

The Northwestern Lutheran

December 12, 1976



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Briefs by the Editor

Some five decades have passed since I personally became aware of the church year and followed it with more or less comprehension. For some of you it has been longer than that; for others, a great deal less. But even if it has been only a few times around, you surely have noticed a repetition of thoughts and texts. Would you say that's boring?

It's certainly human to think so, and the arrangement of the church year is human. God, unlike in Old Testament times, has not established our festivals for us. The church year is something that grew in the church over the centuries. It grew as it did, because it responded to a need among God's people — the need to see themselves as they really are, the need to learn to know Christ as the way to eternal life, the need to prepare for His second coming by studying His first coming. That need has not changed. If anything, it has become more pressing as the world has become more ungodly. And so, we as a church have retained the church year as a viable way of worshiping our Lord and of meeting the needs of our own souls.

That is not to say that we may not introduce some variations, say, a new series of readings, a new series of prayers, or some new musical forms. Basically, however, our need is to study the life of our Lord (the festival half of the church year) and to hear how believers respond to His grace in a life of faith (the non-festival half).

If in spite of this, the coming of the Advent Season has left us feeling somewhat blah, then perhaps it is not so much necessary to question the church year as to question our own response. Perhaps we have forgotten the urgency. If so, it will help us to walk in the shoes of some who had a part in the first Advent. What about the priest Zacharias? In him we meet a devout, God-fearing man who with his wife

Elizabeth felt there was no real future for them. And then the angel Gabriel stood on the right side of the altar of incense, and Zacharias and his wife became the parents of the forerunner of the Promised One! Or imagine yourself Mary or Joseph, and consider what excitement would have gripped your hearts. Or John the Baptist on the shore of the Jordan — waiting, waiting. And then came Christ! Or Paul on the road to Damascus, surrounded by a light from heaven and hearing a voice that said, "Saul, Saul, why persecutest thou Me?" Walk in their shoes, and Advent will be an exciting time as we prepare for our Lord's second coming by studying His first coming.

Or take your stand in our own day, and read the accounts in this issue of *The Northwestern Lutheran* with an Advent eye. Worship in spirit in El Paso with a Spanish-speaking congregation less than five years old, or with long-time believers singing God's praises in a service at Atone-ment Church. Or go camping with recent converts and a recently ordained pastor as they learn to know the Son of Righteousness better in the Land of the Rising Sun. Or accompany a new missionary, brought up in one of our oldest missions, as he travels to a far country to join others in preaching the Advent of Jesus Christ.

Or assist a group of Lutheran Collegians canvassing in Lubbock, Texas (where's that?) and teaching VBS. Or join the teachers and students at Fox Valley Lutheran watching the walls rise to make more room for more pupils.

In every case, Christ is coming. It's His Advent. And someday — perhaps soon! — there will be the trumpet.

Keeping that in mind, can the repetition of texts and Sundays be boring — even after five decades? The answer is obvious. "Come, Lord Jesus!"

*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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Rev. Harold E. Wicke, Editor
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The Cover

The history of La Iglesia Luterana Getsemani (Gethsemane Lutheran Church) of El Paso, Texas, goes back to late 1972. In 1974 the congregation bought a used church. After extensively remodeling the church, the congregation dedicated it this past August. For the story of this courageous home mission congregation which uses Spanish in its services, see page 404.

Editorials

Painful Love In many educational circles today to be "permissive" is to be "progressive." Sweet reasoning and psychology, motivational elements and interpersonal relationships are replacing plain guidance from God.

"He that spareth the rod hateth his son," God's Word says, "but he that loveth him chasteneth him betimes." It is precisely because the parent loves the child that he chastens him. The purpose behind painful chastisement is the correction, betterment, and salvation of the child.

Enlightened folks who rule out corporal punishment are in for trouble in another area. What will they do when they discover that God Himself does not hesitate to deal out painful, corporal chastisement?

Big believers in psychology draw a blank when faced with physical disability, disease, or distress that they cannot psychoanalyze or explain away. If sorrows and wounds come lifelong, how then do they cope with the painful hurt and heartache?

The Divine Word sheds light upon this mystery: "Despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth."

Do not imbibe the world's potions and poisons about permissiveness. Your Father has a saving purpose behind His smiting. Instead of giving up, you may give yourself into the firm, but healing hand of the Father who "dealeth with you as with sons."

John Parcher

A Nonpolitical Purpose The recent general election prompted an enterprising newspaper editor to resurrect a column written by the late Will Rogers at the time of the election campaign of 1934. In his typical homespun philosophical style Rogers observed, "I have been sitting here reading sermons. On Sundays politics is transferred from the platform to the rostrum. In October on election years, it's awful hard for a sinner in search of spiritual advice to drop into a church and receive any of it. Instead he can hear an awful pretty talk on: 'Elect Brother Jones; he will lead us out of this mire of misery!'"

The political field is dangerous ground for the Church because it has a way of shifting. The Church's message can be easily and effectively discredited through support of political causes and political aspirants which in the light of history turns out to have been ill-conceived. In re-

cent American history, for example, at least one prominent religious leader was acutely embarrassed through his association with prominent Watergate figures and lost a good measure of his credibility and influence as a result.

But it isn't only the danger of being discredited or embarrassed that keeps our own churches aloof from political pronouncements and involvements. They have more solid ground on which to operate, and they have a purpose more urgent than to try to create a better political atmosphere. God has an eternal purpose for man, and in His revealed Word He has provided the means for achieving it. The means of achieving that purpose is not political change or improvement but redemption. And while political byroads through the centuries have been strewn with unkept promises, God's promises are sure.

Will Rogers may have been right when he said that in election years it's awful hard for a sinner in search of spiritual advice to drop into a church and receive any of it, but in view of the superior assignment which God has given to His Church on earth it certainly ought not to be that way.

Immanuel Frey

Better SAT Scores One of the main elements in the debate over whether schools are better or worse than they used to be has been the decline in the scores of college-bound high-school students on the Scholastic Aptitude Test (*SAT*).

One state attributes the decline to a lack of motivation by students who take the test, and to a high enrollment in soft elective courses. Others suggest that such factors as the drop in the number of students taking foreign languages, teacher militancy, a higher college-going rate, and court-enforced loosening of discipline may be responsible. The College Entrance Examination Board (which constructs the *SAT* test) declares, however, that it does not know the causes.

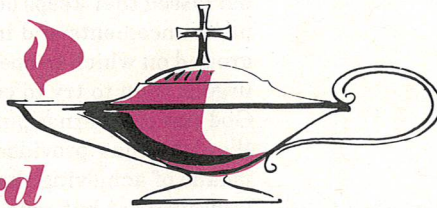
A writer in the *New York Times* suggests that the lowering of moral standards and changes in attitudes cannot be ignored as factors in the decline. He cites "dwindling respect for authority, eagerness for instant gratification, hours of daily television-viewing, disintegration of family life, and the use of drugs" as likely to have impact on what is accomplished in the classroom. These concerns are in the moral realm rather than in the educational.

The kind of person one is, is at least as important as the kind of education he has received. Christian students who are willing to work, who accept their assignments and do them faithfully, who have a good home backing them, who know that they cannot indulge every desire their flesh begets will achieve more in school than will the self-indulgent youth who shirks effort, rebels against discipline, and to whom drinking, drugs, and promiscuous sex are the essence of life.

Godliness is profitable unto all things. Christian character and Christian application will have a positive effect on educational accomplishment, even on *SAT* scores. Our church should be grateful for the many thousands of such achieving students in our schools.

Carleton Toppe

Studies in God's Word



Judas not Iscariot

What's in a name? Generally not much today. While we may realize that *Paul* means "small" or that *Peter* means "rock," we choose those names for reasons other than their meaning. Given names tend to reflect the names of parents or sponsors, of relatives or friends. Or it's simply a name we like and one that seems to combine tolerably well with the family name.

Some names do retain a meaning, however, and the meaning is perhaps reflected most strongly in that some names are *not* used. How many people do you know who are named Judas? That name bears the stigma of *traitor* and has borne that connotation ever since Christ's betrayal. Hence the Apostle under consideration in this *Study* is protected by the designation of "Judas not Iscariot," a title coined by the Evangelist John (14:22).

Son or Brother of James?

In both of his lists (Luke 6:16; Acts 1:13) Luke refers to this Apostle as "Judas of James." If you look closely at the King James Version you will notice that the word *brother* is in italics, indicating again that this word has been supplied by the translators. The original says simply: Judas of James. As we noted previously, the word usually supplied in such cases is *son*, as in "James, the son of Zebedee" or "James, the son of Alphaeus."

Why then did the translators here choose "Judas, the *brother* of James"? The answer seems to lie in

that they equated this Apostle with the writer of the epistle *Jude*. That writer opens his letter with the words, "Jude, the servant of Jesus Christ and brother of James." Jude however does not include himself among the Apostles, for he speaks of them in the third person (verses 17 and 18). Hence it is perhaps better to assume, as many modern translators do, that the Apostle Judas in our lists is to be understood as the *son* of James.

Thaddaeus/Lebbaeus

But there is another difficulty. Matthew and Mark do not mention a second Apostle named Judas — only Judas Iscariot. Here we need to compare carefully the four lists at Matthew 10:2-4; Mark 3:16-19; Luke 6:14-16, and Acts 1:13. It might be helpful to jot down the Apostles' names in four parallel columns and then divide each column into three groups of four names. That will show that Peter is always named first in his group and that the other three men (in varying order) are Andrew, James, and John. Philip is always named first in the second group and the other three (again in varying order) are Bartholomew, Thomas, and Matthew. The third group always starts with James of Alphaeus and ends with Judas Iscariot (except in Acts 1 where Judas Iscariot's replacement is being considered).

To fill out this last group all the lists include a Simon. The fourth man in the group is called "Judas of James" in two lists (Luke and Acts) and "Thaddaeus" by Matthew and

Mark. Apparently these are two names for the same man. Some manuscripts of Matthew add yet another name when they call him "Lebbaeus, whose surname was Thaddaeus." Even three names is not without precedent. Acts 1:23 speaks of "Joseph, called Barsabas, who was surnamed Justus," and you know well an Apostle who could be called Simon, or Peter, or Cephas, or even Barjona (Matt. 16:17).

An Instructive Question

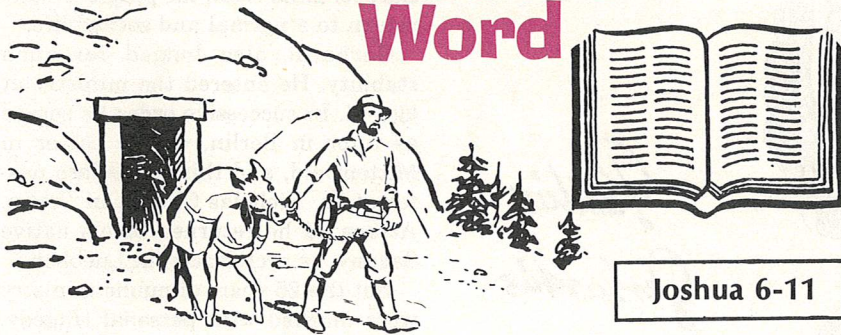
Though we know very little about the family or personal history of the Apostle Judas not Iscariot, yet on one occasion in the Gospel of John we are privileged to hear him speak. The setting is in the Upper Room on the eve of Maundy Thursday. In preparation for His departure Jesus had just promised His disciples: "I will not leave you comfortless: I will come to you . . . He that loveth Me shall be loved of My Father, and I will love him and will manifest Myself to him" (John 14:18-21). At this point Judas not Iscariot asks: "Lord, how is it that Thou wilt manifest Thyself unto us, and not unto the world?" (v. 22.)

At first glance it might seem that Jesus is not answering his question, for He continues: "If a man love Me, he will keep My words; and My Father will love him, and We will come unto him." A moment's reflection, however, will show that Jesus' answer emphasizes the hearer's attitude toward the *Word*. It is to him who "keeps My Word" that Jesus promises to come. And conversely, Christ says, "He that loveth Me not *keepeth not My sayings*" (v 24).

Jesus manifests Himself through His Word. The people of this world do not and will not accept that Word and thus they cut themselves off from Christ's gracious coming into their lives with the peace and hope and comfort that He has won for them. But to Judas, and to us, Jesus promises: "If ye continue in My Word, then are ye My disciples indeed." Everyone who clings to the Word is included in the Savior's assurance: "He shall be loved of My Father, and I will love Him and will manifest Myself to him." Could there be any stronger incentive to study and heed God's Word?

Armin J. Panning

Mining the Treasure of God's Word



Joshua 6-11

By Julian G. Anderson

Greetings to all the miners! We have a correction to make in the October 3 issue, page 318, third column, ninth line from the bottom. The number you're looking for is in Luke 17:17b. Sorry! It slipped past all our proofreaders. Now review the part of the last article covering Joshua 1-5.

Then Turn to Joshua 6

Verse 1 sets the scene. Read it carefully, and compare 2:24. Behind all this was the news of what the Israelites had done to the Amorites (Num. 21:21-32) and the people of Bashan (Num. 21:33-35), and the miraculous crossing of the Jordan (Josh. 3). Notice what God told Joshua in 6:2, and His instructions in verses 3-5.

Now read verses 6-21, noting especially Joshua's orders in verses 17-19. The proper translation of the word "accursed" in the KJV in verse 17 should be "devoted . . . to the Lord," and this is explained in detail in verse 19. The real nugget here is found in verse 20, which points us to the real explanation of their first great victory (compare Deut. 11:27). Then read verses 22-27, noting how verse 27a illuminates verse 20.

Next We Go to Chapters 7-8

Chapter 7:1 supplies information which is necessary for us to have, but which the Israelites did not have. Verses 2-12 give the details of the next step in their conquest of the

land, the results, and God's explanation for their failure (verses 10-12, compare Deut. 11:28). Chapter 7:16-21 tells how they located the guilty person, and verses 22-26 relate what they did to him — a graphic picture of the truth expressed in Ezekiel 18:4 and 20a, which set forth the fundamental principle of God's Law. "Achor" in verse 26 means "troubling" (see verse 25a).

Now you read 8:1-8, which outlines Joshua's plans to capture Ai, and note God's promise in verse 1a. Verses 9-29 give the account of the battle (here compare Deut. 11:27). Read verses 30-35, noting what they did after the battle, and compare here Deuteronomy 11:26-29 and 27:11-14.

Now Let's Dig in Chapter 9

Verses 1 and 2 supply the necessary background, telling us what was going on among the native inhabitants at this time. Verses 3-15 are where we find the pay dirt. To put this in the proper perspective, read again Exodus 23:32 and Numbers 33:52, observing that both of these passages are underlined and starred. Now underline 9:15a, down to "live," and put a star in the margin here. In verse 14 Joshua points out where they made their mistake.

And Now for Chapters 10 and 11

Chapter 10 describes a campaign which must have covered a consider-

able amount of time. Locate all the cities mentioned in verses 1-5 and 28-43 on your map. Chapter 10:1-11 describes the principal battle. What explanation does Joshua give for the victory? (Verse 11.) The miracle described in 10:12-14 seems to have been corroborated by modern astronomers, who can find no other explanation for a strange "extra" period of time which must have occurred at some time past in the earth's movements around the sun. Chapter 10:15-27 describes the final actions of this battle, and 10:28-39 gives a brief summary of this campaign. Verses 40-43 sum up the first phase of the conquest. Study your map and notice in what general part of the land all these cities were located (verse 40a).

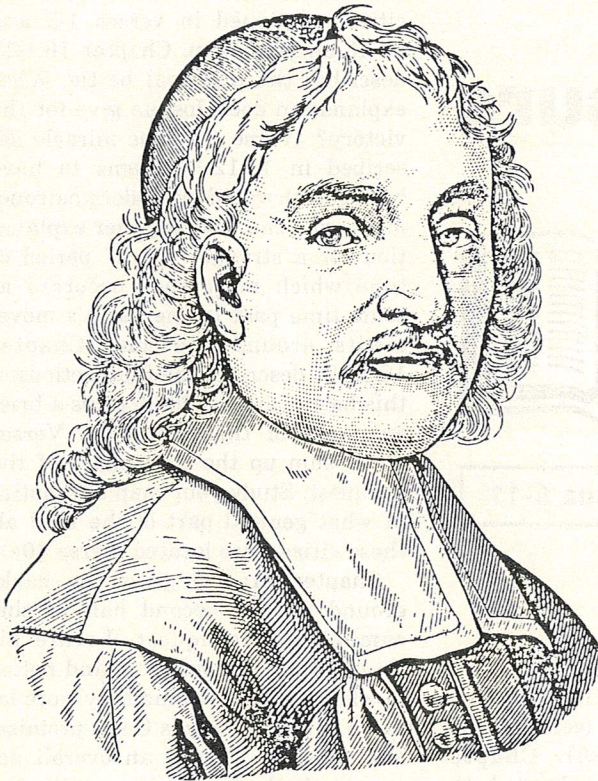
Chapter 11: 1-5 gives the background for the second half of this campaign of conquest. Locate all these places on your map, and notice in what part of the land they were located. Verse 6 records God's promise, and verses 7-15 give an overall account of the campaign, with the results given in verse 11a.

Verses 16-23 summarize the whole conquest up to this point. The length of time required for all this is given in verse 18. The two principle failures, or mistakes, are noted in verse 19b, last phrase, beginning with "save" (underline), and verse 22b, beginning with "only" (underline). These failures were a source of trouble for the people of Israel for 400 years.

To understand the serious nature of these failures read again God's commands to His people in Exodus 23:32 and Numbers 33:52, and then His warning in Deuteronomy 11:27 and 28, especially verse 28. This gives us a preview of the history of Israel from the time of the conquest (about 1390 B.C.) to the time of David (about 1000 B.C.).

The first half of the book of Joshua ends with a detailed list of all the cities that were captured (12:7-24), with the total number given in verse 24. The use of the word "king" throughout this section sounds somewhat strange, but it reflects the true situation during this period. At this time Canaan was not any sort of a united kingdom in the larger sense, but a collection of independent city-states, each ruled by a local chieftain. And that's as far as we can go today.

Part II



*Paulus
Gerhardt's*

The words were no sham. The Thirty Years' War had put Paul Gerhardt through the school of trial and terror. Despite its passing, he found no relief from upheaval and loss. War's end was indeed welcomed throughout Europe. Exhausted, the people tried to return to a normal and settled life.

Gerhardt also longed for such stability. He entered the ministry at age 44. In successive order he served as tutor in Berlin, village pastor in Mittenwald, and third associate pastor at St. Nicholas Church in Berlin. At age 62 he returned to his native Saxony, as archdeacon in Luebben.

But the 25 years of public ministry were marked with personal tragedy. Married late in life, Paul suffered the loss of his wife and four children. Only the son to whom he addressed his last will outlived him. Little wonder that he composed many "cross and comfort" hymns. Following the burial of his firstborn, Elizabeth, he translated the words of the text, Psalm 37:5, into poetry: "Befiehl du deine Wege. . . ."

♪ I Will Sing My Maker's Praises ♪

In Paul Gerhardt's last will, we have his life's story in capsule form. "To my only remaining son," he wrote, "I leave little except an honorable name. He knows I have raised him to be a child of my Lord God, intending that he become a servant and preacher of His holy Word. Let him stick to that and not be concerned that he will have only a few good days in that work. For our dear Lord leads us with foresight. And He can replace everyday sorrow with inner contentment and the Spirit's good cheer."

The lines reveal the author's steadfast trust in the Lord. As in his hymns, Gerhardt brings neither complaint nor accusation for the troubles he has seen. Instead, he rests all on God's ever attendant care. He wants his son to enjoy life, as he himself had done:

*Why should cross and trial
grieve me?
Christ is near With His cheer;
Never will He leave me.
Who can rob me of the heaven
That God's Son For my own
To my faith hath given?*

*Commit whatever grieves thee
Into the gracious hands
Of Him who never leaves thee,
Who heav'n and earth commands.
Who points the clouds
their courses,
Whom wind and wave obey,
He will direct thy footsteps
And find for thee a way.*

Fittingly, the words are engraved on the Paul Gerhardt memorial in Luebben. No other of his songs has been so deeply favored by his countrymen.

"Nor Mighty Princes' Anger"

By nature, Gerhardt was a warm and sensitive man; peace-loving, almost to a fault. Yet, as his hymns reveal, he stood firm in faith and un-

PAUL GERHARDT IN THE LUTHERAN HYMNAL

Worship & Praise
Advent
Christmas
Christmas
Christmas
Christmas
New Year
Lent
Good Friday

25. I will sing my Maker's praises
58. O Lord, how shall I meet Thee
77. All my heart this night rejoices
81. O Jesus Christ, Thy manger is
90. Come, your hearts and voices raising
108. We sing, Immanuel, Thy praise
122. Now let us come before Him
142. A Lamb goes uncomplaining forth
171. Upon the cross extended

Good Friday
Easter
Pentecost
Redeemer
Cross & Comfort
Cross & Comfort
Cross & Comfort
Cross & Comfort
Evening
Thanksgiving
The Nation
Death & Burial

172. O sacred Head, now wounded
192. Awake, my heart, with gladness
228. Oh, enter, Lord, Thy temple
349. Jesus, Thy boundless love to me
520. Commit whatever grieves thee
523. Why should cross and trial grieve me
528. If God Himself be for me
535. Rejoice, my heart, be glad and sing
554. Now rest beneath night's shadows
569. O Lord, I sing with lips and heart
581. All ye who on this earth do dwell
586. A pilgrim and a stranger

movable in confession. In 1656, he opened his heart in lines that proved a foreshadowing of events to come.

"Who clings with resolution to Him whom Satan hates," he observed, "must look for persecution; for him the burden waits of mockery, shame, and losses, heaped on his blameless head; a thousand plagues and crosses will be his daily bread." He drew the thoughts from St. Paul in Romans 8: nothing shall separate us from the love of Christ. "Nor mighty princes' anger shall ever hinder me," he added confidently.

Even the prospect of persecution did not terrify the man tried in the fires of tribulation. He wrote:

*From me this is not hidden,
Yet I am not afraid;
I leave my cares, as bidden,
To whom my vows were paid.
Though life and limb it cost me
And everything I own,
Unshaken shall I trust Thee
And cleave to Thee alone.*

Gerhardt had to pay the price for such firmness. A decade after becoming pastor in Berlin, he was deposed from the ministry, a victim of his prince's wrath. What happened?

When peace halted the religious conflict in the German empire, the struggle for confession continued within the states themselves. Princes, charged with overseeing religious affairs in their territories, forced consciences by pressure of law. In the state of Brandenburg, Gerhardt's ruler hoped to undercut the old confessional bases of the churches. He published an edict demanding that Lutheran pastors violate their ordination oath and give up the *Formula of Concord* as a confession of faith.

The demand asked more than Gerhardt could stomach. Conscience-bound by the *Formula of Concord*, he would not yield his confession. "In this faith, so help me God, I will remain till death," he stated. "The Consistory may do with me as it is ordered. I stand and fall with my Lord." Unwillingly enmeshed in a struggle with church politics, he was removed from office. But worry? . . . no!

*If God Himself be for me,
I may a host defy;*

*For when I pray, before me
My foes, confounded, fly.
If Christ, my Head and Master,
Befriend me from above,
What foe or what disaster
Can drive me from His love?*

Deprived of position, Paul Gerhardt kept "an honorable name" for his only remaining son. The Lord granted him another pulpit, in his own dear Saxony, and there a blessed death.

The Joyous Exchange

As a hymnwriter, Gerhardt excels in style and sentiment. Artistically, his songs unite form and content so well that they do not have to be learned. They impress themselves on the memory, much to our joy.

How smoothly the lines of "O Sacred Head Now Wounded" flow over our tongues. Its closing stanza, returns easily to our hearts and minds in prayer.

*Be thou my Consolation
My Shield, when I must die;
Remind me of Thy Passion
When my last hour draws nigh.
Mine eyes shall then behold Thee,
Upon Thy cross shall dwell,
My heart by faith enfold Thee.
Who dieth thus dies well.*

We hardly realize this hymn is not an original, but Gerhardt's translation of an old text.

The craftsman distinguished himself also in variety. In the 134 hymns we have from him, he employs over 50 different rhythms. The wide range of rhythms and themes moved the compilers of *The Lutheran Hymnal* to select 21 of his anthems for inclusion. In number, they are second only to the works of Isaac Watts and Martin Luther.

What marks Paul Gerhardt, above all, as poet and writer, is his pastoral concern. Throughout his hymns he remains a preacher of the Gospel. He arranged his songs in the first place for home devotions. During the ravages of the Thirty Years' War and the reconstruction that followed, the Church often lived on in families gathered for worship. Frequently, congregations were only the two or three family members assembled in God's name.

Knowing this helps to explain Gerhardt's use of "I" in his hymns. The personal reference does not represent the Christian in isolation, a rugged individualist. On the contrary, the individual sings with the Church, even as he confesses with the Church, "I believe." To translate the Bible's proclamation into personal life in a way that excels, the right word was "I."

The heartbeat of that proclamation was the joyous exchange between Christ and the sinner. And Gerhardt's hymns abound with the message. The holy Lord exchanges the riches of heaven for a life of suffering, shame, and death on our behalf. We, in turn, give Him our sinfulness in exchange for eternal life and salvation. What joy! We are moved to join the celebration:

*All my heart this night rejoices
As I hear Far and near
Sweetest angel voices.
"Christ is born," their choirs
are singing
Till the air Everywhere
Now with joy is ringing.*

*He becomes the Lamb that taketh
Sin away And for aye
Full atonement maketh.
For our life His own He tenders
And our race, By His grace,
Meet for glory renders.*

A Jesuit once accused Martin Luther of leading more people to hell through his hymns than through his sermons. The remark was meant in bitter opposition to Luther's success in preaching the Gospel. We may take it as a tribute to the impact of his hymns. In this respect we may also honor Paul Gerhardt. Along with Luther, he has taught many in the Church through his hymns.

Arnold J. Koelpin

WISCONSIN LUTHERAN SEMINARY CHRISTMAS SONG SERVICES

The Seminary Male Chorus will present its Christmas Song Services on Sunday, December 12, 1976, at 3:00 and 7:00 p.m. The place: Calvary Ev. Lutheran Church, Thiensville, Wisconsin.

SEMINARY MALE CHORUS RECORD

A disc recording of the *Bicentennial Concert* is available for \$4.50 postpaid. Also still available *Our Favorite Hymns* for \$3.50 postpaid, disc only. Order from: Prof. Martin Albrecht, 11820 N. Luther Lane 65W, Mequon, Wisconsin 53092.

La Iglesia Luterana Getsemani

As a rule, when we think of a Spanish-speaking congregation, our thoughts jump to World Missions. To every rule, however, there is an exception. La Iglesia Luterana Getsemani in Corpus Christi, Texas, is that exception. While our congregation may be the exception, we do not like to think of ourselves as exceptional. Outside of the fact that we have services in Spanish, we are governed by the same policies as any other Home Mission congregation. Just recently, we were privileged to dedicate our church to the glory of the Lord. With this happy occasion in mind, we would like to tell you a little about ourselves.

Unofficially, the congregation was begun in November, 1972, by a group of 25 people (15 communicants) who, for reasons of doctrine and practice, came to the WELS from the LC-MS. Because there was no available Spanish-speaking missionary at the time, Carl W. Leyrer, a Senior-year student at Wisconsin Lutheran Seminary with vicar experience in Latin American Missions, was asked to fly down to Corpus Christi once a month to serve the group. Services were held in a rented Seventh-Day Adventist church.

By May of 1973, the group was officially recognized as a Home Mission congregation and was informed that they would receive a pastor from that

year's Seminary class. As it turned out, Carl W. Leyrer was assigned to the congregation as its first resident pastor.

Eight months later, in March of 1974, the congregation received word that the Seventh-Day Adventist church would no longer make its facilities available to our congregation. What looked like a serious problem was changed by the Lord into a cause for rejoicing. A few weeks later, Mr. Roland Fuentes, now president of our congregation, came across a small add announcing a church for sale. The asking price was only \$5,500.

Convinced that this was a good deal, we asked for permission to buy the church. The money was lent us by the Church Extension Fund. On Good Friday, April 5, 1974, we held our first service in our own building. Two days later on Easter Sunday, another "first" took place. Sr. and Sra. Gilberto Valdez and Sra. Frances Charo, having completed their Christian doctrine classes, became the first new members of our congregation. The rest of the year was filled with other "firsts" — the first confirmation class, consisting of Josie Flores and Larry Gonzalez, the first baptism, the first marriage, and our first constitution. Certainly the Lord was with us, guiding us and blessing us as we went about His work. The following February the voters decided to request

another loan from the CEF to remodel the church. On May 11, a loan of \$1,000 was approved.

It was also at this time that one of the sadder chapters in our short history took place. Almost the entire original group with which our congregation began in November of 1972 severed fellowship with the WELS and left our congregation. Although the congregation had grown, we were now again down to 11 communicant members and 30 souls.

The voters decided nevertheless to go ahead with the remodeling. Work began in July, 1975. While the carpenters worked on the outside of the building, the congregation busied itself with the interior. Members sanded and refinished the floors and benches, erected the steeple and welded the cross, built the altar furniture and sewed the paraments, put up the paneling, constructed and painted the outside sign announcing our services and our motto: "*Predicando a Cristo Crucificado*" (*Preaching Christ Crucified*). We owe a great debt of gratitude to the two carpenters, Pablo and Alejo Gonzalez. They performed much more work than the contract demanded and were always willing to advise us in the projects we undertook on our own. Before the remodeling was completed, however, an additional loan for \$2,200 had to be requested.

The church now stands complete, 67 feet long and 31 feet wide. The outside is sheathed with $\frac{3}{8}$ -inch rough-cut cedar paneling. The interior measures 31 by 40 and provides space for over 100 people. The rear of the church is divided into rooms for the Sunday school, the pastor's study, and a kitchenette. The entire building is equipped with central air-conditioning and heating. To date, our total investment, including all furnishings, is just a little over \$16,000.

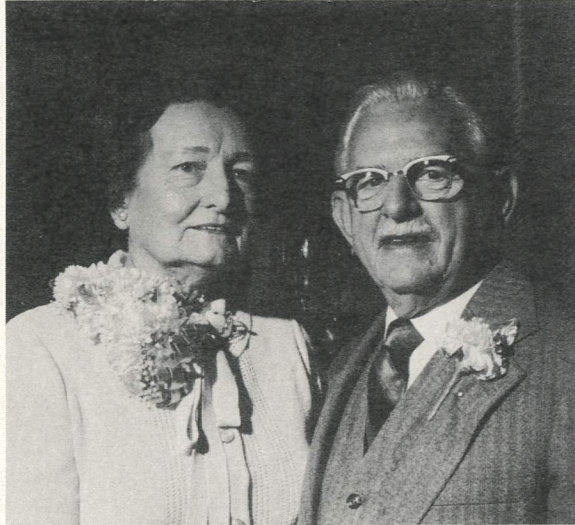
On August 15, 1976, almost a year from the date we began the project, we dedicated our church to the Lord. Pastor William Gabb was invited to preach for this special occasion. Pastor Leyrer conducted the liturgy.

(next page)



Interior of La Iglesia Luterana Getsemani

Serving Christ for 50 Years At Home and Abroad



Edgar and Meta Hoenecke
(photo by K. Kraemer)

On Wednesday evening, October 20, 1976, in conjunction with the fall meeting of the Board for World Missions-

Following the service, the ladies of the congregation prepared a supper for members, guests, and friends. It was a day of great joy and humble appreciation, as we turned our building over to the Lord for His service.

That the Lord has been with us in good times and in bad is clear to our congregation. Presently we number 27 communicants and some 60 souls. At the beginning of 1976 we expanded our schedule to include two services, one in English at 9:00 A.M. and one in Spanish at 11:00 A.M. At 10:00 A.M. we have a combined Sunday school and Bible study. As with any other congregation, we hope that in five or six years we will be self-supporting, but only the Lord knows. Yet as we look back upon the many blessings we have experienced during our short life as a congregation, it is certainly with hope and confidence that we can look to the future.

Carl W. Leyrer

WELS, a special service of thanksgiving and praise was conducted at Atonement Church, Milwaukee, to commemorate the 50th anniversary of the Rev. Edgar H. Hoenecke in the public ministry of Jesus. Over 500 worshipers were present to note this personal and Synodical milestone. People were in attendance from Arizona, Michigan, and Illinois as well as from outstate Wisconsin, together with hundreds from the immediate area.

The overall service, according to numerous observers, was described as "moving and inspiring." That which seemed to make it such was the composition of the worshipers, heavily weighted with pastoral brethren and Seminary students, the music, played by Miss Mary Prange, faculty member of Atonement School and organist of the congregation, the choir selections sung by The Lutheran Chorale of Milwaukee, the Rev. Kurt J. Eggert director, the message delivered by the Rev. Dr. Siegbert W. Becker, faculty member at our Seminary and liaison man to the BWM representing the Confessional Lutheran Church of Sweden, the special liturgical setting, the anniver-

sary banner constructed by Miss Teri Richmond, a faculty member of Atonement, the arrangement of the worldwide "family of missions" flags of our Lutheran Women's Missionary Society, and the occasion itself.

Half-centuries of service in Christ's ministry are in themselves reasonably unique. In addition to that, however, is the fact that this one had Synod-wide and world-wide implications.

God has been good and gracious, both to our Synod and to His ambassador as the following data illustrate.

Upon graduation from the Seminary, candidate Edgar Hoenecke was assigned to serve St. Matthew Lutheran Church of Marathon, Wisconsin. In 1929 he accepted the pastorate of St. Peter Lutheran Church of Plymouth, Michigan, which congregation he served until early 1960 when he accepted the full-time chairmanship of the newly established World Mission Board. The office of Executive Secretary to the BWM was established by the Synod in 1965 in which position the jubilarian has served since its inception.

"Mr. World Missions"

The story of world missions of our Wisconsin Synod is intimately interwoven with the life and ministry of the jubilarian. In the 1950's, Pastor Hoenecke and the now sainted Pastor Arthur G. Wacker of Scio, Michigan, were sent by the Synod to explore and prepare a field of foreign missions on the African continent. The work of these WELS pioneers was richly blessed, and from the opening of our "Rhodesian field" the work has expanded to include every continent on earth, with 16 different countries now in our family of world missions.

In addition to his regular duties, Pastor Hoenecke has been used by the Arizona-California District Mission Board as a "starting pastor" in six congregations in California, five in and around San Diego and one in the Los Angeles area. He also has served the Synod in numerous vacancy situations both in domestic and world fields.

It was also stated that it is both right and proper to note the contribution of Meta Hoenecke to the world-mission thrust of our Synod. In the early sixties,

(Continued on next page)

"Mr. World Missions" (continued)

God used her professional skill as an administrator and a registered nurse to do much of the initial work necessary to establish our dispensary programs in Africa. Because of its solid foundation, this medical mission arm has proven a valuable adjunct to our entire program.

It is a distinct blessing of God to have been given such faithful and capable servants through whom a church body has been enabled to reach out into "all the world" with a ministry of the Gospel of Jesus Christ.

At the reception and program in the parish hall following the service, each speaker raised his voice in praise to God for these gifts to His Church. Representing the Synod was its president, the Reverend O. J. Naumann, who cited the fact that Pastor Hoenecke had been known as "Mr. World Missions." He also stressed the significant contribution rendered by the faithful wife of the jubilarian. The Rev. Arnold Mennicke, Pastor Hoenecke's oldest colleague on the world board in point of service, was able, as the chairman of the African executive committee, to trace the history of this flourishing field from its conception to adulthood and the role played by God's agent in this mission effort.

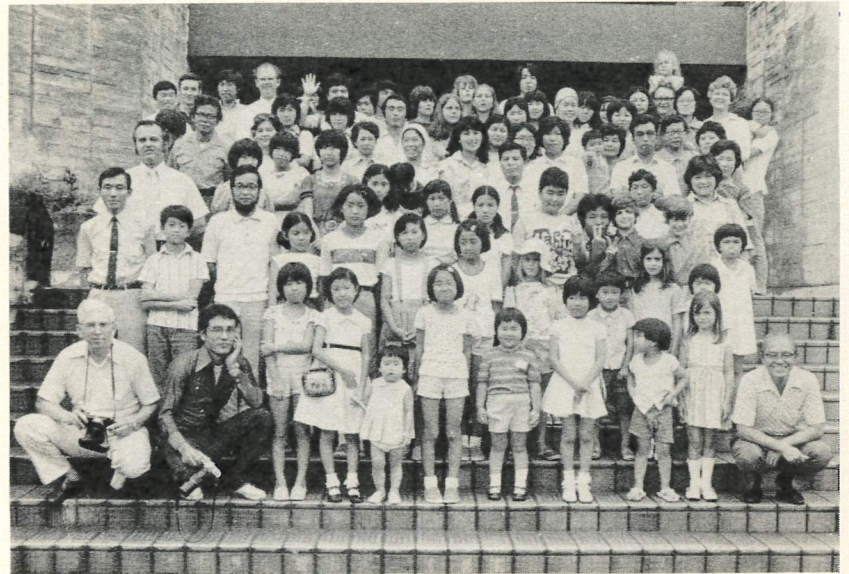
The Rev. Norman W. Berg, the celebrant's counterpart in the domestic mission board, was able to comment on aspects of his pastoral ministry since he had been his successor at St. Peter's, Plymouth, as well as his coworker on the Coordinating Council.

Professor Gerald Hoenecke of our Mequon faculty spoke for the family, while the Rev. Raymond Zimmermann represented the board itself as its chairman, presented a special plaque, the box of greetings, and the announcement that the Board had joined the celebrant's children in the establishment of the "Edgar and Meta Hoenecke Scholarship Fund" for the training of ministerial candidates.

The evening drew to a close with a response by the jubilarian who in typical fashion pointed out what great things God has done by way of a beginning of sharing the Gospel on a global basis by our Synod. He concluded his remarks by saying, "We haven't seen anything yet. God has just begun to work!" Soli Deo Gloria!

ASIA

Bible Camp in Japan



Participants

The Lutheran Evangelical Christian Church of Japan Annual Summer Bible Camp

The theme for our summer Bible camp this year was "The Ten Commandments and Their Significance for Contemporary Man." There were lecture and discussion periods on the individual Commandments, on the three uses of the Law, etc. An effort was made to apply the eternal truths of God's Law to contemporary problems and situations.

While these adult lectures and discussions were going on, special classes were held for the children. The children centered their attention on Noah and the Flood. In connection with their studies, the children drew pictures and prepared a program for the adults. It was presented on Saturday evening, the second day of the Bible camp. While junior-high-school children read the narration from the Bible, the grade-school and preschool children displayed their pictures and pantomimed the Biblical account. It is impossible to describe in words how well the children presented the story. Their program certainly was one of

the highlights of the Bible camp.

The camp was held at a government lodge located at a beautiful site along the rugged Pacific coast of Honshu. Although the weather was somewhat unfavorable, many of those in attendance enjoyed scenic walks and swimming. In all 79 men, women, and children attended the Bible camp this year. The offering received at the closing service will be designated for foreign missions, that is for mission work outside Japan.

As we look back on this year's Bible Camp, we feel we have reason to be grateful to our God for what He gave to us during those three summer days. All of us, children and adults alike, enjoyed the rich blessing of an intensive study of God's Word. We enjoyed the God-given beauty of the Japanese seaside. We enjoyed the fellowship of fellow Christians in this predominantly unchristian land. Finally, with the offerings gathered at camp we are helping to bring that same joy, joy centered in the Savior, to people of other nations as well. To Him be praise and glory!

H. Johne

Missionary in a City One Thousand Years Old

How much do you know about Ashikaga, Japan, located 54 miles north of Tokyo? Ashikaga is a city with a very ancient tradition, one that goes back

tions, the placing of handbills in the newspapers, and special summer evangelism rallies. In spite of these efforts, most of the people who came



Pastor and Mrs. F. Oshino, center front

a thousand years. That is why it was not burned during the fire-bomb attacks of the war. Shrines and temples abound. Our city is called the Kyoto of the Kanto region. Kyoto was the ancient capital of Japan.

Though it is a very ancient city and thus very, very conservative, our city is also famous for modern textile and banking industries. Its population is only 160,000, but it is second in size to Utsunomiya, the capital of Tochigi state where Pastor Falk is presently doing mission work.

Pastor Richard Seeger started to do mission work in Ashikaga about 13 years ago. Following Pastor Seeger, Pastor Norbert Meier preached the Gospel here. Their work was primarily carried on at the Aoki Hospital. That seed slowly grew and developed into our present mission. The present pastor, Pastor F. Oshino, was called to Ashikaga upon graduation from our Seminary in 1971. At that time a house was rented near the center of the city for use as a parsonage and church.

Actual mission work was carried on by various methods — the passing out of tracts on the streets, house visita-

were connected with Aoki Hospital. For a new Seminary graduate, there were a good many disappointments. But there was also joy every time the Lord added a new member through Baptism and Confirmation. But the growth was not epoch-making.

In 1974, by the grace of God and with considerable help from the Christians in America, land was purchased and a church constructed. Because of the extremely high price of land, the congregation moved from the center of the city to a suburban area. Many of the people now regularly come to church services by bike. All the members of Ashikaga Ev. Lutheran Church rejoice that they have a permanent place to hear God's Word and receive the Sacraments. The average church attendance is around 20 people per Sunday. In addition, the pastor conducts services and Bible study at the Aoki Hospital every week.

From Easter 1975 through Easter 1976 nine people were added to the kingdom of God. It is very clear that this was by the power of the Word. Others are studying and desire to be baptized. Of course, compared to

churches in America, this growth is not very great nor are the attendance figures very impressive. But the baptism of just one person from such a tradition-bound and conservative society is a miracle.

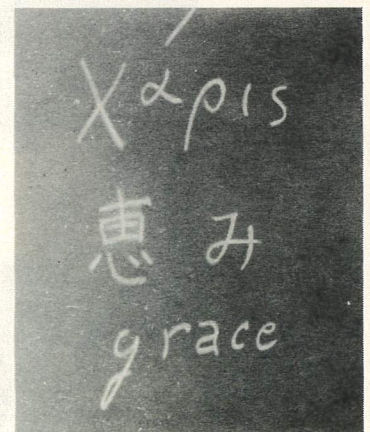
At the present time our baptized membership is 30, including three infants who were recently brought to their Lord. Of these 30, there are some whose faith is weak; but the faith of many is alive and well, and they are working to serve the Lord in Ashikaga. They have grown sufficiently in their faith to help the pastor and to continue to witness for Christ in their homes. Through them the Lord's purpose in calling me to this ancient city has become clear to me.

As I said, doing *dendo* (mission work) in this conservative society is not easy. Every soul gained for Christ is cherished as a very special gift from the Lord. To the Japanese people the personal relationship is extremely important. For this reason, in the relationship between a pastor and his flock, it is also important to keep Jesus and His Word before the people as the only foundation for their faith.

Our church is thankful for the continuing support and guidance of our mission here in Japan, and we are especially thankful for Pastor (Carl) Bast and the Executive Committee for their guidance and patience. Finally, we would like to thank the believers in America for their generous support and prayers.

We ask you to continue to pray for us, the members of Ashikaga Ev. Lutheran Church.

Your servant in Christ
Pastor Fukuichi Oshino



AFRICA

From Apacheland to Zambia



Missionary and Mrs. Eric Hartzell and Nathan

The ordination and commissioning of Missionary Eric Hartzell was held on September 5, 1976, at the East Fork Lutheran Mission at East Fork, Arizona, where he had grown up. The rite of ordination was read by the Rev. R. H. Zimmermann, chairman of the Board for World Missions. Assisting pastors were William Meier, Richard Pagels, Arthur Guenther, and Eugene

Hartzell, father of the ordained and missionary in the Apache Mission.

The rite of commissioning was read by Pastor A. L. Mennicke, chairman of the Executive Committee for Central Africa. He also preached the sermon. Basing his words on the account of Philip and the Ethiopian, recorded in Acts 8:26-38, he used as his topic, "Your Call to Africa." He pointed out

that it is God who calls, it is He who indicates the purpose of mission work, and it is He who grants the results. Concerning the call he said, "Removed from friends and loved ones, and facing the responsibilities of your office, it will be a source of strength to you to remember that it is God who has called you to your field of labor." Continuing the thought of the text, he reminded the audience that it is God who indicates the purpose of mission work. Philip preached Christ to the Ethiopian, and the purpose of mission work remains the same today. The concluding thought was that as God gave success to Philip's mission so it is still God who grants the increase. Addressing Missionary Hartzell and his audience, the speaker said, "Ours is the obligation to support you with our interest, prayers, and gifts."

Following the commissioning service, the women of the mission served refreshments.

After a brief stop in Germany to visit friends, Pastor and Mrs. Hartzell and their infant son arrived in Lusaka on September 24. Pastor Hartzell replaces the Rev. Douglas Weiser who accepted a stateside call. The Hartzells are living at Mwembezi. Their address is P. O. Box 1141, Lusaka, Zambia, Africa.

A. L. Mennicke

LATIN · SOUTH AMERICA

Additional Workers



L. Retberg
Mark Jeske
Mrs. Retberg
G. Pieper
Mrs. Pieper

We pray, "Lord, send forth laborers into Your harvest." The Lord graciously answers our prayers, and laborers enter His harvest fields everywhere. Such is also the case in Latin America. Some are pastors with their families, some are vicars with their families. They come from three different countries and from three different seminaries.

Pastors Pieper and Retberg

Pastor Lawrence Retberg, his wife, Pastor Gary Pieper, his wife, and Vicar Mark Jeske are completing their Spanish language studies in Guadalajara, Mexico, and by the beginning of the new year should all be settled in their respective mission fields.

Pastor Gary Pieper was commissioned in services held at Immanuel Lutheran Church, Farmington (Johnson Creek), Wisconsin, on June 6,

LCs Canvass and Teach VBS in Lubbock, Texas

Lubbock, Texas, may not be a household word among you, but it is a lasting memory for eight Lutheran Collegians.

Our mission congregation, Shepherd of the Plains, is a church with a mission in a mission field white unto harvest. Seven thousand people move into Lubbock annually. To contact these people, we needed help. Through my daughter Becky, a member of the Milwaukee Chapter of the Lutheran Collegians, I learned of the Traveling Canvass-Witness teams. The congregation immediately approached the District Mission Board for permission to request such a team to assist us in our evangelism effort. Upon receiving permission, we raised \$400 to support the Collegians while in Lubbock. The Synod Mission Board paid for their transportation.

Letters of invitation sparked interest among the Collegians. Eight soon volunteered. For each one it meant either the discontinuation of a summer job, the forgoing of a vacation with their parents, or being absent from home even sooner than expected.

The schedule was a pressing one. After seeing a few highlights of West

Texas, the LCs plunged into teaching VBS in the morning, canvassing in the afternoon, and evangelizing in the evening. For most, the day began at 7:00 and ended between 1:00 and 2:00 in the morning. In addition they prepared a service of song for the closing exercises of VBS, and joined the choir for our dedication service.

Following are a few statistics that may help the reader evaluate the work, effort, and time the LCs put in at Lubbock.

Canvass Calls

Contacts (at home)	549
Contacts (not home)	700
Prospects gained	61
Hours canvassed	78

Evangelism Calls

Calls	62
Presentations	19
Follow-ups	10
Prospects pending	32
Hours evangelizing	67

Vacation Bible School (VBS)

Enrolled	32
Average attendance	28
Hours	320

Then there are the factors that cannot be measured as statistics:

Our congregation was inspired by the LCs' enthusiasm for the Lord's work —

Children of the congregation were impressed that college students were dedicated to the Lord's service —

Nonmembers interested in the congregation were moved to take instructions —

Isolated as Lubbock is from Wisconsin Synod congregations, this experience gave the congregation the assurance that no matter where our congregations are located, we are of one mind and one spirit —

Our mission congregation became well known in the community.

We thank God for the opportunity of hosting these young men and women so eager to serve their Savior. The LCs truly were witnesses to God's love in Christ in our midst. If you have an opportunity to host the Traveling Canvass-Witness Team of the Lutheran Collegians, I'm sure you will be delighted even as we were.

Robert L. Sawall

1976. Pastor Karl Gurgel, Fond du Lac, Wisconsin, proclaimed the Word on the basis of Acts 2:1-13 under the theme, "Spirit-Given Encouragement for the Work of the Lord." Pastor Harry Wiedmann of Helenville served as liturgist.

Following language training, Pastor Pieper and his family will reside in El Paso, Texas, from where he will assist our Seminary Director-Friendly Counselor for Mexico, Professor Rupert Eggert, in the duties of teaching in our Mexican Seminary and supervising our work and workers in Mexico. A network of six radio stations beams the message of the Gospel throughout most of the country.

Pastor Lawrence Retberg was commissioned for work in Colombia just one week after Pastor Pieper was commissioned. The service was held at St. Peter's Lutheran Church, Fort

Collins, Colorado. Pastor Walter Westphal of Longmont, Colorado, served as liturgist and preached on the theme, "Even So Send I You," based on John 20:21-23.

Pastor Retberg and his wife are also engaged in Spanish language training, and he will soon serve as mission developer in Medellin, Colombia. Four preaching areas in Medellin are presently being served with the Gospel. Needless to say, many more areas of this city of two million people, as well as other outlying areas, could be reached with the Gospel. A Bible institute will help train national workers for this mission field.

Vicars from Three Seminaries

Our three new vicars for the Latin American mission field come from three different countries and three different seminaries.

Vicar Mark Jeske is a North American, a student at Wisconsin Lutheran Seminary, Mequon, Wisconsin, and will work in Medellin, Colombia.

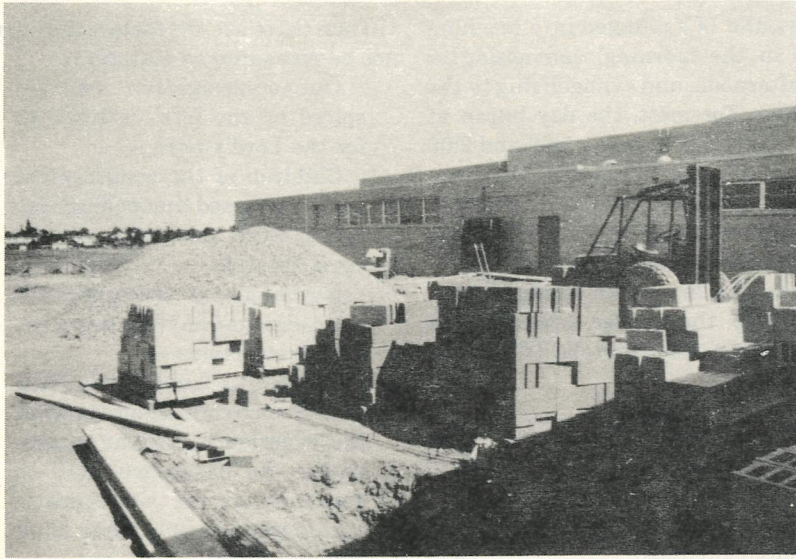
Vicar Juan Rubio is an El Salvadorian. He has been studying at Bethany Lutheran Seminary, Mankato, Minnesota, and will work in El Paso, Texas.

Vicar Josue Saucedo is a Mexican. He is a student at our Mexican seminary in El Paso, Texas, and will work in Ciudad Juarez, Mexico.

We thank our Lord for these gifts to the Church and pray that the fourth missionary for Colombia and the third missionary for Puerto Rico will soon accept their calls. Let us all continue to pray the Lord of the harvest for more laborers in His harvest!

Harold A. Essmann, Chairman
Executive Committee for
Latin America

Fox Valley Lutheran High Expanding



"Let us rise up and build" (Neh. 2:18) has become a familiar Scripture passage in the Wisconsin Fox River Valley area, since this is the title chosen for the Fox Valley Lutheran High School Federation's expansion project.

The Lord has richly blessed Fox Valley Lutheran High School during the 23 years of its existence. It has grown from a school of eight students in 1953 to an institution of 650 students today. Because the present facility was built for 500 and because

projections indicate that enrollment could reach or surpass 750 by 1983, the members of the FVL Federation, fully aware of the Lord's command to build His kingdom, began expansion plans two years ago. That planning resulted in the "Rise Up and Build" program.

This \$1.5 million debt retirement and expansion project officially began when bids were accepted in May and groundbreaking ceremonies were held in June of this year. The construction is scheduled for completion in late 1977. Included in the new facilities are more than a dozen new teaching stations, a new and larger media center, a larger gymnasium, additional administration and guidance facilities, and facilities for curriculum expansion in music and drama, and in wood, metal and machine shop.

The FVL Federation thanks the Lord for blessing the work at His school by sending so many young men and women to learn of Him. The Federation also thanks Him for this opportunity to "rise up and build" so that His kingdom can grow through Fox Valley Lutheran High School.

Pastor I. G. Uetzmann 1902-1976

The Lord of all grace and mercy called the Rev. Immanuel G. Uetzmann, 74, retired pastor of St. Luke's Ev. Lutheran Church, Watertown, Wisconsin, home to paradise very suddenly on October 23, 1976, when he suffered a heart attack. He was born on January 14, 1902, the son of the Pastor and Mrs. F. C. Uetzmann of Florence, Wisconsin.

Instructed and confirmed by his father, he prepared to serve as a minister in God's church by studying at Northwestern Prep and College, and at Wisconsin Lutheran Seminary in Wauwatosa. Upon graduation in 1925, he was called to serve Grace Ev. Lutheran Church, Pickett, Wisconsin. For nine of his 16 years at Pickett, he also served Immanuel Ev. Lutheran Church of Oshkosh. During his pastorate at St. Luke's Ev. Lutheran Church, Watertown, Wisconsin, 1941-71, the congregation was blessed with numerical growth and

relocated to the far south side of Watertown. In his retirement, he assisted many of the area pastors.

Two weeks before his funeral, he and his wife, the former Adela Dornfeld, were privileged to celebrate the 50th anniversary of their marriage.

The funeral service for Pastor Uetzmann was conducted by Pastor E. Vomhof at St. Luke's on October 26, 1976. A close associate and neighbor, Pastor W. A. Schumann, comforted the mourners with the thoughts, "The Biography of a Brother: In Christ, For Christ, and With Christ." Survivors besides his wife are two daughters, Marianne (Mrs. Gerhardt) Cares of Columbus, Wisconsin, and Winefred (Mrs. Richard) Pankow of Appleton; eight grandchildren, and two brothers. A son, Dr. I. Frederick Uetzmann, Houston, Texas, was tragically killed in a car accident in 1963.

"Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

E. F. Vomhof

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Diehl, Walter A.
1204 W. Sixth St.
Weslaco, TX 78596

Haberborn, Keith A.
7525 English Lake Road
Manitowoc, WI 54220

Leyrer, Carl S.
2611 S. Kinnickinnic
Milwaukee, WI 53207
Tel. (414) 481-1869;
Off. (414) 483-9122

Retberg, Lawrence A.
Calle 34 No. 81a — 92
Medellin, Colombia

Schaefer, Gerhard A.
1043 West Cecil St.
Neenah, WI 54956

Schulz, Alvin E., crm
104 E. Oak St.
Lake In The Hills, IL 60102

Seim, Kenneth
Dale, WI 54931

Tabor, William D.
1211 4th Ave. S.
Escanaba, MI 49829

Winters, Richard A.
Route 3 Box 106
Hutchinson, MN 55350

Teacher:

Bartsch, Elroy R.
7613 English Lake Road
Manitowoc, WI 54220

OFFER

Apostles of Christ Lutheran Church of Wauwatosa, has 32 maroon choir gowns which it is willing to donate to any congregation for the cost of transportation. If interested, please contact Pastor H. A. Witte, 11118 W. Wisconsin Ave., Wauwatosa, Wisconsin 53226; telephone (414) 774-6469.

NEW WELS CHURCHES

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 names of people who may be interested in a Wisconsin Synod mission to:

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

Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Alabama	Montgomery
Alaska	Eagle River/Wassila
Arizona	Chandler*
	Verde Valley
Arkansas	Little Rock*
California	Modesto*
	Placer County*
Colorado	Boulder*
Connecticut	Bridgeport*
Florida	Clearwater
	Daytona Beach*
	Sarasota*
Idaho	Pocatello*
Illinois	Belleville
	Downers Grove
	Lincoln Estates*
Indiana	Merrillville
	S. Fort Wayne
Iowa	Burlington
	Clinton*
	Shenandoah
	Preaching Station
Michigan	Gaylord
	Imlay City*
	Port Huron
Minnesota	Cambridge
	Eden Prairie
	Fairmont*
	Grand Rapids*
	Lakeville
	Northfield*
Missouri	S.E. Kansas City*
Montana	Missoula*
Nebraska	Fremont*
	O'Neill*
	Scottsbluff
New Hampshire	Nashua
New York	Syracuse
Ohio	Ashland
	Dayton*
	Lima*
	S. E. Columbus
Pennsylvania	Altoona
	Harrisburg*
	Lehigh Valley
South Carolina	Charleston
Texas	Wichita Falls*
Washington	Pullman
West Virginia	Beckley*
Wisconsin	Antigo
	Galesville
	Germantown*
	Holmen*
	Hudson
	Plymouth
	Prairie du Chien*
	Rice Lake*
Alberta	Edmonton*
British Columbia	Vancouver*
Ontario	Pembroke*

*Denotes exploratory services.

EXPLORATORY

BELLEVILLE, ILLINOIS

Exploratory services are being conducted every Sunday at Augustine's Restaurant, highways 460 and 158, in Belleville. Service time is 11:00 a.m. Please submit names to Pastor Peter Berg, 1830 St. Catherine St., Florissant, Missouri 63033.

WICHITA FALLS, TEXAS

WELS exploratory services are being held each Sunday at 6:30 p.m., followed by information meetings at 7:30, at the Seventh Day Adventist Church, 1305 14th Street at Bluff, Wichita Falls, Texas 76301. For information and to inform the group of newcomers, military personnel, and interested parties, call (817) 569-2055 at Electra, Texas, or call Pastor Myrl Wagenknecht of Fort Worth, Texas, at (817) 238-6195.

RICE LAKE, WISCONSIN

WELS exploratory services are being held at the Northland Care Center Nursing Home, 19 W. Newton St., Rice Lake, Wisconsin, at 7:00 p.m. Sundays. For local information call (715) 234-3707. Send names of prospects to Pastor Dennis Kempf, 1315 Larson St., Bloomer, Wisconsin 54724, or to David Seehaver, 119 E. St. Patrick St., Rice Lake, Wisconsin 54868.

TIME AND PLACE

ROCKLIN, CALIFORNIA

Hope Lutheran Church, a branch of St. Mark's in Citrus Heights, California, is meeting at Finn Recreation Center on Rocklin Rd., 1/2 mile west of I-80 at 10:30 a.m. Sunday school and Bible class are conducted at 9:15 a.m. Hope Lutheran, So. Placer County, north from Roseville to Auburn and Nevada City. For information write Pastor Paul Heyn, 2760 S. Whitney Blvd, Rocklin, California 95677, or call (916) 624-0817.

WINTERING ON THE NORTH SUNCOAST

Winter residents and tourists to the north Suncoast of Florida (Gulf side) are invited to worship Sundays at 9:30 a.m. with the members of Grace Ev. Lutheran Church at Bayonet Point. Our mission chapel is located at 200 State Road 52 in the Gateway Executive Center, Room 202A. Names and addresses of WELS members or prospective members in the Port Richey, Hudson, or Spring Hill areas may be sent to Pastor L. H. Lemke, 1403 Hunting Saddle Drive North, New Port Richey, Florida 33552. Phone (813) 863-3957.

WHITE ROCK, NEW MEXICO

Thinking of heading to the beautiful mountains of northern New Mexico? Messiah Ev. Lutheran Church meets every Sunday at St. Joseph's Parish Hall, 196 Meadow Lane, White Rock. Time of worship is 9:30 a.m. with Sunday school and Bible class at 10:30 a.m. We are located some 35 miles west/northwest of Sante Fe on State Highway 4. We are also near the "Atomic City" of Los Alamos. For more information please contact Pastor George P. Swanson, 4333B Fairway, Los Alamos, New Mexico, 87544; phone: (505) 662-9656. Visitors are always welcome!

HONOLULU, HAWAII Change of Location

St. Paul Ev. Lutheran Church of Honolulu, Hawaii, is holding worship services at Salt Lake Elementary School, 1131 Ala Liliiko Street. Worship is at 9:30 a.m., Sunday school and Bible study at 10:45 a.m. For more information contact: Pastor W. H. Wietzke, 1519 Nehoa St. No. 101, Honolulu, Hawaii, 96822; telephone (808) 955-4164.

WASHINGTON STATE U — PULLMAN, WA UNIVERSITY OF IDAHO — MOSCOW, ID

Students attending the above universities are invited to attend worship services at Divine Savior Lutheran Church, NE 600 Colorado, Room 4, Pullman, Washington. Sunday worship begins at 9:30 a.m. Parents and pastors are asked to send all names to Pastor Christian Sulzle, NW 1410 State St., Pullman, Washington 99163, or call (509) 332-1452.

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Diehl, Walter A., as pastor of Abiding Savior Lutheran Church, Weslaco, Texas, on November 7, 1976, by C. W. Leyrer (Ariz.-Calif.).
Seim, Kenneth, as pastor of St. Paul Ev. Lutheran, Dale, Wisconsin, on November 7, 1976, by D. Zwiag (N.Wis.).
Tabor, William D., as pastor of Salem, Escanaba, Michigan, on October 31, 1976, by P. Kuckhahn (N.Wis.).
Winters, Richard A., as pastor of Immanuel Ev. Lutheran, Route 3, Hutchinson (Acoma Twp.), Minnesota, on November 7, 1976, by W. Oilhafen, Sr. (Minn.).

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for
December 13-14, 1976.

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.

Norval W. Kock, Secretary
Board of Trustees

FOR YOUR LADIES GROUP

A set of 40 slides on the Wisconsin Lutheran Seminary Auxiliary is now ready for presentation in your congregation. Included is a written commentary. Contact: Mrs. Norbert Netz, 1318 W. Fiesta Lane 98N, Mequon, Wisconsin 53092, to reserve this informative slide lecture about the WLSA, its purpose and objectives. Available free of charge.

WLSA Publicity Committee

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Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Ten months ended October 31, 1976

	Subscription Amount for 1976	¹⁰ / ₁₂ of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 351,776	\$ 293,147	\$ 295,118	100.7
Dakota-Montana	218,873	182,394	181,455	99.5
Michigan	1,115,796	929,830	836,748	90.0
Minnesota	1,177,243	981,036	1,004,875	102.4
Nebraska	221,420	184,517	187,158	101.4
Northern Wisconsin	1,247,301	1,039,418	1,003,278	96.5
Pacific Northwest	99,040	82,533	87,891	106.5
Southeastern Wisconsin	1,542,708	1,285,590	1,170,723	91.1
Western Wisconsin	1,465,523	1,221,269	1,120,336	91.7
South Atlantic	71,860	59,883	66,450	111.0
Total — 1976	\$7,511,540	\$6,259,617	\$5,954,032	95.1
Total — 1975	\$7,042,363	\$5,868,636	\$5,620,794	95.8

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended October 31, 1976 with comparative figures for 1975

Twelve months ended October 31

	1976	1975	Increase or Decrease*	
			Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$7,418,123	\$6,943,203	\$474,920	6.8
Pension Plan Contributions	79,367	83,782	4,415*	5.3*
Gifts and Memorials	106,019	294,501	188,482*	64.0*
Bequests	120,057	—	120,057	—
Earnings from Fox Estate	43,104	49,476	6,372*	12.9*
Other Income	12,439	17,254	4,815*	27.9*
Transfers from Other Funds	83,113	66,434	16,679	25.1
Total Income	\$7,862,222	\$7,454,650	\$407,572	5.5
Expenditures				
Worker-Training — Expenses	\$4,635,344	\$4,329,801	\$305,543	7.1
Worker-Training — Income	1,989,122	1,744,533	244,589	14.0
Worker-Training — Net	\$2,646,222	\$2,585,268	60,954	2.4
Home Missions	1,523,144	1,412,091	111,053	7.9
World Missions	1,272,314	1,199,429	72,885	6.1
Benevolences	954,427	886,558	67,869	7.7
Administration and Services	716,458	642,237	74,221	11.6
Total Operations	\$7,112,565	\$6,725,583	\$386,982	5.8
Appropriations — Building Funds	200,000	191,328	8,672	4.5
Appropriations — CEF Program	550,296	733,048	182,752*	24.9*
Total Expenditures	\$7,862,861	\$7,649,959	212,902	2.8
Operating Gain/Loss**	\$ 639**	\$ 195,309**		

Norris Koopmann, Treasurer & Controller
Donald E. Wilke, Assistant Treasurer
Milwaukee, Wisconsin 53208

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

For the month of	Cutoff Date:
December	January 7
January	February 7
February	March 7
March	April 7

APPOINTMENTS

Pastor Rolfe Westendorf has been appointed chairman of the Audio-Visual Aids Committee to finish the term of Pastor Mentor Kujath. Pastor Kujath resigned from this office because of his many other responsibilities.

Pastor Paul E. Kante was appointed a member of the Audio-Visual Aids Committee to fill the vacancy caused by the resignation of Pastor Kujath.

Pastor Julian Anderson has been appointed a contributing editor of *The Northwestern Lutheran*. Pastor Philip Janke has asked to be relieved of his responsibilities as a contributing editor.

Oscar J. Naumann, President

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1977 YEARBOOK 1977

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NOTICE

NEW STORE AND BUSINESS HOURS NORTHWESTERN PUBLISHING HOUSE

Effective Monday, December 6, 1976 the New Store and Business Hours of the Northwestern Publishing House will be:

Monday thru Friday — 8:30 A.M. to 4:30 P.M.
Saturdays — 8:30 A.M. to 3:00 P.M.

The Store and offices will close at 4:30 P.M. Monday thru Friday.

LUTHERAN COLLEGIANS Christmas Evangelism Seminar "Reach In" . . . "Reach Out"

Date: December 27-30, 1976.

Place: Dr. Martin Luther College, New Ulm, Minnesota.

Fee: \$20.00 (meals & lodging).

Note: All college-age youth are invited. If you would like any further information, please feel free to write or call: Miss Carol Huffman, RR 5, Box 158, Mankato, Minnesota 56001; phone: 1-507-625-8603.

Janet Proechel, Missions Committee