

The Northwestern Lutheran

January 20, 1980



Houghton, Michigan

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Briefs by the Editor

You perhaps have noticed that there has been a shuffling of writers with the beginning of the new year. Prof. Edward C. Fredrich has been appointed editorial writer and will be sharing this assignment with Prof. Carleton Toppe, the president of Northwestern College, Watertown, Wisconsin, and with Pastor Immanuel G. Frey, the president of the Arizona-California District. Professor Fredrich teaches church history and Christian education at Wisconsin Lutheran Seminary, Mequon, Wisconsin. He is well-known to the readers of *The Northwestern Lutheran* since he has been a regular contributor to "Looking at the Religious World." Prof. Joel C. Gerlach of the Seminary will continue to write for "Looking at the Religious World." Previously announced was the appointment of Prof. Ernst H. Wendland. He will keep us up to date on missions.

If you are unaware of the fact, it may interest you to know that all of the regular contributors to *The Northwestern Lutheran* are appointed by the Synod's Conference of Presidents.

Mission work, both at home and abroad, demands more dedication of self and goods on the part of our Christians in times like these than is usually the case. Perhaps God is testing us to see whether his gospel is really precious to us or not. In times like these, when American money is decreasing in value month by month, the home mission board at times faces the necessity of borrowing funds at exorbitant rates — as high as 18 percent. That cuts deeply into the number of chapels that can be built and, in time, even into the number of missions that can be opened. If we are to continue active in missions at the rate we were in previous years, there is only one possible answer: our Christians will have to dig deeper into their pocketbooks.

World Missions faces the same problem. Costs on our world mission fields are skyrocketing as American money slumps on the world scene. Surely the answer to that is not calling mission-

aries home, since that would not be heeding the Lord's call. The answer again is sacrificial giving.

But money isn't the only problem. Anyone who listens to the news will recognize that Satan has become more active lately than for many years, again both at home and abroad. In the world in which we live, on the public campuses where our children study, we and they are facing attacks on the Christian faith as never before. The fingers on both hands can't count the various cults that seek to win us away from Christ. In this issue Prof. Conrad Frey, retiring president of Dr. Martin Luther College, calls our attention to the renewed activity of the Moonies on public campuses. It is necessary that we parents call this to the attention of our children.

In foreign countries we face the prospect of closing fields. Read the article on Petro-Dollars in "Looking at the Religious World." It tells you that 37 Muslim nations have resolved "to expel Christian missions from their lands." Some of these countries are neighbors to the countries in which we are carrying on mission work. Only God knows what the future has in store for our world mission program. In the meantime he has simply told us, "Occupy till I come." This is our assignment whether the going is easy or rough.

But the clouds aren't all dark. Though the article on "Crack in the Bamboo Curtain" speaks for caution and against false optimism, it does indicate that the Lord may one of these years have even greater challenges for us. That's heartening to the Christian who loves the Lord.

And, then, there are our two "study" articles. They remind us that, come what may, we always have the God of Abraham on our side and Lord of Cana. He will reassure us and will supply our needs, not only supplying us with what we need for our bodily life, but also supplying that which we need to do his work on earth. May our actions show that we trust him!

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

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The Cover

The chapel/campus house at Houghton,
Michigan, serving the WELS students at
Michigan Technological University, is the
newest of the Synod's facilities at public
campuses. The Synod now operates eleven
such facilities in four Midwestern states.
For information on the Houghton chapel
see page 22

Editorials

Ankara and Teheran Late last November startling events in the two Middle East cities named stood in marked contrast to one another. They represented extremes in the way people face up to the old problem of religious toleration or intolerance.

In Teheran, Khomeini characterized his perverted exercise in individual persecution and international blackmail in this fashion: "This is not a struggle between the United States and Iran. It is a struggle between Islam and the infidels."

In Ankara at about the same time Pope John Paul II in a service at the Italian embassy grounds stressed similarities between Moslems and Christians, especially those of the Roman variety, pointing to a shared belief in one God, in a Prophet Christ and in a respected Mary. Then for emphasis John Paul added, "Besides they also believe that there will be a last judgment and those who live a decent life will be rewarded. They have many similar values with Christians and Catholics."

Which is the right approach to religious toleration? Is it the approach that dragoons religion into the role of catalyst of certain political and international problems? Is it the approach that suggests that whatever religious differences actually exist, they are not all that divisive? The question is not which approach is better but which is right.

All personal preferences aside, the answer must be a resounding "Neither!" No amplification of our shared objections to the Khomeini approach is necessary. What of John Paul's? Do we agree that his concern for toleration actually amounts to a sell-out of Christianity?

We do those no favor who reject Christ's redemption when we suggest they are really on our religious wave length. We are actually speeding them on their hell-bent course. True toleration does not hate or persecute but it is made of sterner stuff than John Paul's Ankara sell-out statements.

E. C. Fredrich

"... In This Day And Age ..." One of Satan's favorite weapons in attacking the truths of the Scriptures is ridicule, and in leveling this ridicule he makes liberal use these days of the phrase, "... in this day and age ..." It is aimed specifically at such basic articles of faith as creation, redemption, heaven and hell, as well as the Ten Commandments. The implication is that no informed person in this advanced age of history could possibly believe these things anymore in the light of all the clear evidence to the contrary.

This little phrase can be devastating in its effect upon the unwary. It implies that man, by virtue of his accumulated knowledge and superior intellect, has progressed beyond such simple-minded beliefs. As a result, the individual, awed by this implication and not wishing to appear stupid and uninformed, is under pressure to back away.

What those who are impressed by this implication may fail to note, however, is that the contempt heaped upon the faith is based on an assumption — the assumption that modern man now knows better. But what he cannot fail to note upon further investigation is that this assumption is just that — an assumption. Modern man has not proved these articles of faith to be untrue. He simply dismisses them.

In dismissing the ancient articles of faith as remnants of early ignorance, the burden of proof rests on those who treat them with such haughty contempt. The truth is that no such proof exists, and these unsubstantiated assumptions emerge as just another subtle device of the Father of Lies.

Immanuel Frey

Your Money's Worth In Charity As reported in *In-sight*, Carl Bakal's *Charity USA* is a strong indictment of charitable giving in our country, even to the point of casting doubt on religious charities.

According to Bakal's book there is a huge overhead in such well-known charities as Christmas Seals (33%), the Disabled American Veterans (more than 40%), the Easter Seal Society (40% to 65% is spent on its mailing).

There is charity that is not represented fairly. The Red Cross spends 15% of its yearly budget on military service, "a fact omitted from fund-raising appeals." Disaster relief accounts for only 10% of its allocations. Contrary to the impression given in its publicity materials, only 14% of Easter Seal Society proceeds goes to help crippled children. More than half of the disabled helped are adults.

Carl Bakal's skepticism does not spare religious charities. He points out that "few, if any" religious charities make annual reports available. "It is only natural to suspect that they have something to hide."

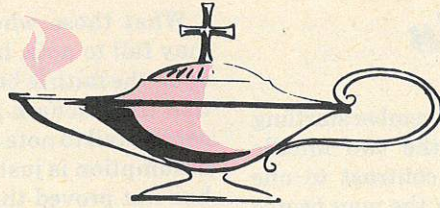
Indeed, Bakal can point to some evidence. Several nationally known religious charities (e.g., Boys Town, Czestochowa) have not handled their funds responsibly. Heavily publicized religious charities consume a large percentage of their income in mailing and advertising. But to assert that religious charities in general "have something to hide" is unfair. There is good reason to believe that their record is better than that of non-religious charities, both in usable percent of income and in proper designation. It should also be noted that Bakal is expressing the viewpoint of a radical who wants to eliminate all private charity.

Bakal's indictment certainly is doing an injustice to our Synod's relief program, for example. Despite the fact that our Synod's Committee on Relief must also print and distribute publicity materials, less than 5% of our contributions for disaster relief this year was expended for the operation of this charity. Nothing is spent for salaries.

The dollars that we contribute to relieve the suffering of our people who are disaster victims, and to alleviate the wretchedness of other fellow human beings in distant lands are not shrunken dollars. Above all, our relief program is a God-given opportunity to express our love and compassion to those whom our Lord commends to our charity; it is also a program that gives us our money's worth. For that, too, we can be grateful.

Carleton Toppe

Studies in God's Word



Abraham Reassured of God's Promises

Read Genesis 17:1-27

In just two verses 13 years have passed. At the end of chapter 16 Abraham was 86 years old; at the beginning of chapter 17 he's 99. What a long time that must have been for him, and how often he must have wondered whether God would really keep his promises. But God knows his children, what assurances they need, and how to give them. There's comfort for us as in our study of *Abraham, Father of the Faithful* we see him "Reassured of God's Promises."

Same Promise — New Names

God had made his promise to Abraham before. In Haran God had said, "I will make thy seed as the dust of the earth" (13:16); and at Mamre, "Tell (count) the stars . . . so shall thy seed be" (15:5). Now again the gracious Lord comes to him with the promise and this time adds more details.

The immediate part of the promise was earthly. Abraham would be multiplied exceedingly; nations and kings would come from him. And that did happen. The Israelites, the Ishmaelites, the sons of Ketura (25:1-4), in fact all Arab nations, acknowledge him as father. Also his seed would have the land of Canaan for "an everlasting possession," or as the Hebrew word can indicate "for a possession into the unknown future." Note that God did not promise eternal possession as some try to prove, but only long possession into the future. And again, that did happen. For several centuries Abraham's descendants occupied the land as their own. "I will be their God," the

Lord continued, giving them a promise he had given no other nation. When they walked as his covenant people, he would accompany them with his promises.

The ultimate part of the promise was spiritual. From the line of Abraham and Sarah would come the promised Seed, the long-awaited Savior, the King of kings. Through him Abraham would be the father of a multitude far more numerous than the dust of the earth or the stars of the heavens, the believers for whom God would indeed be their God. For this seed the promised land would be far more than a small country, barely one-seventh the size of Wisconsin; it would be the heavenly Canaan, the better country. Paul stressed this part of God's promise when he later wrote by the Spirit, "If ye be Christ's, ye are Abraham's seed and heirs according to the promise" (Galatians 3:29).

How would Abraham know? No son had been born, and the natural time for him and Sarah to become parents had passed. In answer the covenant God said, "I am the almighty God," using for the first time that special name by which he became known to the patriarchs (Exodus 6:3). Heaven and earth were at his disposal. Not even the birth of a son from overaged parents or later of his Son from a virgin mother was too much for him (Luke 1:37). This new name was a constant reminder of his power to do as he had promised. So also were the new names for Abraham and Sarah. Henceforth it would be Abraham, "Father of many nations," not Abram, "exalted father," and Sarah, "princess of all,"

not just Sarai, "my princess." "I will," God said 10 times in this chapter to reassure Abraham and then gave new names to prove that he would.

Are there times when we who are Abraham's spiritual seed need the reminder that ours is the almighty God? In the steps of life, when all goes our way, it's easy to speak of God's guidance. But in the stops of life, when blind alleys and brick walls appear, we need the reassurance through the Word that our God does "exceeding abundantly above all that we ask or think" (Ephesians 3:20).

Same Promise — New Sign

In his grace God gave Abraham more reassurance. "Every man child among you shall be circumcised," God said. Every male in a Jewish household from the 8th day of his life was to carry in his body this reminder that the promised Savior was coming. Also this seal of circumcision served as an Old Testament sacrament by which God conveyed his grace to people, circumcising their hearts (Deuteronomy 30:6) and making them his covenant people.

For New Testament Christians the seal of circumcision is no longer needed (Acts 15). Christ has come, and we look directly at him. Also God in his grace has given us Holy Baptism as a means whereby he makes us his covenant people, bringing us to faith in the Savior (Colossians 2:11,12). Through this gracious washing of water by the Word we are made Abraham's seed and heirs of the heavenly Canaan.

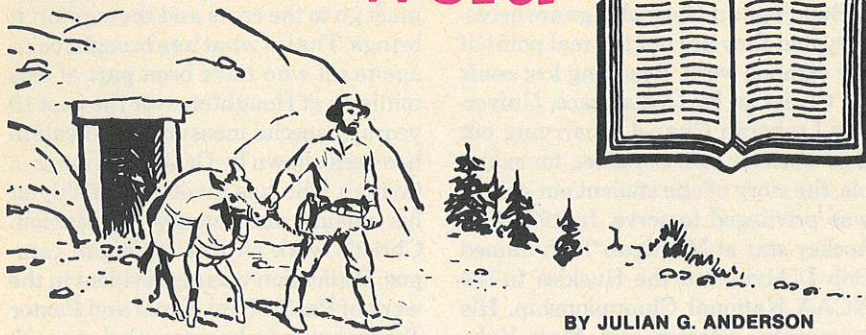
Same Promise — Renewed Faith

Abraham's reaction to God's reassurances stands as an example for us. He "fell upon his face and laughed," not in incredulous doubt that a son could be born to a hundred-year-old father and a ninety-year-old mother, but rather in ecstatic trust that "what God has promised he was able also to perform" (Romans 4:17-21). In a year's time that son would be born and named Isaac ("he laughs") as a constant reminder of God's gracious dealings with Abraham. Also Abraham showed his faith by quick obedience. That very day he carried out fully God's command and all the males in his household were circumcised.

(Continued on page 29)

Mining the Treasure of God's Word

John 2:1-12



BY JULIAN G. ANDERSON

Jesus' First Miracle

The last lesson finished our study of the first period in Jesus' "ministry," or public life, the two months, more or less, that he spent in Judea, or the southern Jordan River Valley, beginning with his baptism. The scene of our work today will be found in

John 2:1-12

To understand the date in verse 1a, you must go back to 1:43, and remember that the first day was the one on which Jesus found Philip and Nathanael. And since Jesus had to travel 70 miles to get to Cana, he must have called those men early in the morning and left at once to get there by dinner time on the third day, since the best they could do was about 25 miles a day. The location of Cana is uncertain, but it was probably about one or two miles northwest of Nazareth, and no doubt everyone in Nazareth knew everyone in Cana.

The Guests

Notice that only Jesus' mother is mentioned in verse 1, and since there are no further references to Joseph anywhere, it seems clear that he had died in the 18-year interval since he was last mentioned (Luke 2:51). As a friend of the family Jesus also had been invited to the wedding (v.2), and the disciples mentioned here must have been at least some of the six mentioned in 1:37-45. In fact, one of them, Nathanael, was a native of Cana of Galilee (see John 21:2).

The Wedding Feast

These wedding banquets were the most festive occasions in any town or village, since these were some of the few meals beside the Passover dinner each spring, where any of the common people ever ate any meat. Depending on the number present, those putting on the feast might kill an ox, or three or four lambs. The meat had to be eaten all at once, since there was no refrigeration in those days. Thus such "dinners" might last as long as a week, with plenty of meat and plenty of wine for everyone.

This time the wine ran out (v.3), probably after three or four days. Notice in verse 3b what Mary did. Jesus' reply in verse 4a involves a special Hebrew idiom. It means, "This is my business, not yours." What he meant by "his time" was the time when he would begin to reveal himself to the people as the Messiah.

That Jesus addressed his mother as "Woman" was not a rebuke. It was Jesus' normal, polite way of addressing women (see Matthew 15:28; Luke 13:12; John 4:21; 8:10; 20:13). Besides, in his calling Jesus knows no mother or earthly relative, but is their Savior and Lord (see Matthew 12:46-50).

Mary was not offended. In fact, from her words in verse 5, it is clear that she was certain that Jesus would meet the need she had brought to his attention.

The jars were huge stone jugs holding, all told, about 150 gallons of water! Normally each house had at least *one*

such jug, and it held the water they needed for the various ceremonial washings of the Jews. Jesus' instructions are given in verses 7 and 8, but no version gives a clear picture of "the man in charge of the dinner," who was like a head caterer today. Note that Jesus produced the finest quality wine (vv. 9 and 10). He didn't produce poor wine!

Revealing Signs

Verse 11 gives the Apostle John's comments as an eyewitness. Hi-lite the word used in the NIV to describe what Jesus did here, for it is not the word usually used in the other Gospels for "miracle." A "sign" *points* to some important fact, in this case that Jesus was using *divine* power in making wine from water, meaning that he either *is* God himself, or that he is the *Savior* whom God had promised to send in Genesis 3:15, or both. This was the meaning of all of Jesus' miracles, and it was the reason he performed them. They were his credentials as the promised Messiah. And John, who witnessed many of them, tells us that this was the *first* one, the first little glimpse of Jesus' divine glory. That was what Jesus was "revealing" here.

This incident was etched sharply in John's memory 75 years later, as he wrote this account. It is very important to note that this miracle had its desired effect (underline the closing phrase of v.11). This is the result Jesus wanted from everyone who saw his miracles then, and everyone who hears or reads about them today.

To Capernaum

The section closes by pointing out that Jesus then took his mother and brothers (see Mark 6:3) and his disciples and went to Capernaum for a short visit. As the largest city in Galilee, it was to become his headquarters very shortly. Located on the northwest shore of Lake Galilee, it was the center of a large fishing industry. It also lay on the main trade route connecting Egypt with the Far East, making it the trade center for the whole area and the administrative center for the local Roman government.

Both Cana and Capernaum turn up in Jesus' life again — Cana once (John 4:46) and Capernaum very often. Matthew, in chapter 4:13, tells us that Jesus lived in Capernaum when Herod cast John into prison.

University Lutheran Chapel Stoughton, Michigan

Nearly \$100,000 of our Synod's mission money went into the land and chapel/student-house building, the parking lot, and furnishings and accessories at the Synod's newest campus facility at Houghton, Michigan. On September 30, 1979, a relatively small group of 140 came to dedicate the facility to the glory of God and the furtherance of his work.

Figures and statistics are important in a day when every shrinking dollar must be stretched. Important, too, when we are looking at a structure which will remain the property of the Synod and for which there is no repayment plan as with the rest of our home-mission buildings.

University Lutheran Chapel at Houghton, Michigan, serves the students at Michigan Technological University. It is part of our Synod's campus ministry.

Buildings and furnishings are necessary, but they are not the real point of our campus work. Reaching lost souls for Christ is! By God's grace, University Lutheran Chapel is carrying out that work for you. Consider, for example, the story of one student our chapel was privileged to serve. In 1974-75 a hockey star at Michigan Tech named Bob D'Alvise led the Huskies to the NCAA National Championship. His teammates selected him Most Valuable Player and he was accorded All-American honors. He later played professional hockey in the World Hockey Association. During his time at school Bob came in contact with our chapel; he took instructions from the pastor who then served the campus, Pastor Thomas Trapp. In May 1978 Bob D'Alvise died of cancer. Pastor Trapp writes of their time together: "Bob told me with all sincerity that he never found peace until he heard of the for-

giveness of sins in Jesus. As small as our campus ministry may be in the eyes of the world, it certainly has been a part of God's plan."

When we speak of costs, our thoughts must ever go to the cost Christ paid, not the ones we have paid. Our thoughts must go to the cross and the comfort it brings. That is what has brought courage to all who have been part of this ministry at Houghton over the past 10 years. A special measure of dedication has been shown by Dr. J. M. Skaates, a layman who has given unselfishly of his talents and energy to establish Christ's work on this Michigan campus. Dedication was also evident in the work of Pastor Paul Kante and Pastor Trapp, both of whom traveled over 100 miles one way, often under notorious winter conditions, to provide worship opportunities for the students on a weekly basis. The members of the Stambaugh-Tipler parish also made sacrifices, sharing their pastors.

Pastors Trapp and Kante both participated in the dedication service, along with Rev. Mark Hannemann who currently serves the Houghton campus from nearby Calumet. District President Carl Voss inspired the worshipers

Crack in the Bamboo Curtain

A recent award-winning film was titled "The China Syndrome." Etymologically the word "syndrome" means a "concurrence," a "running together." In recent months religious periodicals and bulletins have literally been involved in another kind of "China Syndrome." Concurrent reports appear in nearly every issue concerning a possible crack in the bamboo curtain.

The possibility of reaching 900 million people who had been previously isolated is certainly something to get excited about. This applies especially to Christians who are truly convinced that their message holds the only hope of eternal salvation for all these millions. Before letting that enthusiasm get out of bounds, however, it is good to know just how wide that crack appears to those who are close to the scene.

Chinese Christianity suffered two crippling blows in our century. The first came with the Communist revolution which began in the late 1940s.

Church activities were severely curtailed, placed under government control, and many church leaders were denounced as "agents of imperialism." What was left after this first onslaught was all but obliterated by the subsequent Cultural Revolution in the 1960s. Red Guards burned Bibles, pillaged the few remaining church buildings, and drove out all the Christian workers and Catholic nuns. If anything of Christianity remained, it had to be of the "catacomb" variety.

Some Tensions Eased

With the death of Mao Tse-tung some of the tensions between East and West seem to have eased. China's new leaders have apparently felt the need to encourage more trade ties with the West in order to help its economic reconstruction. This has led to a more open attitude toward cultural and ideological influences strictly forbidden prior to 1977.

What has all this meant for the Christian churches? To assume that China has suddenly opened its doors to Christianity is a mistake. China's official policy still favors the propagation of atheism rather than the promotion of freedom of religion. Its 1954 Constitution is still in force.

Visitors to and from China are cautious in reporting any appreciable outward change, but they do give some hope that the shift in political attitudes could lead to more religious toleration. The government's Religious Affairs Bureau has been reactivated and has even permitted a few churches to be reopened. Although Bibles are extremely difficult to obtain, they have appeared without being confiscated. The faithful who had remained underground are meeting unofficially as "household churches," no doubt hoping in the process that their noninstitutional meetings will not place them under suspicion. One visitor compares

with a sermon based on Psalm 127:1. Pastor Hannemann, recalling the day, says: "It was a day of joy and also one of serious reflection on the importance of the work of sharing Christ which has been entrusted to us."

During the 10 years since the campus ministry has been carried on at Houghton, services have been held in rented facilities, including a Seventh Day Adventist building, a Baptist Student Center, a Christian Science building and a room in a local bank. The new facility, built on a 1.6-acre site purchased in 1976, provides the WELS students at Michigan Tech and those with whom they desire to share their faith with a permanent worship and fellowship facility. The lower level of the new structure contains the chapel area with seating for 75. The upper level is a three-bedroom home which serves as a student center. It contains rooms for live-in student caretakers, a pastor's office, lounge and meeting area. Funds for the project were supplied by the Synod through its special Student House Fund. Those involved in the campus ministry at Michigan Tech know that it is not money spent in vain.

the new sign of spiritual life to the delicate "sigh of a patient just recovering from a coma."

For the present, China experts warn strongly against any effort on the part of the churches from the outside of launching some kind of "zealous evangelistic campaign to save China's lost millions." Any suggestion of "foreign aggression" could do irreparable harm, they say. In any case, it will be a long time before anything "foreign" of an ideological nature will get into China except on a very limited basis. The crack is there, but it's a very small crack indeed!

This does not mean that we should fail in our ceaseless prayers for an even greater easing of this situation. Our Synod presently has missionaries both in Hong Kong as well as on Taiwan. Could it be that these places can eventually become stepping-stones for some kind of service to this vast area which holds one-third of the world's people? The Lord is in control, and he knows what he is doing. Let's commend this hope into his hands!

Ernst H. Wendland

WLS Auxiliary

The Wisconsin Lutheran Seminary Auxiliary held its seventh annual meeting on Saturday, October 6, 1979. The first Saturday in October has been designated the official annual meeting date. The 333 registrants for the day represented four districts and eleven conferences. The states represented were Illinois, Indiana, Nebraska and Wisconsin.

The Seminary Male Chorus, under the direction of student James Renz, opened the worship service. Pastor Wayne Mueller served as liturgist and Pastor Winfred Nommensen was the speaker. His sermon, based on I Corinthians 9, had as its theme, "The Open Door of Opportunity." May we always watch for opportunities to spread the message of Christ and his love for us which impels us to seek the open door of our Lord's kingdom! Prof. Martin Albrecht served as organist.

Mrs. Louis Schulz, president of the auxiliary, called the meeting to order with a word of welcome and a thank-you for everyone who had assisted the auxiliary. Seminary President Armin Schuetze also welcomed the ladies.

The election results were as follows: Mrs. Cleone Weigand, second vice-president; Mrs. Phyllis Henrich, corresponding secretary; Mrs. Lee Abraham, treasurer; Mrs. Carl Satorius and Mrs. Lois Schapekahn, representatives at large. Dr. Siegbert Becker will be the faculty representative for the coming year.

The project committee chairman, Mrs. Pope, then noted that a \$400 anonymous donation had been received during the year for the lighting of the Wartburg painting and that the project had been completed. During the lunch hour an anonymous donation of \$100 was received for the chain saw on the project list, and a donation of \$10 was received toward the purchase of a towel set. The offering for the day, in the amount of \$920.60, made it possible to complete the short-term project of purchasing a South Bend Range at \$1600. For the long-term project, the cleaning and dredging of the lagoon, the auxiliary resolved to set aside \$500 each year until the cost of \$3,000 for this project is paid.

The former vice-president, Mrs. Ted Zuberbier, assumed her office as president.

Prof. Carl Lawrenz then introduced Prof. Armin Schuetze who spoke on "My Life and Service in the Ministry," and Prof. Martin Westerhaus who spoke on "Services of the Library and the Duties of a Seminary Librarian." Seminary student James Huebner related his experiences in his two vicarships at Northwestern Preparatory School and St. Peter's Congregation in Sturgeon Bay, and Seminary student David Farley told of his experiences as vicar in the four congregations in Clair County, Michigan.

Mrs. Egon Lemke
Publicity Chairman



Auxiliary Board — Seated: Mrs. R. Buerger, Mrs. E. Lemke, Mrs. L. Arndt, Mrs. L. Schulz, Mrs. T. Spaulding. Standing: C. Lawrenz, K. Kneiske, Mrs. J. Schroeder, Mrs. A. Nommensen, Mrs. T. Zuberbier, Mrs. R. Pope, Mrs. R. Raabe, W. Mueller.

Looking at the Religious World

information and insight

Pope Summons Cardinals to Unprecedented Meeting

For most of this century the Roman Catholic Church has projected an image of organizational solidarity to the rest of the religious world. That image has gotten severely tarnished in recent years.

In an unprecedented action Pope John Paul has summoned the church's 130 cardinals to Rome to deal with the troublesome situation. Vatican spokesmen acknowledge that the cardinals will seek to resolve serious problems troubling Roman Catholicism. They will also explore ways to implement a more democratic method for papal decision making.

Traditional Roman theology (called Tridentine) was determined by the Council of Trent in 1563. While the present Pope was absorbing Tridentine theology in his native Poland, other Catholic leaders were promoting a new Catholicism in western Europe and America, especially in the decade following Vatican Council II. Apparently the Pope is convinced that serious theological differences must be resolved before they cause irreparable harm. The cardinals will have the responsibility of helping the Pope to resolve them.

Rome also has other problems for the cardinals to try to solve. In spite of the fabulous wealth the church has amassed over the centuries — its art treasures alone are worth billions of dollars — the Vatican is currently operating with an annual \$17 million deficit.

Attendance at Masses has fallen alarmingly in the past two years, from 72 percent to 50 percent in the U.S. Prep schools and seminaries are closing for lack of students. Millions of Catholics ignore the church's teaching on birth control. Calls for the ordination of women and the marriage of priests are becoming increasingly vocal.

In Europe internationally known theologians, Hans Küng and Edward Schillebeckx, have openly disavowed papal infallibility and authority. In third-world nations priests promote liberation theology tinged with Marxist ideology.

The task the Pope is handing to the cardinals is a difficult one indeed. Whether they will find acceptable solutions remains to be seen. We observe merely that the undermining of authority in the Church of Rome is symptomatic of a current world-wide phenomenon. That makes the work of the church, whatever the denomination, all the more difficult.

Parish Property Problems

A Virginia congregation which voted to secede from the Episcopal Church must return its property to the diocese, a circuit court judge has ruled. Ascension Church in Amherst voted last May to leave the denomination because of its 1976 convention decision to allow women to serve as priests and because of the adoption of a new Book of Common Prayer.

The diocese insisted that the property belongs to the denomination, not to the members who voted to secede, because the deed specifies the building is to be used as an Episcopal church. In spite of the congregation's intention to remain Episcopalian in its teachings and practices, the court ruled in favor of the diocese.

The congregation's attorney intends to appeal the ruling to the U.S. Supreme Court. He suggested that the ruling in favor of the diocese "could discourage future splits from the Episcopal Church."

We hope the attorney is wrong on that count. No property is worth keeping if the cost of keeping it involves the sacrifice of Biblical principles. And the ordination of women to the priesthood involves just such a sacrifice.

Presbyterians are experiencing similar problems with a mixed bag of results. In Palm Springs, California, a

Presbyterian congregation has succeeded in retaining its million-dollar church building after a 10-year court battle to prevent the Riverside Presbytery from taking title to it. The congregation left the United Presbyterian Church after that denomination supplanted the Westminster Confession with "The Confession of 1967." The new confession represents a departure from Scriptural teaching, according to the congregation's pastor.

Both the California Court of Appeals and the California Supreme Court upheld the Riverside Superior Court's ruling in favor of the seceding congregation. The U.S. Supreme Court refused to hear the case, leaving the property in possession of the congregation.

Meanwhile the largest Presbyterian congregation in Denver, Faith United Presbyterian Church, has also seceded from the UPS because of the parent body's insistence that at least 51 percent of a congregation's mission offerings must be given to denominational mission projects. Whether the congregation or the presbytery will retain the church property has not yet been settled.

Another Denver congregation, South Presbyterian Church, has experienced the removal of its pastors and its local governing board or session as the board is called in Presbyterian churches. Reason for the action was the failure of the congregation to comply with a new church regulation requiring that women be represented in leadership roles in UPS congregations.

In Philadelphia another group of Presbyterians drafted plans to leave the UPS if the women's ordinance is enforced. The dissenters have formally requested that an exception be made for "those whose consciences cannot approve the ordination of women." Participants in the meeting have indicated that if the General Assembly does not allow their point of view in convention next year, they will seek membership in more conservative Presbyterian bodies.

We applaud their courage and determination, but we question the propriety of retaining membership in a body which makes an exception to its public position for a minority's doctrinal viewpoint. Why retain membership in a church body which promotes teaching and practice contrary to the Word of God? Does the answer lie in part in the question about property?

Petro-Dollars Lubricate Spread of Islam

Moslem leaders are making plans for "evangelizing" Western nations in which Christianity has been the predominant religion. Oil dollars from the West will help finance the program.

A report presented last fall at the North American Conference on Muslim Evangelization noted that 37 Muslim nations have resolved "to expel Christian missions from their lands." Meanwhile Muslim nations are seeking to increase the number of Moslem missionaries serving in Western nations.

The number of Muslims in the West has been growing steadily. Europe counts more than 25 million Muslims. Islam is now the second largest religion in western Europe. More than 200 mosques have been built in England. In Belgium and Austria, Islam is an official religion taught in public schools. West Germany is home for 1.4 million Muslims.

In Saudi Arabia, Moslems are learning how to use mass media to spread their faith. A government built radio station broadcasts "The Voice of Islam" on the shortwave band in seven languages.

In the U.S., Ahmad Ali Assad, director of the Islam Chamber of Commerce of America, has announced plans for the establishment of an Islamic University in this country. Islamic student centers are currently being built at the Universities of Texas and Michigan.

Perhaps Iran's seizure of 50 hostages and holding them in Teheran in the name of Islam will have helped to blunt temporarily the interest of Americans in Islam. With or without that episode, Islam remains a force to be reckoned with, and the West's dependence on OPEC oil is helping to make it the force it is.

Joel C. Gerlach

Northwestern Preparatory School Permanent Faculty



Permanent faculty, indicating administrative positions

Back row: Arlyn Boll, James Thrans (Recruitment Officer), Robert Behnke, Franklin Zabell (Director of Music), Wayne Zuleger (Faculty Secretary), Ronald Hahm, Allen Zahn, Jerome Kruse (Athletic Director).

Front row: Leland Dahlberg (Registrar and Financial Aids Officer), Robert Bock, William Zell (President and Director of Admissions), Paul Kuehl, George Baer (Vice President), William Gabb (Dean of Students)

Temporary faculty members are not pictured: Tutors Mark Bitter and Rick Lohmiller, Instructors Mark Jeske and David Voss.

It was to these 14 men, comprising the Northwestern Preparatory School's permanent faculty, as well as to the Northwestern Board of Control, that the Synod in 1978 gave the assignment that NPS "direct all its efforts to the recruitment and training of pastor students, as was done before 1975." It is from these 14 men that this request is sent back to the pastors, teachers, and membership of the Synod: Please help us carry out our assignment. Help us with your prayers in behalf of our school, with your cooperation in a common task, with your understanding of our limitations and weaknesses, and with your encouragement to your children, the future students at NPS.

As of August 1979, we have begun the change back to a single-purpose school. This year's Sexta class, the ninth grade, began with over 70 percent of its membership enrolled as pastor students. The trouble, however, is that the enrollment is way too small. Some of the remaining 30 percent, girls who are day students, have indicated that they intend to prepare themselves for teaching, and we certainly will en-

courage them to continue in that direction "as was done before 1975."

It is our hope and prayer that the decision to return NPS to its former role will prove to be as wise a decision as it was a necessary decision. We also hope and pray that by next school year any uncertainties regarding the role of NPS, or its future, will have been eliminated, that the number of incoming boys will again be on the increase, and that our admission of girls will be sufficient to enable us to continue to operate with a normal school program.

Rupprechts Again Available

By popular demand, a reprint of F. Rupprecht's *Bible History References* is again being made. Over the years this fine commentary on the Holy Scriptures has proved to be of tremendous value to pastors, teachers and laymen, and copies are eagerly sought.

Copies of the two-volume set will be available after February 1, 1980, and are being offered now at a special prepublication price. All paid orders received by February 1, 1980, will receive the following special price consideration: 1-4 sets, \$18.95 each; 5-9 sets, \$17.95 each; 10 or more sets, \$16.95 each. All prices include shipping and handling.

Please address all inquiries, orders and payments to: Rupprecht Project, The Lutheran Home, 611 West Main Street, Belle Plaine, Minnesota 56011; Phone: 612/873-2215.

Cathedral In A Factory



Installation of Pastor John M. Brenner

Worship services in new WELS missions have been conducted in many places — in the facilities of other churches, in public-school buildings, in community rooms, in rented storefronts, but seldom, if ever, have they been held in a factory.

When services were begun two years ago in Big Rapids, Michigan, the owners of Ilene Industries and members of the congregation's nucleus, offered the use of a corner of their factory free of charge to serve as a chapel that is nicely appointed with a dossal curtain, al-

tar, pulpit and an electric organ. Sunday school and congregational fellowships are held in the office rooms of the building.

When the congregation was assigned its first resident pastor, John M. Brenner of Bay City, Michigan, in May 1979, it was apparent that the corner of the factory set aside for their chapel was not large enough to accommodate the several hundred guests expected for their new pastor's ordination. So, the congregation moved into the main part of the fac-

tory, moving aside machinery and equipment, and prepared a "cathedral in a factory." Candidate Brenner's home congregation, St. John's of Bay City, brought their choir and dozens of guests, and the normal weekday hum of the factory was transformed into resounding song.

Exploratory work began in Big Rapids in the fall of 1977 under the guidance of Rev. Edwin Schmelzer of Remus, Michigan. Because Pastor Schmelzer already served a dual parish, services were held in the evening. Nevertheless, by the grace of God and the determination of the fledgling congregation to reach out into the community with the gospel, this mission has prospered. Today the congregation numbers nearly 30 communicants and worship attendance has reached into the fifties.

In September the GBHM granted the mission congregation permission to search for land, on which they will eventually build their first worship-education-fellowship unit. Yet, while the congregation longs for the day when they can worship in their own "church," they will long remember their "cathedral in a factory."

If you are ever in the Big Rapids area on a weekend, be sure to visit Redeemer Lutheran Church on Sunday morning, 1305 E. Maple Street.

With the Lord

Pastor H. A. Kahrs
1906 - 1979

The soul of Pastor Harvey A. Kahrs was unexpectedly called out of this world early Tuesday morning, December 4, 1979. Funeral services were held at Bethel Church, Menasha, Wisconsin, on December 7. Donald P. Nimmer, the pastor of Bethel Congregation, conducted the service. Burial took place in Trinity Lutheran Cemetery, Wabeno, Wisconsin.

Pastor Kahrs was born on April 19, 1906, in Two Rivers, Wisconsin. He attended Northwestern College in Watertown, Wisconsin, and was a graduate of Concordia Seminary, Springfield, Illinois. He was ordained into the ministry of the Wisconsin Ev. Luther-



Pastor H. Kahrs

an Synod on October 5, 1930, at Two Rivers. From then until the time of his death he continued to serve the Lord both in the active ministry and in his retirement.

During his active ministry he served the following congregations: Powers, Hermansville and Hyde, Michigan (1930-41), Florence and Tipler, Wisconsin (1941-45), Sugar Bush and Maple Creek, Wisconsin (1945-50), Dundee and Campbellsport, Wisconsin (1950-56),

Winneconne, Wisconsin (1956-69) and Wabeno, Wisconsin (1969-75). He retired from the parish ministry in 1975, but continued to serve the Lord by preaching at the Winnebago County Institutions and other congregations, and by assisting at Bethel.

Pastor Kahrs spent his entire ministry in the Northern Wisconsin District, serving his district in various capacities. Among them were 12 years as a member of the Board of Support.

Survivors are his wife, the former Clara Gruendemann, whom he married on October 5, 1931; three daughters: Bethel Matthies, Anna Kluge and Eunice Ristow; three sons: Paul, the Reverend Ethan and Mark; three sisters, two brothers, 20 grandchildren and one great-grandson.

Together with his friends and loved ones our brother awaits the reunion in heaven.

Donald P. Nimmer

Moonies and the College Campus

Anyone doubting the aggressiveness and determination of Rev. Sun Myung Moon and his Unification Church to captivate the young people of this nation will be disabused of any such thoughts by reading an article in the November 13, 1979, issue of *The Chronicle of Higher Education*. The article is entitled: "The Rev. Moon's Unification Church Launches Drive on College Campuses." Above the title *The Chronicle* quotes the New Hope News of May 10, 1974, a Unification Church newsletter: ". . . Father (Rev. Moon) said that college campuses are a major battlefield, and if we win there, we will definitely win America."

If anything has an ominous ring to it, that certainly has. College students and parents of college students particularly need to be acutely aware of the fact that the Unification Church considers the college campuses a major battlefield and that the war to win the college students is well under way.

The Chronicle of Higher Education's introduction to its rather detailed account describes the situation in a nutshell.

"An army of missionaries from the Unification Church has launched a highly organized campaign to bombard American colleges and universities with the teachings of the Rev. Sun Myung Moon.

"Members of Mr. Moon's controversial religious movement are marching on campuses under the banner of a group called the Collegiate Association for the Research of Principles, or 'CARP.'

"Their aim is to establish CARP chapters across the country as forums for research on the 'Divine Principle,' which the high priest from Korea says was revealed to him as a message from God."

This is another prong in the attacks on campuses begun previously through another of its front organizations called "The International Cultural Foundation" which is aimed at softening influential and reputable faculty, especially by means of its annual "International Conferences on the Unity of the Sciences."

As *The Chronicle* reports it on the basis of a CARP brochure, "The goals of the organization . . . are 'to seek harmonious and functional integration of religion and science; to promote cultural exchange of East and West; to formulate a new system of universal ethics; to offer critique and counterproposal to atheistic Marxist-Leninism; and evaluate systems of higher education so that it may contribute in the development of the whole person.'"

If you read these goals carefully, they are not as harmless as they sound. They have far-reaching implications — dangerous implications, not only politically, but, above all, spiritually. The Rev. Chong Goo Park, president of CARP in the United States, would pooh-pooh any such contention. According to *The Chronicle* he denies that it is anything but a student organization "for understanding and researching the content of Reverend Moon's message and its implications for mankind and the world."

Make no mistake about it! Moon and his associates are out to win by brainwashing the young people and remold-

ing their attitudes, thinking and philosophy. Moon's ultimate goal, according to those conversant with his teachings and public statements, is "to establish and head a worldwide government in which the separation of church and state would be abolished."

This should remind the wary child of God of the words in Mark's Gospel (13:22): "For false Christs and false prophets shall rise . . . to seduce, if it were possible, even the elect." We are living in an era in which the heeding of the Scriptural injunction as found in 1 John 4:1 is so utterly important: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." And if we are inclined to think that we can play around with these "isms" without exposing ourselves to serious spiritual danger, then let us remind ourselves again and again of this pertinent Word of God (1 Corinthians 10:12): "Wherefore let him that thinketh he standeth take heed lest he fall."

Conrad Frey

Learning English to Read NWL

When St. Andrew's Evangelical Lutheran Congregation was organized at Skeleftea and became a member congregation of the Lutheran Confessional Church in Sweden, Gunnar and Jenny Kaernebro (pronounced Shareneh-brew) left the Church of Sweden and became communicant members of the new congregation. Gunnar was elected as St. Andrew's church warden, an office equivalent among us to chairman of the board of elders and trustees.

Soon after joining St. Andrew's, Gunnar and Jenny became aware that their sister churches in the Wisconsin Synod published an official church paper, *The Northwestern Lutheran*. Unfortunately, they were unable to read English. Because of their desire to become acquainted with their American brothers and sisters in the faith, both Gunnar and Jenny, who are 70



Jenny and Gunnar

and 56 years old respectively, enrolled in English classes. Today they are diligent readers of our periodical.

They would also be happy to correspond with members of our Synod. Their address is Box 137, S-930 30 Ursviken, Sweden.

Direct from the Districts

DAKOTA-MONTANA Reporter Thomas Schmidt

Joy for 55 Years in the "Same" Little Church

On September 30, 1979, members and friends of St. Paul's Lutheran in McIntosh, South Dakota, celebrated the 55th anniversary of their church building. Prof. K. G. Sievert, em., formerly instructor at Northwestern Lutheran Academy, was the guest preacher. On the basis of Colossians 3:16,17 he led the congregation to see the "Joy on This Day of Anniversary." Rev. Paul Heiderich, pastor of the congregation, conducted the liturgy.

Although Christians were gathering together around Word and Sacrament in the McIntosh area as early as 1916, a church home wasn't built until 1925. At a cost of \$2,345, another little church came to exist on the Dakota prairies.

Over the years many changes took place in that little church: pews for chairs, new paint over the old, a carpet runner, an oil furnace for a coal furnace, an electric organ for a reed organ, a new pulpit and altar, new paneling to cover old walls, and then another organ. Changes! Improvements! But one thing, thank God, never changed and could never be improved upon during all those years. That was the gospel of Jesus Christ and Christ's answer to man's sin problem. That's why there was joy in that little church on September 30, 1979.

New Parsonage Dedicated at Clark, South Dakota

On October 21, 1979, members of Bethlehem Lutheran in Raymond and Peace Lutheran in Clark, South Dakota, joined their hands in prayer and praise to God at the dedication of the new parsonage they had joined hands in building. The old parsonage in Raymond, built in 1919, had outlived its usefulness. A new one was desperately needed. In 1977 — a year of severe drought when the wheat crop amount-

ed to only four bushels per acre — the two congregations joined in planning for a new parsonage. The new parsonage is located in Clark. Its cost of \$51,000 was shared equally by both congregations, with the Clark congregation assuming responsibility for its upkeep.

On dedication day, Pastor Elwood C. Habermann of Watertown, South Dakota, spoke on Psalm 127:1: "Except the Lord Build the House, They Labor in Vain Who Build It." He explained what a blessing a parsonage is for a congregation, speaking of it as a gospel-manufacturing center. In his study the pastor learns the Word to share it with the congregation. There, like in the home at Cana, Christians can come together and enjoy themselves. There, like in the home of Jairus whose daughter Jesus raised from the dead, the congregation sees a family which rejoices in the sure hope of the resurrection and the promise of a heavenly home. Rev. Wayne L. Rouse is presently pastor of the two congregations.

MICHIGAN Reporter Edward Schaeve

A First at Shepherd of the Valley, Charleston, West Virginia

On Sunday, October 28, 1979, Shepherd of the Valley Lutheran Church, a WELS exploratory church in Charleston, West Virginia, had its first confirmation. After having been instruct-



Pastor Berg, Lynn Manthe,
and Pastor Hoepner

ed in the truths of God's saving Word, Lynn Manthe was confirmed.

Good Shepherd, the "mother church" in Beckley, West Virginia, invited the exploratory group to Beckley for the occasion. In the same service, your Christian brothers and sisters in West Virginia were also privileged to hear Pastor Norman Berg, executive secretary for Home Missions, preach an inspiring message. That made the special day even more special.

We continue to ask for your prayers as the mission work in West Virginia continues. Serving the congregations in West Virginia is Pastor Robert L. Hoepner.

Faith of Monroe Turns Twenty-five

October 14, 1979, dawned sunny and warm, affording perfect conditions for a day of celebration at Faith Lutheran, Monroe, Michigan. In the morning service of praise and thanks for 25 years of the Lord's guidance and blessing, Pastor Edgar Herman of Flat Rock addressed the congregation. Using Psalm 26:3 as his text, he asked and answered the question, "Why All This Ceremony?"

After the worship service, Pastor Edwin Schmelzer, the first pastor to serve Faith Congregation, showed slides and movies of the past and reminisced about his ministry in Monroe and the early days of the congregation. Shortly after noon, the assembly adjourned to the newly redecorated rooms in the church basement to enjoy a special anniversary meal.



Fellowship Meal

Faith, which still counts the majority of its charter members in its membership, was founded in 1954 as a daughter of Zion, Monroe, Michigan, after Pastor Schmelzer conducted a canvass of the North Monroe Beach neighborhoods. Services were held in Jefferson School, adjacent to the pres-

ent property, until a parsonage/chapel could be completed in 1956. When the building no longer was able to accommodate both a growing congregation and its pastor and family, the congregation erected the present church building, dedicated in 1960. This was during the pastorate of Robert Mueller.

In addition to Pastor Schmelzer and Pastor Mueller, Faith has been served by Robert Stieve and by its present pastor, Neal Schroeder. The congregation presently numbers 140 communicants, 180 souls.

NORTHERN WISCONSIN

Reporter Harlyn Kuschel

Groundbreaking at Mt. Olive

Mt. Olive Congregation of Appleton, Wisconsin, entered the final phase of its decade-long relocation project with the breaking of ground for a new church building on October 28, 1979. It had constructed its grade-school complex in 1970, with an addition in 1972.

The new church will be connected to the west side of the school, the design continuing the present Romanesque architecture. The building will have a worship capacity of 600. Its lower level will house a supplementary educational area. The two levels will have a total floor space of 15,000 square feet. Completion of the building is scheduled for the fall of 1980.

The membership of Mt. Olive presently stands at 1,175 communicants and 1,600 souls. Enrollment in the school is 278. The congregation has two pastors, Richard Pankow and Maurice Hoppe.

WESTERN WISCONSIN

Reporter Harold Sturm

75 Years of Singing Praises to the Lord

"Singing with Grace in Our Hearts to the Lord" was the theme of the celebration of the 75th anniversary of the mixed choir of St. John's Ev. Lutheran Church, Jefferson, Wisconsin.

In the 10:00 A.M. service on October 21, 1979, some 627 congregational members, among them many former choir members, rejoiced as the 48 members

of the 1979 version of the choir presented a special song service of thankfulness and praise to the Lord for his blessings. The blessing foremost in the hearts and minds of the people on that day was the privilege of being able to praise the Lord in this wonderful way for the past 75 years.

St. John's Choir was organized on October 27, 1904, with 23 members. To maintain a group to sing hymns of praise to the Lord for 75 years requires the dedication of many individuals and, above all, the blessing of Christ without whom we can do nothing. The members of St. John's also thank God for their directors, their accompanists and their pastors who have given of their time and effort to make all this possible. Mr. Lawrence Marowsky is the choir's present director.

Two hundred sixty people were guests of the choir at a fellowship gathering in the school gymnasium later that day. There friendships were renewed with former members, directors and accompanists.

It is the earnest prayer of all concerned that the Lord will continue to bless St. John's Choir. May he keep them faithful in their service to him here on earth until one day they join the heavenly choir in "Singing with Grace in Our Hearts to the Lord!"

Studies

(continued)

Have there been blessed times when we've laughed joyously with Abraham, times when God taught us in varying circumstances to rely on him and to see what could happen? Are there also bothersome times when faith could show itself in quicker and better obedience, times when the path of duty is irksome and the putting away of pet sins bothersome? Then with Abraham let's look at that promised Savior as he comes today through Word and Sacrament and obedience will follow.

If God in his grace reassured the father of the faithful about divine promises, is there not hope yet for us?

Richard E. Lauersdorf

INSTALLATION

(Submitted through the District Presidents)

Pastor:

Knickelbein, Paul W., as pastor of St. Mark's, Stambaugh, Michigan, and St. Paul's, Tipler, Wisconsin, on December 2, 1979, by E. Ahlswede (NW).

CALL FOR NOMINATIONS DEAN OF STUDENTS — DMLC

Since Prof. Lloyd O. Huebner, currently serving the college as Dean of Students, has accepted the call to become its president upon the retirement of the incumbent on June 30, 1980, the Board of Control of Dr. Martin Luther College, New Ulm, Minnesota, with the concurrence of the Commission on Higher Education herewith petitions the voting constituency of the Synod to nominate candidates qualified to fill the important office of Dean of Students.

The basic function of the Dean of Students is to serve as a spiritual advisor of the student body, and to coordinate student supervision and all student services.

Nominees must be men who have had significant experience in the pastoral ministry, who have a clear understanding of law and gospel, who are markedly evangelical in their pastoral functions, who have an understanding of young people and can relate to them, who project an image in character and dress which contributes to respect for the office and for service in the church, and who have some ability and interest in administrative matters.

Letters of nomination should contain as much pertinent information as possible and must be in the hands of the secretary no later than January 25, 1980.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Avenue South
Minneapolis, MN 55409

CALL FOR NOMINATIONS EDUCATION — DMLC

The Synod's Coordinating Council and the Board of Trustees having approved the joint request of Dr. Martin Luther College and the Commission on Higher Education to make of an emergency teaching position in the Education Division a permanent professorship, the Board of Control of Dr. Martin Luther College, New Ulm, Minnesota, herewith requests the voting constituency of the Synod to nominate candidates qualified to serve in a specific area of education.

This professorship, though identical in nature, should not be confused with the call of nominations which has appeared in a recent issue of *The Northwestern Lutheran* to fill the vacant chair resulting from Prof. Arthur Glende's impending retirement. However, since the requirements of the calls are the same, it is the Board's intention to consider the names in the first call list together with any additional names submitted as a result of this announcement.

Nominees should be qualified to serve in the Education Division of the college, specifically to supervise student teachers in the off-campus program and in the alternating quarters to teach professional education courses on campus.

Nominees should have a background of successful teaching experience together with the ability to relate to student teachers and to maintain effective relationships with the teachers, principals and pastors of cooperating congregations.

Nominations should include complete information regarding the candidates and must be in the hands of the secretary no later than January 25, 1980.

Darrell Knippel, Secretary
DMLC Board of Control
4818 Garfield Avenue South
Minneapolis, MN 55409

CALL FOR NOMINATIONS MARTIN LUTHER PREP SCHOOL

The Board of Control of Martin Luther Preparatory School, Prairie du Chien, Wisconsin, with the concurrence of the Commission on Higher Education, herewith requests the voting constituency of the Synod to nominate male candidates for the permanent position of teaching physical education classes, including swimming, and also to do some coaching.

Names of nominees, with as much pertinent accompanying data as possible, should be in the hands of the secretary no later than February 11, 1980.

Mr. Paul Fritze, Secretary
7820 Minnetonka Blvd.
St. Louis Park, MN 55426

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
Arizona	.....	Deer Valley*
		Sierra Vista
Arkansas	.....	Little Rock
California	.....	Chula Vista
		Placer County
		Santa Clarita
		Santa Maria
Connecticut	.....	Trumbull
Florida	.....	Krystone Heights*
		Leesburg
		Zephyrhills
Georgia	.....	Augusta
		Warner/Robbins/Perry*
Illinois	.....	Wheeling*
Indiana	.....	Muncie*
		Warsaw*
Iowa	.....	Clinton
Kansas	.....	Salina
		Topeka
Louisiana	.....	Baton Rouge*
Michigan	.....	Big Rapids
		Imlay City
		Mt. Pleasant
		Perry
Minnesota	.....	Fairmont
		Plymouth/Maple Grove
Montana	.....	Helena*
Nebraska	.....	Fremont
		O'Neill
		York/Waco*
New Mexico	.....	Gallup*
New York	.....	Rochester*
North Carolina	.....	Asheville*
North Dakota	.....	Jamestown
Ohio	.....	Cambridge*
		N.W. Dayton*
		Strongsville
Oklahoma	.....	E. Oklahoma City*
Oregon	.....	Gresham*
		Medford*
Pennsylvania	.....	Harrisburg
South Carolina	.....	Greenville*
South Dakota	.....	Hot Springs
Texas	.....	E. El Paso*
		Midland/Odessa*
		Wichita Falls
West Virginia	.....	Beckley
		Charleston*
Wisconsin	.....	Cottage Grove*
		Galesville
		Genesse/Wales
		Holmen
		Plymouth
		Port Washington*
		Prairie du Chien
		Rice Lake
Wyoming	.....	Casper*
British Columbia	.....	Vancouver*
Ontario	.....	W. Ottawa
		Toronto*

*Denotes exploratory services.

EXPLORATORY

WARNER, ROBBINS, PERRY GEORGIA

WELS exploratory services are being started in the Warner, Robbins and Perry area of Georgia. Please send names to Pastor Wayne L. Fischer, 2819 Battle Crest Drive, Decatur, Georgia 30034, or call 404/243-3624 or 404/241-6093.

TORONTO, CANADA

Exploratory services are being held on Sundays in Mississauga at the Mississauga Valley Community Center just off Central Parkway. Services are at 9:30 a.m. and Bible class and Sunday school at 10:30 a.m. Please submit names of WELS people and other interested parties in the Toronto area to Pastor Roy W. Hefti, #72 — 525 Meadows Blvd., Mississauga, Ontario, Canada L4Z 1H2; or phone 416/275-6110.

TIME AND PLACE

YOU ALL COME!

When you are in the Mountain State of West Virginia, you are invited to worship in Beckley at Good Shepherd at the Rural Acres Garden Club, 512 Rural Acres Drive, on Sunday morning at 9:30. Or if you are in the Charleston area, come to Shepherd of the Valley which worships at the Tyler Mountain Firehouse, 5380 Tyler Mountain Road, in Cross Lanes at 3:30 on Sunday afternoon. For more information, contact Pastor Robert L. Hoepner, Box 601, Beckley, West Virginia 25801; phone: 304/252-5820.

SUN CITY, ARIZONA

WELS members who vacation in the Sun City, Arizona, area are herewith reminded that there is a WELS congregation in Sun City. The congregation is Our Savior Ev. Lutheran Church, located at 9825 North 103rd Ave. For information and directions visitors may call Pastor Frederic H. Nitz, phone: 602/977-2872. Worship services during the winter months are held at 10:00 a.m. Country Meadows, Peoria, Sun City West and Youngtown are just a few miles from Our Savior Church.

NAMES WANTED

PAYSON, ARIZONA

Services are being conducted every Sunday at Rock of Ages Lutheran Church, Payson, Arizona, in the basement of Bud's Plumbing Establishment at 709 Hwy 260. The time is 11:00 a.m. The services are conducted on two Sundays by Rev. Victor C. Schultz and Rev. David V. Schultz. The other two Sundays offer taped services. We welcome newcomers and visitors.

CALGARY, ALBERTA, CANADA

Preliminary survey work is being held in the Calgary, Alberta, area. Informational meetings are being held on the second and fourth Sundays of the month. Please submit names to Pastor R. M. Beyer, 55 Stanley Drive, St. Albert, Alberta, Canada T8N 0J6; phone 403/458-5119.

"FAITH ALIVE" — RALLY 1980

Let "Rally 1980" come alive for you. The Rally, designed for post-high-school young adults of college age, will be held in Mankato, Minnesota, from April 11-13, 1980. The beautiful facilities of the Holiday Inn will be the setting for this weekend of informative workshop-discussions, worship, sing-a-longs, fellowship, social activities and entertainment. Set aside this special time for a weekend of variety with your fellow Christians as you join in thought and discussion on the pertinent topic of applying your faith in daily living. Come to Rally 1980 — sponsored by the National Lutheran Collegians in cooperation with the Student Services Committee, Wisconsin Evangelical Lutheran Synod.

L. E. Bergemann, Secretary
National Lutheran Collegians
8054A North 124th Street
Milwaukee, WI 53224
Phone: 414/355-5095

APPEAL FOR PEWS

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CALENDAR OF CONFERENCES

ARIZONA-CALIFORNIA

TEXAS PASTORAL-DELEGATE CONFERENCE

Date: January 24-25, 1980; Communion service at 10:30 a.m.

Place: Shepherd of the Plains Lutheran Church, Lubbock, Texas; R. Sawall, host pastor.

Preacher: R. Neumann; R. Plath, alternate.
Agenda: Visual Aids and Evangelism; C. Leyrer; Isagogical Treatment of the Book of Lamentations, T. Valleskey; Death and Dying; D. Mayer — Pastor's Response; M. Wagenknecht; The Positive and Negative Influences of Music on the Thought and Behavior of the Christian, C. Leerman.
D. Stuppy, Secretary

CALIFORNIA PASTORAL CONFERENCE

Date: January 28-29, 1980.
Place: Gloria Dei, Belmont, California; G. Geiger, host pastor.

Preacher: H. Warnke.
Agenda: Guest essayist, Prof. C. Lawrenz, on "Biblical Principles of Church Fellowship."
Note: Please excuse to host pastor or secretary.
T. B. Nuckolls, Secretary

BLACK CANYON DELEGATE CONFERENCE

Date: January 29-30, 1980; 10:00 a.m. Communion service.

Place: Paradise Valley, Phoenix, Arizona.
Preacher: D. Garbow.
Agenda: Exegesis of Daniel 9:22-27; J. Berg; History and Practical Value of Confirmation Examination; W. Bein; The Christian Use of a Psychiatrist; F. Nitz; Isagogical Study of Jude; P. Koelplin.
P. A. Koelplin, Secretary

GADSDEN PASTOR-TEACHER-DELEGATE CONFERENCE

Date: February 4-5, 1980.
Place: Shepherd of the Hills, Tucson, Arizona; A. Eckert, host pastor.

Preacher: C. Found
Agenda: Exegesis of 1 Peter 4:1-11; G. Pieper; Minor Prophets; R. Paustian; *Formula of Concord*, Article IV; M. Hallemeier; Cults, Their Appeal and Dangers; T. Schulz; Discussion of 1978 Circuit Pastors' Workshop papers.
D. Redlin, Secretary

DAKOTA-MONTANA

WESTERN PASTORAL CONFERENCE

Date: February 12, 1980; 10:00 a.m. Central Time.
Place: St. John's Lutheran, Bowdle, South Dakota.
Agenda: *The Augsburg to the Augsburg Confession*, Articles 17-21.
D. Weiser, Secretary

MICHIGAN

OHIO PASTOR-TEACHER-LAY DELEGATE CONFERENCE

Date: January 21-22, 1980.
Place: Trinity Lutheran Church, Jenera, Ohio.
Preacher: K. Fuhbrigge; H. Bartels, alternate.
Agenda: Exegesis of Malachi 2:17-3:12; J. Rimmert (D. Schultz, alternate); The Lord's Supper; R. Haakenson (M. Ahlborn, alternate); Gambling; C. Krug (H. Bartels, alternate).
M. Schroeder, Secretary

SOUTHEASTERN PASTOR-TEACHER CONFERENCE

Date: January 28-29, 1980.
Place: Faith Lutheran Church, Monroe, Michigan.
Preacher: E. Herman; D. Anderson, alternate.
Agenda: Monday: Reports; Teacher's paper: The Effects of the Broken Home on the Parochial School; H. Mears; Pastor's paper: Use of Flags in Church; W. Valleskey; Tuesday: Isagogical Treatment of Daniel 8; D. Sutton.
Note: Excuses are to be made to host pastor.
L. Hukee, Secretary

NORTHERN PASTOR-TEACHER CONFERENCE

Date: February 11-12, 1980; beginning with a Communion service at 9:00 a.m. Monday.
Place: St. John's, Bay City, Michigan; J. F. Brenner, host pastor.
Preacher: M. Spaude; alternate, G. Stawicki.
Agenda: Monday: On Justification, Osiander's Doctrine of the Indwelling Christ; Prof. C. Lawrenz; Conference Reports. Tuesday: Exegesis of Matthew 24:14-28; J. Spaude; *Augsburg Confession*, Articles XXII and XXIV; D. Krueger; Differences in the Doctrines of the Church and Ministry Among WELS, ELS, CLC, LCMS; P. Kuske.
Note: Teachers will attend on Monday only.
J. Seifert, Secretary

MINNESOTA

MANKATO PASTORAL CONFERENCE

Date: February 5, 1980; 9:00 a.m. Communion service.
Place: Trinity Lutheran, Smiths Mill, Minnesota.
Preacher: T. Kutz; alternate, O. Lindholm.
Agenda: Discussion of *The Role of Man and Woman According to Holy Scripture*: P. Hanke, moderator; Exegesis of 1 Corinthians 4:6ff.; F. Fallen; Conference Business; Questions of Casuistry.
Note: Please excuse to host pastor.
W. E. Wagner, Secretary

CROW RIVER PASTORAL CONFERENCE

Date: February 5, 1980; 10:00 a.m. Communion service.
Place: St. Paul Lutheran, Litchfield, Minnesota.
Agenda: Article X, Epitome, *Formula of Concord*: The Christian Conscience, Free in Christ, Bound in Love: R. Kant; Review of the Essay "The Role of Man and Woman According to Holy Scripture"; E. Schulz; Conference Business.
Note: Please excuse to the host pastor.
J. V. Moldenhauer, Secretary

SOUTHERN PASTORAL CONFERENCE

Date: February 11-12, 1980; 1:00 p.m.; Communion service at 7:00 p.m.
Place: Peace Ev. Lutheran, Owensville, Missouri; W. Dorn, host pastor.
Preacher: R. Zehms; P. Berg, alternate.
Agenda: Exegesis of 2 Thessalonians 3: R. Zehms; Role of Man and Woman: discussion leaders, D. Hochmuth and W. T. Niermeier; The Pastor and His Finances: W. Dorn.
Note: Arrangements for lodging will be made at a local motel; bring copies of BoRAM; excuses should be made to R. Zehms.
L. Lucht, Secretary

RED WING PASTORAL CONFERENCE

Date: February 12, 1980; 9:00 a.m. Communion service.
Place: Immanuel, Lake City (West Florence), Minnesota; P. Otto, host pastor.
Preacher: M. Doelger; R. Goede, alternate.
Agenda: Exegesis of Zechariah 11: M. Majovski; Dr. Francis Schaeffer; A. Kienetz; The Methodists: R. Beckmann.
Note: Please excuse to host pastor.
R. Kuznicki, Secretary

NEW ULM PASTORAL CONFERENCE

Date: February 12, 1980; sessions beginning at 9:00 a.m., Communion Service at 11:00 a.m.
Place: St. John's Lutheran, New Ulm, Minnesota; N. Kock, host pastor.
Preacher: R. Kuckhahn; alternate, R. Krueger.
Agenda: Conference consideration of the paper "The Role of Man and Woman According to Holy Scripture."
Note: Please excuse to host pastor.
J. Schmidt, Secretary

ST. CROIX PASTORAL CONFERENCE

Date: February 12, 1980; 9:00 a.m. Communion service.
Place: Divinity Lutheran, St. Paul, Minnesota; W. Neumann, host pastor.
Preacher: D. Schlieve; W. Neumann, alternate.
Agenda: A Study of "The Role of Man and Woman According to the Scriptures": I. Johnson.
J. May, Secretary

REDWOOD FALLS PASTORAL CONFERENCE

Date: February 12, 1980.
Place: Zion Lutheran, Morton, Minnesota.
Preacher: G. Maas; D. Meyer, alternate.
Agenda: Exegesis of Genesis 8:15-9:7: B. Terrell; *Formula of Concord*, Article VII; H. Bittorf; The Scriptural Teaching of Birth Control: L. Wurster; A Critical Analysis of the Essay, "The Role of Man and Woman According to Holy Scripture"; P. Alliet
R. Hellmann, Secretary

NEBRASKA

COLORADO DELEGATE CONFERENCE

Date: February 4-5, 1980.
Place: Christ Our Redeemer Lutheran, Denver, Colorado; T. Bauer, host pastor.
Preacher: N. Mielke; M. Cares, alternate.
Agenda: The Significance and Need for Christian Education on the Secondary Level: P. Schultz; The Christian Layman's Talents: D. Williams; Discussion on "The Role of Man and Woman According to Holy Scripture"; Elections, Reports, and other Conference business.
Note: Please send requests for lodging to the host pastor.
M. Cares, Secretary

MID-AMERICA

PASTOR-TEACHER-DELEGATE CONFERENCE
Date: February 11-12, 1980; 1:00 p.m.
Place: Holy Cross Ev. Lutheran, Oklahoma City, Oklahoma.

Preacher: R. Schultz; J. Schneidervin, alternate.
Agenda: What Does the Holy Spirit Contribute to Our Salvation? D. Laude; How to Keep Our Youth Active in the Church: B. Pleuss; What Is the Government's Attitude Concerning Separation of Church and State? B. Meuer; Casuistry.
Note: Please excuse to the host pastor.
R. Schultz, Secretary

CENTRAL PASTOR-TEACHER-DELEGATE CONFERENCE

Date: February 11-12, 1980.
Place: Immanuel Ev. Lutheran, Hadar, Nebraska; R. Schlieve, host pastor.
Preacher: G. Free; alternate, D. Lemke.
Agenda: Treatise of the Power and Primacy of the Pope: R. Belliger; Isagogical Study of Ephesians 5 with Exegetical Study of Difficult Passages: D. Lemke; The Occult: Panel Discussion led by P. Albrecht.
R. R. Beckmann, Secretary

NORTHERN WISCONSIN

WINNEBAGO PASTORAL CONFERENCE

Date: February 11, 1980; 9:00 a.m. Communion service.
Place: Campus House — UW Oshkosh, Oshkosh, Wisconsin
Preacher: G. Ehler; D. Engelbrecht, alternate.
Agenda: James 3; F. Brand; Discussion of "The Role of Man and Woman According to the Holy Scripture"; *Shepherd Under Christ*: D. Hallemeier.
S. C. Stern, Secretary

MANITOWOC PASTORAL CONFERENCE

Date: February 11, 1980; 9:00 a.m. Communion service.
Place: Immanuel Lutheran, Shirley, Wisconsin; W. Gaulke, host pastor.
Preacher: P. Borchardt; P. Damrow, alternate.
Agenda: Exegesis of 1 Timothy 3: A. Engel; Review, Critique, and Practical Application of the Statement adopted by the Commission on Higher Education Entitled "The Role of Man and Woman According to Holy Scripture": A. Schultz; *Formula of Concord*, Articles VII and VIII; T. Deters.
P. J. Damrow, Secretary

SOUTH ATLANTIC

DISTRICT PASTOR-TEACHER CONFERENCE

Date: January 23, 1980: Missionary Conference
January 24, 1980: Pastor-Teacher Conference
January 25, 1980: Teacher Conference
Place: Our Savior Lutheran Church, Jacksonville, Florida.
Note: Excuses are to be made to the host pastor.
J. Campell, Secretary

SOUTHEASTERN WISCONSIN

METRO-NORTH PASTORAL CONFERENCE

Date: January 21, 1980.
Place: Our Savior's Ev. Lutheran, 1332 Arrowhead Rd., Grafton, Wisconsin; E. Kahrs, host pastor.
Preacher: G. Rothe; T. Sauer, alternate.
Agenda: Exegesis of Passages in Timothy Regarding the Preacher's Task: E. Biebert; Discussion of CHE Theses on *The Role of Man and Woman According to Holy Scripture*: C. Lawrenz; Homiletical Study Helps: J. Jeske.
Note: Please excuse to host pastor of conference secretary.
J. Witt, Secretary

METRO-SOUTH PASTORAL CONFERENCE

Date: January 21, 1980; Communion service at 9:00 a.m.
Place: St. Peter's, 1215 S. 8th Street, Milwaukee, Wisconsin; A. Schupmann, host pastor.
Preacher: C. Tessmer; D. Tetzlaff, alternate.
Agenda: Exegesis of Mark 8:34-9:1: W. Borgwardt (Mark 10:13-31: R. Brassow, alternate); *Augsburg Confession*, Article XI: M. Schulz; Love for Souls in the Pastoral Ministry: M. Volkman.
Note: Excuses are to be made to host pastor.
P. Kruschel, Secretary

DODGE-WASHINGTON PASTOR-TEACHER CONFERENCE

Date: January 25, 1980; 9:00 a.m. Communion service.
Place: St. Peter's, Kekoskee (Mayville), Wisconsin; T. Knickelein, host pastor.
Agenda: Drugs: Dodge County Sheriff's Department; What Disqualifies a Pastor or Teacher from the Ministry? Prof. I. Habeck.
Note: Please excuse to the host pastor.
P. Hill, Secretary

METROPOLITAN MILWAUKEE LUTHERAN TEACHERS' CONFERENCE

Date: February 14-15, 1980.
Place: St. Jacobi Lutheran School, 8605 West Forest Home Avenue, Greenfield, Wisconsin 53228. P.

Eckert, host pastor, and D. Hackmann, host principal.

Agenda: Thursday, February 14: 9:00: Opening service; 9:25: Business meeting; 10:15: Proper Stewardship of Time: J. Wandersee; 1:00: Assigned sectionals and workshops; 3:00: Closing. **Friday, February 15:** 9:00: Opening devotion; 9:30: Assigned sectionals and workshops; 3:00: Closing.
D. Hackmann, Chairman
N. Goede, Program Chairman

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Date: February 11, 1980; 9:00 a.m.
Place: Northwestern College, Watertown, Wisconsin.
Preacher: E. Kauffeld; K. Weber, alternate.
Agenda: Exegesis of 1 Corinthians 10: R. Strobel; What Can We Learn From Luther For Catechetical Work? J. Sullivan.
Note: Please excuse to the undersigned.
P. Ziemer, Secretary

SOUTHWESTERN PASTORAL CONFERENCE

Date: February 12, 1980; 9:30 a.m.
Place: St. John's, Ridgeville, Tomah, Wisconsin.
Preacher: D. Tollefson; alternate, L. Wendland.
Agenda: Exegesis of 1 Timothy 1:12-20: C. Nommensen; The Pastor's Role in Keeping Balance in Kingdom Work: L. Wendland; When May a Pastor Retire with a Good Conscience? E. Breiling; Dealing with Homosexuality: D. Krenke; How Do We Approach Those Who are Unmarried and Living Together? D. Falck, alternate.
R. W. Kloehn, Secretary

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Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Eleven months ended November 30, 1979

	Subscription Amount for 1979	11/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California.....	\$ 520,133	\$ 476,789	\$ 464,697	97.5
Dakota-Montana	259,965	238,301	250,742	105.2
Michigan	1,378,318	1,263,458	1,243,702	98.4
Minnesota	1,485,854	1,362,033	1,424,815	104.6
Nebraska	291,629	267,327	294,061	110.0
Northern Wisconsin	1,582,176	1,450,328	1,355,314	93.4
Pacific Northwest	141,983	130,151	131,689	101.2
Southeastern Wisconsin	1,879,771	1,723,123	1,657,167	96.2
Western Wisconsin	1,780,763	1,632,366	1,574,998	96.5
South Atlantic	135,469	124,180	114,987	92.6
Total — 1979.....	\$9,456,061	\$8,668,056	\$8,512,172	98.2
Total — 1978.....	\$8,810,655	\$8,076,434	\$7,951,038	98.4

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended November 30, 1979 with comparative figures for 1978

Twelve months ended November 30, 1979

	1979	1978	Increase or (Decrease)	
			Amount	Per Cent
Income				
Prebudget Subscription Offerings	\$ 9,633,526	\$8,921,050	\$ 712,476	7.8
Pension Plan Contributions	78,121	75,256	2,865	3.8
Gifts and Memorials	205,453	244,195	(38,742)	(15.9)
Bequests	178,630	51,893	126,737	—
Earnings from Fox Estate	72,490	66,816	5,674	8.5
Other Income	7,133	22,208	(15,075)	(67.9)
Transfers from Other Funds	55,421	132,418	(76,997)	(58.1)
Total Income.....	\$10,230,774	\$9,513,836	\$ 716,938	7.5
Expenditures:				
Worker-Training	\$ 3,798,276	\$3,284,229	\$ 514,047	15.7
Home Missions	2,086,110	1,928,733	157,377	8.2
World Missions	1,980,283	1,627,255	353,028	21.7
Benevolences	1,111,464	1,068,226	43,238	4.0
Administration and Services	1,052,202	896,785	155,417	17.3
Total Operations	\$10,028,335	\$8,805,228	\$1,223,107	13.9
CEF — Interest Subsidy	797,639	741,227	56,412	7.6
Appropriations — Bldg. Funds	409,857	228,750	181,107	79.2
Total Expenditures	\$11,235,831	\$9,775,205	\$1,460,626	14.9
Operating Gain/(Loss)	\$ (1,005,057)	\$ (261,369)		

Norris Koopmann, Treasurer & Controller
 Norbert M. Manthe, Assistant Controller
 3512 W. North Avenue
 Milwaukee, WI 53208

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

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February	February 29
March	March 31

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