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# Lutheran Spokesman

CHURCH OF THE LUTHERAN CONFESSION

I.L.C. EXPANSION:  
MEN'S DORM



# Men's Dormitory Dedication

May 22, 1981, was the date on which the new men's dormitory at Immanuel Lutheran College, Eau Claire, Wisconsin, was dedicated to the service of our Lord God, who has given it into our hands. This dedication took place in connection with the closing concert on Friday evening.

Pastor Elton Hallauer of Hancock, Minnesota, chairman of the ILC Board of Regents, performed the rite of dedication. Pastor M. J. Witt of Spokane, Washington, chairman of the Building Committee, gave the address. "UNITY IS BEAUTIFUL," he said, basing his theme on the words of Psalm 133: "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

The concert on Friday evening was directed by Professor Robert Dommer. The program of orchestral and choir music ended with the alumni joining the choir in the singing of

"Christ Is Our Cornerstone," especially meaningful on this occasion.

The new dormitory, pictured on the cover, is known as North Hall. The total cost of the building is \$455,465.00. The 1978 CLC Convention resolved that this dormitory be built at an approximate cost of \$373,000. But along the way it was decided that solar heating should be used. This increased the cost, but the additional expenses will soon be recovered through fuel cost savings.

As of June 1, 1981, there is enough money on hand through ILC Expansion Fund offerings and loans to pay for all expenses. But offerings over \$150,000 will still be needed over the next two years to repay the loans and interest due.

"For Thy great mercies' sake Thou didst not utterly consume us, nor forsake us, for Thou art a gracious and merciful God." (Nehemiah 9:31)

—Ron Roehl & D. Lau

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# ILC Graduation—1981

“Prove all things; hold fast that which is good.” (First Thessalonians 5:21)

On the basis of this passage ILC President Roland Gurgel exhorted 36 graduates of Immanuel to “prove all things.” His message concluded the two-day year-end activities at Immanuel.

Immanuel graduated two from the Seminary department, fourteen from the College department, and twenty from the High School. The graduation service on Saturday morning capped the activities which began with Class Day exercises on Friday afternoon and continued with the concert and dedication of North Hall on Friday evening.

## Class Day

Class Day stirred memories as the literary speaker, Ann Sprengeler, recalled some “classic” Immanuel literature. The athletic speaker, Mark

Fleischer, brought to mind the fun in athletics of all kinds and the reminder that athletics, compared with life, are only games.

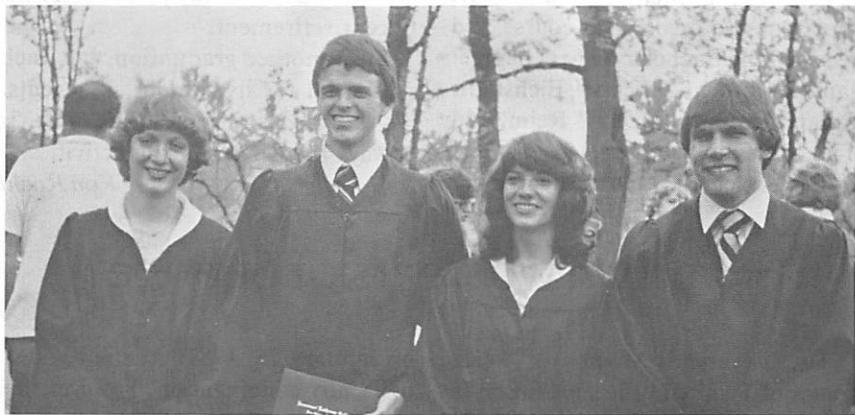
Mr. Karl Brandle of Saginaw, Michigan, the academic speaker, urged all to responsible Christian leadership as the key to the future of the country and the church.

Awards for extra-curricular involvement were given, and Louie’s Manumission sent all on their way for another summer.

## The Graduates

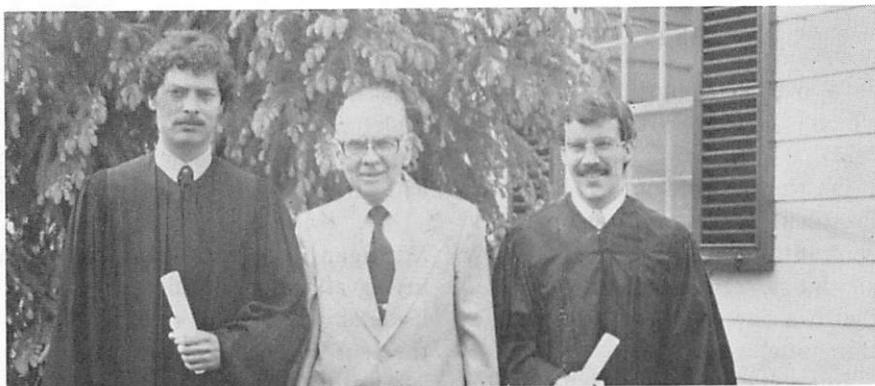
A slight rain did not dampen the spirits of the graduates as they received their diplomas and joined in their class hymns. The College graduates expressed their intent with the hymn, “With the Lord Begin Thy Task.” The High School graduates chose “Thy Way, Not Mine, O Lord.”

This year marked another mile-



Graduating Teachers

(from left to right: Susan Pelzl, Kevin Hulke, Ann Sprengeler, Stephen Salter)



### Seminary Graduates with Seminary Dean

(from left to right: Kurt Luebkekan, C. M. Gullerud, Terrel Kesterson)

stone in the teaching program. Kevin Hulke, Susan Pelzl, Stephen Salter, and Ann Sprengeler became the first four-year graduates from the education department and received the Bachelor of Science degree. In the fall Kevin Hulke will be teaching in Winter Haven, Florida; Susan Pelzl in Coloma, Michigan; Stephen Salter in Jamestown, North Dakota; and Ann Sprengeler at Messiah school in Eau Claire.

Five young men completed the four-year pre-theological course and received the Bachelor of Arts degree: James Albrecht, Michael Eichstadt, Roland H. Gurgel, David Reim, and Thomas Schuetze.

The Associate of Arts degree for

two years of college work was awarded to Mary Drews, Brian Eichstadt, Lisa Larsen, Timothy Noeldner, and Naomi Ulrich.

The two graduates from the Seminary have already received their assignments: Terrel Kesterson will become pastor of Redeemer Lutheran Church, Bowdle, South Dakota; Kurt Luebkekan is the new pastor of Trinity Lutheran Church, Spokane, Washington, which Pastor M. J. Witt served for many years before his recent retirement.

Just another graduation, but each is special for its content, its events, its people, and our God, who is always the Center of the activities.

—Ron Roehl

## Forty-Two Years of Service

The Reverend Meinhardt Witt, pastor of Trinity Lutheran Church in Spokane, Washington, for some 39 years, took the step of formal retirement from the active parish ministry

on January 25, 1981. At the request of Trinity congregation, however, he agreed to continue as interim pastor until the installation of Pastor-elect Kurt Luebkekan on June 28. Pastor

Witt is the only pastor who has served Trinity congregation since its beginning in 1942. This must certainly be considered a rare circumstance.

Pastor Witt was born in Norfolk, Nebraska, on June 10, 1913. He was graduated as a candidate for the Gospel ministry from the Lutheran Seminary in Thiensville, Wisconsin, in June of 1938. He had previously attended Dr. Martin Luther High School at New Ulm, Minnesota, and Northwestern College at Watertown, Wisconsin. His first assignment was St. Paul's congregation of Palouse, Washington. His ordination and installation took place on December 11, 1938, two weeks after he and Verona Hanson were joined in marriage.

#### **Work in Spokane**

While Pastor Witt was serving in Palouse, attention was drawn to a large and thriving city some fifty miles to the north as a promising field for the sowing of the Word. So, early in 1942, he began exploratory work in Spokane, Washington. He was heartily encouraged in this by the people of the Palouse congregation, who recognized the limits for outreach in their smaller community.

The first worship service was held on the third Sunday in September. For \$20 per month an abandoned store building was rented for a temporary church home. Canvassing had produced a promising list of people who showed interest. Eight people actually came. A disappointing start, but soon there was an adult class made up of a Mr. Orville

Shenemann and two young men who had gotten to know the missionary in a sand-lot football game. And so the Word grew, and a congregation with it.

On June 24, 1945, ground was broken for the current congregational plant. A lumber strike intervened, but the handsome brick building was finally dedicated on November 16, 1947. Three years later a matching brick parsonage was built. The present congregation numbers 235 souls and 148 communicants.

Pastor Witt and Trinity congregation were among the first to recognize what they perceived as weakness and error in the Wisconsin Synod's stand on church fellowship. In August of 1957, Witt resigned as the president of the Pacific Northwest District and withdrew his membership in that body. A few weeks later the congregation took the same step of withdrawal.

#### **Synodical Service**

Pastor Witt and Trinity congregation have been much involved in the formation and development of the Church of the Lutheran Confession. Twice the church hosted the national convention of the new body. They also shared generously their pastor's time and skills in the work of the CLC.

Pastor Witt served as chairman of the Interim Conference in the years preceding the organization of the CLC. He has been the Vice-President of the CLC; the conference visitor of the Pacific Coast Conference during most of its history; chairman of the

synodical constitution committee; member of the building committees for expansion at Immanuel Lutheran College; a member of the synodical Board of Doctrine. It was a crowning labor of love for him to guide the building of the new men's dormitory, one of the first structures of its kind to utilize energy-saving solar heating systems.

Pastor Witt and Verona will continue to live in Spokane and make Trinity their spiritual home. There are high hopes that this dedicated team-in-ministry will be able to help with the Gospel ministry in other areas as well as the place which has claimed them so happily for 39 years. Sharing their pleasant memories are their four children, Mary, Katherine, John, and Janet, and their nine grandchildren.

Words of Meinhardt Witt in an anniversary booklet for the church could be applied to him as well:

"Through these years we have



Pastor and Mrs. M. J. Witt

become accustomed to an expectation of unusual and limitless benedictions from our gracious Lord. It is astonishing and almost unbelievable what God has done for us."

—Ivan H. Zarling

## Thou Shalt Have No Other Gods

"Thou shalt have no other gods." (Ex. 20:3; Dt. 5:7) This is the first of the Ten Commandments, in which God has summarized His holy will for mankind.

The One who speaks here is He who has revealed Himself on the pages of Holy Writ as the great Three-in-One, the Father, the Son, and the Holy Spirit. What He requires of us here is that we give Him our highest respect and

reverence, our first love and devotion, and the perfect trust and confidence of our hearts. He is perfectly justified in requiring this of us, for He is the Highest Being in heaven and on earth. He is the Lord, our God.

Has He not given us our being and graciously preserved us to this hour? Has He not brought the supreme sacrifice of His own Son to rescue and redeem us after we in our

ingratitude for all His kindness had severed fellowship with Him through our sin and disobedience? Has He not through His Holy Spirit by the Gospel of our redemption called us back from our fall and begun the restoration of His image in us so that we may again enjoy fellowship with Him here on earth and hereafter in heaven? Is such a Lord and God not deserving of our complete devotion, our first love, and the implicit trust and confidence of our hearts? Can He be faulted for refusing to share the first place in our hearts with anyone or anything else?

### **Gross and Manifest Idolatry**

When someone else or anything else is given this uppermost place in our hearts and affection, Scripture speaks of that as idolatry—the worship of a false god. We can readily discern that those who make an image of wood or stone or metal and give to that their reverence and worship and devotion and place their trust in it for help in trouble, as the heathen do, are guilty of gross idolatry.

The same holds true of such who worship a higher being other than the Triune God of Scripture, as do the Jews, who refuse to recognize Jesus Christ as God. This is also the case with the Muslims or Mohammedans. The god worshipped in the rituals of the lodges and conceived of by Scouting and Mormonism is an idol. Into the same category falls the god set forth by many so-called modernist preachers of our day, who will not confess Jesus Christ as the

eternal Son of God become man, but regard Him only as a great and noble man and nothing more. To this form of idolatry we add also the worship and adoration of departed believers (saints) which is taught and promoted by the Papacy.

The one true God, who has revealed Himself in Holy Scripture, declares: "I am the LORD; that is My name; and My glory will I not give to another, neither My praise to graven images." (Isaiah 42:8)

### **Fine Idolatry**

When we recognize from Scripture, as Luther did, the full implication of what it means to have a god, we discover that there is another form of idolatry which is much finer (more subtle) and of which everyone of us becomes guilty ever and again. Luther writes in his Large Catechism on this point: "A god means that from which we are to expect all good and to which we are to take refuge in all distress, so that to have a god is nothing else than to trust and believe Him from the whole heart; as I have often said, that the trust and confidence of the heart alone make both God and an idol. If your faith and trust be right, then is your God also true; and, on the other hand, if your trust be false and wrong, then you have not the true God; for these two belong together, faith and God. That now, I say, upon which you set your heart and put your trust is properly your God."

What the one true God requires of us, His creatures, therefore is, as Luther has so aptly put it in his

Small Catechism, that “we should fear, love, and trust in God above all things.”

### **Fearing God Above All Things**

When God wants us to fear Him above all things, this does not mean that He would have us be filled with terror of Him, as the lawbreaker is of the policeman. It is not to be a slavish fear that He calls for but a reverential fear like that of a child that stands in awe of his father and would find it simply unthinkable to go against the father’s wish and command in any way. It is to be a fear coupled with love.

But how often do not also we Christians become guilty of transgressing in this very way, when, for example, we let the fear of men and what they may say or do to us keep us from voicing our Christian beliefs and convictions and confessing our relationship to Jesus when we are in the company of unbelievers and scoffers? Who of us can point a finger at Peter in the high priest’s palace without first pointing it at himself? Whenever we are confronted with the temptation to deny our Lord, may God give us the strength to say with Joseph in Potiphar’s house: “How then can I do this great wickedness and sin against God?” (Genesis 39:9)

### **Loving God Above All Things**

In view of what our Triune God has already done and still wants to do for us in accordance with His manifold promises, He certainly ought to have the first and foremost

place in our hearts and in our affections. Never should He be made to take the second place or have “to play second fiddle” to any person or thing in our daily living. Our priorities should always be so set up that He has the precedence.

But how often do we not transgress also in this respect in the way we apportion our time, our resources, and our affections and our efforts? How often must our God and Savior take a back seat to other considerations! Is not love for dear ones here on earth frequently given precedence over love to Him, concern for our own ease and comfort given priority over concern for His kingdom and its needs, and greater importance attached by us to the things of this world than to the heavenly treasures offered to us by Him? How do we measure up to His instruction: “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him” (1 John 2:15)?

### **Trusting in God Above All Things**

“We trust in God above all things when we put our whole confidence in Him, take Him at His Word, and rely upon Him for every help and blessing.” (Gausewitz Catechism, 1956 revision, Question 33) But how far short do we not come from what God rightfully looks for in us! We have His faithful promises to see us through this life safely and to make all things work together for good to them that love Him. We have experienced the trustworthiness and reliability of these promises times

without number. Yet how often in the daily situations of life do we not let anxieties and worries overcome us as though we had no loving Father in heaven and no promises from Him to see us through? How many are not the times when we deplore what we find in ourselves in the words of the demoniac's father: "Lord, I believe; help Thou mine unbelief" (Mark 9:24)!

Our anxieties and worries and doubts all show that at heart we do not actually believe and trust Him and regard Him as trustworthy and dependable, that we rather place our confidence and reliance on ourselves and on human and earthly props. Must He not feel highly insulted over such lack of faith and trust as we often display? Oh, for a faith that could always say with Job of old: "Though He slay me, yet will I trust in Him." (Job 13:15)

### **Our Only Salvation**

We have mentioned only a few examples of ways in which we transgress this First of all the commandments. Many, many more could be adduced. What would become of us if our salvation depended on our perfect keeping of these commandments? Must we not all cry out with

the psalmist: "Enter not into judgment with Thy servant; for in Thy sight shall no man living be justified" (Psalm 143:2)?

Thank God that in His great mercy He sent His own dear Son in the person of Jesus to keep this and all other commandments for us, and in our place to atone for all of our transgressions of these commandments. By His life and death He worked out for us that righteousness which we must have to stand before Him. From Bethlehem's manger to Joseph's garden tomb He always feared, loved, and trusted in God above all things. In His passion He endured all the divinely decreed penalties for our failures in this respect. By raising Him, our Substitute, from the dead God has declared us unrighteous ones righteous for Jesus' sake.

May that love of Christ now constrain us to undying gratitude that strives with His help to fear, love, and trust in the God of our salvation above all things.

I am Thy God and Lord alone,  
No other God beside Me own;  
Put thy whole confidence in Me  
And love Me e'er cordially.

Have mercy, Lord! (*Lutheran Hymnal*  
#287:2)

—H. C. Duehlmeier

## **Lutherans and the Role of Women**

If a Lutheran church member were to return to life on this earth after having been in the grave for thirty years, one of the most startling

changes noticeable to him would be the presence of Lutheran pastors who are women. For over 400 years all Lutheran pastors were men. Now

**Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church. (First Corinthians 14:34-35)**

at an ever increasing rate women are being ordained as pastors in the Lutheran churches of our country and those around the world.

The first ordination of a woman to the Lutheran pastoral ministry in North America took place in 1970. In a period of ten years the number of Lutheran women pastors had grown to about 185. By this time the figure is no doubt considerably higher.

### **Divisions in Lutheranism**

These changes did not come about without a certain amount of struggle, and the struggle continues to this day. In our country at least three Lutheran church bodies have approved of the ordination of women to the pastoral ministry: the Lutheran Church in America (LCA), the American Lutheran Church (ALC), and the Association of Evangelical Lutheran Churches (AELC). The large Lutheran Church—Missouri Synod (LCMS) is still officially opposed to the concept of women pastors. In fact the Commission on Theology and Church Relations (CTCR) of the LCMS is recommending that the LCMS terminate its fellowship with the ALC in July of this year, citing as one reason the unacceptable ALC practice of

ordaining women to the pastoral ministry. The ALC declared in 1972: "The Scriptures do not teach that women are forbidden to serve as ministers of Word and Sacrament." The LCMS, on the other hand, declared in 1969: "We understand (the Scriptures) to mean that women ought not to hold the pastoral office or serve in any other capacity involving the distinctive functions of this office."

In the minds of many LCMS members, however, the LCMS position is weak and needs correction. In 1965 the LCMS permitted woman suffrage for the first time. That is, women can be voting members in LCMS congregations and delegates to synodical conventions. The same Scriptures that forbid women pastors also forbid woman suffrage in the church. The LCMS has been inconsistent in rejecting one without rejecting the other.

The AELC, the group that broke away from the LCMS, accepts the ordination of women. Nevertheless, the AELC criticism of the LCMS position is valid. A study document of Christ Seminary—Seminec of the AELC (reprinted in *Christian News* of May 28, 1979) is correct in stating: "If they (1 Cor. 14 and 1 Tim. 2) do apply to the ordination of women

today, they should apply equally to the question of woman suffrage in the church, to the role of women as congregational officers and to any situation in which women would teach or exercise authority over men. There is nothing inherent in the pastoral office that would make it logical to restrict the application of these passages to it."

The Fort Wayne Seminary of the LCMS teaches that Scripture forbids woman suffrage. Other LCMS pastors and congregations agree that it is wrong. But there are also forces in the opposite direction. Concordia Publishing House of the LCMS has published a book with the title: *And God Gave Women Talents!* In this book LCMS President J. A. O. Preus is quoted as saying: "I hope the role of women will continue to increase in the church. I am very proud to be the first president of the LCMS under whom women have been appointed to boards, committees, and commissions of Synod."

The Wisconsin Evangelical Lutheran Synod (WELS) is also involved in a current debate on the role of women in the church. We do not know the details of this debate. But the January 1981 *Wisconsin Lutheran Quarterly* says, p. 3: "It is no secret that there is disagreement within synodical ranks over the

Scripture teaching regarding the role of woman. . . . The position paper of the Commission on Higher Education . . . has received much less than enthusiastic approval or unanimous endorsement from the ten districts."

Woman's position in the church has been discussed in the Church of the Lutheran Confession (CLC) also. We are aware of at least three conference papers on this subject, one of which was printed in the *Journal of Theology* (December 1978): "To What Extent May Women Serve in Our Congregations and Synod?" by Pastor James Sandeen.

#### Part of a Larger Picture

Obviously the question of woman's role in Lutheran churches has been raised because of the women's liberation movement. Other churches have been affected as well. The Episcopalians have taken the step of ordaining women as priests or pastors, as have most Protestant denominations. News releases indicate that some Presbyterian ministers are even being subjected to church discipline because of their unwillingness to participate in the ordination of women.

The Roman Catholic Church in particular has been involved in disputes on this topic. Catholic officials

**Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression. (First Timothy 2:11-14)**

continue to insist that priesthood is not a proper calling for women, but many object to this position. At one conference a poll was taken, and 289 Catholic sisters desired ordination into the priesthood in comparison with 294 who did not.

Many of the arguments used by the hierarchy are weak. For example, one argument for male priests only is "the constant tradition and practice of the Catholic Church." (Archbishop Joseph Bernardin of Cincinnati) But this is a poor argument. False teaching can easily become traditional teaching, as Martin Luther learned in the days of the Reformation.

Another Catholic argument is that "a male priest is required to act in the person of the male Christ." We cannot accept such an argument. Our teaching is that "the ministry of the keys, which is the ministry of the word, has been committed to the holy Christian Church—therefore to each Christian man, woman, and child." (*Concerning Church and Ministry*, p. 25) All Christians are priests, and therefore women are not barred from using the key of the Gospel to remit and retain sins.

A somewhat stronger argument, one used by the pope himself, is that none of the twelve apostles were women. But there has been a reluctance among Catholic leaders to use the clear passages from First Timothy and First Corinthians. A Catholic essay delivered in 1973 maintained: "These texts are of Pauline authority alone. . . . These Pauline texts should not be cited as

arguing against the ordination of women." A Roman Catholic seminary professor, Joseph Komonchak, said in 1976: "First Tim. 2:8-15 is the strongest New Testament text that is brought against the ordination of women. It builds upon the priority of man in creation. . . . Another point is also introduced, that it was the woman who was first deceived. . . . It is doubtful whether anyone would wish to employ the first argument today. . . . The second argument takes the account of the Fall more literally than most would today."

Thus today as in previous centuries the Roman Catholic Church is not basing its teaching on the naked Scriptures. Paul's authority should be good enough for all Christians, for his words were given to him by the Holy Spirit. Paul's two arguments in First Timothy 2 are the basis for our teaching, and we do wish to employ them now as always because we believe that "Adam was first formed, then Eve," just as Genesis says, likewise that "Adam was not deceived, but the woman being deceived was in the transgression." No other arguments are necessary.

### What Is at Stake?

Some persons may believe that all that is involved in this turmoil is a change in customs that are neither forbidden nor commanded by God. Some of us remember the time when the women sat on one side of the church, and the men sat on the other. The men took the Lord's

Supper first, and then the women. Gradually those customs changed. Now, some believe, the change is continuing. So they say: As we did not forbid the mingling of the sexes in the pews, so now we should not forbid the women from occupying the pulpits once reserved to men.

But a much larger question is at stake here. The question is what the Word of God says on this subject and whether we are going to listen to it. Our church constitutions invariably refer to First Corinthians 14:34-35 and First Timothy 2:11-12 as the basis for our practice of forbidding woman suffrage. These passages also constitute the basis for our practice of calling and ordaining only men to be pastors of congregations and teachers of other men. These passages say nothing about where men and women should sit in hearing the Word of God, nor in what order they should receive the Lord's Supper. They speak of the exercise of authority in the church, and the public teaching of the Scriptures to congregations made up of men and women.

#### **A Statement**

In our view a statement of the now defunct Federation for Authentic Lutheranism (FAL) says it well:

"Holy Scripture plainly teaches

that, at the very beginning, God established an Order of Creation which man cannot alter without transgressing His will. This divinely-ordained order carries with it the injunction that the woman is to be subject to the man (Genesis 2:18; First Corinthians 11:8-9).

"As regards the public exercise of the Office of the Keys, Scripture is even more explicit. It teaches that the woman is never to assume authority over the man. Scripture speaks with unquestionable clarity in First Corinthians 14:34-35 when it states that women are to 'keep silence in the churches' and, again in First Timothy 2:11-14, where it explicitly states that women are not to 'usurp authority over the man.' Thus without question, Scripture forbids women to hold the pastoral office.

"Furthermore, First Corinthians 14 and First Timothy 2 establish a clear Scriptural principle which plainly reveals that women should never be given any position in the church where they in fact do, or where they would even have the opportunity to, exercise authority over the man. On the basis of these clear passages, therefore, it is also evident that Scripture does not allow women to exercise the franchise in the voters' meeting."

—D. Lau

## **Decision on Church Schools**

The News Bureau of the Lutheran Council in the United

States of America (LCUSA) reports the following: The United States

Supreme Court has ruled that a Wisconsin Evangelical Lutheran Synod church school need not pay federal unemployment compensation taxes.

The unanimous decision, which affects all religious schools "integrated into a church's structure," says the elementary school operated by St. Martin church, Watertown, SD, is "not separately incorporated" from the church and is thus exempt from the taxes.

"This is the decision we had been waiting for and the one we had hoped for," said WELS President Carl Mischke. "It has been our position that our schools are an extension of the church and exist to inculcate the

faith, and do not exist purely for educational purposes."

The South Dakota Supreme Court had held that the school is not "operated primarily for religious purposes" and is thus not exempt from the tax. The recent court decision reversed that ruling and struck down a U.S. labor department interpretation of the Federal Unemployment Tax Act. In 1978, then U.S. Labor Secretary Ray Marshall held that a 1976 congressional amendment to the act requires religious schools to pay the tax.

Editor's note: Confer the April 1981 *Lutheran Spokesman*, pp. 10-11, for more background on this case.

## *God's Children (Rom. 8:14-17)*

Led by the Spirit of God are we,  
As sons of the Father we are free;  
We trust in God's Word to lead us right  
And help us all wickedness to fight.

To bear good fruit we must all be bent  
And over our sins we should lament.  
God leads us by the Spirit's power  
In love and patience and joy each hour.

"Abba, Father" is our joyful cry  
And bondage of fear away does fly;  
Heirs are we of our glorious King,  
To whom forever our spirits sing.

—Elsa Romberg

# Bible Readings for August

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28	Romans 1:8-17	The Power of the Gospel	505:3
29	Romans 1:18-32	The Consequences of Man's Choice	292
30	John 8:31-35	Christ the Emancipator	261
31	Psalms 34:1-7	Freedom from Fears	257

*P. Schaller*

## Address Changes

Pastor Glenn Oster  
Star Route, Box 240  
Detroit Lakes, MN 56501

Pastor Robert Reim  
620 E. 50th St.  
Loveland, CO 80537  
(303) 663-3594

Robert R. Mehlretter  
1733 County Hwy. A.  
Cambridge, WI 53523  
(608) 423-3366

Paul W. Schaller  
1119 14th Street  
Clarkston, WA 99403  
(509) 758-8261

## Anniversary Invitation

Our Savior's Evangelical Lutheran Church, Jamestown, North Dakota, is planning to observe its fiftieth anniversary on Sunday, August 2, 1981. A cordial welcome is herewith extended to all our CLC brethren, to all former confirmands and members, as well as former called servants of the congregation including pastors and Christian Day School teachers.

The events on Anniversary Sunday include worship services, with former pastors as guest speakers, at 10:00 a.m. and 2:30 p.m., a noon dinner, and an Evening Program and Fellowship Hour. For more information, or if lodging is desired, please contact Pastor Paul G. Fleischer, 424 Fifth Avenue Southeast, Jamestown, ND 58401.

*—Paul G. Fleischer*

**Send Change of Address to:**

THE LUTHERAN SPOKESMAN  
2750 OXFORD ST. N.  
ROSEVILLE, MN 55113

Please include an old address label to expedite processing.

**Church News**

As we begin Volume 24 of the *Lutheran Spokesman*, we remind our readers that we have asked the following persons to keep on the lookout for church news items in their respective conferences and to solicit articles and pictures on congregational activities from the various congregations. News items may be sent to them.

Pacific Coast—Rollin Reim  
West Central—Michael Sydow  
Minnesota—Marvin Eibs  
Wisconsin—Ronald Roehl  
Eastern—Fred Archer

—D. Lau

**Installation**

On May 3, 1981, I installed Pastor Wayne Mielke as Pastor of Grace Lutheran Church, Valentine, NE, and Immanuel Lutheran Church, Thedford, NE, in accordance with the authorization of President Egbert Albrecht.

—P. D. Nolting

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SCHALLER, PAUL REV				
1119 14TH ST				
CLARKSTON MA				
99403				



First Four-Year College Class at Immanuel