have opportunity for discussing mutual problems and sharing mutual joys. During the conference, reports from the various fields brought just such opportunities. Mealtimes and breaks often found the discussions continued. Ideas were shared, problems probed,



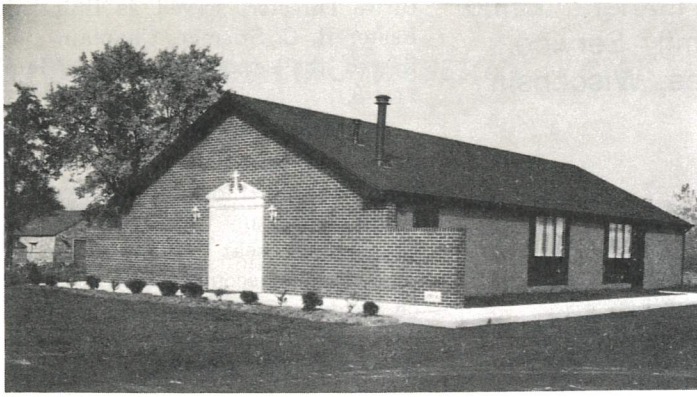
Pastors Charles Flunker and Ralph Martens, missionaries in Puerto Rico.

enthusiasm deepened — all intangible results of such a conference.

Before the conference adjourned, it chose as the theme of its next meeting, "How to Perfect the Saints for the Work of the Ministry." Both members and workers in our Latin American fields need sound doctrinal training in the Word. How to strive for such solid training should be a fruitful topic for the next conference.

God's blessings on our work in Latin America are evident. With our Latin American workers we turn to our Triune God and sing His praises. With them we also turn to that gracious Lord and pray for His blessings on the decisions made at this Sixth Latin American Conference. May the work accomplished there serve to His glory and the welfare of His kingdom!

Richard E. Lauersdorf
Executive Committee for
Latin America



Ascension at Roseville

Ascension Lutheran Relocates and Dedicates

On a mild, sunny September 8, 1974, members of Ascension Lutheran Church of Roseville, Michigan, dedicated their new church to the glory of God. For somewhat more than 10 months the congregation had worshiped in the Donald S. Temowski Funeral Home in Warren.

Formerly situated in Detroit, Ascension Congregation a number of years ago became convinced that a relocation was necessary. Many members, moving to the suburbs, joined other congregations. Some continued to travel great distances through city traffic to attend church and bring their children to Sunday school. Finally the communicant

membership dwindled to a low of 76.

It was in July, 1971, that Ascension began to implement its relocation plans by purchasing two 100- by 200-foot lots at 17465 Common Road (12½ Mile Road) in Roseville. In October, 1973, the congregation sold its Detroit church and parsonage. A new parsonage was purchased with "Retirement Parsonage" funds under a mortgage plan, so that Ascension had the proceeds of the sale of the former parsonage available for its church construction.

In March, 1974, the congregation signed a flexible contract with the Fromm Brothers Construction Com-

pany of Grosse Point. The contract provided for volunteer labor and the use of surplus materials wherever possible. Mr. Earl Engel, construction engineer for the Fromm Brothers and a member of a sister congregation, supervised the construction. Furnishings, including a fine electronic organ once purchased from Michigan Lutheran Seminary, were brought along from the Detroit location. Gifts and memorials helped provide new items.

The church, which will be used later as a fellowship hall, has 1,920 square feet of floor space and can seat 150 comfortably. It has a 24- by 11-foot carpeted altar area and adjacent sacristy. The main area has exposed arches. Side and rear exterior walls are of block and the front wall of brick. Concrete walks and an asphalt parking lot were also included in the plans.

Guest speaker at the dedication service was the Rev. Robert P. Mueller, first vice-president of the Michigan District. He reminded the assembled congregation of the grace and blessings bestowed on the little flock and its pastor, the Rev. A. H. Maaske, and of its calling to magnify God's grace in the new location. Ascension's response is the word of Jacob of old: "We are not worthy of the least of all the mercies and of all the truth which Thou hast showed unto Thy servants. . . . We will not let Thee go, except Thou bless us" (Gen. 32:10,26).

Announcing Conference for Exceptional Children

On Saturday, February 1, 1975, the Special Ministries Board will conduct a conference on residential care for exceptional children. The conference will meet at the Synod Administration Building, 3512 W. North Avenue, Milwaukee, Wisconsin 53208. Starting time is 9:00 A.M. and closing time is 4:00 P.M.

The purpose of this conference is to carry out the intent of the resolution adopted at the 1973 convention of the Synod which states, that "the Special Ministries Board be directed to plan and to conduct, before the next regular convention of the Synod, a conference on residential care for excep-

tional children, at which interested individuals, delegates of interested congregations, and delegates of child-care and other agencies within the Synod, may express their concerns, gain information, and propose action" (Res. 17, b, Benevolences).

Participants are expected to provide their own travel and lodging. Lunch will be provided for those who register before January 24, 1975. All who plan to attend should pre-register by notifying the:

Special Ministries Board
3512 West North Avenue
Milwaukee, Wisconsin 53208

Mission Seminar — 1975

The student body of Wisconsin Lutheran Seminary, Mequon, Wisconsin, has planned its annual Mission Seminar for January 20-24, 1975. Sessions will be held daily from 10:25 to 12:30, with additional presentations evenings at 7:30, Monday through Thursday.

The general theme for the Mission Seminar is "Education in the Missions." Among the topics to be presented are "Education for the Young in World Missions and Home Missions" and "Adult Education in World Missions and Home Missions."

Anyone whose schedule permits it is welcome to attend.

Groundbreaking

Wisconsin Lutheran Child and Family Service, Milwaukee, Wisconsin



Mr. Richard Raabe, chairman of the building committee, breaks ground for WLCFS chapel.

On October 20, 1974, ground was broken for the new chapel addition at Wisconsin Lutheran Child & Family Service, 6800 North 76th Street, Mil-

waukee. Nearly 300 staff persons, residents, family members, and friends attended the groundbreaking service. Pastor E. F. Lehninger, Exe-

cutive Director, served as liturgist; Pastor R. C. Stiemke, Chaplain, delivered the sermon based on Gen. 11:4-8.

The new addition will consist of two stories measuring 68 feet by 38 feet. The chapel and a large meeting room will occupy the top floor. The chapel will seat 70; the meeting room, which accommodates 200, can be used for large worship services. The lower level will include a work area for WLCFS Guilds, a physical therapy room, an inservice training room, and storage space. Both levels of the addition will be connected to existing buildings by 240 feet of carpeted ramps to provide easy accessibility for patients and residents. The chapel will be air conditioned.

Skyline Construction is the general contractor for the new WLCFS chapel. Completion of the chapel building is scheduled for early spring. Total cost of the building is estimated at \$150,000.

James C. Berger

Northwestern Preparatory School Installs First President

On Sunday evening, December 1, 1974, Prof. William Zell was installed as president of Northwestern Preparatory School in a divine service in the College chapel. Chairman of the Preparatory School Committee of the College Board, Pastor Karl Gurgel of Fond du Lac, Wisconsin, preached the installation sermon, basing his remarks on Isaiah 66:2: "But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word." Pastor Reginald Siegler of Bangor, Wisconsin, chairman of the plenary College Board, performed the rite of installation. The Prep Singers under the direction of Prof. Franklin Zabell provided special music appropriate to the occasion.

Although Zell has been on the Northwestern faculty as professor of



Prof. William Zell

German since 1960, he is virtually the first Preparatory School president in the school's 110-year history. Back in Northwestern's infancy, Mr.

John Kaltenbrunn served for a while as the principal of the "academy," as the Prep School was then known. But after his resignation from the faculty in 1873, it seems that no successor was ever appointed to the principalship. Instead, from that time on the office was incorporated in the presidency of the College.

The move to create, or recreate, the office of president of Northwestern Preparatory School was taken at the 1972 Synod Convention in New Ulm. It is perhaps the most significant in a series of steps the Synod has taken in recent years to encourage greater autonomy for the Prep School in relation to the College.

We wish Professor Zell the Lord's guidance and blessing as he undertakes his work in this new position.

James A. Fricke

Open Letter to *Christian News*

Christian News, a weekly paper which many of our members are acquainted with, recently reprinted a letter and news item concerning the Wisconsin Ev. Lutheran Synod without comment.

Lest the members of our Synod take our Synod's silence as a tacit admission of guilt, the Synod's director of public relations, the Rev. James P. Schaefer, wrote the following letter to *Christian News* in order to keep the record straight. Reprinting it in *The Northwestern Lutheran* will give our readers the opportunity to share it with others who may be asking similar questions.

December 3, 1974

FORUM
Christian News
New Haven, Missouri

When the Wisconsin Ev. Lutheran Synod is reported in the secular news media, we do not feel it necessary to correct every inaccuracy or misunderstanding of that Synod's position. Often there is a spiritual discrimination involved which would elude the general public anyway.

But it is a different matter when the misrepresentations are reproduced in a conservative paper without comment. Rightly or wrongly, the class of readers you have may be under the impression that either the representation is accurate or that the editor agrees with the account (why else would he print it without comment?). I am referring to your reproduction (12/2/74) of a news item that appeared in the *Christian Century* (11/17/74) and of a letter from the "Letters to the Editor" in the *Milwaukee Journal* (11/19/74). Both related to the application of the equal pay act to female teachers in Christian day schools supported by congregations of the Wisconsin Synod.

First of all, the Department of Labor did not study the pay scale of the Wisconsin Synod congregational Christian day schools for a year as reported in the *Christian Century*. An investigator of the Department spent

a week or two surveying selected Christian day schools (seven of forty-two in the Milwaukee area. The Department's year delay in making a determination (if I may speculate) was due to the government's understandable diffidence to intervene in a matter which in the view of the Wisconsin Synod at least might possibly involve the first amendment. It was just shortly before (May 15, 1972) that the Supreme Court had rung the bell of state and federal government with its decision in the Wisconsin vs. Yoder case, sustaining the right of the Amish to exempt themselves from compulsory school attendance on the grounds of the first amendment.

Secondly, the *Christian Century* news item referred to the "Synod's seven schools in Milwaukee." The seven schools are not Synodical schools, but Christian day schools maintained by congregations of the Wisconsin Synod. Since the polity of the Synod is congregational, the congregations have sole responsibility for their salary structures.

The letter to the *Milwaukee Journal* (although allegedly written by a Synodical member) embodies precisely the grievous misunderstanding we have been seeking to avoid. Only superficially is the question whether female teachers should be paid the same as male teachers if both do the same work. The real question is whether the government can dictate the level of support (to avoid misunderstanding, I do not say "salary") congregations give to their ministry. The writer of the letter contends that we should compare the male and female teachers in our Christian day schools to the lay teachers in the Catholic schools who are employees and under contract. Our teachers are not *lay teachers* nor are they under contract. They are in a ministry (with a divine call) no less divine, no less Scriptural, than our pastors. The difference between a pastor's divine call and a female teacher's divine call is in its scope and function — nothing

else. I concede it is difficult for some in a congregation to understand that their ministry in the congregation is not on a hire-fire basis.

Since this is the position for which the Wisconsin Synod is contending — whether one is in agreement with it or not — the position of the Department of Labor is a hazard to the ministry of any church body in the United States. If we concede the right of the government to dictate salary structures of the ministry in our Christian day schools, on what grounds could we object to them dictating the salary structures in the pastoral ministry, say, by applying the minimum wage laws to pastors and priests?

Furthermore, if the *equal pay provision* of the Equal Employment Opportunity Act of 1972 is applicable to a ministry of the church, what about the *equal opportunity provision* of the same act? Having conceded the right of the government to apply one portion of the act (equal pay), how can we deny them the right to demand that women be admitted to the office of pastor (equal opportunity)?

To clarify matters for your readers I should add that the Wisconsin Synod still maintains the old Synodical Conference position relative to the status of women in the church (as found in Pieper and Fritz) as the Scriptural one. It views resolutions of the Detroit, Denver, and New Orleans conventions on the status of women in the church as departures from the Scriptures, except as they deny women the office of pastor.

The whole matter is fraught with broad implications not just for the Wisconsin Synod (which appears to be a testing ground) but for all churches which maintain a ministry which, they believe, has Scriptural warrant. If an employer-employee relationship exists between ministry and congregation and the divine call becomes a labor contract (the premise of the Labor Department ruling), all churches should be rushing to the barricades. If they don't, it says more about the secularization of churches than it does about the government.

James P. Schaefer

For 125 years people belonging to the Wisconsin Synod have enjoyed the privilege of song. We have sung the songs of Luther and other saints of the Lord. We have sung the songs of David and more recent men of God. Some songs were confessions of sin, others confessions of faith, but most of them songs of praise and thanksgiving. That, too, is a gift of God's GRACE.

Although our pioneer churches were often without organs and other instruments, they were singing churches. Instead of organists and choir directors, they had "Vorsaenger" (the German term for those who led the congregation in song.) The tunes they used were as varied as the parts of Germany from which they hailed. Later, when hymnals were printed, the praises we sang became more unified. But from the first days until now we have always felt compelled to clothe our feelings toward God in song. Church choirs and chorale groups, children's voices and men's choruses, college concerts and seminary vespers — all are a part of our church life. That's GRACE!

A special token of God's GRACE to us is that not only our lay people sing

*Glory to God in highest heaven,
Who unto us His Son hath given,*

but that our teachers and pastors join them in oneness of faith to sing the praises of "the Lamb of God that taketh away the sins of the world." Laity and clergy jointly clinging to the truth of God and singing His praises is today a miracle of GRACE.

*O Lord Christ, our Savior dear,
Be Thou ever near us.
Grant us now a glad new year.
Amen, Jesus, hear us!*



Direct from the Districts

Michigan

Christian Education at Grace, Eau Claire, Michigan

For the past two decades Christian education has played an important role in the history of Grace Lutheran Church. Its Christian day school was begun in 1950 with classes being conducted in the church basement. A school building with two classrooms was erected in 1957.

Another milestone was reached when an addition to the Christian day school was dedicated on September 22, 1974. In the forenoon dedication service the Rev. Richard Shimek, pastor of Grace, led the congregation in recalling the many blessings it had experienced in its efforts to provide a sound Christian education for its children. His message, "We Build for Eternity," based on II Corinthians 5:1, centered on the purpose of Christian education. A special service of thanksgiving and praise was held in the afternoon, with Pastor John Graf reminding the congregation, according to Colossians 3:17, "Don't Forget the 'Thank You.'"

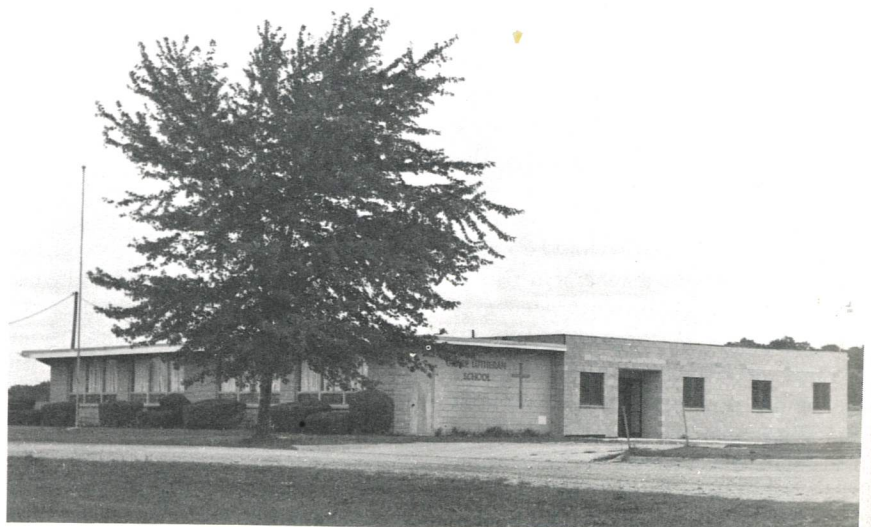
The 1,400-square-foot addition, of block and steel construction, contains an elementary classroom, kindergarten workroom, faculty workroom, and utility rooms. It provides the facilities necessary to replace the church basement which had to be put into service as a temporary classroom three out of the last five years.

Total cost of the addition, including the blacktopping of the parking lot and the grading of the playground, was just over \$25,000. This was only possible because the members of Grace donated many hours of labor.

Trust in the Lord's promise has given the members of Grace the willingness and inspiration to show their love for their Lord in providing Christian education for grades k-8. The present enrollment is 68. The three members of the staff are: Principal Ronald Kallies (6-8), Mrs. Larry McLaughlin (3-5), and Mrs. Franklin Jackson (k-2).

Grace Congregation has learned by experience that the Lord's promise is true: "Train up a child in the way he should go; and, when he is old, he will not depart from it" (Prov. 22:6).

Grace Lutheran School, Eau Claire





St. John's Church, rural Glencoe, Minnesota

Minnesota

New Addition at St. John's, Rural Glencoe, Minnesota

On November 10, 1974, St. John's of Route 2, Glencoe, Minnesota, dedicated an addition to its church. Pastor Paul R. Hanke, second vice-president of the Minnesota District, used Exodus 33:13-17 to preach the Word for the occasion. The choir of the congregation sang, "The Church's One Foundation Is Jesus Christ Her Lord."

The addition encloses the front entrance and steps and also provides Sunday-school rooms, enlarged cloak and mother's rooms, and a church office. Pastor of the congregation is the Rev. Paul R. Kuske.

Many visitors from neighboring congregations joined the members of St. John's on this day of joy. The dedication service was followed by a lunch and Christian fellowship.

Northern Wisconsin

Anniversary at Escanaba Salem Observes 85 Years

Salem Ev. Lutheran Church of Escanaba, Michigan, observed the 85th anniversary of its existence on October 13, 1974. Prof. A. Panning of Northwestern College, pastor of Salem from 1959 to 1962, based his

message, "A Milestone of Grace," on II Timothy 1:9. In the afternoon, Pastor Edwin C. Schmelzer of Remus, Michigan, at Escanaba from 1957 to 1958, used I Kings 8:57 to speak on the theme, "God Be With You!"

Organist for the occasion was Mrs. Kate Ottensman who has served Salem in this capacity for 55 years.

Of special interest was the recognition given Mr. Fred Rudiger in the afternoon service. He was baptized by Pastor Herman Monhardt in Escanaba five years before the congregation was organized. He still walks to church every Sunday.

Pastor of Salem Congregation since 1962 is the Rev. John J. Wendland.

St. Martin's at Rapid River 75 Years of Age

The 75th anniversary of St. Martin's, Rapid River, Michigan, was observed on October 20, 1974. Guest speaker was a former pastor, the Rev. Theophil Hoffmann, who had served the congregation 43 years. He based his message on the words of Exodus 20:24. The present pastor, the Rev. Carl Klein, conducted the liturgy.

A fellowship meal and program was held after the service in a new "Fellowship Room" completed just in time for the anniversary. Mr. Walter Peters, a former member of St. Martin's now living in Florence, Wisconsin, emceed the program.

As St. Martin's gave thanks for 75 years of grace, it asked the Lord's help to continue in His Word.

45 Years in the Ministry

It has been the privilege and joy of Pastor Waldemar F. Zink to serve the Lord in the preaching ministry for 45 years. Services of praise to God commemorated this anniversary on October 20, 1974, at Trinity Lutheran in Coleman, Wisconsin. A son of the congregation, the Rev. Paul Ziemer, preached at the morning service, and a classmate of Pastor Zink, the Rev. Alvin Degner, spoke in the afternoon. At the latter service, the liturgist was Pastor Arnold Meyer of rural Peshigo.

After graduation from the Wauwatosia Seminary in 1929, Pastor Zink put in two years as tutor at Michigan Lutheran Seminary. Then he served at the following Wisconsin parishes: St. Paul's of Dale (1931-44), Immanuel of Kewaunee (1944-65), and Trinity of Coleman since 1965. Presently he is also chairman of the Northern Wisconsin District Stewardship Board.

May the Lord continue to bless this servant's ministry!

INDEX AVAILABLE

The Index for Volume 61 (1974) of *The Northwestern Lutheran* is available free of charge to all who request a copy. For your copy write to the editor of *The Northwestern Lutheran*, 3512 West North Avenue, Milwaukee, Wisconsin 53208. Those who have requested copies in former years will automatically receive a copy as soon as it is off the press. Laymen whose address has changed in the meantime will do well to inform the editor immediately.

AUDIO VISUAL AIDS

Geography of The Holy Land (FS-374-GHL)

1969 12 min. R & M color

A survey of the four natural geographic divisions of Palestine. Excellent resource material for all age groups acquainted with maps. It will enrich any Old or New Testament study. Especially useful for teacher training. Although "geological changes or upheavals" are mentioned in the script, there is no evidence or inference of evolution in the pictures or script. Produced by Family Filmstrips.

NOTICE

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

February 17 & 18, 1975.

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, no later than ten days prior to the meeting date.

Carl S. Leyrer, Secretary
Board of Trustees

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

CALIFORNIA PASTORAL CONFERENCE

Date: January 28-29, 1975; opening service at 10:00 a.m.
Place: Beautiful Saviour, Carlsbad, California.
Agenda: Five lectures on "Eschatological Prophecies And Their Misinterpretations": Prof. W. Gawrisch of Wisconsin Lutheran Seminary.
L. Lange, Secretary

DAKOTA-MONTANA

WESTERN WINTER PASTORAL CONFERENCE

Date: February 4, 1975; 10:30 a.m. (Central Time) Communion service.
Place: Zion Ev. Lutheran, Mobridge, S.D.
Agenda: The Apology of the Augsburg Confession, Articles IX, X, XI and XIII (pp. 245-253 and 309-313): L. Schroeder.
R. Pless, Secretary

MICHIGAN

SOUTHWESTERN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: January 20, 1975; 9:00 a.m. Communion service.
Place: Grace, St. Joseph, Michigan (R. Freier, host pastor).
Preacher: M. Ahlborn (P. Bell, alternate).
Agenda: Encouraging the Use of Lay People in the Wisconsin Synod: H. Kuske; President's Report; Teacher Accountability: L. Collyard; The Young Christian in Values and Conflicts: Mike Williamson, layman of St. Matthew's, Benton Harbor; Reports and Conference Business.
R. Semro, Secretary

SOUTHEASTERN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: January 20-21, 1975; 10:00 a.m. Communion service.
Place: Emanuel First, Lansing, Michigan; K. Krauss and D. Buske, host pastors.
Preacher: F. Mattek (H. Hempel, alternate).
Agenda: Pernicious Presuppositions of the Historical-Critical Method: H. Vogel; Review of "The Shepherd Under Christ" (with emphasis on Church Discipline): J. Westendorf; Exegesis of James 3:13-4:5: I. Weiss; Conference reports.
E. Fredrich, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: February 4, 1975; 9:00 a.m. Communion service.
Place: St. John's, Allegan, Michigan (P. Bell, host pastor).
Preacher: P. Bell (W. Balza, alternate).
Agenda: Exegesis on Ephesians 6:6ff: R. Shimek; President's Report; The Rapture: J. Hopf; Review of "The Shepherd Under Christ" and its Use in the Parish Ministry: W. Zarleng; reports, and conference business; Organist Workshop; Area Youth Rally.
R. Semro, Secretary

MINNESOTA

RED WING PASTORAL CONFERENCE

Date: January 28, 1975; 9:00 a.m. Communion service.
Place: Grace Lutheran, Goodhue, Minnesota; A. Frenz, host pastor.
Preacher: W. Hoyer (S. Kugler, alternate).
Agenda: Ecclesiastes, Its Meaning for Today: M. Doelger; Examination of the ILCW Lectionary: D. Gosdeck.
Frederick Mueller, Secretary

REDWOOD FALLS PASTORAL CONFERENCE

Date: January 28, 1975; 9:00 Communion service.
Place: St. John's Lutheran, Redwood Falls, Minnesota (E. O. Schulz, host pastor).
Preacher: R. Vomhof (W. Ziebell, Alternate).
Agenda: Exegesis of Genesis 5: E. Carmichael; Review of ILCW Lectionary Series B and C: R. Hellmann; Luther's Large Catechism: Second Article: O. Lemke; Conference Business.
L. A. Hohenstein, Secretary

ST. CROIX PASTORAL CONFERENCE

Date: February 4, 1975; 9:00 a.m. Communion service.
Place: Grace, Clear Lake, Wisconsin; L. Holz, host pastor.
Preacher: L. Kaminski (M. Liesener, alternate).
Agenda: A Study of the New Lectionary.
D. Buch, Secretary

MANKATO PASTORAL CONFERENCE

Date: February 4, 1975; 9:00 a.m. Communion service.
Place: St. Peter, St. Peter, Minnesota.
Preacher: O. Lindholm (A. Jannusch, alternate).
Agenda: Legalistic Excommunication, Expulsion From Church Membership: A. Jannusch (The Doctrine of the Call: D. Bauml, alternate); Romans 13: M. Birkholz (II Timothy 2: D. Lindloff, alternate).
V. Voss, Secretary

SOUTHERN PASTORAL CONFERENCE

Date: February 4, 1975; 9 a.m. Communion service.
Place: Peace Lutheran, Cape Girardeau, Missouri; C. Palenske, host pastor.
Preacher: D. Hochmuth (G. Kirschke, alternate).
Agenda: Chapter VII of "The Shepherd under Christ"; P. Berg, discussion leader; Exegesis of Acts 19:1-7: G. Kirschke; Glossolalia and Faith Healing: W. Niermeier; Questions of casuistry.
L. H. Lothert, Secretary

NEW ULM PASTORAL CONFERENCE

Date: February 5, 1975; 9:30 a.m.
Place: St. John's, New Ulm, Minnesota.
Preacher: L. Wurster (D. Tiarks, alternate).
Agenda: I Corinthians 6: R. Krueger; Article X of Formula of Concord: B. Backer; Study of "Shepherd Under Christ": M. Engel.
L. Meyer, Secretary

NEBRASKA

SOUTHERN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: February 4-5, 1975; 10:00 a.m.
Place: St. Paul's Lutheran, North Platte, Nebraska.
Preacher: K. Bode, (alternate: P. Zarleng); Communion service on Tuesday at 7:30 p.m.
Agenda: A Study of Our Lutheran Liturgy: Pastor G. Schapekahn; Of the Church — Art. VII: Augsburg Confession: Pastor G. Schneider; Exorcism — In Scripture and Today: Pastor J. Frank; The Bible — Its Origin, Transmission, and Translation: Mr. J. Parmelee; What the Church Is — Art. VIII: Augsburg Confession: Pastor J. Piltzuweit.
Note: Announcement to host pastor, G. Schneider.
D. Plocher, Secretary

NORTHERN WISCONSIN

RHINELANDER PASTOR-TEACHER CONFERENCE

Date: Friday, January 17, 1975; 9:00 a.m. Communion service.
Place: Christ Lutheran Church, Eagle River, Wisconsin; M. Radtke, host pastor.
Preacher: D. Kock; M. Koepsell, alternate.
Agenda: Discussion on a new translation of the Enchiridion: A. C. Meyer; Discipline in the Classroom: N. Stellick.
C. J. Siegler, Secretary

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: January 28, 1975; 9:00 a.m. Communion service.
Place: Grace, Sugar Bush (6N-New London), Wisconsin (N. Engel, host pastor).
Preacher: D. Nimmer (A. Dobberstein, alternate).
Agenda: I Peter 2: F. Brandt (I Peter 3: R. Ash); Psalm 7: J. Mattek (Psalm 8: A. Tiefel); Preaching on the Gospel for Sunday after New Year: I. Boettcher (Ephiphany: J. Behling); Sermon Techniques that Turn Listeners Off and On: L. Koenig (Pastoral Practices Regarding Members Unable to Attend Services: A. Schabow); Plans for Grace 125 observance within Conference; casuistry.
R. Muetzel, Secretary

WINNEBAGO PASTORAL CONFERENCE

Date: February 3, 1975; 9:00 a.m. Communion service.
Place: Martin Luther Church, Oshkosh, Wisconsin.
Preacher: E. Semenske (O. Sommer, alternate).
Agenda: Catechism, questions 37-48: W. Weissgerber; Study of "Shepherd Under Christ": J. Hoenecke.
K. Gawrisch, Secretary

SOUTH ATLANTIC

DISTRICT LUTHERAN TEACHERS' CONFERENCE

Date: January 27, 1975.
Place: Bay Pines Lutheran, Seminole, Florida.
Agenda: 9:00-9:15 Devotion: J. Lawrenz.
9:15-10:30 The Position of Women in the Work of the Church: L. Zwieg.
10:45-12:00 The Value of Curriculum Study: L. Plath.
1:30-2:30 Teacher's Aides: Miss M. Wagie.
2:30-3:30 Business and Reports.
3:30-5:00 Fellowship.
D. Page, Secretary

PASTOR-TEACHER CONFERENCE

Date: January 28, 1975.
Place: Bay Pines Lutheran, Seminole, Florida; R. Wiechmann, host pastor.
Preacher: L. Zwieg (W. Bartelt, alternate).
Agenda: Fellowship Principles Involved in Having Non-members in Our Christian Day Schools: Pastor John Vogt; Problems Inherent in Teaching in a Small Sunday School: Teacher Mark Boehme.
J. Anderson
Program Chairman

SOUTHEASTERN WISCONSIN

SOUTHERN PASTORAL CONFERENCE

Date: January 14, 1975; 9:00 a.m. Communion service.
Place: St. John's, Stades Corners, Wisconsin; R. Ziebell, host pastor.
Preacher: L. Nolte; R. Pope, alternate.
Agenda: Romans 4: K. Schroeder (Romans 5: D. Schmeling, alternate); Investment for Retirement: Investment Counsellor (Isagogical Treatment of Christ's High-Priestly Prayer: F. Schulz, alternate); Conference business; questions of casuistry.
K. Schroeder, Secretary

CHICAGO CONFERENCE

Date: January 14, 1975; 9:00 a.m.
Place: St. Paul's, Grant Park, Illinois; J. Zickuhr, host pastor.
Preacher: W. Mueller (N.T. text); alternate, R. Pasbrig (O.T. text).
Agenda: Exegesis of Psalm 118:14-24: L. Luchterhand (Titus 1: N. Paul, alternate); The Role of Women in the Church: A. Siggelkow (What Is Proselytizing and Interference? P. Hartman, Alternate).
Note: Please excuse to host pastor.
A. Siggelkow, Secretary

METRO SOUTH PASTORAL CONFERENCE

Date: January 20, 1975; 9 a.m. Communion Service.
Place: St. Paul's Lutheran, 6881 S. 51st St., Franklin; E. Biebert, host pastor; telephone 421-0351.
Preacher: F. Gilbert; P. Hartwig, alternate.
Agenda: Exegesis of Mark 4:30ff: R. Scharf; Article III of the Augsburg Confession: V. Thierfelder; Discussion of Devil Possession and the History of Exorcism: D. Sabrowsky; reports, questions of casuistry.
Note: Excuses are to be made to the host pastor.
R. Baerbock, Secretary

WESTERN WISCONSIN

SOUTHWESTERN PASTORAL CONFERENCE

Date: January 28, 1975; 9:30 a.m.
Place: English Lutheran, Viroqua, Wisconsin.
Preacher: R. Siegler (M. Schwartz, alternate).
Agenda: Ephesians 5: C. Nommensen; Relating the Sermon to the Needs of the Modern Hearer: E. Toepel; Life and Death — Whose Right Are They? R. Siegler, A. Werra, and L. Wendland.
T. Kuske, Secretary

CENTRAL PASTORAL CONFERENCE

Date: February 3, 1975 (please note: a Monday meeting); 9:00 a.m.
Place: Northwestern College, Watertown, Wisconsin.
Preacher: M. Kell (alternate, R. Hartman).
Agenda: Exegesis of I Corinthians 3: G. Pieper; Study of Koehler's "Gesetzlich Wesen Unter Uns": C. Spaude.
R. Ehlert, Secretary

MISSISSIPPI RIVER VALLEY PASTORAL CONFERENCE

Date: February 4, 1975; 9:00 a.m. Communion service.
Place: St. Michael's, Fountain City, Wisconsin.
Preacher: G. Sommer (E. Klumb, alternate).
Agenda: Exegesis of James 4: H. Sturm; Debate on: Would Adoption of the New Three-cycle Lectionary Violate Our Subscription to Article 10 of the Formula of Concord? W. Beckendorf vs. E. Klumb; Walther's Law and Gospel, Thesis II: G. Albrecht; Business and casual questions.
G. Sommer, Secretary

ACKNOWLEDGEMENT

Dr. Martin Luther College gratefully acknowledges bequests during 1974 from the Anna Gruenhagen estate (\$4,965.81), the Harry F. Kern estate (\$10,000), and the Ottmar V. Poessnecker estate (\$1,421.96).
Conrad Frey, President

NEW W.E.L.S. CHURCHES

Names Requested

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

Alabama	Mobile*
Alaska	Fairbanks*
Arizona	Northwest Tucson*
	Paradise Valley*
California	Fremont
	Modesto*
	Sacramento
	Sierra Madre
	Stockton*
Colorado	Arvada/Westminster
	Greeley*
Florida	Beverly Hills
	Engelwood*
Illinois	Bloomington/Normal
	Crystal Lake
	Schaumburg*
	Springfield*
	West Chicago
Iowa	Dubuque
	Shenandoah*
Michigan	Gaylord*
	Grand Ledge*
	North Pontiac
	Romeo
	Taylor Twp.
Minnesota	Eagan Twp.*
	Owatonna
Missouri	Columbia
	N. St. Louis County
	St. Charles County*
	Scottsbluff*
Nebraska	Reno*
Nevada	Sante Fe*
New Mexico	Long Island
New York	Syracuse*
	Western N. Y. State*
Ohio	Mansfield*
Pennsylvania	Altoona*
	Lehigh Valley*
South Dakota	Mitchell
Texas	Beaumont*
	Lubbock*
	Temple
Washington	Spokane Valley*
	Vancouver
Wisconsin	Ashwabenon*
	Middleton*
	Prairie du Chien*
Alberta	Edmonton*
Ontario	Pembroke*

*Denotes exploratory services.
(New Missions in cities already having a WELS church are not listed.)

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

WELS MEMBERSHIP CONSERVATION
3512 W. North Ave., Milwaukee, Wis. 53208

EXPLORATORY SERVICES

EAGAN, MINNESOTA

Exploratory services are being conducted in Eagan, Minnesota, at Metcalf Junior High School, County No. 30 and Hwy. No. 13. Services are at 10:30 a.m., with Sunday school following immediately in the choir room. For more information call Mrs. Darrell Isebrand at (612) 452-1842 or Pastor Charles Clarey at (612) 455-6097.

EDMONTON, ALBERTA, CANADA

Exploratory services are being conducted in the art room of Grace Martin Elementary School, 8210 36 Avenue, Edmonton. Services begin at 10:00 a.m., followed by Sunday school at 11:00 a.m. For further information please contact District Missionary John M. Engel, F5 Garden Grove Village, 106 Street and 38 Avenue, Edmonton, Alberta, Canada; phone: (403) 425-6909.

TIME AND PLACE

LOUISVILLE, KENTUCKY

Hope Evangelical Lutheran Church, the WELS mission in Louisville, Kentucky, conducts worship services at the Jefferson City Farm Bureau Ins. Building, located at 730 Locust Lane. The services begin at 10 a.m. (EST). For more information, or to submit the names of prospects, write: Pastor James Castillo, 7020 Leisure Lane, Apt. A-11, Louisville, Kentucky 40229.

WEST PALM BEACH, FLORIDA

Redemption Ev. Lutheran Church of West Palm Beach, Florida, is now holding services in its parsonage-chapel, located at 970 Pike Road, West Palm Beach, Fla. 33411. Sunday school is at 9:00 a.m., worship service at 10:00 a.m., and adult Bible class at 11:15 a.m. Please send names of prospects in this area to Pastor David A. Krueger at the above address or call (305) 684-0691.

KENNEWICK, RICHLAND PASCO, WASHINGTON

King of Kings Ev. Lutheran Church of Kennewick, Washington, is now conducting services in the Cosmopolitan Angus Motor Hotel in Kennewick. Sunday school and Bible class are conducted at 9:30 and worship services at 10:30. King of Kings also invites interested persons from LaGrande, Pendleton, Hermiston, Umatilla, and Boardman (Oregon) to attend its services. Contact Pastor Elden M. Bode, 5209 W. 5th Ave., Kennewick, Washington 99336 (Phone 509-783-7265).

GAINESVILLE, FLORIDA

Change in Worship Location

On November 10, 1974, Zion Ev. Lutheran Church of Gainesville, Florida, began conducting its regular Sunday worship services at the S.D.A. chapel located at 2115 N.W. 39th Avenue (turn east off the northernmost Gainesville exit on I-75 approximately 4 1/2 miles). The time remains 10:30 a.m.

John C. Lawrenz, Pastor

ASCENSION, ROSEVILLE — RELOCATION

Ascension Lutheran Church, formerly of Detroit, Michigan, having relocated its facilities to 17465 Common Road (12 1/2 Mile Road) can now serve the municipalities of Roseville, St. Clair Shores, East Detroit, Fraser, Mt. Clemens, and Warren Woods, Michigan. Correspondence may be sent to the Rev. A. H. Maaske, 27517 Larry Street, Roseville, Michigan 48066.

EAST TEXAS SERVICES

St. Mark Lutheran Church of Duncanville and Calvary Lutheran Church of Dallas serve the East Texas area (Tyler, Longview, Quitman, and Mt. Pleasant) at the First Presbyterian Church in Gladewater at 4:30 p.m. two Sundays a month. For information call Gladewater 1-214-845-2929 or write to: J. C. Johns, R. 2, Box 121A, Gladewater, Tx 75647.

CHARLESTON, SOUTH CAROLINA

Weekly worship services are being held in the Charleston area at 11:00 a.m. Sundays, except for the second Sunday of the month, when the service is held at 4:00 p.m. The services are held at the home of Mr. and Mrs. Tom Laich, 2133 Parsonage Lane, Charleston, South Carolina 29407. Phone: (803) 766-0137. Please forward all names and request for information to the above.

NORTHWEST TUCSON, ARIZONA

A new WELS mission has been started in Northwest Tucson. Services are being conducted at Cross Jr. High School on Chapala between Ina Rd. and Magee Rd. two blocks west of Paseo Del Norte (directly behind Harrelson Elementary School). Sunday worship is at 11 a.m., with Sunday school and Bible class at 9:45 a.m. For further information contact: Pastor Alan Eckert, 8700 N. Oracle No. 108, Tucson, Arizona 85704; phone: (602) 297-5710.

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Ash, Ronald V., as pastor of St. Peter Lutheran, rural Appleton, Wisconsin, on November 17, 1974, by F. Zarlring (N.Wis.).

Balza, William D., as pastor of St. Paul's, South Haven, Michigan, on December 1, 1974, by D. Dolan (Mich.).

Lemke, Gerhold L., as pastor of Trinity, Sturgis, South Dakota, and of Hope, Spearfish, South Dakota, on December 1, 1974, by R. Strobel (Dak.-Mont.).

Oelhafen, Walter J., Sr., as pastor of St. Peter's, Darwin, Minnesota, on October 13, 1974, by R. Reimers (Minn.).

Zickuhr, John G., as pastor of St. Paul Lutheran, Grant Park, Illinois, on October 20, 1974, by M. Frick (SEW).

COLLOQUIES

Mr. Eugene F. Stregger (formerly of The Lutheran Church-Missouri Synod), Harlingen, Texas, and Mr. John D. Claus (formerly of The Lutheran Church-Missouri Synod), Glendora, California, have applied for colloquies with a view to serving in the teaching ministry in the Wisconsin Ev. Lutheran Synod.

I. G. Frey, President
Arizona-California District

CALL FOR NOMINATIONS NORTHWESTERN PREPARATORY SCHOOL

The Board of Control of Northwestern College and Northwestern Preparatory School invites the members of the Synod to submit in nomination the names of men qualified to teach United States history and first-year German. It would be desirable if the nominee could assist in the prep wrestling program. Nominations should be in the hands of the undersigned no later than January 22, 1975

Pastor W. A. Schumann, Sec.
612 So. 5 St.
Watertown, WI 53094

CHANGES OF ADDRESS

(Submitted through the District Presidents)

Pastors:

Ash, Ronald V.
6601 N. French Rd.
Appleton, WI 54911

Balza, William D.
413 Indiana Ave.
South Haven, MI 49090

Habben, Kermit D.
P.O. Box 3
2-17, SAIWAI-CHO No. 3-CHOME
HIGASHI-KURUME-SHI
TOKYO 180-03, JAPAN
Tel. (0424) 71-1 8 5 5

Lemke, Gerhold L.
2109 Baldwin St.
Sturgis, SD 57785

Oelhafen, Walter J., Sr.
Route 1 Box 39
Darwin, MN 55324

LUTHER'S CATECHISM (WELS)

The interleaved edition, which was out of print for some time, is now available in loose-leaf form with ring binder. Price \$4.50. Order: No. 07N0711

Order from: Northwestern Publishing House
3624 West North Avenue
Milwaukee, Wisconsin 53208

Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Eleven months ended November 30, 1974

	Subscription Amount for 1974	11/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 284,176	\$ 260,495	\$ 256,179	98.3
Dakota-Montana	198,690	182,133	184,440	101.3
Michigan	1,013,283	928,843	880,434	94.8
Minnesota	1,050,611	963,060	971,846	100.9
Nebraska	204,415	187,380	202,426	108.0
Northern Wisconsin	1,140,109	1,045,100	965,122	92.3
Pacific Northwest	75,950	69,621	70,914	101.9
Southeastern Wisconsin	1,374,223	1,259,704	1,175,933	93.3
Western Wisconsin	1,320,560	1,210,513	1,129,888	93.3
South Atlantic	52,870	48,464	47,920	98.9
Total — 1974	\$6,714,887	\$6,155,313	\$5,885,102	95.6
Total — 1973	\$6,416,873	\$5,882,134	\$5,787,188	98.4

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended November 30, 1974 with comparative figures for 1973

	Twelve months ended November 30		Increase or Decrease*	
	1974	1973	Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$6,838,772	\$6,396,170	\$442,602	6.9
Pension Plan Contributions	90,751	94,841	4,090*	4.3*
Gifts, Memorials and Bequests	86,208	66,999	19,209	28.7
Earnings from Fox Estate	94,942	72,549	22,393	30.3
Other Income	13,262	4,011	9,251	
Transfers from Other Funds	81,626	27,993	53,633	
Total Income	\$7,205,561	\$6,662,563	\$542,998	8.1
Expenditures				
Worker Training — Expenses	\$4,079,328	\$3,614,536	\$464,792	12.9
Worker Training — Income	1,634,205	1,488,352	145,853	9.8
Worker Training — Net	\$2,445,123	\$2,126,184	\$318,939	15.0
Home Missions	1,302,719	1,110,477	192,242	17.3
World Missions	1,202,876	1,019,509	183,367	18.0
Benevolences	834,090	811,487	22,603	2.8
Administration and Services	509,939	500,132	9,807	2.0
Total Operations	\$6,294,747	\$5,567,789	\$726,958	13.1
Appropriations — Building Funds	207,412	239,944	32,532*	13.6*
Appropriations — CEF Program	809,745	789,340	20,405	2.6
Total Expenditures	\$7,311,904	\$6,597,073	\$714,831	10.8
Operating Gain	\$ 106,343*	\$ 65,490		

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

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

For the month of:

January
February
March
April

Cutoff Date

February 7
March 7
April 7
May 7

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Answers to these questions and others like them can be heard on the cassettes of the 1974 Pastor's Institute which was held at Wisconsin Lutheran Seminary, Mequon, Wisconsin. Prof. Wilbert R. Gawrisch gave the lectures on "Eschatological Prophecies And Current Misinterpretations." Those on "The Bible Through The Ages" were given by Prof. Richard D. Balge. Both men are on the faculty of Wisconsin Lutheran Seminary.

Eschatological Prophecies And Current Misinterpretations

1. A Brief History of Millennialism.
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