

*“Imagine
Yourself...”*

*The
Northwestern Lutheran*

April 1, 1979

by the Editor



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

God has always been concerned about the deaf and the blind. Society by and large ignores them, but that is not the way God wants it. God already expressed His concern for them when He codified the laws which were to guide the life of ancient Israel. In Leviticus 19 we read: "The Lord said to Moses, 'Speak to the entire assembly of Israel and say to them: . . . Do not curse the deaf or put a stumbling block in front of the blind, but fear your God. I am the Lord.'"

When God sent His Son into the world, He filled His heart with compassion also for those with impaired hearing and impaired sight, for those who were deaf and blind. We see how gently He dealt with them and note the "sign language" He used. Among the many whose need He met we note the deaf man in Decapolis and blind Bartimaeus, one of the two blind whom He healed at Jericho on the way to Jerusalem.

In fact, Christ's dealing with the deaf and the blind is one of the signs of His Messiahship. When John the Baptist

was puzzled and sent to Jesus asking, "Are you the one who was to come, or should we expect someone else?" Jesus referred him to the prophecy in Isaiah 35:5,6. I'm sure you remember His answer: "Go back and report to John what you hear and see: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news (the Gospel) is preached to the poor." In that answer John found comfort and assurance for his last hour.

Though we cannot heal the deaf and the blind as Jesus did, God has laid on our hearts the same concern which He laid on the hearts of His Old Testament believers. Believers must find a way to share the Gospel of Jesus with the deaf and the blind. Surely we have reason to rejoice when we note that our church body is seeking to meet that assignment. The work of the Workshop for the Visually Handicapped has brought us joy for years, and now we implore the Lord's blessing on the Mission for the Hearing Handicapped.



The Cover — "Imagine yourself . . . to be the parent of a child whose hearing is severely handicapped." What would you do, what could you do, to give that child a Christian upbringing? This is a problem Pastor and Mrs. Roland Cap Ehlke are wrestling with. Their three middle children are hearing-impaired. Pictured here with Pastor and Mrs. Ehlke are (left to right) Paul, 3, Tracy, 14, Bryan, 12, Jonathan, 10 months, and Brad 8. Theirs is a problem, however, they share with many other parents. It is a problem our Wisconsin Evangelical Lutheran Synod is also beginning to wrestle with. To learn about that, turn to page 102 and read about the recent seminar on hearing impairment held at Watertown, Wisconsin.

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Editorials

Stones for Bread Last fall more than 2,000 preachers from 31 denominations attended the first "Harry Emerson Fosdick Ecumenical Convocation on Preaching in America" in Riverside Church in New York City. The occasion was the centennial of Fosdick's birth. It is unlikely that representatives of our church body would be invited to honor the memory of this liberal church leader, and it is even less likely that they would have attended if invited.

But at least one good thing came out of this "Convocation on Preaching." It took the form of a piece of criticism offered by one of the speakers, Marjorie Hyder, religion editor of the *Washington Post*. Ms. Hyder criticized main-line churches for doing "too much reacting" to events and actions, especially those by the government, rather than dealing with basic beliefs and needs of people.

Preachers are not called to be news analysts nor advisers to the secular powers. They may not even be qualified to function in these capacities. They are to represent God's Word before the people. In every community there are people who are suffering from terminal illnesses, people with family and marital problems, people living empty lives; there are the guilt-ridden, the depressed, and the hopeless. Comments on world affairs, however incisive and accurate, miss the point.

Christian preachers in their capacity as Christian preachers have something to offer these troubled souls. They have the Word of God. That Word of God fulfills the most deep-seated needs of these people. It was so intended. It provides the lost soul with everything he needs in order to cope with the problems of life and to face death and eternity with confidence and tranquility.

Why offer stones to the hungry when bread is available?
Immanuel Frey

Feminine Aggression Women with ambitions for leadership and prominence in politics are frustrated by what they perceive as a "double standard." If a woman is aggressive, if she "comes on strong," she is judged to be unfeminine and offensive; she encounters resentment and resistance. On the other hand, aggressiveness and ambition appear to be acceptable and even approved in men.

Gloria Steinem vents her frustration thus: "Any amount of fierceness from women in support of serving men or children is all right. That's what we're on earth for, in the traditional view." But concerning forcefulness exercised elsewhere Miss Steinem says, "It's your classic double bind. If you are assertive and aggressive enough to do the job, you're unfeminine and therefore unacceptable; if you're not aggressive, you can't do the job — and in either case, goodbye."

Millicent Fenwick suggests that women learn "limited aggression." "Women," she says, "haven't yet developed the habit of limited aggression, which men have perfected."

Is it just a matter of learning a technique? of learning the "power business"? That would imply that there is really no difference between men and women, that women should be able to do things the same way men do them — with the same results.

Not so. Even if we leave physical differences out of consideration, men and women are not the same. In some respects men excel women; in others, women excel men. Only in Christ, as His redeemed, is there perfect equality.

Gloria Steinem fumes about tradition that distinguishes between men and women. Is it merely "tradition"? Or is there something that is part of the fabric of life? Men and women simply were not created the same way. God did not intend them to have the same aptitudes and responsibilities, or to have interchangeable authority. In general, neither men nor women function as effectively when they attempt to express themselves or function in the same way; least of all, when they reverse their roles. There is a woman's way of doing things and there is a man's way of doing things.

Scripture has some specific statements on the role of men and women in the home, in the church, and even in society in general. Its pronouncements are also substantiated by the whole pattern of life Scripture presents as it depicts men and women in relation to each other, and by the commentary it provides on this pattern.

Christian women will understand this pattern. Shakespeare comprehended much of it. Gloria Steinem and Bella Abzug and Midge Constanza are aware of it, but they resent it and want to destroy it.

Carleton Toppe

We're Not Number One The recent popular best seller, "Looking Out For Number One," not so surprisingly was readily received by a broad segment of our population. As one commented, "It's a far cry from Dale Carnegie's book, 'How to Win Friends and Influence People.'"

The popularity of self-serving books stems from man's sinful self-centered, self-exalting attitude. Man has always confronted God, trampled His commandments, and gone contrary to His will.

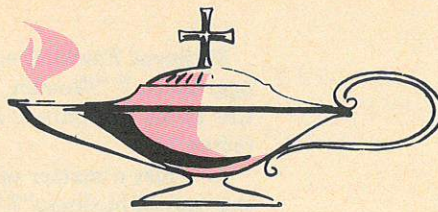
It's no wonder why the earth groans under man's sinfulness. And man should not wonder why God does not respond to his beck and call.

Isaiah writes: "The Lord's hand is not too short to save or His ear too dull to hear. But your iniquities have made a barrier between you and your God, and your sins have made Him hide His face so He can't hear you" (Isa. 59:1,2 — AAT).

How else can we approach Him except that the blood of Christ first cleanse us of all our sins?

Robert Sawall
The Apache Lutheran

Studies in God's Word



Jesus Christ The Good Shepherd

I am the Good Shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father; and I lay down My life for the sheep. . . . Therefore doth My Father love

Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again (John 10:14-18a) .

The relationship of sheep to their shepherd has become a familiar picture to us. Even if we have had no first-hand experience with tending a flock, yet we have all come to know some of the basic characteristics of sheep: their inclination to stray, their need for leadership, their willingness to follow a trusted shepherd, and so forth.

Spiritual Significance

This earthly picture frequently serves as an illustration of spiritual relationships. For example, before the feeding of the 5,000 Jesus took His disciples to a remote area beyond the Sea of Galilee, hoping to enjoy some needed rest and quiet. When He saw the people thronging to Him, however, He "was moved with compassion toward them, because they were as sheep not having a shepherd; and He began to teach them many things" (Mark 6:34).

The earthly picture is helpful, but it doesn't convey the whole story. Christ, therefore, while teaching in Jerusalem, adds a needed dimension by showing that He rises far above the ordinary shepherd. So great is the difference, in fact, that He may call Himself *the Good Shepherd*. Christ says, "I am the Good Shepherd; the Good Shepherd giveth His life for the sheep" (John 10:11).

A Lenten Sermon

Keep in mind that Christ taught this truth publicly in Jerusalem at the feast of dedication (John 10:22), known today as the festival of Hanukkah, which

falls near the end of the calendar year. Christ was speaking of His coming death, foretelling it some four months before the event. He was, in effect, preaching a Lenten sermon at Christmas time, telling them that He was about to lay down His life for the sheep.

And why must the Good Shepherd lay down His life? Isaiah had answered that question more than 700 years before when he declared: "All we like sheep have gone astray; we have turned everyone to his own way" (Isa. 53:6a). We, together with all men on earth, have strayed from the paths of God's righteousness. We have not kept His commandments. We have sinned — and the wages of sin is death. But, wonder of wonders! Isaiah can continue: "And the Lord hath laid on Him (the Good Shepherd) the iniquity of us all" (Isa. 53:6b).

A Willing Substitute

Let us not for a moment think that this was an arbitrary decision by the Father, or that it was an *unwilling* Son whom He sentenced. No, rather Christ says, "Therefore doth My Father love Me, because *I lay down My life*" (John 10:17a). Christ willingly took our burden upon Himself. The Good Shepherd intentionally gave His life for the sheep. Understanding that, rules out a misconception that one might draw from the Passion account. Jesus looks so helpless. Seemingly like a mere man He is arrested, spitefully treated, and

finally nailed to a cross. But appearances can be deceiving. In reality, Christ is actively and intentionally laying down His life. "No man taketh it from Me," He says, "*but I lay it down of Myself. I have power to lay it down, and I have power to take it again*" (John 10:18a).

To the eye of faith that great truth is evident throughout our Lord's Passion. We need only recall, for example, how after His agony in the Garden Jesus announces, "The hour is at hand. . . . Rise, let us be going. Behold, he is at hand that doth betray Me" (Matt. 26:45b,46). Jesus knew perfectly what lay ahead. And after bowing over His would-be captors by announcing, "I'm the One whom you're looking for," He willingly gave Himself into their hands (John 18:4-9).

A Powerful Savior

Also before Pilate Jesus was in complete control. He could say to him, "Thou couldst have no power at all over Me, except it were given thee from above" (John 19:11a). And even when He was on the cross, men did not take His life from Him, but willingly He gave it up, as He indicates with the words, "Father, into Thy hands *I commend My spirit*" (Luke 23:46b). But the ultimate proof that He Himself laid down His life is to be seen in the fact that He took it again on Easter morning.

"Therefore doth My Father love Me," Jesus says, "because I lay down My life, that I might take it again" (John 10:17). God the Father loves the Good Shepherd. And so do we! Once more in this solemn Lenten season He bids us to follow Him, to watch with Him one bitter hour, and to accept the benefits of His innocent death. By faith in Him we are followers of whom He can say, "My sheep hear My voice, and I know them, and they follow Me" (John 10:27). What folly it would be on our part not to follow Him and thus to forfeit the blessings He holds out to us and to all His sheep when He adds, "And I will give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John 10:28)! Offering us such priceless blessings, He is rightly called *the Good Shepherd*. Could there be any better?

Armin J. Panning

"No Week Like That Before It or After It"

Do you remember reading about that great day when the sun stood still on Mt. Gibeon and the moon lingered in the valley of Ajalon? It's recorded in Joshua 10, where we read: "And there was no day like that before it or after it." We agree.

There is also a week in this world's history of which we say the same. It began with a "ticker-tape" welcome of palm branches and ended with a dead man taken down from a cross and laid in a borrowed grave. That in itself, however, does not make it all that unusual. There are other weeks that began with glory and ended with dishonor. What makes this one different is the Person involved!

The man who rode into Jerusalem on a borrowed colt was not a mere man. Nor just a great man, or a worker of astounding miracles, or a teacher who spoke with authority! To see and hear such, we could just as well turn to a Moses or an Elijah and feast our eyes on what they did and meditate on what they said. But something would be missing — the reality of which Moses and Elijah spoke. That reality is found solely in the One who dominates the week called holy, Jesus the Christ, the Son of God and the Son of Man. Because of Him we can speak of that week as Scripture spoke of Joshua's long day: "And there was no week like that before it or after it."

"Then You Are A King?"

Pilate asked the question. Our Lord's answer was: "Yes, I am a King." With those words He approved the shouts of the Palm Sunday multitude, "Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!" With that answer He acknowledged that Zechariah spoke of Him when he said, "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, thy King cometh unto thee. He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

In Holy Week He functioned as the King. He cleansed the Temple of God. He cursed the fig tree. And when He

told the parable of the Marriage of the King's Son, the identification was not difficult to make.

No wonder His enemies, when they brought Him to Pilate, accused Him by saying, "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that He Himself is Christ a King." They misrepresented His words and His deeds, but they had one fact correct — He is the King. Not an earthly king, however, for Jesus told Pilate, "My kingdom is not of this world." His kingdom is the kingdom of God, the kingdom of which we are members by faith in Him. He is the only King who could say, "All power is given unto Me in heaven and on earth." The inscription on His cross is the truth: He is the King.

"He Is A Prophet"

So said the blind man concerning Christ after he, at Christ's command, had washed in the pool of Siloam and received his sight. In a subsequent meeting Jesus confirmed him in his faith.

We are not surprised, for Moses long ago had told Israel: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken."

That Prophet had walked the ways and byways of the Holy Land for three years and was present in Jerusalem that Holy Week. He there did what God's prophets have always done: foretell what is to come and preach the Word of God.

That week He foretold the destruction of the Temple and the destruction of Jerusalem, both of which happened in 70 A.D. He also foretold the end of the world and the day of Judgment, and we expect them any day. After all, these are days like the days of Noah and the days of Lot. Jesus' prophecy alerts us, when He says, "Watch therefore, for ye know not what hour your Lord doth come."

But Sunday, Monday, Tuesday, and Wednesday of Holy Week were spent principally in teaching — teaching the people, teaching His enemies, teaching His disciples. There were parables told,

questions answered, and questions asked. And Thursday and Friday brought more of the same. There were teaching and prophecy in the Upper Room; there were teaching and prayer in Gethsemane. Christ functioned as God's Prophet when He appeared before Caiphas and Pilate. Caiphas said: "I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God." Christ's answer was straightforward: "Thou hast said. Nevertheless, I say unto you: Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Pilate also received answers to his questions and had a bad conscience ever after.

Jesus Christ meant all these words for us, too, and especially the seven words from the cross. They speak to us of forgiveness, of paradise, of a completed salvation. Thank God for this Prophet — and more than a Prophet!

"Given For You . . . Shed For You"

So the Savior put it when on the night in which He was betrayed He took bread and gave it to His disciples and said, "Take eat, this is My body." And when He offered them the cup and said, "Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins."

He was a willing priest and a willing sacrificial Lamb. In the Garden He prayed, "O My Father, if this cup may not pass away from Me except I drink it, Thy will be done." When the people ridiculed Him: "If Thou be the Son of God, come down from the cross," He remained suspended on the accursed tree. He was forsaken by His Father, and willingly bore even that unspeakable agony. His death was the payment for our sins.

We know that He accomplished all that God sent Him to do for the veil of the Temple was torn in two from the top to the bottom and on the third day the stone was rolled away from the sepulchre. That day God's angel announced, "He is not here. He is risen." Later Christ appeared to Thomas and said, "Put your finger into the marks of the nails and your hand into My side, and be not doubting but believing." Lord, we believe!

There was no week like that before it or after it.

H. Wicke

Seminar on Hearing Impairment

"Imagine Yourself..."

Imagine yourself to be the parent of a boy or girl of school age, a child whose hearing is severely impaired. Knowing your Lord's Word to parents to bring up children in the nurture and admonition of the Lord, you go to your pastor with some questions. You want to know who will be his teacher in Sunday school. You want to know what the Christian day school can do for your child. Confirmation classes are still a few years away, but you want to know how the congregation will go about instructing your child. Your pastor says something about discussing this with the board of education. He says this because he has no answers to your questions. The board of education has no answers either. The fact is that for the most part our pastors and teachers are unskilled in teaching the hearing-impaired or providing for their spiritual instruction. The fact is that there are few classes being taught in our Wisconsin Synod churches for those with hearing impairment.

Or imagine yourself to be one of the older Christians of your congregation. You once could hear well, but no longer. You wear a hearing aid. When speaking to one person at a time you are able to hear much of the conversation. But in a crowded church you hear little. For your hearing aid not only amplifies your pastor's voice, but the shuffle of every foot, the cry of every baby, the shutting of hymnals, and the banging of chairs. You try to adjust your hearing aid, but sometimes your pastor speaks softly, sometimes loudly. The Word is there, the Word which is "quick and powerful," the Word "which does not return void," the Word which "sanctifies and cleanses," which "justifies," "brings peace," and "eternal life." The Word by which we "overcome the Evil One" and by which we are "born again" is there for some, but not for you. You suffer from hearing impairment.

By the above examples, William Hughes, chairman of the Synodical Committee for the Hearing Impaired, quickly made those who attended the

Seminar on Hearing Impairment aware of the needs confronting our congregations. The one-day seminar, held at Northwestern College in Watertown, Wisconsin, on February 10, 1979, could not hope to present solutions to the special problems of communicating the Word to the hard of hearing and deaf. Nor could special programs even be offered at this time. The intent of this first WELS seminar of its kind was simply to make us aware of a real need in our churches. That is the need to preach and teach God's Word to the hearing-impaired.

A Great Need

Our Wisconsin Synod has long been involved with special ministries. For many years we have served the mentally retarded, the aging, and the blind with the Word of God. But little has been done up to this time for those of our fellowship who experience hearing impairment. Nor have we reached out in mission to the deaf and hearing-impaired. As one of the day's essayists pointed out, our Wisconsin Synod sends people all over the world with the Good News of the Savior, but has neglected the hard of hearing in our own states and cities and sometimes in our own congregations. It was noted that the

largest single concentration of Wisconsin Synod Lutherans is in the Milwaukee area, and yet there is not a single signed service for the deaf in any one of our many Milwaukee congregations.

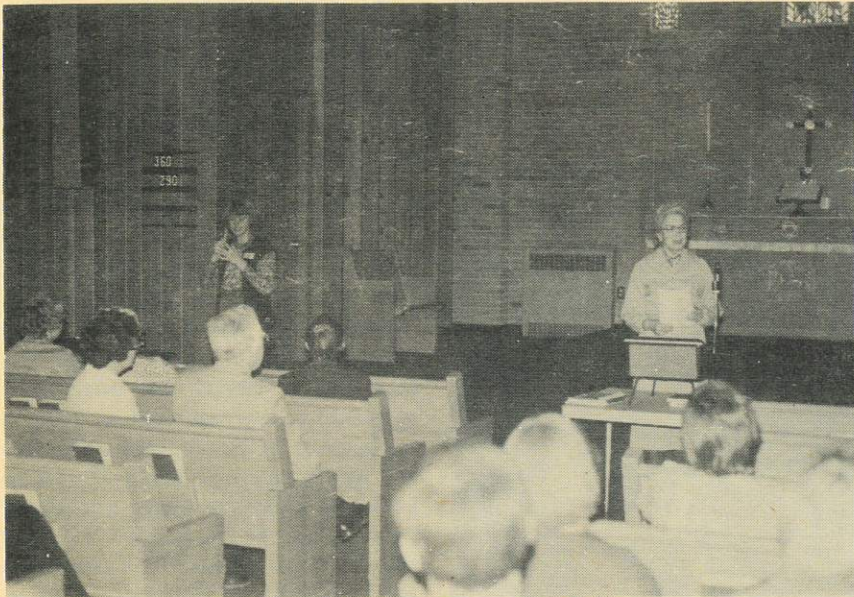
That the need we speak of is real was made vividly clear to those participating in the seminar. The day's proceedings were signed to four deaf members who were present. The opening service and the morning discussions were signed to the deaf by Mr. James Behringer, a student at Wisconsin Lutheran Seminary. Joanne McAleer took over for Mr. Behringer in the afternoon. Joanne regularly signs the service to the deaf in her own church, Bethlehem Lutheran of Oshkosh, Wisconsin. Without these signers, the deaf would have been almost totally cut off from the discussions of the day. The tragic problem of deafness is that it isolates; it cuts the individual off from the mainstream of society.

Seminar Speakers

The opening discussion was led by William and Carol Hughes, members of St. John's Lutheran Church of Jefferson, Wisconsin. Mr. Hughes is chairman of the Synod's Committee for the Hearing Impaired. Mr. and Mrs. Hughes are vitally concerned with



Mr. W. Hughes addressing the seminar, J. Behringer signing for the deaf.



**Speaking is Mrs. Elmer Kiessling
Signing is Joanne McAleer.**

overcoming the obstacles of communicating the Word of God to the hearing-impaired because their son, Stephen, is deaf. Stephen is among the 13 to 14 million Americans whose hearing is impaired. Approximately two million are in the area considered deaf. Using basic multiplication factors to determine the number of Wisconsin Synod Lutherans suffering from hearing impairment, it follows that about 2,000 members of our Synod experience some degree of hearing loss, almost 300 of whom are deaf. Our Lord Jesus Christ gave Himself as an offering and a sacrifice for each of them.

Three presentations were given in order to carry out the seminar's objective of making us more aware of the needs of the hearing-impaired in our midst. Mrs. Elmer Kiessling of Watertown, Wisconsin, spoke on the subject, "A Deaf Child in a Hearing Family." Mrs. Kiessling at one time taught at the Delavan School for the Deaf. She emphasized that communicating with the deaf often involves a language foreign to the hearing. There are obstacles to be overcome in learning any foreign language, but they are not insurmountable. Recruitment is a word we often hear in our midst these days. Mrs. Kiessling urged recruitment of the deaf for a ministry to the deaf.

Mr. James Behringer spoke on "Instructing the Hearing Impaired." He has been involved in the instruction of a young deaf man in preparation for confirmation. Again we note that there

are obstacles to overcome. The deaf usually do not know idioms, idioms of our own speech or of the Scriptures. Abstract expressions are difficult for them to grasp. The deaf also have social problems. It is obviously a problem belonging to a congregation in which there is almost no communication. Such is the great tragedy of deafness. It isolates and cuts off the deaf from fellow believers who can hear.

Pastor and Mrs. Roland Ehlke addressed the group as parents of hearing-impaired children. Some of the day-to-day problems of parents with hearing-impaired children were explained. But the great cause for concern brought forward in this presentation was the inadequacy of the congregation in communicating the Gospel to deaf and hard-of-hearing children. The church service as we know it conveys little to a deaf child. Home devotions, therefore, become most important.

Ministry

All of the essayists offered suggestions for a ministry to the hearing-impaired. Congregations should determine how many of their members are hearing only a portion of the service or none of it. Adequate sound systems with outlets for individuals must be provided where necessary. Drama in the pulpit may have to be dropped in favor of a consistent level of speaking by pastors. Since many hard of hearing have some ability to read lips and since the speaker's facial expressions also

convey meaning, pastors should not move about a great deal in the pulpit if they wish to get through to the hearing-impaired. There must not be sunlight behind either pastor or signer, if the service is being signed. This fact became clear at the seminar when the deaf and the signer had to move to a new location in the Northwestern chapel. The pastor's sermon could be typed in advance of the service and distributed before the worship service. The written word is valuable in communicating with the hearing-impaired.

The hearing-impaired child must be taught. This means some of our pastors and teachers will have to learn sign language. It means Sunday-school classes must be offered. Time will have to be taken to learn the type of hearing loss the individual child suffers from, and to learn at what level the child may hear. Parents of the hearing-impaired will have to be encouraged to become part of the church's ministry to the hard of hearing. These parents are resources and will work with pastors and teachers and share their knowledge. The child's learning ability must be determined. The average deaf adult reads at about fifth-grade level. Visual aids must be provided. Flannelgraphs, pictures, film strips, and the like are extremely important.

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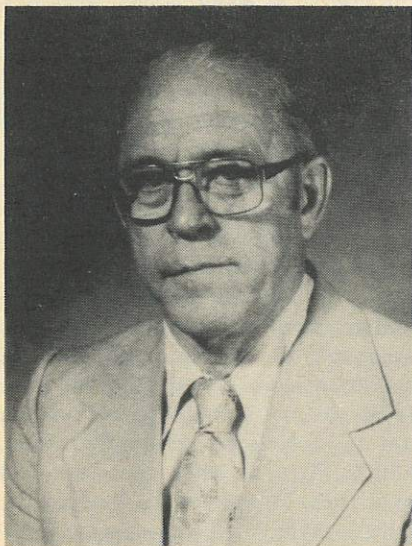


Teacher Quentin Albrecht, Watertown, served as coordinator of the seminar.

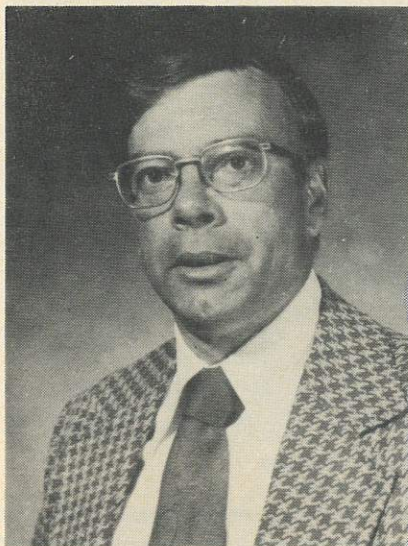


**Pastor D. Sievert with
Mr. J. Behringer signing.**

Northwestern Lutheran Academy Honors Professors Ten Broek and Birsching



Prof. W. Ten Broek



Prof. W. Birsching

Northwestern Lutheran Academy, Mobridge, South Dakota, observed the anniversary of two faculty members on November 26, 1978, in a special service in the school's auditorium. The assembled congregation gave thanks to the Lord of the Church for Prof. Wayne Ten Broek's 25 years of service at NLA and for Prof. William Birsching's 25 years in the teaching ministry.

Pastor G. Frank, Ixonia, Wisconsin, a classmate of Professor Ten Broek and past pastor of Professor Birsching, preached the sermon. The liturgist, another close friend of both professors, was the Reverend W. J. Oelhafen, Sr., Darwin, Minnesota. The NLA choir provided special music.

Pastor Frank's sermon theme, based on I Corinthians 15:10, "Let Us Magnify the Grace of God," expressed the underlying note of all those who spoke after the service. President D. Malchow spoke on behalf of the faculty; Pastor D. Krenke, on behalf of the school's Board of Control; and President A. P. C. Kell, on behalf of the Dakota-Montana District. The former president of the Academy, Prof. R. Fenske, in a letter, summed up what the service of these two professors meant: "When we called you, we knew you were men of sound Christian character and ability and our confidence was not unfounded. You

have had a profound effect on future generations, for students carry much of their teachers into their lives. They carry your Christian values." The celebrants responded, thanking God for the strength, the patience, and the enthusiasm to serve Him and His in the public ministry. A reception was held in the student dining hall.

Professor Wayne Ten Broek

Professor Ten Broek was born near McIntosh, South Dakota, in 1918. He was a member of the fourth graduating class of Northwestern Lutheran Academy, then attended Northwestern College, and graduated from Wisconsin Lutheran Seminary in 1942. During his years of service to the Academy, he has attended a variety of colleges and universities for summer-school sessions and workshops related to his courses.

His first pastorate was doing exploratory work for the mission board at Langdon and Cavalier, North Dakota. He served pastorates in Rapid City, South Dakota, 1943-44, and in Henry and Florence, South Dakota, 1944-1953. In 1953 he accepted the call to Northwestern Lutheran Academy, where he has served as dean, and now teaches Latin, religion, and history,

and serves as registrar and vice-president.

In 1943 he married Mildred Meyer in Milwaukee, Wisconsin. The Ten Broecks have five children and seven grandchildren.

Professor William Birsching

Professor Birsching was born in 1932 in Sebewaing, Michigan. He attended New Salem Lutheran Day School, Sebewaing High School, and graduated from Dr. Martin Luther College. His schooling at DMLC was interrupted twice to answer emergency calls: a semester at St. Paul's, Ixonia, Wisconsin, and a semester at Northwestern Lutheran Academy. Since graduating from DMLC, he has earned B.A. and M.A. degrees in Music Education from the University of Wisconsin, Milwaukee.

Professor Birsching taught in Bethel Lutheran Day School, Menasha, Wisconsin, from 1954-59. Since 1959 he has served the Academy as music director with responsibility for bands, choirs, classes, and lessons. Besides teaching music, he also teaches geography and English.

In 1956 he married Helen Groth in Milwaukee, Wisconsin. The Birschings have four children, Mark at Dr. Martin Luther College, Paul at Northwestern College, Anne and John at home.

Hearing Impairment (Continued)

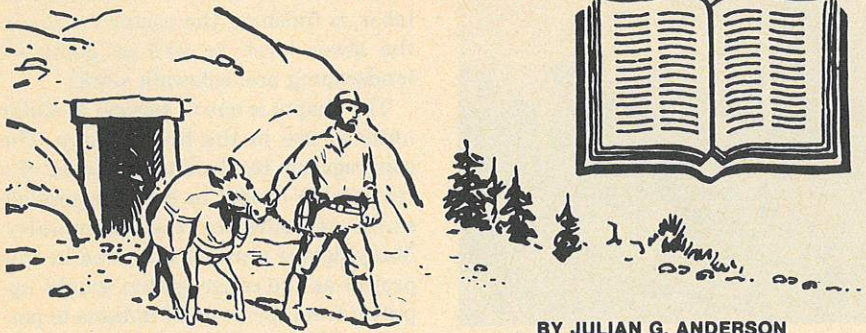
Ephphatha!

The Word heals. This was the message of the opening devotion, conducted by the undersigned and based on Mark 7:31-37. "Ephphatha! (Be Opened!)," Jesus declared to a man who could not hear and therefore could not speak. Ephphatha! — and the man's ears were opened and his tongue loosed. The Word of Jesus heals. Where there are special obstacles to that Word, they must be overcome.

Who are we to say to God, to the parents of a deaf child, to the child himself, to an adult in our congregation who can no longer hear God's Word being preached, "We're too busy. . . . We can't do it. . . . Sorry!" We cannot, because the Word heals and gives life — life forever with God.

Pastor David Sievert

Mining the Treasure of God's Word



BY JULIAN G. ANDERSON

Ezra 7-10

You will recall that after reading of the return of the remnant to Judah in 536 B.C. and the completion of the second Temple in 516 B.C., we interrupted the main account to read the story of Esther, which took place during the years 483-474 B.C., since we have no Biblical record of anything that happened between 516 and 483.

Today we return to the main story again. Before you begin work, please reread the section in the March 4 lesson covering Ezra 5-6. Then turn to

Ezra 7-10

Chapter 7:1-10 comprises Ezra's introduction to this section. Note the name of the new king in verse 1. He was the son of Xerxes, who took Esther as his second wife (Esther 1:1). Artaxerxes succeeded his father as king of Persia in 465 B.C. and reigned until 424 (put these dates in the margin at Ezra 7:1). Then note the long family history that Ezra uses to introduce himself (vv. 1-5). The reason was that he was a direct descendant of Aaron, the first head priest (v. 5b), and thus a member of the high-priestly family. He introduces himself, however, as a scribe. In later times these men took care of the sacred books and supervised the copying of new rolls. They also served as teachers, since they were probably the only ones who knew how to read and write. Underline verse 6a, and note the date in verse 7 (last phrase, hi-lite). This would be 459 B.C. Now notice who else accompanied him in verse 7, and the fact that the group

returned with the king's permission (v. 6) and authority (v. 14a). Notice also how long the journey took (v. 9). Verse 10 gives an excellent picture of Ezra (underline, and hi-lite the three verbs, "seek, do, teach"). His purpose in returning to Jerusalem was to teach the people God's Word. Among the Jews of later times Ezra was regarded as the greatest of all the teachers, or rabbis.

Next read the letter Artaxerxes gave Ezra and underline verses 13-15, 19, 20, 24b-26. From this we gather that either Esther or Ezra, or both, had exerted great influence on Artaxerxes. Verses 27 and 28 make it clear that Ezra is writing this part of his book as an autobiography, in the manner of Moses writing Exodus to Deuteronomy. And like Moses, he gives all credit to the Lord, his God.

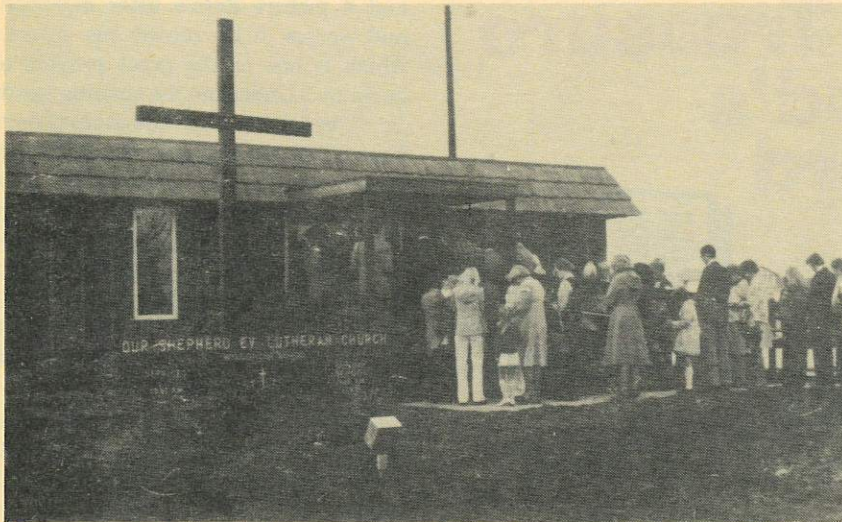
Chapter 8:1-14 gives the list of the heads of the father's houses, and verses 15-19 the names of the chief priests and Levites who returned at this time. Notice that the journey began with a fast (vv. 21-23), and note the purpose of this (vv. 21b and 23b). Mark the special responsibility given to the priests and Levites in verses 24-30. Verses 31 and 32 give a very brief account of the journey, and verses 33 and 34 describe the delivery of the silver and gold. Note what happened after this in verses 35 and 36.

Chapter 9 is an especially fine section. Note that the joy of Ezra's arrival was quickly saddened by a report from some of the princes (vv. 1 and 2, underline v. 1a to "lands" and v. 2). Verses 3

and 4 picture Ezra's utter dejection, and verses 5-15 record his prayer, which is one of the great prayers of Scripture. Underline the opening words (v. 6), which set forth the main theme. Verse 7 sums up briefly the history of Israel from the days of Moses through the captivity, verses 8 and 9 sum up their recent history, and verse 10 sums up the whole present situation (underline). In verses 11 and 12 Ezra sums up God's commandments in this respect, and in verses 13-15 he throws himself and his people on God's mercy.

Chapter 10:1 gives the reaction of at least a sizable group of the people (underline the closing phrase), and verse 2 records the confession and suggestion of Shecaniah, probably one of the princes (underline vv. 2a and 3a to "them"). In verse 4 he encourages Ezra to act. Observe Ezra's first act and its result in verse 5 (underline), and then his second action in verses 7 and 8 (underline v. 7 and mark the firm hand of authority in v. 8). Verse 9 pictures the great gathering, and verses 10 and 11 sum up Ezra's speech to them (underline). Note the two things Ezra asked them to do, which give a fine picture of repentance. Their answer is stated briefly in verse 12b (underline). Verses 13-15 describe the procedure to be followed, and verses 16 and 17 tell briefly how this was carried out (underline v. 17). Keep in mind that when Ezra says "they made an end," he means that they sent all the heathen wives and children away, as Shecaniah suggested (v. 3a).

The significant thing about this mass exile is that it was the first such act of real mass repentance recorded in the entire 1,000-year history of Israel from Moses to this time. As such it was a real landmark, marking this remnant as the first truly faithful group of God's people in all that time. They were God's people in the true sense, the true "Israel" (Rom. 9:6) whose hearts had been made holy by their faith in the coming Messiah or Savior (see Acts 15:9b), true descendants of Abraham, Isaac, and Jacob. At this point we see how infinite indeed is God's patience and long-suffering. And how wonderful that, after all that time and all the intervening pain and suffering, He was able at last to bring such a group of people into existence. Compare what Paul says in Romans 5:3 and 4.



Our Shepherd's Dedicates Facilities

On October 22, 1978, the members of Our Shepherd Ev. Lutheran Church, Crown Point, Indiana, assembled for a double dedication service. First of all, the congregation assembled at the newly constructed parsonage, where

the act of dedication was read by Pastor Richard H. Schleicher. From there the congregation proceeded to their modular chapel to dedicate that to the glory of the Triune God.

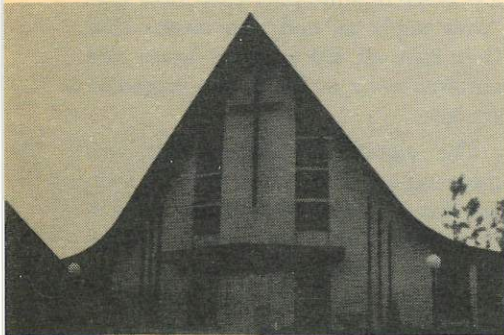
Work on the parsonage, a bi-level

with 1,400 square feet of finished floor space on the upper level, was begun in November 1977. After a long, cold winter, work resumed in February and the construction was completed by mid-July. The cost of construction was \$55,000. The congregation, with volunteer labor, is finishing the pastor's study in the lower level, as well as doing all landscaping and sidewalk work.

The chapel is one of several modular units in use in the Synod today. The congregation resolved to make use of a relocatable chapel in order to provide some exposure in the community. Many delays were encountered in this project as the congregation sought approval from the State of Indiana to permit the use of such a structure as its temporary church home.

The chapel, built by Classroom Distributors of Tomah, Wisconsin, includes a worship area which seats 80 people and a multipurpose/kitchenette area suitable for small meetings and Sunday-school classes. The construction cost of the Synod-owned chapel was \$34,000. Site preparation costs, paid by the congregation, amounted to

St. Stephen's at Fallbrook



St. Stephen's Chapel

St. Stephen Congregation had special cause to sing God's praises on the First Sunday in Advent in 1978. It had come through much tribulation out of liberalism to strict adherence to God's Word and the Lutheran Confessions. The congregation did not do this all by itself. God graciously sent it the aid of WELS officials and pastors to guide and direct it. The dedication on December 3, 1978, therefore, was not only an occasion to dedicate fine, new facilities,

but especially an occasion for the members to rededicate their hearts to the Lord.

In 1971 the LCMS congregation in Fallbrook, California, split over doctrine and practice. The small group that remained loyal to the Scriptures and the Lutheran Confessions joined the newly organized FAL church body. Not willing to take their former brethren to court, the FAL group left the property it had helped build in the hands of the LCMS body and rented facilities from the local SDA church. Calling itself St. Stephen Ev. Lutheran Church of Fallbrook, California, the group organized and then purchased a parsonage. Pastor D. Heiderich was installed in May 1972.

Early in 1976 the pastor defected. The shepherdless group then turned to WELS for guidance and requested a call list to fill the vacancy in the office of the ministry in its midst. A call was extended to Pastor S. Kugler of Charles City, Iowa. He accepted and was installed on June 27, 1976.

Early in 1977 the congregation purchased 4.62 acres of land as a site for

its new church complex. A new parsonage was built and then occupied in May 1978. The church and educational unit were occupied in October. Formal dedication of the entire complex took place on December 3.

Pastor Kugler writes: St. Stephen Congregation owes a deep debt of gratitude to WELS officers and people for guidance and aid, both spiritual and material. The mission boards, the Synod's Board of Trustees, and many other individuals saw us safely through the transitional periods to the completion of our church complex and the realization of our fondest dreams. The Lord was with us mightily and visibly! He supplied the means, the will, and the skill to do it all."

The buildings follow the Synod's prototype architectural plan, with only a few local variations. The congregation served as its own general contractor, with a member, Mr. G. Clasen, supervising the development and construction every step of the way. Volunteer labor helped save thousands of dollars as the Lord moved St. Stephen's members to sacrifice both time and goods.

\$19,000. The congregation will continue to rent this chapel from the Mission Board until it builds a permanent church building. At that time the relocatable chapel will be moved to another area of the Synod.

The congregation held a public service of thanksgiving on November 5. Pastor Howard Kaiser, chairman of the Southeastern Wisconsin Mission Board, addressed the 123 worshippers on Luke 14:28: "Rededicate Yourselves to the Word of God." Many guests joined the congregation on this joyful occasion, including the mayor of the City of Crown Point.

The 71 members of Our Shepherd are grateful to God for so richly blessing them both spiritually and physically since the congregation was organized in July 1975. They would also like to extend their sincere thanks to their fellow Christians in the Wisconsin Synod whose offerings to the Synod's mission program and Church Extension Fund made this double dedication a reality.

Richard H. Schleicher



St. Stephen's Parsonage

The Synod's Church Extension Fund supplied the necessary funding after local funds were exhausted.

Speakers for the dedication service were two neighboring pastors who had served the congregation during its transition from FAL to WELS. Pastor Jon Mahnke of Carlsbad, California, preached in the morning service, while Pastor Edgar Hoenecke addressed the worshippers in the afternoon service. Both called upon the members of the congregation to rededicate their hearts to God on this special occasion. More than 450 people worshiped the Lord at St. Stephen's that day. "All glory be to God on high!"

APRIL 1, 1979



Dedication at Dix Hills, New York

Long Island averages 35 miles in width and extends for 100 miles, from the congested tenements of Brooklyn and Queens, through cities and suburbs, to the farm lands and expensive summer homes of the East End. Grace of God Evangelical Lutheran Church is our Synod's only representative among these seven million people.

It took two-and-one-half years to find suitable land for the mission. But, as always, the Lord's hand guided His church. In April of 1978 the mission acquired the deed to two acres of property near the center of the island, at the intersection of I-495 and N.Y. Rt. 231 in the town of Dix Hills. Interstate 495, the "Long Island Expressway," is the island's major artery, and disaffectionately dubbed "The World's Longest Parking Lot." But it provides excellent access to the mission from virtually anywhere on the island, and will offer very good exposure to the future church structure.

Until the chapel can be built, however, the 30 members of Grace of God Congregation are thrilled to be able to meet in the lower level of the newly constructed parsonage on their own property. Compared to four years of meeting in motor inns, the parsonage-worship facility promises to be a more effective means of extending God's kingdom.

The parsonage-chapel was dedicated on January 14, 1979. The congrega-

tion's pastor, Paul Schweppe, served as liturgist at the service, and the guest speaker was Pastor David Pagel of Triune God Lutheran Church, Ramsey, New Jersey. Pastor Pagel served the Long Island mission during its first year, 1974, and is still its nearest WELS neighbor. His sermon on Acts 10:44-46 ("Where is the Holy Ghost? — In the house of Cornelius and in this house") was most appropriate, not only for the members of Grace of God, but also for the sociable pastor and 15 members of the Full Gospel Tabernacle down the street who dropped in for the dedication. Ninety-six people came to the service, and nearly all of them stayed for the home-cooked dinner the ladies had prepared.

The lower level of the split-entry-type house contains not only the meeting room, but also the pastor's study. Upstairs is the pastor's home with 1,400 square feet of space. The building cost only \$40,000. This was due primarily to the dedication, skill, and generosity of the contractor, Mr. Henry Rugen, a member of Grace of God. But even such a low construction cost would have been impossible for the congregation to handle if it were not for the gracious help of all the members of the Wisconsin Synod through the Church Extension Fund. Their loving gifts and loans are hard at work on Long Island.

Pastor Paul Schweppe

Many Careers — One Profession

There is no better way to promote fellowship among our Lutheran Collegian chapters than by gathering together for the Fifteenth Annual National Lutheran Collegian Convention. Our theme, *Many Careers — One Profession*, serves to illustrate that among all the careers that the young people in our organization represent, we are ever mindful that our faith in Jesus Christ as our Savior binds us all together.

On Friday, April 20, to Sunday, April 22, 1979, delegates and members from chapters all over the United States will meet at the Plankinton House Hotel in Milwaukee, Wisconsin. For them, convention serves as a time for discussing future mission projects and resolutions. It is also a time for strengthening their faith through the hearing of God's Word during our matins and vesper services and through enlightening Bible studies such as one that will be given by Rev. Paul Kelm and Rev. Richard Stadler. Convention also serves as an interesting learning experience as illustrated by the series of practical

workshops that we have planned. And last but not least, convention also is a time for us to enjoy fellowship — to renew friendships and make new ones through scheduled free time, a formal banquet, chapter skit entertainment, a square dance and sing-alongs. Our convention will conclude with a Sunday morning worship service at St. Philip's Ev. Lutheran Church. The installation of our new National officers will take place in this service.

LC is an organization of 26 chapters on campuses throughout the United States. College-age people of WELS and its confessional affiliates are welcome to join. Most chapters have weekly meetings with worship services, Bible studies, business, and fellowship activities.

LC serves as a stepping-stone for young people to become actively involved in their congregations. Some of the tools used to prepare our young people are the various methods of witnessing our faith in Christ on campus, in our community, at work, and at home. Interspersed throughout the year, outreach weekends are planned

to aid local congregations in locating prospective members, Sunday-school pupils, and grade-school children by means of a canvass-witness. Perhaps you are aware of our TCW (Traveling Canvass Witness) Program in which we travel to different areas of the United States to aid mission congregations by teaching vacation Bible school, canvassing the community, and witnessing our faith to others. It is a rewarding experience for all. The members appreciate the help that we provide, and for those who have never heard the "Good News" the seed has been planted by which the Holy Ghost is able to work faith in their hearts.

If you are of college age, and would like to relate Christ to your everyday life and be trained in telling others about Him, become more actively involved in your congregation and have more lifelong friends, LC is made for you. We invite you to the Fifteenth Annual National Lutheran Collegian Convention to experience it all for yourself.

For more information on LC and convention, contact your local campus pastor or myself:

Susan I. Schuenemann, Coordinator
15th Annual National LC Convention
3055 North Oakland Avenue No. 204
Milwaukee, WI 53211
Phone: 414/332-6403

Direct from the Districts

MINNESOTA
Reporter Del Begalka

Pastor Walter J. Oelhafen, Sr. 45 Years in Holy Ministry

On the afternoon of December 10, 1978, St. Peter's Lutheran Church of Town Ellsworth, rural Darwin, Minnesota, observed the 45th anniversary of Pastor Walter J. Oelhafen, Sr., in the holy ministry.

Pastor Oelhafen's son, Walter J., Jr. of Flint, Michigan, delivered the anniversary sermon, basing his message on I Samuel 3:1-10. A son-in-law, Prof. Robert Averbeck of New Ulm, Minnesota, served as the organist, and a long-time friend of the jubilarian, Prof.

William Birsching of Mobridge, South Dakota, directed the choir in the singing of "Beautiful Savior" and "The Benediction."

At an informal program and luncheon following the service honoring Pastor Oelhafen and his wife, Gertrude, Pastor Gerhard Birkholz of Litchfield, president of the Minnesota District, offered congratulations on behalf of the district. Pastor Clare Reiter of Willmar spoke briefly for the Crow River Pastoral Conference, and Mr. Gerhardt Maahs, president of St. Peter's Congregation, extended congratulations on behalf of the congregation.

In his ministry, Pastor Oelhafen served congregations at Herrick,

Geddes, and Platte, South Dakota; Winner and Witten, South Dakota; Berlin and Red Granite, Wisconsin; Montello and Mecan, Wisconsin; Winthrop, Minnesota, and Darwin, Minnesota.

Dedication in North St. Louis County

On November 12, 1978, members and friends of Redeemer Ev. Lutheran Church, North St. Louis County, Missouri, joined in worship to mark the dedication of their new house of God. Pastor Roger Zehms of Martin Luther Lutheran Church, South St. Louis County, preached the sermon in the services of dedication. Pastor Kurt Koeplin of Atonement Lutheran Church, Milwaukee, Wisconsin, was the guest speaker in a special afternoon service of thanksgiving and praise. Both spoke of the great blessing of having a church building, but also



Redeemer Church, North St. Louis County

reminded the worshipers that the responsibility of building Christ's kingdom would now begin in earnest.

Redeemer Congregation traces its beginnings to exploratory services begun in February 1974 by Pastor Roger Zehms. The first resident pastor of the congregation, Peter Berg, was assigned to the parish upon graduation from the Seminary that same year. The new worship facilities were designed by Gerald Vanselow, formerly the consulting architect for the Synod.

This new building will continually remind the members of Redeemer Congregation of God's never-ending grace. A special mark of God's goodness is the loan received through the Church Extension Fund. The congregation extends its thanks to all those who have shared their blessings with it through the CEF.

Church Organ Dedicated At Danube, Minnesota

On Sunday, December 3, 1978, the members of St. Matthew's Lutheran Church, Danube, Minnesota, and their pastor, Rev. Otto Engel, gathered to dedicate a new church organ. Pastor Engel used Psalm 98:4-6 to speak on "The Place of Sacred Music in the Church." He noted that from time immemorial children of God have expressed their religious faith in music. It then follows that the Church of Christ today should also cultivate this sacred gift. He stated that, of all the arts, music reaches its loftiest heights when employed in the cause of true religion. He quoted approvingly from Luther: "I long to see all the arts, especially

music, in the service of Him who created them."

The organ is a new 301 Allen Digital Computer organ. Its purchase price was \$12,000.

WESTERN WISCONSIN Reporter Harold Sturm

Mrs. Henry Gieschen (1898-1979)

The widow of Pastor Henry A. Gieschen, who served St. Paul's Ev. Lutheran Church, Fort Atkinson, Wisconsin, from 1936 to 1965, passed away on January 27, 1979.

Mrs. Gieschen, the former Ruth O. Hillemann, was born on April 16, 1898, in Bethany, Minnesota, the daughter of Pastor and Mrs. Martin Hillemann. Her marriage to Pastor Henry Gieschen took place in Medford, Wisconsin, on August 29, 1923. After the death of Pastor Gieschen in 1965, she moved to Sebewaing, Michigan, where she was a member of New Salem Ev. Lutheran Church.

Survivors include four sons in the ministry, Pastor Henry of Merrill, Wisconsin, Pastor Daniel of Adrian, Michigan, Pastor Norbert of Loretto, Minnesota, and Pastor Edgar of Gary, South Dakota. Also surviving is her daughter, Mrs. Harley Birsching of Sebewaing, Michigan, a brother, the Rev. Roland Hillemann, and 21 grandchildren.

The funeral service for Mrs. Gieschen was conducted at St. Paul's Ev. Lutheran Church, Fort Atkinson, on January 31, 1979. Pastor Don Bitter was in charge of the service.

NORTHWESTERN DAY

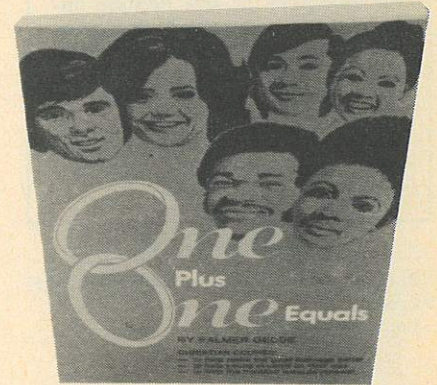
INVITATION TO PAROCHIAL SCHOOLS

Parochial schools of the Synod are invited to participate in an art and essay contest as part of the Northwestern Day festivities on May 22, 1979, at Northwestern College and Preparatory School. The day will observe the 100th anniversary of the Northwestern College Alumni Society.

The top five essays and art projects on each level will be displayed on Northwestern Day. First-place prize in each category will qualify the prizewinner's school to designate tuition credit for any student of its choice who enrolls at NWC or NPS (to study for the ministry.)

Schools interested in participating should get in touch, through their principals, with Prof. James Fricke immediately for further particulars. Write to:

Prof. James Fricke
1300 Western Ave.
Watertown, Wisconsin 53094



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Northwestern Publishing House
3624 W. North Avenue
Milwaukee, Wisconsin 53208

NOMINATIONS MARTIN LUTHER ACADEMY

The following have been nominated by the voting members of the Synod for the position of piano instructor at Martin Luther Academy, New Ulm, Minnesota.

Sarah Aaberg	Tacoma, WA
Jane Annexstad	New Ulm, MN
Diane Karrow	Fl. Collins, CO
Doris Kitzerow	Woodland, WI
Mary Prange	Milwaukee, WI
Mrs. Dennis Riebe	Prairie du Chien, WI
Donna Schroeder	Menomonee Falls, WI
Alma Schwenzen	Watertown, WI
Hertha Sievert	Watertown, WI
Christine Sonsalla	West Salem, WI
Patricia Spencer	Gainesville, FL
Sharon Wolter	Eagle River, WI

Correspondence concerning these nominations must be in the hands of the secretary no later than Saturday, April 7, 1979.

Mr. Paul Fritz, Secretary
7820 Minnetonka Blvd.
St. Louis Park, Minnesota 55426

The program of providing spiritual materials and in-service training for teachers of the hearing-impaired is supported by non-budgetary funds. Anyone wishing to financially support a ministry to the hearing-impaired may do so by sending contributions to: The Mission for the Hearing Impaired, 3512 West North Ave., Milwaukee, Wisconsin. 53208.

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Balza, William D.
723 Arbor Ct.
South Haven, MI 49090
Phone: 616/637-3945

Festerling, Howard H.
P.O. Box 397
Bandung, Java, Indonesia

Huebner, John P.
2514 Bucida Dr.
Sarasota, FL 33582
Phone: 813/371-2978

Moldenhauer, Glenn L.
1601 Denton Street
La Crosse, WI 54601

Plitzuweit, James A.
327 N. Linwood
Appleton, WI 54911

Zarling, Frederic H., em.
493A Esther Street
Pembroke, Ontario
Canada K8A 3E6
Phone: 613/735-1302

Ziebell, William W.
322 S. Main Street
Lake Mills, WI 53551

Teacher:

Neubauer, Daniel A.
807 West 5th Street
Winona, MN 55987

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Moldenhauer, Glenn L., as pastor of Mt. Calvary, La Crosse, Wisconsin, on February 25, 1979, by L. Schalow (WW).

Plitzuweit, James A., as principal of Fox Valley Lutheran High School, Appleton, Wisconsin, on February 18, 1979, by J. Brandt (NW).

Sievert, Clarke E., as pastor of Grace, Prairie du Chien, Wisconsin, on February 11, 1979, by J. Kutil (WW).

Ziebell, William W., as instructor at Lakeside Lutheran High School, Lake Mills, Wisconsin, on February 13, 1979, by M. Kell (WW).

15TH ANNUAL NATIONAL LUTHERAN COLLEGIAN CONVENTION

Date: April 20-22, 1979; registration at 9:00 a.m. on April 20.
Place: Plankinton House Hotel, Milwaukee, Wisconsin.

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

DISTRICT PASTORAL CONFERENCE

Date: April 24-25, 1979.
Place: Northwestern Lutheran Academy, Mobridge, South Dakota.

Opening: Communion service, April 24, 10:00 a.m., CST, Zion Ev. Lutheran Church.

Preacher: W. Rouse; H. Schewe, alternate.
Agenda: Leviticus, emphasizing the Priesthood and Sacrifices as "Patterns of Things in the Heavens"; R. Gurgel; II Peter; T. Yahr; II Timothy 1, with Practical Application for the Ministry; J. Engel; Canoncity of the Bible in Roman Catholicism and Protestantism; R. Kovaciny; Introductions, Conclusions, Applications — as to Methods, Lengths, and Effectiveness; W. I. Schulz; When Does a Pastor's Anger Become Sin in Dealing with his Members; and Is There Such a Thing as Righteous Wrath for the Pastor? A. P. C. Kell.

Note: Pastors and teachers are reminded to bring their personal copies of E. Gieschen's essay: "What does the Formula of Concord say to us about Unionism, Ecumenism, and Fanaticism (Pentecostalism)?"

J. Engel, Secretary

MICHIGAN

OHIO PASTORAL CONFERENCE

Date: April 23-24, 1979; 10:00 a.m.
Place: St. Timothy's, Maumee, Ohio; R. Semro, host pastor.

Preacher: M. Zehms.
Agenda: Exegesis of Malachi 1: T. Bartz; Doctrine of Baptism: P. Sullivan; Making Our Lutheran Liturgy Live: R. Hoepner.

P. Lehmann, Secretary

SOUTHEASTERN PASTORAL CONFERENCE

Date: April 23-24, 1979; 9:30 a.m.
Place: Redeemer Lutheran, Ann Arbor, Michigan; D. Kriehn, host pastor.

Preacher: M. Porinsky; C. Holub, alternate.
Note: Please excuse to host pastor.

J. Naumann, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: April 24, 1979; 9:00 a.m. Communion Service.
Place: Grace, Eau Claire, Michigan; P. Bell, host pastor.

Preacher: E. Zehms; W. Balza, alternate.
Agenda: Exegesis of Revelation 20: D. Valleeu; What the Confessions Say About Free Will: W. Balza; Wedding Customs in Our Time: Pro and Con: H. Kuske; Conference Business and Casuistry.

R. Raabe, Secretary

COLONIAL PASTORS' CONFERENCE

Date: April 24-25, 1979.
Place: St. Paul's Lutheran, Nashua, New Hampshire; D. Clark, host pastor.

Preacher: K. Kappel; K. Arndt, alternate.
Agenda: Exegesis of James 1:2-8; D. Scherbarth; Fund Raising Schemes in Relation to a Congregation's Stewardship Program: J. Tauscher; Isagogical Study of I and II Timothy and Titus: D. Clark.

K. Arndt, Secretary

MINNESOTA

DISTRICT PASTORAL CONFERENCE

Date: April 24-25, 1979; opening session on Tuesday at 10:00 a.m. and Communion service at 7:30 p.m.
Place: St. John's, St. Paul, Minnesota; M. Petermann, host pastor.

Preacher: J. Zeiliter; C. Ziemer, alternate.
Agenda: The Doctrine of Hell: R. Hellmann; Principles and Pulpit Practice of Proper Homiletics: C. Bolle; Exegesis of I Timothy 5: P. Schlenner; The Pastor's Role in Handling Sexual Perversion: D. Gosdeck; Committee Reports and routine Business.

Note: Registration forms will be sent to all conference members; the circuit pastors will serve as the Excuse Committee.

W. Henrich, Secretary

NORTHERN WISCONSIN

LAKE SUPERIOR SPRING PASTOR-TEACHER CONFERENCE

Date: April 23-24, 1979; Communion service at 9:30 a.m. (Central Standard Time).

Place: St. Mark's, Wallace, Michigan; J. Kingsbury, host pastor.
Preacher: P. Kuckhahn; K. Kuenzel, alternate.

Agenda: Isagogical Study of Amos: J. Kingsbury; Alternatives to the Sermon as the Form for the Message in the Worship Service: J. Hering; Psychological Use of the Word: A. Klessig; Excorde Prayer: M. Hannemann; Exegesis of I Peter 1: W. Steffenhagen; Our Reply to Members Who Question Us About the Millennium: D. Tills; *Augsburg Confession*, Article 13: E. Lindquist; Alternatives to the Forms of Liturgy: F. Mueller; Reports; Questions of Casuistry; Conference Business.

Note: Please excuse to host pastor and contact him for your quarters.

A. Klessig, Secretary

MANITOWOC PASTORAL CONFERENCE

Date: April 23, 1979; 9:00 a.m. Communion service.
Place: St. John's, Maribel, Wisconsin; A. Engel, host pastor.

Preacher: R. Warnke; D. Worgull, alternate.
Agenda: Exegesis of Isaiah 9: K. Haberkorn; Sermon Study: V. Dobberstein; *Formula of Concord*, Article IV: V. Dobberstein; Articles V and VI: C. Rosenow; P. J. Damrow, Secretary

RHINELANDER PASTORAL CONFERENCE

Date: April 30, 1979; 9:00 a.m. Communion service.
Place: St. Paul Lutheran, Tipler, Wisconsin; T. Trapp, host pastor.

Preacher: C. Sieglar; D. Sternberg, alternate.
Agenda: Exegesis of Mark 2: W. Hoepner; Are Charismatic Gifts of the Apostolic Age Still Present? D. Kock.

C. Sieglar, Secretary

WINNEBAGO PASTOR-TEACHER CONFERENCE

Date: April 23, 1979; 9:00 a.m. Communion service.
Place: Martin Luther Church, Oshkosh, Wisconsin; D. Haback, host pastor.

Preacher: A. Capek; R. Diener, alternate.
Agenda: Evangelism — Sharing the Gospel with Others: E. Krause; The Role of Pastor and Teacher in Preparing for Confirmation: M. Putz; S. Stern, Secretary

SOUTH ATLANTIC

FLORIDA PASTORAL CONFERENCE

Date: April 23-24, 1979.
Place: Cutler Ridge Lutheran Church, Miami, Florida; H. Huhnerkoch, host pastor.

Preacher: T. Olson; M. Radtke, alternate.
Agenda: Exegesis of James 4: J. Baumgart; Defining Body, Soul, and Spirit: H. Huhnerkoch; Isagogical Study of Habakkuk: G. Schult; H. Huhnerkoch, Secretary

SOUTH CENTRAL PASTORAL CONFERENCE

Date: April 23-25, 1979; 7:30 p.m. Communion service.
Place: Service at Rock of Ages Ev. Lutheran Church, Madison, Tennessee; sessions at the Rowday Inn.

Preacher: J. Guse; J. Schroeder, alternate.
Agenda: Old Testament Sermon Study and Outline: N. Seeger; Twentieth Century Superstitions: S. Stone; Sermon Critique: J. Werner; The Holy Spirit in the Old Testament: D. Tollefson; Proselytizing: W. Fischer; Isagogical Study of Amos: R. Busch; *Formula of Concord*, Article III: L. Zahn; Reports; Questions of Casuistry; Conference Business.

J. Schroeder, Secretary

SOUTHEASTERN WISCONSIN

DODGE-WASHINGTON PASTORAL CONFERENCE

Date: April 24, 1979; Communion service at 9:00 a.m.
Place: Peace Lutheran Church, Hartford, Wisconsin; D. Kuehl and J. Castillo, host pastors.

Preacher: D. Kannenberg; P. Kante, alternate.
Agenda: Exegesis of II Timothy 1 (Continued); J. Castillo; The Moral Implications of Artificial Insemination: E. Schwie; *Formula of Concord*, Article X, Of Church Rites: D. Kuehl.

J. Castillo, Secretary

WESTERN WISCONSIN

SOUTHWESTERN AND MISSISSIPPI VALLEY JOINT CONFERENCE

Date: April 24, 1979; 9:00 a.m.
Place: First Lutheran Church, La Crosse, Wisconsin; F. Miller and R. Sachs, host pastors.

Preacher: F. Werner.
Agenda: Cooperation in External: D. Falck; History of Luther's Catechism: J. Nolte; The Use of the Catechism in Christian Education: L. Wendland.

Note: Please excuse to the host pastors.
M. Birkholz, Secretary

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.

Alaska	.....	Sitka/Ketchikan*
Arizona	.....	Sierra Vista
Arkansas	.....	Little Rock
California	.....	Placer County
		Santa Clarita
		Santa Maria
		S. San Diego*
Connecticut	.....	Trumbull
Florida	.....	Ft. Walton Beach*
		Leesburg
		Melbourne*
		Zephyrhills*
Georgia	.....	Augusta*
Illinois	.....	Decatur*
		Effingham*
		Wheeling*
Indiana	.....	Muncie*
		Warsaw*
Iowa	.....	Clinton
Kansas	.....	Salina
		Topeka*
Michigan	.....	Big Rapids
		Imlay City
		Mt. Pleasant*
		Perry/Laingsburg*
Minnesota	.....	Fairmont
		Fergus Falls*
		Northfield*
		Plymouth/Maple Grove
Missouri	.....	Joplin*
Montana	.....	Helena*
Nebraska	.....	Fremont*
		O'Neill
		Gallup*
New Mexico	.....	Asheville*
North Carolina	.....	Jamestown
North Dakota	.....	N.W. Dayton*
Ohio	.....	Strongsville
		Harrisburg
Pennsylvania	.....	Hot Springs
South Dakota	.....	Kerrville*
Texas	.....	Midland/Odessa*
		Wichita Falls
Washington	.....	Moses Lake*
West Virginia	.....	Beckley*
Wisconsin	.....	Cottage Grove*
		Galesville
		Genesee/Wales
		Holmen
		Plymouth
		Prairie du Chien
		Rice Lake
British Columbia	.....	Vancouver*
Ontario	.....	W. Ottawa
		Toronto*

*Denotes exploratory services.

NAMES WANTED

SOUTH CAROLINA GREENVILLE, ANDERSON, MAULDIN, SIMPSONVILLE

The South Atlantic Mission Board is exploring the possibility of beginning a WELS mission congregation in the Greenville, South Carolina, area. Please send the names of all WELS members and other interested parties to Pastor Larry Zahn, 3157 A Ferrite Loop, Lawrenceville, Georgia 30245; phone: 404/962-1894.

GEORGIA MARIETTA, ROSWELL, SMYRNA, NORTHWEST ATLANTA

The South Atlantic Mission Board is seeking the names of WELS members and other interested parties living in northwest Atlanta and areas beyond who may be interested in beginning a third WELS mission in greater Atlanta. Please submit the names to Pastor Larry Zahn, 3157 A Ferrite Loop, Lawrenceville, Georgia 30245; phone: 404/962-1894.

EXPLORATORY

DAYTON, OHIO

WELS exploratory services in northwest Dayton (Englewood area), Ohio, are being conducted at the Government Center at 8:45 a.m. Sundays, with Sunday school following the service. For information call 513/849-9374 or 513/836-7819, or write to Pastor F. C. Knueppel, 1025 Cliffside Drive, New Carlisle, Ohio 45344.

AUGUSTA, GEORGIA MARTINEZ-EVANS

Exploratory services are being held in the Augusta, Georgia, area. Please send names of WELS people and other interested parties to Pastor John Guse, 1639 Jessamine Road, Lexington, South Carolina 29072, or phone 803/356-0471.

TIME AND PLACE

DIX HILLS, NEW YORK

Grace of God Ev. Lutheran Church of Long Island is now meeting in its new parsonage at 45 Talisman Dr., Dix Hills, New York 11746 (one block north of I-495 at exit 51). Services are at 9:30 a.m. on Sundays, followed by Sunday school and Bible study. For more information, contact Pastor Paul Scheweppe at the above address.

WARM, WHITE SANDY BEACHES

Our Wisconsin Synod now has a mission church in the cultural center of the South. It is Ascension Ev. Lutheran Church at Sarasota, Florida. If you are planning a spring trip to this city of beauty, culture, and French Riviera climate, plan also to worship with your fellow saints at the Hawkin's Funeral Home, 135 N. Lime Ave. Sunday school is at 9:00 a.m. Worship is at 10:00 a.m. The pastor is John P. Huebner, 2514 Bucida Dr., Sarasota, Florida 33582; phone: 813/371-2978.

COLUMBUS, OHIO

Prince of Peace Lutheran Mission of Columbus, Ohio, is now meeting at the Reynoldsburg Seventh Day Adventist Church, 8544 E. Main Street, Reynoldsburg, Ohio. The time of service is 9:30 a.m. For more information call or write Pastor Marc Schroeder, 6890 Woodview Ct. N., A, Reynoldsburg, Ohio 43068; phone: 614/868-8573.

SHENANDOAH, IOWA

Peace Ev. Lutheran Church of Shenandoah, Iowa 51601, recently moved into its own church building. The address is 411 Church Street. Worship service is at 8:00 a.m. and Sunday school at 9:15 a.m. The church phone is 712/246-2806. If no answer, call 712/386-2141. Peace Congregation, located in the southwestern corner of Iowa, is shepherded by Pastor Galen W. Sommer of St. Joseph, Missouri. He may be contacted by calling 816/233-2988.

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

A new mission of the Wisconsin Lutheran Synod is serving our members in the booming and rapidly expanding Santa Clarita Valley just over the pass north of the San Fernando Valley. We meet each Sunday morning, with worship at 8:30, and Sunday school at 9:30, at the Courtney Club, 26525 Golden Valley Road (Hope Way exit on Soledad Canyon Rd), Saugus, California. Our doors stand open to welcome all, especially fellow WELS and ELS members. For more information please contact Pastor Luther Weindorf, 13339 Raven St., Sylmar, CA 91342, phone 213/367-4147, or the chairman of Calvary Lutheran Church, Mr. Gary Mitzner, 805/252-6498.

NOMINATIONS NORTHWESTERN COLLEGE

The following names have been placed in nomination by the voting constituency of the Synod for the field of music to replace Prof. Arnold Lehmann who will retire at the close of the current school year:

Prof. David Adickes	Onalaska, WI
Prof. Bruce Backer	New Ulm, MN
Mr. Robert Bame	Benton Harbor, MI
Prof. Fred Bartel	New Ulm, MN
Prof. William Birsching	Mobridge, SD
Mr. William Craig	Big Bend, WI
Rev. Kurt Eggert	Milwaukee, WI
Prof. James Engel	New Ulm, MN
Dr. Harry Gudmundson	Ann Arbor, MI
Rev. Carl Henkel	St. James, MN
Prof. Roger Hermanson	New Ulm, MN
Mr. Jerome Kieselhorst	Jackson, WI
Dr. Marvin Koch	Morton Grove, IL
Rev. Harlyn Kuschel	Reedsville, WI
Rev. Philipp Lehmann	Toledo, OH
Prof. Charles Luedtke	New Ulm, MN
Prof. Waldemar Noite	New Ulm, MN
Prof. Ronald Pape	St. Joseph, WI
Mr. David Reul	Oconomowoc, WI
Prof. Otto Schenk	New Ulm, MN
Prof. Francis Schubkegel	New Ulm, MN
Prof. Ronald Shilling	New Ulm, MN
Rev. William Stuebs	Campbellsport, WI
Rev. James Tiefel	Saginaw, MI
Prof. Franklin Zabell	Watertown, WI

Correspondence concerning the above nominees must be in the hands of the secretary no later than April 23, 1979.

W. A. Schumann, Secretary
612 So. 5 St.
Watertown, Wisc. 53094

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DR. MARTIN LUTHER COLLEGE

New Ulm, Minnesota

SUMMER SCHOOL CALENDAR 1979

June 17	— 3:00 — 5:00 p.m.	Registration
	7:00 — 9:00 p.m.	
June 18	— 8:00 a.m.	Opening Service
	10:15 a.m.	First Classes
July 4	— Wednesday	Holiday Break
July 5	— Thursday	Second Term Begins for ASPCM
July 20	— 10:00 a.m.	Graduation and Closing Service

SUMMER CLASS SCHEDULE

7:50 — 9:35		10:15 — 12:00	
Rel.	1S History of Israel — Lange	Rel.	21S New Testament Epistles — Raddatz
Rel.	50S Christian Doctrine II — Raddatz	Rel.	75S Lutheran Confessions — Koelpin
Edu.	410S Principles of Christian Education — Isch	Edu.	52S Teaching Religion — Isch
Eng.	91S Religious Perspectives in Modern Drama — Buss	Math	50S Fundamentals of Cont. Mathematics — Yotter
Mus.	20S Perception of Music — Schenck	Sci.	28S Physical Geography — Meihack
Mus.	75S Lutheran Worship — Backer	SSt.	50S 20th Century America — Levorson
SSt.	20S Europe in Modern Times — Boerneke		

ADVANCED STUDY PROGRAM

First Term: June 18 — July 3

7:50 — 9:35		10:15 — 12:00	
Rel.	528 Galatians — Koelpin	Rel.	540 Opening the Scriptures — Boerneke
Ed.	553 Religious Motifs in Children's Literature — Jacobson	Mus.	577 Psalms for Use in School & Private Study — Backer
SSt.	556 Archaeology and Bible History — Staff		

Second Term: July 6 — July 20

7:50 — 9:35		10:15 — 12:00	
Rel.	526 I Corinthians — Koelpin	SSt.	580 The Ecumenical Age — Boerneke
Edu.	552 Counseling in Christian Education — Arras	Mus.	553 Chorale-Based Compositions for Organ-Hymn Intonations — Engel

WORKSHOPS — ON CAMPUS

June 18 — 29	Workshop for Kindergarten Teachers (Teaching Language Arts Skills) — B. Haar and J. Averbeck
June 18 — 29	Teaching Children With Learning Disabilities — G. Barnes
July 18 — 29	AV Materials in Communicating the Gospel — G. Fischer (also ASP)
July 2 — 6	Prep. and Utilization of Science Materials for Upper Grades — Staff
July 2 — 6	Building Instructional Program in School Music — Meyer
July 9 — 13	Instructional Materials for Math in the Intermediate Grades — J. Micheel
July 9 — 20	Workshop in School Administration (Supervision and Improvement) — L. Plath
July 9 — 20	Diagnosis and Remediation of Reading Difficulties — H. Wessel

WORKSHOP — OFF CAMPUS Appleton, Wisconsin

July 23 — 27	Edu. 98S Supervision of Student Teachers — H. Wessel
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Address Requests for Additional Information to:

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

PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 18-22, 1979. Prof. J. Gerlach will present a series of lectures on "A Review of Homiletical Theory." Prof. A. Panning will present a study entitled "A Portrait of Peter." A fee of \$15.00 is

requested of each participant. The sessions will run from 9:00-11:45 a.m. daily. If you plan to attend, please send your registration to:

Pastors' Institute
Luther High School
1501 Wilson St. P.O. Box 129
Onalaska, Wisconsin 54650

CALL FOR NOMINATIONS NORTHWESTERN COLLEGE

With the concurrence of the Commission on Higher Education, the Board of Control of Northwestern College, Watertown, Wisconsin, requests the voting constituency of the Synod to nominate candidates for the field of classics to replace Prof. Orville L. Schlenner, who has retired for reasons of health. The nominees should be qualified to teach Latin courses on the college level and to teach beginning Greek. The names of nominees, with as much accompanying information as possible, should be in the hands of the board secretary no later than April 20, 1979.

Pastor Walter A. Schumann, Secretary
612 South 5th Street
Watertown, Wisconsin 53094

SERVICE FOR THE DEAF

Bethlehem Lutheran Church
1206 Ontario Street
Oshkosh, Wisconsin 54901
Third Sunday of Month
10:30 A.M.
September through May