

# *The Northwestern Lutheran*

November 9, 1980





## Comments by the Editor

**Ruling Favors Church Schools** — On September 8 the Fifth Circuit U.S. Court of Appeals set aside a 1978 ruling by the U. S. Secretary of Labor to the effect that a 1976 amendment to the Tax Act required churches with parochial schools to provide unemployment insurance coverage for their employees who work in the schools.

The action of the U.S. Secretary of Labor had the effect of defining parochial schools as not being properly a church function, such functions being limited to "pure worship."

In setting aside this ruling the Fifth Circuit Court of Appeals concluded: "For this court to adopt such a limited definition would be for us to ignore the historic function of churches and defy the definition of the word as used in our vocabulary."

It is our conviction, and always has been, that teaching the Word of God and teaching all other subjects in the light of that Word — whether in Sunday schools, Christian day schools, or parochial high schools — is one of the primary functions of the church. Historically schools were a church function long before there were public schools.

We agree with the Court of Appeals that if the established exemption from unemployment compensation coverage for elementary and secondary parochial school employees is to be changed, that is a prerogative of the U.S. Congress, not of the U.S. Secretary of Labor.

**Schools in All Districts** — All ten of the districts of the Wisconsin Ev. Lutheran Synod have congregations that support Christian day schools. There are 41 schools in the Arizona-California District, six in the Dakota-Montana, 55 in the Michigan District, 42 in the Minnesota District, 25 in the Nebraska District, 10 in the Pacific Northwest, eight in the South Atlantic, 59 in Northern Wisconsin, 78 in Southeastern Wisconsin, and 44 in Western Wisconsin, for a total of 368. Included in this total is Nozomi School in Japan and three schools in independent congregations that are in fellowship with our Synod. That's an

increase of 56 Christian day schools since 1976. Enrollment at present is 30,452, taught by 922 women teachers and 584 men teachers.

**Lutherans and Christian Day Schools** — The Wisconsin Ev. Lutheran Synod and the Evangelical Lutheran Synod have always wholeheartedly supported Christian day school education. The largest of all Lutheran day school systems, presently numbering 1,396 schools, is that supported by congregations of The Lutheran Church-Missouri Synod.

The American Lutheran Church, by comparison, has not been as supportive of Christian day school education. However, the attitude in its midst seems to be changing, and the church body presently has 325 day schools and two parochial high schools.

In the past the Lutheran Church in America has vigorously opposed the establishment of Christian day schools, but a change is also taking place in that church body. According to a report of its Division for Parish Service, "there has been the development of some new interest among congregations" in starting schools. This new interest, in our opinion, is a step in the right direction.

**Is This Translating?** — The Revised Standard Version of Bible is in the process of being updated. Our churches have not used the Revised Standard Version because we are convinced that many passages relating to our Lord Jesus Christ, particularly in the Old Testament, are mistranslated. The new version does not promise to be an improvement.

The National Council of Churches task force on biblical translations has suggested substituting words such as "children" for "sons" and "ancestors" for "patriarchs." It proposes to speak of Jesus Christ as "Child of God," rather than "Son of God." It's an attempt to remove so-called "sexist" language from the Bible.

What is actually happening, however, is a tampering with the text. This we have no right to do, nor is that translating. When the original text reads "man," the translation ought to read "man." When it reads "woman," the translation ought to read "woman."

*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 cover offers a collage picturing scenes from the seven new Christian day schools opened this fall by congregations of our Wisconsin Evangelical Lutheran Synod. This raises the number of Christian day schools in our church body to 365. For information on the new schools see page 364.

THE NORTHWESTERN LUTHERAN



## Editorials

**Mirages** As you drive along a certain road in southern Arizona, a lake comes into view. It looks very attractive off there in the distance, particularly if it is a hot day and your car is not air-conditioned. But as you drive on, this lake never becomes any more clearly defined. As a matter of fact, it finally disappears altogether. It finally dawns on you that what you saw wasn't a lake at all. It was a mirage.

This is symbolic of life.

A disillusioned man recently wrote, "I have been the vice president of a major corporation and have all the money and prestige anyone could ever want. But now I wonder if this is all there is to life, and I don't really have any feeling of lasting peace."

A newly-published book is devoted to the rewards and drawbacks of the single life. The number of "singles" is increasing because of divorces, careers, etc. The big appeal of the single life is personal freedom, and quite a few people are attracted by it. But this book brings out that it is by no means the gateway to paradise.

These unhappy endings duplicate the experiences of the writer of the book of Ecclesiastes many centuries ago. He tried everything he could think of to find happiness in the things of this world. His conclusion, recorded for posterity in the Scriptures, reads: "All is vanity and vexation of spirit."

Most people are running the same course, or would like to. They are also encountering the same frustrations, or eventually will. Things have never been perfect in life for anyone who ever lived.

The sooner we learn this, the sooner we will stop pursuing mirages in life and the more sense the advice of St. Paul in Colossians 3 will make: "Set your affections on things above, not on things on the earth."

Immanuel Frey

**Censorship** "Censorship groups should not be allowed to dictate what everybody else's children can and cannot learn."  
**Basic Morality**

On the one hand, the newspaper columnist's point is well taken. If a pressure group imposes its notions of what is right and wrong on a democratic community, injustice may indeed result. Suppose the Jehovah's Witnesses had the political power to forbid the display of an American flag? What if fundamentalist groups had the votes to make public-school prayer compulsory? What if Sabbatarians ruled out Friday night and Saturday school activities? Not only would there be inconvenience for those of a different religious persuasion; their civil rights and their religious convictions would be violated.

On the other hand, the demand that all "censorship" of classroom teaching and materials be rejected is alarming. There are public educators and their media echo pieces who maintain that the nation's schools

should "be preserved as places where thinking will be challenged and provoked rather than restricted to a particular group's notion of conventional wisdom." What if a "particular group" objects to sex-education courses that teach the children that sex outside marriage may be unsafe, but it is not wrong? What if the citizens of a community differ with teachers who tell their students that right and wrong are really only relative and variable ideas, and that one person's conception of what is right and wrong is usually as good as the next person's? Suppose teachers tell their pupils that homosexuality is only an alternate lifestyle, not a sinful perversion? What if parents of public-school children resent it if teachers "clarify the values" of their children by encouraging them to doubt whether their parents know what they are talking about when they forbid their children certain activities that "conventional" morality has called sin in the past? Will not the liberal educators and their supporters call it "censorship" if "particular groups" protest?

There is good reason to fear that liberal educators are really saying that those who speak up for basic human morality, not to mention basic Christian morality, in their communities are "censors" who are trying to impose "a particular group's notion of conventional wisdom" on schoolchildren.

Carleton Toppe

### Debate of Two of Three

At the time of this writing, five weeks before publication, the propriety of admitting John Anderson to television debates involving the main contenders for the presidency is a hot issue. Good arguments are being advanced by those who favor and those who oppose a troika debate.

Political considerations aside, Lutheran church history points to an instance when a third-party voice rendered yeoman's service. In the tragic years following Luther's death, circumstances forced Lutherans into two camps: a compromising group too willing to accommodate Roman and Reformed error and a hard-line party that went to extremes in defending the true doctrine.

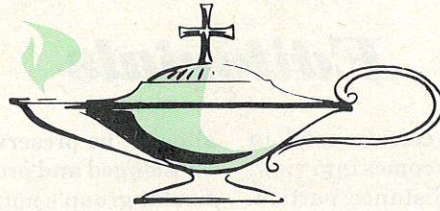
In that desperate situation a third party emerged. Some were once-bitten members of the first camp. Others had for one reason or another not been personally involved in the conflict. Their efforts solved the problems, not by compromising truth and error but by letting truth have its way. The results were the *Formula of Concord* of 1577 and the *Book of Concord* whose quadricentennial we are celebrating this year.

N.B. This is not a call for doctrinal compromise or a belated endorsement of John Anderson. This is a vote of confidence for the *Book of Concord*.

Edward Fredrich



## Studies in God's Word



### God's Pen Never Blots

#### Read Genesis 41:46-57

"God writes with a pen that never blots," someone once said. Always he has loving reasons for the plans he draws for his own. Sometimes the reasons are readily apparent; other times eternity will come before we understand. In Egypt, elevated from the prison to the palace, Joseph could look back and see some of the reasons behind God's plans for him. Later he would understand still more. We, too, need the reminder that "God's Pen Never Blots."

#### In the Plans He draws for Our Lives

"And Joseph was 30 years old when he stood before Pharaoh, king of Egypt." This one sentence concludes 13 years, checkered with events, in Joseph's life. Sold into slavery, imprisoned for a crime which he didn't commit, Joseph now at the early age of 30 finds himself one of the wisest and greatest men in Egypt. Marvelously strange are the ways God at times traces the lives of his own, training their talents and coloring their character! Marvelously strange how he can dig the wells of success with the spade of trouble!

Joseph's new position brought him a new test, that of prosperity. Would he now in the palaces of Egypt forget the God who had sustained him in the prison cell? Would pride push its way into his heart and push out of that heart humble reliance on God and respect for divine ways? The names which Joseph gave his two boys indicate the answer. His oldest son was named "Manas-

seh" ("making to forget"). "For God hath made me forget all my toil and all my father's house," Joseph explained. His second son was named "Ephraim" ("double fruit") and again Joseph explained, "For God hath caused me to be fruitful in the land of my affliction." With the first name Joseph emphasized God's goodness in making him forget past sorrows. With the second he emphasized that God had caused him to be successful even though he still had to live in the land of affliction. Both names, though, clearly revealed that Joseph saw God's hand behind his successes. Both names revealed that Joseph's heart was not one which trusted God only in bad days, but also thanked him in good days.

From the past chapters of his life Joseph could see that it was God's hand doing the writing and that no mistakes had been made. In the chapter that was being written at present he would shortly see that same divine hand. Faithfully, trustingly, Joseph went about his work, making extended journeys throughout Egypt, setting up districts, appointing administrators, arranging for granaries to be built for storing part of the crops during the seven plenteous years. And what bumper crops they were! The fields produced in astronomical measure so that even the one-fifth which was gathered into the storage bins during those years could not be numbered. Then followed the lean years, just as Joseph had said, lean years which produced a famine throughout the land of Egypt and other lands. But in that famine God's pen was also at work drawing a plan which would bring Joseph's brothers down to Egypt and which would ad-

vance the divine plan of redemption for the world.

Joseph experienced it; you and I need to be reminded of it; the hymnwriter expressed it: "Well he knows what best to grant me; all the longing hopes that haunt me, joy and sorrow have their day. I shall doubt his wisdom never, as God wills, so be it ever, I to him commit my way." Yes, we can trust God's pen never to blot in the plans he draws for our lives.

#### In the Plan He Drew for Our Salvation

To the casual reader Joseph's rise from prison cell to royal throne is little more than an interesting story. To those, however, who have been to Calvary's holy mountain there's a deeper interest. The eye and heart of the believer recognize in the story of Joseph a striking similarity to the story of our Savior Jesus Christ.

Just look at some of the parallels. Joseph was the beloved son of his father Jacob; of Jesus the heavenly Father said, "This is my beloved Son." Joseph was hated and despised by his brethren; Jesus "came unto his own and his own received him not" (John 1:11). Joseph's envious brothers sought to slay him and then sold him into slavery; Christ's enemies screamed "Crucify him" and then swept him to the cross. The heinous crime of Joseph's brothers became God's means of saving Egypt and Joseph's own people from starvation; the hideous crime carried out on Calvary's cross became God's wondrous means of saving the whole world from something infinitely worse.

Also in Joseph's elevation to power in Egypt where all bowed down before him, we have a picture of how the heavenly Father has highly exalted his Son and given him a name that is above every name that at the name of Jesus every knee should bow (Philippians 2: 8-10). In the wondrously complete plan of salvation which God carried out through his Son Jesus there are no blotches or mistakes. All has been done; all has been paid. Even now we fall in faith before him and crown him with our lives. Even more do we wait for the day when we'll stand with the sacred throng, join in the everlasting song, and crown him Lord of all.

Richard Lauersdorf



# Mining the Treasure of God's Word

Matthew 9:27-34

Matthew 13:54-58

Mark 6:1-6



BY JULIAN G. ANDERSON

## Two Victories and One Defeat

Greetings to all the miners! We're going to pick up our work today right where we left off last time, at the home of Jairus. So let's read

### Matthew 9:27-31

Note what happened when Jesus left Jairus' house, and what they called Jesus (v. 27). This title refers back to the promise made to David in 2 Samuel 7:12-16; and this is the first time we find the title being used by the people in general, showing us that by this time Jesus' popularity had grown to the point where some of the people, like these two, now felt that Jesus was the promised Messiah.

The opening phrase of verse 28 may also be translated, "When Jesus went into his house. . .," and we see that these two men were not going to let this opportunity slip through their fingers (v. 28a). Notice Jesus' question to them (v. 28b), and hi-lite the word "believe," which is the key word of this section also. After their brief confession of faith, observe what Jesus did (v. 29a). His purpose in doing this was no doubt to strengthen their faith and let them know that he was now going to grant their request. Then study his answer to them (v. 29b, hi-lite the word "faith"), since it makes it clear that our faith is the hand that receives the Lord's saving love and power. This is the lesson we learn from this incident. Notice that the healing itself is recorded in such a simple manner that it seems to

fade into the background (v. 30a). On Jesus' orders in verse 30b, see the note on Mark 5:43 in the last lesson. But these two couldn't help but tell people what Jesus had done for them (v. 31, compare Mark 5:20 and Acts 4:20). Now let's read

### Matthew 9:32-34

Notice how this incident is connected with the last one in verse 32. As was often the case, this man's inability to speak was the result of the demon possession. This account is so compressed that no record is given of what the man did, or what Jesus said to him or did. Only the final results are given in verse 33a, followed by a report of the reaction of the crowd which had assembled (v. 33b). Then follow the remarks of the Pharisees, still echoing their former charges (see Mark 3:22 in the lesson for August 17, 1980). Notice that in verses 18-34 Matthew has recorded four closely related incidents, each one giving us a picture of great faith.

### Now Read Mark 6:1-6

Note that Mark connects this incident with the Jairus story (5:43-6:1), since he doesn't record the stories of the two blind men and the demoniac. Jesus' "hometown" was of course Nazareth, and this is the last recorded visit of Jesus in the town where he had grown up. For his first return visit see the lesson for April 27. On the Sabbath

there could be only one place for our Lord to be (v. 2), and again he was invited to read the Scripture lesson and explain it to the people, as he had done before. We aren't told what he read, but only the effect on his hearers (v. 2b, hi-lite "wisdom" and "miracles," the key words here). Jesus had never studied with any rabbi, so where had he gotten all this wisdom, or knowledge of the Scriptures? And the miracles they had heard about puzzled them, since he had apparently shown no signs of any special power like this when he was a boy and young man.

In fact, verse 3 is very revealing so far as Jesus' former life is concerned. He had been just a carpenter's helper, although we can be quite sure he had been a good carpenter. But no more than that. Note also that Joseph is not mentioned at all in verse 3, which suggests that he had already died. But the rest of the verse is a real little nugget, telling us of Jesus' four brothers, and the fact that he also had some sisters, all of whom were still living in Nazareth, having married local men. How pleased we are to have this information. Apparently Jesus had never appeared to be greatly different from the rest of his family.

The closing phrase of verse 3 means "they fell into sin because of him," or "they didn't believe he was the promised Messiah," for they had clearly fallen into the worst sin of all, unbelief (see v. 6, and underline "unbelief"). In verse 4 Jesus was no doubt quoting a well-known proverb or maxim, which fit the situation exactly. The result of their unbelief is shown in verse 5, and Jesus' shocked amazement is recorded in verse 6. This must have been a dreadfully disappointing experience, since these were the ones who knew him best.

The tragedy is that these people couldn't see anything more than the little boy they had known so long ago. And thus we see the citizens of Nazareth contrasted in Mark's Gospel with Jairus and the bleeding woman and the two blind men in Capernaum. Like the Pharisees and Sadducees, who should have known better, they rejected him as their Messiah and thus lost the salvation he had come to give them. And finally, in this scene we see the shadow of the cross becoming more and more visible.



# Now concerning the 15%.....

For the past year there has been a referendum going on among the 1100 congregations of the Synod. It will continue through the next year. The result of the referendum will determine whether mission fields or schools or both will have to be closed in order to balance the Synod's budget. The precise wording of the referendum is this: *Will you be willing to raise your giving to the Synod — on an average — from 8¢ per day per communicant to about 12¢ per day per communicant?*

Because many of the budgets of congregations are "unified," people may not be aware that they are participating in a referendum. But aware of it or not the referendum goes on.

The 1979 convention of the Synod was faced with a proposed budget for the next two years which called for increasing the Synod's income by \$3.6 million in order to fund the budget. Never before had the Synod been called upon to increase its income by that amount in a two-year period. The alternative —

closing down mission and educational programs — was unacceptable to the delegates.

"Before we do any closing and cutting," said your delegates, "we will take the income problem to our people." That is exactly what the convention resolutions said, but in more elegant, legislative prose. And so the referendum goes on. You are casting a vote each Sunday as you place your envelope on the offering plate. The vote involves — on the average — a 4¢-a-day-decision by each one of our confirmed members. Four cents a day? you say. Why, that's . . .

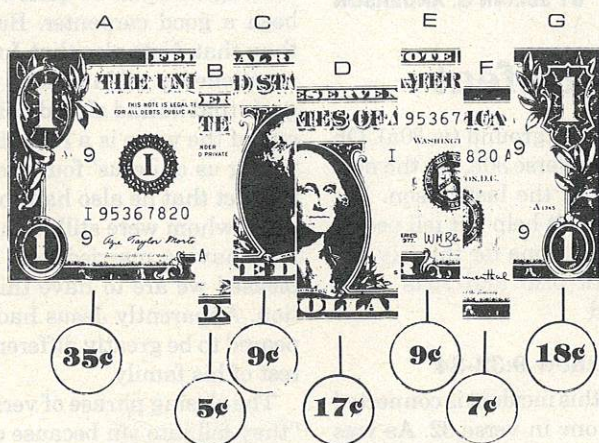
For a little while things looked good. We had to increase our congregational subscriptions for the Synod by 15% in 1980. And, under God, we did that. There was a little problem: the budget had to be increased by \$340,000. The reasons: basically one, inflation — the rising cost of borrowing money alone added quite a chunk. Interest rates went to over 20% during those months. But it was hoped that by adding this additional cost to a special post-Easter offering authorized by the 1979 convention the increase could be taken care of.

But several distressing events followed. While reaching the original convention goal, our post-Easter offering fell \$300,000 short of covering the budget increase. In addition, we fell short in our projected "gift and bequest" income. Adding both these events together, we were \$478,000 short of our income goal.

As this income shortfall developed — and it developed rather quickly — the Board of Trustees served notice on the Coordinating Council that any further increase in the budget would not be permitted. This has effectively "capped" the budget until the 1981 convention of the Synod.

If we are to avoid a tragic sequel, three things must happen. They must not fail to happen. First of all, we must fulfill our 1980 congregational subscriptions for the Synod's budget. In the 18 years we have been under this system, we have never failed to fulfill them. This would be an extremely poor year to reverse that record. And, under God, it need not happen.

Secondly, we must increase an average of 15% in subscriptions for 1981.



## SYNOD DOLLAR 1980-81

<b>Worker Training - Operations</b>	<b>4,588,929</b> A
<b>Worker Training - Building Funds</b>	<b>660,645</b> B
<b>Administration &amp; Services</b>	<b>1,178,045</b> C
<b>World Missions - Operations/Bldg. Funds</b>	<b>2,315,629</b> D
<b>Benevolences</b>	<b>1,178,633</b> E
<b>Home Missions - Building Funds and Interest Subsidy for CEF</b>	<b>911,200</b> F
<b>Home Missions - Operations</b>	<b>2,444,434</b> G
<b>Total Budget</b>	<b>13,277,515</b>
<b>Vacancies &amp; Underexpenditures</b>	<b>225,000</b>
<b>Anticipated Expenditures</b>	<b>13,052,515</b>



Yes, *another* 15%! Each congregation will have an opportunity to hear (and see) in detail what our problem is and how it can be solved. During these months, the circuit pastors are making the rounds of their congregations with a personal message for each congregation. In some circuit there may be a group meeting instead of a personal visit. But either way, each congregation will receive personal attention. As a congregation makes its subscription, it must be mindful of the referendum, mindful that they are casting a crucial vote.

The third happening. The 1979 convention programmed into our income expectations another post-Easter offering in 1981. The goal has been set again: \$675,000 — or if we want to make up for the 1980 offering, \$1 million. Special folders and envelopes will again be drop-shipped to each congregation. Make it a "spring mission festival" during a period when the church looks upon its resurrected Savior with joy as he calls upon his disciples to witness to him to the ends of the earth, to preach the gospel to every creature, to make disciples of all

nations, to be sent even as he was sent. What a theologically rich time to do something special like this!

Three checkpoints along the way, and each one must be successfully passed. Humanly speaking, the way is most difficult. Divinely speaking, God will bless our every step along the way. That is what St. Paul means when he said that "your labor in the Lord is not in vain." And that word is encouragement enough for all of us!

Rev. James P. Schaefer

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## Logistics — World Missions

We usually think of "logistics" in connection with military matters. The word has to do with the moving, supplying and quartering of troops. For every man on the battlefield there has to be a considerable backup force. People serving in logistical capacities are for the most part behind the scenes. Often they are far removed from the conflict itself. Their assignments do not make headline news. Yet military commanders tell us that their supportive roles contribute just as much toward waging a successful war as the activities of those right on the firing line.

Although the Scriptures remind us that all Christians are constantly involved in a war against the forces of evil under the leadership of Satan, we also think of our world missionaries in a special sense as on the farflung battlefronts of this conflict. In our behalf they are trying to extend the frontiers of Christianity. "Soldiers of the Cross, arise!" we sing as we send them forth. "Spread the Word in all the world; let thy kingdom come, O Lord!"

### An All-Out Effort

In this fight of faith, too, we can think in terms of logistics, of those in supportive roles, those who make it possible for the missionary to live and work on the field. Actually every church member is involved in this. One would like to think that in our Synod a half million prayers accompany our world missionaries and their families as they go about their work.

World mission work, we know, is also expensive. It costs anywhere from 25 to 45 thousand dollars a year these days to support one worker and his family living overseas, depending on the location of the field. This means a generous outpouring of gifts if the battle lines are to receive adequate support.

Although we do not usually think of our home mission program as a supportive arm of world mission work, the two fit closely together. Strength at home means strength overseas. Without mission awareness right where we are, our sense of preparedness is soon lost.

The entire worker-training program of our Synod, of course, is involved in this fight of faith. Unless troops are first prepared, how can they be sent?

Directly involved in the logistics of world mission work are the various boards and committees of the Synod entrusted with the planning and the execution of the entire program. It would be impossible to estimate the hours which go into setting goals, establishing policies, working out budgets, staffing fields, helping process shipments, corresponding, dealing with problems, making visits to the field. And most of the men serving on these synodical strategy committees do this work over and above a calling which in itself is demanding in terms of time and effort.

Indeed, the logistics of world mission work involves an all-out effort.

### The "Unseen Missionaries"

Up to this point, however, we have not mentioned the backup forces which are most intimately involved in our world mission program. In recent correspondence one of our world missionaries referred to them as the "Unseen Missionaries," suggesting that something also be said about their service of love. His designation is apt, and his description of them, coming out of personal experience, is so well expressed that we shall let him tell it as it is:

"I am thinking of the supportive people that make it possible for the missionary to live and work on the field: **parents**, say in their fifties or sixties, who see their newly-married son or daughter move to a foreign country and then get to see them and their grandchildren once every three years; or the parents who in their old age do not have their son or daughter near to help suppress the loneliness or assist with their care; **the grown children** of missionaries who return to the U.S. alone to continue their education, children who seek each other out, try to get together on holidays so as to get some feeling of "family" when their parents are far away; **the countless people** who do things for missionary children in the U.S. which parents would normally do, such as helping to get their belongings to college, teaching them to drive a car, providing a place where they can come now and then to relax in a family atmosphere; **the brothers and sisters and relatives** who stay behind and take care of the aged parents, who are constantly doing favors and sending things which can't be obtained in a foreign country. . . . These

(Continued on page 369)



## Seven New Christian Day Schools

The following WELS congregations opened Christian day schools this fall: St. Stephen's, Fallbrook, California; Shepherd of the Valley, Westminster, Colorado; Sola Scriptura, Decatur, Georgia; Good Shepherd, Burnsville, Minnesota; Shepherd of the Hills, Inver Grove Heights, Minnesota; Shepherd of the Mountains, Reno, Nevada; and St. Mark's, Green Bay, Wisconsin.

In this issue we shall read about three of these schools. The others will appear in the next issue.

**Inver Grove Heights**

**Minnesota**

### *Shepherd of the Hills*

On June 22, 1980, Shepherd of the Hills Lutheran Church had scheduled a special voters' meeting to decide whether to open a Christian day school in fall — 1980.

As of that date we had no teachers, no books, no desks, no bus, and not

even a school building. The congregation of 150 communicants in its ninth year of existence had to be convinced that it was possible to open a school in such a short time, that it could continue to support a Christian day school, and that its open seven-sided church



Staff and pupils of Shepherd of Hills School

could adequately serve also as a school building.

But the congregation was prepared for the June 22 meeting.

The education planning committee and the church council had been doing its homework for some time. We already had a good nucleus of families sending children to our sister school, Emanuel of West St. Paul. At a special congregational forum a few days before the voters' meeting, plans and possibilities, facts and figures were presented. Questions were raised and doubts expressed, and all were answered as well as possible.

When the awaited day arrived, the largest turnout of voters in the congregation's history voted unanimously to open a Christian day school in the fall of 1980.

Since then, teachers have been called and installed, desks and supplies purchased, books collected, room dividers and blackboards erected, rooms assembled, a school bus purchased and routed, and drivers trained. Many people inside and outside the congregation have helped, and still are helping tremendously.

Opening day was September 8 — with 34 students, two teachers, in two well-equipped classrooms. The grades represented are kindergarten through seven.

Shepherd of the Hills thanks its gracious God for the gift of the Christian day school.

William H. Hartmann

**Green Bay**

**Wisconsin**

### *St. Mark's Lutheran*

To most people the number 108 carries no special significance. No one really expects to live that many years on earth. Neither can you find any passage in the Bible which mentions this number for special consideration. But for the members of St. Mark Congregation, Green Bay, Wisconsin, the number 108 has a very special significance, since it represents the total number of students who entered its new school when the doors opened September 2, 1980. They are a precious trust given the congregation by its Lord and Savior — 108 souls redeemed by his precious blood whom he would

visit daily with the nurture and admonition of his Word. And that gladdened the hearts of the congregation. It was the culmination of years of thought, study, planning, and labor.

Ever since its founding in 1960, the congregation had waited for the day when it could open its own school. In the meantime it made use of the gracious offer of its sister congregation in Green Bay, St. Paul's, and sent its children to their school. As the number of St. Mark children attending St. Paul School increased and as the need for educational facilities of its own became more and more apparent, the

congregation in 1964, while still a mission congregation, requested permission to plan for the construction of a four-room school. The mission board instead encouraged the congregation to plan for the building of a new church and to make the building of a school its own project when it became self-supporting.

After the new church was constructed in 1968, the congregation soon recognized the need for the services of a minister of education to assume several duties at St. Mark while also serving on St. Paul's teaching staff. In 1971 the Lord answered the congregation's request in the person of George Traucht through the Synod's Assignment Committee on Calls.

A planning committee was organized in 1972 to study present and future



needs for Christian education facilities. Acting on the committee's recommendation the congregation purchased a home adjoining the church property to be used for additional Sunday-school space. In 1977 the congregation engaged the services of an architect. By 1979 the congregation was ready to secure bids for the construction of six classrooms, a gymnasium, and offices for the principal and the pastor. Construction of the \$496,000-building, containing 19,033 square feet, began in July and was completed in time for dedication on April 27, 1980.

The following months saw the congregation arranging for the fall opening of the school. It recognized that the Lord had granted among its membership 47 persons who presently teach or once taught in schools, some of whom had received training at our Synod's teacher-training schools. Under the Holy Spirit's guidance calls were extended to George Traucht to serve as

principal and teacher of grades seven and eight; to Roger Kramp of Benton Harbor, Michigan, a 1980 graduate of Dr. Martin Luther College, as teacher of grades four through six; to Caroline (Mrs. Roger) Glaeser as teacher of grades two and three; to Carolyn (Mrs. David) Dumke as first-grade teacher; and to Nancy (Mrs. Richard) Schneider as kindergarten teacher. Of the 108 students, 96 are members of the congregation, 50 of whom attended St. Paul School last school year; nine are members of sister congregations in Suamico, Abrams, and Zachow; and three are tuition students, their parents being enrolled in the pastor's adult instruction class. These 108 children with parents and members of the congregation joined the pastor in exclaiming the words of the Psalmist on opening day: "This is the day which the Lord hath made; we will rejoice and be glad in it."



Flag raising on opening day

Decatur

Georgia

## Sola Scriptura



Pastor, teacher and pupils

The summer of 1980 was a time for rejoicing over God's grace. It was 10 years ago that WELS began work in Georgia and that Sola Scriptura Evangelical Lutheran Church in Decatur was organized. The congregation was also preparing for the arrival of its first Christian-day-school teacher and the opening of its school.

Christian education has always been a great concern of the congregation. In

1977 serious talks and meetings were held in regard to the starting of a school. For a mission congregation of less than 130 souls this would be a huge undertaking. Knowing that Christ directs us to "feed his lambs," it was obvious we must be about his work. Soon there were meetings with representatives of the District's Board for Parish Education, the investigation of state requirements, the starting

of a school fund, and finally the calling of a teacher. On July 13, 1980, Mr. David O. Ewerdt was installed as principal and teacher.

Because the Lord had blessed the congregation with a church building that has a full basement, adequate classroom space was available for starting and for potential growth. The members of the congregation donated most of the furnishings and supplies.

The school doors opened on September 2 with 11 students in grades kindergarten through six. Growth is already evidenced in that two more students have enrolled and four others are planning to enroll during the next two months. Of the total enrollment, three children have been accepted as mission prospects.

Mr. Ewerdt receives help from Pastor Wayne Fischer who teaches religion and catechism to the fourth-through sixth-graders four days a week. Several ladies of the congregation also help by donating an afternoon each week to serve as aides.

May the Lord continue his blessings upon Sola Scriptura Lutheran School that it may help bring the gospel of salvation to many souls in the Atlanta area!

George and Celestine Thompson

(To Be Continued)





"Praising His Grace" was the theme of the day on Sunday, September 7, 1980, as Grace Lutheran Church in St. Joseph, Michigan, dedicated the four classrooms and a gymnasium added to its Christian day school.

"Profound" and "unfathomable" describe the grace of God. It first moved a righteous and sovereign Lord to open a way for man to approach God, after man by sin had shattered that fellowship. Grace moved Jesus Christ to love the church and give himself into death for her. Grace still moves the Holy Spirit to proceed from the Father and the Son in order to win the sons of men and make them sons of God through faith in the Son of God.

God's grace, which calls men and women to gather around the Word and

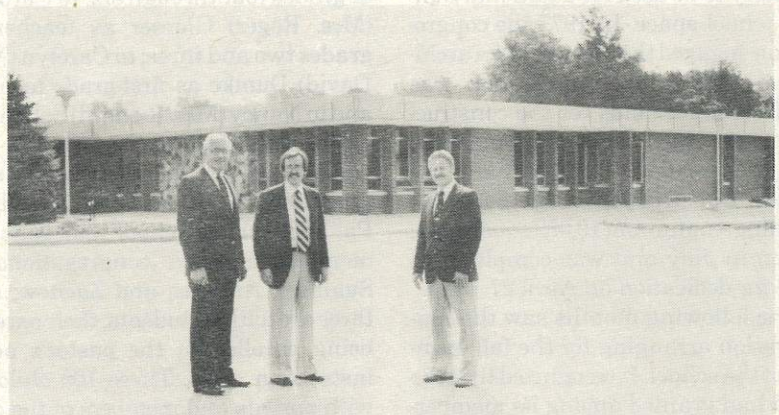
sacraments, caused Grace Lutheran Church in the relatively short time of 35 years to grow into a gathering of 1,150 communicants, nearly 1,600 baptized souls. God's grace also made it possible for this congregation to provide Christian education for its grade-school children for 25 years, and to support Christian secondary education in its neighborhood for a decade. The only appropriate response is to "Praise His Grace."

The logo, designed by Teacher Max Schram, depicts the Biblical record of

how God's grace spared Noah's family from destruction and preserved the family line of the coming Messiah. Using the words of Genesis 8:15-22 as his sermon text, Pastor Ronald Freier, senior associate pastor of the congregation, preached on the theme "Praising God's Preserving Grace," a grace that sustains us physically and saves us eternally.

Since God's grace is not restricted to one family or to one race, Paul's words in Ephesians 3:2-12 served as the sermon text in the second morning ser-

## Praising His Grace!



Pastors R. Freier and M. Braun and Principal K. Nolte

## Looking at the Religious World

*information and insight*

### Quo Vadis, Missouri?

Moderates in The Lutheran Church-Missouri Synod are predicting that the "conservative tide" of the 1970s "should recede" in that synod in the 1980s. That's the assessment offered by Evangelical Lutherans in Mission in a six-page "white paper" issued last September in St. Louis. ELIM is an organization of dissidents within the LCMS which opposes the efforts of conservatives to return the synod to her former orthodoxy.

The paper offers several reasons for its prediction. For one, conservative activism appears to be on the wane. What it doesn't accomplish by the time of the next synodical convention in 1981 "won't get done," the paper predicts.

The key issue facing the Missouri Synod today, according to ELIM, is the matter of fellowship with the American Lutheran Church. Fellowship with the ALC was established in 1969. In 1977 the LCMS declared that fellow-

ship to be "in protest" because of unresolved doctrinal differences between it and the ALC. The differences include disagreement over the authority of the Bible, ordination of women to the pastoral ministry and others. The white paper suggests that what Missouri does about the ALC fellowship question will be "a good barometer" of what will happen in the 1980s. It predicts that moves by conservatives to terminate fellowship with the ALC will fail.

The ELIM paper attributes the waning of the conservative tide to "the realities of operating a pluralistic church body in the face of pressing social needs, ecumenical expectations, responsible scholarship and financial reality."

Time will tell. ELIM has been wrong before. Whatever the case may be, the ELIM forecast points up the importance of the Missouri Synod's Commission on Theology and Church Rela-



vice, in which Pastor Mark Braun, associate pastor of Grace, expounded the theme "Praising God's Revealing Grace."

In the afternoon service of thanksgiving, the president of the Synod, Pastor Carl Mischke, on the basis of Exodus 33:5 reminded the congregation that children are a gift of the gracious Lord to parents. Though a Christian school is a great blessing to assist parents in bringing up their children in the nurture and admonition of the Lord, it is never meant to be a substitute for parents. The three worship services were attended by more than 1,500 worshippers.

The rite of dedication was read in the gymnasium between the morning services. A sacred concert by Grace organist Gary Heckman preceded the afternoon service. Later in the afternoon a program was given by members of the congregation's Young People's Society.

The four new classrooms, additional offices, meeting rooms, storage space, and gymnasium increase the working area of the church and school to 47,000 square feet. Grace Lutheran School opened with one teacher and a class of 29 children in 1955. Presently the school has a staff of eight teachers, under the leadership of Principal Kenneth Nolte, and an enrollment of 174.

Mark Braun

tions' position paper on the doctrine of fellowship, due for release this fall. If Missouri reaffirms the fellowship principles she once shared with the Wisconsin Synod, the fellowship question with the ALC should resolve itself. If Missouri stops short of a reaffirmation of Scriptural principles, the ELIM white paper may become "the handwriting on the wall" for Missouri.

Missouri president J. A. O. Preus has announced that he will not be a candidate for reelection. The choice of his successor also looms as a decision of critical importance. Who will it be, and where will he lead the synod?

From our vantage point, we prayerfully wish two things for Missouri: a new president who not only espouses conservative Lutheranism in word, but who also acts consistently with what he espouses; and a new CTCR document on fellowship which helps the Missouri of the 80s to look and sound like her old self.

### Moral Majority Viewpoint

Probably never before in the nation's history was our vote as Christian citizens sought as avidly, eagerly and openly as it was in this election year. Christians in every nook and corner of the country were invited to become part of a new national Christian crusade to promote public righteousness and to help "put God back into government."

Spearheading the drive to consolidate the vote of Christians on behalf of "Christian" issues and candidates was TV evangelist Jerry Falwell, pastor of Thomas Road Baptist Church in Lynchburg, Virginia. Falwell dubbed the political action arm of his organization the Moral Majority. Primary elections in at least five states in September proved that Moral Majority was a political force capable of ousting office holders not to its liking and of electing candidates who were.

Moral Majority chapters were organized throughout the country. Because they are tax exempt organizations, the chapters did not issue outright endorsements of candidates for office. Moral Majority leaders insist that their purpose was merely to help voters understand where candidates who oppose each other stand on key moral issues. That, of course, made the Christian's choice at the polls a rather obvious one.

Key moral issues on the Moral Majority's list include abortion, gays' rights, the equal rights amendment and the public-school prayer amendment together with a number of pro-family issues. Falwell's political philosophy assumed that all Bible believing Christians agreed with the position he and his associates took on the key issues.

We view the objectives and the track record of Moral Majority with mixed feelings. We applaud the efforts of Christian leaders to exhort "previously apathetic sectors of local electorates . . . to let their consciences lead them to the polls." To remind members of churches that they should vote is one thing. But to suggest to them *how* they should vote is another thing. To sensitize consciences on issues that are clearly unbiblical such as open abortion and homosexuality is part of our calling. But to suggest that the Bible supports the introduction of promiscuous prayers into public schools confuses and

misleads God's people. And to classify the ERA as a moral issue which the Bible decides for Christians is similarly misleading.

Moral Majority wanted to see the reigns of government put into the hands of Christians, or at least into the hands of politicians who are not unsympathetic to Christian concerns. There is nothing objectionable about that if the favored candidates are in fact the best candidates for the offices for which they run. But it is stupidly naive to suggest that if Christians take over the reigns of government, national morality will be restored.

Moral Majority is the brain child of fundamentalist clergymen with TV audiences numbering in the millions. Until recently fundamentalists were the most scathing critics of liberal churchmen whose political activism scandalized the church and who interpreted salvation as a social gospel. Now apparently political activism is justified in the name of the church if it is enlisted by the righteous in a right cause.

Earlier this year a friend of fundamentalists, Stan Mooneyham, editor of World Vision magazine, cautioned his erstwhile friends about their fling into politics. In an editorial entitled "United We Fall," Mooneyham wrote: "There is a subtle but real danger in this grasp for Christian power and influence, not only for those of us who are being pushed but also for those doing the pushing. . . . I am as scared of an evangelical power bloc as I am of any other. Worldly power in religious hands — Islamic or Christian — has hardened into more than one inquisition.

"I plan to vote, and I hope you will. I will vote with care and a sense of responsibility, as I believe you will. That is all that either of us, as Christians, has a right to ask of the other. And when I get to church, I expect to be looking up at the pulpit for pastor, teacher, friend. Not for a ward healer."

Moral Majority mixes just causes with unjust means. Because it does, it misrepresents to the world the church's God-given task. For that reason Moral Majority and its like are not worthy of a Christian's support.

Joel C. Gerlach



## Direct from the Districts

### NORTHERN WISCONSIN

Reporter Harlyn Kuschel

#### Pastor Retires after Writing and Delivering 6,748 Sermons

Pastor Armin Engel brought a 48-year active ministry to a close with a farewell sermon on August 17. The members of his congregation, St. John's of Maribel, marked their pastor's retirement with a fellowship gathering on that day, and pastors of the Manitowoc Conference did the same on August 20.

Armin Engel is a third-generation Wisconsin Synod pastor and one of 12 close relatives who have served or are now serving in the preaching ministry. He was born on February 14, 1905, near Fairfax, Minnesota, the son of Pastor Julius and Minnie Franz Engel. He pursued his studies for the ministry at Northwestern Preparatory School and College and at Concordia Theological Seminary, Springfield, Illinois, graduating in 1932.

During America's Great Depression seminary graduates often had to wait a long time for their initial permanent assignments. While waiting, Pastor Engel did substitute preaching in the Watertown area and canvassed for a new mission in Menomonee Falls. His first permanent call took him to serve scattered Lutherans living in Michigan's Upper Peninsula. He was ordained by his brother in Pardeeville and installed as first resident pastor of St. Paul's Congregation, Hyde, Michigan, on October 22, 1933. Pastor Engel's other charges, all of them in Wisconsin, included Our Savior's at Lena (1937-41), the dual parish of St. Paul's near Berlin and Trinity at Redgranite (1941-44), the triparish of St. Peter's, Town Larsen, Zion, Readfield, and St. John's, Town Caledonia (1944-59); the dual parish of St. John's, Kendall, and Immanuel, Dorset Ridge (1960-62); and St. John's of Maribel, since 1962. For 15 years at Maribel he preached in both German and English each week. The total number of pastoral acts performed by the retiree during 48 years in the ministry include 388 baptisms;

212 funerals, 398 confirmations and 142 marriages. He wrote 6,748 sermons, and never missed a Sunday service due to illness.

In October 1933 Pastor Engel married Cordula Schiefer. Their marriage was blessed with four children: Eugene, who died in 1950; Mrs. Lloyd (Natalie) Tiegs; Jonathan, instructor at Lakeside Lutheran High School; and Michael, pastor of Salem Lutheran Congregation, Milwaukee. Mrs. Engel was called to her eternal rest in July 1977.

Pastor Engel is now living in Jefferson, Wisconsin, where he hopes to pursue his hobby of researching and writing synodical history. May the Lord grant this faithful servant joy and good health in his retirement!

#### St. John's of Princeton Observes Strohschein's Fiftieth

The members of St. John's Lutheran Congregation, Princeton, Wisconsin, set aside August 17 as a day on which to thank the Lord for his blessings to the church during the 50-year ministry of their senior pastor, the Rev. Walter L. Strohschein. Also noted was the 50th wedding anniversary of Pastor and Mrs. Strohschein.



Walter L. Strohschein

The day's special events included an afternoon worship service, followed by a reception and a program. Guest speaker for the service was Pastor Paul Hartwig of South Milwaukee, a close family friend. The theme of his message, based on 1 Corinthians 15:10,

was "Gratitude to the Lord Jesus for Fifty Years of Boundless Grace." Robert Pless, associate pastor of St. John's, served as liturgist. District Vice-president Clarence Koepsell hosted the program.

Pastor Walter Strohschein was born in the Town of Albion, Wright County, Minnesota, on March 2, 1905. In preparation for the ministry he attended Dr. Martin Luther High School, New Ulm; Concordia College, St. Paul; and Wisconsin Lutheran Seminary, graduating from the latter in 1930. In November 1930 he was united in holy wedlock with Bernice Oelke. Pastor and Mrs. Strohschein have two daughters, Mrs. John (Carol) Hansen and Mrs. Herbert (Corinne) Wachholz.

Pastor Strohschein was ordained on July 13, 1930, at St. John's, Buffalo, Minnesota, and installed on August 17 at his first charges, Trinity of Dundee and Peace of Waucousta, Wisconsin. Beginning in 1936 he also served Immanuel of Campbellsport. In November 1949 he accepted the call to St. John's at Princeton, where he has served since, the last few years in a semiretired capacity.

The Lord has also blessed the church at large through Pastor Strohschein's energy and talents. He served one term (1950-52) as president of the Northern Wisconsin District; 27 years as a visiting elder/circuit pastor; and for a number of years as a member of the Synod's Board of Trustees.

### WESTERN WISCONSIN

Reporter Harold Sturm

#### WW District President Bitter Observes 25 Years in the Ministry

On Sunday, September 21, 1980, the members of St. Paul's Lutheran Church, Forth Atkinson, Wisconsin, joined Pastor Donald Bitter, his family and friends in commemorating his 25th anniversary in the ministry and his 15th year of serving St. Paul's Congregation.

The sermon for the occasion was delivered by a classmate, Pastor Glen Unke. At the service the church choir, under the direction of Mr. Kenneth Ottenbacher, sang "A Faithful Shepherd Is My Lord" and "The Benediction." The service was followed by a



potluck dinner, served by St. Paul's Ladies Aid.

In preparing for the holy ministry, Pastor Bitter attended Northwestern Preparatory School, Northwestern College and Wisconsin Lutheran Seminary. His year of vicarage was served at Trinity Lutheran Church, Neenah, Wisconsin. Upon graduation from the Seminary in 1955, he was assigned to Good Shepherd Lutheran Church, Fond du Lac, Wisconsin.

A year later Pastor Bitter was united in marriage with Marilyn Sprengeler. Their marriage has been blessed with eight children. They are: Bruce, a student at the Seminary; Alan, an announcer in Independence, Iowa; Ann, a dental assistant in Fort Atkinson; Jon, a sophomore at Northwestern College; Lynne, a freshman at Dr. Martin Luther College; Jeffery, a senior at Lakeside Lutheran High School; and David and Mary at home.

From 1959 to 1965 Pastor Bitter served as pastor of St. Lucas Church, Kewaskum. Since that time he has been the pastor of St. Paul's in Fort Atkinson.



Donald F. Bitter

He has also served the church at large in many capacities. He was secretary of the Synod's Commission of Christian Literature from 1965 to 1977. From 1968 to 1977 he served as vice-president of the Western Wisconsin District, and then as acting president when Pastor Carl Mischke became president of the Synod. This past June, Pastor Bitter was elected president of the Western Wisconsin District.

As members of the district and the Synod, we join the members of St. Paul's Congregation in thanking and praising God for his faithful servant.

## With the Lord

### Pastor A. B. Habben 1917-1980

On September 14, 1980, Pastor and Mrs. A. B. Habben left for a vacation in the Pacific Northwest, an area the Habbens dearly loved. Before he left, Pastor Habben remarked to a member, "I'm going to God's country." Pastor Habben did indeed go to God's country — to heaven — for the Lord called him to his eternal rest on September 17, 1980.

Albrecht Bernhard Habben was born on January 2, 1917, in Clark, South Dakota, the son of Mr. and Mrs. Harm Habben. After graduating from the academy in New Ulm, Minnesota, he enrolled in Northwestern College. He completed his theological training at Wisconsin Lutheran Seminary, from which he graduated in 1943.

Pastor Habben served the Lord in the ministry for 37 years. From 1943-44 he served at Zebaoth Lutheran in Milwaukee, Wisconsin. He then became pastor of Redeemer Lutheran in Hastings, Nebraska. Pastor Habben will be remembered by many as our first missionary in Africa (1953-60). Accepting a stateside call to Portland, Oregon, he served that congregation from 1960 to 1971. The years 1971 and 1972 were again spent in the foreign mission field, this time in Indonesia. After returning from Indonesia, Pastor Habben was called by the mission congregation in Riverside, California. He continued to serve St. Paul's until the time of his death. Pastor Habben also was chairman of the California Lutheran High School Board of Directors and a circuit pastor.

The Lord granted our brother 63 years, 8 months, and 15 days on this earth. He is survived by his wife Elva, two brothers, and one sister.

The funeral service was held at St. Paul's in Riverside on September 24. Pastor E. Hoenecke comforted the family, friends, and members with the words of Revelation 14:12-13, preaching on the theme: "He Comforts Us With a Glimpse of Heaven." Pastor Hoenecke emphasized two truths: 1) God tells us on what we may base our hope of heaven — not on our own merits but on the blood of Jesus; 2) God

comforts us with a glimpse of what it means to die if we put our trust in Christ. The California Lutheran High School Choir sang for the service, as did the school children of St. Paul's Lutheran. Pastor J. Humann served as liturgist, and neighboring pastors acted as honorary pallbearers. "Blessed are the dead which die in the Lord from henceforth!"

### Logistics (continued)

'Unseen Missionaries' do not get the exposure in our church papers, but are doing more for world missions in a supportive role than we often realize."

Our thanks to this world missionary for reminding us of this important element of world mission logistics. "They also serve. . . ."

E. H. Wendland

### CALL FOR NOMINATIONS Northwestern College Watertown, Wisconsin

The members of the Synod are invited to place in nomination the names of men qualified to fill the Greek professorship vacated by Prof. G. Bauml's acceptance of the call to serve as recruitment director at Northwestern College. Nominations, including pertinent information, should be in the hands of the secretary no later than December 2, 1980.

W. A. Schumann, Secretary  
612 S. 5th Street  
Watertown, WI 53094

### ANNIVERSARY SERVICE

Seminary President Armin Schuetze's fortieth anniversary of ordination will be celebrated at Calvary Lutheran Church, Thiensville, Wisconsin, on Sunday, November 23, 1980, at 7:00 p.m. A reception will follow in the Seminary cafeteria.

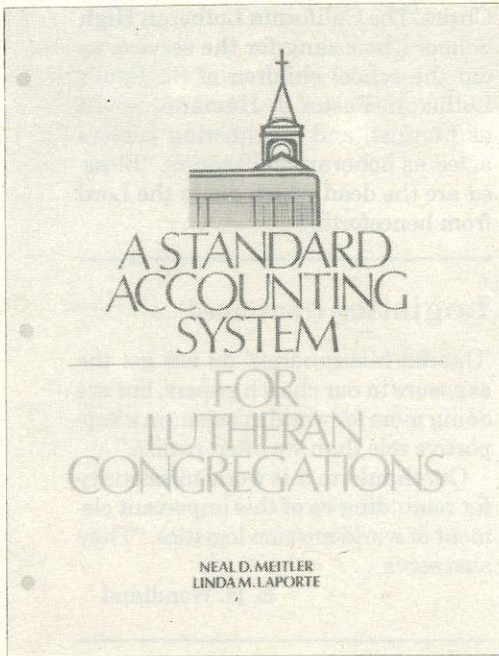
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## Attention: Church Treasurers!

A new publication of interest to our congregations is available from the Northwestern Publishing House. The book, *A Standard Accounting System for Lutheran Congregations*, was made possible by a grant from the Siebert Lutheran Foundation. It was authored by Neal D. Meitler and Linda M. Laporte of the management-consultant firm of Anderson/Roethle and Associates, Inc., Milwaukee, Wisconsin. They met with financial representatives of WELS, LCMS, ALC and LCA from June 1979 to June 1980 to determine the elements to be presented in the book's format.

The result of this collaboration is an easy to read and to understand accounting system for Lutheran congregations, large or small, with or without Christian day schools.

The book features three sections: The Accounting System, Budgeting, and Projecting. Sample illustrations include: ledger cards, fund statements, receipt and disbursement statements, financial position report, cash flow projection, chart of accounts program budget and a financial projection form. The materials present an excellent system for the nonaccountant church treasurer. Congregational finance people will find this book to be of great value as they seek to improve their fiscal accountability.

The book was published by Northwestern Publishing House, 3624 West North Avenue, Milwaukee, Wisconsin 53208. It is available at a cost of \$4.50 a copy (plus transportation and handling).

Ronald Meier

### ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

#### Ordained and Installed

##### Pastors:

- Carlovsky, David L.**, as tutor at Michigan Lutheran Seminary, Saginaw, Michigan, on September 7, 1980, by F. Zimmerman (Mich.).
- Huebner, James R.**, as tutor at Michigan Lutheran Seminary, Saginaw, Michigan, on September 7, 1980, by F. Zimmerman (Mich.).

#### Installed

##### Pastors:

- Deutschlander, Daniel M.**, as vice-principal at Kettle Moraine Lutheran High School, Jackson, Wisconsin, on August 24, 1980, by E. Kahrs (SEW).
- Kaiser, Howard W.**, as pastor of St. Paul's, Burleigh Street, Milwaukee, Wisconsin, on September 7, 1980, by W. Nommensen (SEW).
- Koepsell, Arthur G.**, as pastor of Grace, Waukesha, Wisconsin, on July 27, 1980, by M. Stern (SEW).
- Kuske, Paul W.**, as dean of students at Michigan Lutheran Seminary, Saginaw, Michigan, on September 7, 1980, by F. Zimmerman (Mich.).

##### Teachers:

- Bases, Paul**, as principal and teacher at St. Peter's, Milwaukee, Wisconsin, on August 24, 1980, by A. Schupmann (SEW).
- Bartholomew, Tod W.**, as teacher at St. John's, Westland, Michigan, on August 17, 1980, by R. Baer (Mich.).
- Eickmeyer, Donald K.**, as teacher at Friedens, Kenosha, Wisconsin, on August 17, 1980, by T. Horton (SEW).
- Evan, John F.**, as professor at Michigan Lutheran Seminary, Saginaw, Michigan, on September 7, 1980, by F. Zimmerman (Mich.).
- Hauf, Tod A.**, as teacher at St. John's, New Ulm, Minnesota, on August 24, 1980, by N. Kock (Minn.).
- Hill, Robert A.**, as professor at Michigan Lutheran Seminary, Saginaw, Michigan, on September 7, 1980, by F. Zimmerman (Mich.).
- Hosbach, Gerald M.**, as teacher at Peace, Hartford, Wisconsin, on August 20, 1980, by J. Castillo (SEW).
- Potratz, Robert C.**, as teacher and minister of music at St. Paul's Saginaw, Michigan, on September 7, 1980, by J. Tiefel (Mich.).
- Wooster, James K.**, as instructor at West Lutheran High School, St. Louis Park, Minnesota, on July 27, 1980, M. Hanke (Minn.).

### ADDRESSES

(Submitted through the District Presidents)

#### Pastors:

- Boehringer, John F.**  
7-9-4 Kotsubo  
Zushi-shi, Kanagawa-Ken  
Japan 249  
Phone: 0467-24-3739
- Carlowsky, David L.**  
2128 Court Street  
Saginaw, MI 48602
- Gleschen, Mark D.**  
64 Alden Road  
Rochester, NY 14626  
Phone: 716/227-6444
- Huebner, James R.**  
2128 Court St.  
Saginaw, MI 48602
- Klusmeyer, Thomas A.**  
8916 W. Palmetto Ave.  
Milwaukee, WI 53225  
Phone: Home: 414/464-3461  
Office: 414/463-2325
- Koepsell, Arthur G.**  
1412 Garfield Ave.  
Waukesha, WI 53186  
Phone: 414/547-4137
- Schliesser, Paul P.**  
8411 N. Calle Tioga  
Tucson, AZ 85704
- Spaude, Prof. Jerome E.**  
138 Trier St.  
Saginaw, MI 48602

#### Teachers:

- Bases, Paul**  
1719 S. 36th St.  
Milwaukee, WI 53215
- Eickmeyer, Donald K.**  
7843 - 5th Ave.  
Kenosha, WI 53140
- Hauf, Tod A.**  
615 S. Washington St.  
New Ulm, MN 56073
- Hosbach, Gerald M.**  
861 Evergreen Dr. Apt. 11  
Hartford, WI 53027  
Phone: 414/673-7760
- Nolte, Carl S.**  
4553 S. Washtenaw  
Chicago, IL 60632
- Potratz, Robert C.**  
3112 Edward Place  
Saginaw, MI 48603
- Wooster, James K.**  
10111 S. Cedar Lake Rd. Apt. 116  
Minnetonka, MN 55343

#### TAPE DUPLICATOR WANTED

Christ Ev. Lutheran Church, Oakley, Michigan, would like to purchase a used cassette tape duplicator for use in its expanding tape ministry. If you have a unit for sale, please contact Mr. Terry Klick, 20400 W. Gary Road, Brant, MI 48614 or call 517/661-2477.

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## CALENDAR OF CONFERENCES

### MICHIGAN

#### SOUTHWESTERN PASTORAL CONFERENCE

**Date:** November 11, 1980; 9:00 a.m.  
**Place:** Christ, Holland, Michigan; L. Fager, host pastor.  
**Preacher:** C. Franzmann; L. Fager, alternate.  
**Agenda:** Exegesis of Matthew 5:33-37; T. Haar; Discussion of "The Role of Man and Woman According to the Holy Scriptures"; L. Fager, moderator, D. J. Valleau, Secretary

### MINNESOTA

#### ST. CROIX PASTORAL CONFERENCE

**Date:** November 11, 1980; 9:00 a.m.  
**Place:** St. John's Lutheran Church, St. Paul, Minnesota; M. Petermann, host pastor.  
**Preacher:** D. Arndt; P. Brinkmann, alternate.  
**Agenda:** A Study of the Lord's Prayer in Its Different Versions; T. Kujath; An Examination of the Electronic Church; D. Schalow.  
**Note:** Please excuse to the host pastor or the secretary, J. Schrodler, Secretary

### SOUTHEASTERN WISCONSIN SOUTHERN CONFERENCE

**Date:** November 11, 1980; 9:00 a.m. Communion Service.  
**Place:** St. Paul's, 2665 North Street, East Troy, Wisconsin; D. Witte, host pastor.  
**Preacher:** T. Horton; F. Kosanke, alternate.  
**Agenda:** Exegesis of Romans 10:14-21; R. Pope (alternate); Exegesis of Romans 11:1-10; J. Schroeder; The Date of the Exodus; Prof. Paul Ruege (alternate); Transcendental Meditation; M. Turriff.  
**Note:** Excuses are to be sent to the host pastor or the conference secretary; dues of \$5.00 will be due in the November conference.  
 J. Schroeder, Secretary

### DODGE-WASHINGTON SUNDAY SCHOOL TEACHERS' INSTITUTE

**Date:** November 9, 1980.  
**Place:** Crown of Life Lutheran Church, Hubertus, Wisconsin.  
**Registration:** 1:00-1:30 p.m.  
**Topic for Discussion:** The Seminary-sponsored "Archaeology Dig" in Israel; Pastor Thomas Trapp, L. Twardokus, Secretary

### DODGE-WASHINGTON PASTORAL CONFERENCE

**Date:** December 2, 1980; 9:00 a.m.  
**Place:** St. Paul's Ev. Lutheran Church, Cedar Lake, Wisconsin.  
**Preacher:** D. Kuehl; P. Pankow, alternate.  
**Agenda:** Exegesis of 2 Timothy 3:1-9; P. Kante; Continued discussion of "The Role of Man and Woman According to Holy Scripture"; *Formula of Concord*, parts 2 and 3; P. Pankow.  
 M. Bater, Secretary

### NORTHERN WISCONSIN

#### MANITOWOC PASTORAL CONFERENCE

**Date:** November 17, 1980; 9:00 a.m. Communion service.  
**Place:** St. Peter Lutheran Church, Mishicot, Wisconsin; H. Kesting, host pastor.  
**Preacher:** V. Dobberstein; K. Edenhauser, alternate.  
**Agenda:** Exegesis of Genesis 1:1-2; Deters; Is Termination of Extraordinary Life Support Systems Euthanasia?; G. Unke; *Formula of Concord*, Article IX; H. Kuschel; Articles XI and XII; K. Edenhauser.  
 P. J. Damrow, Secretary

### WESTERN WISCONSIN

#### SOUTHWESTERN PASTORAL CONFERENCE

**Date:** December 2, 1980; 9:30 a.m.  
**Place:** St. Paul's Lutheran, Tomah, Wisconsin.  
**Preacher:** F. Werner; A. Werre, alternate.  
**Agenda:** Exegesis of 1 Timothy 4:1-5; D. Tollefson; Blessings Protected by the Ten Commandments; R. Siegler; What is the Sin Against the Holy Ghost?; R. Kloehn; The Formula of Concord — Comparison of Its Historical Background with Today's Religious Climate; L. Martin; The Work of the Holy Spirit in the Old Testament; M. Herrmann (alternate).  
 R. W. Kloehn, Secretary

## NEW WELS CHURCHES

### Names Requested

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

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

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

Alaska	Kenai
Arizona	Deer Valley
California	Rancho Cucamonga*
Florida	Brooksville*
	Keystone Heights
	Leesburg
	Lehigh Acres*
	Melbourne*
	Zephyrhills
Georgia	Augusta
	Warner/Robbins/Perry*
Illinois	Wheeling*
Indiana	Muncie*
Kansas	Topeka
Louisiana	Baton Rouge*
Michigan	Mt. Pleasant
	Novi*
	Perry
Montana	Helena*
Nebraska	Fremont
New York	Rochester*
North Carolina	Asheville*
Ohio	Englewood
Oregon	Gresham*
	Medford*
South Carolina	Greenville
South Dakota	Hot Springs
Texas	Killeen/Ft. Hood*
	Midland/Odessa
	Tyler*
Vermont	Barre*
Wisconsin	Cottage Grove*
	Genesee Depot
	Port Washington
	Rice Lake
Wyoming	Casper*
Alberta	Calgary*
Ontario	Toronto*

\*Denotes exploratory services.

## TIME AND PLACE

### AMHERST, NEW HAMPSHIRE

St. Paul Ev. Lutheran Church formerly of Nashua, New Hampshire, is now worshipping in its own building on Craftsmen Lane in Amherst, New Hampshire. The time of service is 9:30 a.m. with Sunday school and Bible class at 10:30 a.m. For more information, please contact Pastor Richard H. Schleicher, Naticook Road, Merrimack, New Hampshire 03054; phone 603/889-3027.

### NEW YORK CITY

Sunday worship services are being held in Manhattan at 675 West End Avenue, Apartment No. 6A. The apartment is located between 92nd and 93rd Streets and is conveniently situated three blocks south of the 96th Street IRT Broadway-7th Avenue Subway stop. For time of service please contact locally Mr. John Bills, phone 212/865-4844, or send names to Pastor David F. Pagel, 218 E. Crescent Avenue, Ramsey, New Jersey 07446; phone 201/825-3816.

### HURLEY AND MERCER

Visitors to beautiful northern Wisconsin please note: Services at St. Paul's Lutheran Church in Hurley will begin at 8:30 a.m. the year around; at Zion Lutheran Church at Mercer at 10:15 a.m. the year around.

### KEYSTONE HEIGHTS, FLORIDA

Visiting the beautiful lake country of northern Florida? You will find the pleasant little town of Keystone Heights between Gainesville and Jacksonville. Christ Ev. Lutheran Church is now meeting at the Lion's Club on Peach and Orchid Streets. Worship services are at 10:30 a.m. For information, or to submit names, call or write: Pastor Glen Schmiede, P.O. Box 125, Keystone Heights, Florida 32656; phone: 904/473-2419.

## EXPLORATORY

### NOVI, MICHIGAN

WELS exploratory services are being held in the Novi, Walled Lake, Wixom area near Detroit, Michigan, on Sundays at 10:00 a.m. Novi Area Lutheran Church offers worship services followed by Sunday school in the Novi Middle School NORTH on Taft Road near 11-mile. Send names of interested people to Pastor David J. Farley, 24260 Hampton Hill Road, Novi, Michigan 48050; phone: 313/340-0565.

### MEDFORD, OREGON

Exploratory services are being held every Sunday in Medford, the recreational hub of southern Oregon. Currently we meet in downtown Medford at the Labor Temple, 24½ S. Grape Street (the corner of Grape and 8th). Adult Bible class and Sunday school begin at 9:30 a.m. Divine worship is conducted at 10:30 a.m. To obtain or forward information contact Pastor Edward Zell, 916 Murphy Road, Medford, Oregon 97501; phone: 503/773-5962.

### ROCHESTER, NEW YORK

The Rochester exploratory group meets on Sundays at the Marriott Hotel-Airport, 1890 West Ridge Road, in Rochester, New York. We conduct Sunday school and Bible study at 9:30 a.m. and the worship service at 10:30 a.m. Please join us when you are in town. Also, send names of WELS members living in the area to Pastor Mark D. Gieschen, 64 Alden Road, Rochester, New York 14626, or call 716/227-6444.

## For prompt service

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# Controller's Report

## PREBUDGET SUBSCRIPTION PERFORMANCE

Nine months ended September, 30, 1980

	Subscription Amount for 1980	9/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California .....	\$ 642,765	\$ 482,074	\$ 449,341	93.2
Dakota-Montana .....	296,950	222,712	177,760	79.8
Michigan .....	1,602,097	1,201,573	1,020,240	84.9
Minnesota .....	1,717,765	1,288,324	1,145,705	88.9
Nebraska .....	363,830	272,872	233,949	85.7
Northern Wisconsin .....	1,797,860	1,348,395	1,142,725	84.7
Pacific Northwest .....	167,520	125,640	104,095	82.8
Southeastern Wisconsin .....	2,166,313	1,624,735	1,401,631	86.3
Western Wisconsin .....	2,049,987	1,537,490	1,283,392	83.5
South Atlantic .....	164,456	123,342	117,281	95.1
Total — 1980 .....	\$10,969,543	\$8,227,157	\$7,076,119	86.0
Total — 1979 .....	\$ 9,456,061	\$7,092,046	\$6,550,993	92.4

## CURRENT BUDGETARY FUND

### Statement of Income and Expenditures

Twelve months ended September 30, 1980 with comparative figures for 1979

Twelve months ended September 30

	1980	1979	Increase or (Decrease)	
			Amount	Per Cent
<b>Income:</b>				
Prebudget Subscription Offerings .....	\$10,245,243	\$ 9,317,294	\$ 927,949	9.9
Pension Plan Contributions .....	69,639	78,122	(8,483)	(10.8)
Gifts and Memorials .....	548,619	198,457	350,162	—
Bequests .....	436,485	211,509	224,976	—
Earnings from Fox Trust .....	81,555	65,923	15,632	23.7
Other Income .....	(135)	11,155	(11,290)	—
Transfers from Other Funds .....	41,775	84,752	(42,977)	(50.7)
Total Income .....	\$11,423,181	\$ 9,967,212	\$1,455,969	14.6
<b>Expenditures:</b>				
Worker-Training .....	\$ 4,455,852	\$3,691,505	\$ 764,347	20.7
Home Missions .....	2,248,059	2,047,805	200,254	9.8
World Missions .....	1,901,041	1,971,373	(70,332)	(3.6)
Benevolences .....	1,152,692	1,101,166	51,526	4.7
Administration and Services .....	1,234,276	1,053,937	180,339	17.1
Total Operations .....	\$10,991,920	\$9,865,786	\$1,126,134	11.4
CEF — Interest Subsidy .....	821,092	791,529	29,563	3.7
Appropriations — Bldg. Funds .....	681,952	333,918	348,034	—
Total Expenditures .....	\$12,494,964	\$10,991,233	\$1,503,731	13.7
Operating Gain/(Loss) .....	\$ (1,071,783)	\$ (1,024,021)		

For the Month of	Cutoff Date
November	November 28
December	(See Note Below)
January	January 30

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

There is a change in the way PBS offerings will be credited between January 1 and January 15. During this period remittances should be identified as either *December Offerings* or *January Offerings*. *December Offerings* will be included in the 1980 calendar year PBS Performance Report sent to congregations. If no designation is shown on the remittance form during this period the offerings will be credited as January receipts.

## Dr. Martin Luther College

New Ulm, Minnesota

## REVISED SECOND SEMESTER CALENDAR For 1980-81

January 7, Wednesday	Classes begin.
February 27, Friday	Midterm. Midwinter vacation begins after classes.
March 10, Tuesday	Classes resume.
April 15, Wednesday	Easter recess begins after classes.
April 21, Tuesday	Classes resume.
May 8, Friday	Last day of classes.
May 9, Saturday	1:00 p.m. Senior examinations begin.
May 11, Monday, through May 15, Friday, 12:00 noon.	Examinations.
May 15, Friday	8:00 p.m. Commencement concert.
May 16, Saturday	10:00 a.m. Commencement service.

## MICHIGAN AND OHIO PASTORS

### "MINISTERING TO THE INSTITUTIONALIZED"

Seminar conducted by

Pastor Arnold Schroeder and Mr. Alfons Woldt

Monday, November 17, 1980; 9:30 a.m. — 4:30 p.m.

Holiday Inn East, Lansing, Michigan  
(Meals, Mileage, Lodging provided)

For information on registration contact:

Pastor Greg Lenz  
 Michigan District SMB  
 3523 Terhune Rd.  
 Ann Arbor, MI 48104

## APPOINTMENTS

Teacher Stephen Kehl, Manitowoc, Wisconsin, has been appointed to the Northern Wisconsin District Board for Parish Education, replacing Teacher Elroy Bartsch who accepted a call out of the district.

Mr. Arnold Kelm, Oshkosh, Wisconsin, has been appointed to the Northern Wisconsin District Stewardship Board, replacing Mr. Watson Woodruff.

Carl W. Voss, President

## NOTICE

The next regular plenary session of the Board of Trustees is scheduled for

December 9-10, 1980

Business to be acted on is to be submitted to the Executive Secretary of the Board, with copies to be furnished the Chairman of the Board, no later than ten days prior to the meeting date  
 Richard K. Rankow, Secretary  
 Board of Trustees