

# *The Northwestern Lutheran*

January 25, 1976



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## Briefs by the Editor

Some news analysts recently have been saying that with economic conditions in the United States as they are, there will be a swing to the right. Others are saying the opposite. Whatever may happen, it will still remain true that the committed Christian will never be popular or welcome in this world of ours. Our Lord alerted us to this fact when He said to His disciples, "The servant is not greater than his lord. If they have persecuted Me, they will also persecute you." He indicated the reason in His high-priestly prayer: "The world has hated them because they don't belong to the world any more than I belong to the world."

The story of the past year bears that out. Confessing Christians in Russia were either in prison or underground. Red China treated them no differently. Yugoslavia toward the end of the year enacted repressive laws making it illegal for pastors or church leaders to function publicly anywhere but in their church edifices. Yet they claim to have religious liberty. It certainly is not what we understand by religious liberty.

The Near East is no more hospitable to Christians. On Christmas Eve hundreds of soldiers had to patrol the hills of Judea to protect the pilgrims who had come to Bethlehem. Miles north in Lebanon, Christians and Moslems were still warring against each other.

It has been evident for a long time that the open door for Christian missions in Africa is in the process of being closed. Part of this is the unfortunate identification of Christianity as a white man's religion. The wealth falling into the hands of Moslem nations will also increase Moslem mission endeavors in that part of the world and thus make the work of Christian missions even more diffi-

cult. If anyone needs our prayers, it is our young churches in Africa.

Whether we like to admit it or not, we in the Western countries are also living in a post-Christian period. The other evening I took special note how many TV entertainers were using words like God, Jesus Christ, hell, and heaven as expletives. Perhaps they would try to justify themselves by saying that that's the way it is. But it is a fact that they are no longer shying away from such usage in public as they once did. Add to that the liberal abortion laws, the more and more favorable publicity given to gays, the enormous rise in the number of divorces, and the Christian begins to feel less at home than ever before.

This reaction is undoubtedly good for the Christian. It alerts Him to the fact that the coming of the Lord is nearer than when he first came to faith. For the world it means the coming of the Judge. The rejection of Christian principles, now so brazen, will then be found to have been the greatest mistake ever made.

In this Epiphany season when our Lord reveals Himself to us in Word and deed, what is our reaction? Do we take Him for granted and run more and more with the world? Have the world's "moral" principles become ours? Do we still have a sense of sin and unworthiness? Do we see in Jesus Christ God the Father's answer to the needs of our soul? Are we ready to walk the narrow path and accept persecution when it comes? Or have we become tired of what our Lord has to say and consequently looking for "greener" pastures? It will be well for us to ask ourselves these questions. The only right answers are to be found in the Word and the Sacraments.

*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

Volume 63

Number 2

January 25, 1976

Official Publication

Wisconsin Evangelical Lutheran Synod

Published biweekly by Northwestern Publishing House, Milwaukee, Wisconsin. All **BUSINESS CORRESPONDENCE** is to be directed to:

Northwestern Publishing House  
3624 W. North Avenue  
Milwaukee, Wisconsin 53208

Second-class postage paid at Milwaukee, Wisconsin.

**Subscription rates**, payable in advance: One year, **\$3.00**; Three years, **\$8.00**; Five years, **\$12.50**.

A 20% discount is allowed on the one-year rate if 25 or more unaddressed copies are sent in a bundle to one address.

Allow four weeks for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

The deadline for submitting materials intended for publication in **The Northwestern Lutheran** is **five weeks** before the date of issue. Address all items intended for publication to:

Rev. Harold E. Wicke, Editor  
The Northwestern Lutheran  
3512 W. North Avenue  
Milwaukee, Wisconsin 53208

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### OUR COVER

The cover pictures those who attended the first WELS regional conference of military contact pastors in Atlanta, Georgia. The picture was taken by Pastor Clayton Krug, member of the Military Services Committee.

# Editorials

**Hur Who?** Scholars wonder if the "great ones" in America's history have been those who egotistically sought after high office and honor. Or were they those who simply did their level best when duty called them?

In the kingdom of God there is no question about it. The disciples of Jesus are *called* disciples. There is no other kind. They do not anoint themselves but are called into service. And humanly speaking, it is not possible to tell who the "great ones" are.

All unprovoked, the Amalek nation attacked Israel on their wilderness journey. Joshua led Israel's men into the battle. Moses climbed the mount to hold up the rod of God to implore His help. Aaron and Hur helped hold up the weary arms of Moses "until the going down of the sun."

It was just a little thing, the role that Hur played. He could not pray like Moses. He could not soldier like Joshua. He did a thing a schoolboy could have done. It required neither wisdom, nor wealth, nor skill. But the outcome of the battle, under God, depended upon his humble part.

This is something to remember this time of the year as our congregations install their officers and organize for the Church's work. It is as foolish as it is wrongful to debate who has the "greater" role.

God has often called men precisely where they felt no special talent to serve. Moses, Isaiah, Jeremiah, Jonah, and Amos by their own admission felt no aptitude for the work where God placed them, and neither did the Big Fisherman and Saul of Tarsus.

Our calling, our strength and comfort come instead from Him who said: "Ye have not chosen Me, but I have chosen you."

John Parcher

**Nothing Sacred** Under the heading, NOTHING SACRED, the November 17, 1975, issue of "The Wall Street Journal" carried a rather lengthy article on one of modern America's more repulsive phenomena. Citing specific cases, it detailed the crime wave which has victimized churches all over the U.S. In New York City alone nearly 2,000 crimes were committed against churches and synagogues in 1974, and proportionately similar statistics apply to crime against church buildings in many cities across the country. Thieves have robbed churches of sacred objects and expensive equipment and in some cases left the buildings in shambles. In defense, churches have taken to locking and barring their doors.

But while thieves are breaking down the doors to get in, law-abiding citizens are not. Statistics in a significant number of church bodies indicate losses in membership and a decline in church attendance. This no doubt accounts, at least to a degree, for the phenomenon referred to above. When nothing is sacred, even to the "better" citizens, what can be expected of those who make no pretense of godliness?

A look closer to home brings little comfort. If the doors of the churches remained locked at all times, it would take quite a few church members some time to find out, as with vast indifference they appropriate to nonspiritual pursuits the times appointed for worship in the church. Obviously the Word and the Sacraments, along with the building in which these are dispensed, are not very sacred to them either.

If those who profess to be Christians despise the church with its message, more might be accomplished by letting the thieves take over. Many of them may never have heard the Word of God, unlike some church members who have heard it and then despised it. To those who treat with contempt the treasures of God's grace committed to them, the words of Jesus still have realistic application: "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you."

Immanuel Frey

**Why Not A Frank Admission?**

ELIM, the rebel group in The Lutheran Church-Missouri Synod, keeps telling the world that

its synod is hard-line, hidebound, and hawkish. President Preus is a Party Boss; his administration is harsh and oppressive. The Gospel is being silenced in Missouri, and a negative and sectarian spirit pervades the synod.

There is seldom a word to indicate that ELIM is backing those who undermine the authority of Scripture by teaching that Scripture contains myths and errors. Instead of admitting that Seminex and its supporters espouse the higher critical approach to Scripture, they prefer to remain silent on this point.

The central issue, however, is doctrinal, not political; confessional, not procedural. Other church bodies in America that are plagued by the same problem in their midst know that it is the authority of God's Word that is at stake. Even secular publications have spotted this as the real issue in the conflict in the Missouri Synod.

The ELIM denunciations are too orchestrated, too insistent, too shrill to be credible. This steady drumfire of hostile criticism of the political and ecclesiastical system in Missouri reminds one of nothing so much as of a diversionary tactic to draw attention away from the real issue. It serves as a smoke screen to obscure the salient factor. A line from *Hamlet* also comes to mind: "The lady doth protest too much, methinks."

Why doesn't ELIM admit that the real issue is the authority of God's Word?

There are few in ELIM — pastors, professors, seminary students, or lay people — who have not been taught by their parents and as confirmands that the Bible is God's inerrant Word. Before the Lord's altar on confirmation Sunday they confessed the same allegiance to Scripture that we confessed and to which we still hold.

Now they have turned to a new doctrine. They know they have done so. It would be an insult to their intelligence to hold that they are unaware that they have changed. Is it, then, that they have too much conscience to admit it?

Carleton Toppe

## Studies in God's Word



### The Christian and Judging

**Speak not evil one of another, brethren. He that speaketh evil of his brother and judgeth his brother, speaketh evil of the Law and judgeth the Law; but if thou judge the Law, thou art not a doer of the Law, but a judge. There is one Lawgiver who is able to save and to destroy; who art thou that judgest another? (James 4:11,12.)**

Did you know that the snail has teeth on its tongue? Under the microscope hundreds of tiny teeth show up. With its serrated edge, the snail's tongue saws through tough stems with ease.

Some people have teeth on their tongues, too. With their sharp tongues they criticize the conduct and cut down the character of others. So easily can the tongue slip into this sin of uncharitable judging that James in his *Course on Concrete Christianity* has to write about "The Christian and Judging."

#### Cause

Reading James' words carefully, we find he does not condemn all judging. At times there is room and need for judging others. To the government God gives the right to judge the evildoer (Rom. 13:3,4). To the Christian He gives the right to admonish an erring brother (Matt. 18:15-17) and to judge a false prophet (I John 4:1). Love and concern demand that we rebuke the sinner and admonish the wayward, trying to turn them to repentance. When sin and evil endanger a soul, Christians are to be softhearted, but not soft-headed.

So James doesn't label all judging as evil, only that which "speaks evil of his brother." Unkind, uncharitable judging which runs down a brother's reputation and a hypocritical, holier-than-thou attitude which puts the worst construction on his actions are not Christian. Behind such sinful judging lies pride. In previous verses James has warned his readers about pride. Now he shows that when pride rears its ugly head, unjust judging of a neighbor quickly follows. When a man's heart is stuck on himself, his tongue often strikes out at his neighbor. Often criticism is sinful pride in action and an evil heart on parade. And always pride is selfish. It hopes to make itself appear better by making someone else appear worse.

We would readily agree that among Christians, bound together by the cord of faith, there is no room for uncharitable criticism. Yet what do we find in our lives? Do we ever use that shrugged shoulder or raised eyebrow which says, "If you only knew him the way I do"? That pious phrase which says, "I may not be perfect, but I'd never do what so-and-so did"? That piece of news passed on at the street corner, over the phone, across the dinner table which begins so innocently, "Did you hear . . . ?" So easily can we put pride's magnifying glass on our neighbor, blowing up his faults while belittling our own.

#### Consequences

Uncharitable judging has some far-reaching consequences. James informs us, "He that speaketh evil of his brother and judgeth his brother,

speaketh evil of the Law and judgeth the Law." Our Lord has told us that we are to love our neighbor as ourselves. When we judge our brother evilly, we are breaking that law of love. By our actions we declare God's Law as something whose requirements are too high or whose keeping is unnecessary. Instead of humbly obeying God's Law, we declare ourselves superior to it and slip from a doer to a judge of the Law.

Even worse, when we judge our brother evilly, we put ourselves into God's place. God alone is the lawgiver; He alone has power to save and to destroy. What superior wisdom or power do we think we possess that we can judge our neighbor in God's place? Evil judging not only shows a lack of Christian love; it also presumptuously seeks to put man above God's Law and to push God out of His place.

Our God knows us inside and out, backwards and forwards. He knows all our thoughts, words, and deeds, also the times we've judged a next-door neighbor, a demanding spouse, a difficult relative uncharitably. His judgment of us is not flattering; He says of us, too, "All have sinned and come short of My glory."

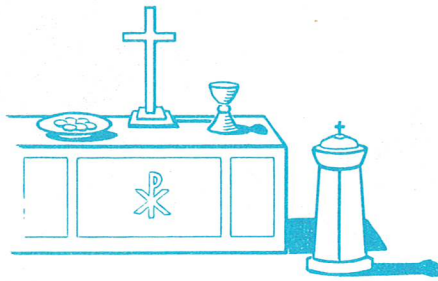
#### Cure

James offers no long argument showing we are unworthy to judge our brother. He doesn't have to. All he has to do is ask, "Who art thou that judgest another?" We need a mirror more than a magnifying glass when it comes to judging. We need the honest mirror of self-examination and the painful task of self-evaluation. How sweet then sounds the invitation, "Come to Calvary's holy mountain, sinners ruined by the Fall." How comforting to bathe again in the "pure and healing fountain, opened when our Savior died." From His cross flows the fountain of God's grace; from His Word and Sacraments runs the river of His redeeming love. From Him, who alone can save, comes pardon for uncharitable judging of the past and power to fight against it in the future.

Only the Savior's love can take the sharp edges off our tongue and out of our judging.

Richard E. Lauersdorf

# Christ's Sacraments



## Holy Baptism — Peace of Mind for Christian Parents

The importance and significance of Holy Baptism is clear, even to the person who has only a very limited acquaintance with what Holy Scripture has to say about it. The most familiar passages that have to do with Baptism speak in simple and direct language. The Lord Jesus impressed upon us the urgency and the scope of Baptism when He gave the command to His Church, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). He explained the urgency and explained the reason why all nations are to be baptized when He said, "He that believeth and is baptized shall be saved" (Mark 16:16). The Apostle Peter in his sermon in Jerusalem on Pentecost also spoke in clear language when he urged, "Repent, and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

### Life-giving Faith

The Apostle Paul in his letter to Titus calls Baptism "the washing of regeneration and renewing of the Holy Ghost" (Titus 3:5). The purpose of Baptism is spelled out by those words of Paul. God's purpose is to generate faith. Through Baptism He sends the Holy Spirit with His Gospel to work the very faith that embraces the Gospel of forgiveness in Jesus Christ.

Christian parents who have heard the explicit command of Jesus to baptize and who are aware of the blessings attached to Baptism will waste

precious little time in bringing their child to the Lord in Baptism. They know from Holy Scripture the eternal benefit for their child when the Holy Spirit creates life-giving faith through Baptism.

### Peace of Mind

At the same time they as parents will experience a side benefit — peace of mind. They experience peace of mind in knowing that they have answered their Savior's command and have given the Lord the opportunity to work His miracle of regeneration in their child. They can rest easily at night knowing that if the Lord should take their child suddenly and unexpectedly, they as parents have fulfilled their obligation to bring that child to Him.

When circumstances are otherwise, that is, when a child is stillborn or when a child dies suddenly and unexpectedly before the parents are able to bring it to the Lord in Baptism, believing parents will seek the comfort of God's Word. They will realize that they are in a position where they have no other recourse than to place the matter into the hands of a loving and merciful God.

They will find comfort in the fact that the angel said to Zacharias concerning the son whom Elisabeth would bear, "He shall be filled with the Holy Ghost, even from his mother's womb" (Luke 1:15). They will find comfort too when they read that John, still unborn, leaped in his mother's womb for joy when Elisabeth was greeted by Mary who was carrying the unborn Christ in her

womb. Those parents will therefore pray that the Lord found a way to receive their child to Himself, even though they themselves could not bring the child to Him in Baptism. Admittedly, though, Scripture is silent on this matter. It is Baptism which gives parents positive assurance, for God has attached His promise to Baptism.

The Savior's urgent command to baptize and His gracious promise of the blessings of forgiveness and eternal life through Baptism are strong incentives indeed. They tell us not to take the matter of Baptism lightly. They urge us to bring our child to the Lord for Baptism so that the child may "put on Christ" (Gal. 3:27), and so that we as parents can have peace of mind knowing that our child is now included in the positive promise of Jesus when He says, "He that believeth and is baptized shall be saved."

Pastor Kent E. Schroeder

## DOINGS AT DR. MARTIN LUTHER COLLEGE and MARTIN LUTHER ACADEMY New Ulm, Minnesota

Feb. 8:	8:30 p.m.	Academy Band Concert
March 5-7:	8:00 p.m.	George M. (Musical)
March 7:	2:30 p.m.	George M. (Musical)
March 14:	8:00 p.m.	Choral Vespers
March 19:	8:00 p.m.	Concert Band Ensemble
March 26:	8:00 p.m.	Recorder Club Concert
April 2-3:	7:30 p.m.	Academy Sr. Class Play
April 4:	3:00 p.m.	Aeolians and Marluts
April 25:	8:00 p.m.	College Choir
May 6-7:	1:00 p.m.	Children's Theater
May 7-8:	7:30 p.m.	Children's Theater
May 9:	3:30 p.m.	Aeolians, Marluts, and Academy Band
June 2:	8:00 p.m.	Academy Commencement Concert
June 3:	10:00 a.m.	Academy Graduation
June 3:	9:00 p.m.	College June Night Concert
June 4:	10:00 a.m.	College Commencement

### SYNOCDICAL CERTIFICATION

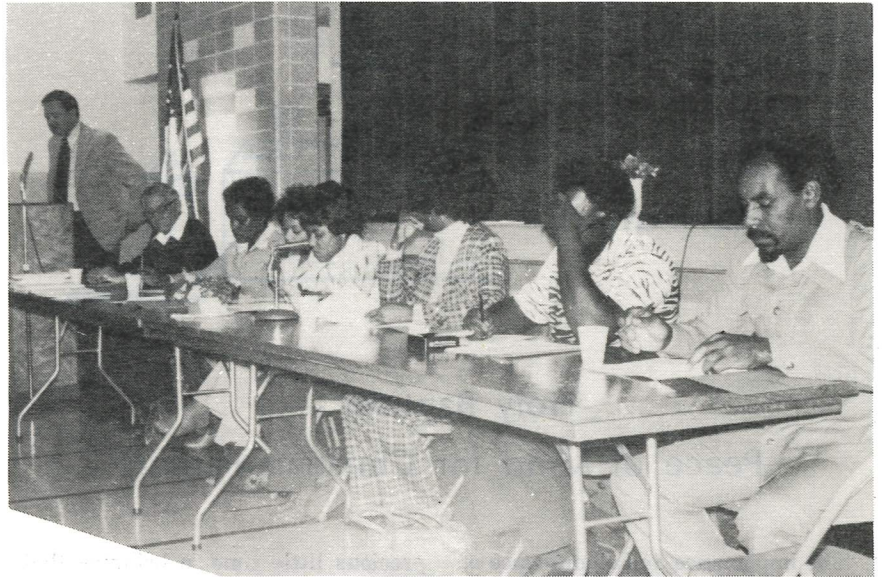
To make Synodical certification courses more readily available, Dr. Martin Luther College has arranged to offer an extension course in New Testament Epistles at Fox Valley Lutheran High School, Appleton, Wisconsin, beginning Saturday, February 7, 1976, and meeting regularly on Saturday mornings from 9:15 to 12:00 noon until May 29, 1976. Professor Erwin Scharf of Northwestern College, Watertown, Wisconsin, has consented to teach the course if sufficient students enroll.

If you are interested please write to the Director of Special Services, Dr. Martin Luther College, New Ulm, MN 56073.

### CONCERTS AT NWC

Pop Concert	Feb. 15, 1976	3:30 p.m.
Easter Concert	April 4, 1976	7:30 p.m.
Commencement		
Concert	May 18, 1976	7:30 p.m.

Over 100 WELS pastors, teachers and laymen met at the West Allis Inn in Milwaukee, Wisconsin, on September 25, 1975, for a three-day seminar. Many of the participants came from churches in Milwaukee. But others came from some distance — from places like Pomona, California, Toledo, Ohio, St. Paul and Minneapolis, Minnesota, Omaha, Nebraska, and Detroit, Michigan. What brought all of these WELS people together from so many different parts of our country was the Fourth Annual Inner City Mission Seminar, sponsored by the General Board for Home Missions. The people who came for the seminar all had something in com-



# INNER CITY MISSION SEMINAR

mon. They came to discuss the challenges and problems that are a part of the work that is going on in the inner city congregations of our Synod.

The theme of the seminar, *Facilitating Church Growth in the Inner City*, gives an insight into the nature of the challenge. Many of our congregations in the inner city areas have experienced a rather rapid decline in membership as a result of the movement to the suburbs. They found themselves faced with a choice: either build up their membership again through intensive mission work in their neighborhoods or watch their congregations slowly dwindle away. Quite understandably, the decision to build up these congregations through intensive mission work involves a special challenge. But, as many of the churches have already discovered, it is a challenge that can be met with diligent effort and, above all, with the Lord's help and guidance.

The seminar workshops focused their attention on adaptations that might be considered to facilitate church growth in the inner city. Each

of the participants attended two of five workshops studying liturgical adaptations, administrative adaptations, evangelistic outreach, educational adaptations, and new ministries. Results of the workshops were reported back to the full assembly and thoroughly discussed. Consequently, those who were privileged to take part in the seminar returned home with many practical and helpful suggestions.

Our Savior told His disciples to go and preach the Gospel to every creature. That mission command has impelled us to share the Gospel with people in new areas in our own land and in other countries around the world. But we dare never forget that there is mission work to do right there where we already are: in the neighborhoods of our established congregations, and especially in the untapped areas of the inner city. May the Lord of the Church give us the will and the resolve to reach out to these souls, whoever they are and wherever they may be, and bring them into His kingdom!

## Discussion Panel

Pastor Keith Schroeder  
 Pastor Norman Berg  
 Mrs. Deborah Gilbert, Siloah  
 Mrs. Charlene Brown,  
 Garden Homes  
 Mrs. Shaley Boulware,  
 Garden Homes  
 Mrs. Jerry Jenkins,  
 Garden Homes  
 Mr. Eddie Mister, St. Marcus  
 Mr. Charles James, St. Marcus



Mr. Nate Harris speaking to Pastor Kurt Mahnke, both of St. Philip. Pastor Keith Schroeder of Pilgrim, Minneapolis, listening.

# Military Contact Pastors Meet In Georgia

The first regional conference for WELS military contact pastors was held in Atlanta, Georgia, November 18-19, 1975. Fifteen pastors and one layman from the southeastern section of the United States attended, along with Mr. Alfons Woldt, executive secretary of the Special Ministries Board, and the members of the Military Services Committee, Mr. Richard Raabe, Pastor Clayton Krug, and Mr. Donald Wilke.

The conference opened with a Communion service at Sola Scriptura Ev. Lutheran Church, College Park, Georgia. Pastor Clayton Krug delivered an inspiring and encouraging message on Romans 1:16-32. The host pastor, the Rev. Joh. P. Meyer, served as liturgist. After the service, conference participants met at Atlanta's Sheraton Motor Inn for a day and a half of sessions. Essays and discussions stimulated a fine exchange of ideas.

## A Specialized Ministry

The ministry to those in the military is a specialized form of ministry, just as are the campus ministry and the institutional ministry. Many problems encountered in carrying on a personal ministry to military personnel are not met to the same degree in the usual parish situation. One of the major of these involves locating and making personal contact with individuals in the military. Pas-

tor John Guse, who served as chairman of the conference, highlighted the various methods and procedures helpful in contacting people in the service on a person-to-person basis.

"My Need for the Contact Ministry" was the title of an essay presented by Mr. Marvin Deines of Augusta, Georgia. Having retired from the service after some 20 years, Mr. Deines was able to provide helpful insights into the pressures and temptations confronting Christians in military service, and how destructively Satan uses these to lead the unwary into depression, disenchantment, frustration, and immorality. Only the guidance provided by God's Word and the motivation provided by the Gospel, he noted, can help our people in the military overcome and conquer the obstacles in their path. The need for a "contact ministry" is vital, according to Mr. Deines.

## Establishing Priorities

"What and how much can ministers of Christ called to serve God's people in the congregations do to meet the pressing spiritual needs of those other Christians whom military contact pastors are called upon to serve?"

Pastor Paul Schmiede addressed himself to this question in his essay, "Ministering to the Military." As was to be expected, the essay evoked a lively discussion on sorting out and

establishing priorities for congregation work and military work.

On Wednesday morning, Mr. Donald Wilke, a retired colonel, discussed the "Chaplaincy Today." He briefly reviewed for the participants the history of the military chaplaincy program, provided the rationale for the program, and explained the position of the chaplain in the military setup. The military establishment, he pointed out, is a society all its own. Its mission and purpose, its system of operation, are quite different from that of the community at large. His remarks were very helpful to those in attendance.

The conference concluded with a discussion, led by Mr. Alfons Woldt, of the activities and procedures of the home office. The discussion provoked numerous suggestions to make the military contact ministry a more effective means of bringing God's Word to thirsting souls. It remains true that the people who serve our country in the military away from home need to hear the Gospel just as much as their brothers and sisters at home. Both need to be prepared at all times for the coming of the Lord.

All who attended agreed that the conference was spiritually uplifting and practically helpful. They returned home filled with new zeal to carry on a more effective contact ministry.

The participants resolved to express their appreciation to the members of the Aid Association for Lutherans, Appleton, Wisconsin, for granting the funds which helped to make this conference possible.

Pastor Ronald Hahn

## IN JAPAN

Members of the Wisconsin Ev. Lutheran Synod and of the Evangelical Lutheran Synod, either civilians or military personnel, in Japan's Kanto Plain area (Tachikawa-Tokyo-Yokohama-Yokosuka) are invited to attend English worship services on the first, second, and fourth Saturday afternoons, and on the third Sunday afternoon of the month at the Lutheran Church of the Atonement. Services are followed by a fellowship dinner (home cooking!). Overnight lodging is also available.

The Lutheran Church of the Atonement is located at 2-17 Saiwai-cho, 3-chome, Higashi Kurume Shi, Tokyo 180-03. From Ikebukuro take Seibu-Ikebukuro Line to Higashi Kurume Station. Welcoming you are Pastors Habben, Tel. (0424) 71-1855, and Roger W. Falk, Tel. (0424) 74-2125.

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## INDEX AVAILABLE

The Index for Volume 62 (1975) 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 should inform the editor immediately.

## COLLOQUY

Pastor Dale Werling, Garden Grove, California, formerly with The Lutheran Church-Missouri Synod, has applied for a colloquy with a view to being received into the pastoral ministry of the Wisconsin Evangelical Lutheran Synod. Pertinent correspondence may be addressed to: Pastor I. G. Frey, President Arizona-California District

Pastor James Berger of the Wisconsin Lutheran Child and Family Service, Milwaukee, Wisconsin, reports that at least 40 WELS congregations have contacted him for further information on sponsoring families of Indochinese refugees since President Naumann's letters of October 8 and 29, 1975, to the pastors of our Synod. Is your congregation among them? Has your congregation, or its church council, discussed this matter?

#### Sponsors Needed

It is not too late to do something about this even though most of the refugees from Vietnam have been placed. Many Laotians still need to be placed. To keep family ties intact, it is important that these families be placed in cluster-type situations. It is good, therefore, to plan such adoptions jointly with neighboring congregations. Pastor Berger stands ready to assist you. You may contact him at the Wisconsin Lutheran Child and Family Service, 6800 North 76th Street, Milwaukee, Wisconsin 53223. The phone number is (414) 353-5000.

#### Rejoicing at Five Congregations

By this time at least five of our congregations have received refugee families. They are First Lutheran of La Crosse, St. Paul's of Green Bay, St. John's (Howell Avenue) of Oak Creek, Redemption of Milwaukee, and Bay Pines Lutheran of Seminole, Florida.

According to *The Haven*, publication of the WLCFS, 25-year-old Vu Thi Kim Lien of South Vietnam, together with her adopted sister, Dang Thi Phuong, and the latter's son, Sin Sae Phuong, arrived at Camp Chaffee, Arkansas, on October 30, 1975. After processing, they proceeded to Milwaukee's Mitchell Field on November 20, to be met by Pastor Roger Drews and other members of St. John's.

*The Haven* continues: "The congregation had planned well; tentative job offers had been received, housing arrangements had been made, needed items to start housekeeping had been donated. We hope these new friends will see reflected in these actions the love of our Lord . . . "ye took Me in."

## Some Are No Longer Strangers!



Left to right:  
 Vu Vinh Ngoc, 18  
 Nguyn Thi Nhan, 47  
 Nguyn Thi Dang, 39  
 Nguyn Thi Hgoc Mai, 10  
 Nguyn Van Xoai, 21  
 Do Phuoc Tho, 46  
 Pictured at  
 Ft. Indiantown Gap,  
 Pennsylvania



Left to right: Dang Thi Phuong, 21, son Shin Sae Phuong, 1, Mrs. Danita Hartmann of St. John's, Vu Thi Kim Lien, 25, Linda Drews, and Pastor Roger Drews of St. John's.

**Vietnamese Names** — The custom that prevails in Vietnam in giving a person's name is to give the last name first, then the middle name, and finally the first name. Women do not take the name of their husbands. Daughters take the mother's name, and sons take the father's name. In the upper cutline the Vietnamese custom is used in listing the names, in the rest of the article they are listed in the American way.



Redemption Congregation of Milwaukee welcomed a family of six on November 24. They had spent five months in Thailand as refugees from Laos and Vietnam before being flown to Guam on November 1. From Guam they went to Hawaii and then to Ft. Indiantown Gap, a military base in Pennsylvania, before coming to Milwaukee.

In his bulletin introducing the family to his congregation, Pastor K.C. Kruck wrote words we may well take to heart. He stated: "We as a congregation are not wealthy in material possessions. We must work hard for what we have. But God has certainly blessed us with rich spiritual blessings. He has given us hearts that love and care — like His! He has opened our hearts that way through faith in His Son, Jesus Christ. In Him God has revealed to us how much He is willing to bless us. Through His Word we have all the treasures of heaven by faith, with the sure hope also of eternal glory with Him!

"How glad we are to share a little love and God's blessings with those who have less! And how wonderfully God has moved the hearts of Redemption to supply the needs of our new refugee family! All the donations of food, clothing, furniture, etc., . . . terrific! People have been so friendly, helpful, kind, and generous! How amazing God's grace at work is!"

#### What About You?

We quote again from *The Haven*: "There are many Indochinese refugees who today are standing on the road to nowhere. No, they weren't attacked and left half dead (as was the man in Jesus' parable). Yes, they did choose to flee their homeland. And yes, they are here, in our country, waiting for help. These people need homes, clothes, jobs, and whatever else one can mention. When they arrive in a city to meet their sponsors, they each have \$10.00 in their pocket and the clothes on their back!" No more!

Can you and your congregation do something to help? Will you?



## Servants of God and Servants of the Synod

William E. Fischer

Robert J. Voss

Alfons L. Woldt

Three men who hold staff positions with our Synod were recently privileged to observe the 25th anniversaries of their service in the church. They are Pastor William E. Fischer, Secretary of Part-Time Education of the Board for Parish Education, Pastor Robert J. Voss, executive secretary of the Commission on Higher Education, and Mr. Alfons L. Woldt, executive secretary of the Special Ministries Board.

#### William E. Fischer

A service of thanksgiving marking the 25th anniversary of Pastor Fischer in the ministry of the Word was conducted at Grace Lutheran Church, Milwaukee, on October 5, 1975. Pastor Fischer is presently serving Grace Congregation as its vacancy pastor.

Liturgist at the service was Prof. Joel Gerlach, a member of the Board for Parish Education. Pastor Martin Stern, a classmate, preached the sermon. Choirs from Grace and Redemption Congregations provided music for the service.

Pastor Fischer's ministry began in 1948 when he served as teacher at Christ School, Milwaukee, for one year. Upon his graduation from the Seminary in 1951, he was called to develop a mission field in northwest Milwaukee. This led to the organization of Redemption Congregation. In 1966 the Board for Parish Education extended a call to him to serve as the Synod's first Secretary of Part-Time Education.

Pastor Fischer is married to the former Gladys Herrmann. There are four children: Mark, a middler at the Seminary; Laurie, a senior at DMLC; Christie, a junior at DMLC; and Beth, a senior at Wisconsin Lutheran High School.



R. J. Voss



A. L. Woldt

#### Robert J. Voss

Pastor Voss graduated from Northwestern in 1947 and from the Seminary in 1950. In 1951 he married Carol Holz. They have five children: Richard; David, a junior at DMLC; Mark, a freshman at NWC; Carla, a junior at Wisconsin Lutheran High School; and Caroline, an eighth-grader at St. John's School.

After his graduation from the Seminary, Pastor Voss first served as tutor at Northwestern College. A year later he accepted a call to Faith Lutheran, Fond du Lac, Wisconsin. In 1955 he became pastor of Siloah

Lutheran Church, Milwaukee, where he was instrumental in establishing a Christian day school. He was called as president of Wisconsin Lutheran College in 1963. When the Synod at its 1969 convention, after a careful study of its teacher-training facilities, decided to merge that school with Dr. Martin Luther College, Pastor Voss was called by the Synod to serve as the executive secretary of the Commission on Higher Education, a position he holds today.

At present Pastor Voss is completing his doctoral program at Marquette University in the field of Education Administration. To keep in touch with the preaching ministry, he regularly serves as supply preacher at Salem Lutheran Church, Milwaukee.

The service marking his 25th anniversary in the ministry was held at St. John's Lutheran Church, Wauwatosa, Wisconsin, on October 12, 1975.

### **Pastor Arno W. Voigt 1906-1975**

The Rev. Arno W. Voigt was born October 29, 1906, in Howard's Grove, Wisconsin, the son of Carl Voigt and his wife Emma, nee Dekarske. He was baptized on November 20 at Trinity Lutheran Church.



Pastor A. Voigt

To prepare for the holy ministry, he attended Northwestern College, Watertown, Wisconsin, graduating in 1928. In 1931, he graduated from Wisconsin Lutheran Seminary, Mequon. On July 3, 1931, he was ordained at St. Peter's Ev. Lutheran Church, Fond du Lac, Wisconsin.

For two months, Pastor Voigt served as vacancy pastor of St. Paul Ev. Lutheran Church, Green Bay, Wisconsin, and then followed a call

The Rev. Kurt Eggert, chairman of the Commission on Higher Education, delivered the sermon. Special music was provided by the Seminary Chorus.

### **Alfons L. Woldt**

Mr. Woldt is a 1950 graduate of Dr. Martin Luther College, New Ulm, Minnesota. In 1959 he earned a B.S.E. degree at the University of Wisconsin-Milwaukee, and in 1964 completed the requirements for the M.S.E. degree. He has also pursued graduate work in other specialized fields.

Mr. Woldt's first assignment was at Atonement Lutheran Church in Milwaukee. For 13 years he served Atonement as teacher, principal, organist, and choir director. From 1963 until its closing, Mr. Woldt taught education at Wisconsin Lutheran College. When the college was merged with DMLC, he accepted the

position as administrator of the Martin Luther Memorial Home, South Lyon, Michigan. In 1973 he was called to his present position as executive secretary of the Special Ministries Board.

Mrs. Woldt is the former Ruth Kleinke. They were married in 1953 and have four children: Michael, a senior at NWC; Lori, a freshman at DMLC; Jon, a sophomore at Wisconsin Lutheran High School; and Amy, attending Atonement School.

An anniversary service honoring Mr. Woldt was held at Atonement Lutheran Church, Milwaukee, on November 2, 1975. The Rev. Ernst Lehninger, chairman of the Special Ministries Board, served as liturgist, and the Rev. James P. Schaefer, stewardship counselor of the Synod, preached the sermon.

May our gracious Lord continue to bless these three men, and our Synod through them!

to Emmanuel Lutheran Church, Shirley, and St. Paul Lutheran Church, Pine Grove, Wisconsin, where he served for 10 years. In 1941 he returned to St. Paul Ev. Lutheran, Green Bay, Wisconsin, and served that congregation as pastor until 1974 and then as assistant in semiretirement. During his 33 years at St. Paul's, the congregation was blessed with substantial growth, a new church and school, and the founding of a daughter congregation, St. Mark Ev. Lutheran Church.

Pastor Voigt served the cause of missions from 1958 to 1962 as chairman of the Northern Wisconsin District Mission Board and member of the Synod's General Board for Home Missions. From 1962 until his death he was secretary of the District Mission Board.

The Lord called Pastor Voigt to Himself on November 30, 1975, after a brief illness. His pilgrimage on earth totaled 69 years, one month, and a day. The funeral service was conducted at St. Paul's on December 4. The sermon was preached by Pastor Carl Voss, president of the Northern Wisconsin District. Using II Corinthians 12:9 as his text, he spoke on "All-sufficient Grace." The Rev. Marvin Radtke, chairman of the District

Mission Board, also addressed the family and the congregation. The committal was held in the Nicolet Memorial Gardens.

Besides St. Paul Congregation, the bereaved include his wife, the former Marion Sabrowsky, whom he married in 1931; two daughters: Lianne (Mrs. Russell Schlittenhart) and Sue (Mrs. Dale Schaumburg); two sons, Richard and Douglas; 13 grandchildren and two great-grandchildren.

The Rev. Arno Voigt was one of those gifts of God to the Church mentioned in Ephesians 4:11: "And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Uniquely equipped by the Lord to serve the saints in the time and place of his calling, he was simple and direct in his worship, and clear, concise, and powerful in his exposition of the Word. The great love of God to sinners was a reoccurring theme in his preaching. Eternal salvation, as Pastor Voigt believed and confessed, arises out of the merits of the crucified Savior alone, is granted to men by God's grace, and is embraced and held fast by faith. May his blessed memory continue to encourage men in this Truth unto life everlasting!

Pastor Robert W. Christman

## For High-School Seniors

Dear Seniors,

I am a Junior this year at a non-Lutheran college in Wisconsin. I transferred here after graduating from Wisconsin Lutheran College, the new two-year liberal arts college in Milwaukee. After being here for some months and discovering the contrast between the two schools, I feel I have to write this letter so that as you make decisions for your future, you can take into consideration what I have found.

The college I am now attending is small, has a good academic reputation, and does have some religious affiliation, so I assume that the shortcomings of this school are minute in comparison with large universities. One of the first things I noticed was the vocabulary used on campus. Cursing and swearing are part of the everyday language of students and professors alike. They don't even reserve them for exclamations of anger or surprise; rather, profanity finds itself into any sentence. You can imagine how it makes me feel after hearing fellow Christians at WLC proclaiming our motto, "We Love Christ," to now walk into a classroom and hear a professor casually remark, "Jesus Christ, it's cold outside today."

The misuse of our Lord's name is only one form of the worldliness

found here. The sad fact is that the people who talk this way know of no reason to change. Just last week in the cafeteria a girl told me that she labels herself an "agnostic." She doesn't think there is a God, but can't figure out why we're here on this earth or why we die. She has decided to keep on taking classes, with the hope that she will eventually find an answer. Unfortunately, there are few if any courses here which will lead her to the Truth.

The emphasis here is, of course, academic. "Thinking for yourself" is the in thing to do, and intelligence and high intellectual attainments are sought after by most students. The prevailing attitude is humanistic — not unlike the rest of the world. I could go on and on telling you about the low moral standards, etc., but I think you know all about that. What I am concerned about is the influence it can have on YOU. "Well, certainly there are nice people there, too," you may say. It is true; there are many nice people here. However, truly strong Christians who are not afraid to "stand up for Jesus" are few and far between. It really is hard sometimes to stick to your guns, especially when you come to a point where nothing is shocking to you any longer, because after all, we're

living in a society where almost anything goes. That is why I thank God every day for giving me the privilege to study first at Wisconsin Lutheran College under instructors dedicated to serving Him. By spending those two important years learning college subjects as Christ would have them taught, my life has received a firm foundation. At WLC, I was constantly in contact with Christian people, my faith was strengthened, and now I am ready to be "in the world but not of the world."

So, I ask you, high-school Seniors, to look ahead. If you have not chosen to become a pastor or teacher, but still want to serve the Lord, and would like the first two years of your college life to be a great source of strength for you, consider Wisconsin Lutheran College.

Yours in His Service,

*Patricia Harris*

Patricia Harris

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### WISCONSIN LUTHERAN COLLEGE WANTS NAMES

Wisconsin Lutheran College requests the names of high-school seniors who may be considered for recruitment into next year's freshman class. The school seeks those students who are WELS members in good standing, who possess the necessary academic gifts for college work, and who are not planning to become teachers or pastors in the Wisconsin Synod. Mail the names and addresses to:

Admissions Office  
WISCONSIN LUTHERAN COLLEGE  
407 N. Glenview Avenue  
Milwaukee, Wisconsin 53213  
414-774-8620

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## Looking at the Religious World

### "Better Homes" Needs a Housecleaning

The Meredith Corporation, publisher of *Better Homes and Gardens*, currently has a five-year contract with Penthouse International to publish its pornographic publications, *Penthouse* and *Viva*. Some employees at the Meredith plant in Des Moines, Iowa, are working under protest since the signing of the contract. Five were fired because they refused to work on the magazines.

One of the five, Baptist Bill Mackin, was a 24-year veteran with the publishing firm. He was an engraver. As vice-president of his union local and chairman of its executive board, Macklin earned the respect of Meredith's management for his competent handling of union matters. Management had no appreciation however for Mackin's compunctions about the company's contract to print nude magazines. One Meredith official told the discharged engraver, "Bill, come back any time you want

to, but leave your convictions at home."

Many Meredith employees are distraught because the company claims that economic problems necessitated the negotiation of the Penthouse contract. Mackin and others disagree. They contend the firm apparently preferred the new contract to an old one with the publishers of *Vogue* and *House and Garden*.

Perhaps the only recourse for Christians genuinely interested in better homes is to cancel their subscriptions to *Better Homes and Gardens*. If half the eight million subscribers to *Better Homes and Gardens* did so, it might not affect

any management decisions at Meredith Corporation. But it surely would be a gesture of moral support for Christians who have demonstrated the courage of their convictions at great personal cost to themselves.

May God bless them in the efforts to find a new means of livelihood! And may their example help to sensitize other Christians in similar predicaments against compromising their convictions! We could use a few more Bill Mackins in the church today.

#### **TM — a Religion or Not?**

Transcendental Meditation instructors insist vociferously and repeatedly that TM is not a religion in spite of its Hindu origin and practices. Exponents contend it is nothing more than a method of relaxation and an increased state of awareness. Reduction of tension and relief from the stresses and anxieties of life are the benefits, practitioners claim.

If TM is not a religion, one wonders why its practitioners do not divest it of all its Hindu trappings such as the mantra and the puja. According to the "Evangelical Newsletter" (Nov. 21, 1975), there is new evidence to support those who insist that TM is a religion despite the disclaimers.

Recently the Fairfield, Iowa, *Ledger* printed an English translation of the puja. Fairfield is the home of Maharishi International University, the nation's TM training center. The puja is a Vedic hymn of worship sung in Sanskrit by TM instructors during the compulsory initiation rites for new meditators.

According to the *Ledger* translation, the previously secret puja is a form of worship venerating the Guru Dev, the dead Master of the Maharishi Mahesh Yogi. The items the initiate brings to the ceremony are offered to Guru Dev.

TM may or may not be a religion, depending on how one chooses to define the term. But in its MIU form it does contain elements which no Christian could espouse and practice without offending his Lord and compromising his Christian convictions.

In an action subsequent to the publishing of the *Ledger* article, seven Fairfield clergymen have taken legal steps asking the Iowa Attorney Gen-

eral to investigate Maharishi International University and to prosecute TM on charges of consumer fraud for marketing TM as a "scientific practice."

It is a tragedy that so many unsuspecting Christians have been drawn into the TM movement, apparently convinced that it is something new, beneficial and quite harmless. The Holy Scriptures advocated a proper kind of meditation long before the Guru Dev advocated his brand. "Blessed is the man," says David in Psalm 1, whose "delight is in the Law of the Lord; and in His Law doth he meditate day and night." That kind of meditation insures real blessings.

Perhaps the TM craze is a judgment of God upon churches which have neglected to teach and encourage God's people to meditate in the proper way.

#### **New Seminary for Evangelical Episcopalians**

While women priests in the Episcopal Church have been making the headlines, conservatives in that Church have been making headway in their efforts to preserve something of historic Episcopalianism. One conservative group, the Fellowship of Witness, has taken a big step in the direction of realizing its goal.

The Witness group, which takes a high view of the Bible and its inspiration, will open a new seminary, the Trinity Episcopal School for Ministry, in Pittsburgh next September. The school also plans to offer conservative theological training for lay people.

Four men will serve on the faculty during the first term. President of the school is Australian Bishop Alfred Stanway, head of an Episcopal diocese in Tanganyika for 20 years and more recently deputy principal of Ridley College in Melbourne, Australia.

Joel C. Gerlach

#### **CIA Clergy Connection**

Late last year a disturbing development occurred in the current CIA investigations. Senator Hatfield made public a letter from President Ford's chief counsel in which the claim was

made, "The president does not feel it would be wise at present to prohibit the CIA from having any connection with the clergy."

Referring to American missionaries abroad and also to foreign clergy, the letter went on to explain, "Clergymen throughout the world are often valuable sources of intelligence; and many clergymen, motivated solely by patriotism, voluntarily and willingly aid the government in providing information of intelligence value."

The Hatfield reaction, embodied in a speech prepared for delivery on the Senate floor, insisted that the CIA's use of the clergy in intelligence gathering "tarnishes the image of the United States, . . . prostitutes the church and violates the First Amendment separation of church and state."

To such misgivings one is automatically inclined to add and emphasize the threat posed for Christian missions in foreign fields that lie in areas dominated by unfriendly powers. Despite the Colby assurance that the clergy can be involved in a CIA connection "with no reflection upon their integrity nor their mission," the realistic view suggests nothing but trouble for this country's Christian missions overseas through such a policy and program.

As recently as 1960 the country was shocked when President Eisenhower admitted to authorizing spying via U-2 missions. Today spying via Christian missions is unblushingly endorsed. We commend Senator Hatfield for his concerns.

#### **Merger Moratorium**

After eight meetings between 1972 and 1975, the Consultation on Lutheran Unity, involving representatives of the three large Lutheran church bodies, has been disbanded. The action was taken after the three presidents, Preus, Preus, and Marshall agreed that "continuation would not be useful at this time."

It should be obvious to all why The Lutheran Church-Missouri Synod's head, Dr. Jacob Preus, would not be interested in continuing the discussions. He and his church body have other more pressing matters on the agenda.



# Direct from the Districts

## Michigan

### Cornerstone Laying at Midland

Friends and members of Good Shepherd Ev. Lutheran Church, Midland, Michigan, assembled on November 27, 1975, to lay the cornerstone of their new church-fellowship facility. The morning worship was conducted in the elementary school gymnasium where the congregation had been worshipping for the last five years. After the cornerstone laying, those in attendance toured the new building, which the contractor expects to complete in February. Attendance numbered 103.

Good Shepherd Congregation and its pastor, the Rev. John C. Seifert, pray that their new church may always remind them of the Holy Christian Church which St. Paul described in Ephesians 2:19-22 as having a solid foundation, a chief cornerstone, and building blocks.

Thanks to the offerings given by fellow Christians to the Church Extension Fund, the members of Good Shepherd will soon be able to say, "I was glad when they said unto me, 'Let us go into the house of the Lord.'"

## Pacific Northwest

### King of Kings Dedicates at Kennewick, Washington

On a beautifully clear Sunday, September 14, 1975, the members of King of Kings Lutheran Church, Kennewick, Washington, joined in singing "Open Now Thy Gates of Beauty" and then proceeded to dedicate their new church and fellowship hall. Attendance at the morning service was 85, and at the afternoon service 115.

Pastor Warren Widmann of Portland, Oregon, preached in the morning service, using I Kings 9:3-5 for his words of encouragement. In the afternoon fellow believers from Yakima, Zillah, and Ellensburg joined the members of King of Kings

to hear Pastor Arthur Valerio of Yakima.

The nave of the new church easily seats 140. The education-fellowship wing of the building includes an office, kitchen, overflow room for 35, and the narthex. The overflow area also serves as two Sunday-school rooms. Walls are of cream-colored slump block, and the roof is shingled with heavy shakes that blend very well with the natural cedar siding that frames the front entrance.

The first WELS service in Kennewick was conducted by Pastor Valerio in the old YMCA building on November 17, 1968. The next August, Pastor Widman, then District missionary, took over the work in a store front. The congregation worshiped there until November, 1974, when they moved to the Cosmo Angus Motel.

In December, 1970, Pastor Elden

M. Bode was called as the first resident pastor. Land was purchased in November, 1973, and ten months later the pastor and his wife moved into a new parsonage constructed on the site. Preliminary plans for the new church were approved in June, 1974. In mid-February, 1975, final approval was given to the completed plans and specifications.

Looking back over the time of waiting, hoping, praying, and working together, the members of King of Kings are indeed thankful for still another blessing — the many people who were part of this important step in the continuing labor of the Lord's kingdom at Kennewick. This includes the members of the District Mission Board, the General Board for Home Missions, the Board of Trustees of the Synod, and the many fellow believers who contributed to the Church Extension Fund. Most of all, however, they would thank the Lord. In the words of the dedication folder: "Today, as we dedicate our new church to the Triune God, we give all glory to Him and rededicate our hearts to His service. May He graciously abide with us!"



King of Kings, Kennewick, Washington

When the wife of a member of King of King's Building Committee wrote:

*"Thanks so much for the church!"*

she didn't just mean the church building

## NEW WELS 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 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	Eagle River/Wassila
Arizona	Northwest Tucson Paradise Valley
California	East Anaheim Modesto* Petaluma Sacramento Sierra Madre
Colorado	Greeley
Florida	Clearwater* Daytona Beach* Engelwood Sarasota*
Illinois	Springfield* West Chicago Westmont*
Indiana	LaFayette* Merrillville
Iowa	Burlington Dubuque Shenandoah*
Michigan	Gaylord Grand Ledge Lake Orion Port Huron* Romeo
Minnesota	Cambridge* Lakeville Northfield* Owatonna
Missouri	North Kansas City
Nebraska	Fremont* Norfolk* Scottsbluff*
Nevada	Reno
New Hampshire	Nashua
New Mexico	Las Alamos* Las Cruces*
New York	Long Island Syracuse
North Carolina	Charlotte*
Ohio	S.E. Columbus* Wooster*
Pennsylvania	Altoona* Glenshaw (N. Pittsburgh) Lehigh Valley*
South Carolina	Charleston*
South Dakota	Mitchell
Texas	Beaumont* Lubbock Temple
Virginia	Roanoke*
Washington	Pullman
Wisconsin	Hudson* Middleton Prairie du Chien (Preaching Station)
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

## WOOSTER, ASHLAND, MANSFIELD, OHIO

Exploratory services are being conducted in Wooster Township School in Wooster, Ohio. Services are being held Sundays at 4:00 p.m. Please send names of prospects, or requests for information, to: Pastor Kurt Grunewald, 328 Kathron Ave., Cuyahoga Falls, Ohio, 44221.

## CHARLESTON, SOUTH CAROLINA

Exploratory services are scheduled to begin in early 1976. Please send names of WELS people and prospects, who are living in the Charleston area, to Pastor John Guse, 429 Shag Bark Trail, Lexington, South Carolina 29072; phone (803) 356-0471.

## CAMBRIDGE, MINNESOTA

WELS exploratory services are being conducted in Cambridge, Minnesota, at the Seventh Day Adventist Church, just off Highway 65 on 10th Ave. S.W. and Ashland St. at 1:30 p.m. every Sunday followed by an adult Bible class. Please send names and addresses of interested persons to Pastor John Martin, 21290 Harrow Ave. N., Forest Lake, Minnesota 55025 or call (612) 464-3458.

## DAYTONA BEACH, FLORIDA, AREA

Worship services are conducted each Sunday night in Holly Hill, Florida, at the Holly Hill Community Club, 1064 Daytona Avenue. Sunday school/Bible class begins at 6:00 p.m.; worship at 7:30 p.m. Visitors to the area may call (904) 767-7955 in Daytona. Request information from and send referrals to Pastor L. Zwieg, 560 S. Tropical Trail, Merrit Island, Florida 32952, Phone (305) 453-1000.

## HUDSON, WISCONSIN

WELS exploratory services are being conducted in Hudson, Wisconsin, in the Elks Lodge hall. Anyone knowing of prospective members living in the Hudson area is kindly asked to send the pertinent information to the Rev. Wm. H. Wiedenmeyer, 3000 W. 78th Street, Minneapolis, Minnesota 55423.

## TIME AND PLACE

### RENO, NEVADA Change of Location

Shepherd of the Mountains Ev. Lutheran Congregation is now meeting at 955 W. Peckham. Pastor Hugo Warnke, District Missionary, also resides at this address. ZIP 89502 Phone: (702) 825-3292. Worship at 11 a.m.

### SAUK RAPIDS, MINNESOTA

Petra Ev. Lutheran Church, Sauk Rapids, Minnesota, is conducting worship services at a new time and at a new address. The new location is 1049 1st Avenue North and the time is 9:00 a.m. for the worship service and 10:00 a.m. for Sunday school. The pastor is the Rev. Peter J. Naumann, phone 252-9475.

## RESIGNATION

Pastor Gaylord Gartman, Sault Ste. Marie, Ontario, Canada, has resigned from the Wisconsin Ev. Lutheran ministry, since he does not find himself in agreement with the Scriptural doctrine and practice of the Synod regarding church fellowship.

Carl W. Voss, President  
Northern Wisconsin District

## CORRECTION

**Dedication of Dormitory  
Michigan Lutheran Seminary  
February 1, 1976 — 3:30 P.M.**

NOT January 4 as stated  
in January 11 *Northwestern Lutheran*

## INSTALLATIONS

(Authorized by the District Presidents)

### Pastors:

**Nehmer, Howard R.**, as pastor of Mountain View, Great Falls, Montana, on December 7, 1975, by D. Neumann (Dak.-Mont.).

**Panning, Armin J.**, as professor of New Testament and Church History at Wisconsin Lutheran Seminary, Mequon, Wisconsin, on September 9, 1975, by H. Bergholz (SEW).

**Reiter, Clare L.**, as pastor of Immanuel, Willmar, Minnesota, on December 7, 1975, by R. Hellmann (Minn.).

**Sievert, Louis**, as pastor of Christ Our Redeemer, Denver, Colorado, on December 14, 1975, by W. Westphal (Nebr.).

**Zwieg, Dale R.**, as pastor of Immanuel, Neenah, Wisconsin, on December 14, 1975, by R. Kaiser (N.Wis.).

### Teachers:

**Boeck, Robert**, as teacher at Emanuel, New London, Wisconsin, on August 10, 1975, by J. Behling (N.Wis.).

**Grandt, Gary**, as teacher at Jerusalem, Milwaukee, Wisconsin, on September 7, 1975, by E. Toepel (SEW).

**Kehl, Leslie**, as teacher at Trinity, Route 1, Manitowoc, Wisconsin, on July 6, 1975, by C. Rosenow (N.Wis.).

**Leitz, Daniel**, as teacher at St. John's, Mukwonago, Wisconsin, on August 31, 1975, by J. Murphy (SEW).

**Zellmer, Steven**, as teacher at Calvary, Thiensville, Wisconsin, on February 9, 1975, by L. Lindloff (SEW).

## CHANGES OF ADDRESS

(Submitted through the District Presidents)

### Pastors:

**Nehmer, Howard**  
808 Sacajawea Drive  
Great Falls, MT 59404  
Phone: (406) 452-1286

**Reiter, Clare L.**  
1704 W. 5th Street  
Willmar, MN 56201

**Sievert, Louis**  
285 S. Locust St.  
Denver CO 80222  
Phone: (303) 388-1865

**Zwieg, Dale R.**  
1696 Center Road  
Neenah, WI 54956

## REQUEST FOR NOMINATIONS

### Investment Board

The Board of Trustees requests nominations of persons to serve on an Investment Board. Five will be elected to serve.

The nominees should be members of the Wisconsin Evangelical Lutheran Synod who are primarily trained or engaged in law, securities, accounting, and financing.

Nominations, together with pertinent information, should be in the hands of the Executive Secretary no later than February 9, 1976.

BOARD OF TRUSTEES  
Harold H. Eckert  
Executive Secretary

## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### CALIFORNIA PASTORAL CONFERENCE

Date: January 26-27, 1976; opening Communion service at 10 a.m.

Place: Mt. Calvary, San Jose, California.

Preacher: L. Smith.

Agenda: Exegesis of Hebrews 2: S. Degner; How to Deal with Those Who Oppose You: M. Nitz; What is the Difference Between the Old Covenant and the New Covenant (taking into account especially Jeremiah 31:31-34 and Hebrews 8)? L. Lange; Practical Suggestions for Adding More Variety to Our Worship Services: J. Humann; An Isagogical Study of the Book of Revelation: B. Terrell.

L. Lange, Secretary

### MINNESOTA

#### RED WING PASTORAL CONFERENCE

Date: January 27, 1976; 9:00 a.m. Communion service. Place: First Lutheran, La Crescent, Minnesota; M. C. Smith, host pastor.

Preacher: T. H. Kuske (W. A. Meier, alternate). Agenda: Exegesis of Zechariah 4: J. Ruppel; Ecclesiastes: M. F. Doelger; Miscellaneous Material.

W. A. Meier, Secretary

# YOU'VE GOT A CHURCH IN YOUR POCKET!



One of the functions of the Church Extension Fund is to provide the means for building mission churches and chapels. One of the prime tools used to do this is right in your pocket: money! So, in a very real sense, you do have a church in your pocket. With some of that money, you can make a start toward getting the church out of your pocket and out in the field where it is needed. There are three basic lending plans that you can use:

- 5% Loan Certificates
- 5% one-year notes
- 5% passbook accounts

For more information on any or all of the lending plans, write to:  
Church Extension Fund / Wisconsin Evangelical Lutheran Synod  
3515 West North Avenue / Milwaukee, Wisconsin 53208

## SOUTHERN PASTORAL CONFERENCE

**Date:** February 3, 1976; 9 a.m. Communion service.  
**Place:** Grace, Newton, Iowa; W. A. Wietzke, host pastor.  
**Preacher:** C. Palenske (G. Sommer, alternate).  
**Agenda:** Review of *Gesetzlich Wesen Unter Uns*; R. Zehms; *The Shepherd under Christ*, chapter 2; G. Sommer; Exegesis of II Corinthians 5:18-21; C. Palenske.

L. Lothert, Secretary

## MANKATO PASTORAL CONFERENCE

**Date:** February 3, 1976; Communion service at 9:00 a.m.  
**Place:** St. Peter's Lutheran Church, St. Peter, Minnesota.  
**Preacher:** A. Martens (E. Peterson, alternate).  
**Agenda:** Exegesis of II Timothy 2:20-26; D. Lindloff (alternate); II Timothy 3: A. Jannusch; The New Lectionary; D. Lindholm (alternate); The Role of Women in the Church; D. Engelbrecht).

V. Voss, Secretary

## ST. CROIX PASTORAL CONFERENCE

**Date:** February 10, 1976; 9:00 a.m. Communion service.  
**Place:** Martin Luther Ev. Lutheran, Forest Lake, MN. (J. Martin, host pastor).  
**Preacher:** J. Martin (D. Waage, alternate).

**Agenda:** An Exegetical Study of Revelation 21: 1-8; J. Willitz; A Tour of Hazeldon Chemical Dependency Center, Center City, Minnesota.  
D. Buch, Secretary

## NEW ULM PASTORAL CONFERENCE

**Date:** February 25, 1976.  
**Place:** St. John's Lutheran, New Ulm, Minnesota.  
**Preacher:** D. Tiarks (O. Siegler, alternate).  
**Agenda:** Discussion of Legalism in Our Midst; T. Hartwig; I Corinthians 8: L. Huebner.

L. Meyer, Secretary

## NEBRASKA

### SOUTHERN PASTOR-TEACHER-DELEGATE CONFERENCE

**Date:** February 24-25, 1976; Communion service, Tuesday, 7:30 p.m.  
**Place:** St. Mark Lutheran, Sutton, Nebraska.  
**Preacher:** P. Zarlum (V. Micheel, alternate).  
**Agenda:** Of Baptism (Art. IX), *Augsburg Confession*; E. Fredrich; The Bible — Its Origin, Transmission, and Translation; R. Otto; Does Gambling Come Under the Seventh Commandment? Layman; The Third Commandment and the New Testament Christian; L. Gruendeman.  
**Note:** Announce or excuse to R. Otto, host pastor.  
D. Plocher, Secretary

## NORTHERN WISCONSIN

### FOX RIVER VALLEY PASTORAL CONFERENCE

**Date:** February 17, 1976; 9:00 a.m. Communion service.  
**Place:** Immanuel Ev. Lutheran Church, Kewaunee, Wisconsin; J. Sauer, host pastor.  
**Preacher:** A. Martens (E. Krueger, alternate).  
**Agenda:** I Peter 4; D. Nimmer; Psalm 9; R. Ehlke; Homiletical Study of the Gospel for the 1st Sunday after Epiphany; F. Heidemann; A definitive Study of Proselytizing, written by C. Lawrenz; Casuistry.  
R. Muetzel, Secretary

### LAKE SUPERIOR PASTORAL CONFERENCE

**Date:** February 17-18, 1976.  
**Place:** St. Martin Ev. Lutheran Church, Rapid River, Michigan (L. Weindorf, host pastor).  
**Preacher:** W. Besler (R. Frohmader, alternate).  
**Agenda:** Exegesis of Genesis 48; J. Wendland; (Genesis 49; T. Trapp); Divorce (counseling before and during marriage, counseling before divorce, counseling the divorced person who wants to remarry); R. Frohmader; The Role of Women in the Church; F. Mueller; Exegesis of Galatians 2; W. Steffenhagen; (Galatians 3; D. Tills); Augsburg Confession Art. 7, *Of the Church*; J. Kingsbury; (Art. 8; J. E. Lindquist); Lenten Series; L. Weindorf, Conference Business; Casuistry.  
K. Kuenzel, Secretary

## PACIFIC NORTHWEST

### MISSIONARY CONFERENCE

**Date:** February 3-4, 1976.  
**Place:** Salem Lutheran, Edmonds, Washington.  
**Communion Service:** February 3 at 11:00 a.m.  
**Agenda:** Essay by Pastor N. Berg, executive secretary for the Division of Home Missions.  
District Mission Board  
D. Bode, Secretary

## SOUTH ATLANTIC

### DISTRICT PASTOR-TEACHER CONFERENCE

**Date:** January 29, 1976; 9:30 a.m.  
**Place:** Our Savior Lutheran Church, Jacksonville, Florida.  
**Preacher:** J. Guse (R. Waack, alternate).  
**Agenda:** Interpersonal Relationships; G. LaGrow; What You Should Know about Recent Developments in Finance and Insurance Today; B. Degen, Bay Pines Lutheran Church.  
R. O. Fischer