

The Northwestern Lutheran

February 6, 1977



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Briefs by the Editor

Some of us who have our offices in the Synod's Administration Building every Friday receive a copy of an interesting document called a "Call Report to the COP." The initials COP stand for Conference of Presidents. The report keeps the presidents of the Districts aware of which pastors are presently considering a call and of which congregations are in the process of calling. The Board for Parish Education also puts out a similar listing.

It is surprising to note the number of congregations that are in the process of calling pastors and teachers at any one time of the year. The copy before me lists 35 congregations calling pastors, three area schools in the process of calling, and calls out for a District missionary, an editor at the Northwestern Publishing House, a Secretary of Publications for the Board for Parish Education, and for a second civilian chaplain in Europe, being called by the Special Ministries Board.

If there is anything these weekly listings emphasize, it is the need to urge your sons to prepare for the Christian ministry. In fact, unless more of our young men do so, we shall shortly face a very critical shortage of pastors. And the need for teachers in our Christian day schools is no less urgent.

Perhaps pastors and teachers often do not fully realize the distress congregations face as they bid farewell to one of their workers and prepare to call another. There are readjustments to be made; there are uncertainty and that empty feeling, for no vacancy pastor or emergency teacher can possibly meet all the needs of such congregations. And then there are always the weak members who use a vacancy as an excuse to go into hiding. A vacancy usually brings out both the best and the worst in a congregation.

Vacancies, however, are not a new problem. *Studies in God's Word*, in this issue, shows how the early Apostles faced a vacancy in their own midst. A reading of this article will be of help and comfort to members in our congregations when they themselves face such a situation in their own midst.

Scarcely a single article in this

issue of *The Northwestern Lutheran* is not in some way connected with a call into the public service of the church. The article submitted by the Committee on Services to the Aging does not specifically mention the pastors who are involved in the spiritual care of the residents at our various homes, but they are a key to these operations. Add to them the number of consecrated laymen at work in these homes and you will realize why the church is so closely identified with these services to the aging.

Unique in our circles is the recent action of the congregations in San Diego County, California, who honored their pastors at a special get-together. It expressed their gratitude for those whom the Lord had placed in their midst. "When Missionaries Are More Than Missionaries" demonstrates that the call into the ministry often includes items over and beyond the specific wording of the call. "And, Oh Yes, Thanks for the Fire!" "St. Paul's Centennial," the items in *Direct from the Districts* — none of them would have been written if it were not that God had set his called servants in these areas to proclaim His saving Word. Nor would any of them have been written if believing lay people had not gathered around the preaching and teaching of that Word. People, pastors, and teachers are in this together — serving the Lord by issuing a call, by accepting a call, and by both opening hearts and ears to the message of the Master's Word.

MISSION SEMINAR - 1977

Wisconsin Lutheran Seminary, Mequon, Wisconsin, is conducting its annual Mission Seminar from February 15 to February 17, 1977. Anyone whose schedule permits is most welcome to attend.

General subject matter for the Mission Seminar is the use of Mass Media Communication in mission work. The schedule is as follows:

	Tuesday, February 15:
9:20-12:30	Principles of Mass Media Evangelization
1:30- 4:00	TV/Radio and Printed Word Workshop
7:30- 9:00	Update on World Missions
	Wednesday, February 16:
9:20-12:30	Application of Mass Media Methods
1:30- 4:00	TV/Radio and Printed Word Workshop
7:30- 9:00	Update on Home Missions
	Thursday, February 17:
9:20-12:30	Workshop Presentations and Summation

*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

A wheelchair hike is featured occasionally at The Lutheran Home (For the Aged — For the Retarded) at Belle Plaine, Minnesota. It is one of many ways in which our Lutheran Homes seek to make life just a bit more interesting for their residents. For more information on our church's work with the aged and infirm, please turn to page 38.

THE NORTHWESTERN LUTHERAN

Editorials

Poor Molly? Some strange chemistry seems to occur among married folks that compels them to try to marry off their single friends. The single person is often viewed with suspicion as being abnormal, immoral . . . or chicken.

"Poor Molly," they say when all attempts at matchmaking have failed, "she just never will find a man." The poor dear is more or less expected to leap from the nearest bridge in desperation or jump at the chance to marry the first creep that comes along.

There is scarcely a more sacred cow in our country than so-called success in the "dating game." Parents will spare no expense, no effort to insure that their little darling has every opportunity to go steady in Jr. High.

In a given classroom where half the children come from broken or bitterly unhappy homes, it takes the very Word of God to even speak of *Holy* Matrimony. In our day, the last people who should do any self-advertising would be the married folks.

Scripture offers a sane, bracing word in this regard. The whole matter of marriage and celibacy is lofted out of the realm of romantic technique, true love, courtship, glamor and personality.

Marriage is a calling. But so is staying single. Both are a matter of God's call, God's guidance, God's gift. The real question is not who belongs to us, but to whom do we belong, whose are we?

Far from feeling pity for the single Christian, we ought to remember that special opportunities for Christian service, for wholehearted dedication of body and soul, are open to the unmarried Christian.

John Parcher

Flat On Their Backs Dr. Lowell C. Green, a Lutheran educator, wrote these disturbing words: "Much of the supine attitude in [certain church bodies] should be further attributed to the notion that somehow the church must change. Not the wishes of the 'in' group, but the demands of certain outside voices (youth, other denominations, liberated women, homosexuals, Marxists, 'liberals') must decide church policies, according to this opinion. The Bible, the Confessions, and the Creeds count for little in the thinking of many, who, unlike the apostle's admonitions, are with itching ears constantly seeking for novelties (II Tim. 4:3) and are continuously blown about by every wind of doctrine."

These are strong words, but they are true words. All about us we see church bodies flat on their backs, "supine," when some prominent worldling makes a new pronouncement on religion or morals from his lofty Sinai. Sons of Belial declare that there is nothing wrong with homosexuals — they are just different; and there are churches that champion the detestable lie. The "liber-

ated" hiss at any Biblical directive that wives are to be subject to their husbands, and that women are not to conduct the pastoral ministry; and churches are willing to make Moses and Paul out to be liars. Lying tongues declare that freedom of choice is more important than obedience to the divine edict, "Thou shalt not kill," that guards also the child in the womb; and churches are ready to weave a halo around the murder of the unborn. Christ-denying Jews demand that Christian churches declare them innocent of the death of Christ; and churches everywhere oblige.

What a frightening power the voices of the unbelieving exercise over children of God who ought to be listening only to the voice of their Lord and Savior! Whole church bodies are lying flat on their backs in abject submission to the lying pronouncements of God's enemies.

When we see this widespread collapse of faith and obedience, a fear must rise in our hearts. Will the Wisconsin Evangelical Lutheran Synod gradually become "supine" also? Will it, step by step, heed the demands of "certain outside voices" more than the Bible, the Confessions, and the Creeds? Luther's prayer must ever be our prayer: "From this preserve us, heavenly Father."

Carleton Toppe

A Monument To Ourselves In constructing the Tower of Babel the builders were erecting a monument to themselves. The motive was pride.

The wily foe of God and man persistently strives to instill the same motivation in us as we carry on the work of the church. There is always the danger that the church can become a monument to ourselves and that our pious protestations assigning all glory to God serve as smoke-screens.

When this happens, the purpose of the church is perverted. The church then does not exist to carry out the purposes of God but to feed the pride of man.

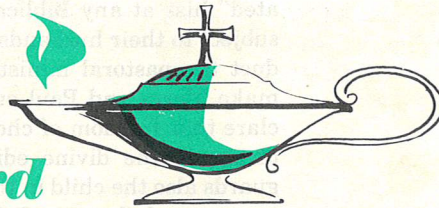
This is not just a remote possibility. It is a continuing temptation and, at times, a disturbing reality. It often appears that more time and thought is devoted to making the church an impressive institution than to serving the purpose which we claim for it. When the size of the membership and the state of the finances tend to dominate our concerns, as they sometimes do at church meetings, then we have reason to stop and ask ourselves, What are we trying to do with the church? Are we trying to serve the Lord or to build a monument to ourselves?

It is conceivable that if a sufficient number of people could be prevailed upon to crowd the pews and to contribute to an overflowing church treasury, an impressive congregation of unbelievers could be fashioned. But is it really the purpose of the church just to be filled and to be solvent? These two things may be evidences of a healthy congregation, but they do not in themselves make it one.

Satan is always trying to divert us, and he never fails to cover up his tracks. Certainly, one of his most clever devices is to induce us to feed our pride in the guise of serving the Lord, and thus to build a monument to ourselves rather than to the glory of God.

Immanuel Frey

Studies in God's Word



Matthias, Judas' Replacement

In closing his Gospel, Luke describes the disciples' reaction to Jesus' ascension with the words: "And they worshiped Him and returned to Jerusalem *with great joy*" (Luke 24:52): In the opening chapter of Acts, however, Luke adds that there was one thing that bothered the disciples. The Twelve chosen by Jesus Himself and destined to "sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28), had tragically been reduced to Eleven.

A Scripture-based Decision

It is significant that the decision to find a replacement for Judas was not independently arrived at by the Eleven. It was rather a decision of the Church and based on God's Word. Luke tells us: "In those days Peter stood up among the believers (a group numbering about 120) and said, 'Brothers, the Scriptures had to be fulfilled which the Holy Spirit spoke long ago through the mouth of David concerning Judas, who served as guide for those who arrested Jesus — he was one of our number and shared in this ministry' " (Acts 1:15-17 NIV).

Note that Peter believes in *verbal* inspiration: The Holy Spirit spoke through the mouth of David. And Peter, himself speaking by inspiration, gives us information that by ourselves we would never have realized, namely, that in Psalm 69:25 and 109:8 David by the Spirit was including prophetic references to the traitor Judas. "For," said Peter, "it is written in the Book of Psalms, 'May his place be deserted; let there be no one to dwell in it,' and 'May another take his place of leadership.' " Later on, when James became the first of the Apostles to suffer a martyr's death (Acts 12:2), there was no attempt made to

replace him, but here in the case of Judas there was a vacancy that needed to be filled, for the Holy Spirit had clearly directed that another was to take Judas' "place of leadership."

A Call for Candidates

Hence Peter instructed the congregation: "Therefore it is necessary to choose one of the men who have been with us the whole time the Lord Jesus went in and out among us, beginning from John's baptism to the time when Jesus was taken up from us. For one of these must become a witness with us of His resurrection" (Acts 1:21,22 NIV).

A Call List

Just as *The Northwestern Lutheran*, when there is a call for candidates, states what qualifications the candidate needs to meet the demands of the office that is to be filled, so here a man was needed who had been with Christ during His entire ministry, up to His ascension, in order that he might effectively witness to Christ's resurrection. "So they proposed two men: Joseph called Barsabbas, also known as Justus, and Matthias" (Acts 1:23 NIV).

A Call Meeting

"Then they prayed, 'Lord, You know everyone's heart. Show which of these two You have chosen to take over this Apostolic ministry, which Judas left to go where he belongs.' Then they drew lots, and the lot fell to Matthias; so he was added to the eleven Apostles" (Acts 1:24-26 NIV).

Some Christian readers have been dismayed at the use of "lots" in the choosing of Matthias, as though that added an element of chance. Let us remind ourselves that the calling was done with prayer and in conscious

realization that they were acting to fulfill Scripture's directive to fill the vacancy. Furthermore, in the Old Testament God Himself had sanctioned the use of "lots" as a way of determining His choice" (Lev. 16:8; Prov. 16:33). Thus we need have no misgivings about the choosing of Matthias. He received a divine call, even though we hear no more about the man or his work.

A Divine Call

So also today, God lays *His* choice on the men whom He calls. The externals of the calling procedure may vary, but where a congregation or a calling board, with prayer, asks the Lord to guide its decision, there we need have no doubt that God's choice will prevail.

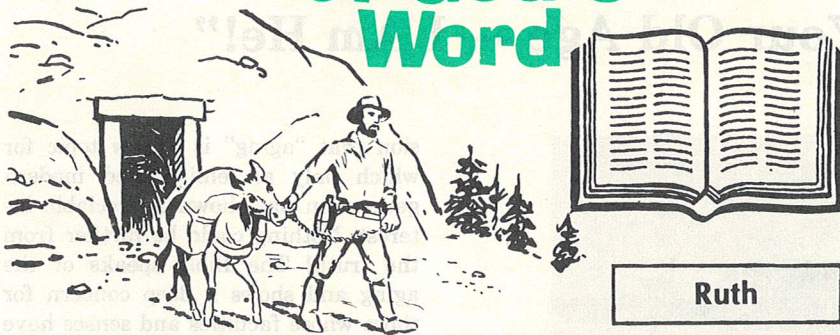
If we hold such a call, let us ever hear in it *God's* voice to us. It is *His* directive, telling us in what capacity we can best "witness to Christ's resurrection." As such, it will be obvious that it is a call which we cannot lightly lay down or resign, even if there is difficulty or opposition, or if the remuneration is scanty and recognition virtually nonexistent. It is *God* who has called us.

And we who are served by called workers, by our pastor and our teachers, let us ever remember that it is their *call* which makes them the voice of God to us. God has placed them into positions of responsibility and His evaluation of their task is: "They watch for your souls, as they that must give account." Let us then ever honor God in the respect that we show to His workers; let us cooperate with them in their arduous labors; let us support them and provide adequately for their needs; and above all, let us accept their message — that they give their account "with joy, and not with grief; for that is unprofitable for you" (Heb. 13:17).

Armin J. Panning

CHAPLAIN E. C. RENZ
HOME ADDRESS
6501 Gau-Bischofsheim
Bahnhofstrasse 92
West Germany
Telephone: 06135-3249
MAILING ADDRESS
398-12-3568
Box R
APO NY 09185

Mining the Treasure of God's Word



Ruth

By Julian G. Anderson

The Book of Ruth is like a beautiful little oasis in a desert. It reads like a short story, and a good one. It is an important part of the history of our Savior's ancestors.

Begin With Chapter 1:1-5

This is scene one, and it forms the necessary introduction to the rest of the book. Verse 1a supplies the date, but in a very indefinite way. Here reread the last verse of Judges (21:25) and the closing section of the last lesson, which gives a vivid picture of that period. Verse 1a also supplies the immediate background for this opening scene. Verse 1b introduces the various members of the family involved and mentions the town they lived in, which is important (underline). Their names are given in verse 2. These people, however, are the supporting cast. Verses 3-5 cover a 10-year period of time, recording only the essential information about Elimelech and his two sons. In verse 4 we meet the main character. On your map locate the place to which the family moved. This gives us Ruth's nationality, which is an important part of the story. In considering the action of Elimelech's two sons, keep in mind what God said in Deuteronomy 7:3,4, and what we learned about this practice in the last lesson (Judg. 3:6).

Now Read 1:6-22

This is scene two, and it presents us with a surprisingly good result of this instance of intermarriage with the heathen which God had warned His people against, and which had been such a great cause of trouble in Israel. Here the heathen girl was converted.

Note Naomi's intentions and action in verse 6. Her instructions to her two daughters-in-law in verse 8 sound strange to us, but in the light of God's commandment in Deuteronomy 7:3,4 and 23:3a, it was sensible and charitable advice, since no "worthwhile" or believing Israelite would be likely to marry them.

Now hi-lite the word "rest" in verse 9, and make a little note that this was a Hebrew idiom, a special use of the word which really meant "safety and security." For a Hebrew woman a husband and his house were her safety and security, her shelter from slavery, poverty, neglect, and mistreatment. Jesus made use of this same Hebrew idiom in Matthew 11:28, and it opens up a whole new and wonderful meaning of this verse for us.

Underline verse 11b: "are there yet . . .," and then read God's command in Deuteronomy 25:5,6, which explains what Naomi meant. Then reread verses 14-16, and underline the last phrase of verse 14 and Ruth's reply in verse 16, remembering that she really had no hope of finding a husband in Israel who would provide her with any safety and security, and that her only motive in going was her love for God (hi-lite the last phrase in verse 16).

Then Read Chapter 2

Scene three opens by introducing the other main character in this story (verse 1, underline his name). Then note who his mother was in Matthew 1:5. Keep in mind the fact that only the very poorest of the people went out to "glean" in the fields (verses 2 and 3b),

gathering up the grains that the reapers left behind. This tells us all we need to know about Ruth's financial situation at this time.

Next note God's act of providence in verse 3b, and Boaz' words in verses 8 and 9 and his actions and orders in verses 14-16, which indicate his concern for this "heathen" girl. Finally underline Naomi's words in verse 20b, keeping in mind what you read above in Deuteronomy 25.

Next Read Chapter 3

This scene (number four) must be read in the light of Deuteronomy 25:5,6 above. Naomi is telling Ruth to ask Boaz to assume his responsibility under this "levirate" law of marriage. This was Ruth's only hope for "rest" (safety and security), and this was Naomi's thought (verse 1). Ruth's actions in verse 8 seem strange to us, but it was apparently the customary way of asking the deceased husband's "kinsman" to fulfill his responsibility. Note the use of the words "near kinsman" in verses 9 and 12. Verse 14 indicates that there were no sexual relations.

Then Read Chapter 4

Here in scene five the story reaches its climax. The "gate" (verse 1) was the tunnel-like area under the walls at the main gate. Here the city elders gathered each morning and functioned as the city council. Bear in mind Boaz' words in 3:12. He had to ask the nearer kinsman to take Ruth as his wife before he could do so himself (verses 1-5). When the man refused, Boaz informed the elders that he would do so (verses 6-12).

The conclusion of this story is then recorded in verses 13-17, which also reveals the chief purpose of the book, to trace the ancestry of Jesus the promised Savior from Judah, the father of the royal tribe (Gen. 49:8-10), to David, the great king of Israel (verses 18-22). Underline verse 17b, beginning "There is . . .," and put a star in the margin, and compare verses 18-22 with Matthew 1:3-6.

The book reveals the blessed fact that the Savior also had Gentile blood in His veins through this Moabite woman who by faith was a true daughter of Abraham.

“Even to Your Old Age — I Am He!”



The Martin Luther Memorial Home
South Lyon, Michigan



St. Michael's Lutheran Home
Fountain City, Wisconsin



Chapel of Wisconsin Lutheran
Child and Family Service, Inc.
Milwaukee, Wisconsin

Few people today can escape hearing comments about the aging. The nation is filled with hundreds who have made various studies on aging and are not shy to suggest all kinds of helpful programs. Still others have spent many hours in their attempts to “identify” the aging and have voiced some startling conclusions as to who the aged in fact are. Some have been moved to near distraction by the thought that soon they will be included among the ranks of the “senior citizenry” because to them eligibility comes at such an early age. Others are plainly amused by the conflicting claims of the would-be experts who try to catalog people as being among the merely “aging,” or “the aged,” or “the elderly aged.”

Against that background, some talk about the people included in certain age sectors as being either a “resource group,” a “responsibility,” and, for some, even a “burden.” Many of the “aging” themselves, however, are not willing to accept chronological age as the most critical factor in grouping people. They contend that everyone ages while he lives and that there are scores of living illustrations to prove that some are young for their age while others have aged graphically in only a few years!

The current flurry of concern for the aging and the volumes written on the subject might give a novice the impres-

sion that “aging” is a new topic for which only an enlightened modern generation has shown appreciable interest. Nothing could be farther from the truth! The Bible speaks of the aging and shows a deep concern for those whose faculties and senses have been dimmed by advancing age. The concept of “rising up before the hoary head and honoring the face of the old man” is embodied in the Lord’s own commands to His children. He especially reaches out in reassurance when He tells those of advancing years, “Even to your old age I am He; and even to hoar hairs will I carry you, I have made and I will bear; even I will carry, and will deliver you!” The Lord also gave an indication of that level of years which He might call advanced age when He caused the Psalmist to write: “The days of the years of our life are threescore years and ten and if by reason of strength they be fourscore years yet is their strength labor and sorrow, for it is soon cut off, and we fly away.” In short, the Lord makes it clear that we as pilgrims on earth can expect to experience a lessening of our strengths in our advancing years, and He lays upon the shoulders of His younger followers the responsibility for making provisions to allow those with special needs to age gracefully.

Minnesota

Within the ranks of our Synod this responsibility has through the years been assumed quite naturally by the children or by the younger relatives of the needy aging, whenever that was possible. Where the needs of the aged could not be met in the setting of a private home, outside agencies have become involved. Already in 1898 the Synod provided a residential haven for the elderly, as well as for orphans, in the Lutheran Home at Belle Plaine, Minnesota. During the 78 years of its existence this facility has continued to grow under the Lord’s hand until it will

soon provide a residential service for the retarded as a complementary parallel to its broad scope of services to the aging. In more recent years a number of additional facilities for the aging have been made available within our Synod's circles.

Wisconsin and Michigan

At Milwaukee, Wisconsin, the Wisconsin Lutheran Child and Family Service presently provides a very complete scope of services for the aging. Service for the aging is but one side of this agency's multifaceted service which also includes the provision of family counseling and adoption services. At Fountain City, Wisconsin, residential services for the aging have been made available by an association of members of our St. Michael's Church. St. Michael's Home stands in a unique setting which commands a striking view of the Mississippi River Valley. At Saginaw, Holt, and South Lyon, Michigan, an association of our Wisconsin Synod congregations operates three residential homes for the aged named the Martin Luther Memorial Homes. Expansion of the accommodations at the home at Holt, Michigan, is currently being undertaken in an effort to provide more residential living area.

Other Areas

Other groups within our Synod are presently considering the construction of still more havens offering special accommodation for our aged. In some cases, such as is the case in Phoenix, Arizona, the planning has been pursued with a great deal of enthusiasm for some time. Needless to say, there has been within our Synod since its earliest days a determination to meet the special needs of the aging in a tender and concerned atmosphere of Christian love. That is especially appropriate and needed when the weaknesses of advancing age call for a

special measure of spiritual reassurance in addition to the dispensation of physical care.

Special Ministries Board

To be sure, the Synod has voiced its concern as well for those who may not have the need for specialized residential care in addition to their spiritual care. In a recent convention, for example, the Synod established a Special Ministries Board. This board is charged, among other things, with the responsibility for giving attention to the sundry needs of the vast majority of our aging who by God's grace will never need the residential services of one of our Lutheran Homes. The Special Ministries Board's Committee on Aging has addressed itself to the needs identified by means of a questionnaire circulated in the recent past. This committee intends to coordinate available resources and to produce materials which will be helpful to our pastors and to the aging members within their congregations.

Under the auspices of the Special Ministries Board and its Committee on Aging, Conferences on Aging have been held at Ann Arbor, Michigan, and at Belle Plaine, Minnesota, in 1975 and 1976 respectively. These conferences have provided a welcome forum for the exchange of ideas and the mutual encouragement of all agencies interested in the welfare of the aging within our Synodical circles.

The concern for the aging is a current concern among us because it is an old concern, a concern prompted in us by our Lord. We are concerned about the welfare of our aging not only insofar as their temporal needs are concerned, but particularly about their spiritual and eternal welfare. We count it a privilege to be able to remind them of the solid assurance the Lord has given them in His promise: "even to your old age I am He," and in His further guarantee: "Lo, I am with you always, even unto the end of the world!"

R. W. Schlicht

"Cast me not off in the time of old age; forsake me not when my strength faileth" — Psalm 71:9

San Diego County WELS Churches Honor Pastors

On October 17, 1976, the five WELS pastors serving six WELS congregations in San Diego County, California, came to the gymnasium of Reformation Lutheran Church in San Diego. They came to attend a friendship dinner that had been planned and organized completely by the lay people of the six WELS San Diego County churches. When the pastors arrived, they discovered that there was more to the occasion than just a countywide meeting to promote fellowship between the congregations. The lay people had chosen this occasion to say "thank you" to their pastors for bringing them the good news of the Gospel.

After the meal, a program was presented, conducted entirely by lay representatives from the various congregations. Mr. Rodell Jenson of Reformation Lutheran Church spoke to the assembly on Romans 10:15: "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things." He stressed that the WELS congregations of San Diego County indeed had reason to be thankful to God for sending them messengers to proclaim the good news of God's love for sinners.

San Diego + La Mesa

Tracing the growth of the WELS membership in San Diego County, he pointed out that the Lord had richly blessed the preaching of His Word. The first church organized was Reformation Lutheran Church of San Diego. Services were begun there on Reformation Day, 1962. Reformation Congregation dedicated its church in December, 1966, and opened a Christian day school in the fall of 1970. Reformation is served by the Rev. Lowell Smith. In 1965, Shepherd of the Hills Lutheran Church of La Mesa was begun. The congregation dedicated its house of worship in October, 1968. It opened its Christian day school in 1973. Shepherd of the Hills is served by the Rev. Manfred Lenz.

(Continued on next page)

San Diego Co. (continued)

Alpine + Escondido

Alpine Lutheran Church of Alpine came to the WELS for confessional reasons in 1965. It has been served as a dual parish with La Mesa, and today is currently being served by Pastor Lenz. April, 1968, marked the first services held by Ascension Lutheran Church of Escondido. In 1972 Ascension dedicated its church and in 1974 began its Christian day school. The Rev. Lyle Lange serves Ascension Lutheran Church.

Carlsbad + Fallbrook

Early in 1969, Beautiful Saviour Lutheran Church of Carlsbad was begun. Services were originally conducted in Oceanside, but when land was obtained in Carlsbad, the location of the church was moved. Beautiful Saviour dedicated its church in December, 1972, and began a Christian day school in September, 1976. Beautiful Saviour is served by the Rev. Jon Mahnke. In August, 1975, St. Stephen's Lutheran Church of Fallbrook was officially received into WELS membership. It formerly had been affiliated with the Federation for Authentic Lutheranism. St. Stephen's is in the process of acquiring land to begin the construction of its own church. The Rev. Samuel Kugler serves St. Stephen's.

Thus, in 14 years, the WELS congregations in San Diego County grew from one to six, with four of them presently conducting their own Christian day schools. All of this is the result of God's blessings upon the preaching of His Word.

After Mr. Jenson's address, a representative from each congregation spoke to the assembly. Each gave a brief overview of the work being done at his church. Gifts were also presented to the pastors as a sign of appreciation. The choir of Beautiful Saviour then sang, "Lovely Appear the Feet of Them that Bring Good News of Peace."

For pastors and parishioners alike, October 17, 1976, will remain a day long to be remembered. The joy and thanks of their flocks over the preaching of the Gospel will ever remain a source of joy for these under-shepherds of the Great Shepherd, Jesus Christ.

Lyle Lange

When Missionaries Are More Than Missionaries



Facing camera is Mrs. D. Johnson

It was last November, the day before Thanksgiving, and my husband and I were standing in a railroad station north of Tokyo, Japan. We were startled when a Japanese lady approached us and asked, "Are you Mr. and Mrs. Don Johnson?" And then we found out that she was Mrs. Falk, the wife of one of our WELS missionaries in Japan. From that moment on we both learned to know that missionaries are sometimes more than missionaries, that they also are our friends and pastors away from home.

Holidays are happy times, especially for Christians. But even Christians, when separated by miles — even an ocean — from their loved ones, at times can feel depressed. Then to be together with fellow believers makes a difference and helps one overcome the loneliness and the heartache.

Such an experience was Thanksgiving 1976 for some 50 people gathered at the Lutheran Church of the Atonement in Tokyo. Among the 50 were military people, Department of Defense personnel, a number of teachers, an exchange student, and the missionaries and their families. The missionaries and their families made the day for us, and we pray that in some small way we also brought joy into their hearts.

Thanksgiving Communion

The day began with a Thanksgiving Communion service at 11:30 A.M. Missionary Habben read the liturgy, Missionary Poetter played the organ, and Missionary Johne preached the sermon.

Missionary Johne began with a question: "How can I stand here and tell you to be thankful, when I don't know your individual state of affairs? Well, the answer is found in the text." He then read the words of Habakkuk 3:17-19: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls;



Thanksgiving at Tokyo

yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and He will make my feet like hinds' feet, and He will make me to walk upon my high places. To the chief singer on my stringed instruments."

He reminded us that there are some things we can all be thankful for. One is that while we are in Japan we are in a country where the people not only welcome us, but are willing and eager to help us in many ways. Nor does the government stop or harass the missionary. For this we are thankful. And in 1976, he continued, we must also thank God for 200 years of freedom in our own country, especially the freedom to worship God as He has directed us. Even greater are the spiritual blessings that are ours through the cross of the Lord Jesus.

Yes, we heard the Gospel preached to us in our own language in Japan. And then we partook of Holy Communion. It was given by Pastors Falk and Habben. What joy!

Thanksgiving Dinner

After the close of the service, all of us adjourned to the church basement where we enjoyed a traditional Thanksgiving dinner with all the trimmings. Both the food and the fellowship made this dinner one to be remembered. It was much like being with our families at home — the children played, the adults visited, the women even did the dishes.

Thanksgiving 1976 was a holiday far from home, but celebrated in a way that stays in the memory and remains in the heart. Thank you, missionaries and your families! Thank you, friends and fellow Christians!

Deborah Schulz Johnson



Missionary Kermit Habben

Looking at the Religious World

Roman Reformation Review

Especially since Vatican II, voices have been raised in Roman circles favoring a lifting of the 1520-1521 excommunication imposed on Luther. At that time, it will be recalled, Luther reacted by burning the papal bull threatening excommunication.

Usually such Roman pro-Luther statements are of an informal and private nature. Recently, however, they have been reinforced at high levels.

Last year the Luther issue was championed by Jan Cardinal Willebrands, at the time head of the Secretariat for Christian Unity and now Archbishop of Utrecht. The Roman Curia voiced its displeasure.

Recently the Roman theological monthly *Concilium* devoted an issue to Luther and suggested reexamination of the excommunication. There has been no Vatican reaction thus far.

It took nine centuries before Rome's excommunication of the Orthodox, imposed in 1054, was lifted. According to that timetable Luther has a long time to wait for restoration to Rome's good graces.

Would Luther desire such restoration? If the action involved nothing more than a goodwill gesture that ecumenical etiquette suggested, Luther and those who bear his name could not care less. If what was done signified a return of Rome to Bible grace, that would be another matter.

A February 11 Meeting

This week on Friday in St. Louis a meeting of the American Lutheran Church — Lutheran Church-Missouri Synod Commission on Fellowship is to be held that could have a significant effect on the future course of Lutheranism in the United States. The chief agenda item is a discussion of fellowship problems between the two church bodies.

The specific issue seems to be ALC charges against "A Statement of Scriptural and Confessional Principles," a document Missouri adopted in its effort

to combat doctrinal deviation in its midst. ALC President David Preus insisted that the adoption of the document had the effect of "narrowing down the Confessions" in a way that was "neither evangelical nor Lutheran."

The LCMS Commission on Theology and Church Relations subsequently requested a substantiation of the charges and specifically asked whether or not the ALC could continue in fellowship with a church body which it believed to be neither evangelical nor Lutheran in its official stand.

A December 16 meeting devoted to these matters proved disappointing to LCMS officials. They were, however, assured that a "more substantive response" would be provided at the February 11 meeting.

If the meeting simply produces an agreement to disagree on vital doctrinal issues and continue fellowship regardless, great harm will be done. Should the meeting, however, serve to underscore the unsatisfactory nature of the ALC-LCMS fellowship and suggest its termination, then the meeting will have been worthwhile.

Cocu's "Theological Basis"

The largest American ecumenical endeavor, the Consultation on Church Union, embracing 10 denominations, demonstrated late last year how difficult it will be actually to bring the 10 into a "Church of Christ Uniting." At the 13th Plenary of the Consultation a proposed "common theological basis" was given consideration but did not gain full approval from delegates.

The document was essentially a reworking of the controversial 1970 "Plan of Union." Six of seven chapters were passed along to the participating churches as a "statement of emerging theological consensus for study, response, and guidance in furthering the mutual recognition of members and working toward mutual recognition of ministers."

(Continued on next page)

information and insight *continued*

A seventh section dealing with "ministry" had to receive special treatment. In COCU are churches with lay ministries, ordained laity, bishops, and bishops claiming apostolic succession. The ministry statement could not even gain the "emerging theological consensus" designation. It was passed along without any stamp of approval. Proposed is an ordained ministry of three offices: deacons, presbyters, and bishops. Churches are to submit suggested amendments by the next Plenary in November.

The 10th body to join COCU was the National Council of Community Churches, a loosely federated body of some 185 congregations with some 125,000 members. This body of transdenominational congregations should feel at home in COCU which in its "emerging theological consensus" proposes that all confessions of its denominations be valued and esteemed but that none be regarded as binding.

Nondenominational Nostrum

A young wife stabs her husband to death. She is Roman Catholic and wants the funeral to be under Roman auspices with burial in New Jersey. The deceased's parents want a Protestant burial service in their South Carolina town. The issue is carried to the courts. How is the judge to rule?

Superior Court Judge Peter Devine ruled that there should be a nondenominational funeral service with burial in New Jersey. From a purely legal point of view, the verdict may not have been all that bad. From other points of view, the curious case calls for some comment.

What is plainly in evidence is the inability of the courts of the land to serve as arbiters when the issues are of a doctrinal or confessional nature. Our courts are not made to fulfill such a function, nor should we want them to attempt the role.

Faced with the necessity of choosing between two contesting doctrines or denominations, the courts may well seek to escape the horns of the dilemma by taking refuge in the "safe" nondenominational area. But just how satisfactory is such a solution?

One can be sure that neither the grieving parents in South Carolina nor the widow in New Jersey were happy about the nondenominational service. Nondenominationalism, which is gaining more and more favor in our communities all the time, reminds one of the old patent medicine cure-alls. It appears to be the remedy for all seasons but never does anyone any good.

There is a difference, however, a big difference. The cure-all medicines never helped, but they never hurt either. They were harmless concoctions made to look good. Nondenominational religion in its efforts to provide the spiritual cure-all harms saving truth and hinders true discipleship.

Belated Bright Crusade

The ambitious endeavor to saturate the country with "Here's Life" evangelism in the Bicentennial year is continuing. The deadline, supposedly God's own, could not be fully met so the Campus Crusade for Christ and its leader, Bill Bright, are directing their attention to some 50 more cities in 1977. Perhaps yours is one of them.

Some 165 North American cities were actually deluged with the Crusade's "I Found It" slogan. The "it" is to be identified with "new life in Jesus Christ," according to the second wave of evangelistic endeavor.

Target year for saturating the world with "Here's Life" is still 1980. That, too, is supposed to be God's own deadline.

One hopes that good comes out of all such evangelism efforts. One wishes that the presentation of the saving Gospel of Christ would not be stratified in the "Four Spiritual Laws" of "Here's Life." The saving Gospel is not a law and loses its character when denominated or proclaimed as such.

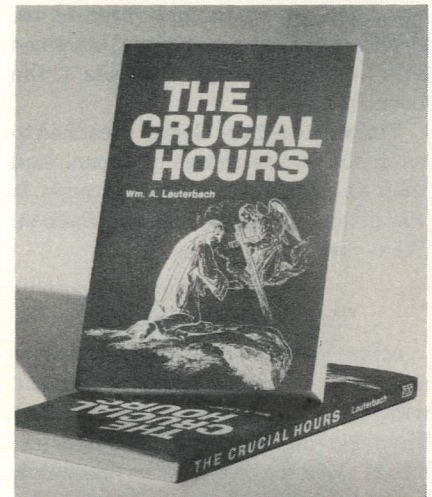
"Born Again" Born Again

Charles Colson's best-selling *Born Again*, that appeared just one year ago last February, is going to receive a second birth. Bantam paperbacks has purchased rights and will be issuing an edition that will be available at newsstands and drugstores this spring.

The personal account of the former Special Counsel to President Nixon had already sold 340,000 copies at hard-cover prices by the end of the year. The publication *Eternity* put it at the top of its list of 1976 religious books regarded as "most significant" for its subscribers. The paperback printing will no doubt touch off another set of promotional TV appearances by the author. Possibilities for a *Born Again* film are also being discussed.

Colson is carrying on a ministry for Prison Fellowship which endeavors to give spiritual aid to men in prison or just released.

E. C. Fredrich



THE CRUCIAL HOURS

by Wm. A. Lauterbach

This new NPH paperback is a 185-page treasure house of information on the background and circumstances of our Lord's Passion.

For your convenience, the author follows the order of events as they have been compiled in "The Passion History," which is commonly read in our churches during the Lenten season.

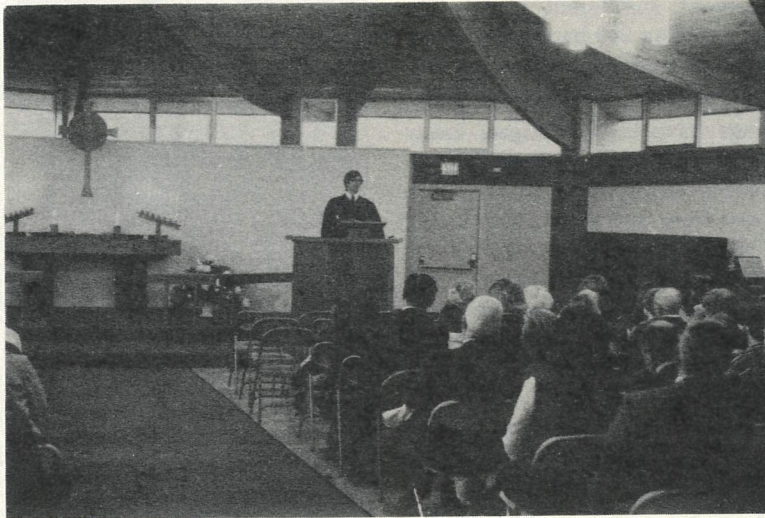
You will find this volume to be a worthy and edifying Lenten companion — whether you use it for private study or in connection with your daily home devotions.

NOTE: When ordering your copy (copies) of *The Crucial Hours*, please add 10 per cent of the total dollar amount — 50 cents minimum — to cover the cost of transportation and handling. If you are a Wisconsin resident, please add 4 per cent sales tax. Order from:
Northwestern Publishing House
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Stock No.: 15 N 0358

Price: \$5.25 per copy, plus postage

And, Oh Yes, Thanks for the Fire!



Dedication at Madison, Tennessee

I guess it was the worst 20-minute drive I ever made, as I headed from the parsonage in Hendersonville to our new church in Madison, Tennessee, about 12 miles away. It was a Thursday afternoon, and I had just received a call from our builder. He reported with a very worried quaver in his voice that our church was completely filled with smoke. "I pray it isn't too serious. I pray the fire or whatever it is doesn't leave permanent damage as in our church in Salt Lake City. I pray that we can still hold our Reformation-Dedication Service this Sunday."

When I turned into the church property just off Interstate 65, several fire trucks were on the scene, feeding their hoses into the building like tubes into a dying body. "Oh no! It's worse than I thought!" When my eyes scanned the inside of the building, my heart sank even lower. The carpeting was tracked full of ashes, and firemen were ripping out charred drywall, furring strips, and four-by-fours. Throughout the entire seven-sided stucco building there was a thin, black, oily film.

As the Madison fire chief tried to determine the cause of the blaze, several possibilities were explored. The wiring received the most votes as the culprit, but to this day the direct cause of the fire is not known.

How the fire started is not the important thing. How it stopped is! It was

when the fire chief examined the five-pound fire extinguisher lying near the fire that I knew how merciful God had been. The chief showed us a plastic part in the head of the extinguisher. When this piece melted from the heat, the extinguisher set itself off. The pin was still in position. It seemed that by discharging its full load of CO₂ in the small kitchen, the extinguisher had kept the fire under control until it could be discovered at 1:00 P.M. Thursday. The smoke damage indicated the fire must have started already on Wednesday evening.

Three "coincidences" stopped the fire. The builder "just happened" to choose that particular afternoon to do a small repair job. The fire extinguisher melted and set itself off. And the extinguisher was in the very corner where the fire started, right next to the most flammable material.

With saddened and yet grateful hearts we had to decide whether to hold our dedication three days later. A call to the insurance company brought a helpful adjuster who made sure a Servicemaster cleaning crew was on the job early the next morning. The crew worked all day Friday and most of Saturday. Late Saturday night, when the door to the kitchen was closed and a few coats of paint had been given to the foyer walls, the only signs of the

fire were some stains in the carpeting, a hole from the kitchen into the study, and the smell of smoke. The services would be held as planned — even the dinner!

Sunday, October 31, 1976, at Rock of Ages began with Sunday school and Bible study. Those attending watched a filmstrip about the mission work of our Wisconsin Synod in Japan. As we watched the filmstrip, the fire at Rock of Ages almost seemed to fade into the background as we heard again of people headed for the fires of hell unless someone tells them about Jesus. Next came a worship service which concentrated on the blessings of the Reformation. How insignificant our fire compared to the fire of God's Word which burst forth at the time of the Reformation!

At 4:00 P.M. the congregation gathered for the Dedication Service. The theme of the sermon — the text was Ephesians 2:19-22 — by the pastor of Rock of Ages, was "A Building for Building." Our building was indeed a gracious gift from the Triune God, but given to us as a tool for achieving our real goal and mission as a congregation, namely, for bringing souls to saving faith in Christ. The fire underscored the same thought. It was as though God was saying, "I have given this building to you. I can take it away. You concentrate on telling all the people you can about My Son, Jesus Christ, and His saving work for all mankind."

In one of the prayers the worshipers thanked God for the Lutheran Reformation and for the Word Luther helped to make known in its purity. The other prayer thanked God for the beautiful church, and then for the fire! Why not! For the 51 communicant members of Rock of Ages, their children, and the friends and visitors who swelled the attendance to 110 on Dedication Day, God had shown His powerful presence by the miraculous way He caused this fire to stop.

As we go about restoring the original beauty of our church, we thank God for sparing our church and for letting His pure Word be heard there. We also thank the faithful Christians in Nashville and in the rest of the Synod's congregations whose offerings helped build our church. And, oh yes, thanks for the fire!

Joel B. Schroeder

St. Paul's

Platteville

1876 CENTENNIAL 1976

History often reveals many changes — changes in transportation, communication, styles of clothing, and hosts of other things. This past year St. Paul's Ev. Lutheran Church, Platteville, Wisconsin, had the opportunity and privilege of remembering 100 years of its history. Obviously, many changes took place in those 100 years.

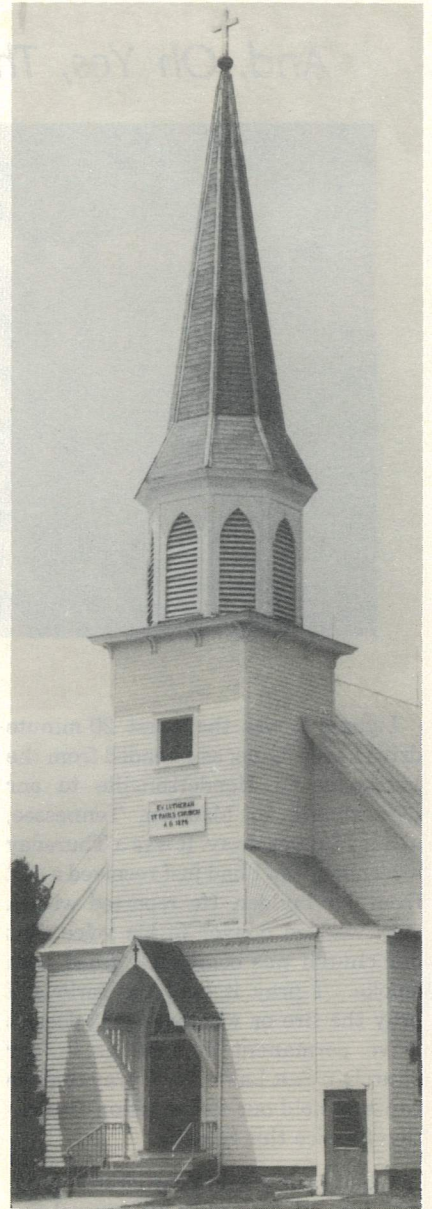
St. Paul's was organized on April 17, 1876. At that time a constitution was adopted and signed by approximately 35 members. Later in the same year property was purchased, and the present church erected at a cost of \$4,000. Although the congregation had a parochial school at the beginning, this was later converted into a Saturday school. In 1974 a Christian day school was again started, and the present school building on Lutheran Street was dedicated. The church also owns a Lutheran Collegians House, which is used as a meeting place where university students can participate in weekly Bible studies under the supervision of the pastor.

Between the time of Pastor W. C. Jaeger (St. Paul's first pastor) and Pastor D. J. Kolosovsky (St. Paul's present pastor) our congregation has had 14 ministers of the Gospel. Several of our first pastors, in addition to three teachers, taught school from 1876 to 1917. Presently, we have one teacher, Miss Terry Vanderlin, who has been teaching here since the reopening of school in 1974. She teaches all eight grades.

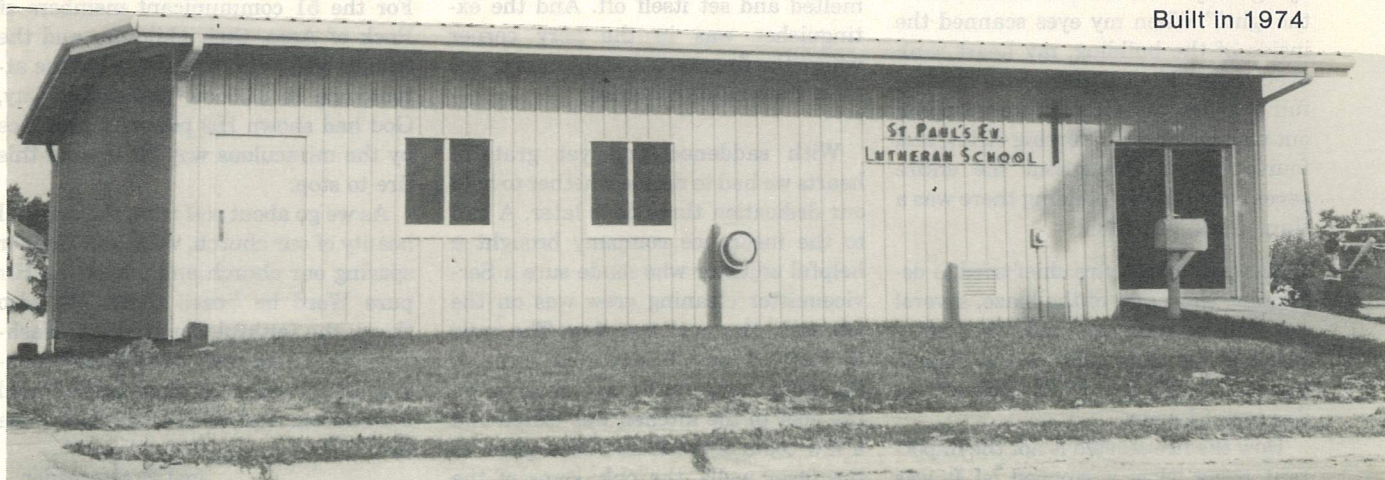
The present enrollment is 19. The church numbers 240 baptized souls, of whom 190 are communicants.

There have been many changes. Buildings have been changed, many different people have walked through our church doors, many pastors have preached from our pulpit. But during our 100 years of existence, there's one thing that never changed, nor ever will change, and that's the message. Whether in German or English, spoken from the pulpit or over the radio, it was, is, and will be God's Word.

On Sunday, October 17, 1976, we, the members and friends of St. Paul's, gathered to praise and thank God for the changeless message which He has permitted the congregation to hear for 100 years. In three services, we centered our thoughts around the theme: God's Word Is Our Great Heritage. In the morning service Pastor Fritz Miller (pastor at St. Paul's from 1940-1947) noted that it was God's Word that established and kept our congregation going in the *past*. In the afternoon service Pastor Carl Mischke (president of the Western Wisconsin District) showed the congregation that it is God's Word that continues to preserve and keep them faithful in the *present*. And in the evening service Pastor LeRoy Martin (pastor at St. Paul's from 1969-1975) reminded us that if the church is to exist at all it must remain true to His Word in the *future*. "God's Word is our great heritage, and shall be ours forever!"



Built in 1876



Built in 1974

Direct from the Districts

Michigan

Fifty-one Years at the Organ

After 51 years of continuous service, Mr. Arvin Jantz retired as one of the organists of St. Matthew's Congregation, Benton Harbor, Michigan, on November 28, 1976. Forty-four of these years were spent as teacher at St. Matthew's Christian Day School. He was also principal for 40 years.

When Mr. Jantz came to St. Matthew's in 1925, following his graduation from Dr. Martin Luther College, New Ulm, Minnesota, he found himself a one-person faculty teaching 40 students in grades six through eight. The classes were housed in a one-room school. A new school was erected in 1949, and additions were built in 1952, 1956, and 1962. Mr. Jantz retired from teaching in 1969.



Mr. Arvin Jantz

Mr. Jantz and his wife, the former Henrietta Steinke, have two sons: Arvin, Jr., and Allen, both of Columbus, Ohio.

May the Lord continue to bless Mr. Jantz richly as he now enters full retirement!

Minnesota

Thank You, Lord!

There is thanksgiving among the brethren in the Minnesota District over the years of faithful service of one of its workers. December 14, 1976, marked 35 years in the ministry for the Rev. William Wiedenmeyer of Minneapolis,

Minnesota. Since October, 1965, Pastor Wiedenmeyer has been the institutional pastor for the Twin City area. During his years of service here, he has been the ready worker for many of the missions of the Twin City area as they got their start. Everyone in the District knows the day-and-night hours Brother Wiedenmeyer so very gladly gives when their members are in Twin City hospitals. "Thank You, Lord, for your grace to Pastor Wiedenmeyer, and to the Synod's fellow believers through him. Keep him in health and safety as You faithfully watch over him. In Jesus' name."

Pacific Northwest

First WELS Church in Bremerton, Washington

In World War II, Bremerton, Washington, was "home" to many of our Wisconsin Synod servicemen stationed at the Puget Sound Naval Shipyard. To the tourist, Bremerton is the harbor for "Old Mo," the battleship Missouri upon which the Japanese surrender took place. More recently the area has become the location of the Trident nuclear submarine base.

But we would have you know Bremerton not for the implements of war or defense located here, but as the home base of Christ the King Ev. Lutheran

Church through which our Lord has been graciously at work with His Gospel of peace and salvation. As an evidence of His blessing, the Lord permitted our congregation to dedicate its first church facilities on October 3, 1976.

From its inception in the fall of 1969, the congregation had worshiped in the meeting hall of a local fire station. At that time the small flock was served by Pastor George Frey of St. Paul's, Tacoma. The following years witnessed a steady growth in membership as the congregation reached out to serve as a harbor to several who lived more than 50 miles away. Yet without the loan arranged through the Church Extension Fund of our Wisconsin Synod, the loyal support of the Lord's people of our Synod, and the assistance of the architectural office and District Mission Board, the day of our own chapel would still be just a dream. To all of them we are extremely grateful. Even more, we give thanks to our great God who has piloted the congregation by His grace and opened hearts everywhere to the prayers of His Church.

The morning service of dedication was conducted by Christ the King's pastor, Ted D. Lambert. Using I Chronicles 29 as his text, he urged the congregation to bless the Lord for the strength He provided in the construction period, and the strength He daily promises to supply for the construction program to be carried out in our hearts. Pastor Ralph N. Baur, chairman of the

(Continued on next page)



Christ the King, Bremerton

Pacific Northwest District Mission Board, in the afternoon thanksgiving service encouraged the congregation to arise and shine and let the glory of the Lord shine forth from this new house of worship.

The church itself is a prototype design of the Synod's architectural office. The wide nave with its angled seating arrangement may accommodate 170 worshipers. Glass partitions allow the narthex to be used as an overflow area. The attached fellowship-education wing includes an office, kitchen, utility rooms, and an all-purpose room. The exterior of the building attractively blends brick sidewalls with natural colored cedar siding.

After many thousands of man-hours

donated by members to reduce the cost, it seemed most fitting that two days before the dedication the final item to be raised into place was the 28-foot free-standing cross. Not only does that cross dominate the hillside overlooking the bay and identify the church, but it serves as a witness of that message proclaimed through our church — Jesus Christ and Him crucified. Lighted by night, the cross is also a continual reminder to the members of Christ the King Congregation that from this place the light of God's love lavished upon us in Christ Jesus must reach out into the darkness and call many to this port of grace. We pray that God would use this latest blessing given us to refurbish many more with His peace!

1977 YEARBOOK 1977

The Official Directory
of the

Wisconsin Ev. Lutheran Synod

The WELS Yearbook contains a complete listing of the Synod and its 10 Districts; the name, address, telephone number of all pastors, professors, missionaries, and teachers; the name, location, and time(s) of service(s) of all congregations; a listing of all seminaries, colleges, academies, area high schools, elementary schools, and charitable institutions; a listing of all mission workers, campus pastors, and military contact pastors; and a directory of the pastors, teachers, and congregations of the Evangelical Lutheran Synod.

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NOTICE

The next regular plenary session of the Board of Trustees is scheduled for February 14-15, 1977.

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

INDEX AVAILABLE

The Index for Volume 63 (1976) 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 should inform the editor immediately.

REQUEST FOR COLLOQUY

Mr. Ronald Herman of Drexel Hill, Pennsylvania, a teacher in the LCMS, has been interviewed by a committee of the Michigan District and has requested a colloquy with a view to entering the teaching ministry of WELS. Correspondence relative to the request may be addressed to the undersigned.

W. J. Zarling, President
Michigan District, WELS

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Bernhardt, William F., as pastor of Divine Peace, Milwaukee, Wisconsin, on January 30, 1977, by H. Wicke (SEW).

Johnston, Robert G., as principal of Michigan Lutheran High School, St. Joseph, Michigan, on October 31, 1976, by R. Freier (Mich.).

Lothert, LeRoy H., as pastor of Courtland Ev. Lutheran, Courtland, Minnesota, and Zion Ev. Lutheran, rural New Ulm, Minnesota, on January 2, 1977, by D. Brick (Minn.).

Semro, Ronald A., as pastor of St. Timothy Lutheran, Maumee, Ohio, on September 26, 1976, by P. Lehmann (Mich.).

Teachers:

Bame, Robert, as head of music department of Michigan Lutheran High School, St. Joseph, Michigan, on October 31, 1976, by R. Freier (Mich.).

Brodbeck, Michael, as principal and teacher at Our Savior Lutheran School, Pomona, California, on August 15, 1976, by J. Humann (Ariz.-Calif.).

Gollisch, David, as instructor at Huron Valley Lutheran High School, Ann Arbor, Michigan, on August 23, 1976, by L. Hallauer (Mich.).

Kastens, Gerald, as teacher at St. Matthew's, Winona, Minnesota, on August 28, 1976, by A. Mennicke (W. Wis.).

Neil, A. Frederick, as instructor at Huron Valley High School, Ann Arbor, Michigan, on August 23, 1976, by L. Hallauer (Mich.).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Bernhardt, William F.
3208 S. 77th St.
Milwaukee, WI 53219
Tel.: (414) 321-1522

Johnston, Prof. Robert G.
660 Miller Lane
St. Joseph, MI 49085
Tel.: (616) 429-7684

Lothert, LeRoy H.
Route 3
New Ulm, MN 56073
Tel.: (507) 359-4136

Teachers:

Bame, Robert
3763 River Rd.
Sodus, MI 49126
Tel.: (616) 925-8078

Wilde, Dean A.
363A Midland Ave.
Hartford, WI 53027
Tel.: (414) 673-3803

PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 13-17, 1977. Dr. S. Becker will present a series of lectures on "The Occult." Prof. H. J. Vogel will present an exegetical study of James 2: "Justification and Sanctification." A fee of \$15.00 is requested of each participant. The sessions will run from 9:00-11:45 a.m. daily. If you plan to attend please send your registration to: Pastors' Institute, Luther High School, 1501 Wilson St., Onalaska, WI 54650.

APPOINTMENTS

Pastor Arthur Koepsell, Pastor Daniel Deutschlander, Mr. Elmer Zebell, Mr. James Larkee, and Mr. Richard Ruch to the Stewardship Board.

Pastor James Berger, Pastor Keith Kruck, Pastor Thomas Kraus, Mr. Ernest Diener, Mr. Earl Fager, and Mr. Alhard Leisten to the Special Ministries Board.

Pastor Gerald Meyer and Pastor Martin Bratke to the Commission on Evangelism.

Pastor David Tetzlaff and Pastor Wilmer Hoffmann as Circuit Pastors.

George W. Boldt, President
Southeastern Wisconsin District

APPOINTMENTS

Pastor James Westendorf has been appointed to the Special Ministries Board of the Southeastern Wisconsin District to replace Pastor Keith Kruck who accepted a call to another district.

Teacher Roland Schultz has been appointed to the Special Ministries Board of the Southeastern Wisconsin District to replace Mr. Richard Sonntag who resigned for personal reasons.

George W. Boldt, President
Southeastern Wisconsin District

REQUEST FOR COLLOQUY

Pastor Edward Marcotte, Macnutt, Sasc., Canada, has requested a colloquy preparatory to entering the preaching ministry of the Wisconsin Ev. Lutheran Synod. Correspondence may be addressed to the undersigned.

Arthur P. C. Kell, President
Dakota-Montana District

PUBLIC NOTICE

It has come to the attention of responsible officials of the Wisconsin Evangelical Lutheran Synod that members, and others, are being urged and solicited to support an effort to secure a legacy that will, purportedly, benefit the Apache Indian Mission of the Wisconsin Evangelical Lutheran Synod.

The Wisconsin Evangelical Lutheran Synod hereby serves notice that it has not, and does not now, authorize the solicitation of gifts, loans, contributions or other financial support to aid, in any way, in securing the aforementioned legacy or any other gift, bequest, devise, or mirifical claim.

Members of the Wisconsin Evangelical Lutheran Synod are urged to consult with their pastors and their financial advisors prior to investing in, or supporting, any activity that promises or infers that such investment or support will provide benefits for the church. The Wisconsin Synod assumes no liability or responsibility for financial support of such unauthorized activities.

Elton H. Huebner
Executive Secretary
Board of Trustees
Oscar J. Naumann
President — WELS

CALL FOR ADDED NOMINATIONS MICHIGAN LUTHERAN SEMINARY

Since the original list of nominees for the vacant music professorship at MLS contained only five names, and since some of the men nominated have recently accepted other calls or returned our call, the Board of Control asks the voting members of the Synod's constituency to submit added nominations for the vacant professorship. The nominees should be qualified to work in the MLS music department. This includes teaching classes in music theory, directing the band and some class choruses, and assisting in the administration of the piano program. Candidates should also be qualified to teach in some academic field.

Nominations and pertinent data should be in the hands of the undersigned no later than February 12, 1977

Mr. Milton Bugbee, Secretary
MLS Board of Control
206 South Alp
Bay City, MI 48706

CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

ROSEBUD DELEGATE CONFERENCE

Date: February 15-16, 1977; 10:00 a.m. Communion service.

Place: St. Paul Ev. Lutheran Church, Broken Bow, Nebraska; T. Wendt, host pastor.

Preacher: R. Kugler (C. Iles, alternate).
Agenda: What Constitutes Malicious Desertion? D. Kolterjahn; The Right to Die or Not to Die: Can Machines be Used to Excess to Prolong Life? T. Wendt.

Note: Those desiring lodging should announce as soon as possible to the host pastor.
D. M. Haberkorn, Secretary

DAKOTA-MONTANA

WESTERN WINTER PASTORAL CONFERENCE

Date: February 15, 1977.

Place: Zion Ev. Lutheran Church, Moberly, South Dakota.

Agenda: *Apology of the Augsburg Confession*, Article VI: G. Richmond.

R. P. Pless, Secretary

MICHIGAN

NORTHERN PASTOR-TEACHER CONFERENCE

Date: February 14-15, 1977; 9 a.m.

Place: Salem, Owosso, Michigan.

Preacher: E. Schmelzer; G. Schroer, alternate.

E. Schmelzer, Secretary

MINNESOTA

ST. CROIX PASTORAL CONFERENCE

Date: February 8, 1977; Communion service at 9:00 a.m.

Place: Pilgrim Lutheran, Minneapolis, Minnesota; K. Schroeder and D. Waage, host pastors.

Preacher: C. Ziemer; D. Koepflin, alternate.
Agenda: An Exegetical Study of I Corinthians 12:28-32; Tiarks; An Evaluation of the Lutheran Charismatic Movement: D. Koepflin.

K. Schroeder, Secretary

REDWOOD FALLS PASTORAL CONFERENCE

Date: February 15, 1977; 9:00 a.m.

Place: St. John's Ev. Lutheran Church, Redwood Falls, Minnesota; E. O. Schulz, host pastor.

Preacher: J. Miller; P. Schlenger, alternate.
Agenda: Textual Criticism in the Light of the Lutheran Confessions and its Application to the New International Version Bible; A. Koelbin; What Should Be the Priorities Which a Pastor Sets for Himself in the Parish? R. Hellmann; Conference Business.

Note: Please send excuses to the host pastor.
L. Hohenstein, Secretary

CROW RIVER PASTORAL CONFERENCE

Date: February 16, 1977; 10:00 a.m. Communion service.

Place: St. Paul's Ev. Lutheran Church, Litchfield, Minnesota.

Agenda: Article I of the *Epitome of the Formula of Concord*, Original Sin, with present day applications: W. Oelhafen.

J. Moldenhauer, Secretary

NEW ULM PASTORAL CONFERENCE

Date: February 16, 1977; 9:30 a.m.

Place: St. John's, New Ulm, Minnesota

Preacher: J. Schneider (H. Russow, alternate).

Agenda: Transcendental Meditation: F. Nitz, Exegesis of I Corinthians 9: H. Jaster.

L. Meyer, Secretary

NEBRASKA

COLORADO DELEGATE CONFERENCE

Date: February 15-16, 1977; Communion service, Tuesday 7:30 p.m.

Place: Our Savior Lutheran, Longmont, Colorado; W. Westphal, host pastor.

Preacher: W. Goehring; J. Schmidt, alternate.
Agenda: Retrieving Straying Sheep: T. Kretzmann; What Community Organizations Can a Christian Belong To with a Good Conscience: Mr. J. Berger; The Use of the Law and Gospel in Stewardship: P. Schwerin; Worship in the Home (Family Devotions): L. Sievert (alternate).

P. Schwerin, Secretary

SOUTHERN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: February 15-16, 1977; Communion service, Tuesday 7:30 p.m.

Place: Christ Lutheran Church, Grand Island, Nebraska; J. Pliuzuweit, host pastor.

Preacher: V. Mischeel (G. Schapekahn, alternate).

Agenda: "Of the Lord's Supper," Article 10, *Augsburg Confession*; V. Tassler; Gambling in the Light of Scripture: Mr. D. Zereiner; Day by Day Mission Outreach in the Local Congregation: P. Soukop; Proper Musical Decorum in Our Christian Worship Service: P. Glende.

Note: Announce or excuse to host pastor.
D. Plocher, Secretary

NORTHERN WISCONSIN

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: February 8, 1977; 9:00 a.m. Communion service.

Place: St. John Ev. Lutheran Church, Appleton, Wisconsin (six miles north on Highway 47); F. Zarlign, host pastor.

Preacher: R. Christman; C. Schlei, alternate.
Agenda: Exegesis of Psalm 11: F. Heidemann (Psalm 12: J. Schewe); Exegesis of I Peter 5:7-14: A. Wood (I Peter 1: P. Geiger). Sermon Techniques that turn Listeners On and Off: L. Koenig (Methods of Birth Control in the Light of Scripture: W. Borgwardt); The Gospel for the Third Sunday after Epiphany: R. Engel (Gospel for the Fourth Sunday after Epiphany: R. Muetzel); *Talk about the Savior* film; Questions of Casuistry.

R. Ash, Secretary

WINNEBAGO TEACHERS' CONFERENCE

Date: February 10-11, 1977; 9:00 a.m.

Place: St. John Church and School, Two Rivers, Wisconsin.

Agenda: Thursday: Making the Church Service Come Alive for Children: Prof. B. Backer; Professional Growth — A Faculty Project: J. R. Schultz; **Friday:** Sectionals and Workshops: Teaching of Note Taking, Outlining, and Reporting: E. Baer; Hyperactive Child: J. Juern; Creativity in the Classroom: D. Enter and D. Behm; Art Appreciation for Lower and Intermediate Grades: H. Meyer and F. Meinel; Tumbling and Pyramid Building: P. Hartwig; Kindergarten — Pretesting, Readiness, Pros and Cons of Nursery School: L. Stephenson; Science — Nature Hikes: R. Ash; Church Choirs — Music to Make the Service Come Alive: Prof. B. Backer. D. Fehlauer

WINNEBAGO PASTORAL CONFERENCE

Date: February 14, 1977; 9:00 a.m.

Place: Grace Lutheran Church, Oshkosh, Wisconsin.

Preacher: W. Zickuhr; T. Zuberbier, alternate.
Agenda: *Smalcald Articles*, Part II: L. Pankow; Exegesis of Titus, chapter 1: A. Tiefel; Discussion of C. Lawrenz' Article, *A Definitive Study of Proselytizing*: P. Kolander.

S. Stern, Secretary

MANITOWOC PASTORAL CONFERENCE

Date: February 14, 1977; 9:00 a.m. Communion service.

Place: St. John's Ev. Lutheran Church (Gibson); Percy J. Damrow, host pastor.

Preacher: N. Kock (H. Krause, alternate).
Agenda: Exegesis of Hebrews 11:23-40: H. Koch; Hebrews 12: P. Damrow; Pentecostalism: W. Loescher; Critique of Revision of Enchiridion of Luther's Small Catechism: E. Stelter, W. Loescher, and A. Engel.

P. J. Damrow, Secretary

SOUTHEASTERN WISCONSIN

METROPOLITAN MILWAUKEE LUTHERAN TEACHERS' CONFERENCE

Date: February 17-18, 1977.

Place: Trinity Lutheran School, 1060 White Rock Ave., Waukesha, Wisconsin 53186; C. Krug, pastor, and M. Rauschke, principal.

Agenda: Thursday, February 17
9:00 Opening Service
9:25 Business Meeting
10:15 Personal Discipleship: Pastor J. Parcher.
1:00 Workshops
3:00 Closing

Friday, February 18

9:00 Opening Service
9:30 Workshops
1:00 Workshops
3:00 Closing

M. Hein, Chairman

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Date: February 14, 1977; 9:00 a.m.

Place: Northwestern College, Watertown, Wisconsin.

Preacher: M. Schwanke (H. Wiedman, alternate).

Agenda: Exegesis of I Corinthians 7:1-17: D. Luetke; Ministering to the Sick and Dying: R. Reede. L. Schlomer, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: February 15, 1977; 9:30 a.m.

Place: St. Paul's, Hillsboro, Wisconsin.

Preacher: D. Falck (K. Gast, alternate).

Agenda: Colossians 1:19-29: F. Werner; Colossians 2: H. Winkel; What Is Engagement? M. Schwartz; Memorial Study on "Meeting Contemporary Publication Needs in the WELS": L. Martin, R. Kloehn, and H. Winkel; The Sermon, Its Introduction: M. Herrmann.

R. W. Kloehn, Secretary

SUMMER CAMP 1977

Dates: July 10-16; 17-23; 24-30

Place: Camp Willerup, Cambridge, Wisconsin

Sponsored by: The Milwaukee Federation of WELS Churches.

Needed: Twenty WELS volunteer staff members for each week, including pastor, nurse, lifeguard, counselors, waitresses/waiters.

For further information contact camp managers: M/M Charles V. Jones, Route 3, Box 739, Delavan, WI 53115. Phone: (414) 728-8402.

AUDIO-VISUAL AIDS

He Cares . . . We Care (FS-65-HCWC)

1976 35 minutes Cassette only Color

This filmstrip describes the varied activities of the Wisconsin Lutheran Child and Family Service, a Wisconsin Synod agency serving congregations throughout the state of Wisconsin. There are three main areas of activity: convalescent care for the disabled, a secure retirement home for the elderly, and counseling and adoption service for families with special needs. Since the agency is prohibited by law from serving outside Wisconsin, this filmstrip will interest chiefly the congregations who can and do make use of these services. Order from Audio-Visual Aids, c/o Northwestern Publishing House, 3624 W. North Ave., Milwaukee, Wisconsin 53208. The filmstrip may also be obtained directly from the Wisconsin Lutheran Child and Family Service, and from the contact pastors in various parts of the state.

LIST OF NOMINATIONS — MLS

The following men have been nominated for the 17th professorship at Michigan Lutheran Seminary, Saginaw, Michigan. The candidate chosen for this professorship should be qualified to teach in the field of Latin and English.

The Board of Control of MLS will meet on Thursday, March 3, 1977, at 1:30 p.m. to call a man from this list. Correspondence concerning the nominees should be in the hands of the secretary no later than Wednesday, March 2, 1977.

Pastor Norman Berg	Milwaukee, WI
Edward C. Frederick III	Morenci, MI
Pastor Mark Goeglein	Maitland, FL
Pastor Ronald H. Gosdeck	Kenosha, WI
Pastor John Graf	Sturgis, MI
Pastor Ronald Kaiser	Appleton, WI
Teacher Robert Koch	Redwing, MN
Mr. Steve Hintz	Neehah, WI
Pastor Kent Schroeder	Antioch, IL
Pastor Lynn Schroeder	Saginaw, MI
Pastor Erhardt Schultz	Durand, MI
Pastor John Seifert	Midland, MI
Pastor Alan Siggelkow	Fort Wayne, IN
Prof. Martin Toepel	Saginaw, MI
Pastor Alvin Werre	Cataract, WI
Pastor James Westendorf	Brookfield, WI
Mr. Rollin Westendorf	Wales, WI

MLS Board of Control
Mr. Milton Bugbee, Secretary
206 S. Alp
Bay City, MI 48706

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

CHANDLER, ARIZONA

Exploratory Services are being conducted at 9:15 a.m. on Sundays at Knox School, 700 W. Orchid Lane, Chandler, Arizona. Send names of interested people to Pastor Daniel Pautz, 904 Roosevelt, Tempe, Arizona 85281; or phone (602) 967-3277

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.

BOULDER, COLORADO

Exploratory services in Boulder, Colorado, are now being held at the Crist Mortuary Chapel, 34th Street and the Longmont Diagonal (Hwy. 119), in northeast Boulder. The worship service begins each Sunday at 7:45 a.m., followed by Bible class at 8:30 a.m. Please send names of prospects to: Pastor Walter Westphal, 1217 17th Avenue, Longmont, CO 80501; phone (303) 776-5528. Boulder area residents may call the following local numbers for information on the services: 499-5253 or 494-6897.

GRAND RAPIDS, MINNESOTA

Exploratory services are being held in Grand Rapids, Minnesota, on Sunday evenings at 7:00 at the Public Library, 21 NE 5th Street, Grand Rapids, Minnesota. For Sunday school and Adult Bible class information contact Mr. Larry Czeskleba, (218) 326-2615. Please submit names to Pastor Lee Vaccarella, 1209 Bemidji Avenue, Bemidji, Minnesota 56601, phone (218) 751-6334.

PLACER COUNTY, CALIFORNIA NEW MEETING PLACE

Exploratory services are now being conducted at Hope Chapel, 1300 Taylor Road in Newcastle. Sunday school and Bible class at 9:15 and worship at 10:30. From I-80 eastbound take Penryn offramp; westbound take Taylor offramp. For information contact Pastor Paul Heyn, 2760 S. Whitney Blvd., Rocklin, CA. 95677; Tel.: (916) 624-0817.

LIMA, OHIO

Exploratory services are being conducted every Sunday evening at 7:00 p.m. at the Seventh Day Adventist Church, on Spencerville Road, across from Woodlawn Cemetery, in Lima, Ohio. Please submit names to Pastor Donald D. Laude, 305 N. Main St., Jenera, Ohio 45841, phone (419) 326-5331.

TIME AND PLACE

SCOTT AFB BELLEVILLE, ILLINOIS

Divine Savior Lutheran Church is conducting worship services at Augustine's Restaurant, Highways 460 and 158 in Belleville, Illinois. Service time is 11:00 a.m. Please submit names to Pastor Peter Berg, 1830 St. Catherine St., Florissant, Missouri 63033.

ANTIGO, WISCONSIN

Ascension Ev. Lutheran Church of Antigo, Wisconsin, announces that its worship services are held on Saturday evenings at 7 p.m.; children's class and adult Bible class at 6 p.m. The location remains at the Production Credit Association building, 713 Sixth Avenue, one block south and 1/2 block west of the traffic light on US 45 and 64. For information contact Pastor Dean Fleming, Route 1 Box 402, Pellican Lake, Wisconsin 54463; phone (715) 487-5484.

NORTH SUBURBAN PITTSBURGH, PA CHANGE IN WORSHIP LOCATION

Bethany Lutheran Church of the North Hills (WELS mission formerly meeting in Glenshaw) is now holding its worship services in the community room of the People's Savings Association at 4773 Route 8, Allison Park, one mile south of Exit 4 of the Pennsylvania Turnpike. Worship services are at 9:30 a.m. and Bible classes for all ages at 10:45 a.m. For more information, or if you have names of WELS members or prospects in our area, contact Pastor Harry K. Bartels, 206 Circle Drive, Glenshaw, PA 15116; phone (412) 487-2396.

CALIFORNIA OF CONFERENCE

ARIZONA-CALIFORNIA

MISSOURI-NEBRASKA CONFERENCE

IDAHO-UTAH CONFERENCE

WISCONSIN-ILLINOIS CONFERENCE

MINNESOTA-NEBRASKA CONFERENCE

WISCONSIN-NEBRASKA CONFERENCE

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SCOTTSBLUFF, NEBRASKA

King of Kings Lutheran Church is worshipping at the Scottsbluff Inn, Hwy. No. 26 at 21st Ave., Scottsbluff, Nebraska. Worship services begin at 10:00 a.m., followed by Sunday school at 11:00 a.m. To submit names of people moving into the Nebraska panhandle area and for information please write or call: Pastor A. L. Schmeling, 2917 Park Lane Road, Scottsbluff, Nebraska 69361; phone (308) 632-8174.

PITTSBURGH, PENNSYLVANIA (BETHEL PARK)

CHANGE OF WORSHIP LOCATION

Divine Charity Ev. Lutheran Church is now conducting its worship services in its new modular chapel on the congregation's permanent site at 700 McMurray Road, Bethel Park, Pennsylvania. Services begin at 9:30 a.m., followed by Sunday school and Bible class at 10:30 a.m. For information, or if you have the names of WELS members or prospects in the area, please contact Pastor Duane Erstad, 700 McMurray Road, Bethel Park, Pennsylvania 15102, phone: (412) 835-6212.

NAMES WANTED

EDEN PRAIRIE, MINNESOTA

WELS services are being held at 9:15 Sunday mornings at the Eden Prairie Senior High School in the Student Council room. The high school is located just south of State Highway 5 on Wallace Road. Please send names and addresses of prospects to Pastor Mark L. Liesener at 11 West 88th Street, Bloomington, Minnesota 55420, or phone (612) 888-2475.

GRAND RAPIDS + BEMIDJI, MINNESOTA

Please send names of WELS members or prospects for the exploratory congregation at Grand Rapids, Minnesota, and for St. Mark's mission at Bemidji, Minnesota, to Pastor Lee Vaccarella, 1209 Bemidji Avenue, Minnesota 56601; phone (218) 751-6334.