

The Northwestern Lutheran

May 1, 1977



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Briefs by the Editor

On Wednesday and Thursday, May 4-5, the Synodical Council will meet at the Synod's Administration Building in Milwaukee.

Members of the Synodical Council are the elected officials of the Synod, the Conference of Presidents, and representatives of all the various committees, boards, and commissions that are charged with the day-to-day work of the Synod. The meetings are chaired by Pastor O. J. Naumann, the president of the Synod. Serving as secretary is Prof. H. J. Vogel. Visitors are welcome.

One of the purposes of this meeting is to assemble all the materials that will be submitted to the Synod in August. Admittedly, just assembling these materials would not warrant a meeting of this size. Much more important is the exchange of information on the various areas of the Synod's work. This gives the members of the various boards and commissions an overall picture of the work the Lord has given our church to do and helps them keep their priorities in proper focus.

Reporting at the Synodical Council will be the five divisions that carry out the work of the church in our midst. They are the Division of Worker-Training, the Division of Home Missions, the Division of World Missions, the Division of Benevolences, and the Division of Administration and Services.

The Division of Worker-Training is divided into two areas, the Commission on Higher Education and the Board for Parish Education. The Commission on Higher Education tends to the affairs of our Synodical schools. The Board for Parish Education represents the Christian day schools and all of the part-time educational ventures such as Sunday school, vacation Bible school, youth organizations, and Bible class.

The Division of Home Missions supervises the work of missions in the United States and Canada. Also part of this division are the Commission on Evangelism and the Special Ministries

Board. The latter supervises areas such as military services, mission for the visually handicapped, institutional ministries, and services to the hearing handicapped.

The Division of World Missions consists of the executive committees supervising work in Latin American Missions, the Lutheran Apache Mission, the Lutheran Church of Central Africa, the Lutheran Ev. Christian Church in Japan, and the Southeast Asian Missions.

The Division of Benevolences is divided into the following areas: Board of Support, Committee on Relief, East Fork Lutheran Nursery, Group Insurance Board, and Pension Board.

Included in the Division of Administration and Services are the Board of Trustees, the Coordinating Council, the Stewardship Board, the Commission on Periodicals, the Commission of Worship, the Commission of Inter-Church Relations, the Committee on Constitutional Matters, and a number of other committees.

You will agree that an immense amount of information is being processed when the Synodical Council meets. All of it is important if we as a synod are going to carry out the Lord's assignment to preach the Gospel to every creature. Please include the Synodical Council in your prayers!

ANNOUNCEMENT

In grateful recognition to the Lord for His manifold gifts of grace, The Lutheran Home, Belle Plaine, Minnesota, its Board of Directors and the Administration, take great pleasure in announcing the cornerstone laying ceremony of the residence facility for the mentally retarded on Sunday, May 8, 1977, at 3:00 P.M. A cordial invitation is extended to the many friends of The Lutheran Home.

*The Lord our God be with us,
as he was with our fathers:
let him not leave us,
nor forsake us. I Kings 8:57*

The Northwestern Lutheran

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Rev. Harold E. Wicke, Editor
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The Cover

In 1972 Bethlehem Lutheran Church, Oshkosh, Wisconsin, became a member of the Wisconsin Evangelical Lutheran Synod. In 1976 it observed the 75th anniversary of its organization. Bethlehem Congregation numbers 1,105 baptized persons. Its pastor is the Rev. Walter H. Moll.

THE NORTHWESTERN LUTHERAN

Editorials

The Last Will A favorite plot of story writers is the action inspired by a big inheritance. It is easy to see why. Nothing, it seems, so brings out the worst in people as does the opportunity to lay hands on a large estate.

Greed and hatred are commonplace, even though inherited wealth can destroy an heir who does not know how to handle it. Jesus told a famous parable about a son who went to ruin with the inheritance he demanded from his father.

The Bible proverb says, "A good man leaveth an inheritance to his children's children." A good man knows this and wants to leave his heirs something of value. But we ought not automatically think of earthly goods.

I can recall the death of an old man who was poor as a church mouse. His children split the funeral expenses among themselves when he died. One might think the old man left nothing but bills to pay.

But you wouldn't think so if you knew the children. They had a loyalty and love, an outlook on life that money cannot buy. The old man left them something to outlast the variables of Wall Street and real estate.

Abraham owned enormous wealth, but God delighted in him because he would transmit spiritual truths to his children. Father Jacob is remembered not for flocks and herds, but for the spoken blessings he imparted to his sons. "The Son of man hath not where to lay His head," Jesus said of Himself, and His few earthly belongings were gambled away at the foot of the cross. Yet He left an abiding legacy "to children's children."

With the "one thing needful" Jesus has enabled every one of us to bequeath to our loved ones eternal treasures "which shall not be taken away."

John Parcher

Mother's Day Isn't Enough Christmas, Palm Sunday, Easter, and Pentecost have their place in the church year. Mother's Day, Father's Day, and the Fourth of July do not. That is as it should be. The acts of God for our salvation should determine how the Church celebrates its Sundays.

Mother's Day is not formally observed in our churches, but more than ever motherhood ought to be celebrated by our churches, for the Christian role of wife and mother is under determined and concerted attack.

Aggressive women's libbers on the lecture circuit "pull down a nice income plus expenses attacking motherhood." As if in concert, the publishing industry, radio, and TV demean the role of homemakers and mothers, even if they do not always attack it directly. Homemaking is pitied as being so "uncreative." Women are told they need careers outside of the home to fulfill their true selves, to be liberated, to experience dignity, to be the people of God they

were intended to be. Mothers are being made to feel inferior if they "do nothing" but stay home and take care of their children. Even the Labor Department contributes to the depreciation. In its *Dictionary of Occupational Titles*, which ranks some 30,000 jobs according to their level of complexity, it cross-references "homemaker" with "general maid" and ranks it slightly lower than dog-pound attendant.

If we think that Christian women will be immune to this virus, we also believe that typhoid and smallpox are not infectious. Almost everything that comes into their homes dins the liberation theme. Daily they are being exposed to influences that are breaking down fundamental and responsible attitudes in millions of homes in our country. The drumbeat is relentless, almost compelling in its insistence that everyone get in step.

Somebody is going to have to tell Christian wives and mothers and homemakers that theirs is a number one career. Someone is going to have to let the voice of God be heard again and again, declaring what women's true dignity and liberation and selfhood are. Who will assume this responsibility if the Christian Church fails to do it? The Christian Church has the message and the means to counter a very real threat to the family and to the nation. But it must be ready to proclaim it again and again. What is at stake is the beleaguered Christian home and Christian family. Saying it once on Mother's Day won't be enough.

Carleton Toppe

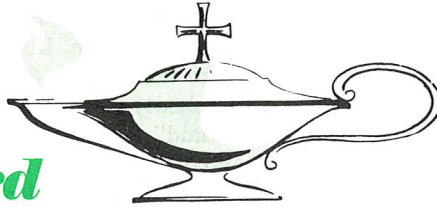
The Age Of "Me" The age in which we live has been labeled "The Age of Me." Current events and prevalent attitudes indicate that this label is not undeserved. The future will pass its own judgment on this generation — and in better perspective, no doubt, than we can — but present indications are that this label derives from a realistic analysis of the contemporary scene. "Me" seems to have emerged as the idol of our generation.

A few random examples will testify to this conclusion. In our day so-called "rights" are loudly insisted upon, but on closer scrutiny they turn out to be "what's good for me." New Morality throws off moral restrictions and makes right and wrong a matter of personal judgment, a judgment which is usually profoundly influenced by personal preference, thus laying a perfect smokescreen for self-indulgence. Self-indulgence, in turn, is cultivated by the advertising media and is held up in popular literature as the lifestyle for personal emulation. Sexual gratification is pursued without regard for God-imposed strictures and without willingness to assume its responsibilities. Personal convenience ranks high as a force in abortion and family limitation. Public trust becomes a perfect opportunity for power grabs and self-enrichment.

It is not difficult to detect the degrading effects of the "me" philosophy upon the human race. Psychologist Ross Stagner points to "obey-that-impulse" as a feature of rapists and murderers. He sees the "I-want-it" motive as characteristic of robbers, muggers, embezzlers, kidnapers, and extortionists. Columnist Georgie Anne Geyer

(Continued on page 135)

Studies in God's Word



The Joy Found in Faith

But now when Timotheus came from you unto us and brought us good tidings of your faith and charity and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: Therefore brethren, we were comforted over you in all our affliction and distress by your faith; for now we live, if ye stand fast in the Lord. For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God; night and day praying exceedingly that we might see your face and might perfect that which is lacking in your faith (I Thess. 3:6-10).

"There's joy to be found in faith," the Third Sunday after Easter tells us. This Jubilate Sunday reminds Christians everywhere, "Rejoice." Nothing that the world can bring down on or take away from the believer can dampen his joy in sin forgiven and heaven opened. Nothing that the world can dangle before him can compare in value with spreading the joy which he has in the risen Christ. In his "Epistle of Earnest Expectation" Paul speaks deeply of the *Joy Found In Faith*.

Faith Confirmed

Paul's heart was deeply concerned about the Thessalonian believers. Were they surviving in the face of persecution? Anxiously Paul waited for Timothy to return from them. It was a good report which Timothy brought. In faith those believers still trusted their God and His Word. In love they still gave themselves unselfishly to God and their fellow men. In affection they were

still longing for Paul's return. The Gospel had not been preached in vain among them. Through it the Spirit had worked to create faith and was now at work confirming it.

Timothy's report of their faith "comforted" Paul's own faith. In Corinth Paul had been isolated, without friends, surrounded with pagan corruption, weighed down with cares, so that he spoke of choking affliction and crushing distress. For this afflicted Apostle in Corinth came comfort from that afflicted church in Thessalonica. The good news of their faith refreshed him like a drink of cold water. They were standing fast in the Lord. Faith's backbone was not sagging, but was strengthened by the Word. Now Paul could really live. Bringing the Gospel to men and watching them grow in that Gospel was Paul's life. The Word he preached to others confirmed his own faith.

Every concerned soul winner can appreciate Paul's words. Those words show, upon closer study, a spiritual oneness, a consciousness that those Thessalonian believers were Paul's brothers and sisters in Christ, recipients of the same salvation and heirs of the same heaven. As a result, those believers were so close to Paul that he could speak with joy of living when they stood fast in the Lord and of having his own faith confirmed when their faith was strengthened.

How is it with us and our loved ones? Is the confirming of their faith our main concern? Do we work harder at feeding their souls or their bodies? At equipping them for eternity's tomorrow or earth's today? How about us and our fellow church members? Is there a

spiritual oneness with each one that shows in loving activity toward all? Or is it, "He's over 18 so let him take care of himself"? "I have no greater joy than to hear that my children walk in the truth," John said (III John 4). Paul shared that joy. So can we with our loved ones and fellow believers by confirming their souls with the Gospel of Christ.

Faith Concerned

By human standards Paul might have gloried in the faith of the Thessalonians. After all, the church which he had founded had come through stern affliction with flying colors. Paul, however, knew differently. Yes, he had worked there and had sent Timothy back there, but God had given the increase. That God who had provided, powered, and preserved the Gospel among them was to be praised. Paul's overwhelming concern was how to thank that gracious God adequately enough.

Even while Paul struggled with this question, he asked God for more. Night and day, superabundantly, he came to God's mercy seat with more requests for those Thessalonian believers. Oh, how he wanted to see them again, not just for a visit but to "perfect that which was lacking in their faith." More teaching in the truths of the Word and in applying those truths to life was needed to round off their faith.

What comfort we find in Paul's concerned faith! The pastor, to whom an 86-year-old grandmother once said, "I can't do much anymore, but I pray for you each night," knows the joy those Thessalonians felt when Paul related his concern to them. In eternity we all will find out how much trouble we've been spared because others prayed for us.

What challenge we find in Paul's concerned faith! He spent more than a few moments or sentences in prayer. Night and day he poured out his requests to God. Concerned faith pleads earnestly, energetically for troubled loved ones and tempted church members. When we in faith engage in such concerned prayer, we with Paul will experience the joy of answered prayer.

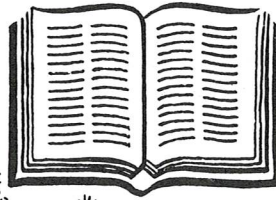
Yes, there's joy to be found in such confirmed and concerned faith, a joy which eternity will complete!

Richard E. Lauersdorf

Mining the Treasure of God's Word



II Samuel 7-10



By Julian G. Anderson

It's time again to get out your tools and prepare for some more good digging. Today we're going to work in the main vein again, and we'll find some rich pay dirt. To warm up quickly, read over the last lesson and review some of David's accomplishments.

Then Turn to II Samuel 7

Read verses 1-3, noting first the conditions in Israel at this time (verse 1b), and second what David was thinking about then (verse 2). What he actually had in mind isn't specifically stated, but it isn't hard to figure out. And it all becomes clear in the message God told Nathan to give to David (verses 4-7, especially verse 5b).

Now read verses 8-11a, down to "enemies," and note how God reminded David of all the things He had done for him in the past (verses 8 and 9), and the things God promised David (verses 10 and 11).

Next read verses 12-16, bearing in mind that this is one of the richest nuggets you are going to find. It's one of the real key passages of the Old Testament. Notice first that in verses 12 and 13a God gave David His answer to David's projected plans as described in verses 2 and 5. In this section hi-lite the words "thy seed" in verse 12, and underline the last phrase of verse 12.

This is a most interesting prophecy, because it's an example of a type of prophecy which has more than one fulfillment. For the more immediate fulfillment, put a reference in the margin of your Bible to I Kings 6. Then read especially verse 1 of that chapter to learn

more of the man who is called David's "seed" in verse 12 above.

For the more distant fulfillment read Isaiah 9:6,7 and Revelation 11:15, and put references to these also in the margin in II Samuel 7. Both of these men were David's "seed," and the first was the ancestor of the second. The "house" the first one built is described in I Kings 6, and the house the second one built is described in I Peter 2:5 (compare I Tim. 3:15). This gives us an important principle in the interpretation of prophecies: in cases of multiple fulfillments the second fulfillment is always the more important, and the first is always a type or symbol of the second.

Next you should underline verses 13b and 16, noting that in this case the prophecy refers only to the person mentioned in Isaiah 9:6,7 and Revelation 11:15. The important word here is the word "house" (hi-lite), for which we would use the word "family." And here is the real nugget, which should be marked with a star in the margin. This verse connects back with Genesis 49:10. Turn to that passage, which identifies the royal *tribe* as Judah, and put a reference in the margin to II Samuel 7:16, which identifies the royal *family* in that tribe as the family or house of *David*. (At II Sam. 7:16 place a reference in the margin to Gen. 49:10 to show this connection.)

The importance of this passage can hardly be overstated in the light of its fulfillment. In this connection read Luke 1:26,27 and 2:4. These passages make it clear that both Mary and Jo-

seph were members of this "house" or family. You might also look briefly at Matthew 1:1 and 22:42 to see what a prominent place David had in the later history of the Messiah, as well as Matthew 21:9, 12:23, 9:27, Luke 2:11, John 7:42, Romans 1:3, II Timothy 2:8, Revelation 5:5 and 22:16. In a certain sense this completes the genealogy of Jesus (see Matt. 1:1-16) since it brings it down to the family into which He was born, and explains why among the Jews, both ancient and modern, the Savior was known simply as "the Son of David" (Matt. 22:42).

Now for Chapters 8-10

Chapters 8 and 10 relate the last part of the story of David's efforts to free God's people from the attacks of all the enemy nations which surrounded them on the north, east, and south, so that they could live in peace and safety. To accomplish this, David brought all the surrounding nations under the power of Israel. The names of these conquered nations are given in 8:1,2,3,5,9,12 (two) and 14. Locate all these groups on your map. Notice how the Biblical writer sums up all these conquests in 8:14b, and how he describes David's reign in 8:15b. Here also David was a type of Christ (see Ps. 9:7,8; 72:2; 98:9).

Chapter 9 records the touching conclusion of the story of the friendship between David and Jonathan, as David seeks out Jonathan's surviving son and restores to him all the lands of Saul, and then treats him as his own adopted son.

Chapter 10 describes the last of David's military victories over the Syrians and Ammonites. At this point the nation of Israel was at the zenith of its power under its greatest king.

You should try to memorize the main facts of II Samuel 7:16, along with Genesis 3:15, 12:1-3, and 49:10, since this forms the skeleton of the Old Testament history of Jesus the promised Savior.

DMLC HISTORY

The Board of Control of Dr. Martin Luther College, New Ulm, Minnesota, has commissioned Prof. Morton A. Schroeder to write the college's centennial history.

If you have any historical data, or know of any, which you feel may be germane to this project, please contact Professor Schroeder. Any help and cooperation that can be afforded him will be appreciated.

Conrad Frey, President

Four Hundred Years of "Concord" 1577-1977

On May 29, 1577, at Bergen Abbey near Magdeburg, Germany, in an hour of crisis for Christendom, six men affixed their signatures to a document which subsequently saved the Lutheran Church from dissolution and extinction. That day proved to be a significant day in history. That document has directly affected the life of every person reading these lines. That document, *The Formula of Concord*, is 400 years old this month.



Signers and authors of *The Formula of Concord* (left to right): David Chytraeus, Andreas Musculus, Nicolaus Selnecker, Martin Chemnitz, Christoph Koerner, and Jacob Andreae.

Three years after its publication in 1577, *The Formula of Concord* was incorporated into the *Book of Concord* together with the Creeds, the Augsburg Confession and its Apology (defense), and the Catechisms and Smalcald Articles of Luther. The publication of the *Book of Concord* on June 25, 1580, coincided with the 50th anniversary of the presentation of the Augsburg Confession to Emperor Charles V in 1530.

If our Lutheran heritage is important to us, so is the story behind the *Formula* and the *Book of Concord*. During the next three years, beginning with this issue and concluding with the June 22 issue in 1980, God willing, the

columns of this journal will retell that momentous, almost unbelievable story.

A Thumbnail Sketch

After Luther's death in 1546, theological controversy erupted in the Lutheran Church in Germany and threatened its survival. Three contending groups emerged in the fray. Three key figures played prominent roles in the three contending groups, Philip Melancthon, Matthias Flacius, and Mar-

outward peace. He had a penchant for ambiguous terms and for political shrewdness. His Philippist followers frequently carried his views to extremes, complicating a bad situation even more.

The Philippists were opposed by the Gnesio-Lutherans and their spokesman, Flacius. The bitter strife between the two groups raged on for 30 years, from the defeat of the army of the Lutheran princes at Smalcald in 1547 to the signing of the *Formula of Concord* in 1577. Before Luther's death Flacius had been his faculty colleague for two years. Three years after Luther's death, Flacius was dismissed from the University because of his attempts to uphold Luther's teachings against Melancthon's corrupting influence. In the raging controversies which were tearing the church apart during this period, Flacius was the staunch champion of Luther's cause. In the controversy on Original Sin, however, he misrepresented Luther's position in his zeal to defend it and so brought discredit to the Gnesio-Lutheran cause. The followers of Flacius often carried his views to extremes just as Melancthon's followers did.

This necessitated the emergence of a third group, the centrists. Leaders in this group included three men who later drafted and signed the *Formula of Concord*, Jacob Andreae, Nicholas Selnecker (the hymn writer), and Martin Chemnitz. These men uncovered the issues in the controversies, offered solutions from Scripture, and gave answers in clear, uncompromising language. After innumerable conferences, writing and rewriting confessional statements with painstaking care, the *Formula of Concord* finally emerged, ending 30 years of bitter infighting.

The *Formula* reunited Lutherans, helping to produce a Scripture-based and confessionally sound church. The concord which resulted in ensuing years was a miracle of God's grace. The

tin Chemnitz. Melancthon provided leadership for the "Philippist" (Philip's) group, Flacius for the Gnesio-Lutherans (*gnasio* is Greek for authentic), and Chemnitz for the centrist or concord group.

Melancthon, the author of the Augsburg Confession and the Apology of the Augsburg Confession, had worked side by side with Luther for 28 years at the University of Wittenburg. He had a brilliant mind but a weak spine. In his efforts to help compose the differences dividing Lutherans, Catholics, and Calvinists, he revealed a willingness to compromise spiritual truths for the sake of

Formula stands as living proof that strife between contending groups of sincere Christians can be resolved if they are willing to submit without reservation to the authority of God's Word.

The Formula contains 12 articles. Each one except the last deals with a subject of controversy which had divided the church.

The Formula was a combination of two documents, the Saxon-Swabian Concord and the Maulbronn Formula. Because of its length, Andreae summarized its articles in the Epitome. The Inger section bears the name Thorough Declaration.

The Formula and Confessionalism Today

The *Formula of Concord* is not a musty theological document which historians pull off the shelf every hundred years so the church can celebrate another anniversary. The *Formula of Concord* is a timeless document. Its relevance is perpetual for anyone who loves the Savior and the truth He has revealed to us.

When pastors in our congregations are ordained and installed, they swear an oath in the presence of their people that they subscribe to the Lutheran Confessions and will conform all their teachings to them. The Confessions in the Book of Concord neither supplant nor supplement the Scriptures for us. They are a declaration in summary

form of what God's Word teaches. True Lutherans subscribe to the Confessions, therefore, not *in so far as*, but *because* they are the Word of God. Confessional subscription is an evidence that subscribers hold the Lutheran attitude on the doctrines which all the Confessions treat.

Lutheranism today is almost as fragmented doctrinally as it was in the sixteenth century. While the strife is not as bitter, and while theologians and pastors are not being jailed or exiled by princes because of their teachings, the threat which today's divisions pose to the cause of true Lutheranism is no less a cause for concern. Divided Lutherans then had one thing in their favor which divided Lutherans today do not have. Though they disagreed on numerous points of doctrine, they were unanimously agreed that the Bible is the inspired, inerrant Word of God. That meant the formulators of the Confessions could base their creedal statements on God's revelation, not on man's reason. They could hope for concord by pointing men to Jesus Christ who alone unites His church in and with Himself.

There is little hope today for concord in a church in which Christians are not agreed on the basis for such concord, the authority of the Word of God. All the more reason then that we as confessional Lutherans must continue to demonstrate to other Lutherans who downgrade the Confessions that the

spirit of true confessionalism is both viable and essential.

Publishing Plans

The commemorative articles to follow in *The Northwestern Lutheran* in the months to come include a series of biographical sketches which will introduce the formulators of the *Formula* to our readers. Dr. Elmer Kiessling is the author of the sketches. They will be followed by a series on each of the *Formula's* 12 articles, written by the editor of this journal. The *Book of Concord* anniversary in 1980 will be observed in a third series on the separate confessions contained in the *Book*. The celebration will conclude with a Synod-wide commemorative service on Sunday, June 22, 1980. We also intend to note the 450th anniversaries of Luther's two Catechisms and of the Augsburg Confession.

Present plans also call for the publication of a paperback providing historical background material for the *Formula*, an adult study series on the 12 articles, the Epitome in tract form, and a scholarly Festschrift.

Our hope and prayer is that the Lord of the Church will use these literary efforts to deepen our members' appreciation for the heritage that is theirs as heirs of the Lutheran Reformation and to preserve the concord with which He has blessed our churches.

Joel C. Gerlach, Chairman
Formula of Concord Anniversary Committee

1977 International Youth Rally

During the week of July 11th Emanuel Ev. Lutheran Church of New London, Wisconsin, is sponsoring the 1977 WELS International Youth Rally. The rally will open on Monday evening, July 11, and continue through Thursday evening, July 14. This is the fourth such rally of WELS Youth, the first one having been held in Ottawa, Canada, in 1974.

The theme for this year's rally is "For Love's Sake, Communicate! With God — In the Family — In Society."



THEME:

For Love's Sake, Communicate!

- WITH GOD
- IN THE FAMILY
- IN SOCIETY

Age of Me (continued)

writes, "If it means beating, stabbing, and killing innocent hostages, that's simply the price they have to pay for 'me' to be seen and for my vast grudges to be known."

Obviously, the "me" philosophy is counter-Christian. Self-denial rather than self-indulgence characterizes the Christian, according to Jesus. Viewing its prevalence with alarm may be a natural reaction on our part but watching for it in ourselves is a better one, since by nature we are all susceptible to it. The "me" philosophy not only constitutes a threat to discipleship, but if succumbed to, it disqualifies completely.

Immanuel Frey

The Wedding Solo

GOOD READING FOR COUPLES PLANNING TO MARRY BY KURT J. EGGERT

Not infrequently, the vocal solo marks the distinct low point of the service. Also not infrequently, the premarriage discussion of the solo music marks the low point of the pastor/couple relations!

Why?

Why should a “little” thing like a wedding song become a source of friction? And why are differences not resolved more easily? The answer may be rooted in the fact that pastor and couple are likely looking at the wedding and its music from quite different points of view. They are running on different tracks. The pastor is moved by theological and liturgical considerations; the couple is motivated by wedding traditions and their personal feelings.

Track Number One

The pastor looks at the wedding as a ceremony within the general framework of Lutheran worship. He considers his function as officiant to be that of a Lutheran pastor, representing the congregation and responsible to it for all that is said or sung in the ser-

vice. He does not want or expect anything in the ceremony to be joltingly different from the normal standards of Lutheran worship. He feels that musical texts should have the same focus on God and Christ as the songs generally sung in the Sunday service, and he expects the music to be stylistically within the general bounds of normal congregational worship experience. He wants the solos to reflect Christian truth and serve in building up Christian faith.

Track Number Two

The pastor may be surprised to know that the couple is looking at the wedding in much less spiritual (and certainly less congregational) terms. To them the wedding ceremony is a personal ceremony to which they have invited relatives and friends as witnesses. It is, simply stated, “their” wedding, and they feel personally responsible for the planning of every detail. Given this basic point of view, it seems perfectly normal for them to choose whatever music they might personally like. They really do not understand the concern of the pastor and tend to interpret any objections as unwarranted interference with “their” wedding.

But why do couples sometimes come up with music that is completely outside the realm of Lutheran worship or even without any spiritual connotations at all? Chiefly because they are not looking to the *church service* for ideas in planning their wedding! They are guided in planning their wedding by *wedding traditions*.

In nearly every aspect of the wedding — invitations, the reception, gifts, dress, flowers, pictures, and all the rest — the couple is conditioned by tradition. Every bride dreams of a “beautiful” wedding. That really means a “traditional” wedding. And what constitutes a beautiful and traditional wedding is decided for the couple by what they have seen and heard about wed-

dings from friends, from magazines, movies, TV, newspaper articles, and especially from other weddings they have witnessed. These weddings are not necessarily restricted to Lutheran weddings. Thus ideas for planning the wedding and the ceremony itself, including the music, may come from many sources.

Furthermore, wedding music may be chosen for sentimental or romantic reasons. Couples, being “in love,” tend to expect that the wedding solo will express in some way their love for each other. A particular song may have strong personal associations for the couple. So, influenced by their own feelings and the pull of American wedding traditions, the couple selects wedding music which perplexes the pastor but seems entirely reasonable to them.

Bridging the Gap

There are two ways in which pastors and organists commonly resolve serious differences about wedding solos or other music. The one is the “Let there be peace” approach. The problem with this approach is that it becomes increasingly difficult to “draw the line,” and unedifying music tends to perpetuate itself in the congregation’s wedding practice.

The second method of avoiding protracted argument is simply to inform the couple that the wedding solo requested *will not* be sung in the service!

There may be times when one or the other of the above procedures may be a pastor’s only options. One cannot provide couples with an instant course in music appreciation. Also, if the spirituality of the couple is such that they will need the wedding rehearsal to refresh their memories as to the precise location of the altar in the church, anything more than the above will probably be a lost cause! With most couples, however, there is a better way.

A “More Excellent Way”

The “more excellent way” involves a truly pastoral concern for the feelings of the couple, for the ideals and norms of Lutheran worship, and for the edification of those in attendance at the wedding. If the pastor will take the trouble to explain the nature of

the wedding service, the function of the music, and his own responsibility as pastor, the result will generally be the choice of acceptable music. Coupled with such discussion, however, must be the readiness on the part of pastor or organist to offer and demonstrate practical suggestions for the music.

The Function of the Wedding Solo

The couple comes before the altar that their marriage may be "sanctified by the Word of God and prayer." At least that ought to be their intent. The Lutheran marriage service as we have it leads a couple to view their marriage as *God's institution*, it instructs them on the nature of marriage as *He has designed it*, it provides the exchange of their vows of lifelong fidelity "*in the sight of God*," and it *implores God* in prayer for His blessing and guidance. The wedding solo should have the same high purpose and function in the same way! Let the solo also be *God-centered!* What higher function can the solo music aspire to than to *praise God* for the joy and blessing of marriage, or to bring an *instructive Word from God* for the marriage, or to *pray for God's blessing* upon the couple!

By its very nature, solo music has considerable "impact" in the service.

The right kind of words and music can be very meaningful and edifying. But wedding solos that are less than truly spiritual are an interruption in the service! Texts that are only incidentally religious or that focus on romantic love, and music that is overly sentimental or betrays its commercial origin tend to depress and deflate the spiritual tone of the service and draw the minds of those who listen away from God.

Getting Practical

Experience teaches that it is easier to persuade people about the value of good music than to convince them of the inadequacy of poor music. One does not really need a long list. Although one does not like to use the same music over and over, yet as far as the couple and wedding guests are concerned, it is (hopefully) a one-time ceremony and each wedding congregation is largely different from the next.

Pastors and especially organists should gradually compile a list of suggestions for vocal solos which they can recommend with confidence. The Northwestern catalog lists some suggestions on page 42 of its Music Catalog. Available from various publishers is a kit, "Music for the Marriage Service," which includes a 60-minute cassette with recorded organ and vocal

selections. Practically speaking, the problem is to find selections that not only have worthy texts and music, but are also appealing to the average couple.

Hymns should not be overlooked. They are the simplest and most accessible wedding music. One of the happier developments on the contemporary wedding scene is the growing use of congregational hymn-singing. This gives the guests real participation and relates the whole ceremony more closely to normal worship. Such hymns can be general hymns of praise and joy. They do not always need to be tied to the marriage theme, just as hymns for the Communion distribution do not always need to be about the Sacrament itself. Hymns such as "Now Thank We All Our God" or "Praise to the Lord, the Almighty" are well known and suitable. Hymns may also of course be used as solo music.

This article has assumed the presence of the vocal solo as a usual feature of the church wedding. Obviously, many weddings have no solo music nor need they. But if vocal music is to be sung in the service, let it be spiritually uplifting, textually and musically. Hopefully, we can all think a little deeper, raise our sights a little higher, and work a little harder toward the improvement of music for the wedding.

DMLC PROGRAM OF STUDENT-TEACHING

..... BY PROFESSOR HOWARD WESSEL

Appreciated

"What a great experience!" "I learned more in eight weeks than in all other college courses!" "Now I really know that I want to be a teacher!" Such remarks are typical of seniors at Dr. Martin Luther College who have just completed their student-teaching experience. While each student has many ups and downs during the term and a few do not have a totally satisfying experience, the overall reaction to student-teaching is consistently very favorable. That is not surprising, for through this experience they become thoroughly acquainted with the real world of teaching. Through this in-classroom-learning students become

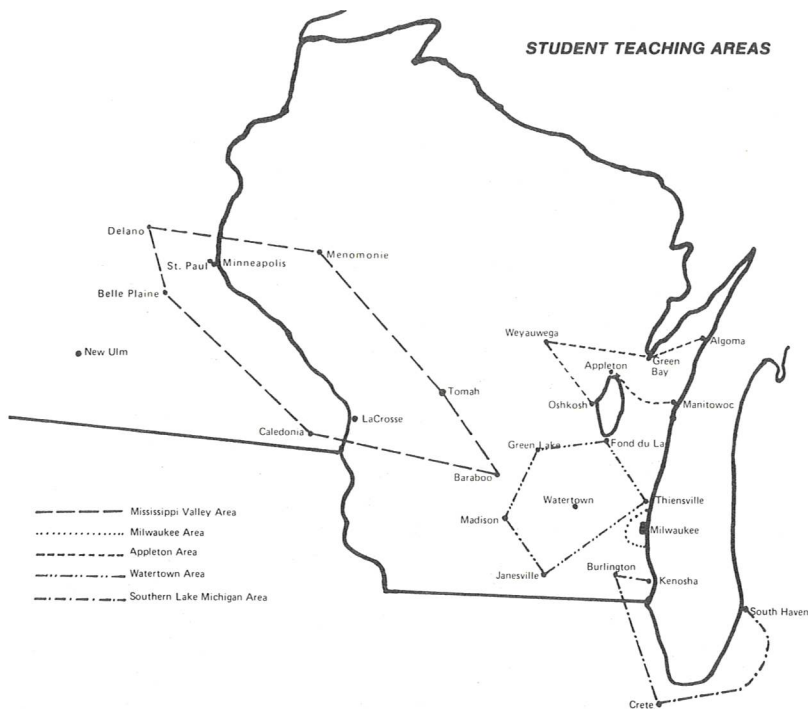
familiar with the problems and joys that are in store for them when they begin full-time teaching in the the fall after graduation.

Throughout the history of Dr. Martin Luther College, student-teaching, or practice-teaching, has been part of the curriculum. Up until 1964 all students did their practice-teaching at St. Paul's Lutheran School in New Ulm, Minnesota. Over that period of time a number of different arrangements for student-teaching were used. The length of the teaching time varied from two weeks to six weeks. Several classes at St. Paul's School were taught by individuals called by the college. These rooms came to be known as the "practice rooms." At one time in the sixties, five

such rooms were used by the college for training student teachers. At the present time there are four.

Off-Campus Program Developed

With the beginning of the 1964 school year, a new program for student-teaching was started. Increased enrollments at the college plus a desire to increase the length of the student-teaching term led the college to seek additional facilities for the student-teaching program. The result was the development of the off-campus student-teaching program. In 1963, pastors and principals in two areas of the Synod, Appleton and Watertown, were invited to attend informational meetings in which the proposed off-campus program was outlined. Congregations were then invited to indicate their willingness to offer their schools as stu-



dent-teaching stations. The response to the need was very favorable. The first group of student teachers was assigned to schools in the Appleton and Watertown areas during the 1964-65 school year. Nineteen schools and 31 teachers participated that year to provide classroom experience for 44 Seniors.

Expansion

Expansion of the program followed quite rapidly. For the first two years, the Appleton and Watertown areas were the only areas in which students were placed. The LaCrosse area was added in 1966-67. This area was expanded northward to become the Mississippi Valley area in 1967-68. The Milwaukee area was added in 1968-69. From that year through 1974-75 no new areas were opened. However, expansion continued within the four areas. Schools which had previously not participated found their circumstances changed to permit them to become involved. Some new schools were started and, after becoming firmly established, the teachers expressed willingness to supervise students. With the 1975-76 school year further expansion occurred. The Southern Lake Michigan area, consisting of congregations in southeastern Wisconsin, northern Illinois, and southwestern Michigan opened their schools to one group of student teachers.

Some bits of data indicate the extent to which congregations and teachers

have participated in the off-campus student-teaching program during the past 13 years. Over that time period 1300 students have been placed in 131 different schools. They have been supervised by 388 different classroom teachers. Each year about 25 to 35 teachers serve as supervisors for the first time. In addition to the students training off-campus, 483 have done their student-teaching in the "practice rooms" at St. Paul's in New Ulm during the past 13 years.

Organization

From the foregoing overview of the history of the off-campus student-teaching program, we turn to a brief description of how the student-teaching experience is organized. The two semesters of the Senior year at DMLC are called the "academic semester" and the "professional semester." The professional semester is further divided into two parts. Half of the semester is spent taking on-campus classes. The other half of the semester is spent in student-teaching. At present, student-teaching is so arranged that there are some student teachers at work during the entire school year. For example, during the current school year students were assigned to the Mississippi Valley and Appleton areas for the first nine weeks. During the next nine weeks, students were assigned to the Milwaukee and Watertown areas. During the third nine weeks students were as-

signed to the Mississippi Valley and Appleton areas again. During the last nine weeks students were assigned to the Southern Lake Michigan and Milwaukee areas. From 13 to 15 students generally make up a group assigned to an area.

While students are in the school, they work with two supervisors. The regular classroom teacher, known as the cooperating teacher, works with the student on a day-by-day basis. A college supervisor is responsible for visiting each of the students four or five times during the term. During each term two college supervisors are working off campus. The college supervisor observes the student's teaching and also arranges conferences with the cooperating teacher and with the student teacher. This permits all three to discuss progress, solve problems, and talk about improvements that should be worked on.

A Real Teaching Experience

The first days of student-teaching are usually devoted to observation, to becoming acquainted with the school, the children, and the routines. Gradually the student teacher begins to assume responsibility for some of the teaching. Beginning with one or two subjects during the first weeks, more subjects are added as the weeks pass. The culmination of the experience comes when the student teacher assumes full responsibility for all the teaching for at least one week.

During the last week of the term students often spend some time visiting and observing in other classrooms within the same school or in nearby schools. Then, after eight or nine weeks of very intensive and hard work, student-teaching is completed. All involved, student, cooperating teacher, and college supervisor, are concerned that enough progress has been made to enable the student to step into a classroom at the beginning of the next school year with the necessary confidence and skill to meet the challenges of that first year of teaching. Certainly students have not learned everything in student-teaching, but a good beginning has been made to enable them to experience continued growth as competent teachers.

Prof. Howard Wessel
Director of Student Teaching

St. Lucas Congregation and its Senior Citizens



Together at St. Lucas

Many of the elderly in our congregations face fear, loneliness, grief, and doubts about usefulness. Such spiritual problems can be lessened through contact with fellow Christians. On the other hand, the senior citizens of God's kingdom on earth also have much to contribute. They frequently demonstrate a maturity of faith and a perspective of life that embrace time and eternity. Younger Christians benefit much from such examples. Surely the continued participation in the life of the congregation by the elderly would be mutually helpful to both young and old. But how to accomplish this?

At St. Lucas in Milwaukee, Wisconsin, the elderly have continued to share in the life of the "family of God," and there have been blessings for all. Tape-recorded services and private Communion have been provided the shut-in members of St. Lucas for many years. But in 1974 a shut-in personnel com-

mittee was formed to investigate transportation, worship, and fellowship for the shut-ins. The approach which this committee developed has been used with increasing participation to the present.

The Third Wednesday

On the third Wednesday of each month a corps of volunteers goes out to pick up the shut-ins and the elderly. They are brought to the church for a special Communion service at 11:00 A.M. The service includes a sermonette prepared for the elderly, participation by Christian-day-school children, and the distribution of the Lord's Supper to the people in the pews. Following the service, a dinner prepared by the committee is served. Fellowship after the meal includes birthday recognitions, hospital reports, singing, and sometimes a skit or slides. Usually all participants receive something to take

home with them — large-print "Meditations," a box of cookies, or a small gift made by some organization in the congregation.

A Two-Way Street

Blessings accrue to the entire family of God at St. Lucas from this program. The elderly find strengthened faith from the corporate worship and Sacrament. They eagerly look forward to their opportunity to visit in person with others of their family of faith with whom they have shared much over the years. Others in the congregation have come to understand better the meaning of such passages as: "I was glad when they said unto me, Let us go into the house of the Lord," and "Thou shalt honor the face of the old man."

In our earthly families there is often a beneficial exchange between young and old. St. Lucas' experience is that the same is true of the family of God.

Did You Know?

That the 3.7% reduction in the Home Mission budget for 1977-78 resulted in a program slash from 25 missions/manpower openings to 20? Only increased giving during the biennium can offset that slash.

That our Wisconsin Evangelical Lutheran Synod now numbers 400,201 baptized persons, of whom 298,614 are communicants?

That there are 312 WELS Christian day schools, up 19 from a year ago?

That offerings for home purposes in our 1,089 congregations during 1976 were up \$4,128,660 for a total of \$40,017,991?

That there is a real need for more of our youth to prepare for the teaching and preaching ministries? The supply never meets the demand.

That 13 congregations, as of now, are planning to open Christian day schools in the fall?

Direct from the Districts

Dakota-Montana

A Warm Tenth!

It was the coldest day of the winter, a -38, but the presence of 115 folks gave evidence that the Gospel of Jesus Christ had lit fires of faith. And there was a "warm" washing that the coldest temperatures outside could not nullify — the baptism of a baby. The cold-warm day was January 16, 1977. The place was Ascension Lutheran Church in Moorhead, Minnesota. The occasion was the tenth anniversary of the church's dedication. Pastor W. E. Schulz, the congregation's shepherd, used Isaiah 2:3 for his sermon text. His theme was: Our Church Building is the Emblem of the Lord's Presence with Us. Under this theme he pointed out two things: 1. It attracts us to come into it; 2. God speaks His saving Word to us in it.

Participation in the anniversary dinner was tops. The annual meeting, held each year on Anniversary Sunday, had the largest number of voting members ever present for a meeting. Yes, thanks be to Jesus, it was a "warm" 10th!

Organ Dedication at Bismarck

On February 6, 1977, our Savior's Ev. Lutheran Church, Bismarck, North Dakota, dedicated a new organ to the glory of God. The dedication was held in the regular Sunday morning service and was followed by a congregational dinner. In the afternoon, Prof. William Birsching of Northwestern Lutheran Academy gave a recital.

The organ is a Baldwin 630-T which has two 61-note manuals and a full 32-note AGO pedal board. Incorporated into a contemporary tonal design are 36 independent voices, carefully selected and voiced to provide a fine Classic ensemble as well as the beautiful solo stops of the Romantic period. The Chimes and Celeste percussion stops add an extra tonal dimension.

A new innovation on this organ is the Baldwin transposer, which automatically transposes into all 12 keys by merely pushing a button.

It is the congregation's prayer that this organ will always be used to glorify the Triune God of our salvation. Pastor of the congregation is the Rev. R. P. Pless.

Michigan

Congregation at Sodus Observes Its 60th Anniversary

In special services on October 3 and November 7, 1976, St. Paul's Congregation of Sodus, Michigan, gave thanks to God for 60 years of blessings.

On October 3, which was also the date of the annual mission festival, three services were conducted. A son of the congregation, the Rev. Henry Klug of Warrens, Wisconsin, spoke in the morning service. Pastor Kermit Biedenbender of St. Matthew's, Benton Harbor, delivered the sermon in the evening service.

On November 7 another son of the congregation, the Rev. Erwin Froehlich of Hustisford, Wisconsin, addressed the worshippers. On that day the congregation expressed its thankfulness to the Lord by retiring a loan of \$50,000 which had been secured from the Lutheran Association for Church Extension. The loan had made it possible to erect a Christian day school. The congregation also took note of the complete renovation of the parsonage, a home which had been built shortly after the congregation was founded.

St. Paul's Congregation was orga-

nized in August, 1916, largely through the efforts of the sainted Rev. Henry C. Haase, then pastor of St. Matthew's of Benton Harbor. The first resident pastor of St. Paul's, the Rev. Walter Hillmer (1916-22), is still living. Presently serving the congregation is the Rev. Henry Peter.

Ladies Aid Celebrates Fiftieth Anniversary

Fiftieth anniversaries are not especially rare among Ladies' Aid Societies. Rare, however, are such at which each of the original officers is able to attend the celebration. That is the special blessing which the Lord bestowed on St. Paul's Lutheran Ladies' Aid of Hopkins, Michigan.

When on November 3, 1976, the society came together to observe its 50th anniversary, all of its original officers were present: Velma Rankens, president; Mary Wamhoff, vice-president; Christina Knobloch, secretary; and Frieda Buck, treasurer. The picture shows them along with another charter member, Katie Arndt.

The highlight of the meeting came when a letter was read from Pastor David Metzger. Pastor Metzger, together with his wife, was instrumental in founding the society back in 1921. Pastor Metzger celebrated his 100th birthday on February 19 of this year.

The present pastor of St. Paul's is the Rev. Daniel Westendorf.

Left to right — standing: Frieda Buck and Velma Rankens
seated: Katie Arndt, Mary Wamhoff, and Christina Knobloch



Southeastern Wisconsin

The Need for CEF Illustrated

Have you ever wondered why *The Northwestern Lutheran* runs an ad for CEF about every third issue? CEF, of course, stands for Church Extension Fund. The CEF funds mission chapels and educational units and is supported through budgetary appropriations and borrowed money. For the borrowed money our missions look to their fellow WELS members.

But why be in a hurry to build? Why not wait until a group can actually afford to finance a building on its own? The recent experience of Lord And Savior Ev. Lutheran Church, Crystal Lake, Illinois, a mission begun in 1974, supplies an answer.

First of all, let it be said that Lord and Savior Congregation is among the more fortunate groups in that they are presently in the process of approving and adopting plans for a chapel building. How then does the experience of this particular group illustrate the urgent need for CEF moneys?

What happened to this congregation in the middle of March is typical of what happens in quite a number of mission congregations not only once, but a number of times. On Tuesday afternoon, March 15, the congregation received word that it would have to vacate its then place of worship by the Sunday after Easter. That gave the congregation four weeks to find another temporary church home. The Lord

was very good to His people in Crystal Lake by letting them find a place by the very next day. But that wasn't the end of the problem.

When the pastor and his wife went to the previous site on Friday of that same week, March 18, they discovered that the builders had come earlier than anticipated and were already hard at work. But let's quote their bulletin of March 20.

"The sight that met their eyes was heart-rending. Most of the wall behind the altar was gone. An unfinished hallway led to the rear of the building. Ripped out walls and shelves were lying everywhere. Plaster dust was thick on everything. New Materials were

stacked against the walls, and last, but by no means the least, our church furniture was scattered all about and being used as resting places for greasy tools and dirty clothes. A change had to be made — fast.

"By late afternoon, permission had been granted to begin using the Meeting Room in the basement of the Krepel home for the March 20 church activities. Arrangements were made for the two-mile move up Highway 31. This came on Saturday." They were ready for Sunday.

Your increased gifts to CEF may help other missions avoid such experiences. Do you have the heart and the means to help?

COLLOQUY

Mr. Ronald Hermann, a teacher from The Lutheran Church-Missouri Synod, of Drexel Hill, Pennsylvania, passed a colloquy on February 28, 1977, and is eligible for a call in the schools of our Synod.

George W. Boldt
Second Vice-President
Wis. Ev. Luth. Synod

NOMINATIONS — NPH

The following have been nominated for the position of associate editor at the Northwestern Publishing House to replace Pastor S. H. Fenske:

Prof. Lyle Albrecht	Brookfield, WI
Pastor Daniel Deutschlander	Evanston, IL
Pastor David Gosdeck	Lake City, MN
Prof. Edgar Greve	Kenosha, WI
Pastor Martin Petermann	St. Paul, MN
Pastor Loren Schaller	La Crosse, WI
Pastor Roger Vomhof	Fairfax, MN
Pastor Walter Westphal	Longmont, CO

Any correspondence concerning these nominees should reach the secretary of the NPH Board of Directors by May 20, 1977.

Mr. H. P. Gieschen, Secretary
Northwestern Publishing House
3624 West North Avenue,
Milwaukee, Wisconsin 53208

**YOU'VE GOT
A CHURCH
IN YOUR
POCKET!**



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

• 5% Loan Certificates • 5% one-year notes • 4% passbook accounts

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

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*
	Boulder*
Colorado	Bridgeport*
Connecticut	Clearwater
Florida	Daytona Beach*
	Sarasota*
	Pocatello*
Idaho	Belleville
Illinois	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.

TIME AND PLACE

EDEN PRAIRIE, MINNESOTA NEW MEETING PLACE

Christ Lutheran Church of Eden Prairie, Minnesota, has a new meeting place. We are now meeting at the Eden Prairie Medical Center, 8455 Flying Cloud Drive (which is on Hwy 169 South off I 494). Service time is 9:15. Sunday school at 10:15.

KANSAS CITY NORTH, MISSOURI CHANGE OF WORSHIP LOCATION

Rock of Ages Ev. Lutheran Church is now worshipping in the Community Room of Farm and Home Savings, 6927 N. Oak Trafficway in Gladstone, Missouri. Sunday school and Bible class are at 9:00 a.m., with worship at 10:15 a.m. For more information contact: Pastor Bruce E. Ahlers, 1023 N.E. 88th St., Kansas City North, Missouri 64155; phone: (816) 436-9355.

YORBA LINDA, PLACENTIA, EAST ANAHEIM, CALIFORNIA

Grace Ev. Lutheran Church is worshipping at the MacCauley-Wallace Mortuary, corner of Yorba Linda Blvd. and Imperial Hwy. Service time is 9:00 a.m., followed by Sunday school and Bible class at 10:15. For information or to submit names, please contact Pastor Richard Kugler, 5161 Santa Fe St., Yorba Linda, California; phone (714) 996-1736.

PLYMOUTH, WISCONSIN CHANGE IN WORSHIP LOCATION

Good Shepherd Ev. Lutheran Church is now conducting its worship services at the Plymouth Senior Citizens Center located at 126 E. Mill Street, Plymouth, Wisconsin. Services begin at 8:00 a.m., followed by Sunday school and Bible class at 9:00 a.m. For information, or if you have the names of WELS members or prospects in the area, please contact Vicar Peter Kassulke, 1011 Fairview Dr. No. 5, Plymouth, Wisconsin, phone (414) 893-2441.

CRYSTAL LAKE, ILLINOIS CHANGE OF WORSHIP LOCATION

Lord and Savior Ev. Lutheran Church, Crystal Lake, Illinois, is now worshipping at 4311 Route 176, in the meeting room of the Krepel home, 1/2 mile east of the junction of Highways 176 and 31.

For information and to submit names of prospects, call Pastor Richard W. Mueller at (815) 455-2448. His address is 794 Dover Court, Crystal Lake, Illinois 60014.

CLEARWATER, FLORIDA

Christ the Lord Ev. Lutheran Congregation is now holding Sunday services at the Ramada Inn, 2560 US Hwy 19 N (across from Country-side Mall), Clearwater, Florida. Worship is at 9:30 a.m., with Sunday school and Bible class at 10:30 a.m. Vacationers and tourists are welcome to worship with us. For more information or to refer names of prospects, please contact Pastor Keith C. Kruck, 2878 St. John Drive, Clearwater, Florida 33519; phone (813) 725-5673.

EXPLORATORY

FAIRMONT, MINNESOTA

Exploratory services are being conducted every Sunday morning in May at 11 o'clock in the community room of the Fairmont *Sentinel* Building, 124 N. South Avenue, Fairmont, Minnesota. For information please call Mr. Paul Nolte at (507) 235-9765. Please submit names to Pastor Eugene Roecker, 400 N. 5th Street, Butterfield, Minnesota 56120; phone (507) 956-3451.

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Griep, Gary A. 715 Scandia St. Alexandria, MN 56308	Wendland, John J. em. Carriage Village 153 Overland Trail North Fort Myers, FL 33903
Huebner, Elton H. 13820 Pleasant View Dr. New Berlin, WI 53151	Wille, Julius G. 163 19th Ave. Moline, IL 61265
Van Norstrand, Robert C. 31785 Yucaipa Blvd. Yucaipa, CA 92399	
Weissgerber, Waldemar O. em. 228 Broadway North Fond du Lac, WI 54935 Tel.: (414) 922-0751	

CALENDAR OF CONFERENCES

SOUTHEASTERN WISCONSIN

METRO-NORTH

PASTORAL CONFERENCE

Date: May 16, 1977; Communion service.
Place: Christ, Pewaukee, Wisconsin; H. P. Koehler, host pastor.

Preacher: L. Lindloff (K. Mahnke, alternate).
Agenda: Exegesis of Hosea 2:14-23; N. Berg; Essay: Can Christians Support Immoral Legislation? W. Nommensen; Mini-essay: "The Evangelical Lutheran Church" — Our Use of the Term Today: R. Ziesemer.

Note: Excuse to host pastor or secretary.
P. Sullivan, Secretary

CHICAGO CONFERENCE

Date: May 10, 1977; 9:00 a.m. C.D.T., Communion service.

Place: Our Redeemer, 150 North Staley, Grant Park, Illinois 60940; H. Schwertfeger, host pastor.

Preacher: A. Siggelkow, O.T. text (alternate: V. Vogel, N.T. text).

Agenda: Exegesis of II Peter 2 (continued); R. Pasbrig; II Peter 3: P. Prange (alternate: Titus 2: J. Castillo); Practical Applications of the Seven Letters to the Seven Churches: J. Zickuhr (alternate: Excommunication Versus Self-exclusion, an Exegesis of Matthew 18: T. Deters); Summary Report of the Conference NIV Review Committees' Reports: W. Mueller.

Note: Please excuse to the host pastor or to the secretary.

R. Pasbrig, Secretary

WESTERN WISCONSIN

CHIPPEWA RIVER VALLEY- WISCONSIN RIVER VALLEY JOINT PASTORAL CONFERENCE

Date: May 3, 1977; 9:00 a.m. Communion service.
Place: St. John's Lutheran Church, 700 Thomas Street, Cornell, Wisconsin; D. Dengler, host pastor.

Preacher: P. Voss (C. Weber, alternate).

Agenda: Hebrews 1: L. Zessin (Hebrews 2: D. Dengler, alt.); The Role of Polemics in our Preaching and Teaching: R. Hoenecke; "Line of Authority in the Family" According to Genesis 3, Ephesians 5, I Peter 3, etc.: R. Schmidt; Information concerning the Pastor's Income Tax.

D. C. Dengler, Secretary

THE SYNODICAL COUNCIL

God willing, the Synodical Council will meet on May 4 and 5, 1977, in the Synod Administration Building, 3512 W. North Avenue, Milwaukee, Wisconsin 53208. The first session is to begin at 9 a.m.

All reports that are to be included in the BOOK OF REPORTS AND MEMORIALS for our August 3-10, 1977, convention at New Ulm, Minnesota, should be ready for distribution to all members of the council at this May meeting. Please prepare 125 copies of all reports on three-hole, punched paper.

Preliminary meetings of various boards, committees, and commissions are being called by their respective chairmen or secretaries.

Beginning at 7 o'clock on the evening of May 3, a "brainstorming" session is being held in the auditorium of the Administration Building to discuss the contemporary publication needs of our Synod. This meeting has been arranged in response to a memorial addressed to the Synod convention.

Oscar J. Naumann, President

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Kuske, Norman C. , commissioned as missionary to the Lutheran Church of Central Africa at Goodview Trinity, Winona, Minnesota, on January 16, 1977, by A. L. Mennicke (W. Wis.).
Lenz, Mark J. , as pastor of Bethlehem, Urbana, Illinois, on March 20, 1977, by S. Staude (W. Wis.).
Van Norstrand, Robert C. , as pastor of Prince of Peace, Yucaipa, California, on March 6, 1977, by W. Godfrey (Ariz.-Calif.).
Wille, Julius G. , as pastor of St. Paul's, Moline, Illinois, on March 27, 1977, by M. Dietz (W. Wis.).
Wood, Harold A. , as missionary to the Missoula Area, Missoula, Montana, on March 20, 1977, by D. Neumann (Dak.-Mont.).

SUMMER SCHOOL CALENDAR 1977

DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

June 19	— 3:00 — 5:00 p.m.	
	7:00 — 9:00 p.m.	Registration
June 20	— 8:00 a.m.	Opening Service
	10:15 a.m.	First Classes
July 4	— Monday	Holiday Break
July 6	— 4:00 — 5:00 p.m.	Second Term Registration
July 9	— Saturday	Classes in Session
July 22	— 10:15 a.m.	Graduation and Closing Service

REGULAR SESSION — SUMMER CLASS SCHEDULE

7:50 — 9:35		10:15 — 12:00	
Rel. 21S	New Testament Epistles — Raddatz	Rel. 1S	History of Israel — Olsen
Rel. 50S	Christian Doctrine II — Olsen	Rel. 75S	Lutheran Confessions — Hartwig
Ed. 52S	Teaching Religion — Sievert	Ed. 50S	Psychology of Learning — Barnes
Ed. 80S	History and Philosophy of Education — Grams	Ed. 410S	Principles of Christian Education — Sievert
Eng. 21S	American Literature — Leverson	Eng. 56S	20th Century American Novel — Leverson
Eng. 62S	Shakespeare (Historical Plays) — M. D. Schroeder	Math. 50S	Fundamentals of Contemporary Math — Yotter
Mus. 75S	Lutheran Worship — Backer	Mus. 20S	Perception of Music — Engel
SSt. 80S	Lutheranism in America — Koelpin	SSt. 20S	Europe in Modern Times — Boerneke

ADVANCED STUDY PROGRAM

First Term: June 20 — July 6

7:50 — 9:35		10:15-12:00	
Mus. 577:	Psalms for Use in School and Private Studies (1.5) — Hartwig	Rel. 566:	Portraits of Preaching Among the Apostles (1.5) — Raddatz
Ed. 522:	Exemplars of Method in Christian Education (1.5) — Barnes	SSt. 542:	Modern Theologies I (1.5) — Koelpin

Second Term: July 7 — July 22

Rel. 540:	Opening the Scriptures (1.5) — Boerneke	SSt. 543:	Modern Theologies II (1.5) — Koelpin
Ed. 553:	Religious Motifs in Children's Literature (1.5) — Schultz	Ed. 512:	Counseling in Christian Education (1.5) — Arras

WORKSHOPS — ON CAMPUS

June 20 — July 1	Teaching Children With Learning Disabilities — 2 weeks (3 cr.) — Juern
June 20 — July 1	Audio Visual Materials* — 2 weeks (3 cr.) — Fischer
July 5 — July 9	Math Lab Activities for Intermediate Grades — 1 week (1.5) — Yotter
July 5 — July 9	Teaching in Multigrade Classrooms — 1 week (1.5) — Barthel
July 5 — July 9	Workshop for Supervising Teachers — 1 week (1.5) — Glende
July 11 — July 15	Preparation and Utilization of Science Materials for Upper grades — 1 week (1.5) — Swantz
July 11 — July 22	Instructional Materials for Elementary Social Studies — 2 weeks (3 cr.) — Isch
July 11 — July 22	Teaching Kindergarten — 2 weeks (3 cr.) — Mrs. Boldt

*This workshop may also be taken for Advanced Study Program to fulfill requirements in the area of Communicating the Gospel.

WORKSHOP — OFF CAMPUS — Milwaukee Area

Aug. 1-5 and 8-12 Production and Utilization of Supplementary Reading Materials — 2 weeks (3 cr.) — Lanphear

Address Requests for Additional Information to:

Director of Special Services
Dr. Martin Luther College
New Ulm, Minnesota 56073

Closing Exercises At WELS Schools

Wisconsin Lutheran Seminary Mequon, Wisconsin

Closing Concert — May 31 at 7:30 P.M.
Graduation Service — June 1 at 10:00 A.M.

Northwestern College Watertown, Wisconsin

Alumni Meeting — May 17 at 3:00 P.M.
Alumni Luncheon — May 17 at 5:00 P.M.
Commencement Concert — May 17 at 7:30 P.M.
Graduation Exercises — May 18 at 10:00 A.M.

Dr. Martin Luther College New Ulm, Minnesota

Alumni Meeting — June 2 at 4:00 P.M.
Commencement Concert — June 2 at 8:00 P.M.
Graduation Exercises — June 3 at 10:00 A.M.

Northwestern Preparatory School Watertown, Wisconsin

Commencement Concert — May 17 at 7:30 P.M.
Graduation Service — May 18 at 1:30 P.M.

Martin Luther Academy New Ulm, Minnesota

Commencement Concert — June 1 at 8:00 P.M.
Graduation Exercises — June 2 at 10:00 A.M.

Michigan Lutheran Seminary Saginaw, Michigan

Commencement Concert — May 21 at 7:30 P.M.
Graduation Exercises — May 22 at 10:30 A.M.

Northwestern Lutheran Academy Mobridge, South Dakota

Commencement Concert — May 25 at 8:00 P.M.
Graduation Exercises — May 26 at 10:30 A.M.

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Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Two months ended February 28, 1977

	Subscription Amount for 1977	² / ₁₂ of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 415,624	\$ 69,271	\$ 69,325	100.1
Dakota-Montana	227,147	37,858	34,320	90.7
Michigan	1,206,145	201,024	162,919	81.0
Minnesota	1,293,291	215,548	196,588	91.2
Nebraska	242,910	40,485	37,391	92.4
Northern Wisconsin	1,382,482	230,414	195,112	84.7
Pacific Northwest	116,740	19,457	16,792	86.3
Southeastern Wisconsin	1,685,132	280,855	201,125	71.6
Western Wisconsin	1,592,126	265,354	221,016	83.3
South Atlantic	90,875	15,146	16,684	110.2
Total — 1977	<u>\$8,252,472</u>	<u>\$1,375,412</u>	<u>\$1,151,272</u>	<u>83.7</u>
Total — 1976	<u>\$7,508,690</u>	<u>\$1,251,448</u>	<u>\$1,068,379</u>	<u>85.4</u>

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended February 28, 1977 with comparative figures for 1976

Twelve months ended February 28

	1977	1976	Increase or Decrease*	
			Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$7,820,375	\$7,025,747	\$794,628	11.3
Pension Plan Contributions	78,723	80,240	1,517*	1.9*
Gifts and Memorials	195,046	230,235	35,189*	15.3*
Bequests	73,814	86,380	12,566*	14.5*
Earnings from Fox Estate	50,461	43,970	6,491	14.8
Other Income	11,683	13,716	2,033*	14.8*
Transfers from Other Funds	95,330	82,393	12,937	15.7
Total Income	<u>\$8,325,432</u>	<u>\$7,562,681</u>	<u>\$762,751</u>	<u>10.1</u>
Expenditures				
Worker-Training — Expenses	\$4,765,296	\$4,415,219	\$350,077	7.9
Worker-Training — Income	2,074,312	1,819,910	254,402	14.0
Worker-Training — Net	\$2,690,984	\$2,595,309	\$ 95,675	3.7
Home Missions	1,543,495	1,465,316	78,179	5.3
World Missions	1,322,061	1,183,486	138,575	11.7
Benevolences	970,955	917,445	53,510	5.8
Administration and Services	706,583	680,691	25,892	3.8
Total Operations	<u>\$7,234,078</u>	<u>\$6,842,247</u>	<u>\$391,831</u>	<u>5.7</u>
Appropriations — Building Funds	200,000	195,664	4,336	2.2
Appropriations — CEF Program	566,101	644,603	78,502*	12.2*
Total Expenditures	<u>\$8,000,179</u>	<u>\$7,682,514</u>	<u>\$317,665</u>	<u>4.1</u>
Operating Gain/Loss*	<u>\$ 325,253</u>	<u>\$ 119,833*</u>		

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

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

For the month of	Cutoff Date:
April	May 6
May	June 7
June	July 7
July	August 5

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for May 2-3, 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

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

THE ASSIGNMENT COMMITTEE

The Conference of Presidents will meet, God willing, as Assignment Committee at Wisconsin Lutheran Seminary in Mequon, Wisconsin, on May 16 and 17, 1977. The presidents of our Synod's worker-training schools will attend in an advisory capacity.

For the assignment of teacher candidates the Assignment Committee will meet at Dr. Martin Luther College, New Ulm, Minnesota, on May 30 and 31, 1977.

Oscar J. Naumann, President