

On Earth Peace



*The
Northwestern Lutheran*

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Without controversy
 Great is the mystery
 of Godliness:
 God was manifest
 in the flesh,
 Justified
 in the Spirit,
 Seen of Angels,
 Preached unto the Gentiles,
 Believed on in the world,
 Received up into Glory!
1 Timothy 3:16

May the Lord Jesus Christ,
 Manifested in the flesh,
 Bring you eternal hope
 and heavenly joy!

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*The Lord our God be with us,
 as he was with our fathers:
 let him not leave us,
 nor forsake us. 1 Kings 8:57*

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THE NORTHWESTERN LUTHERAN

On Earth Peace!

After centuries of waiting on the part of His faithful people, God sent His only-begotten Son into the world to redeem all mankind from the curse of sin. The period of Advent was over. The Nativity festival had come.

Given by Our Gracious God

When the Prince of Peace was born at Bethlehem as the Old Testament had foretold, He was born in poverty and in want. The place was a stable and His cradle a manger. The eternal Son of God, who took on our flesh and blood through the Virgin Mary, needed His mother's milk to sustain life.

Paul's Letter to the Galatians records this event clearly and states its salutary purpose. "When the fullness of the



O. J. Naumann

time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons."

That was the first and greatest of all Christmas exchanges. God laid on His holy and innocent Son, who was born of Mary, all the sins and guilt of mankind. And in return, Jesus earned for us and all mankind forgiveness of sins, life, and salvation. Because He died in our stead, we receive eternal life and fullness of joy in God's presence.

No sins can condemn us now. Jesus came to redeem us from the curse of the Law by being made a curse for us. Washed clean from the filth of our sins by the sacred blood of God's own Son, we are now clothed in Christ's spotless righteousness. The heavenly Father pronounced us forgiven and righteous in His sight in the resurrection of the Savior on Easter morn. For "He was delivered for our offenses and raised again for our justification." We are now again God's dear children and heirs of heaven.

That is the good tidings of great joy of which the angel spoke to the shepherds on Bethlehem's fields. Unto us was born that night in Bethlehem, the city of King David, a Savior, the Prince of Peace, who is Christ the Lord.

No wonder the heavenly hosts sang "Glory to God in the highest, and ON EARTH PEACE, good will toward men!"

That peace was given to you and me as well as to Mary, Joseph, and the shepherds by our gracious God. Children of

God and heirs of heaven He made us! How can we ever refrain from joining the multitude of the heavenly host and singing, "Glory to God in the highest and on earth peace, good will toward men!"

Shared by His Grateful People

But that is not the end of the Christmas message. The angel messenger said more. He brought us good tidings of great joy. That is true. But these tidings of great joy "shall be to all people." For the Savior born in Bethlehem was born the Savior of all. He came to die for all and to bear the iniquity of all. The gracious God of heaven had taken all the sin and guilt of mankind and laid it upon His Son, the Prince of Peace.

The Savior's mission has been accomplished. When dying for us on Calvary's cross, He cried victoriously, "It is finished!" You and I have the priceless gift of peace with God through our Savior Jesus Christ.

But God intends this peace to be shared by His grateful people. Those still sitting in darkness and the shadow of death need to have the heavenly light of Christmas shine on them, too. The good tidings of great joy are meant for them as well as for us. "To all people," the heavenly messenger said. And in bringing them this Christmas message, the good tidings of great joy, we will find our own cup of joy running over.

This same blessed Savior, born for us in Bethlehem's stable and cradled in that lowly manger, has said: "It is more blessed to give than to receive."

Think of it! You and I have been called to take the place of the messenger angel over Bethlehem and of the multitude of the heavenly host. It is our calling and our privilege to bring precious souls in many countries their first Christmas. We have been called by our gracious God and ordained by Him to be witnesses unto Him "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

What a glorious calling! The gift of peace and eternal life, which our gracious God has so generously given and our Savior has earned at such a tremendous price, is ours to share with all men everywhere. This is our mission.

Christ came when His hour had struck. He accomplished His mission. Now let us in turn be about our mission! Let us in joy and gratitude bring the message, "On earth peace," to men everywhere. Let us make known abroad the saying which was told us concerning this Child! Let us glorify and praise God for all the things that we have heard and seen, as it was told unto us!

In doing so, we will experience the truth of Christ's promise that it is more blessed to give than to receive!

Oscar Naumann

Editorials

The Need For A Savior During the Advent and Christmas seasons pastors put forth quite a bit of effort trying to whip up some interest and enthusiasm for the birth of the Savior. Most will admit, however, that they are not too successful at it. Overflow crowds flock to the church on Christmas Eve to hear and see little children proclaim the Savior's birth, but one gets the uneasy feeling sometimes that the little ones become the feature attraction and the stars of the show, with the Christ-child's birth serving chiefly as the vehicle for displaying the children before proud parents and other assorted friends and relatives. It isn't intended to be that way, of course; but that's the way it can work out.

Christmas Day services, without the added attractions incorporated in our traditional Christmas Eve services, come as an anticlimax; and in many of our churches they are poorly attended. There is nothing to attract the crowds but Christ, and that does not seem to be very effective.

This reaction to the Savior's birth gives evidence, perhaps as well as anything else, to the natural depravity of man and the continuing influence of the flesh. In so doing, it emphasizes the very need for a Savior. So depraved are we by nature that we cannot even see the need for a Savior, and so weakened are we through the flesh that it is difficult for us to appreciate Him even when we know Him.

The words ring out: "Unto you is born . . . a Savior!" This leaves the world cold, and our own response to it may leave much to be desired in the way of enthusiasm. But these reactions do serve one useful purpose. They point up the need for a Savior all the more.

Immanuel Frey

When One Denies The Virgin Birth

In his book *Jesus*, Malcolm Muggeridge wrote: "It is . . . extremely improbable, under existing conditions that Jesus would have been permitted to be born at all. Mary's pregnancy, in poor circumstances, and with the father unknown, would have been an obvious case for an abortion; and her talk of having conceived as a result of the intervention of the Holy Ghost would have pointed to her need for psychiatric treatment, and made the case for terminating her pregnancy even stronger. Thus our generation, needing a Savior more, perhaps, than any that has ever existed, would be too humane to allow one to be born; too enlightened to permit the Light of the World to shine in a darkness that grows ever more oppressive."

The "too enlightened" spirit of our generation not only strips away the doctrine of the virgin birth of Christ from the Christmas story, but it can also destroy its very heart. Those whose intelligence is "insulted" by being asked to

believe that Mary could give birth to a child that had no human father are possessed of a rationalism that can also deny that God came into the flesh, that Jesus Christ is both God and man; for to believe that is also to "insult" one's intelligence.

The "too humane" spirit of our generation would not only have prevented the birth of our Savior by aborting the Son of God from His mother's womb; its "humaneness" would also destroy the very purpose of Christ's birth.

The humanist it "too humane" to believe that God would consign mankind to hell for one disobedience in Eden, and that He would require the life of His own Son as a ransom to free the human race from its doom. Our generation is "too humane" to believe in an atoning death on the cross — for which the Babe in the manger was born.

Those who reject the virgin birth of our Lord have exercised their fatal capacity to reject this part of God's Christmas. In fact, that fatal unbelief urges them to reject all that Christmas means to us — that Jesus Christ is God come into the flesh to give His life on the cross to redeem lost mankind.

You and I must thank God for having saved us from the hopelessness and despair of that "humane" and "enlightened" spirit that leaves Christmas without purpose and without meaning. To us the words "born of the Virgin Mary" are still God's truth.

Carleton Toppe

So What?

Christmas in America is a 24-carat "happening," an event that ranges from the crassly commercial to the super sentimental. Christ's name is borrowed for the event. "Peace and good will" are unpacked with ornaments for the occasion. Television gives equal time to a baby in Bethlehem and a "grinch" who stole Christmas. Rock 'n Roll even yields some radio time for an incongruous mix of carols like "Jingle Bells" and "Silent Night." For a few days the church becomes popular; and it dresses up appropriately in festive boughs and lights. Who would dare interrupt the proceedings with something so crude as a loud "SO WHAT?" And now that someone has, how will we answer?

So what? Christmas means that Jesus isn't just a good feeling inside, salvation isn't an emotional experience, and Christianity isn't a leap of faith into the unknowable unknown. God carried out His plan of salvation in our world through the incarnation of His eternal Son, objectively, historically, factually, knowably.

So what? Christmas means that "God is love" isn't just an embroidered plaque, a vague bumper-sticker slogan, or church dogma. Bethlehem's manger, like Calvary's cross, demonstrates that God's love is real. Here you see God's love answering God's justice to meet man's need. Here you see that God's love is giving and doing and forgiving. For every doubt and for every need, Christmas reaffirms that God is love.

So what? Christmas means that prayer isn't just verbal frustration uttered to a deity who'll never understand. Jesus shared my hurts and my tears. Jesus knows my needs and my fears. He came to live for me, in my shoes, as I

(Turn to page 439)



GOD ALMIGHTY IN A MANGER

Neither in 1977 nor in any subsequent year will we ever be able to duplicate what the shepherds saw on the fields of Bethlehem. The angels will not again break the barrier between time and eternity nor will the glory of the Lord shine forth until the Lord comes in judgment. That, however, does not mean that we are less blessed than those ancient shepherds or that we have less to talk about than they had. Possessing the entire Scripture, we know more about that marvelous event than most of those who were present to see it. The shepherds indeed entered the stable, they touched the manger, they knelt in the hay, they saw the Child — and we can do none of that. But the Lord has recorded and explained the miracle of that first Christmas. That's why in 1977 we can by faith rejoice in what happened — rejoice for the shepherds, for ourselves, and for all men. As we take a closer look at this miracle, the wonder of it cannot help but take hold of our hearts. Here is *God Almighty in a Manger*.

What It Means!

In that awesome moment when the angels appeared to them, the shepherds were totally unaware of the details of that holy birth. But Mary knew, and Joseph knew, and we know that here was a Child born of a virgin. Not just any virgin, but that virgin spoken of in prophecy long ago, when Isaiah said, "Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel." His virgin birth is a miracle indeed, but not the greatest miracle. Much greater is the fact that this virgin-born little Boy is Immanuel, "God with us." God Himself had taken on human flesh. Here is God Almighty in a manger.

Have you ever tried to picture that to yourself? The world itself would not exist if it had not been for this Child. The Apostle John writes: "All things were

made by Him; and without Him was not anything made that was made."

There would have been no wood for His manger, if at the beginning He had not said, "Let the earth bring forth." There would have been no manger, if He had not given life and being to the carpenter who fashioned it. The hay on which He was bedded grew while He was in His mother's womb — grew because He had blessed the year with fruitful rain. Lamb and ox and ass could not have been present, if this little Child had not brought their ancestors safely through the Flood that rose 15 cubits over the highest mountains. The hen, so often pictured sitting on the stable wall, was formed in the egg by His almighty hand. And 33 years later a cock crew to remind Peter that He had betrayed His Lord — Peter who at this very moment may have been a young lad in Capernaum. Mary would not have had the protection of righteous and loving Joseph, if this Child conceived in her had not sent an angel from heaven to inform Joseph that the Child of His betrothed wife was conceived through the Holy Ghost.

This Child had moved the heart of Caesar Augustus some years before to order the census that brought Joseph and Mary to Bethlehem for the Christmas hour. His Holy Spirit had inspired the Prophet Micah 500 years before to state where He would be born, when he wrote, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." No wonder that this Child when He became a man calmly said, "Before Abraham was, I am!"

This is what you and I are privileged to see as we accompany the shepherds to the manger. This little Baby, the Child of Mary, is the Son of God. God Almighty lay in that manger!

Almighty To Save!

But that we may benefit by this fact, God wants us to recognize even more. As God Almighty this Child is almighty to save. The angel said to the shepherds, "Unto you is born this day in the city of David a Savior which is Christ the Lord." That's why the shepherds came with haste to see the Child in the manger. That is why we after all these centuries still rejoice at His birth.

Because the angel proclaimed that this Child was the Savior, we can in spirit go to the foot of still another tree, one that also grew because He caused it to grow. That is the tree from which the cross was fashioned on which He hung 33 years later. The almighty Son of God had come to do what man could not do. He came to pay the price for sin and to take the place of all sinners.

To take our place He was born a human being. But to pay for our sins He also had to be God. If He who lay in the manger wrapped in swaddling clothes was not God Almighty, then His death could not have destroyed our death or have made us adopted children of God through faith in Him. That He who lay in that manger is Almighty God makes the difference between eternal death and eternal life for us. And it means the same for all men.

To save us the Almighty Son of God was willing to take on our flesh and die for our sins. He became a weak infant that we might know that our infants too are eligible for His salvation. For that reason He also instituted the Sacrament of Baptism through which an infant can be brought to saving faith. He grew in wisdom and stature that our teenagers might also be sure that they are included in His work of redemption. He matured to manhood that we who are adults through Him might find reconciliation with God. He spoke to aged Nicodemus of the love of God so that the aging among us might be assured that they too have a future with Him in eternal glory. How great the blessings which are included in the fact that the infant Jesus is God Almighty in the manger.

Let's Share It!

The shepherds are a fine example for us. Of them the Evangelist Luke writes: "And when they had seen it,

they made known abroad the saying which was told them concerning this Child." They went to tell their neighbors and friends. What? God's own Christmas message: "The Savior has come. God Almighty has visited His people. We saw Him lying in a manger in Bethlehem."

But the time was not yet ripe for messengers to go out into every village and every town to proclaim the message. This little Child had years to spend obeying the will of His heavenly Father. He had to gather disciples and instruct them. So He made Himself subject not only to the Father's will, but also to the natural laws which He Himself had set in motion.

Besides, at this time King Herod sought the young Child to kill Him. So the Child and Joseph and Mary sojourned in Egypt. Returning to the Holy Land, He grew up in the seclusion of Nazareth. And then only did the day finally come when He went out to

preach: "Repent ye, and believe the Gospel."

Shortly before His death for us, He pointed back to His coming into this world and thanked His heavenly Father for blessing His work in His disciples. They would be sent preaching and teaching "that the world may believe that Thou hast sent Me" — to quote the words of Jesus Himself. The time had come to tell the whole world who it was who once lay in that manger bed and hung on the cross — God Almighty. That was good news indeed! The Lord who had created men and women and against whom they had sinned had neither forgotten them nor forsaken them. He had redeemed them and saved them by the power of His grace.

Having seen Him through the words of the Scripture, we should be willing to share the good news with others. Between now and eternity no angels will be walking the streets of Milwaukee, or

Los Angeles, or Tokyo, or Hong Kong, or Djakarta, or Madras, or Lusaka, or Medellin, or Mexico City, or wherever you are, to share the good news that the Savior was born. No Christmas shepherds will canvass the rural areas with a message from heaven. God looks to you, men and women, young and old — to all who have knelt in spirit at this manger before the little Man-child who is the God of heaven and earth, who before He ascended into heaven said, "All power is given unto Me in heaven and on earth; go ye therefore."

You and I cannot remain silent. We know so much more than the shepherds did. We know the whole story! We also know that He will come to judge the quick and the dead and to receive us and all who believe in Him into eternal glory. We need to share it with others: "God Almighty lay in that manger. He came down on earth to be your Savior Lord. Hallelujah!"

H. W.

A Message from Chaplain Krug West Berlin

Atop a high building in downtown West Berlin, in tall neon letters, someone has set the message, "Berlin ist die Welt" — Berlin is the world. The observing visitor can only reflect that this statement is true in more ways than one.

Standing at the infamous Wall that cuts through what once was downtown Berlin and the chief showplace of the Third Reich, one begins to understand why Berlin is the world. The world, like Berlin, is divided by two opposing ideas of government; nor will it be united again until all men learn to live in harmony as brothers — an impossible dream in view of the nature of man; or until one or the other of the opposing ideas has become so dominant as to be able to force a reunification.

Berlin is the world also in the sense that West Berlin, at least, is a cosmopolitan city; a city of external gaiety, of high fashion, of culture, of learning; its avenues are crowded with cars, its subways jammed, its sidewalks alive with a scurrying, intense, active populace; its buildings are new, modern, optimis-

tic. As one finds in all of West Germany, Berlin's streets are clean and its parks uncluttered.

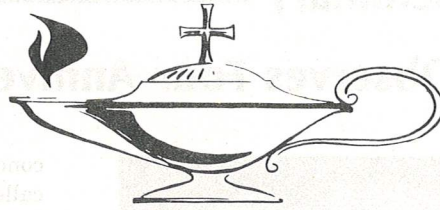
Let no resident of any American metropolis or small town cast the first stone, but Berlin is the world, too, in its unhidden wickedness. Anything and everything that one might wish to sample or buy in his worst moments is openly for sale. Palaces and hovels of pornography, greed, gluttony and intemperance lure the thrill seeker at every hand; just as in your town, only more so.

And yet, at the same time, Berlin is the world also because here, too, God has not left Himself without witness (Acts 14:17). Even beyond "rain from heaven, and fruitful seasons," the Holy Spirit is still bearing witness through the Word. In the very heart of West Berlin, for example, stands the famed Kaiser Wilhelm Memorial Church; the old tower, a truncated and scarred but defiant remnant of the bombed-out former church; and the new nave and tower. The postwar church is double-walled, soundproof. Here one can go on

a Saturday evening and sit with a hundred or two other seekers of peace. Scarcely a sound intrudes from the noisy streets. Soon an organ concert begins. Strains of glorious music lift the soul: "Our Father, Thou in Heaven Above," J. S. Bach's prelude to Luther's hymn, for one. At the intermissions a somberly-robed pastor reads, from the familiar Luther-Bible, a Psalm or Lesson, with perhaps no other comment but, "This, too, applies to our time." To close the concert, the assembly is asked to pray the Lord's Prayer, and the Benediction is pronounced. To him who has ears to hear, the Holy Spirit speaks. Even here. Even in this place. For truly, Berlin is the world; and Scripture says, "Yes, verily, their sound went into all the earth, and their words unto the ends of the world" (Acts 10:18).

On the next day, in a small Army chapel, a dozen or so Americans, members of the Wisconsin Evangelical Lutheran Synod, meet for a church service and Lord's Supper. The great city goes on, unknowing, uncaring; but the God whom its citizens have mostly forgotten has not yet altogether forsaken them. In the morning the churchbells still ring long and loudly. Some few hear, and enter; and if they listen closely, separating out the chaff, they will hear the voice of the Son of God.

Clayton E. Krug



Studies in God's Word

“Loudly Sing His Love Amazing”

Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is (I John 3:1,2).

For a moment the family, hurrying to the Christmas Eve service, paused at the manger scene set up outside the church. Little Karen, stepping closer, gazed intently at the Christ Child and then turning with obvious joy on her face, said to her mother, “He loved me.”

That’s the message of Christmas — our God **loves** us. How much He loves us, John would show us in his *Letter of Light, Life, and Love*. Reading John’s words, we can only come to the Christmas manger and there “Loudly Sing His Love Amazing.”

How Low His Love Reaches

Just look at how low God’s love reaches, all the way down to us! Sitting in our church benches this Christmas Season, we might forget what a reach that was for God’s love. We might forget how “we were by nature children of wrath even as others,” as Scripture so bluntly puts it. We might forget how we were by birth God’s enemies, not His children, and how our sinful hearts

doomed us to hell. We might also forget what our daily lives look like. Rather quickly we can sweep under the carpet of our conscience those evil thoughts, nasty words, and sinful deeds which rise so easily and ripen so effortlessly in our daily lives. Why, to call us “children of God” has to be one of the greatest cases of mislabeling of all times!

Yet that is what John calls us sinners. “Now are we the sons of God,” he tells us excitedly and then relates how the impossible happened. “Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God,” he writes, pointing to the amazing love of God. Where do we start in describing that love? Where but at the Bethlehem manger? There lies THE Christmas gift, God’s Son come in the flesh. The Eternal enters into time; the Creator becomes a creature; the Almighty needs a mother’s care; the Sinless One assumes the world’s sins, all because of the Father’s love.

Nor does this amazing love stop at the manger. Behind the manger looms the silhouette of the cross. There hangs the Father’s Son, His dearest Treasure, loaded down with the debt of the world’s sins. There’s the miracle of time, God’s own sacrifice of love complete. See how low God’s love reaches, down via the manger and cross to pick us up out of the gutters of sin and to make us His children, cleansed by His Son’s blood, clothed with His Son’s

righteousness, chosen to stand with His Son as heirs in heaven.

John is right, the world doesn’t know or value very highly this love or what it makes out of us. The world’s love revolves, after all the high sounding phrases have faded away, around the three p’s of possession, pleasure, and power. To the world, a Father’s love which reaches down to make us His sons is about as exciting as leftover coffee and as enduring as last month’s hit record. We know better! Thank God, knowing better we can kneel at His manger-bed, and there “loudly sing His love amazing.”

How High His Love Raises

Already at the Christmas manger and the Calvary cross, we see the amazing love of our God. When the Lord Jesus returns to take us to heaven, be it on the last day of this world or our last day on this world, then we shall see the fullness of His love and experience in full the glory of our sonship. Then because of His love, “we shall be like Him for we shall see Him as He is.”

What it will mean to be like our Lord in heaven we can hardly describe. Where would we find the words to describe even faintly what life in heaven will be like — without any sin, temptations to sin, or consequences of sin? How would we describe a life without the daily battles between the Old Adam and the New Man and without the bitter taste in heart and conscience caused by daily losses in that battle? Instead, in heaven we shall be perfectly holy as He is.

Also how might we describe that moment when we first see Him? Yes, here on earth we already see Him with eyes of faith on the pages of His holy Word, but in heaven we shall see Him face to face in all His spotless purity, glorious power, and saving grace. What this sight will mean we can only faintly imagine, but we are confident that it is coming because of the great love which makes it possible, God’s amazing love for us in Christ.

Little Karen was right, “He loves us.” At Christmas we see how low His amazing love reaches and in eternity we shall see how high it will raise us. Let’s not, however, wait for eternity to come before we “loudly sing His love amazing.”

Richard E. Lauersdorf

Observes Four Anniversaries



Prof. Martin Albrecht



Prof. Irwin Habeck



Prof. Paul Nitz



Prof. Gerald Hoenecke

Anniversaries of four Seminary faculty members were observed October 16, 1977, in a special service at Calvary Lutheran Church in Thiensville, Wisconsin. Prof. Irwin Habeck observed the 50th anniversary of his ordination; Prof. Martin Albrecht, the 40th anniversary of his ordination plus five years in the teaching ministry prior to his enrollment at the Seminary; and Prof. Paul Nitz, the 25th anniversary of his ordination. In addition, Prof. Gerald Hoenecke observed the completion of 25 years as an instructor at the Seminary.

The Synod's first vice-president, the Rev. Carl Mischke, preached for the occasion. He pointed out that the fre-

quency of such anniversaries in our circles might easily lead us to regard them as rather routine affairs. But there is never anything routine about the anniversary of one who has labored faithfully in the Word and doctrine. It is always an occasion for thanksgiving — thanksgiving, first of all, on the part of the jubilarians themselves to a gracious God who has counted them worthy to serve Him in the public ministry and thanksgiving on the part of all of us in the church who have enjoyed the benefit of their services.

Against that broad background of thanksgiving, the speaker used the occasion to review briefly some of the things that God tells us in His Word

concerning our relationship with our called servants. On the basis of Hebrews 13:7 he spoke of the divine imperatives that apply to this relationship. We are to *remember* those who have spoken the Word of God to us; we are to *consider* the outcome of their way of life, the glorious goal to which they by word and example are pointing us; and we are to *imitate* their faith.

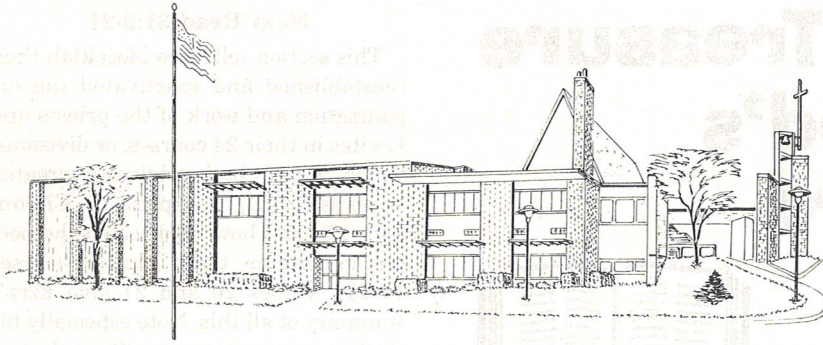
The unique feature of the service was the fact that all four jubilarians are serving on the faculty of our Seminary, training the church's future leaders. The speaker expressed the gratitude of the Synod to God for giving us men in these positions who are willing to take captive every thought to make it obedient to Christ and impressed upon them that they have a solemn call from God to continue faithfully in that kind of instruction.

A reception followed in Calvary's school gymnasium. Spokesmen for the Seminary Board of Control, for the faculty, and for each of the celebrants spoke and each celebrant responded. Each of them thanked God for the privilege of serving Him in the responsible positions to which He called them.

All members of the Synod can still join their prayers to the prayers of the congregation in thanking God for the faithful service of these four gifts He gave to His church.

Joel C. Gerlach





Miracle at Eastside

For some it was Dedication Day, a day of rejoicing indeed! But for most it was a day of praise to God for the miracle which He had worked at Eastside Ev. Lutheran Church, Madison, Wisconsin!

It all began when the congregation's decision to move and become the mission at the edge of the city crystalized in the purchase of a seven-acre plot of farmland at the northeast edge of Madison in 1960. The disturbing question, "Shall we begin with a school or a church?", was resolved with the bold

plan to build a combination unit. This seemed too great a step at first, but a review of God's blessings on recent ventures of faith emboldened the members to move forward in their Lord's strength. The house of worship was dedicated in 1964. The congregation left the joint school association in 1965 and opened Eastside Lutheran School with four classrooms in 1965. Since then an additional room had also been opened.

As growth in all facets of congregational life began to strain the facilities,

the congregation began to think in earnest of completing phase two of its plan. In a demonstration of thanks to the Lord for His Means of Grace, the membership accelerated the repayment rate of their indebtedness so that the last payment on land, church and school, and pastor's and principal's parsonages could be made on June 12, 1977.

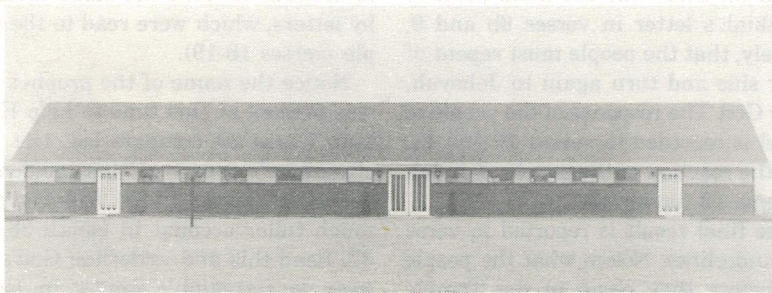
The second phase, the Activity Center, was already taking shape at that date. Dedicated on October 16, 1977, it provides an entrance for the school, kindergarten room, activity rooms, school offices, an overflow area for worship, and gymnasium with locker and shower facilities.

It was the Lord who did it! A grateful congregation and its pastor and co-workers resolved to honor Him with a complete program of worship, education, work, and fellowship.

Pastor of Eastside Lutheran is the Rev. Karl G. Bast. Teachers are Mr. Grant Gentz, principal, Mr. Donald Gosdeck, Mrs. Carol Korth, Mrs. Eleanor Lester, and Miss Joyce Lohmiller.

Karl G. Bast

Dedication at Shiocton, Wisconsin



"It doesn't look much like a church." That may be your reaction to the picture. However, the members of Messiah know that it is. To the right of the double doors in the center of the building there is a sanctuary which seats 250. The center of the building provides an office for the pastor and a workroom. The other end is a fellowship hall. The original plan called for a steeple but, in the interest of economy, the steeple was made a project for the future.

If the building is a little different

than most churches pictured in this magazine, so is its history. Although Messiah is a new congregation, it is not a mission congregation. It has been self-supporting from the very beginning.

For many years, members of Emanuel Ev. Lutheran Church, New London, living in the Shiocton area dreamed of having their own congregation. Finally, in September 1975 exploratory services were begun in the Shiocton Grade School Gymnasium. Services were conducted by the pastors of Emanuel: F.

Heidemann, J. Behling, and J. Schewe. In the spring of 1976, the congregation was organized, land was purchased, and a request was made for a graduate of Wisconsin Lutheran Seminary. In July 1976 Pastor Timothy Meier was ordained and installed.

On Palm Sunday 1977 ground was broken for the new church, and by October the building was ready for use. On October 23, members and guests assembled in morning and afternoon services to dedicate the building to the glory of God.

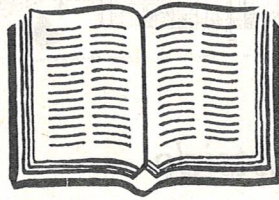
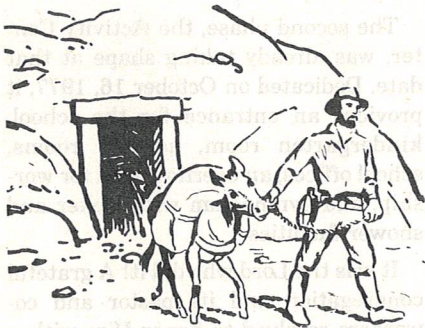
In the morning service, Pastor Meier reminded the hearers on the basis of Psalm 116, that this was not the time to sit back and congratulate one another on a job well done. Rather, it was time to thank God for His grace and time to use this new building to His glory and in His service.

In the afternoon, Rev. F. Heidemann used Matthew 16 to assure the congregation that it was "Built on the Rock of Christ." Pastors Behling and Schewe also assisted in the services.

Timothy Meier

Mining the Treasure of God's Word

II Chronicles 29-32



BY JULIAN G. ANDERSON

You will recall from our last lesson that after the death of Jehoiada (probably 820-815 B.C.), the spiritual conditions in Judah grew progressively worse. They reached their lowest point under Ahaz, who introduced many forms of idolatry among the people. But at this point God again stepped in and raised up the greatest of all the kings of Judah. To dig out the details

Turn to Chronicles 29-31:1

Hi-lite the name of this new king (29:1) and underline Ezra's description of his reign (verse 2), noting the comparison. His first act as king (see 29:17a) was extremely significant (verses 3-11, underline verses 3 and 5b, beginning "sanctify"), keeping in mind that one meaning of "sanctify" is to make clean (verse 15b). Underline also what Hezekiah said in verse 10 and read the account of this initial project in verses 12-19.

Now read 29:20-36, which describes the next phase of Hezekiah's program. As you read, hi-lite the word "sin-offering" in verse 21 and the words "make atonement" in verse 24, which states the purpose of the sin-offerings. Then hi-lite the word "burnt-offering" in verse 27 and the words "consecrated yourselves" in verse 31, which states the purpose of the whole burnt-offerings; and the word "thank-offerings" in verse 31, which is self-explanatory.

This is as good a summary and explanation of the different sacrifices as you will find in the Bible. The order in which these sacrifices were offered is also important.

Chapter 30 relates the next step in Hezekiah's program to effect a real reformation among God's people. Notice that he included the people of the northern kingdom of Israel in this plan (verses 5 and 6). Ephraim and Manasseh (verse 1), the two tribes of Joseph, were the leading tribes of the northern kingdom. Underline the main point of Hezekiah's letter in verses 6b and 9, namely, that the people must repent of their sins and turn again to Jehovah, their God. The response of the people of Israel is recorded in verses 10 and 11, and the reaction of the people of Judah in verse 12 (underline).

The final result is reported in verse 13 (underline). Notice what the people did before they came to the Temple (verse 14, underline). The celebration of this Passover is related in verses 15-22. Underline the last phrase of verse 22, which sums up the spirit that prevailed at this great festival. In fact, the people were so carried away by their enthusiasm that they decided to prolong the celebration another week (verses 23-27), and the chronicler inserted an interesting note in verse 26b.

The grand climax of this great celebration is related in 31:1 (underline), marking this as a greater reformation than those which took place under Asa and Jehoshaphat and Jehoiada.

Next Read 31:2-21

This section tells how Hezekiah then reestablished and reactivated the organization and work of the priests and Levites in their 24 courses, or divisions, which David had originally created (verses 2-10, compare I Chron. 24:1-19), and how he directed the people to resume their support (verses 11-19). Verses 20 and 21 give Ezra's summary of all this. Note especially his closing comment in verse 21 (underline the last phrase).

Now Turn To Chapter 32

This relates the great crisis which confronted Hezekiah in the year 712 B.C., nine years after the Assyrians destroyed Samaria (II Kings 17:1-6). Remember that Assyria was the great nation of the world, similar to Russia or China today. It had overrun nearly the whole Near East by this time. Now Judah's time had come (verse 1). Hezekiah's initial preparations are recorded in verses 2-6, and his words to his people, recorded in verses 7 and 8, are truly one of the great speeches of all time (underline).

The message sent by Sennacherib was delivered orally by his servants to Hezekiah and all the people of Jerusalem, who gathered on their rooftops and the ramparts at the top of the walls to watch and listen (verses 9-15), and afterwards he sent the same message by letters, which were read to the people (verses 16-19).

Notice the name of the prophet who was present at this time to help Hezekiah (verse 20, compare Isa. 1:1). The chronicler's report of this incident is very brief (verses 20-23). Isaiah gives a much fuller account in Isaiah 36 and 37. Read this and underline God's answer to Hezekiah's prayer in Isaiah 37:33-35, and the account of the miraculous deliverance in 37:36a. Read also the account of Hezekiah's miraculous healing in II Chronicles 32:24-26, and the fuller account in Isaiah 38:1-8.

Then read Ezra's final summary in II Chronicles 32:27-33. The matter of the Babylonian princes (verse 31) is fully explained in Isaiah 39, which also contains a very important prophecy in verse six (underline and put a star in the margin). We will study this more fully later. Note that "the book of the kings of Judah and Israel" (verse 32) was our I-II Kings.

18 New WELS Schools - III

Our Savior Lutheran School
Longmont, Colorado
Immanuel Lutheran School
Appleton, Wisconsin
Beautiful Savior Lutheran School
Cincinnati, Ohio
St. Peter Lutheran School
Schofield, Wisconsin
Christ the King Lutheran School
Palatine, Illinois
St. Mark's Lutheran School
Mankato, Minnesota
Our Savior Lutheran School
East Brunswick, New Jersey
St. Paul Lutheran School
East Troy, Wisconsin
Peace Lutheran School
Holiday, Florida

Star of Bethlehem Lutheran School
New Berlin, Wisconsin
Cross of Christ Lutheran School
Coon Rapids, Minnesota
Living Word Lutheran School
Mission Viejo, California
Good Shepherd Lutheran School
Sioux Falls, South Dakota
Peace Lutheran School
Santa Clara, California
First Lutheran School
Lake Geneva, Wisconsin
Christ Lutheran School
Zumbrota, Minnesota
Good Shepherd Lutheran School
Cedar Rapids, Iowa
Gloria Dei Lutheran School
Sierra Madre, California

"God Blessed Us!"

Our Savior's — Longmont, Colorado

In 1962, when Longmont was about one-fourth its present size, the Wisconsin Synod loaned Our Savior's Congregation \$30,000 to purchase one acre of land and to build a parsonage-chapel. At that time, our mission was three years old and numbered 35 communicants. Fifteen years later, the church has grown to nearly 40,000; the congregation numbers 101 communicants; the Synod has increased its loan to \$180,000; and we have a new church and a Christian day school.

Planning for the school began in 1973, when work was begun on the new church. To make room for the church, the worship unit was cut from the parsonage-chapel, relocated at the rear of the site, equipped as a temporary place of worship, and designated as Our Savior's future Christian day school. On August 29, 1977, the school opened with eight students enrolled in six grades. Teacher and principal is Mr. Paul Schultz, a 1977 DMLC graduate.

The four intervening years were busy ones. A committee visited every

home. Four members of Lutheran Collegians canvassed the community. The Synod's Board for Parish Education provided bulletin inserts. Teachers

Teacher Paul Schultz and his eight

from three day schools in the District addressed the congregation on several occasions. The constitution was revised (Turn to page 434)



Sunday School Becomes Christian Day School

Christ Lutheran — Zumbrota, Minnesota



Dawn Skovsted and kindergarten through sixth

When the voters of Christ Lutheran Church on April 3, 1977, approved the establishment of a Christian day school, the time was ripe to take a step which had failed to meet the approval of the congregation a number of times previously. At the same meeting it was

decided to call a teacher from the DMLC graduating class and to begin with classes from kindergarten through sixth. The maximum enrollment was set at 24.

The Lord had already provided the congregation with a school building. In

1959 Christ Lutheran had resolved the crowded condition of its Sunday school by erecting a school building which contained three large classrooms and one smaller one plus an auditorium seating 250, a kitchen, office, and library. At that time already the thought was expressed that the building someday might be used for a Christian day school. One of the classrooms in this building now houses Christ's fledgling Christian day school.

Teacher is Miss Dawn Skovsted. Since there are from two to four pupils in each of the grades, Pastor Herbert F. Muenkel and Vicar George Pavia assist Miss Skovsted by teaching Bible history, hymnology, and catechism in grades five and six. Some mothers also provide help in the kindergarten. The opening day of school was August 29.

In order to get the school off to a good start, the congregation voted to purchase all new textbooks. The pupils are charged no fees, except that they are asked to buy their own Bible, catechism, and Bible history book. Children of nonmembers will be charged tuition, if and when room becomes available for such. The school was particularly fortunate to receive many of its furnishings through donations. The playground is large enough to supply a softball diamond.

In the months that followed, the Lord blessed the congregation with renewed zeal. Offerings climbed dramatically, mission efforts received higher priority than ever before. The school opened its doors on September 6. The enrollment is 20 pupils in grades one to eight (none in third grade) and four pupils in kindergarten, which began on December 5.

Teacher and principal of the school is Mr. David Frick, who has had 13 years of experience in the classroom. The kindergarten pupils are being taught by Mrs. Bev. Frick. The kindergarten class is meeting in a space recently converted for this purpose in the rear of the church.

God willing, the school will continue to prosper as a place where souls are fed with the pure Bread of Life.

Pastor of the congregation is the Rev. Norman T. Paul.

God's Gracious Answer

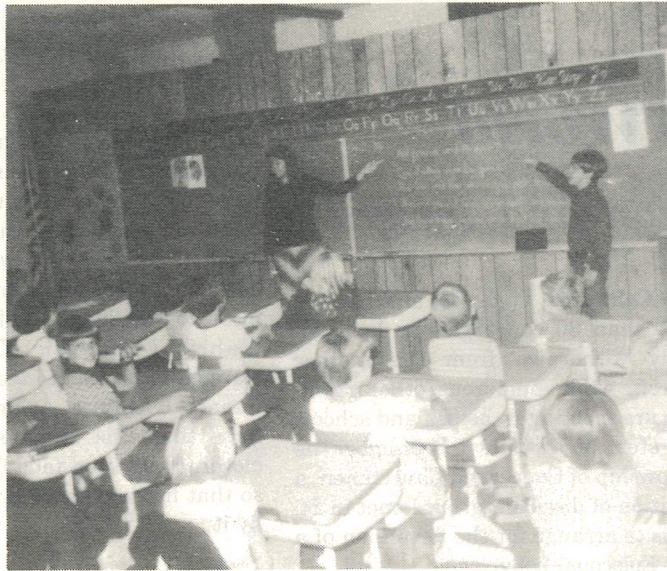
*Christ the King
Palatine, Illinois*

When Christ the King Congregation organized in 1970, its members had two prayers. The one was for a church facility in which to worship and the other for an attached classroom in which their children would daily be exposed to God's Word in all subjects taught.

In the fall of 1975 the congregation resolved to include \$9,000 in the 1976 budget toward opening a Christian day school that fall. The resolution proved to be premature and was rescinded in the spring of 1976. In the meantime the congregation dedicated a church-school facility in February 1976.

The Committee on Education continued its research, attempted to answer all questions previously raised, and then presented its findings at a dozen cottage meetings. At a subsequent voters' meeting, the chairman of the Committee on Education reported that "definite commitments existed for 25 students in grades kindergarten through eight for the fall of 1977 and financial pledges amounting to \$11,000." The estimated expense for the first year of operation was set at \$16,000. The motion to open a school in the fall of 1977 carried with 80 per cent of the voters favoring the action.

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Miss Kenyon and her classes

*Good Shepherd Lutheran
Sioux Falls, South Dakota*

Good Shepherd Ev. Lutheran Church celebrated its 25th anniversary on October 16, 1977. Its new Christian day school is part of its thank offering for 25 years of blessings.

It was in the fall of 1974 that the pastor, the Rev. Dennis A. Hayes, and

the Board of Education began studying the matter of a Christian day school at Good Shepherd. They had much to learn, but always kept the congregation informed. Six cottage meetings in May of 1976 were attended by 75 per cent of the congregation's communi-

cants. At a special meeting of the voters, scheduled for September 12 of that year, 80 per cent of those present voted to open a Christian day school in the fall of 1977. It was voted to open with grades 1-8 and to conduct classes initially in the church fellowship area. The planning of a school building was also authorized.

The summer of 1977 was a busy one for Good Shepherd. On July 17 Miss Kim Kenyon, called from DMLC through the Assignment Committee, was installed as teacher. The fellowship area was converted into a classroom and dedicated on August 28. The next day the doors opened for 25 students, 17 from Good Shepherd Congregation and eight from St. Paul's.

Miss Kenyon is assisted by mothers of the students and by Mrs. Thomas Schmidt, the wife of St. Paul's pastor, teaching part time.

As Good Shepherd looks to the future, it has the confidence that the promise of Jesus, "Lo, I am with you always," is a promise it can depend on. At 25, the congregation looks forward to the day when the classes of its Christian day school will be housed in a building all their own.

Opened With 63

*Immanuel Lutheran
Appleton, Wisconsin*

In 1973 when Immanuel Lutheran Congregation, rural Appleton, Wisconsin, established a Christian-day-school Study Committee, only three of its children were attending the day school of a sister congregation. Four years later Immanuel opened its own Christian day school with 63 students and three teachers. The Lord had achieved His aim step by step.

The first recommendation brought before the congregation by the committee appointed in 1973 was that the congregation pay the tuition costs for all of Immanuel's children who would attend a Christian day school of a sister congregation. This was passed on January 27, 1974. On May 30 of the same year, the CDS Committee recommended that

the congregation call a Minister of Education whose responsibility it would be to serve as Immanuel's teacher on the staff of Mt. Olive Lutheran Day School, Appleton, Wisconsin, and to assist in promoting a Christian day school within Immanuel Congregation. In June, Mr. Paul Hartwig was assigned to the congregation by the As-



All 63 of them!

signment Committee of the Synod.

By October 25, 1976, the congregation was ready to accept the recommendation that the existing Sunday-school facility be remodeled to form three classrooms, a library, and two offices, and that classes begin in the fall of 1977 with grades kindergarten

(Turn to page 434)

Looking at the Religious World information and insight

Episcopalian Ferment Continues

The ordination of women to the priesthood continues to be a cause of dissension among Episcopalians. That factor plus a new prayer book to replace *The Book of Common Prayer* threaten the 2.9-million-member church body with a major division. Only once before in its history (in 1870) has the Episcopal Church experienced a division.

Appleton, Wisconsin (cont.)

through eighth. Mrs. Gladys Doell was called to teach kindergarten and Miss Lynne Carter to teach grades 1 through 4. Mr. Paul Hartwig assumed the duties of principal and teacher of grades 5 through 8.

During the 1977 summer months the Sunday-school facility was remodeled, all work being done by volunteer labor. Dedication took place on August 28, and school opened on August 30. There are five pupils in kindergarten, 27 in grades 1-4, and 31 in grades 5-8.

Longmont, Colorado (cont.)

to provide for a Board of Christian Education. Volunteers partitioned the former chapel into a classroom for up to 25 and a teacher's office. A CEF savings account accumulated nearly \$10,000. A Saturday school provided Christian education for the transition period. Then at last, on Sunday, September 25, 1977, three years and three days after the dedication of the new church, 126 members and friends gathered in the bright Colorado sunshine to celebrate the dedication of the school.

We are grateful to God for the blessings He has given to His Word as it has been planted in the hearts of His people here and elsewhere in our Synod. We have our school because of His blessings!

In California, Colorado, and Nevada more than 30 congregations have already withdrawn from the mother church, while numerous other members are meeting in homes and schools in protest. Meanwhile in September the Fellowship of Concerned Churchmen, a coalition of dissident groups, met in St. Louis to arrange for the formation of a new Episcopal body.

Many Episcopalians still have not recovered from the shock they experienced when New York Bishop John Moore ordained Rev. Ellen Barrett last January. Barrett is an avowed homosexual. At his diocesan convention last month Bishop Moore attempted to justify his action by insisting that "the ordinand's admitted psychological *orientation* was the only issue considered. The policy of the diocese in ordination has not involved considering the ordination of a publicly avowed *practicing* homosexual person."

Ms. Barrett subsequently refuted the Bishop by telling a New York Times reporter: "Bishop Moore knew from the beginning that I was gay. I think he is trying to bring some peace to the issue."

The real cause of ferment in the Episcopal Church is probably discernable in another comment in the Bishop's report to his diocese: "That day may come soon when a responsible homosexual relationship will be seen as not contrary to God's will."

Any church body which tolerates a bishop with that kind of attitude toward Scripture deserves to lose its churches and members.

Portent of TM's Demise

Federal Judge H. Curtis Meanor has banned the teaching of transcendental meditation in New Jersey public schools. Judge Meanor ruled that the practice violated the doctrine of separation of church and state. While the decision affects only public schools in New Jersey, the decision will doubtless

influence the practice in other states which have budgeted tax dollars for teaching TM.

Judge Meanor said in part that "the underlying teachings fall well within the concepts which courts previously have found to be religious."

We are grateful for the judge's long-awaited decision. But we suspect that TM's future was nipped in the lotus bud prior to the judge's ruling when the Mahrishi Mahesh Yogi publicly claimed to be able to teach TM practitioners to levitate. At any rate we can hope that this Hinduism in sheep's clothing will soon fade from the scene so that millions more are not deceived by it.

Lutherans Err on Inerrancy

The eighth annual Martin Luther Colloquium at the Lutheran Church in America's Gettysburg Seminary did Martin Luther a singular injustice by misrepresenting his teaching on Biblical authority. At the October meeting Dr. David Lotz of Union Seminary in New York told the participants that Luther "was not a biblicist . . . insistent on the Bible's formal authority as canonical Scripture, as the verbally inspired and inerrant Word of God." According to Lotz, Luther was not interested in "iron-clad proofs for the Bible's total perfection as a divine book."

Lotz is right on one point, wrong on another. Luther certainly was not a biblicist, but he was insistent on the Bible's formal authority as well as on its verbal inspiration and inerrancy. To equate such insistence as Luther's with worshiping the Book instead of the Savior revealed in the Book is really a tactic unworthy of a man who calls himself a Lutheran, especially one who retains membership in the Missouri Synod as Dr. Lotz does.

Other speakers at the Colloquium were just as unrepresentative of Luther's real position as was Dr. Lotz. Dr. Lawrence Folkemer of the Gettysburg Seminary faculty presented six theses, one on inerrancy in which he stated: "Inerrancy misunderstands revelation. . . . The authority of the Bible is thereby distorted." What a pity that the offerings of unsuspecting church members are used to propogate that kind of theological gobbledegook.

Our sympathies lie more with the 30 church leaders who met in Chicago last

October to form the International Council on Biblical Inerrancy. The scholars met "to map strategy for a 10-year thrust to study and defend Biblical inerrancy and to educate and inform the evangelical community of the doctrine's importance." The Council "intends to discredit . . . the claim that only a few fringe evangelicals believe in verbal inerrancy."

The Council's news release mentioned only one Lutheran (Dr. Robert Preus of Concordia Seminary, Ft. Wayne, Indiana) among the 30 scholars who attended the strategy meeting. Yet their pronouncements on Biblical authority sounded more Lutheran than those emanating from Gettysburg. We wish them well in their efforts.

Who Found It?

Early this year Campus Crusade for Christ reported that 60 per cent of the people in the United States were exposed to the "I Found It" media blitz which was part of its "Here's Life, America" evangelism campaign. Other statistics released by Campus Crusade were equally as impressive: almost 86 million people exposed to the cam-

paign, 6.5 million personal contacts by 212,651 volunteers and 536,824 persons who "expressed a desire to receive Christ as Savior."

Toward year's end, however, church-growth specialists began to voice doubts about the value of the multi-million dollar effort. Dr. C. Peter Wagner of Fuller Seminary's Institute of Church Growth offered readers of *Eternity* magazine (Sept. 1977, pp. 12-19) the results of the Institute's intensive evaluation of "Here's Life, America." As an effort to evangelize the country and to add members to churches, the program was a failure according to Dr. Wagner. Surveys indicate that no more than three per cent of those who made decisions for Christ became church members.

Dr. James Engel, director of the Billy Graham Program in Communications at Wheaton Graduate School, is even more doubtful than Dr. Wagner about the positive value of the campaign. He writes, "As a graduate school project, we tried to contact at least 200 who reportedly prayed to receive Christ over the telephone in the Chicago 'Here's Life, America' campaign. Only 55 names proved usable. Addresses or

names were wrong, incorrect phone numbers were given, or no response was indicated. A 26-item questionnaire was used by trained phone interviewers. When 'I Found It' was mentioned, 17 people refused to cooperate further. One does not expect this response from an excited new convert. . . . But the shock to us was that all but three claimed to be Christian prior to the call. And no one participated in follow-up Bible Studies."

Members of WELS congregations do not have the resources to conduct mass media evangelism campaigns, and confessional convictions preclude our participation in Campus Crusade type efforts. But that ought not disappoint us. The findings of two evangelism experts seem to confirm that the most effective kind of evangelism is still the one-to-one personal witness of one person to another. We don't need TV or a million dollar budget to do that.

That kind of evangelism does lie within the realm of possibility for our members. It's the kind our Lord and His Apostles recommend to all Christians.

Joel C. Gerlach

CAMPUS PASTORS' WORKSHOP

The Christians of the Wisconsin Synod care about young people on college campuses, but caring and serving can be miles apart. The campus is a ripe mission field, but nearly a "foreign" mission field to people outside it. The campus can present severe tests of faith for young Christians, and as many rich opportunities to grow in faith and service. The lifestyle, the pace, the issues may be totally different from one campus to another, and almost certainly different from the community around it. The ministry on campus requires effective tools, ideas, and insights to communicate the Savior's Word. And all but three of our Synod's campus pastors must carry out this ministry on a part-time basis. This is why the Synod's Special Ministries

Board, through its Student Services Committee, hosts an annual campus pastors' workshop.

Some 30 campus pastors gathered in Milwaukee on November 2 and 3 to sharpen their communication skills and share ideas. With them were Mission Board and Special Ministries Board chairmen, who direct the campus ministry in their districts. The Word and worship provided focus and spirit for the workshop. Five seminar sessions led by Mr. James Woodfin pointed basic communication principles and techniques toward a more effective outreach with the printed word on campus. Small-group discussion brought pastors together on the basis of common campus situations to analyze the work and to share tested methods.

Reports on the mailing effort that provides spiritual aids to all student referrals and on the *Lutheran Collegians'* program to assist campus pastors offered an information update.

The workshop unveiled some familiar frustrations. Students' names and addresses are referred too seldom and too late. Adequate facilities near the campus are rare. Time is too short, as are funds. And most campus pastors will admit to a sense of personal inadequacy for so vital a ministry. But a sharing session like this reveals also the beautiful examples of Christ's Gospel at work in the hearts and lives of young Christians. It is an opportunity to rejoice together over mission stories on campus, where God's Word and Spirit do work the conversion miracle. It is a time of mutual strengthening and encouraging, a time of expressing and experiencing the oneness of fellowship in the Savior.

We wanted you to know.

Paul Kelm

Direct from the Districts

California

Reporter James Humann

"3-in-1" Festival at Tarzana

The members of St. John's Lutheran Church, Tarzana, California, celebrated a "3-in-1" festival on November 13, 1977. They observed the 20th anniversary of the first dedication of their church building, the rededication of their refurbished church building, and an old-fashioned mission festival.

Pastor Elton Huebner, executive secretary of the Synod's Board of Trustees, was the guest speaker at the 10:00 A.M. service. Pastor A. B. Habben of Riverside, California, former missionary in Africa and Indonesia, delivered the sermon at the 4:00 P.M. service. Pastor Frederick Knoll, first shepherd of the congregation (1950-1973) read the Scripture lessons. The Rev. Herman John, present pastor of the congregation, served as liturgist. A festival meal followed the services.

Dedication at Santa Barbara

Last April 24, 1977, Our Redeemer Lutheran Church of Santa Barbara, California, dedicated its first chapel and Sunday-school building. About 250 people from Santa Barbara and Southern California heard Pastor Robert Hochmuth of the California Mission Board preach on Isaiah 44:1-7: "What the Name *Our Redeemer* Stands For."

Santa Barbara, a city well known for its seacoast, mountains, and ideal cli-

mate, was first served by the Wisconsin Synod under Pastor Charles E. Found in 1969. Worship began in a small room of the veterans' building along the beach. As the congregation grew, it moved to the auditorium of a YMCA and then to a rented church.

In his sermon Pastor Hochmuth, quoting from Martin Luther, reminded the worshipers that a holy God can no more embrace unholy people than fire can embrace straw. Because of this, all need Jesus as their Redeemer. He encouraged the members to consider their new building not as a museum dedicated to human achievement, but as a service station where they can be refueled to tell the world about their Redeemer.

The church building and educational facility covers 3,800 square feet. The members and pastor of Our Redeemer thank the Lord and the members of the Wisconsin Synod for this new building which will help them expand and strengthen the Savior's kingdom in the resort city of Santa Barbara.

Pastor Steven C. Degner

Minnesota

Reporter Del Begalka

Mrs. Frederick Kogler Dies

Mrs. Karen Kogler, nee Scheel, was born in Stillwater, Minnesota, on July 24, 1941. On October 14, 1977, at an age of 36, her soul went to be with her Lord and Savior.

It was at her request that at her fu-

neral service her loved ones were reminded of "where she went" and of "how much she loved Jesus." Using John 14:1-6, a text which she herself had chosen, Pastor Ponath stated: "In the twelve weeks of her hospitalization, the Holy Spirit through Word and Sacrament continued to keep her love for Jesus strong and glowing. She knew and believed that He was her Savior who would come and receive her to His heavenly mansions. With love and faith she looked beyond the grave to the second coming of Jesus, to her resurrection, to her eternity in heaven."

Pastor Robert Sievert was liturgist at the funeral service held on October 17 at Emanuel Ev. Lutheran Church, St. Paul, Minnesota, where her husband, the Rev. Frederick Kogler is the pastor. She married Pastor Kogler on June 12, 1964, and served faithfully at her husband's side until hospitalized.

Survivors in addition to her husband include one son, Timothy; her parents, Mr. and Mrs. Marvis Scheel; and her in-laws, Mr. and Mrs. Fred Kogler. May God, by the power of His Holy Spirit, give us a faith like hers!

Pastor David M. Ponath

Southeastern Wisconsin

Reporter Robert Kleist

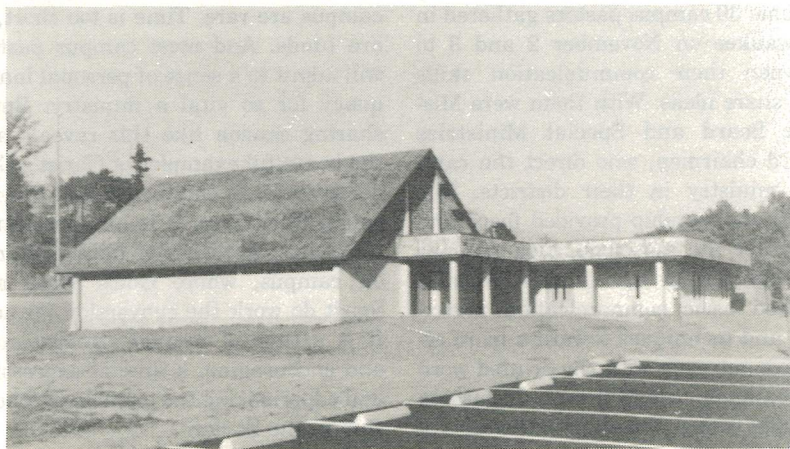
Fortieth of

Pastor Jonathan H. Mahnke

Pastor Mahnke was born at Newburg, Wisconsin on February 17, 1913.

His pre-theological training was received at Concordia College, Milwaukee, transferring to Northwestern College, Watertown, in 1932. In 1934 he entered the Wisconsin Lutheran Seminary, graduating in 1937. Since few calls were available at the time, Pastor Mahnke was given a temporary call to teach in the two-room school at Mt. Lebanon, also serving the congregation as interim pastor until December. As soon as he was relieved of his pastoral duties at Mt. Lebanon, he was asked to serve a mission called Homehurst on the south side of Milwaukee. A permanent call to Mt. Lebanon came in August of 1938. His ordination and installation took place on September 26.

Pastor and Mrs. Mahnke (Lydia Ann Pickron) have three children: Jon, married to Myrna Backer; Karen, married to John Seelow; Kurt, married to



Our Redeemer Lutheran Church

Dana Moore. There are 12 grandchildren.

Pastor Mahnke was also privileged to serve the church at large. For eight years he served as chairman of the Southeastern Wisconsin District Mission Board. He was member of a committee that wrote the first Sunday-school kindergarten material, a member of the provisional board of the Wisconsin Lutheran Institutional Ministry, and on the provisional and regular boards of Wisconsin Lutheran College. He has been serving on the board of the Synod's Advisory Building Committee since 1957 and on the Board of Control of Northwestern College since 1965.

Mt. Lebanon Congregation observed the 40th anniversary of Pastor Mahnke on the evening of November 13, 1977. President O. J. Naumann, a member of Mt. Lebanon, preached for the occasion.

Pastor Harold E. Wicke Observes 40th

A special service of thanksgiving, observing Pastor Wicke's 40th anniversary in the holy ministry, was held at Good Shepherd Lutheran Church, West Allis, on November 6, 1977. A classmate, Prof. Carleton Toppe, president of Northwestern College, preached on I Kings 8:57, the motto which appears on the masthead of *The Northwestern Lutheran*.

Pastor Wicke was born in Kirchayn, Wisconsin, on July 12, 1912. To prepare for the holy ministry, he attended Winnebago Lutheran Academy in Fond du Lac, Northwestern College at Watertown, and the Wisconsin Lutheran Seminary. After graduation from the Seminary in 1937, he served Bethlehem Lutheran Church, Hortonville, Wisconsin, until 1950.

In 1950 he accepted a call to St. Peter's Lutheran Church, Weyauwega, Wisconsin, and served there until 1958. For the next eleven years he was pastor of St. Mark's Lutheran Church, Watertown. In 1969 he became editor-in-chief at the Northwestern Publishing House. He served in this capacity until 1974 when he accepted the call as editor of *The Northwestern Lutheran*.

A past member of the Synod's Board of Trustees, Pastor Wicke is presently a member of the Commission on Inter-Church Relations and also serves as pastoral advisor to the national board of the Lutheran Women's Missionary Society.

Pastor Wicke is married to the former Thekla Hanke. There are two children: Ann (Mrs. Robert Swanson, Sun Prairie) and Timothy. There are two grandchildren, Kara and David.

Western Wisconsin Reporter Victor Prange

Pastor Buch Observes Forty Years in the Ministry

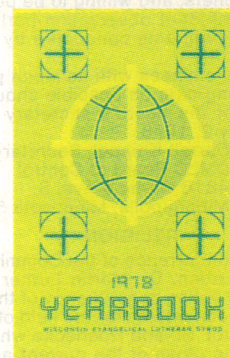
On November 6, 1977, the members of St. Peter's Lutheran Church, Oak Grove, Wisconsin, gave their pastor, the Rev. Herbert Buch, a day to remember: the observance of his 40 years in the full-time service of the Church.

Speaker for the anniversary celebration was Pastor Marcus Liesener, a classmate. In his sermon on Isaiah 52:7, Pastor Liesener recalled the "Beauty of the Holy Ministry," both in the message it preaches and in the touching experiences it gives to the pastors as servants of God's people.

Pastor Buch began his ministry in the year 1937, serving the dual parish of South Shore and Germantown, South Dakota. During the ensuing years the Lord led His servant to minis-

ter in a number of parishes: Aurora-Bruce, South Dakota; Darlington, Ann Arbor, Michigan; Yale-Greenwood, Michigan; and St. John's, Saginaw, Michigan. In 1976 Pastor Buch accepted the call to St. Peter's of Oak Grove, Wisconsin. He has served the church at large in a number of capacities, including a term on the Michigan District Mission Board.

Pastor Buch was born in Tawas City, Michigan. He received his schooling at Michigan Lutheran Seminary, Northwestern College, and Wisconsin Lutheran Seminary. He was united in marriage with Elvira Klug in 1937. Their children have all entered the full-time work of the Church. Marcus is the principal of Trinity Lutheran School, Crete, Illinois. Carolyn, a former teacher, is the wife of Mr. Dennis Schultz, principal of the Christian day school of St. John's, Montello, Wisconsin. Donald is pastor at Trinity Lutheran Church, Marshfield, Wisconsin.



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DMLC CALLS FOR NOMINATIONS

EDUCATION

With the concurrence of the Commission on Higher Education, Dr. Martin Luther College herewith requests the voting constituency of the Synod to nominate candidates for the impending vacancy in the field of education to be caused by the retirement of Prof. Raymond Brei at the conclusion of the current academic year.

Nominees should be qualified to serve as Coordinator of Professional Experiences at the local St. Paul's Lutheran School and as a classroom teacher in the upper grades. Included with this call is also some local supervision of student teachers and personal involvement in student observation-participation and related programs conducted by the college.

Names of nominees with as much pertinent accompanying data as possible should be in the hands of the board's secretary no later than January 2, 1978.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Ave. S.
Minneapolis, Minnesota 55409

EDUCATION

With the concurrence of the Commission on Higher Education, Dr. Martin Luther College herewith requests the voting constituency of the Synod to nominate women candidates for the field of education to replace Mrs. Adelia Sievert who will be retiring at the conclusion of this academic year.

Nominees should be qualified to teach in the primary grades at the local St. Paul's Lutheran School, capable of some local supervision of student teachers, and willing to be personally involved in student observation-participation and related programs conducted by the college.

Names of nominees with as much pertinent accompanying data as possible should be in the hands of the board's secretary no later than January 2, 1978.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Ave. S.
Minneapolis, Minnesota 55409

RELIGION

With the concurrence of the Commission on Higher Education, Dr. Martin Luther College requests the voting constituency of the Synod to nominate candidates for the field of religion to replace Prof. Roland Hoenecke who will be retiring at the close of the current academic year.

Nominees should be particularly qualified to teach courses in the Old Testament and in Christian doctrine.

The names of nominees with as much pertinent accompanying data as possible should be in the hands of the board's secretary no later than January 2, 1978.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Ave. S.
Minneapolis, Minnesota 55409

ENGLISH

With the concurrence of the Commission on Higher Education and with the necessary budgetary allocations approved by the Coordinating Council and the Board of Trustees, Dr. Martin Luther College herewith requests the voting constituency of the Synod to nominate candidates for the area of English. This call constitutes an early replacement for Prof. C. J. Trapp who has elected to serve with a reduced teaching load next year.

Nominees should be qualified to teach English composition and to teach introductory courses in poetry and drama.

The names of nominees with as much pertinent accompanying data as possible should be in the hands of the board's secretary no later than January 2, 1978.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Ave. S.
Minneapolis, Minnesota 55409

MUSIC

With concurrence of the Commission on Higher Education, particularly since there is minimal budgetary impact and because it provides teaching stability, Dr. Martin Luther College herewith requests the voting constituency of the Synod to nominate candidates for a music professorship to replace a current instructorship.

Men nominated should by training and experience understand the needs of congregations and Christian day schools in church music and should also know how to meet these needs. Hence nominees should be qualified to teach future church organists, have the ability to conduct choirs, and be able to teach school music, specifically methods in music education.

Names of nominees with as much accompanying pertinent data as possible should be in the hands of the board's secretary no later than January 2, 1978.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Ave. S.
Minneapolis, Minnesota 55409

MUSIC

With concurrence of the Commission on Higher Education, again particularly since there is minimal budgetary impact and because it provides teaching stability, Dr. Martin Luther College herewith requests the voting constituency of the Synod to nominate candidates for a music professorship to replace another current instructorship.

Men nominated should possess experience in music at the congregational and Christian day-school level. They should have the ability to teach future church organists and the ability to teach music theory.

The names of nominees with as much accompanying pertinent data as possible should be in the hands of the board's secretary no later than January 2, 1978.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Ave. S.
Minneapolis, Minnesota 55409

SCIENCE

Because of increasing enrollments and because of minimal budgetary impact since it replaces an instructorship, Dr. Martin Luther College with the concurrence of the Commission on Higher Education requests the voting constituency of the Synod to nominate candidates for a professorship in science.

Nominees should be qualified, or possess the potential for the interest in becoming qualified, to teach biological science and related fields.

Names of nominees with as much accompanying pertinent data as possible should be in the hands of the board's secretary no later than January 2, 1978.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Ave. S.
Minneapolis, Minnesota 55409

FOR YOUR LADIES GROUP

A set of 40 slides with written commentary on the Wisconsin Lutheran Seminary Auxiliary is available, free of charge, for presentation to your congregation. Please contact Mrs. Norbert Netz, 1318 W. Fiesta Lane, Mequon, Wisconsin 53092. Telephone: 414/241-4176.

WLSA Publicity Committee

EVANGELISM TRACT

A new Evangelism tract, "CONGRATULATIONS — You are a wealthy person," is available from: The Evangelism Bookshop, 3624 W. North Ave., Milwaukee, Wisconsin 53208. The tract is priced at \$2.35 for 100, \$1.60 for 50, and \$0.90 for a dozen. Enclose check with order. R. Hoepner, Bookshop Manager.

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

SPECIAL DISTRICT CONVENTION

Date: January 25, 1978.

Place: Northwestern Lutheran Academy, Moberge, South Dakota.

Opening: Communion service at Zion Ev. Lutheran Church, 9:00 a.m., C.S.T.

Agenda: To hear the proposals of the Commission on Higher Education in regard to Northwestern Lutheran Academy and to study the implications for our District.

J. M. Engel, Secretary

MICHIGAN

SOUTHEAST PASTOR-TEACHER CONFERENCE

Date: January 16-17, 1978; 10:00 a.m. Communion service.

Place: Faith, Dexter, Michigan; J. Huebner, host pastor.

Preacher: G. Jahnke (E. Frey, alternate).

Agenda: Isogogics of Daniel 4; K. Strack; Exegesis of Hebrews 2:1-10; E. Pinchoff; Round-table Discussion on the Theme, "Teaching Religion K-8 In Regard To The Unit Plan"; R. Stoltz and D. Gieschen.

Note: Please excuse to the host pastor.
D. Schulz, Secretary

NORTHERN WISCONSIN RHINELANDER PASTOR-TEACHER CONFERENCE

Date: Friday, January 13, 1978; 9:00 a.m. Communion service.

Place: Zion Lutheran, Rhinelander, Wisconsin; D. Kock, host pastor.

Preacher: R. G. Koch (D. Kock, alternate).

Agenda: Millennialism: E. Kock; How to Promote Practical Evangelism Among Children and Adults: D. Yindra.

C. J. Siegler, Secretary

FOX RIVER VALLEY PASTORAL CONFERENCE

Date: January 24, 1978; 9:00 a.m. Communion service.

Place: Messiah, Shiocton, Wisconsin; T. Meier, host pastor.

Preacher: J. Sauer.

Agenda: Gospel for Fourth Sunday after Epiphany: R. Muetzel; II Peter 2: A. Martens; Psalm 13: N. Engel; The Role of Women in the Church: R. Gorske; Casuistry.

R. Ash, Secretary

SOUTHEASTERN WISCONSIN

CHICAGO PASTORAL CONFERENCE

Date: January 10, 1978; 9:00 a.m. CST.

Place: St. Andrew's Lutheran, 37th and South Honore, Chicago, Illinois; A. Wolfgram, host pastor.

Preacher: R. Rathje, N.T. text (L. Hieber, O.T. text, alternate).

Agenda: Exegesis of Titus 3; D. Rutschow; Exegesis of James 1: R. Schleicher; Abortion, What Should We Be Doing As A Synod, As A Conference, As Individuals?: R. Mueller; Excommunication Versus Self-exclusion, An Exegesis of Matthew 18: A. Siggelkow, alternate; The Right To Die Controversy: W. Meier, second alternate.

R. Pasbrig, Secretary

SOUTHERN PASTORAL CONFERENCE

Date: January 10, 1978; 9:00 a.m.

Place: Abiding Word, 1520 Green Bay Road, Somers, Wisconsin; A. Capek, host pastor.

Preacher: L. Wenzel; D. Witte, alternate.

Agenda: Exegesis on Romans 7:13-25; M. Hahm; Exegesis on Romans 8:1-11; T. Horton, alternate; Report on Wisconsin Lutheran College: R. Fleming; Pharaoh's Obduracy and Its Lessons for Today: R. Ziebell; Crypto-Calvinism, F. Kosanke, alternate; Committee Reports; Conference Business; Questions of Casuistry.

J. Schroeder, Secretary

KOEHLER VOLUMES WANTED

Whoever has J. P. Koehler's *Kirchengeschichte* or his *Geschichte der Wisconsin Synode* and is willing to give them for use in Germany, kindly send the same to Prof. Arnold J. Koelpin, Dr. Martin Luther College, New Ulm, Minnesota 56073. Thank you.

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Baumler, Dale R.
2599 S. 89th St.
West Allis, WI 53227

Behn, Paul A.
1055 Crestwood Dr.
Kingman, AZ 86040

Bitter, Robert A.
4724 Henry Drive
Saginaw, MI 48603
Phone: 517/790-1608

Engel, Norman A.
9022 W. Palmetto Ave.
Milwaukee, WI 53225

Hartman, Paul J.
P.O. Box 1042
Guayama, Puerto Rico 00654

Lambrecht, Gerhard H.
8627 W. Melvina St.
Milwaukee, WI 53222

Lyon, H. Curtis
1372 Park St.
Crete, IL 60417

Martin, John E., II
8626 21st Ave.
Kenosha, WI 53140

Meier, Wayne A.
16791 Cleveland Rd.
Granger, IN 46530

Rathje, Randall H.
7315 E. 75th St.
Indianapolis, IN 46256

Waack, Ralph C.
306 N. Morrison St.
Appleton, WI 54911

Zimmermann, Frederick P.
9663 W. Beatrice, No. 1
Milwaukee, WI 53224

Teachers:

Berg, Stephen R.
13922 Taft Ave., Apt. No. 1
Garden Grove, CA 92643

Busse, Dennis
8827 Seven Mile Rd.
Caledonia, WI 53108

Dais, John
3784 N. 73rd St.
Milwaukee, WI 53216

Dombrow, Alex
415 Salisbury
Newburg, WI 53060

Hunter, Thomas N.
260 N. Lake St.
Hustisford, WI 53034

Huntington, Monte L.
P.O. Box 236
Salem, WI 53168

Kallies, Ronald
7207 16th Ave.
Kenosha, WI 53140

Koepsell, Thomas
7852 Nicholson Rd.
Caledonia, WI 53108

Meier, Lawrence
1714 W. Mequon Rd. 112N
Mequon, WI 53092

Nelson, Jason M.
3702 Jefferson St.
Carlsbad, CA 93008

Otto, Philip
6133 N. 39th St.
Milwaukee, WI 53209

Thiesfeldt, Gregory D.
255 Elmwood, Apt. 210
Lake Geneva, WI 53147

Watts, Randall A.
W208 N16593 Center St. Apt. 6
Mequon, WI 53037

Wiechmann, Michael
15700 W. National Ave.
New Berlin, WI 53151

Wilsman, James A.
227 S. Lake St.
Hustisford, WI 53034

COMMITTEE ON GRANTS

Persons wishing to communicate their views to the committee on "The Scriptural Principles Involving the Expediency of Requesting and Receiving Grants, Gifts, and Matching Funds by WELS for the Lord's Work from Organizations not of the Church" may send such communications to: Committee on Grants, c/o Pastor H. Wicke, 3512 West North Avenue, Milwaukee, Wisconsin 53208. All communications must be in no later than January 31, 1978.

Mr. John Bauer, Secretary

DMLC ANNOUNCES

TWO STUDY TOUR PROGRAMS IN EUROPE

As part of the 1978 summer session, DMLC is offering a choice of two study-tour programs in Europe.

One of these, **British Literature and Culture Travel-Study Program**, is being offered by the English Division. This 6-7 week tour will provide for travel and study in England, Scotland, Wales, and Ireland, and briefly, if literary connections permit, on the Continent. The program is open to anyone eligible to enroll in the college or its summer session. Professors Martin Schroeder and Morton Schroeder will guide participants in exploring significant aspects of British literature and culture, including natural areas and specific places, such as cathedrals, museums, and theaters. Participants may earn six semester hours of credit or may audit the program. The tour will begin mid-June and end late-July. The maximum estimated cost for transportation, food, and lodging is \$1495.

The other tour, **European Civilization and Culture**, is scheduled for 7 weeks, from the last week in June to the middle of August. It will include Greece, Austria, the Lutherlands in East Germany, Belgium and Holland, England, Switzerland, and West Germany. As on previous tours, the group will settle at one place from 4-8 days to become familiar with the immediate and surrounding locality. Professors Theo. Hartwig and Arnold Koelpin, the tour guides, will present on-the-spot lectures at historical places and preparatory lectures for visiting specific areas. This study tour is open to anyone eligible to enroll in the college or its summer session. Six semester hours of credit can be earned. The cost of the tour, which includes transportation, food, and lodging, is estimated at between \$1750 and \$1850.

All who may be interested in one or the other of these tours — also those who have already expressed interest — should write for additional information and applications to

DIRECTOR OF SPECIAL SERVICES
Dr. Martin Luther College
Box 417
New Ulm, Minnesota 56073

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Baumler, Dale R., as pastor of Jordan, West Allis, Wisconsin, on September 25, 1977, by F. Gilbert (SEW).

Behn, Paul A., as pastor of Cross of Christ, Kingman, Arizona, on November 6, 1977, by W. O. Bein (Ariz.-Calif.).

Engel, Norman A., as pastor of St. John's, 8th and Vliet, Milwaukee, Wisconsin, on October 2, 1977, by A. Schuetz (SEW).

Hartman, Paul J., commissioned as missionary to Puerto Rico at Divine Savior, Indianapolis, Indiana, on June 12, 1977, by H. Essmann (SEW).

Lambrecht, Gerhard H., as Teacher of Religion at Wisconsin Lutheran High School, Milwaukee, Wisconsin, on October 26, 1977, by H. Kruschel

Lyon, H. Curtis, as pastor of Trinity, Crete, Illinois, on July 31, 1977, by J. Zickuhr (SEW).

Martin, John E., II, as associate pastor at Bethany, Kenosha, Wisconsin, on June 5, 1977, by G. Enderle (SEW).

Meier, Wayne A., as pastor of Peace, Granger, Indiana, on October 2, 1977, by R. Johnston (SEW).

Rathje, Randall H., as pastor of Divine Savior, Indianapolis, Indiana, on July 17, 1977, by G. Boldt (SEW).

Schaller, Loren A., as associate editor for the Northwestern Publishing House, Milwaukee, Wisconsin, at Nain Lutheran Church, on October 9, 1977, by D. Kuehl (SEW).

Zimmerman, Frederick P., as pastor of Risen Savior, Milwaukee, Wisconsin, on September 25, 1977, by W. Nommensen (SEW).

Teachers:

Busse, Dennis, as teacher at Trinity, Caledonia, Wisconsin, on August 28, 1977, by J. Schroeder (SEW).

Dais, John, as teacher at St. Matthew's, Melvina Street, Milwaukee, Wisconsin, on September 18, 1977, by P. Manthey (SEW).

Dombrow, Alex, as teacher at St. John's, Newburg, Wisconsin, on August 28, 1977, by D. Arndt (SEW).

Hunter, Thomas N., as principal at Bethany, Hustisford, Wisconsin, on August 28, 1977, by E. Froehlich (SEW).

Kallies, Ronald, as teacher at Bethany, Kenosha, Wisconsin, on August 28, 1977, by J. Martin II (SEW).

Koepsell, Thomas, as teacher and principal at Trinity, Caledonia, Wisconsin, on July 17, 1977, by J. Schroeder (SEW).

Meier, Lawrence, as teacher and principal at St. John's, Mequon, Wisconsin, on August 7, 1977, by R. Pope (SEW).

Otto, Philip, as teacher at North Trinity, Milwaukee, Wisconsin, on August 28, 1977, by C. Otto (SEW).

Thiesfeldt, Gregory D., as teacher at First, Lake Geneva, Wisconsin, on August 15, 1977, by R. Weber (SEW).

Watts, Randall A., as teacher at David Star, Jackson, Wisconsin, on August 28, 1977, by C. Weigel (SEW).

Wiechmann, Michael, as principal and teacher at Star of Bethlehem, New Berlin, Wisconsin, on August 14, 1977, by R. Baerbock (SEW).

Wilsman, James A., as teacher at Bethany, Hustisford, Wisconsin, on August 28, 1977, by E. Froehlich (SEW).

Editorials (continued)

couldn't and God demanded. That Jesus — God assuming human flesh amid the human predicament — is the Savior who answers my prayers.

So what? Christmas means that birth isn't an exaggerated joy and that death isn't an inescapable cruelty. Jesus was born so that Christians could give birth to children redeemed for life with Jesus beyond the mess sin made of this world. Jesus was born to die — a death that satisfied sin's death sentence for the whole human race — so that Christians can die into eternal life and live as God created life to be.

Now let's get back to the peace and good will, the carols of rejoicing, the story that never grows old, and the festival that commemorates the one "happening" on earth worthy of such celebration.

Paul Kelm

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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.

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California	Modesto
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Montana	Helena*
	Missoula*
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	S.W. Cleveland*
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	Galesville
	Genesee/Wales*
	Holmen
	Plymouth
	Prairie du Chien*
	Rice Lake*
British Columbia	Vancouver*

*Denotes exploratory services.

Names

SANTA CLARITA VALLEY, CALIFORNIA SAUGUS, NEWHALL, CANYON COUNTRY, VALENCIA

A survey is being made of the above field to determine the number and whereabouts of prospects for initiation of exploratory services in the hope of establishing a new mission congregation. References should be sent to Pastor Robert Neumann, 13135 Ottoman St., Arleta, California 91331.

EXPLORATORY

SOUTHERN CONNECTICUT

Exploratory services in southwestern Connecticut are now being held in the Community Room of the Bank of Trumbull, 955 White Plains Rd., Trumbull, Connecticut (one mile north of Exit 50 on the Merritt Pkwy.). Services are at 5:30 p.m. every Sunday. Send referrals to Mr. David Mathwig, 408 Old Field Rd., Fairfield, Connecticut 06430 (203/225-2728); or to Pastor Paul Scheweppe, 519 Brooklyn Blvd., Brightwaters, New York 11718 (516/665-6659).

MUNCIE, INDIANA

Exploratory services are being held each Sunday evening at 6:30 in Muncie, Indiana. Services are being held in the Kitselman Conference Center at University Ave. and Brentwood Lane. Please send names to Pastor Randall Rathje, 7315 E. 75th Street, Indianapolis, Indiana 46256; phone: 317/849-9692.

TIME AND PLACE

SANTA MARIA, CALIFORNIA

Star of Bethlehem Lutheran Church, which formerly met in San Luis Obispo, California, is now meeting in Santa Maria, California, at the Orcutt Recreation Center, 725 Foster Road. Sunday school and adult Bible class meet at 9:30 a.m. and the worship service is scheduled for 10:30 a.m. Serving the congregation is District Missionary Hugo M. Warnke.

CHANDLER, ARIZONA

Calvary Lutheran Church is conducting Sunday worship services at 9:15 a.m. with Sunday school and Bible class at 10:20 a.m. at the Galveston Elementary School, 661 E. Galveston, Chandler, Arizona. WELS winter-vacationers or persons moving to the Chandler/S.Mesa/S. Tempe area of the Phoenix valley may contact Pastor Daniel Garbow, 1201 W. Tulsa, Chandler, Arizona, 85224, or call 602/963-9397 for more information.

LEHIGH VALLEY, PENNSYLVANIA

Emmanuel Ev. Lutheran Church, Lehigh Valley, Pennsylvania, has changed worship facilities and is now holding services at Shepherd Hills Country Club, 1/4 mile south of HWY 222 on Krock's Road. Service time is 10:30 a.m. with Sunday school and Bible class at 9:30 a.m. Names of prospective members should be sent to Pastor Dennis J. Valleau, 231 Eagle Street, Wescosville, Pennsylvania 18106; phone 215/395-0925.

EFFINGHAM, ILLINOIS

Sunday worship services are being held at the Travelodge Motel at the junction of Interstate 57 and Fayette Avenue at 1:30 p.m. The area served covers south/central Illinois. For more information contact Pastor Mark Lenz, 2102 East Vermont, Urbana, Illinois 61801, phone: 217/344-5584.

COMING TO ARKANSAS THIS WINTER?

If so, you are invited to worship at King of Kings Lutheran Church, Little Rock, Arkansas. We worship at Cantrell Place, located on Highway 10 (Cantrell Road) and Biscayne Blvd., at 10:00 a.m. Sunday school and Bible class begin at 11:00 a.m. Names and prospects should be sent to: Pastor A. L. Schmelting, 5907 Chaucer Lane, Little Rock, Arkansas 72209; phone 501/565-3600.

SKIING IRON RIVER, MI?

If you are skiing in the Iron River, Michigan area (Brule Mountain) or just getting to "snow" the Upper Peninsula this winter, the members of St. Mark's Ev. Lutheran Church, 4th & Adams, Stambaugh, Michigan, invite you to join them in Sunday worship at 9:00 a.m. The pastor of this mission congregation is Thomas H. Trapp, 421 4th Street, Stambaugh, Michigan 49964; phone: 906/265-3665.

APPOINTMENTS

The following appointments have been made in the Southeastern Wisconsin District: Pastor Kenneth Gawrisch to the Mission Board, Pastor Norman Paul to the Stewardship Board, Mr. Monte Schmiege to the Stewardship Board, Pastor Alfred Walther to the District Board of Support, and Mr. Jack Eidler to the Evangelism Commission.

George W. Boldt, President

CHAPLAIN E. C. RENZ

HOME ADDRESS

6501 Gau-Bischofsheim
Bahnhofstrasse 92
West Germany

Telephone: 06135-3249

MAILING ADDRESS

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COORDINATOR OF RADIO RESEARCH

The 1977 convention instructed the General Board for Home Missions to make a feasibility study of radio as a mass communication medium of Gospel outreach. To implement the resolution, the GBHM appointed a special subcommittee, the Radio Research Committee. The Radio Research Committee is soliciting nominations and applications for the position of Coordinator of the Radio Research project. The appointment will be for one year. It is desirable that the person — either lay or clergy — have some experience with the electronic media. His specific task is to research and develop pilot radio programs. The person should be of mature judgment and a member of a WELS church. Applicants should submit a resume' including age, educational background, vocational experience, and salary requirement. Please send applications or nominations to Pastor Roger P. Drews, 6700 S. Howell Avenue, Oak Creek, Wisconsin 53154. Deadline for nominations and applications is January 25, 1978.