

# *The Northwestern Lutheran*

September 3, 1978



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## Briefs by the Editor

Christian day schools and area Lutheran high schools are a characteristic of our Wisconsin Ev. Lutheran Synod. The last decade has especially witnessed a surge forward in both areas.

In August-September 1978 nine new Christian day schools and two area Lutheran high schools were opened. This raises the total number of Christian day schools in our Synod to 339 and the number of area Lutheran high schools to 14.

For information on the two new area Lutheran high schools consult recent issues of *The Northwestern Lutheran*. The founding of Arizona Lutheran Academy at Phoenix, Arizona, is reported in the May 28, 1978, issue, page 168. Information on Evergreen Lutheran High School in Dupont Washington, is given in the issue of July 9, 1978, page 221. Evergreen Lutheran High School is the first Lutheran high school in the Pacific Northwest District. Arizona Lutheran Academy is the second Lutheran high school in the Arizona-California District. The other, which opened in 1977, is California Lutheran High School at Garden Grove, California. May our Lord prosper these schools, together with those whose graduates already are active in our congregations and in the teaching and preaching ministry of the Church!

Of the nine new Christian day schools opening at this time, four are located in the state of Michigan. They are Grace Lutheran School at Alma, Good Shepherd Lutheran School at Benton Harbor, St. John's Lutheran School at Sturgis, and Martin Luther School at Warren.

Martin Luther School is almost in a class by itself. It is being organized by an association of eight congregations. They are: Hope, Ascension, and Mt. Olive of Detroit; St. Mark's of Sterling Heights; Cross of Glory, Washington; Divine Grace of Lake Orion; and Our Shepherd and Zion, of Warren, Michigan. Such an association will have its special problems, but it will also experience that the Lord helps solve them all.

The other five Christian day schools are being opened in congregations located in five different states: Divine

Savior in Indianapolis, Indiana; Christ in Marshall, Minnesota; St. Mark in Lincoln, Nebraska; Trinity in Aberdeen, South Dakota; and Crown of Life in Hubertus, Wisconsin.

A breakdown of Christian day schools state by state reads like this: 1 in Alaska, 14 in Arizona, 15 in California, 4 in Colorado, 1 in Connecticut, 6 in Florida, 14 in Illinois, 2 in Indiana, 2 in Iowa, 2 in Kansas, 1 in Maryland, 42 in Michigan, 37 in Minnesota, 1 in Montana, 13 in Nebraska, 1 in New Jersey, 4 in Ohio, 2 in Oklahoma, 2 in Oregon, 6 in South Dakota, 6 in Texas, 2 in Virginia, 5 in Washington, 156 in Wisconsin, and 1 in the West Indies.

There are 14 area Lutheran High Schools as of now: 8 in Wisconsin, 2 in Michigan, and 1 each in Minnesota, Arizona, California, and Washington. A number of other Lutheran high schools are also in the planning stage.

Not to be forgotten when enumerating our schools are Wisconsin Lutheran College, Milwaukee, Wisconsin, supported by an association of congregations, and our seven Synodical schools: Wisconsin Lutheran Seminary, Northwestern College, Dr. Martin Luther College, Michigan Lutheran Seminary, Northwestern Academy, Northwestern Preparatory School, and Martin Luther Academy, about to be moved to the Campion campus in Prairie du Chien and to be renamed Martin Luther Preparatory School.

Our Lord hold His hand of blessing over all of these schools!

### SEMINARY PROFESSORSHIP

President Armin W. Schuetze of Wisconsin Lutheran Seminary, Mequon, Wisconsin, has announced that Missionary Ernst H. Wendland of Lusaka, Zambia, Africa, has accepted the call extended to him by the Seminary.

Missionary Wendland succeeds Prof. Gerald Hoenecke, who retired at the close of the 1977-78 school year. He will teach in the fields of Homiletics and Old Testament and begin his teaching responsibilities on December 4, 1978, with the opening of the second quarter.

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

## The Northwestern Lutheran

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### The Cover

Taking part in the dedication of Good Shepherd Lutheran School, Omaha, Nebraska, were the pastor and former and present vicars. Left to right: Vicar David Kehl; Pastor David Schultz; Pastor Gerald E. Free, president of the Nebraska District and pastor of Good Shepherd Congregation; Pastor Paul Reede; and Pastor Joel Jaeger. Details of the celebration are given on page 292.



# Editorials

**Hallelujahs For Laughs** A home run sets off spectacles in major league ball parks. At Comiskey Park in Chicago the scoreboard almost seems to self-destruct as the fanogram goes into ecstasy, the scoreboard's lights flash wildly, and it explodes with simulated fireworks. Not to be outdone, the organist blares out the triumphant strains of Handel's *Hallelujah Chorus*.

The visiting announcer applauds, "Now they do it up right."

No, they don't "do it up right." Not when they drag in the *Hallelujah Chorus*. When Handel composed this magnificent and sublime chorus for his oratorio "The Messiah," he said: "I did think I did see all heaven before me, and the great God Himself." Millions of Christians who have heard his exultant chorus agree.

Why should an exalted composition like the *Hallelujah Chorus* be debased to provide sound effects for a baseball that has been hit over the outfield fence? That's prostituting a lofty religious experience just to jazz up a sports event.

But the announcer's comment shouldn't be surprising. Entertainment in America is brash. Entertainers and entertainment agencies do not hesitate to exploit both what is decent and what is sacred in their feverish efforts to divert the public and to make the cash registers jingle. Rock stars, comedians, script writers, movie and television producers can't keep their "cottonpickin'" fingers off what is virtuous and holy in their pursuit of applause and filthy lucre.

It's deplorable that so many who profess to be Christians reverencing God and His Word applaud and laugh along when Johnny Carson, Joan Rivers, and others of the entertainment tribe pollute what God has declared to be pure and holy and exploit it for laughs.

Carleton Toppe

**Speak Up!** Are you a member of the silent generation?

This is one of the many adjectives that have been used to describe the people of our day. And within the Christian Church there have been far too many silent generations!

It wasn't that way in the Early Church. The church in Jerusalem numbered many thousands. These members spoke out and the membership grew. When persecution broke out and the Christians had to flee, this did not silence them. The Bible says: "They that were scattered abroad went everywhere preaching the Word." This does not mean the Apostles, for they stayed in Jerusalem. It means the members, the laymen and laywomen of the church. Their testimony turned the world upside down.

Today people become very involved in working for themselves or for a friend who is a political candidate. They wave their arms and shout themselves hoarse at a baseball game or a football game. After all, they are fans. But if a Christian talks to his friends and neighbors about his Savior with enthusiasm, he is often called a fanatic. Are you willing to take that chance? Do you think enough of your faith to talk about it?

But what should we say? How would you introduce a person to the Christian faith? What points would you make? The Bible tells us that "man cannot save himself." But the God of justice is also a God of love who desires man's salvation. "God so loved the world that He gave His only-begotten Son." That Son took man's sins upon Himself and paid for them on the cross. When He said, "It is finished," our debt of sin was paid in full. Pointing to Christ, the Scripture says: "Believe on the Lord Jesus Christ, and thou shalt be saved." This message may be foolishness to many, but it is the power of God unto salvation to everyone that believes.

A census of almost any community will reveal hundreds in whose hearts Christ does not yet live. What shall we do about it? A few splashes in the press and a few special services will change very little, if anything. But if the redeemed of the Lord begin to say so, then any community can experience the enduring blessings which only God can give. God's army doesn't need AWOL soldiers; it doesn't need standing reserves; what it needs are men and women in the fighting line armed with the sword of the Spirit, which is the Word of God. "Ye shall be witnesses unto Me," the Savior once said. How about you?

Frederic G. Kosanke

**Keeping The Church In The Boy** There is a saying that "you can take the boy out of the country, but you can't take the country out of the boy." You can transplant him to a city, but he remains a country boy at heart.

In a different context this old saying is just as true when paraphrased like this: "You can take the boy out of the church, but you can't take the church out of the boy." A devout member of one of our churches finds himself in a strange city on a Sunday morning. There is no church of our fellowship for him to attend. He hears the church bells ring. He hears familiar hymns peeling from chimes in the church towers. He experiences a feeling of nostalgia — almost of desolation — which is difficult to describe. He has been taken out of the church, but the church has not been taken out of him.

This was an emotion which the older Jews experienced when they were removed from their homeland in their years of captivity. It was a yearning which is expressed beautifully in some of the Psalms. It was based on a desire which could not be gratified by anything but the privilege of assembling once again with fellow believers in the house of the Lord.

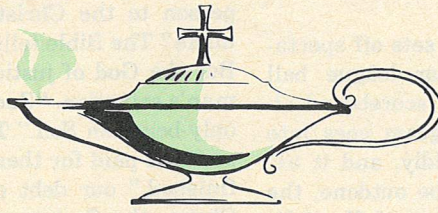
Through the offices of the church and the loving concern of parents this is a deep-seated conditioning which has been effected in many of us. If we ever went astray, a simple hymn or a choir of consecrated voices would in themselves be a strong moving force in bringing us back where we belong.

The apron strings must eventually be cut, and the children will go away. Wise and devout parents will see to it, both by their instruction and by their own attitude and example now, that when the boy is taken out of the church, the church will not be taken out of the boy.

Immanuel Frey



## Studies in God's Word



### Jesus Christ, the Word

**In the beginning was the Word, and the Word was with God, and the Word was God. . . . And we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth (John 1:1,14) .**

In our regular worship services we expect to hear both a Gospel and an Epistle reading. While the two readings are in a way quite different from each other, yet the observant hearer will have come to realize that there is also a marked connection between the two. The Gospels are essentially an account of the life, the ministry, the death and resurrection of Jesus. The Epistles, on the other hand, are letters addressed generally to congregations and suggesting practical advice for some problem. The point of contact between the two is that the practical advice for congregational life flows out of the teaching that Christ imparted. Or to put it a bit differently, the Jesus of the Gospels provides the practical answers of the Epistles.

Most of our Epistles come from the pen of St. Paul, but he did not write a Gospel. It is therefore highly interesting and instructive to compare the writings of John, who wrote both a Gospel and three Epistles. Regular readers of these *Studies* will be aware from the preceding series on First John that one of John's main concerns was to protect his congregation against the heresy of Cerinthus. This heretic taught that Jesus of Nazareth was the natural son of Joseph and Mary upon whom the divine Christ descended at His Baptism, thus enabling Him to do miracles. But,

according to Cerinthus, this divine Christ eventually left Jesus and hence Jesus could be captured and crucified. Under no circumstances would Cerinthus admit that it was the Christ, the Son of God, who died for man's sins. John's First Epistle stoutly maintains the inseparability of Jesus of Nazareth from the Christ.

It is difficult to determine whether the Gospel of John precedes the First Epistle or follows it, but it really is of no great consequence. The two obviously are cut from the same cloth, as is apparent from John's stated purpose for writing the Gospel: "These are written, that ye might believe that *Jesus is the Christ, the Son of God*, and that believing ye might have life through His name" (John 20:31). The historical Jesus of John's Gospel is the basis also of his Epistle. In the interest of establishing the cardinal truth of Jesus' divine nature John opens his Gospel by calling Him the "Word."

#### Eternal Creator

The *Word* is a term that John uses to speak of the second person of the Godhead in reference to His eternal existence. We can't think of anything as existing outside the framework of time. Everything has to have a beginning. But when time began, John says, the Word already "was." We might fairly translate: "The Word already *was continuing to exist*." At the close of His ministry Christ prayed: "Father, glorify Thou Me . . . with the glory which I had with Thee *before the world was*" (John 17:5). From eternity the Word "was with God," and in fact "was God."

Not only did He exist, but He also was active. "All things were made by Him," John says, "and without Him was not anything made that was made" (1:3). Everything that has life and breath owes its existence to the Triune God, and as John here emphasizes, owes it to Jesus Christ directly. Nor is this at odds with Genesis, which tells us that God called all things into being by His *Word*. (Compare Col. 1:16,17 and Heb. 1:2.)

#### Gracious Redeemer

Christ did not merely bring men into the world, but after they fell into sin, He took pity on them and Himself stepped in to rescue them from their lost estate, for "the Word was made flesh, and dwelt among us, and we beheld His glory" (1:14a).

True God took on human flesh! He was born in Bethlehem and conducted a public ministry in Palestine attended by His disciples, among whom John was numbered. Against all who would deny that Jesus is true God and true man, whether it be the ancient heretic Cerinthus or the modern theologian who sees no need for any historical Jesus, John asserts: "He dwelt among us and we beheld His glory."

#### Continuing Instructor

Just what glory did John see? He saw not only the miracles, but even more important, he caught Jesus' *message*. In Christ, John came to know God as "full of grace and truth." And in this sense especially Jesus continues to be the Word, for also to us He communicates what is in the heart of His gracious Father. "No man hath seen God at any time," John admits, but "the only-begotten Son, which is in the bosom of the Father, He hath declared Him" (1:18).

Jesus' coming into the world to suffer and die for sinners "declares" the Father to us, i.e., it shows us that God is in earnest when He says: "I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." And the way to life stands wide open to all believers in Christ. As many as receive Him, to them the Father gives power to become the sons of God (1:12). Let us then never doubt either our sonship or our salvation. After all, we have the Father's Word for it.

Armin J. Panning



# Mining the Treasure of God's Word



BY JULIAN G. ANDERSON

## Daniel 1-4

Today we begin the last section of the history of Jesus the Messiah according to Matthew's chronology — from the carrying away into Babylon until the Messiah (Christ), Matthew 1:17c. The captivity began with the first conquest of Jerusalem in 606 B.C. (II Chron. 36:5-7), and this is where Daniel begins his account.

### Read Daniel 1

Note that verses 1 and 2 repeat Ezra's account above, but more specifically dating Nebuchadnezzar's arrival in the third year of Jehoiakim's reign (607 B.C.). Beginning with verse 3 the book is autobiographical, relating a few of the details of Daniel's life during the captivity.

Daniel and his three friends are introduced in verses 3-7, along with Nebuchadnezzar's plans for them (verses 3-5). Note that Daniel was a member of the royal family (verse 3), and that the other three were members of the nobility (princes, KJ). Daniel was thus related to the godly king Josiah, and since the four are described as young men (youths, NASV) in verse 4, Daniel must have been born in the middle of Josiah's reign, just after Jeremiah began his work (Jer. 25:3). Thus he must have heard some of Jeremiah's early prophecies. The king's plan is stated in verse 5b, ending with a royal examination.

Daniel's character as one of the great heroes of faith and a type of Christ

manifests itself first in verses 8-16, where he requests a special diet so as to remain faithful to the dietary laws God had given the Jews. Pulse was a vegetarian diet made up of peas and beans. Verses 10b and 13 show that the king was running an international school with young men of many nationalities from all over his vast empire.

Verse 17 gives some very important information (underline), and the final results are given in verses 18-20. Verse 21 tells us that Daniel remained at the royal palace throughout the entire 70 years of the captivity, for Cyrus was the Persian prince who overthrew the Babylonian empire in 537 B.C. During those years Daniel, being in a position of authority, must have done much to make the burdens of captivity lighter for his people.

### Now Read Chapter 2

The date given in verse 1a is 604 B.C., two years after Daniel's arrival in Babylon, so that he was still a student. In those years dreams were regarded as divine revelations. The Chaldeans were the leading noble families of Chaldea (see map) who had founded the great Babylonian empire. They were a highly educated group and served as priests of Bel-marduk. The strange thing was that the king couldn't remember what the dream was (verse 5a). The key fact is given in verse 19a (underline). Note

Daniel's opening speech in verses 27-30 (underline verse 28a and hi-lite "what shall be in the latter days," which tells us that this dream did contain a prophecy of the future). The dream is described in verses 31-35 (hi-lite the words gold, silver, brass, iron, stone, and the closing phrase from "became" to "earth"). The interpretation follows in verses 36-45, a remarkable prophecy outlining the political history of the ancient world to the time of Christ, and the religious history from that date to the present. This involved the four ancient world empires (Babylonian, Medo-Persian, Greek, and Roman) and the kingdom of Jesus the Messiah (verse 44, underline). Lastly note the king's response (verses 46-48, underline verses 47 and 48).

### Next, Chapter 3

This is one of the great dramatic chapters of the Bible, revealing Daniel's three friends as men possessed of a faith equal to Abraham's. Underline their courageous reply to the king in verses 17 and 18, and note the appearance of Jesus Himself in verse 25 (underline the closing phrase), the remarkable deliverance (underline verse 27b, and compare Heb. 11:34a), and Nebuchadnezzar's closing remarks (underline verse 29b).

### Then Chapter 4

This chapter records a proclamation (undated) of Nebuchadnezzar's telling of a dramatic incident in his life. Note and underline his opening words in verses 2 and 3. Verses 4-18 relate the dream (underline the opening phrase of verse 5, verses 14 and 15a); verses 19-27 give the interpretation (underline and connect the opening phrases of verses 20 and 22, then verses 25 and 26); and verses 28-37 relate the fulfillment (underline the opening phrase of verse 28, hi-lite the three first-person pronouns in verse 30, which reveal Nebuchadnezzar's sin, underline the closing phrase of verse 31, the opening phrase of verse 36 and all of verse 37). Finally, hi-lite the theme of the book, which is stated three times in verses 17, 25, and 32 (beginning "that the living may know . . .", "till thou know . . .", and "until thou know . . .").

We regret that this is all Daniel records of the early years of the captivity.



# *A Parish Pastor's Perspective*

## Christian Schools Challenged

Sometimes we don't think through our position on certain subjects until someone challenges what we are doing and suggests we have been wrong.

A recent article in *Christianity Today* challenged what many of us Christians are doing in the field of education. In the article, "Should Churches Buy into the Education Business?", the author, Prof. William H. Willimon, stated his conviction that it is wrong for churches to abandon the public-school system and start private schools. The seven main points he raised can lead us into a wholesome evaluation of our practices.

### The Challenge

The seven main points are paraphrased as follows:

- 1) The starting of Christian schools is often motivated by a desire to segregate the races or to remove fast students from classrooms dominated by slow ones.
- 2) The higher test scores, in which many private schools take pride, are more a credit to the stable, relatively affluent families than to the schools.
- 3) Private schools operated by churches are a drain on funds that would otherwise be used for missions.
- 4) Parents withdraw their children, time, talent, and prayers from the public schools without thought about their responsibility as their brother's keeper.
- 5) By starting their own schools Christians tell the world: "It is impossible for Christians to raise their children without withdrawing them from the world." This eliminates the Christian's witness in the world.
- 6) Children and young people cannot be evangelists among the unchurched because "you can't convert the person whom you do not know."
- 7) Many parents of private school pupils are expecting their Christian teachers to do what they as parents ought to do.

### Answers

A few weeks after the article by Willimon was printed, a letter appeared in *Christianity Today*. It began: "I read with interest . . . the article: 'Should Churches Buy into the Education Business?' Perhaps a more appropriate question would be: 'Should Christian parents and the church disobey God by allowing their children to be educated by those who do not acknowledge God's position in His universe and in particular the life of the individual?'" That "more appropriate question" underscores the main reason why so many of our churches have been determined to maintain or plan for their own schools. They simply believe that Christ, not humans, should be at the hub of the educational wheel. We do not believe that the efforts of Christians to provide their young people with a Christ-centered education can be wrong!

But how about the various points raised by Willimon in his article? Is there any validity to them?

It's true, Christians should be on guard against the sin of pride which sees private schools as an opportunity to escape from "undesirable" classes of people and to attain superior achievement. With joy we note that many of our schools have demonstrated an eagerness, in keeping with the Gospel, to include students from varying cultures.

There can be no doubt that full-time Christian schools can be a drain on the budget, and missions sometimes do suffer accordingly. Practicing responsible stewardship and maintaining proper balance between missions and education will need our constant attention. The souls of our African brothers and sisters should not starve for the Word of God while the souls of our youth get fat.

Yes, we are our brother's keeper. Though our own children may not be enrolled in the public schools, there is still a pressing need for our prayers on

behalf of students and staff in our public schools. Christians should still be encouraged to take a responsible part in these schools.

It's probably true that our public schools are one of the ripest mission fields today. Since it is difficult for our children to invite unchurched acquaintances to attend Christian day school or Lutheran high school with them, our children should be encouraged to be active in our Sunday schools, vacation Bible schools, young peoples' societies, and youth Bible classes. That way they can invite their unchurched friends to "come and see."

There is a temptation for parents, who have their children safely sequestered away in a Lutheran school, to grow lax in their own Christian responsibilities. Teachers assist, they do not replace the parents in their God-given roles.

We have to admit that Prof. Willimon has pointed out some weaknesses which sometimes attach themselves to our full-time Christian education practices. But he has arrived at the wrong conclusion. We do not throw the baby out with the bath water. We keep our schools, but work hard to remove the weaknesses.

Thomas B. Franzmann

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### SIXTH ANNUAL MEETING WISCONSIN LUTHERAN SEMINARY AUXILIARY

Women who are members of Wisconsin Synod congregations or of a congregation in fellowship with it are invited to the sixth annual Wisconsin Lutheran Seminary Auxiliary meeting to be held on October 7, 1978, at the Seminary in Mequon, Wisconsin. The meeting will begin with a service at 10:00 A.M. with registration during the preceding coffee hour. A noon meal will be served in the Seminary dining room.

The agenda of the business meeting will include a report on the work accomplished the past year. The ladies will also vote on Auxiliary projects for the future. Tours of the building will be offered, and an informal presentation by Seminary professors and students will complete the day's activities at about 4:00 P.M.

Reservations should be made by September 23, 1978, and should be sent, together with the \$3.50 fee for dinner and the \$1.00 fee for registration, to the Corresponding Secretary, Mrs. Arnold Nommensen, 105 S. Orchard Street, Thiensville, Wisconsin 53092.

Publicity Committee



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# The Rev. Charles A. Schlei

## installed as

# Civilian Chaplain — Europe

The change from serving as parish pastor to serving as civilian chaplain for our men and women in Europe is a tremendous one. No longer a service in just one locality, once or twice a Sunday. No longer hundreds of men and women listening to the preaching of the Word. No longer confirmands by the dozen. Instead, services in dozens of places, preaching to small groups of 10 to 20 and often to one or two. Instruction classes numbering just a few. Church buildings replaced by military chapels, private homes, and hotel rooms. It's the very opposite Moses once experienced when God called him from the desert to lead His people out of the land of bondage. But the human reaction is the same.

This is what Pastor Robert J. Voss, executive secretary of the Board for Higher Education, told Pastor Charles A. Schlei in a sermon at Pastor Schlei's installation as civilian chaplain to Europe. Pastor Voss and Pastor Schlei were classmates at Northwestern Preparatory School, Northwestern College, and Wisconsin Lutheran Seminary. It was a distinct privilege for the one to preach the Word and for the other to receive it.

### The Installation

The service was held on Sunday, July 30, 1978, at 7:30 p.m. at Bethlehem Ev. Lutheran Church, Hortonville, Wisconsin, the congregation which Pastor Schlei had shepherded for the past 21 years.

Choosing Exodus 3:11 as his text, Pastor Voss put the words of ancient Moses on Pastor Schlei's lips: "Who Am I That I Should Go?" Called by God to lead God's people, Moses was afraid. He was afraid because he was a sinner and because the assignment was so immense. But God assured Moses that his worthiness was a gift of the Lord and that his assignment was one he would



be able to carry out because God would be with him.

In like manner, Pastor Schlei, too, can go with assurance, for his call as civilian chaplain comes from God through the Church. Even as Moses had been trained in the ways of the Lord at his mother's knee, in the knowledge of the Egyptians in the home of Pharaoh's daughter, and in the Lord's will in the school of experience, so Pastor Schlei was reminded by his classmate that he, too, had been raised in a Christian home, equipped in the schools of the Church, and trained in the parish ministry. And if Pastor Schlei should have any misgivings about communicating with the military and with people so far from home, he was assured that even as God had promised to go with Moses, so God is with His servants today, and even as God had provided Moses with a brother, Aaron, so God has provided Pastor Schlei with a brother on the field, civilian chaplain Pastor E. Renz. He will also be accompanied by his wife, even as Moses was. The parallels

which Pastor Voss drew were striking indeed.

The liturgy and the rite of installation were read by Pastor Ernst F. Lehninger, chairman of the Special Ministries Board. Assisting were Pastors Larry Pautz, Arnold Schroeder, Frederick Heidemann, Roger Grosnick, and Robert Schlicht. After the service, Pastor and Mrs. Schlei greeted members, visitors, and guests at an informal coffee hour arranged by the Ladies Aid Society of Bethlehem Congregation.

### Chaplain and Mrs. Schlei

Pastor Schlei was born in Manitowoc, Wisconsin, on October 1, 1925. His home congregation was First German Ev. Lutheran in Manitowoc. He graduated from Wisconsin Lutheran Seminary in 1950.

Mrs. Schlei is the former Evelyn Bauman. She and Pastor Schlei were married on June 10, 1950. They have one daughter, Deborah, Mrs. Richard Iverson.

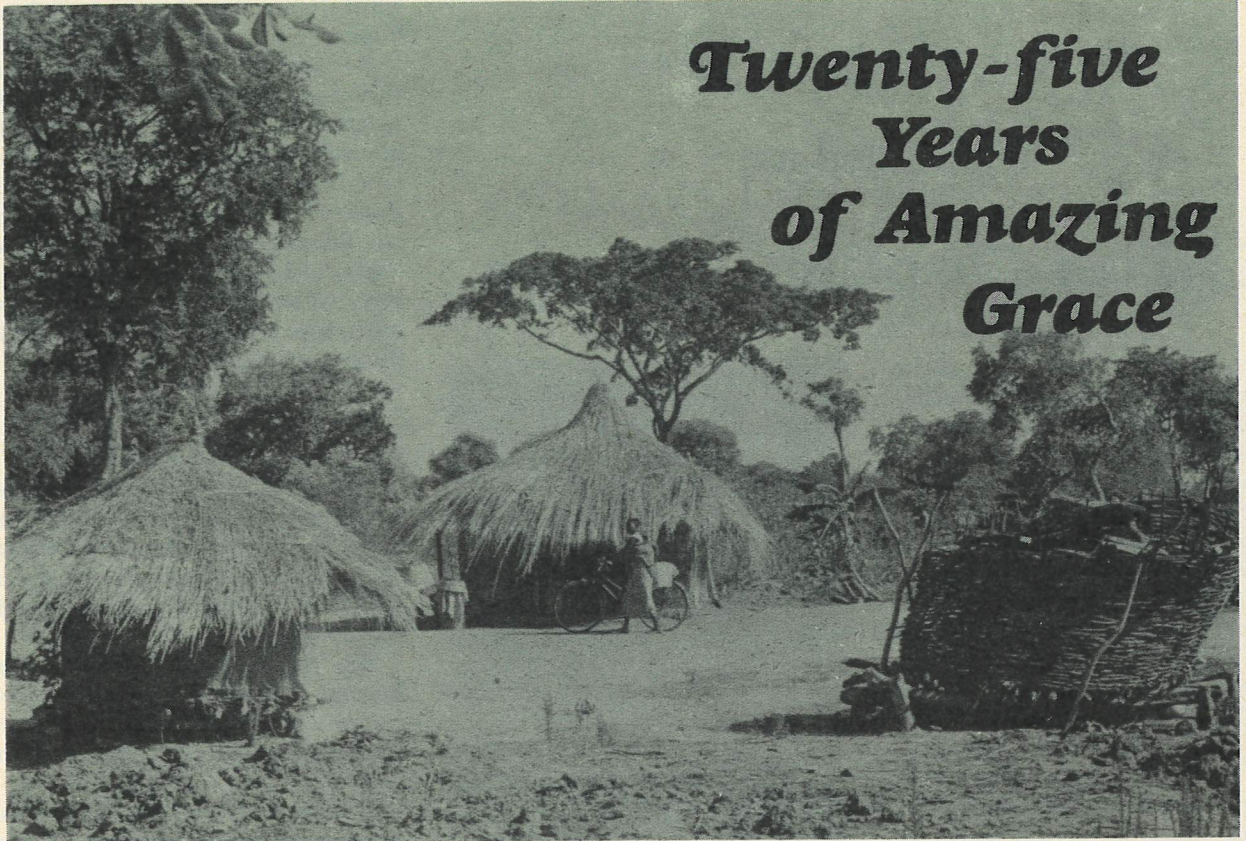
On July 23, 1950, Pastor Schlei was ordained at Nathaniel Ev. Lutheran Church, Milwaukee, Wisconsin, a congregation which he served from 1950-52. He was pastor of the Hurley-Mercer, Wisconsin, parish from 1952-57, and was installed as pastor of Bethlehem Congregation in Hortonville on November 3, 1957.

Pastor Schlei has served as chairman and secretary of the Fox River Valley Pastoral Conference and as contact man for the Synod's Committee on Relief. Recently he has also been circuit pastor for the Western Circuit of the Fox River Valley Conference and contributing editor for *Meditations*.

The Schleis left for Europe on August 2 and are making their home near Nuernberg, West Germany. Even as Moses said to his father-in-law, Jethro, "Let me go, I pray thee," and Jethro answered, "Go in peace," so by answering the call of his brethren, Pastor Schlei is saying, "I will go," and we his brethren are saying, "Go in peace. The Lord be with you!" He will be with the Schleis, the Renzes, the returning Krugs, and the many WELS men, women, and children in Europe who will profit by the services of our civilian chaplains. The Lord always accomplishes what He has promised.

H. Wicke





## Twenty-five Years of Amazing Grace

# Sketches of Congregational Life in the LCCA

### Part I

Stephen P. Valleskey

This has turned out to be more a chronicle of missionary life in Central Africa than an explicit description of congregational life in the Lutheran Church of Central Africa. The writer hopes that the relating of things he has experienced as a missionary will convey to the reader some feeling for the way our Banthu brethren live and worship.

#### Sincerity and Zeal

It was the missionary's first overnight trip to the villages of Malawi. The sounds and smells of the African night are still a vivid memory. June, 1972. Lying awake into the night in the Mission's Toyota Van converted into a camper. It is very cold. Mwepetha, Petro, Sidine, Palelo, with some of the women, are still crouched about the fire nearby, singing hymns at the top of their voices.

This is Nachuma Village, Chief Kawinga. A cluster of mud-brick, thatched-

roof houses. As remote from the Western world, the missionary thinks, as any spot on the globe. Over the mountains, 70 miles from the main road, near to the Mozambique border.

Occasional joking from the campfire accompanied by spontaneous laughter. The Banthu are not embarrassed to take joy in simple things and to show their joy openly. Two non-Christians happen by, and the little group of believers immediately take out their Bibles and engage them in conversation about Jesus and our faith. We have only about a dozen members at Nachuma.

The singing continues without abate the whole night until the time of service the next morning. Now the missionary understands the look of disappointment on his people's faces when he excused himself from the campfire and singing at 11:00 P.M. to go to bed. He didn't know that they wanted him to sing and read the Bible with them all

night long. They are celebrating the missionary's first visit to their village. Ordinarily everyone is in bed shortly after dark.

In this moment the missionary senses the absolute sincerity and intensity of the Christian faith among our Banthu brethren. Every missionary can bring forward a legion of personal experiences to attest to this point. The Holy Spirit has caused a genuine and good faith to grow up in Central Africa through the preaching of the Word and the administration of the Sacraments.

Later the missionary learns that our congregations in Central Africa often stay up the whole night to prepare themselves spiritually for important services such as Christmas and Harvest, singing and reading the Bible. They do the same when there is the death of a member, gathering at the house of the deceased and singing hymns the whole night before the burial to comfort the bereaved.



## Beginnings

The old man almost broke up laughing. Obviously relishing his ability to tell a good story. Timothy Somokera had led the missionary to the old Chief Kakumbi. Kakumbi is a true chief, not just a village headman. Kakumbi's area adjoins one of the greatest remaining wildlife reserves on the African continent. Two men killed by elephant and one by lion in the space of three months less than a mile away.

Purpose of visit: to get permission to start a church, our first on Kakumbi's territory in the Eastern Province of Zambia. This is Kunda land, 400 miles from the missionary's home base, stretching the missionary's basic knowledge of the Chinyanja language to its limits, and going beyond the limits when the chief lapses into deep, pure Chikunda. Chinyanja works well among the Nyanja, Chewa, Mang'anja, Sena, Mbo, and Chipeta people; less well among the Nsenga and Kunda, but is understood.

"So the *soro* has brought the *nkhwangwa* to the honey tree," Kakumbi says with the ease of one accustomed to speaking in parables. The *soro* is the honey-guide bird that has the remarkable ability as it flits from one tree to the next to call and lead animals such as the ratel (honey badger) or men to a hollowed-out tree where bees have stored honey. The *soro* then waits patiently until the animal has driven the bees from the hive or the men have smoked them out. When the hive-raiders have taken their fill and are gone, the *soro* feasts on the honey that is left. The *nkhwangwa* is an ax.

"But before the *nkhwangwa* can cut down the honey-tree and get at the *uchi* (honey)," the old chief continues, "there are many bees in the tree that must be consulted to see if they will allow the *uchi* to be taken." This is Kakumbi's reply to the missionary's request to start a church, and the old chief does not conceal his delight in having spun a good tale.

Mr. Somokera, a 70-year-old still strong in mind and body, himself is amused that the missionary is unable to interpret the chief's parable. As they leave the chief's clearing, Mr. Somokera explains to the missionary: "I am the *soro*. You are the *nkhwangwa*. The honey-tree is Chief Kakumbi. The *uchi*



Beginnings under the Trees

means the land and people of Chief Kakumbi. The bees are the chief's counsellors. The chief says that before he can give you any land or people, he must first consult with his counsellors."

Permission is granted on the next visit, services begun under a large, sheltering mango tree with about 20 people attending. This is how the church makes its beginnings in Central Africa.

## Church Growth

There are three ways to get to Sema Village in the area of Chief Chikowi in the Zomba District of Malawi. One follows the path of the Thondwe River to Bleya, then across the Thondwe to Sema. Another circles around from the north on the Jali Road.

The easiest way is to leave the main road at Six Miles (six miles south of Zomba) and wind down the escarpment of the Shire Highlands. The dirt road ends seven miles in at Kachenjeramanja (sometimes abbreviated to Kamanja) School. From there it is six miles of cutting through cornfields and two short swampy stretches to Sema.

Vicar (now, *Pastor*) Ntambo has accompanied the missionary from Blantyre for the celebrations. He will preach. June, 1975. Sema now has more than 200 communicants. The congregation started in 1972 with three.

This is church dedication day. Over 250 people in attendance in a church that holds 120. Most sit outside. The church, constructed of sun-dried mud bricks with roof of zinc sheets, has been built entirely by members at a cost of 72 kwacha (\$85). The church is dedicated; 38 adults are confirmed; 17 children baptized; 160 receive Holy Communion.

By any standards in a church that requires thorough instruction in doctrine before receiving people into membership, the growth at Sema has been remarkable. Together with its two daughter congregations at Bleya and Mwaliwa, Sema today accounts for over 400 communicants.

Not all our congregations in Central Africa have grown in this way. Sema is confirming 70 adults a year, with confirmations every June and December. The missionary is not going out and bringing these people in. The African evangelist who serves the congregation has many duties and could not himself alone, humanly speaking, account for the continued growth. How is the Word being spread?

Door-to-door canvassing such as we are familiar with in the States is not possible in Banthu culture. It would be considered rude and could elicit suspicion. If you wish to visit the house of a stranger, the proper and acceptable thing to do is to be taken there and introduced by a mutual friend. Thus it would be conceivable for you to go house-to-house by having each neighbor in turn introduce you to his neighbor.

How much more effective to have a whole congregation of concerned Christians spreading the Good News to their neighbors! Our most effective congregations in Central Africa in terms of growth have been "community" churches reaching out in ever-widening concentric circles to take in virtually the entire community. Every new Christian taken in means a wealth of new neighbors who can be evangelized. This is what has happened at Sema.

**Part II**  
in next issue





Convention Chairwoman Kathryn Banbury (right) consulting with President May Lou Schmidt

explanation of "What Good is LWMS!" he emphasized that there should never be a question mark after this statement but always an exclamation point. The work of the LWMS, he said, supports the prime mission of the Church, mission work. A beautiful blessing, sung by a choir composed of ladies and men in the Great River Circuit which hosted the convention, brought the evening service to a fitting close.

Saturday was a full day. It began with a devotional service in Centennial Hall at 9:00 A.M. The service was conducted by Pastor Walter Westphal, Spiritual Growth Committee Pastor of the National LWMS. His text was Psalm 46:4. Noting that the convention was meeting in a spectacular part of the country, near the confluence of the Rock and Mississippi Rivers, he called our attention to another river, one that flows to us from God out of heaven, the river of the Gospel. This river is more

advisor of the Great River Circuit; Pastor Arnold Mennicke, chairman of the Executive Committee for the Lutheran Church of Central Africa; Pastor Harold Essmann, chairman of the Executive Committee for Latin America; Mr. Alfons Woldt, executive secretary of the Special Ministries Board; Missionaries Richard Poetter and Harold Johne of Japan; Missionaries K. A. Spevacek and D. W. Fastenau of Zambia, Africa; Miss Linda Phelps, medical missionary nurse from Africa; Mrs. Dagny Bauer, director of the special choir; the organists, Mr. Norman Holmes, Mrs. Richard Schlicht, and Mrs. James Diener; Mrs. Herbert Speckin, former LWMS president; Mrs. Clarence Millet, immediate past president and workshop moderator; Mrs. Phyllis Enstad, chairwoman of the Workshop for the Visually Handicapped; Mrs. Alvin Maas, chairwoman of the Central Office; Mrs. Martha

# 15th Annual LWMS Convention

June 23-25, 1978 — Rock Island, Illinois

"Our God, Our Help in Ages Past, Our Hope for Years to Come" — these words from Isaac Watts' beautiful hymn served as the theme for the 15th convention of the National Lutheran Women's Missionary Society held on June 23-25, 1978, at Rock Island, Illinois.

Our gracious God provided sunshine and beautiful weather as we met in convention on the Augustana College campus. Many had spent long hours traveling by bus or car and some had left home on the previous day. Registration figures indicated that 194 delegates, 131 alternates, 413 visitors, 8 officers, and 20 guests, for a total of 766, attended. Registrants came from 16 states and Africa and Japan.

A cookout held on Friday evening served as a time for renewing old friendships and making new ones. The opening service, conducted that same evening, was held in Centennial Hall.

Guest speaker was the Rev. Norman Berg, executive secretary of the General Board for Home Missions. Using Acts 16: 14,15 as his text, he told us that we are the Lydias of today. In his

beautiful and more beneficial than any other, for the river of the Gospel brings us the Water of Life. That's why it also gives us great joy to share Jesus Christ with others.

## Convention Sessions

Sessions opened with a warm welcome extended by Kathryn Banbury, convention chairwoman, on behalf of the Great River Circuit. She noted that this was the 15th convention for some of the ladies, but that there were also those who were here for the first time. She expressed the hope that all would return home with their faith strengthened. Representatives were present from 39 of the circuits. Ladies from noncircuit congregations were present from Delaware, Indiana, Minnesota, and South Dakota.

## Guests and Convention Personnel

In the course of the convention, Mrs. Ralph Schmidt, LWMS president, introduced the following: Pastor Norman Berg; Pastor Theodore Sauer, executive secretary of the Board for World Missions; Pastor Michael Dietz, pastoral

Gawrisch, assistant chairwoman of the Central Office; Mrs. Earl Fager, LWMS Representative to the Mission for the Visually Handicapped; all Braille transcribers; and the convention personnel.

## Workshops

Pastor Harold Wicke, national LWMS pastoral advisor, served as moderator for a workshop entitled "Duties of National Officers." Before introducing the national officers, Pastor Wicke stressed that none of them were feeling sorry for themselves, but considered it a privilege to serve the Lord through the LWMS. All officers then told of their special duties.

Mrs. Ralph Schmidt, president, is concerned with board meetings, planning national conventions, preparing the *President's Newsletter*, public relations, and generally with managing the affairs of the organization. Mrs. Robert Averbeck, acting vice-president, chairs the board meetings and coordinates the work of the Spiritual Growth Committee. As Spiritual Growth Committee laywoman her work includes *Topics*



preparation, slide presentations, mission boxes, pins, planning workshops, and sending special kits to nonmembers. Mrs. Sam Ivascu, in addition to serving as secretary at the national conventions and all national board meetings, also is membership chairman, is in charge of convention registration, and serves as a clearing house of the LWMS mail between the congregations' reporters and the national board. Mrs. Harold Schmidt, treasurer, keeps an accurate account of the receipt and distribution of all funds. Mrs. Irene Schroeder, Spiritual Growth Committee laywoman, helps in preparing the *Topics*, updates brochures and

py members of other churches, and seeks to establish new mission congregations.

During the lunch hour, a slide presentation, "Production of Meditations at our Workshop for the Visually Handicapped," was given by Mrs. Phyllis Enstad. Many beautiful displays could also be viewed, illustrating the work being carried on in the various world mission fields, home missions, Mission for the Visually Handicapped, and our Synod's worker-training schools. As we heed the Lord's commission to "Go and Tell," we are more than ever aware that there is much work to be done.

secretary, Mrs. Herbert Berg, St. John's Ev. Lutheran Church, New Ulm, Minnesota; pastoral advisor, Pastor Larry Ellenberger, Bethany Ev. Lutheran Church, Manitowoc, Wisconsin; Spiritual Growth Committee pastor, Pastor James Westendorf, Christ the Lord Ev. Lutheran Church, Brookfield, Wisconsin; and Spiritual Growth Committee laywoman, Mrs. Robert Averbeck, Good Shepherd Ev. Lutheran Church, West Allis, Wisconsin.

#### Mission Gifts

The delegates voted to give the proceeds of the 1979 mission boxes to the Home Mission Information Outreach Fund (Home Missions) and the Latin American Mission (World Missions).

Checks for \$11,221 each, a total of \$22,442, representing the proceeds of the 1979 mission boxes, were presented to Pastor Norman Berg for the Radio and Taped Services Fund of the Home Mission Division and to Pastor Theodore Sauer for the World Seminary Exchange Program. Recipient of the offering at the opening service, amounting to \$1756.70, was the African Medical Mission Nurses Residence.

#### Reports

Mrs. Ralph Schmidt called on Pastor James Diener to give the national board's reevaluation of the suggestion advocating regional organization. After considerable discussion, the convention upheld the recommendation of the board to table the regional proposal at this time. The National Board of Directors, however, was authorized to find ways and means of giving workload relief to the national officers. A motion to conduct the LWMS national conventions in the six-state area of heaviest concentration of membership for four consecutive years and then to open the fifth year for an invitation from outside this area was tabled until the results of a questionnaire are complete. A motion was passed approving the joining together of two or more circuits for larger mission rallies or super rallies.

Resolutions presented extended thanks to the officers and members of the Great River Circuit, convention chairwoman, Kathy Banbury, cochairwoman, Marlene Smith, other convention committee chairwomen and co-

(Continued on next page)



**National Board: Pastor Walter Westphal, Mrs. Ralph Schmidt, Mrs. Robert Averbeck, Mrs. Gerald Cudworth, Mrs. Herbert Berg, Mrs. Irene Schroeder, Pastor Larry Ellenberger, and Mrs. Harold Schmidt. Absent: Pastor James Westendorf.**

slide lectures, updates addresses so that new Seminary graduates may receive a kit from LWMS, and serves as historian. Pastor Walter Westphal and Pastor James Diener, Spiritual Growth Committee pastors, are responsible for the content of the *Topics*. As pastoral advisor, Pastor Wicke described his duty as that of saying either "yes" or "no."

In the second portion of the workshop, Mrs. Clarence Millett emphasized the important job which the reporters have in the congregation and outlined their duties. This was followed by a home mission update given by Pastor Norman Berg, who told the audience how the Home Mission Board tries to reach the unchurched, serve WELS members, serve people who are unhap-

#### Business Meeting

The business meeting, following lunch, opened with the confirmation of 46 new congregations, bringing the LWMS total to 712.

Presented as candidates for office were the following: for vice-president, Mrs. Gerald Cudworth and Mrs. John Metzger; for secretary, Mrs. Herbert Berg and Mrs. Harold Wicke; for pastoral advisor, Pastor James Diener and Pastor Larry Ellenberger; for Spiritual Growth Committee pastor, Pastor Herbert Prahl and Pastor James Westendorf; for Spiritual Growth Committee laywomen, Mrs. Robert Averbeck and Mrs. Robert Raasch. The results of the election were as follows: vice-president, Mrs. Gerald Cudworth, St. John's Ev. Lutheran Church, Saginaw, Michigan;



chairwomen, the various committees, the AAL, the guest speakers, and all who made the convention so enjoyable. Special mention was made of the choir, the directress, the pianist, and the flutist for their contributions to the opening service.

The 1979 convention is planned for the weekend of June 30, 1979, in Milwaukee, Wisconsin.

### Mission Presentations

Following the business meeting, Pastor Richard Poetter, missionary in Japan, emphasized the need and urgency to bring the Gospel to all people, for without God's love, the world is a mess. Though the heathen cannot understand why Christians go around loving outcasts, lepers, etc., we know that it is because "God so loved the world that He gave His only-begotten Son that whosoever believeth in Him shall not perish, but have everlasting life." He followed his remarks with a most informative slide presentation on our Japanese Mission.

Linda Phelps, medical missionary nurse in Salima, Malawi, Africa, made

everyone aware of the important work being done in the mobile clinic by our medical missionary nurses. Hers also was a slide presentation.

Pastor K. A. Spevacek and Pastor D. W. Fastenau, both stationed in Zambia, told the convention of their work in Africa.

### Closing Services

Following the evening meal, all gathered for the vesper service conducted by Pastor Harold Wicke. His sermonette, based on Psalm 145:1-13, was entitled "From One Generation to the Next." He reminded us that since each one of us must some day lay down the tools of our work and will then enter into the everlasting joy of being with Jesus, it is necessary that we raise up a generation that will carry on this blessed work. This is especially urgent since the church is always only one step away from heathenism unless we SPEAK of Jesus. This good news came to us from our forefathers without any effort on our part; it is now our responsibility to pass it on "from one generation to the next."

The Vesper Service also included the installation of the newly elected officers and words of appreciation and thankfulness to Mrs. Donald Burnstad, Mrs. Sam Ivascu, and Pastor James Diener.

After the Sunday morning breakfast, everyone gathered for a final worship service in Centennial Hall. Pastor James Diener spoke on Isaiah 49:6, "The Twofold Missionary Task of the Church." He stressed that when Jesus commanded that the Gospel be preached throughout all the world, He meant it. We are to "Go Forward" and pull together "United to Serve Jesus." He pointed out that the ultimate goal of home missions is world missions, and that both are ours to do by the grace of God.

Thanking God for the many opportunities He has given us to spread the Word, "United to Serve Jesus," we left for our homes full of enthusiasm to share and spread the Good News of salvation in Jesus Christ with everyone in the world.

Mrs. Merlyn Voss  
Lodi, Wisconsin

## Direct from the Districts

### NEBRASKA

Reporter Richard Kuckhahn

#### New School in Omaha

On May 21, 1978, the members and many friends of Good Shepherd and Lutheran Church, Omaha, Nebraska, gathered to dedicate a new school building to the glory of God. The theme for the day, "Feed My Lambs," recalled Christ's command to bring up children in the care of His Word.

Former vicars of the congregation spoke in special morning and afternoon services. Pastor Paul Reede of Seward, Nebraska, spoke in the morning service on II Corinthians 5:14: "Motivated by Christ's Love." In the afternoon Pastor Joel Jaeger of Scottsbluff, Nebraska, based his message on Jeremiah 9:23,24: "Your School — Classrooms for True Knowledge." Leading the congregation in the liturgical portion of the services was pastoral candidate David Schultz. Adult, Sunday-school,

and Christian-day-school choirs sang hymns of praises for the occasion.

With the dedication of this new facility, Good Shepherd Congregation for the first time in its 34-year history has space that is exclusively devoted to school purposes. When its church was built in 1959, it was so designed that part of the church was used as a classroom during the week and then served as overflow area for the church services on Sundays. As the school expanded, it was moved into the basement fellowship area. As the membership of the congregation increased and the school grew, it became evident that more space would soon be needed. In 1975 a committee, headed by Mr. Glenn Kimble, was elected to draw up plans. Ground was broken for the school addition on July 20, 1977.

The 4,500-square-foot facility includes four carpeted classrooms and a much-needed new entryway to the church. The move to the new building provided opportunity to expand the

worship area. Donated hours of labor and skill kept the cost at \$185,000.

The Rev. Gerald E. Free, president of the Nebraska District, is pastor of Good Shepherd Congregation. Conducting the school are three teachers: Mr. Richard Brei, principal, and Miss Jeanne Moldenhauer and Mrs. Arthur Brandt. They and their 60 students were privileged to finish the school year in the new facilities.

May the Savior's gracious, life-giving Word long be taught here in accordance with His command, "Feed My Lambs!"

#### Another Parsonage Dedication!

Is it exciting to you? The dedication of a new church certainly is. But a parsonage? Perhaps you view it as just a necessity. No big deal! But is it? What does it mean when a congregation builds a parsonage? It shows that they are "... about the Father's business," the Rev. Gerhardt F. Cares, pastor of Zion Lutheran Church,



Columbus, Wisconsin, pointed out to the members and guests of Holy Cross Lutheran Church, Oklahoma City, Oklahoma, on April 23, 1978.

Just as the 12-year-old Jesus was about His Father's business in the Temple in Jerusalem, so also is a congregation when it builds a parsonage for its pastor and his family, Pastor Cares said. The congregation is providing a home for the servant of the Word who will preach, teach, baptize, confirm, commune, and equip the saints for service in God's kingdom. That is the Father's business!

But a parsonage means more, too. It clearly demonstrates to the community in which it is built the congregation's respect for God's Word and Sacraments. It shows their respect for the office of the ministry.

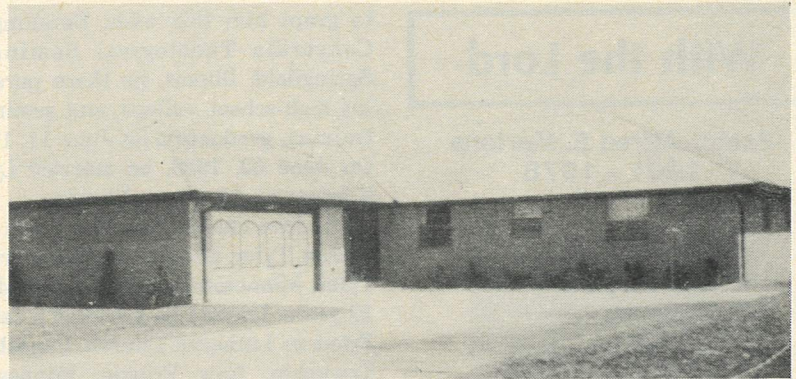
The members of Holy Cross are truly grateful to all of you brothers and sisters in the faith who made April 23 a reality. Following the guidelines of our Synod's General Board for Home Missions, Mr. Walter Timm, a member of Holy Cross, designed a beautiful and functional, 1,700 square-foot home consisting of three bedrooms, a study, two full baths, an ample kitchen and dining room, a spacious living room with a fireplace, and an attached two-car garage. The cost was \$39,700.

May each of us continue to be "about the Father's business"!

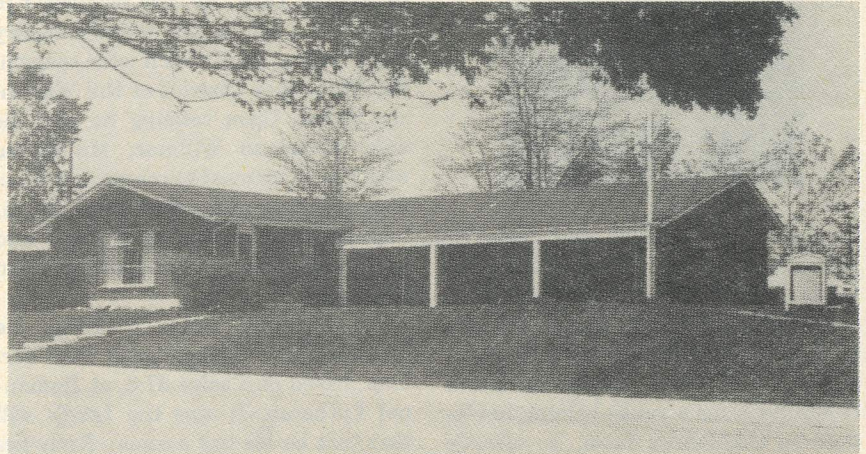
#### Peace at Boulder Celebrates

"The Lord hath done marvelous things." Members and friends of Peace Ev. Lutheran Church, Boulder, Colorado, had good reason to express their feelings in these words of Psalm 96 as they dedicated their chapel-parsonage on June 11, 1978. Pastor Walter Westphal, Longmont, Colorado, who organized the congregation in 1976, urged the worshipers to rejoice, pray, and give thanks on the basis of I Thessalonians 5:16-18.

Consider well the marvel of our Lord's doings in this college town, the home of the University of Colorado! When this congregation was given the go-ahead last November to look for land, it discovered that a zoning ordinance required at least two acres for new churches. And this at a time when the average price of land in Boulder is \$100,000 an acre! The reason for this is



Holy Cross Parsonage, Oklahoma City



Peace Chapel and Parsonage

a "green belt" zoning around the outside of the city, which permits the sale of land only in large tracts.

But this past March the Lord revealed His providence in a very wonderful way, for the congregation was able to purchase an existing parsonage-chapel at a price of \$135,000. When the situation looked almost hopeless, the Lord clearly showed the members of Peace that He will take care of all their needs.

The structure includes a chapel seating 90, a fellowship area in the basement, as well as an adequate parsonage for the pastor and his family. Almost everything had to be completely remodeled. The work and cost involved in doing so was cheerfully shared by the members.

Peace Congregation at present numbers only 35 communicants and 41 souls. But all are truly thankful for the way the Lord provides and express their gratitude also to their fellow believers in the WELS who, through the Church Extension Fund, made such a purchase possible for them. They now have a place where they can gather to

sing praises to their God, to hear Him speak to them in His Word, to be strengthened by His Supper, and to be encouraged to spread His name to the ends of the earth. The pastor of the congregation is the Rev. Mark Cares.

#### RECORDINGS SEMINARY MALE CHORUS

"The Life of Christ," a recording of the song service sung during the 1978 spring tour and at the close of the school year, is available in disc or cassette form for \$5.00 postpaid.

Also on hand: "Christmas at the Seminary," a disc or cassette recording of the 1976-1977 Christmas service: \$4.50 postpaid.

"Our Favorite Hymns" Set Two (DMLC Choir and Seminary Male Chorus), disc or cassette: \$4.50 postpaid.

Order from:  
Prof. Martin Albrecht  
11820 N Luther Lane 65W  
Mequon, WI 53092

#### WANTED FOR MARTIN LUTHER PREPARATORY SCHOOL

Synodical Proceedings, District Proceedings, collections of Synodical periodicals (*The Northwestern Lutheran*, *The Junior Northwestern*, *Wisconsin Lutheran Quarterly*, *The Lutheran Educator*), theological works, back issues of standard periodicals, and book donations for the newly established Martin Luther Preparatory School, Prairie du Chien, Wisconsin.

Please send lists of available items to Prof. Herbert Jaster, Martin Luther Academy, New Ulm, Minnesota 56073.



## With the Lord

**Pastor Alfred E. Martens**  
1901 - 1978



Alfred E. Martens was born at Hutchinson, Minnesota, on June 10, 1901. His parents were Simon Martens and Wilhelmina, nee Plath. He was baptized and confirmed at Zion Lutheran Church, Lynn Township, rural Hutchinson. As a youth helping his father on the family farm, he already cherished in his heart a desire to be a pastor. At the age of 21 the Lord began

to grant him this wish. Enrolling at Concordia Theological Seminary, Springfield, Illinois, he there pursued his high-school, college, and seminary training, graduating on June 11, 1929. On June 30, 1929, he married Lydia Krueger at Altamont, Illinois.

His first charge was Immanuel Lutheran, Tyler, and Zion Lutheran, rural Tyler, Minnesota, where he served for 12 years. In 1944 he accepted a call to Friedens Lutheran Church, Lanesburg Township, New Prague, Minnesota, where he served for 35 years, retiring in August 1976. He was privileged to serve the Lord in the active ministry for 47 years, all of which were spent in the Minnesota District of the Wisconsin Synod. Upon retiring he and his wife moved to Willmar, Minnesota, where he continued to remain quite active, assisting with communion at Immanuel Congregation in Willmar and preaching for neighboring pastors upon occasion.

On Sunday, July 2, 1978, he preached an Independence Day sermon, based on Psalm 37:3, at Immanuel Lutheran. It was the Lord's will that that be his last sermon. Early the following Sunday morning, July 9, he suffered a severe stroke, and went

home to his Lord that evening, at the age of 77 years and 29 days.

Pastor Martens is survived by his wife; two daughters, Mrs. Kenneth Kramer (LaEva) of Forest Lake, Minnesota, and Mrs. Arnold Heyer (JoAnn) of Monroe, Michigan; one son, Dr. A. Paul Martens of Willmar, Minnesota; six grandchildren; and one sister.

The comfort of God's Word was brought to the family, friends, and co-workers gathered at Immanuel Lutheran Church in Willmar on July 12, 1978. The undersigned based the funeral sermon on Pastor Martens' favorite text, I Corinthians 15:10. Pastor Walter Oelhafen, a former schoolmate, brought condolences to the bereaved family on behalf of our Synod, the Minnesota District, and the New Ulm, Mankato, and Crow River Pastoral Conferences.

By the grace of God, a humble, faithful servant in our Savior's Church Militant! By the grace of God, a redeemed child of God now entered into the eternal joys of our Savior's Church Triumphant!

Clare Reiter

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

### MARTIN LUTHER ACADEMY CALL FOR NOMINATIONS

Because Prof. Allan H. Just has accepted a call to Arizona Lutheran Academy, the Board of Control of Martin Luther Academy, with the concurrence of the Commission on Higher Education, herewith requests the voting constituency of the Synod to nominate candidates in the field of Mathematics and Athletics, preferably qualified to be head football coach.

Names of all nominees, with as much pertinent data as possible, should be in the hands of the secretary no later than September 23, 1978.  
Mr. Paul Fritze, Secretary  
7820 Minnetonka Blvd.  
St. Louis Park, Minn. 55426

### SEMINARY FALL PASTORS' INSTITUTE

The 1978 Pastors' Institute at Wisconsin Lutheran Seminary will be held, God willing, on five Monday afternoons beginning October 2. The lectures will be presented from 1:30 to 4:30 p.m. in the multipurpose room in the lower level of the Seminary library. The topics will be:

A Portrait of Peter —  
Prof. Armin J. Panning  
Textual Criticism —  
Prof. David Kuske

The registration fee is \$7.50. Registrations are to be sent to Pres. Armin W. Schuetze, 11831 N. Seminary Dr. 65W, Mequon, Wisconsin 53092.

Pastor Paul A. Manthey, Secretary  
Wisconsin Lutheran Seminary  
Board of Control



### WIZARDS THAT PEEP A Journey Into the Occult

By Siegbert W. Becker

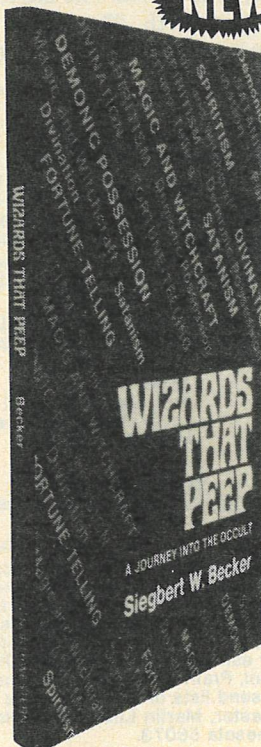
Dr. Becker's public lectures on the occult have been received with considerable enthusiasm — so much so that he was prevailed upon to transpose them into book form. The results, *Wizards That Peep*, is a well-documented, fascinating paperback — scholarly, yet eminently readable. The subject matter ranges from ouija boards and poltergeists to Satanism, from the witch of Endor to Sybil Leek. Dr. Becker speaks bluntly, "telling it like it is," but with the authority of one who has the Scriptures on his side. 128 pages. Paper cover.

Number: 15 N 0366 Price: \$3.95

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Please add 10 per cent of the total dollar amount of the order — 50 cents minimum — to cover the cost of transportation and handling. Wisconsin residents are asked to add 4 per cent sales tax.





## NEW WELS CHURCHES

### Names Requested

In recent months the Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to:

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

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

|                  |                      |
|------------------|----------------------|
| Alabama          | Montgomery           |
| Alaska           | Sitka/Ketchikan*     |
| Arizona          | Chandler             |
|                  | Sierra Vista         |
| Arkansas         | Little Rock          |
| California       | Modesto              |
|                  | Placer County        |
|                  | Santa Clarita*       |
|                  | Santa Maria          |
|                  | Sweetwater*          |
| Connecticut      | Trumbull*            |
| Florida          | Ft. Walton Beach*    |
|                  | Leesburg*            |
|                  | Sarasota             |
|                  | Zephyrhills*         |
| Georgia          | Lawrenceville        |
| Idaho            | Pocatello            |
| Illinois         | Belleville           |
|                  | Downers Grove        |
|                  | Effingham*           |
|                  | Salina               |
| Kansas           | Muncie*              |
| Indiana          | Clinton              |
| Iowa             | Bedford Twp.*        |
| Michigan         | Big Rapids*          |
|                  | Imlay City           |
|                  | Fairmont             |
| Minnesota        | Grand Rapids         |
|                  | Northfield*          |
|                  | Plymouth/Maple Grove |
| Missouri         | Joplin*              |
|                  | S.E. Kansas City     |
| Montana          | Helena*              |
| Nebraska         | Missoula*            |
|                  | Fremont*             |
|                  | O'Neill              |
| North Carolina   | Asheville*           |
| North Dakota     | Jamestown*           |
| Ohio             | Ashland              |
|                  | Dayton               |
|                  | Lima                 |
|                  | Strongsville         |
| Pennsylvania     | Harrisburg           |
| South Dakota     | Hot Springs*         |
| Tennessee        | Knoxville            |
| Texas            | Abilene*             |
|                  | Kerrville*           |
|                  | Midland/Odessa*      |
|                  | Wichita Falls*       |
| Washington       | Moses Lake*          |
| West Virginia    | Beckley*             |
| Wisconsin        | Antigo               |
|                  | Galesville           |
|                  | Genesee/Wales*       |
|                  | Holmen               |
|                  | Plymouth             |
|                  | Prairie du Chien*    |
|                  | Rice Lake*           |
| British Columbia | Vancouver*           |
| Ontario          | Wottawa              |

\*Denotes exploratory services.

## TIME AND PLACE

### COMING TO KANSAS CITY?

Then please note that Rock of Ages Ev. Lutheran Church, Kansas City North, Missouri, is conducting its worship service at Mount Moriah Chapel, 169 Highway and NW 108th St., on Sunday mornings at 10:15 a.m. Sunday school and Bible class begin at 9:00 a.m. For information, or to send names of prospects, contact Pastor John Schneider, 5211 W. 76th St., Prairie Village, Kansas 66208; phone 913/381-7510.

### HARRISBURG, PENNSYLVANIA

Ascension Ev. Lutheran Church, the new WELS mission in Harrisburg, Pennsylvania, is now worshipping at HOWARD JOHNSON'S MOTOR LODGE, I-83 & I-283 Interchange on Eisenhower Blvd. Service is held at 9:00 a.m. Please submit the names of WELS members or prospects to Pastor Daniel Luetke, 6231 Warren Ave., Linglestown, Pennsylvania 17112, phone: 717/652-8285.

## SAUGUS-NEWHALL-CANYON COUNTRY VALENCIA-SANTA CLARITA VALLEY AREA

A newly formed group of Wisconsin Synod members, banded together as Calvary Lutheran Mission, meets each Sunday at 8:30 a.m. at the Courtney Club, 26525 Golden Valley Road, Saugus, California. If you know the names of any WELS or ELS people in this general area, or if you yourself are seeking a church close to your home in this area, we would welcome such information. Please contact Pastor Luther Weindorf, 13184 Debell St., Arleta, California 91331, phone: 213/899-3457, or the chairman of Calvary Mission, Mr. Gary Mitzner, phone: 805/252-6498.

## EXPLORATORY

### KERRVILLE, TEXAS

WELS exploratory services are being conducted at the Seventh Day Advent Church, 413 Lois Street, Kerrville, Texas. The worship service is scheduled for 6:00 p.m. Sundays. Please send names or information to Pastor Donald Stuppy, 3919 Shenandale Drive, San Antonio, Texas 78230, or call: 512/696-2716.

### JAMESTOWN, NORTH DAKOTA

Exploratory services are presently being held at 8:45 a.m. in the rear of the optometrist's office at 210 3rd St. S.W. in Jamestown, North Dakota. For more information contact either Mr. Alvin Rath (701/252-7170) or Pastor W. H. Allwardt, 650 4th St. S.W., Valley City, North Dakota (701/845-0702).

## ADDRESSES

(Submitted through the District Presidents)

### Pastors:

**Brinkman, W. Paul**  
8226 Hiawatha Avenue  
Eden Prairie, MN 55344

**Frick, Michael A.**  
170 Fourth St.  
Imlay City, MI 48444

**Goldbeck, Beck H.**  
534 W. Iowa  
Nampa, ID 83651

**Grubbs, Mark S.**  
1209 Bemidji Ave.  
Bemidji, MN 56601

**Hilgendorf, Wayne C.**  
Route 1  
Gresham, NE 68367  
Phone: 402/735-6515

**Hoenecke, Prof. Gerald**  
101 N. Orchard St.  
Thiensville, WI 53092  
Phone: 414/242-0224

**Lemke, Larry G.**  
904 — 43rd Avenue  
Greeley, CO 80631

**Lindloff, James W.**  
21290 Harrow Avenue N.  
Forest Lake, MN 55025

**Prange, Peter B.**  
818 Deborah  
Elgin, IL 60120

**Schneider, John S.**  
5211 West 76th Street  
Kansas City, KS 66208  
Phone: 913/381-7510

**Stroh, Elton C.**  
7409 118th Place  
Kansas City, MO 64134  
Phone: 816/765-0624

**Vanselow, Duane R.**  
2685 NW 13th St.  
Corvallis, OR 97330

**Warnke, Hugo M.**  
5116 34th St. N.E.  
Tacoma, WA 98422  
Phone: 206/927-5426

### Teachers:

**Barenz, John**  
4647 Coors Way  
Morrison, CO 80465  
Phone: 303/697-5827

**Lemke, Eldon**  
9927 Foley Blvd. NW  
Coon Rapids, MN 55433

**Hennig, James**  
R.R.2, Box 170C  
Zumbrota, MN 55992

## ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)  
Ordained and Installed

### Pastors:

**Brinkman, W. Paul**, as pastor of Christ, Eden Prairie, Minnesota, on July 9, 1978, by M. Liesener (MN).

**Frick, Michael A.**, as pastor of Christ, Imlay City, Michigan, on July 16, 1978, by L. Lemke (MI).

**Goldbeck, Beck H.**, as pastor of Messiah, Nampa, Idaho, on July 16, 1978, by G. Peters (PNW).

**Grubbs, Mark S.**, as pastor of St. Mark, Bemidji, Minnesota, on July 9, 1978, by P. Reid (MN).

**Hilgendorf, Wayne C.**, as pastor of St. Paul's, Gresham, Nebraska, on July 16, 1978, by P. Reede, and as pastor of Zion, Garrison, Nebraska, on July 16, 1978, by P. Zarling (Nebr).

**Laabs, David W.**, commissioned as missionary in Southeast Alaska at Sitka, Alaska, on July 16, 1978, by D. Bode (PNW).

**Lindloff, James W.**, as pastor of Martin Luther, Forest Lake, Minnesota, on July 9, 1978, by N. Lindloff (MN).

**Stroh, Elton C.**, as pastor of Gethsemane, Southeast Kansas City, Missouri, on July 16, 1978, by P. Soukop (NE).

**Vanselow, Duane R.**, as pastor of Beautiful Savior, Corvallis, Oregon, on July 16, 1978, by E. Carlson (PNW).

### Installed

### Pastor:

**Warnke, Hugo M.**, as assistant pastor of Holy Trinity, Kent, Washington, on July 23, 1978, by G. Frey (PNW).

### Teachers:

**Barenz, John**, as teacher and principal of Zion, Denver, Colorado, on July 23, 1978, by D. Bode (NE).

**Lemke, Eldon**, as teacher and principal of Cross of Christ, Coon Rapids, Minnesota, on July 16, 1978, by J. Zeidler, (MN).

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## CALENDAR OF CONFERENCES

### DAKOTA-MONTANA

#### ALBERTA-MONTANA PASTORAL CONFERENCE

**Date:** Sept. 12-13, 1978; 10:30 a.m. Communion service.  
**Place:** Apostles Lutheran Church, Billings, Montana; W. Leerssen, host pastor.  
**Preacher:** Roy Beyer.  
**Agenda:** Exegesis of II Corinthians 8:1-15; T. Lowry; What Does Paul Mean in Romans 11:26 When He Says: "All Israel Shall Be Saved?"; J. Engel; Survey of the Old Testament Various Offerings and Sacrifices; K. Wenzel; Homiletical Study of a Text for the Last Sunday after Trinity; W. Leerssen.  
**Note:** Please excuse to the host pastor.  
R. M. Beyer, Secretary

### MICHIGAN

#### NORTHERN PASTORAL CONFERENCE

**Date:** September 18, 1978; Communion at 9:00 a.m.  
**Place:** St. Matthew's, Freeland, Michigan; R. W. Holtz, host pastor.  
**Preacher:** D. Schwartz; J. Seelow, alternate.  
**Agenda:** Special Synod and regular reports; *Augsburg Confession and Apology*, Article XVIII; P. Huebner; Dealing With False Teaching Within a Congregation; D. Tomhave; Exegesis of I Corinthians 14: D. Schwartz.  
J. C. Seifert, Secretary

#### SOUTHEAST PASTORAL CONFERENCE

**Date:** September 18-19, 1978, beginning at 10:00 a.m.; Communion service on Monday at 7:30 p.m.  
**Place:** St. Paul's, Belleville, Michigan; W. Henning, host pastor.  
**Agenda:** Infant Baptism: Irresistible Grace or a Special Means of Grace for Children — Doctrine and Practice; E. Fredrich III; Exegesis of Hebrews 3:1-19; M. Hoppe; The State and the Future of the YPS; R. Winter; Isagogical Review of Daniel 5: D. Kriehn.  
**Note:** All excuses should be sent to the host pastor.  
J. Naumann, Secretary

### MINNESOTA

#### ST. CROIX PASTORAL CONFERENCE

**Date:** September 12, 1978; Communion service at 9:00 A.M.  
**Place:** Grace Lutheran, Osceola, Wisconsin; F. Tabbert, host pastor.  
**Preacher:** S. Dumman; J. May, alternate.  
**Agenda:** An Exegesis of Matthew 24:36-42; M. Mullinex; The Pastor's and the Congregation's Role in Social and Legislative Issues that Affect the Church and Our People; W. Hartmann.  
K. Schroeder, Secretary

#### CROW RIVER PASTORAL CONFERENCE

**Date:** September 19, 1978; 9:30 a.m. Communion.  
**Place:** Trinity Ev. Lutheran Church, Johnson, Minnesota; J. Moldenhauer, host pastor.  
**Preacher:** M. Lopahs; D. Miller, alternate.  
**Agenda:** Exegesis of II Timothy 2:14-26; J. Moldenhauer; Born Again — How Scripture and Others Use the Term; T. Westendorf; Marital Counseling; R. Winters; Conference Business.  
**Note:** Please excuse to the host pastor.  
J. Moldenhauer, Secretary

#### REDWOOD FALLS PASTORAL CONFERENCE

**Date:** September 26, 1978; 9:00 a.m. Communion service.  
**Place:** St. Matthew's Lutheran Church, Danube, Minnesota; O. Engel, host pastor.  
**Preacher:** P. Alliet; H. Bittorf, alternate.  
**Agenda:** Exegesis of Jude, H. Bittorf; *Formula of Concord*, Article II; O. Engel; Preaching and Teaching from the Pulpit; D. Meyer.  
R. Hellmann, Secretary

### NORTHERN WISCONSIN

#### RHINELANDER PASTORAL CONFERENCE

**Date:** September 11, 1978; 9:00 a.m. Communion.  
**Place:** St. John's, Phelps, Wisconsin; D. Sternberg, host pastor.  
**Preacher:** E. Kock; M. Koepsell, alternate.  
**Agenda:** Exegesis: Conclusion of Mark 1: D. Fleming; Excommunication and Self-exclusion: E. Ahlsvede.  
C. Siegler, Secretary

### FOX RIVER VALLEY PASTORAL CONFERENCE

**Date:** September 12, 1978; 9:00 a.m. Communion service.  
**Place:** St. Peter Ev. Lutheran Church, Appleton, Wisconsin; R. Ash, host pastor.  
**Preacher:** L. Vaccarella; alternate: I. Boettcher.  
**Agenda:** The Role of Women in the Church; R. Gorske; alternate: Abortion; J. Murphy; Exegesis of II Peter 2: A. Martens; alternate: Exegesis of II Peter 3: T. Liesener; Exegesis of Psalm 13: N. Engel; alternate: Exegesis of Psalm 14: T. Meier; The Gospel for the Fifth Sunday after Epiphany; T. Meier; alternate: The Transfiguration; A. Schabow; Elections.  
R. Ash, Secretary

#### LAKE SUPERIOR SUNDAY SCHOOL TEACHERS' CONFERENCE

The 49th annual Lake Superior Sunday School Teachers' Convention will be held at Trinity Ev. Lutheran Church, Coleman, Wisconsin, on September 17, 1978, at 2:30 p.m. CDT. The host pastor is the Rev. Waldemar Zink.  
Mrs. Donald Polzin, Secretary

#### WINNEBAGO PASTORAL CONFERENCE

**Date:** September 18, 1978; 9:00 a.m. Communion service.  
**Place:** Grace Lutheran Church, Oshkosh, Wisconsin; C. Koepsell, host pastor.  
**Preacher:** G. J. Albrecht; F. Brands, alternate.  
**Agenda:** Exegesis of Titus 3; D. Johnson; *Shepherd Under Christ*, chapter 3; P. Hoenecke; *Smaicald Articles*, Part III, Articles 1-4; S. Stern.  
S. Stern, Secretary

#### MISSIONARY CONFERENCE

**Date:** October 2-3, 1978  
**Place:** Faith Ev. Lutheran, Marquette, Michigan; A. Klessig, host pastor.  
**Preacher:** K. Kuschel; K. Kuenzel, alternate.  
**Agenda:** The Supernatural and Human Factors in the Divine Call; E. Stelter; How To Put the Mixed-Up Missionary on an Organized Path; R. Hartman; The Christian and Depression; R. Diener.  
**Note:** If you need lodging, contact the host pastor.  
T. Trapp

### SOUTH ATLANTIC

#### FLORIDA PASTORAL CONFERENCE

**Date:** September 11-12, 1978, beginning at 10:00 a.m.; Communion service on Monday evening at 7:00.  
**Place:** Our Savior, Jacksonville, Florida; John Vogt, host pastor.  
**Preacher:** R. MacKain; J. Meyer, alternate.  
**Agenda:** Exegesis of James 3:1-18; J. Aderman; Continued reading of Joh. P. Koehler's *Gesetzlich Wesen Unter Uns*; V. Thierfelder; The Natural Law: A Study of Romans 2:12-15; J. Anderson.  
**Note:** Delegates are expected to be present on the first day only.  
R. MacKain, Secretary

### SOUTHEASTERN WISCONSIN

#### CHICAGO PASTORAL CONFERENCE

**Date:** September 12, 1978; 9:00 a.m. CST.  
**Place:** Our Shepherd Ev. Lutheran Church, Crown Point, Indiana; R. Schleicher, host pastor.  
**Preacher:** D. Thompson (N.T. text); alternate: G. Schaumburg (O.T. text).  
**Agenda:** Exegesis of James 2: E. Meier; alternate: Exegesis of James 3: N. Paul; Excommunication versus Self-exclusion: A. Siggelkow; alternate: The Right to Die Controversy; W. Meier; second alternate: Public versus Christian School; G. Boldt.  
R. W. Pasbrig, Secretary

#### DODGE-WASHINGTON PASTORAL CONFERENCE

**Date:** September 12, 1978; Communion at 9:00 a.m.  
**Place:** Trinity Lutheran, Huilsburg, Wisconsin; D. Kannenberg, host pastor.  
**Preacher:** E. Froehlich; T. Horneber, alternate.  
**Agenda:** Exegesis of I Timothy 6:11-21; M. Bradtke; Occultism, An Increasing Threat; D. Kuehl; *Formula of Concord*, Article VII, Of The Lord's Supper; T. Knickelbein.  
J. Castillo, Secretary

#### PASTORS-YOUTH LEADERS YOUTH MINISTRY SEMINAR

**Date:** Monday, October 2, 1978, afternoon and evening.  
**Place:** Wisconsin Lutheran College, Milwaukee, Wisconsin.  
**Agenda:** Discussion of the Need for Youth Ministry, Resources, Youth Worship, Education, and Organization of Youth Ministry.  
**Note:** The seminar is sponsored by the SEW Board for Parish Education.  
Owen A. Dorn

### WESTERN WISCONSIN

#### SUNDAY SCHOOL TEACHERS' INSTITUTE MISSISSIPPI VALLEY CONFERENCE

**Date:** September 24, 1978; 1:30 p.m. Registration.  
**Place:** Mt. Calvary Lutheran Church, La Crosse, Wisconsin.  
**Agenda:** *View From The Living Room Floor*; presented by Prof. T. Kuster.  
M. L. Birkholz, Chairman

#### CENTRAL CONFERENCE SUNDAY SCHOOL TEACHERS' CONFERENCE

**Place:** St. Paul's Lutheran Church, Lake Mills, Wisconsin.  
**Time:** September 24, 1978; 1:30-4:00 p.m.  
**Agenda:** The revision of the Sunday School Course, The Preparation of the New Nursery Course, and "Twigs and Branches."  
**Note:** The members of the Wisillowa Conference are also invited to attend this meeting.  
P. Ziemer

#### SOUTHWESTERN CONFERENCE

**Date:** September 26, 1978; 9:00 a.m.  
**Place:** St. Paul's, North Freedom, Wisconsin.  
**Preacher:** H. Klug; L. Martin, alternate.  
**Agenda:** Exegesis of I Thessalonians 4: H. Hoepfner; The Old Testament Sacrifices and How They Pointed to Christ; F. Werner; The Role of the Pastor's Wife; O. Heier; Gambling and the 7th Commandment; D. Miller.  
R. Kloehn, Secretary

#### WORKSHOP FOR TEACHERS OF THE MENTALLY RETARDED

The Southeastern Wisconsin District Special Ministries Board is sponsoring a workshop for the teachers of the mentally retarded at Woodlawn Lutheran Church, 2217 South 99th Street, West Allis, Wisconsin, on September 16, 1978, from 9:00 A.M. — 2:00 P.M. The workshop is for teachers, Sunday-school teachers, VBS teachers, pastors, parents, and any other concerned Christians interested in sheep who need special shepherding. Pastor Adolph Harstad will present the topic: *Confirmation and the Retarded*. Teaching procedures will be presented with the help of audio-visuals. There will be a fee of \$2.00 to help defray the cost of the meal. No preregistration is necessary.