

Hope Lutheran Church, Detroit

*The  
Northwestern Lutheran*

*January 4, 1981*



## Comments by the Editor

**Filloque** — This Latin phrase, translated “and from the Son,” is part of the Nicene Creed, where we read: “Who (the Holy Ghost) proceedeth from the Father and the Son.”

That the Holy Spirit proceeds from (comes forth from) both the Father and the Son is a Biblical doctrine just as difficult to explain in human terms as is the Trinity of God, that God is one in essence and yet three persons, Father, Son and Holy Spirit. But it is an important doctrine, for it demonstrates both the Triune God’s unity of purpose as well as his oneness in essence and being. Though we cannot fully understand it, it calls forth from our hearts these additional words of the Nicene Creed, “Who with the Father and the Son together is worshiped and glorified.”

The *filioque* was not always a part of the Nicene Creed. It was added in 589 A.D., more than two centuries after the Creed was first adopted. By adding the phrase, the church of that day once more rejected the heresy of Arius, who had insisted that Jesus Christ was not equal with the Father.

There ought to be no question in anyone’s mind as to the correctness of the phrase. In his discourses with his apostles during Holy Week, Jesus himself taught it very clearly. Thus, in John 14:16,17, he says: “And I will ask the Father, and he will give you another Counselor to be with you forever — the Spirit of truth.” And in John 16:7: “But I tell you the truth: It is for your good that I am going away. Unless I go away, the Counselor will not come to you; but if I go, I will send him to you.” Also John 15:26.

The Orthodox churches have never accepted the *filioque*. In fact, the addition of this phrase to the Nicene Creed was a major factor in the schism between the church of Rome and the Eastern church.

At present, the Episcopal House of Bishops has placed the deletion of this phrase as an item of business on an upcoming agenda. That action is being proposed in order to strengthen its ecumenical ties with the Orthodox churches. We ask: Since when does that make Biblical doctrine expendable? Never, as

far as we are concerned. On our part, we have no intention of ever deleting this phrase.

The texts of the Epiphany season convince us of the full divinity of our Lord Jesus Christ, as well as of his full humanity. Part and parcel of his divinity is the oneness of the Father, Son and Holy Spirit, which is clearly demonstrated by the *filioque*. The phrase in the Nicene Creed is a vital one. We shall retain it.

**Looking in the Wrong Place** — The Associated Press in a recent news release called attention to “a row of gigantic dishes staring into space,” situated “among West Virginia’s apple orchards and rambling old farmhouses.” Asked about their purpose, the man in charge of the observatory’s control room put it this way: “We’re trying to understand what makes a star, what triggers star formation and the evolution of galaxies and galactic structures. We’re looking for what started it all.” Unfortunately, he is looking in the wrong place.

When King David in Psalm 19:1 says, “The heavens declare the glory of God; and the firmament showeth his handiwork,” he is directing our attention to Genesis 1, where God has answered the above questions for us. Remember? “In the beginning God created the heaven and the earth.” And then there is Exodus 20:11: “For in six days the Lord made heaven and earth, the sea, and all that in them is.” That’s where to find the answers — even in 1981.

**A New Volume and a New Year** — With the beginning of a new volume, the 68th, we promise, God helping us, not to stray from the Holy Scripture. God speaks to us in every word of it.

At the dedication of the Temple, King Solomon and his people joined in praying, “The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us.” These words have appeared on our masthead ever since the first issue, dated January 7, 1914. They remain our prayer as we enter 1981.

*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

Hope Lutheran Church of Detroit, Michigan, is concluding the observance of its 50th anniversary as a congregation with services on January 11 and February 22. At present Hope Congregation numbers 349 baptized persons, of whom 279 are communicants. Pastor of the congregation is David Clark. More information on page 7.

THE NORTHWESTERN LUTHERAN

# Editorials

## No Procrastination

On these post-Christmas Sundays all congregations are suffering the letdown that follows the annual Christmas high. Pews packed on Christmas Eve are roomy once again. If half the membership of the congregation is in attendance, it has been a good Sunday. Missing are those present on Christmas who will be seen again perhaps on Easter or Mother's Day, perhaps only next Christmas.

These are the procrastinating church members. They are acquainted with the church. There are things about the church they like. They often have family ties to the church. They use the church on occasion for their purposes. But they never get to the point of committing themselves fully and irrevocably and once and for all to the church and to its message. They want more time before taking on this responsibility.

There have always been such procrastinators. Jesus was grieved by them when he walked visibly on this earth. Luke in the conclusion of his ninth chapter tells of the candidates for discipleship who first wanted to bury the dead and hold farewell gatherings before making any final commitment.

Paul encountered such procrastinators. One of them, Festus, said he was willing to hear Paul further but only "when he found it convenient." Another of them, Agrippa, said to Paul, "Do you think that in such a short time you can persuade me to be a Christian?"

If our calendars and clocks tell us anything, it is that God gives us time on an interval basis. The calendar points to a year, a month, a week, a day. The clock ticks off hours and minutes and seconds. Don't let the interval pass you by. The Bible relates only one instance of a deathbed conversion. That deathbed was the cross on the right. By no stretch of the imagination does it encourage spiritual procrastination.

Edward Fredrich

## A Thought For the New Year

Someone once said, "The best use of life is to use it for something that outlasts it." It isn't in the Bible, but it expresses a thought which is incorporated in many passages of the Bible. The Epistle to the Hebrews, for example, brings out the same thought in the words: "Here we have no continuing city, but we seek one to come."

For most people the passing of the old year and the beginning of a new one is not all fun and laughter. As they contemplate the passing of time, they get a little serious — even philosophical, in some cases. As at no other specific time of the year, they are confronted with the fact that life is transitory. The word "transitory" is not one of the most common words in the language, but it is a handy one just the same. It is defined in at least one dictionary as meaning "temporary, transient"; and that aptly applies to life as we know it and experience it.

The fact that life is transitory is not the most pleasant thought to contemplate, and that accounts for the fact that we try not to think about it most of the time. The worst part of it is that we can't do anything about it. Its final effect, as we analyze it from the human point of view, is to cancel out everything we aspire to and strive for during our lifetime on earth.

"All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away," wrote St. Peter in frank acknowledgement of the facts of life as we can observe them. But there is something that outlasts human life; and this is the point which Peter makes when he goes on to add: "But the Word of the Lord endureth forever."

That enduring Word, centered in the good news of life in Jesus Christ, injects a positive note into our thinking at this time of the year and gives continuity to transitory lives which after a succession of years otherwise terminate hopelessly in nothingness.

Immanuel Frey

## The Rug Under the Source Critics

For many years American seminaries that have been more concerned about their scholarship than about their faithfulness to inspired Scripture have taught their students that the Gospels of Matthew, Mark and Luke (the Synoptic Gospels) were merely human records of the life of Christ. These seminaries (and they include most Lutheran seminaries) have held that these Gospels were written as human biographies and histories are written, with one writer copying from another or from other sources.

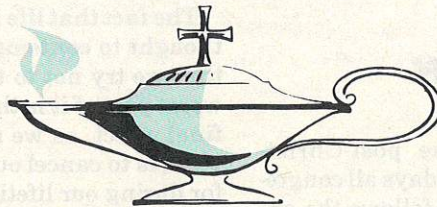
According to typical New Testament source criticism, the Gospel of Mark, or a book very similar to Mark, which was copied and revised by the author of our Gospel of Mark, was written first. Since both Matthew and Luke have much material found in Mark, they must have copied from Mark or from Mark's source. Much of Matthew's and Luke's material, however, is not recorded in Mark's Gospel. What Matthew and Luke have in common and is not found in Mark is supposed to have been drawn from a source called Q (from the German "Quelle," meaning source). There must also have been third and fourth sources (called M and L), since Matthew and Luke also have material not found in each other's Gospel.

This kind of source criticism has done much to undermine faith in the Bible as verbally inspired and inerrant. According to this source theory the Gospels were not written by eyewitnesses or earwitnesses of the events they record; the Gospels, then, were not written by the apostles or close associates of the apostles. In other words, the Gospel of Matthew was not really or originally written by Matthew; the Gospel of Luke was not really or originally written by Luke. Source critics have invented other sources for these Gospels.

These liberal "scholars" are no longer so sure. A conference on the Synoptic Gospels, held in Cambridge in 1979, agreed that the "old consensus about [the priority of the Gospel of Mark] has gone. The emphasis must

(Continued on page 14)

## Studies in God's Word



### Gospel Gems from The Revelation to John

And (the elder) said, "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb. Therefore they are before the throne of God and serve him day and night in his temple; and he who sits on the throne will spread his tent over them. Never again will they hunger; never again will they thirst. The sun will not beat upon them, nor any scorching heat. For the Lamb at the center of the throne will be their shepherd; he will lead them to springs of living water. And God will wipe away every tear from their eyes" (Revelation 7:14-17).

The sixth chapter of the *Revelation* told us that John was permitted to watch the Lamb open the sealed book containing the future. Opening the first six of the seven seals that closed the book revealed the events up to Judgment Day. As John was bracing himself for the final scene that he assumed would be revealed by breaking the seventh seal, there suddenly appeared before him a marvelous scene. He tells us, "There before me was a great multitude that no one could count . . . wearing white robes and . . . holding palm branches in their hands" (7:9).

To the questions: Who are they? and, Where did they come from? the elder attending John replies, "These are they who have come out of the great tribulation." They are the victors who have survived the grim things that were revealed in breaking the first six seals.

They have endured this world's tribulations and have "overcome."

But how did they overcome? John informs us: "They have washed their robes and made them white in the blood of the Lamb. Therefore they are before the throne of God." These are the believers in Christ, the sum total of the saved. In heaven they are permitted to see and experience what their faith here on earth merely looked forward to.

Thus John's vision arrests our attention and draws from us the question: What are the saints experiencing? What is heaven like? In an attempt to give us something of an idea of the joys of heaven, the *Revelation* calls attention to three features: being face to face with God; being able to serve him continually; and enjoying total peace and protection in his presence.

#### Face to Face with God

"They have washed their robes . . . in the blood of the Lamb. Therefore they are before the throne of God," says the elder. Note that there is nothing that the believers have done to earn the privilege of spending eternity with God. It is forgiveness of sins that makes it possible for men to stand before God. With sins forgiven, men may indeed stand with angels "before the throne of God" (7:15; 8:2). The Psalmist says, "In righteousness I will see your face; when I awake, I will be satisfied with seeing your likeness" (Psalm 17:15).

#### Continual Service of Praise

In heaven we will be free to move fearlessly in the very presence of God

himself. But what will we do in God's presence there? The *Revelation* informs us that the saints "serve him day and night in his temple." In heaven there will be no keener joy or greater "service" than to acknowledge the grace that has brought us there — and continually to thank and praise God for it.

#### Total Peace and Protection

Our service of thanks and praise can go on without interruption because in heaven there will no longer be the distractions and troubles that mark our earthly life. In heaven "he who sits on the throne will spread his tent over them," which is a picture indicating that God will protect his saints and totally seal out their former problems and pains. "Never again will they hunger; never again will they thirst. The sun will not beat upon them, nor any scorching heat. . . . And God will wipe away every tear from their eyes."

Note the force of "never again," which implies that here on earth the saints did indeed suffer hunger and thirst, heat and cold; they shed bitter tears of sorrow and disappointment. Let us learn once and for all that troubles and sorrows here are not a sign that God has forsaken or rejected us, but they are rather the common lot of every child of God. The promise is not that believers will be exempted from suffering here on earth. The promise is rather that in heaven they will *never again* hunger or thirst or suffer pain or shed a tear.

And how will that come about? "The Lamb at the center of the throne will be their shepherd; he will lead them to springs of living water." *Living* water is the flowing spring water, the best, the purest, the most refreshing. With the Lamb as our Shepherd in heaven everything will be perfect.

As we wait for that perfection, however, let us not lose sight of the fact that that same Lamb is our Shepherd already here and now. Though we now live with imperfections and weaknesses, though we here walk through the valley of the shadow of death, we need not fear, for his rod and his staff comfort us. The *Revelation* indicates clearly that in heaven perfection awaits every believer. With Christ at our side, let us wait patiently for it.

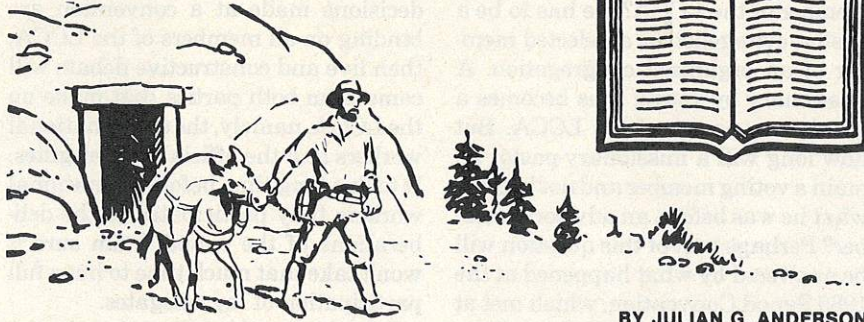
Armin J. Panning

# Mining the Treasure of God's Word

Matthew 15:1-20

Mark 7:1-23

John 7:1



BY JULIAN G. ANDERSON

## Another Clash With the Pharisees

Once again we're picking up the story of Jesus right where we left off, after Jesus' return to Capernaum following the feeding of the 5,000 (see Matthew 14:34-36) when a large number of disciples decided not to follow him any longer (John 6:60-66). Again we start with John.

### Read John 7:1

"After this" refers to the big squabble with that crowd of Galilean followers (John 6:25-71), and what follows here in verse 1 is important information for our study of Jesus' life, because it tells us that he did *not* go to the Passover festival (compare John 6:4), and gives the reason why (v. 1b). "The Jews" here refers to the Jewish authorities in Jerusalem, the Sadducees and leading Pharisees. Furthermore, this was not the "right" Passover for Jesus' death. Now we'll continue with

### Mark 7:1-16

Notice where these Pharisees came from (v. 1a), for this shows how concerned the leaders in Jerusalem were. Verse 2 describes the cause of this clash, and verse 3 explains why this was of such concern to the Pharisees. The Greek text of verse 3 says: "The Pharisees won't eat unless they wash their hands *with the fist* (i.e., really scrub them)." Note the word "tradition" and hi-lite it here and in verses 9 and 13, for this is the key word. Tradition means *something handed down* from one generation to the next; and the "tradition of the elders" meant all the things handed down by the older

*rabbis*, who were the real religious leaders of Israel. The Pharisees made every effort to observe these rules to the letter. As verse 4 explains, the Jews had many such rules and laws. Incidentally, the verb used here of washing cups, etc., is the common Greek word "baptize."

In verse 5 comes the question with which the Pharisees hoped to embarrass Jesus in front of the crowd and show that he was a false teacher (*rabbi*). Notice the sharp answer Jesus gave in verses 6 and 7 (hi-lite "hypocrites"). The very apt quotation is from Isaiah 29:13, and the first phrase of verse 7 can best be translated as "Their worship *doesn't meant a thing*." Verse 7b is a direct prophecy, picturing the Pharisees of that time perfectly. Notice carefully Jesus' countercharge in verse 8, which may be translated, "You have *thrown out* God's commandments..." (the same thought is repeated in verses 9 and 13). This is the important thing to remember about the Pharisees. They had replaced *God's* laws by their own *man-made* laws which they called "God's laws." Jesus gives a fine example of this in verses 10-13. That is why Jesus called them "hypocrites." They were posing as worshipers of God, but they had no concern for his laws.

Then notice what Jesus did next (v. 14), because the Pharisees had many man-made rules about "uncleanness," some of which involved "unclean" foods. Read carefully what he said about such things in verse 15, and note that the disciples called this a "parable" in verse 17. You will notice that all

the newer versions omit verse 16, because none of the best and oldest manuscripts have it.

### Matthew 15:1-20 and Mark 7:17-23

Now we see what happened when Jesus got home. First came the apostles' question found in Matthew 15:12, followed by Jesus' answer in verses 13 and 14, making it clear that the Pharisees as a group were no part of God's kingdom at all (v.13). It was true that everybody regarded them as the religious leaders of the nation. But notice what Jesus called them in verse 14a.

Then came the apostles' next question (verse 15 and Mark 7:17), which Jesus answered in the clearest and simplest way (Mark 7:18,19). Here Jesus was clearly talking about foods, and his main point is made in Mark 7:19a (note carefully the distinction made here). All the versions have a euphemism in the clause following "stomach" or "belly" which conceals what Jesus said, namely, "and then passes out into the toilet." Verse 20-28 in Mark 7 are Jesus' closing comments on this whole question. He makes his point in verse 20 and then illustrates it in a very complete way in verses 21 and 22. When we read this list of sins, realizing their *source* (hi-lite in v. 21), we also realize how desperately sinful *we* all are, for these are truly the kinds of thoughts that well up naturally in *our hearts!* And it makes us all cry out, "Oh, what a miserable and unhappy person I am! Who will rescue me from this dead body? I must thank God, who has done it through Jesus Christ our Lord" (Romans 7:24,25a).

This question of clean and unclean foods became a very controversial question in the Early Church for 20 years, until it was finally settled in the year 49, after the Lord gave a special revelation to Peter (Acts 10:9-16). So deeply was Pharisaic teaching rooted in Jewish culture and in Jewish hearts at that time!

Unfortunately there are many sects and churches which are still agitating this same question today, but we can be thankful that in general it is not a burning question any longer. On the other hand, this section gives us a most important reminder, namely, that we all still have our old Adam, which constantly fills our lives with unclean thoughts.

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## Latest LCCA Convention

We have a saying that goes, "The first *Taata* means nothing to a child." That is, when the child says *Taata*, he does not know what he means. But then later on in life, he learns that *Taata* means father.

In 1964 when the first synod convention of the Lutheran Church of Central Africa was held at Matero, many, if not all delegates (national), did not know what they were doing. The voting procedure was a new thing and different from the traditional way of ending a debate. The whole thing was so new that the chairman of the convention was forced to ask questions like "What do you think about this? Are you supporting this?" At that time the missionary was an advisory member and therefore nonvoting. But business had to be done and recorded. You only do that through voting, hence with the adoption of a new constitution in 1974 the missionary became a voting member of the LCCA.

How does one qualify as a voting member of the LCCA? He has to be a pastor, evangelist, or an elected member of an organized congregation. A missionary by voting thus becomes a missionary-pastor of the LCCA. But how long will a missionary-pastor remain a voting member and not become what he was before, an advisory member? Perhaps part of this question will be answered by what happened at the 1980 Synod Convention, which met at Lusaka, Zambia, August 15-18. Present were almost 100 delegates: 16 pastors, one vicar, 30 evangelists, 49 lay delegates, six nonvoting delegates, and one visitor.

### Learning

The convention was marked by free expressions of opinion on the part of the delegates. We spoke our minds. And yet the loudest in the debate were the national pastors, evangelists, lay workers and missionary-pastors. Not

much discussion came from the lay delegates. Now when our elected lay delegates learn to know, like a child learning the meaning of *Taata*, that going to a convention means representing your congregation, and that the decisions made at a convention are binding on all members of the LCCA, then live and constructive debate will come from both parties that make up the LCCA, namely, the called national workers and the official lay delegates. It took a long time before the national workers fully participated in the deliberations of the synod. I am sure it won't take that much time to have full participation of lay delegates.

I don't remember any time in the history of our Synod when the chairman was kept on his feet as much as was the case in the last convention. The post of Synod chairman is becoming more and more challenging as the LCCA develops.

Surely God is steadily helping the LCCA to grow in size and also to make decisions which will be good for the building of his kingdom here on earth.

Pastor Salimo Hachibamba  
Vice-Chairman of the LCCA

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## DMLC Ladies' Auxiliary

On Wednesday, October 8, 1980, some 450 persons met on the Dr. Martin Luther College campus in New Ulm, Minnesota, for the 21st annual meeting of the DMLC Ladies Auxiliary. The day began with a coffee hour in Luther Memorial Union, an opportunity to visit with old friends and to meet new ones.

The opening devotion was conducted by Pastor LeRoy Lothert, pastoral adviser. He based his sermon on Acts 16:13-15, speaking on the theme which the Auxiliary had chosen for the year, "Open Thou Our Hearts."

The sessions were presided over by Mrs. Milton Owen of Mankato, president. The new dean of students, Pastor Thomas Zarling, welcomed the auxiliary members to the DMLC campus. Reports were given by Mrs. Wilbert Goehring, secretary; Mrs. Larry Enter, treasurer; Mrs. Ed-Vern Black, nominating committee; and Mrs. Allen Enter, projects committee. The order of

business included the adoption of amendments to the constitution made necessary by the moving of Martin Luther Academy to its new campus at Prairie du Chien, Wisconsin. A generous parting gift was given to Martin Luther Preparatory School, which is planning to form its own auxiliary.

During the noon recess the ladies enjoyed campus tours, open-house visits in dormitories, and organ music in the chapel.

In the afternoon session projects in the amount of \$6,625 were chosen for the coming year, including contributions to the college's library and financial-aid funds. The afternoon program included a slide demonstration of activities in the college's science division. Special entertainment was provided by DMLC students. Prof. E. Hirsch, representing MLPS, brought the audience up to date on happenings on the new campus.

Officers for the next year are: Mrs.

Ed-Vern Black, Fairfax, president; Mrs. Robert Marxinske, Janesville, first vice-president; Mrs. Eldor Nelson, Hanske, second vice-president; Mrs. Larry Enter, Watertown, Minnesota, treasurer; and Mrs. Mel Wurth, Fairfax, secretary. Pastor Leroy Lothert is pastoral adviser. Pastor Warren Henrich and Prof. Delmar Brick represent the DMLC board of control and the faculty respectively.

The meeting adjourned at 3:15 P.M. with prayer by Pastor Lothert.



Auxiliary Officers: Mrs. Enter, Mrs. Nelson, Mrs. Wurth, Mrs. Marzinske and Mrs. Black.

# The Scriptures —

## Their Preservation A Miracle

This is the first in a series of articles to appear in *The Northwestern Lutheran* this year on the Scriptures. The reason? Because the Scriptures are God's message, God's love letter, to us.

If we want to know what plans God has in mind for us, we must turn to the Bible. If we want to know where we came from and where we are going, only one book can give us the answer — the Bible. If we want to bring up our children and grandchildren as children of the Father in heaven, we again turn for guidance to the Bible. If we are seeking comfort in hours of grief, in days of persecution, in times of illness, and in the face of death, again only one book can supply the answer — the Bible, as it points us to our Lord Jesus Christ, the Father's Son. If we seek to share the saving faith with others, we can do so only on the basis of what we read in the Bible, for its words are the tool of the Holy Spirit to bring people to faith and to strengthen them in the faith. This series of articles is thus designed to help us recognize what a precious gift God has given us in the Bible. He brought this book into being, and he preserved it for us.

All of us have a Bible in our homes, perhaps even more than one. It's available in many translations and in many languages. But it was not always so. Before the invention of printing, only the very rich were able to afford Bibles. Copying the Scriptures was a tedious and time-consuming job, and therefore also very expensive. Let's recognize it, our abundance of Bibles is a special gift from God. Do we appreciate that and read the Bible regularly?

### A Time When There Was No Written Word of God

But even that isn't the whole story. There was a time when there were no Bibles at all. From the time of Adam to the time of Moses, there was no written Word of God. The people of that day knew God's message only because God himself appeared to them and spoke

directly with them. He did this, for example, in the Garden of Eden when he proclaimed the first Messianic promise. That message lived on because it was handed down by word of mouth through that long line of people from Adam to Noah listed in Genesis 5. Noah brought it through the Flood. Then after the confusion of languages (Genesis 11) which disseminated the human race throughout the world, God chose Abraham and set him and his family apart from the rest of mankind. Repeatedly God spoke with him so that the message of salvation was preserved. In the days of Jacob, the chosen people moved to Egypt. Throughout their years of slavery there, they had no written word of God to which to turn for comfort and support. Not until Moses.

It has been over 50 years since the first public worship service was held for a group which later became known as Hope Lutheran Church of Detroit. The date was March 16, 1930. Almost an entire year has been set aside at Hope to celebrate the anniversary. Special festival theme Sundays to date in 1980 included the themes: "Verbalizing Our Hope — Jesus Christ," for a September Evangelism Sunday; "Committed to Our Hope — Jesus Christ," for an October Stewardship Sunday; and "Learning about Our Hope — Jesus Christ," for a November Christian-Education Sunday. Also, in late November, Hope Congregation honored Pastor Wilmer M. Valleskey on his 45th anniversary in the Lord's ministry and on his 39th year at Hope.

Remaining in their year of celebration are two events. On January 11, 1981, Hope will unfold its Home-World Missions Sunday with the theme, "Spreading Our Hope — Jesus Christ." A special morning service and a noon potluck-program will help the members of Hope to see that their spiritual

### Commanded to Write

You know the story of Moses — saved from the Nile, brought up in the home of Pharaoh's daughter, exiled in Midian, called to lead his people out of captivity. But God also used him for you and me. He had him begin the writing of the Holy Scriptures. Again and again we read that God commanded Moses to write (Exodus 17:14; 24:4; 34:27; Numbers 33:2; and Deuteronomy 31:9,24-26). The latter passage is particularly instructive because it tells us how Moses made provision so that his written word would be preserved. He had the Levites keep it with the ark of the covenant.

Such was the beginning of that library of 66 books later known as the Bible. Moses himself wrote the first five books of the Holy Scriptures. And when Moses died, the books he had written were carried by Joshua and Israel into the promised land.

In the years that followed, as Israel was ruled by judges and later by kings, God added more books to this collec-

(Continued on next page)

## Hope Lutheran Celebrates Fiftieth

responsibilities extend far beyond the city of Detroit.

On February 22, 1981, the members of the Wisconsin Synod are invited to join the members of Hope in a final anniversary service centering on the theme, "Celebrating Our Hope — Jesus Christ." The special 3:30 P.M. worship service will feature the Rev. Gene Jahnke of Wauwatosa, Wisconsin, as the guest preacher. A supper and a program of special presentations will be held after the service in the fellowship hall.

As Hope reaches the climax and the close of its yearlong celebration it raises its voice in praise to God who made these 50 years a reality and a blessing to the northeast section of Detroit. Those who have served Hope during the past 50 years are: Pastor Arthur G. Wacker, 1930-36; Pastor Gerhard L. Press, 1936-41; Pastor Wilmer M. Valleskey, 1941-80; Pastor Gene E. Jahnke, 1975-79; and Pastor David W. Clark, since 1979.

Arthur Hughes  
Director of Church Publicity

tion. He moved men like David and Solomon and others to put his message into writing. And then he saw to it that they were collected and preserved.

### **The Scriptures Lost and Found Again**

After the division of the kingdom into Israel and Judah, paganism almost took over completely. Some kings were good, but most were bad. In the reigns of the evil kings, of whom Scripture time and again states that they "did that which was evil in the sight of the Lord," the written Word of God was neglected and forgotten. If God had not watched over it, the Scriptures would have been lost.

But he did. The day came, for example, when King Josiah (640-608 B.C.), who did what was right in the sight of the Lord, gave orders to repair the house of God. It was while the Temple was being repaired that Hilkiah the high priest again found the Book of the Law (2 Kings 22-23). Shaphan the scribe read it to the king, and the effect was electric. Josiah had it read to the people and immediately inaugurated a reformation that brought his people back to the Lord. A particularly joyous occasion was the restoration of the Passover, the Old Testament picture of Christ's sacrifice. And all this, because the Book was again restored to the position of honor.

Josiah was followed on the throne by two wicked sons, Jehoahaz, who only reigned three months, and Jehoiakim, who reigned for 11 years. Unlike their father, both of them resisted the Word. In the fourth year of Jehoiakim's reign, God inspired the Prophet Jeremiah to write part of his prophetic message, setting before the people the evil that would come upon them unless they would repent. When the king heard about it, he had the scroll confiscated. As it was being read to him, he had the scroll cut into pieces and cast into the fire (Jeremiah 36.)

But God's words to Jeremiah were preserved despite Jehoiakim. After the scroll was burned, the word of the Lord came to Jeremiah again, saying: "Take another scroll and write on it all the words that were on the first scroll, which Jehoiakim king of Judah burned up." Jeremiah did so, and so that portion of his prophecy, as well as the rest, has by God's providence been preserved down to our very day.

The last book of the Old Testament was written by Malachi about 400 B.C. In Christ's day all of the Old Testament was in existence and available. We note, for example, how the leaders in the synagogue brought the scroll of the Prophet Isaiah to Jesus to read (Luke 4). God had preserved his Word. What a miracle!

### **The New Testament**

God showed the same concern for the books of the New Testament. In the New Testament, for example, we have 13 letters written by the Apostle Paul. We do, however, know of at least one letter of his which has not come down to us. In Colossians 4:16 Paul writes: "After this letter has been read to you, see that it is also read in the church of the Laodiceans and that you in turn read the letter from Laodicea." That letter has not come down to us, but the rest have. We can be sure that is the case only because God saw to it.

### **Persecution**

That this is so becomes clear when we recall the persecutions that followed the days of the apostles. In them God's enemies made a special effort to destroy the Scriptures and so to eradicate the church.

The Scriptures themselves report on some early stages of these persecutions. Take the last book of the Bible. It is really surprising that the Book of Revelation has ever come down to us, for it was written under circumstances anything but favorable to its preservation. John describes his situation in these words: "I, John, your brother and companion in the suffering and kingdom and patient endurance that are ours in Jesus, was on the island of Patmos because of the word of God and the testimony of Jesus" (Revelation 1:9). He was in exile, and the people to whom he sent this book were also undergoing persecution.

And this was only the beginning. The last and most violent effort to root out Christianity took place under the Roman emperor Diocletian and his immediate successor, beginning in 303 and ending in 311. An account of this persecution demonstrates the devilish hatred for the Scriptures. We quote: Early in the morning on February 23, 303, in Nicomedia, while it was still dark, the prefect of the guard with a contingent of soldiers surrounded the

large and stately Christian church. Breaking down the doors, they burned the sacred books, plundered the church, and leveled it with the ground. An imperial edict was then made public to the effect that "all Christian churches are to be pulled down, and all sacred books to be burned!" Thus they hoped to suppress Christianity. In the next years, churches were destroyed wholesale, all available Scriptures burned, Christians tortured and put to death. But the patience of the Christians outlasted the fury of the pagans, and in 311 Galerius gave up the attempt. Not all copies of the Old and New Testaments had been destroyed. God's providence had won the victory.

### **Today**

That doesn't mean that no attacks have been aimed at the Scriptures since that day. In our own day, there are nations which have outlawed the possession of or public reading of the Scriptures. Other attacks have even come from within the church. In the Council of Trent, the Roman Church, shortly after the Reformation, added the books of the Apocrypha to the canonical Scriptures and accorded the pope supreme authority in all matters of doctrine. That, in effect, demoted the Scriptures. Rome has not changed its attitude since.

In more recent times, "higher criticism" is being advocated by any number of theologians of all denominations. "Higher criticism" undermines the truths of the Holy Scriptures and reduces the book to a mere human writing and no more.

But the Lord still stands behind his Word and always preserves such who accept it at face value. What a blessing that we who are members of the Wisconsin Evangelical Lutheran Synod are among them. Each chapter in "This We Believe," a brief confessional statement which we have accepted, ends with the words: "This is what Scripture teaches. . . . This we believe, teach, and confess."

Yes, it is a miracle of God's grace that you and I have the Bible, and that we believe its message. That is God's doing!

(Next: What is Jesus' attitude toward the Bible and his connection with it?)

H. Wicke



## NWC Honors Prof. C. Spaude

On Sunday evening, November 9, 1980, the 25th anniversary of Prof. Cyril Spaude was celebrated in the Northwestern College chapel, Watertown, Wisconsin. Pastor Gerhardt Cares, a classmate of Prof. Spaude's and pastor of Zion Lutheran Church in Columbus, Wisconsin, preached the sermon. Another classmate, the Rev. Myron Kell of St. Mark's Church, Watertown, conducted the liturgy.

In his message based on Acts 8:5, Pastor Cares stressed that, whether from the pulpit or in the classroom, Professor Spaude throughout his entire ministry has dedicated himself, like the Apostle Philip, to preaching Christ.

Spaude was born in Lake Benton, Minnesota, on February 6, 1930. After completing his high-school years at Martin Luther Academy in New Ulm in 1948, he enrolled at Northwestern College and graduated with the class of 1952. His years at the Seminary were interrupted by a two-year tenure as tutor at Northwestern Lutheran Academy in Mobridge from 1954-1956.

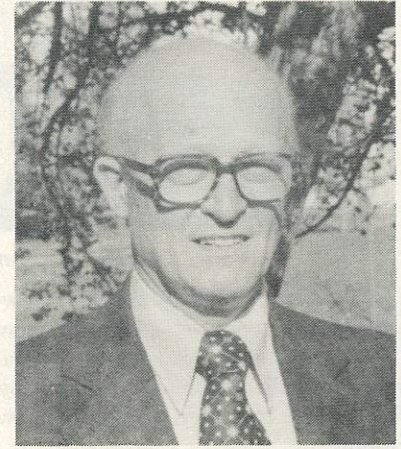
Upon completion of his theological training, he was assigned to the pas-

torate of Trinity Lutheran Church, Aberdeen, South Dakota, where he was ordained in July of 1957. During his years at Trinity the congregation flourished, becoming self-supporting in 1966.

In July of 1966 Spaude accepted the call extended to him by Northwestern College to teach in the fields of Greek and Hebrew. Aside from his classroom responsibilities, he has served as interim dean of students, recruitment officer, audio-visual aids director, and in many other capacities.

On August 28, 1957, he married Adela Eckert of Saginaw, Michigan. The Spaudes are the parents of eight children: Margaret, teacher at Centennial Congregation in Milwaukee; Lois, a senior at DMLC, New Ulm; Martin, a junior at NWC; Susan, a sophomore at Wisconsin Lutheran College in Milwaukee; Eileen, Joel, and David, students at Northwestern Preparatory School; and Timothy, enrolled in St. Mark's School in Watertown.

During the 25 years of his ministry Professor Spaude has also been active in the affairs of the church at large. While a member of the Dakota-Mon-



Prof. Cyril Spaude

tana District he served on the board of control of Northwestern Lutheran Academy, and as district secretary. He was the WELS campus pastor at Northern State College in Aberdeen and was one of the founders of Lutheran Collegians. Currently he is serving as the Western Wisconsin District's member on the Synod's Nominating Committee.

The first 25 years of Professor Spaude's ministry have been busy and fruitful. May the Lord grant his faithful and talented servant many more years in the blessed work of preaching Christ!

James A. Fricke

## Direct from the Districts

### DAKOTA-MONTANA Reporter Thomas Schmidt

#### Thanksgiving in October

Most Americans think of Thanksgiving in November. In Canada, however, Thanksgiving Day is celebrated on October 13. We in Canada are just as thankful for the blessings which God has showered upon us as our brothers and sisters in the United States.

Our Canadian Thanksgiving Day this year was extra special for our Wisconsin Synod members in Calgary, Alberta. On that day the first resident WELS pastor in Calgary was ordained. Candidate William Heiges was assigned to the exploratory group in Calgary in May. Yet it took well over

four months of telephone calls, paperwork, and prayer before Candidate Heiges received his "Landed Immigrant" status. This status gives Pastor Heiges every right of a Canadian citizen except the right to vote. On Thanksgiving Sunday, October 12, all of the congregations of Alberta joined in praising God for the gift of a pastor to the Calgary area. The exploratory group in Calgary calls itself St. Paul's Lutheran Church.

The Rev. John J. Sullivan, pastor of St. John's Lutheran Church in Wetaskiwan, Alberta, preached the ordination sermon. His theme, "You and Your Pastor's Special Thanksgiving," was based on Psalm 116:12-14. The Rev. Roy M. Beyer, pastor of St. Peter's Lutheran Church in St. Albert, Alberta, served as liturgist and ordained

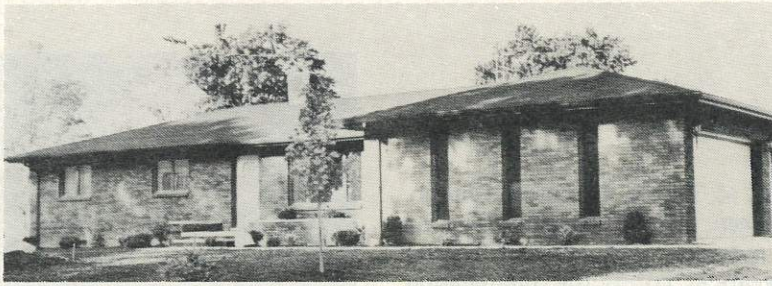
Candidate Heiges. Sixty-eight people from the three congregations gathered in the Whitehorn Community Centre to share in this hour of joy. Pastor Heiges, his wife Paula, and son Billy will be living at 3407-38th Street NE, Calgary, Alberta.

There is more to Calgary than the annual Stampede. There is the truth of God's forgiveness in Christ being proclaimed to keep souls from stampeding to hell. May God grant Pastor Heiges success in the Lord's fields!

### MICHIGAN Reporter Edward Schaeewe

#### New Parsonage at Sebewaing

New Salem Lutheran Church of Sebewaing, Michigan, dedicated its new parsonage, located at 120 S. 5th St., on Sunday, October 12, 1980. "Peace be to this House" was the theme of the dedi-



**New Salem Parsonage, Sebawaing**

cation address given by the Rev. Howard Henke, pastor of St. Bartholomew Lutheran Church, Kawkawlin, Michigan. The dedication rite was spoken by Rev. P. H. Huebner, pastor of New Salem.

The open house that followed the service presented an opportunity for the members and guests to view the results of many hours of labor donated to the service of the Lord by the members themselves. In addition, the members of the community were invited to another open house to take note of the reverence for the Word and Sacraments as well as the office of the ministry which the home reflects.

The brick, ranch-style home is heated by a gas-hot water furnace and features three bedrooms, a living room, dining room and kitchen, plus a utility room, study, and two-car garage. Building committee members were: Mr. Harold Wissner, chairman, Hugo Hoppe, Leroy Loeffler, Erwin Loeffler, Bryce Nimtz, Weldon Nimtz, Wm. Bohn, Ronald Martend, Dan Killinger, Elson Baur, and Arnold Jedele. To God alone belongs all praise and honor. "Except the Lord build the house, they labor in vain that build it."

P. H. Huebner

**NORTHERN WISCONSIN**  
Reporter Harlyn Kuschel

### **Ladies' League Has Rally**

On September 24, 1980, the annual Wisconsin Synod Lutheran Ladies' League Rally, an annual gathering of WELS ladies from congregations in the Manitowoc and eastern Fox River Valley Conferences, met at Manitowoc Lutheran High School. The purpose of the rally is Christian fellowship and the support of missions. This year's rally was hosted by the ladies of Calvary, Sheboygan; St. Paul's, Howard's Grove; St. John-St. Peter, Cleveland;

Trinity, Kiel; and Zion, Louis Corners. Over 500 ladies were in attendance.

Morning and afternoon devotions were led by Pastors Henry Juroff and Verlyn Dobberstein respectively. In the morning session Dr. Siegbert Becker lectured on the Lutheran Confessional Church in Sweden, explaining especially how our Synod became involved with the LCC. In the afternoon Prof. Ernst Wendland spoke on the work in Africa. His slide lecture highlighted the history of the African Mission, a history in which the Wendland family has played a part for 18 years. The Ladies' League voted to divide the freewill offering of over \$1300 between the Aid to Sister Synods' Fund, which assists the work in Sweden, and the Lutheran Church of Central Africa.

### **Pastor David E. Kock 25 Years in the Ministry**

The 25th anniversary in the ministry of Pastor David E. Kock was observed by 450 members and friends of Zion Evangelical Lutheran, Rhinelander, Wisconsin, with a special vesper service and program on Sunday, September 28, 1980. Pastor Eugene Kock of Minoqua, circuit pastor, served as liturgist and Synod President Carl N. Mischke preached the sermon, speaking on "Three Divine Imperatives That Describe Our Relationship With Our Called Servants." He urged the audience to "Remember Them; Consider Their Reward; and to Imitate Their Faith."

Pastor David E. Kock was born in Hastings, Minnesota, the son of Rev. and Mrs. Theophil Kock. He prepped at the old Martin Luther Academy and continued his training for the ministry at Northwestern College and Wisconsin Lutheran Seminary, graduating from the Seminary in 1955.

Pastor Kock has served parishes at Sturgis and Rapid City, South Dakota (1956-57); Austin, Minnesota (1957-59); St. Clair, Minnesota (1959-65); and Zion, Rhinelander, 1965 to the present.

As a seminary student he also served St. John, Rockford, Minnesota, for six months during the illness of his father.

Pastor Kock's talents have also been employed by the Lord in service of the church at large as a member of the Minnesota District Mission Board and Stewardship Board; as circuit pastor of the Rhinelander Conference; and presently as a member of the Synod's Executive Committee for the Lutheran Church of Central Africa.

Pastor Kock married the former Arlene Bremer in 1956. They have five children. Two daughters, Bethel of Hubertus, Wisconsin, and Betty (Mrs. James Bethke) of Sleepy Eye, Minnesota, are serving as WELS Christian-day-school teachers. Timothy is a student at the University of Minnesota; Theo is working in Rhinelander; and Ruth is a student at Northland Lutheran High School.

The Lord has richly blessed Pastor Kock's ministry at Zion. The congregation now numbers 1,158 communicants and 1,488 souls and is a member of the Northland Lutheran High School Association.

Mr. James Carlson of Zion, reporting on the anniversary, concludes, "The afternoon and evening festivities made for a joyous observance of the occasion and provided our congregation with an opportunity to show our appreciation for the many blessings the Lord has given us in the person of David E. Kock, a good and faithful servant!"

### **St. Peter of Eldorado Observes Its 75th Anniversary**

On September 14, 1980, St. Peter Lutheran Church of Eldorado was privileged to celebrate the 75th anniversary of its organization and of the dedication of its church building.

In 1876 Pastor Bergholz of St. Paul Lutheran Congregation of Ridge Road began St. Peter's as a preaching station. The congregation was formally organized in 1905 during the pastorate of George Saxmann. St. Peter's is still a member of a dual parish with St. Paul's and also shares a Christian day school with the Ridge Road congregation. St. Peter's has also been a strong supporter of Winnebago Academy.

Pastor Martin Janke, a grand nephew of Pastor Saxmann, addressed the

congregation in the anniversary service on the basis of Psalm 100. Pastor Clarence Koepsell, a district vice-president, addressed the congregation in the afternoon service. St. Peter's baptized membership in its anniversary year is about 150 souls.

#### **Dedications at Bruce Crossing and Phelps**

On August 31, 1980, the Sunday services at Bethany Ev. Lutheran Church in Bruce Crossing, Michigan, and St. John Lutheran Church in Phelps, Wisconsin, were devoted to the dedication of a new narthex addition at each church. These additions had been built in memory of the congregations' first pastor, the Rev. Fred Bergfeld. Pastor Bergfeld was installed as Bethany's pastor in 1933, and in 1948 he helped

organize St. John's Congregation. His service to both congregations spanned his entire ministry. He was called to his eternal rest in 1977.

The present pastor, the Rev. David Sternberg, based the sermon for these dedications on Psalm 46:4, pointing the members and friends of both congregations to "Still Another Blessing" which had come to them from God's grace.

The houses of worship for both Bethany and St. John are remodeled schools which through the years have undergone various improvements. These newly completed building projects also include the following improvements at Bethany: new siding, new windows, installation of insulation, painting of the church interior and a new sign in front of the church.

At St. John's they include the installation of carpeting in both the old and the new entrances, the installation of insulation and the refinishing of the church pews. As a result of these improvements, winters in the northwoods should not have such a chilling physical effect on those who come to have their hearts warmed by the Word of God.

### **SOUTHEASTERN WISCONSIN**

Reporter Robert Kleist

#### **Miss Beverly Gurath, 25 Years In the Teaching Ministry**

"It is no small occasion when we can praise the Lord in a very special way for having blessed one of our workers here at Fairview with 25 years in the teaching ministry." With these words the members of Fairview Ev. Lutheran Church in Milwaukee, Wisconsin, were invited to observe the 25th anniversary in the teaching ministry of Miss Beverly Gurath. A morning service of thanksgiving and praise was held October 12, 1980. Members of the family, friends, fellow members and workers at Fairview heard Prof. Wilbert Gawrisch remind them of "The High Privilege of the Teaching Ministry." His anniversary message was based on Daniel 12:3. Contributing to the joyous spirit of the service were sacred selections sung by The Lutheran Chorale of Milwaukee and the Fairview choir. Following the church service there was a luncheon and program at which friends and fellow workers shared pleasant memories of past associations and spoke words of tribute honoring Miss Gurath on her 25th anniversary.

During her first two years in the teaching ministry, Miss Gurath taught at Epiphany Lutheran School, Racine, Wisconsin. She then accepted a call to Zion Lutheran School in Rhinelander, Wisconsin, where Professor Gawrisch was her pastor. After 12 years at Rhinelander, she began serving the children at Fairview Lutheran School.

As the Lord's name has been truly glorified through her 25 years of faithful teaching, so through this anniversary service the members of Fairview Lutheran glorified God in expressing appreciation for this servant of the Lord. May God graciously continue to



**St. John's, Phelps, Wisconsin**



**Bethany, Bruce Crossing, Michigan**

bestow his rich blessings upon her and be her source of wisdom and strength as she continues her ministry in the Savior's name!

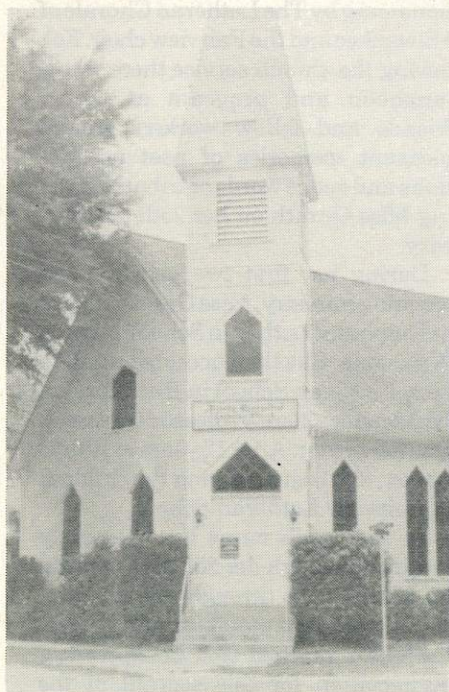
Pastor D. Kolander

**SOUTH ATLANTIC**  
Reporter Edward Schuppe

**75 Years of Living Waters  
At the Abita Springs**

Abita Springs, Louisiana, is a quaint little community in southeastern Louisiana, about 50 miles north of New Orleans. The community has long been known for its excellent mineral water and springs. Many years ago the community was a health spa for those who suffered from respiratory and other ailments. In April of 1905 a group of German Lutherans gathered to form Trinity Evangelical Lutheran Church. Here the living waters of God's Word would be distributed to those who thirsted for God's forgiveness and peace.

During the past year the members of Trinity celebrated their 75th anniversary. Five special services were conducted during 1980. On January 6, Pastor A. T. Kretzmann, who had served as an interim pastor, spoke on digging wells in Abita Springs. On April 13, Pastor Harold Warnke of Largo, Florida, spoke to the congregation as it cele-



Living Waters, Abita Springs

brated the anniversary of its founding. On Reformation Sunday, October 26, a special reunion service was held for all who had been confirmed or baptized at Trinity over the past 75 years. In addition, this was also confirmation Sunday and two young men and one woman were confirmed in the Christian faith. Speaker for this occasion was the pastor of the church, James Werner. On November 16, the congregation observed Mission Festival with President Carl Mischke as the guest speaker. After the service, the mayor of Abita Springs gave our Synod president a key to the town and declared him an honorary citizen of Abita Springs. The final special service was held on December 7 with Pastor Joh. Meyer of Holiday, Florida, as the guest speaker. Following the service, the congregation hosted its annual Christmas dinner.

The 75th year of Trinity's existence has been an exciting one. Several adults have been baptized and there have been four adult confirmations. In addition to these blessings from the Lord, Trinity has been blessed with the gift of a new Allen church organ and padding for all its pews. These gifts were given by an anonymous donor. In preparation for its celebration the members of Trinity had their beautiful building painted on the exterior and the interior. In addition the pews were refinished and carpeting laid.

Trinity has been a member of the Wisconsin Synod since 1971. Wisconsin Synod pastors who have served the congregation are: 1971-73, Douglas Weiser; 1973-74, Philip Koeninger; 1975 to the present, James Werner. The congregation has also been served by several retired pastors and seminarians. At present Trinity has a membership of 90 communicants and 120 souls.

The members of Trinity look forward to continuing to share the living waters of God's Word with the people of Abita Springs and its surrounding area.

**A Tenth Anniversary Gift**

In 1968 six collegians from Northwestern College and Tutor Gary Schroeder spent their Easter vacation canvassing the New Orleans, Louisiana, area. In 1970 a mission was formed and incorporated under the name Crown of Life Ev. Lutheran Church.

The mission had a very slow and difficult beginning. Land was difficult to find and very expensive. Finally a half-acre plot was purchased for \$40,000 and a parsonage-chapel constructed in 1973. For seven years the congregation worshiped in this facility, as the Lord brought it through some very trying times.

With some growth, the congregation reached the point where it became necessary to relocate and build a permanent worship facility. That decision was made in 1977. Then followed months of search for land in a city that has very little land and most of that below sea level. A plot of 2.09 acres was finally located and purchased for \$125,000.

On May 18, 1980, ground was broken for Crown of Life's worship-education-fellowship facility. Almost six months to the day later, on November 16, the members of Crown of Life were privileged to dedicate their new multipurpose building to the glory of God. One hundred fourteen worshipers joined in praising God for his great gift on Crown of Life's tenth anniversary. Special guest speaker for the occasion was Synod President Carl H. Mischke. Speaking on Colossians 2:3, he developed the theme "Dedicated to Provide Answers." The Rev. James E. Werner is pastor of the congregation.

The 2,100-square-foot facility was constructed at an overall cost of about \$100,000. The building contains the pastor's study, a workroom and a large multipurpose room. The latter can be divided into two areas, one for Sunday school and Bible study, the other for worship.

The 90 souls — 59 communicants — of Crown of Life thank the members of the Wisconsin Synod for sharing their resources with them, making it possible for them to build this facility to spread the gospel of Jesus Christ in an area where people still ask whether Lutherans believe in Jesus Christ.

**WESTERN WISCONSIN**  
Reporter Harold Sturm

**St. Matthew's Honors  
Teacher Dorn**

St. Matthew's Lutheran Church, Winona, Minnesota, celebrated a dou-

ble anniversary on Sunday, September 28, 1980, in its 10:30 service. This service began a year-long commemoration of the 25th anniversary of its educational facility and also recognized the 25 years of service in the teaching ministry of Mr. Howard Dorn, a member of the Christian-day-school staff.

The Rev. A. L. Mennicke of St. Matthew's addressed the assembly on the theme, "To the Greater Glory of God." The children of the school, grades K-9, sang "God is My Rock."

Mr. Dorn, a Winona native, graduated from Dr. Martin Luther College in 1955. Upon graduation he was called to teach at St. Mark's Lutheran School, Watertown, Wisconsin, where he remained for seven years. In 1962, Mr. Dorn accepted a call to teach at Jerusalem Lutheran School, Morton Grove, Illinois. In 1969 he came to Winona as principal of St. Matthew's Lutheran School. He recently began his 12th year of teaching at St. Matthew's, having served five of these years as principal. Currently he teaches the 5th and the 6th grades and supervises the boys' athletics and safety patrol programs. He also serves as the congregation's assistant Sunday-school superintendent, vacation-Bible-school superintendent, and is a member of the Board of Control at Dr. Martin Luther College.

In 1957, Mr. Dorn was united in marriage with the former Janet Himmer. They have four children, Wendy and Wanda, attending Dr. Martin Luther College; Joel, living in Winona; and Andrew, at home.

May the Lord who has granted Mr. Dorn a quarter-century of service to the church continue to bestow abundant blessings upon his work!

#### **Addition Dedicated at St. Mark's, Sugar Island**

St. Mark's Ev. Lutheran Church, located one-half mile east of Sugar Island, Wisconsin, on county highway O, dedicated a new entrance to its church building on October 12, 1980.

Construction of the new addition began in the spring. It consists of an entranceway enclosing the steps leading into the church and also an expanded basement area. The new addition provides much needed storage space and additional room for fellowship and Sunday-school purposes. Also there will be no more dangerously icy steps

to climb in the winter and there will be a place to congregate and talk to neighbors after the service. New carpeting was also laid in the entire church, giving the warm little church an even warmer and more inviting atmosphere.

The dedication service was a joyous occasion. Pastor Gustav Frank, a former pastor, conducted the liturgy. The present pastor, Lance Hoff, led the congregation in rededicating its house of worship. Pastor Myron Kell, the circuit pastor, addressed the congregation on Haggai 2:7-9, speaking on "The Glory of Our House of God."

Though much planning and work went into the new addition, it was not done for man's glory. The dedication banner put it well: "To God All Praise And Glory!"



**St. Mark's, Sugar Island**

### **With the Lord**



**Pastor A. P. C. Kell  
1906-1980**

The Rev. Arthur P. C. Kell was called to his eternal rest on November 18, 1980, after a brief illness. Funeral services were conducted at Trinity Lutheran Church, Watertown, Wisconsin, on Friday, November 21, with burial in the local Lutheran Cemetery. His pastor comforted the survivors with Pastor Kell's confirmation verse and personally selected funeral text, the words of 2 Timothy 2:1,3.

Pastor Kell was born in Benz, Germany, on June 4, 1906. After immigrating to the United States he graduated from Dr. Martin Luther College, Concordia College, and on June 6,

1935, from Wisconsin Lutheran Seminary in Thiensville. He married the former Hildegard Schuetze on June 24, 1937, in the Town of Ellsworth, Minnesota.

The following parishes were served by Pastor Kell during his 45 years in the ministry: Trinity Lutheran in Hutchinson, Minnesota, until 1941; the East Fork Mission in Whiteriver, Arizona, until 1946; St. John's Lutheran in Battle Creek, Michigan, until 1949; St. John's Lutheran in St. Clair, Minnesota, until 1957; Bethlehem Lutheran in Watertown, South Dakota, until 1974; and St. Paul's Lutheran in Hazleton, North Dakota, until his retirement on July 1, 1980. During his ministry in Watertown, South Dakota, he also served Immanuel Lutheran in Grover from 1958 until 1968 and St. John's Lutheran in Rauville Township from 1972 to 1974.

Pastor Kell also served the church at large as visiting elder of various conferences; as chairman of the Minnesota District Mission Board from 1953 to 1957; as a member of the Board of Trustees from the Dakota-Montana District from 1959 to 1965; and as president of the Dakota-Montana District from 1966 to 1980.

Survivors include his wife; one daughter, Mrs. Franklin (Bethel Anne) Zabell of Watertown, Wisconsin; one son, James Kell of North Prairie, Wisconsin; five grandchildren, and other relatives and friends.

W. A. Schumann

## Editorial (continued)

shift toward treating each synoptic Gospel on its own terms, as in its own right quite apart from its sources."

"The results of the change will be profound and far-reaching, affecting teaching and exegesis, New Testament Introduction and Commentaries, and biblical scholarship generally."

The seminary "scholars" who were once so sure of Mark's priority among the Gospels will now have to shift their ground. These assured "scholars" have sneered at simple Bible-believing Christians who accept Matthew, Mark and Luke for what these Gospels declare they are: primary records of Christ's life, written by inspired eyewitnesses and earwitnesses. These "scholars" will now have to admit that they were wrong about the priority of Mark. But don't count on them now to accept the Gospels as inspired. Pulling out the rug from under their "scholarship" won't make that much difference to most of them. They are not used to standing on firm foundations anyway.

Carleton Toppe

## CALENDAR OF CONFERENCES

### ARIZONA-CALIFORNIA

#### TEXAS PASTOR-DELEGATE CONFERENCE

**Date:** January 22-23, 1981.

**Place:** Trinity Lutheran, Temple, Texas.

**Preacher:** R. Plath; T. Horneber, alternate.

**Agenda:** Textual Criticism — An Introductory Survey; J. Naumann; Enhancing the Appreciation of the Great Commission in Our Congregation: A Pastor's View; W. Diehl — A Teacher's View; G. Vetter — A Layman's View; A. Hildebrandt; The Menace of Islam; D. Schmeling; Evangelism in the Classroom; R. Sawall.

D. Stuppy, Secretary

### MICHIGAN

#### SOUTHWESTERN PASTOR-TEACHER-DELEGATE CONFERENCE

**Date:** January 19, 1981; 9:00 a.m. Communion service.

**Place:** Grace, St. Joseph, Michigan; R. Freier and M. Braun, host pastors.

**Preacher:** R. Freier; L. Fager, alternate.

**Agenda:** Using Our Schools to Prepare Future Church Workers; Dr. J. Raabe; Guiding Our Young People to Active Adult Church Membership; J. Haferman; Legal Aspects of Child Abuse; T. Fenderbosch.

D. J. Valteau, Secretary

### NORTHERN WISCONSIN

#### FOX RIVER VALLEY PASTORAL CONFERENCE

**Date:** January 27, 1981; Communion service at 9:00 a.m.

**Place:** Mt. Olive Lutheran, Appleton, Wisconsin; R. Pan-kow and M. Hoppe, host pastors.

**Preacher:** A. Schabow; J. Diener, alternate.

**Agenda:** Alcoholism Awareness; WLCFS; The Sermon; Prof. R. Balge; The Baptism of the Holy Spirit; R. Waack; Casuistry.

**Note:** Excuses are to be sent to one of the host pastors.

J. Suhr, Secretary

## SOUTH ATLANTIC

### DISTRICT PASTOR-TEACHER CONFERENCE

**Date:** January 27-28, 1981: Missionary Conference.

January 29, 1981: Pastor-Teacher Conference.

January 30, 1981: Teacher Conference.

**Place:** Peace Ev. Lutheran Church, Bradenton, Florida; J. L. Vogt, host pastor.

**Note:** Excuses are to be made to the host pastor.

J. Campbell, Secretary  
Pastor-Teacher Conference

## SOUTHEASTERN WISCONSIN

### METRO-NORTH PASTORAL CONFERENCE

**Date:** January 19, 1981; 9:00 a.m. Communion service.

**Place:** Redeemer Lutheran, 607 N. Wauwatosa Ave., Cedarburg, Wisconsin; R. Uttech, host pastor.

**Preacher:** R. Stiermke; R. Uttech, alternate.

**Agenda:** Exegesis of Ephesians 4:1-16; M. Janke; Equipping the Saints; L. Zwieg; Isagogical Study of Haggai; W. Nommensen.

**Note:** Excuse to host pastor or secretary.

E. Fredrich, Secretary

### METRO-SOUTH PASTORAL CONFERENCE

**Date:** January 19, 1981; Communion service at 9:00 a.m.

**Place:** Mt. Calvary, Waukesha, Wisconsin; M. Stern, host pastor.

**Agenda:** Exegesis of Passages from 1 Corinthians which are Pertinent to the Study of the Role of Women in the Church; E. Huebner; continuation of the Panel Discussion from the previous conference.

**Note:** Excuses are to be made to the host pastor.

R. Lehmann, Secretary

## SOUTHERN PASTORAL CONFERENCE

**Date:** January 13, 1981.

**Place:** Trinity Lutheran, Union Grove, Wisconsin; G. Stahlecker, host pastor.

**Preacher:** F. Kosanke.

**Agenda:** Study of *The Role of Man and Woman in the Church* — Study of the word *Helper* in Genesis 2:18; J. Martin; Study of the word *Authentein* in 1 Timothy 2:13; N. Pope; Study of the word *Epitrepo* in 1 Timothy 2:12; G. Meyer; Study of the Generic Use of the words *Man and Woman* in Genesis 2: Elections.

**Note:** Excuses are to be sent to the host pastor or secretary.

J. Schroeder, Secretary

## NOMINATIONS NORTHWESTERN COLLEGE

The following have been nominated for the Greek professorship vacated by Prof. G. Baumer's acceptance of the call to serve as recruitment director at Northwestern College, Watertown, Wisconsin:

Rev. John Braun	Milwaukee, WI
Rev. Donald Fastenau	Phoenix, AZ
Rev. Kenneth Gast	Tomah, WI
Rev. Paul Hartman	Guayama, PR
Rev. Harold Johnne	Tsuchiura City, Japan
Rev. Iver Johnson	St. Paul, MN
Rev. Paul Kelm	Wauwatosa, WI
Rev. Kieth Kuschel	Trumbull, CT
Rev. J. Edgar Lindquist	Menominee, MI
Rev. Lyle Luchterhand	Appleton, WI
Rev. Roderick Luebchow	St. Paul, MN
Rev. Daniel Malchow	Prairie du Chien, WI
Rev. Ralph Martens	Guayama, PR
Rev. Ronald Mehlberg	Vancouver, WA
Rev. James F. Naumann	Middleton, WI
Rev. James Oldfield	Renton, WA
Rev. Darwin Raddatz	New Ulm, MN
Prof. Paul Ruege	Brookfield, WI
Rev. John Schmidt	Grand Junction, CO
Rev. Kent Schroeder	Oconomowoc, WI
Rev. Glen Thompson	Zambia, Africa
Rev. George Tiefel	South Lyon, MI
Rev. David Valleskey	San Jose, CA
Rev. Paul Wendland	Zambia, Africa

Correspondence concerning the above nominees should be in the hands of the undersigned no later than January 13, 1981.

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

## APPOINTMENT

Pastor James E. Humann has been appointed to the office of Circuit Pastor of the Caesar Circuit of the Southern California Conference of the Arizona-California District, succeeding Pastor A. B. Habben.

I. G. Frey, President

## SYNOD NOMINATING COMMITTEE

The Synod Nominating Committee will meet, God willing, on Thursday, January 29, 1981, at the Synod Administration Building, 3512 West North Avenue, Milwaukee, Wisconsin.

The Nominating Committee is to propose a slate of three candidates for each of the following offices: a lay member of the Executive Committee for Apache Missions, a pastor member of the Executive Committee for Latin American Missions, a pastor member of the Executive Committee for the Lutheran Church of Central Africa, a lay member of the Executive Committee for the Lutheran Evangelical Christian Church of Japan, a pastor member of the Executive Committee for Southeast Asian Missions, a pastor member and a teacher member of the Board of Directors of the Northwestern Publishing House, the chairman of the Board for Home Missions, the chairman of the Board for World Missions, the chairman of the Board of Trustees, the chairman of the Commission on Higher Education, a lay member of the Board for Parish Education, two laymen on the Coordinating Council, and two pastors and one layman on the Special Ministries Board.

The Synod will elect one of the candidates on each slate at its convention in Prairie du Chien, Wisconsin, August 3-8, 1981.

Any board, committee or member of the Synod who has information or suggestions that would be useful to the Nominating Committee may send them to the secretary of the Synod, Prof. Heinrich J. Vogel, 11757 N. Seminary Drive 65 W. Mequon, Wisconsin 53092 before the date of the meeting of the Nominating Committee.

The list of candidates nominated will be published twice in *The Northwestern Lutheran* prior to the time of the convention.

Heinrich J. Vogel, Convener

## 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 a vacancy in the athletic department at Northwestern College, because Prof. E. Pieper will be retiring at the close of the 1980-81 school year. The nominee is to serve in the college athletic department, primarily as a coach, with varsity basketball as his chief coaching responsibility. His classroom assignment will be freshman mathematics. Nominations, including pertinent information, should be in the hands of the secretary no later than January 12, 1981.

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

## WISCONSIN LUTHERAN SEMINARY MISSION SEMINAR

**Date:** January 28-29, 1981: 7:30-12:30 a.m.  
January 28, 1981: 7:00 p.m.

**Theme:** "SEND FORTH YOUR LIGHT!"

- I. "The people sitting in darkness have seen a great light" — A Survey of WELS Mission History
- II. "That they may walk before God in the light of life" — Training Faithful Shepherds in our Mission Churches
- III. "Even in darkness, light dawns" — The Un-saved Billions: How Shall We Reach Them?

Evening Session: "The Missionary as Sojourner"

Seminar booklets may be ordered at cost prior to January 7, 1981, through the publicity chairman.

R. W. Schumacher  
Publicity Chairman  
6717 Wartburg Circle  
Mequon, Wisconsin 53192

## 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*
	Daytona Beach*
	Keystone Heights
	Leesburg
	Lehigh Acres*
	Melbourne
	Zephyrhills
Georgia	Augusta
	Warner/Robbins/Perry*
Illinois	Sandwich/Plano*
Kansas	Topeka
Louisiana	Baton Rouge*
Michigan	Mt. Pleasant
	Novi*
	Perry
Missouri	Jefferson County*
Montana	Helena
	Miles City*
Nebraska	Fremont
New York	Rochester*
North Carolina	Asheville*
	Charlotte*
Ohio	Englewood
Oregon	Gresham*
	Medford*
	Pendleton*
South Carolina	Greenville
South Dakota	Hot Springs
Texas	Fredricksburg*
	Killeen/Ft. Hood*
	Midland/Odessa
	Tyler*
Vermont	Barre*
Wisconsin	Cottage Grove*
	Genesee Depot
	Merrill*
	Port Washington
	Rice Lake
Wyoming	Casper*
Alberta	Calgary*
Ontario	Toronto*

\*Denotes exploratory services.

## EXPLORATORY

### CALGARY, ALBERTA, CANADA

WELS exploratory services are being held in Calgary, Alberta. Services are held at the Pine-ridge Community Hall, 6024 Rundehorn Dr. N.E. in Calgary. The time of service is 10:00 a.m. with Sunday school and Bible study at 11:00 a.m. Please send names of any interested people to Pastor William Heiges, 3407 38 St. NE, Calgary, Alberta, Canada T1Y 4J7; phone 403/285-1880.

### CHARLOTTE AREA, NORTH CAROLINA

WELS exploratory services are presently being held in the Charlotte-Mecklenburg area. Services are held every Sunday at the Harris Branch YMCA, 5900 Quail Hollow, Charlotte, at 7:00 p.m. For more information, call Mr. Donald Wisch, 704/365-2821, or Pastor Jon Guenther, 704/697-1261. Please send names and referrals to Pastor Jon Guenther, 2206 Evergreen Drive, Hendersonville, North Carolina 28739. Neighboring communities served include Monroe, Matthews, Pineville, Rock Hill (SC), and Gastonia.

### JEFFERSON COUNTY, MISSOURI

Exploratory worship services for Jefferson County, Missouri, are being held each Sunday at 9:15 a.m. at the Twin City Motel, Highway 61-67, north of Highway 21A, Festus, Missouri (across from the Venture Store). This congregation will serve the cities of Festus, Crystal City, Barnhardt, Pevely, DeSoto, Hillsboro, and Hercules. For more information contact Pastor Roger R. Zehms, 10151 Sappington Road, St. Louis, Missouri 63128; phone 314/843-4513.

## PENDLETON, OREGON

WELS exploratory services are being conducted every Sunday at 7:00 p.m. at the Student Chapel of the Seventh Day Adventist Church in Pendleton, Oregon. The church is located at 1401 SW Goodwin Pl. For information or to send names, call or write Pastor Ronald Baerbock, 5209 W. 5th Ave., Kennewick, Washington 99336; phone: 509/783-7265.

## TIME AND PLACE

### 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.

### CASPER, WYOMING AND AREAS NORTH AND WEST

The WELS Casper Mission is conducting weekly services, Sunday school, and Bible classes on Sundays at 9:30 a.m. at the Casper Women's Club, 136 E. 6th Street, Casper, Wyoming. For referrals or information, contact Pastor David P. Russow, 416 S. 5th Avenue, Casper, Wyoming 82601; phone 307/235-2770.

Names of WELS or ELS members who have settled in or near Gillette, Riverton, Thermopolis and Douglas should also be sent to Pastor Russow.

### WINTER VISITORS TO THE VALLEY OF THE SUN

Our Savior Ev. Lutheran Church (WELS) serves the western suburban areas of metropolitan Phoenix which include: Sun City, Sun City West, Country Meadows, Peoria, Sun Aire Estates and Youngtown. The church is located at 9825 N. 103rd Avenue, Sun City, Arizona. For information on the time of services and other events contact Pastor Frederic H. Nitz, 9901 N. 103rd Avenue, Sun City, Arizona 85351; phone 602/977-2872.

### SCOTTSBLUFF, NEBRASKA

King of Kings Ev. Lutheran Church of Scottsbluff, Nebraska, is now worshipping in its new church building, located in the northeastern part of Scottsbluff at 2912 - 18th Avenue. The time of service is 9:00 a.m., with Sunday school and Bible class at 10:00 a.m. For more information, contact Pastor Joel W. Jaeger, 2304 Avenue B., Scottsbluff, NE 69361; phone 308/632-7316.

## NAMES WANTED

### ROANOKE, VIRGINIA

Monthly services are being conducted in Roanoke, Virginia, for WELS individuals living in the area. To submit names or to inquire about the time and place of worship contact either Pastor Joel Luetke, 3229 Sandra Lane, Va. Beach, Virginia 23464, phone: 804/424-3547; or Mr. Victor Leitzke, 5450 Stoneybrook Dr. S.W., Roanoke, Virginia 24018, phone: 703/744-5653.

### SYNODICAL CERTIFICATION COURSES

Dr. Martin Luther College has arranged to offer an extension course, Rel. 113 *Genesis*, at Wisconsin Lutheran High School, Milwaukee, Wisconsin, beginning January 27, 1981, and meeting regularly on Tuesday evenings from 6:30 to 9:15 p.m. except for the week after Easter. Prof. John Jeske has consented to teach the course.

All teachers who have been accepted into the Synodical Certification program are encouraged to enroll. Others may enroll for audit or credit. If you are interested, please contact Prof. George Heckmann, Dr. Martin Luther College, New Ulm, MN 56073; phone 507/354-8221, Ext. 231.

## ADDRESSES

(Submitted through the District Presidents)

### Pastors:

**Birkholz, Martin C.**  
1502 Lo Ray Drive  
North Mankato, MN 56001  
**Stahlecker, Gregory D.**  
2808 S. Colony Ave.  
Union Grove, WI 53182\*  
Phone: Home: 414/878-4723  
Church: 414/878-4156

### CHAPLAIN E. C. RENZ

**HOME ADDRESS**  
6501 Gau-Bischofsheim  
Bahnhofstrasse 92  
West Germany  
Telephone: 06135-3249  
**MAILING ADDRESS**  
398-12-3568  
USMCA-MZ  
Box 322  
APO NY 09185

### CHAPLAIN C. A. SCHLEI

**HOME ADDRESS**  
8524 Neunkirchen a. Br.  
Goldwitzerstrasse 31  
West Germany  
Telephone: 09134-5716  
**MAILING ADDRESS**  
398 16 7549  
Gen. Del.  
APO NY 09066

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# Controller's Report

## PREBUDGET SUBSCRIPTION PERFORMANCE

Eleven months ended November 30, 1980

	Subscription Amount for 1980	11/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California . . . . .	\$ 642,765	\$ 589,201	\$ 544,470	92.4
Dakota-Montana . . . . .	296,950	272,204	243,074	89.3
Michigan . . . . .	1,602,097	1,468,589	1,319,846	89.9
Minnesota . . . . .	1,717,765	1,574,618	1,440,671	91.5
Nebraska . . . . .	363,830	333,511	315,057	94.5
Northern Wisconsin . . . . .	1,797,860	1,648,038	1,470,197	89.2
Pacific Northwest . . . . .	167,520	153,560	141,357	92.0
Southeastern Wisconsin . . . . .	2,166,313	1,985,787	1,750,675	88.2
Western Wisconsin . . . . .	2,049,987	1,879,155	1,629,481	86.7
South Atlantic . . . . .	164,456	150,751	144,266	95.7
Total — 1980 . . . . .	<u>\$10,969,543</u>	<u>\$10,055,414</u>	<u>\$8,999,094</u>	<u>89.5</u>
Total — 1979 . . . . .	<u>\$ 9,456,061</u>	<u>\$8,668,056</u>	<u>\$8,512,172</u>	<u>98.2</u>

## CURRENT BUDGETARY FUND

### Statement of Income and Expenditures

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

Twelve months ended November 30

	1980	1979	Increase or (Decrease)	
			Amount	Per Cent
<b>Income:</b>				
Prebudget Subscription Offerings	\$10,206,043	\$ 9,633,526	\$ 572,517	5.9
Pension Plan Contributions . . . . .	70,636	78,121	(7,485)	(9.6)
Gifts and Memorials . . . . .	560,424	205,453	354,971	—
Bequests . . . . .	461,594	178,630	282,964	—
Earnings from Fox Trust . . . . .	75,821	72,490	3,331	4.6
Other Income . . . . .	(132)	7,133	(7,265)	—
Transfers from Other Funds . . . . .	41,775	55,421	(13,646)	(24.6)
Total Income . . . . .	<u>\$11,416,161</u>	<u>\$10,230,774</u>	<u>\$1,185,387</u>	<u>11.6</u>
<b>Expenditures:</b>				
Worker-Training . . . . .	\$ 4,400,220	\$ 3,798,276	\$ 601,944	15.8
Home Missions . . . . .	2,249,223	2,086,110	163,113	7.8
World Missions . . . . .	1,955,480	1,980,283	(24,803)	(1.3)
Benevolences . . . . .	1,166,729	1,111,464	55,265	0.5
Administration and Services . . . . .	1,292,437	1,052,202	240,235	22.8
Total Operations . . . . .	<u>\$11,064,089</u>	<u>\$10,028,335</u>	<u>\$1,035,754</u>	<u>10.3</u>
CEF — Interest Subsidy . . . . .	827,535	797,639	29,896	3.7
Appropriations — Bldg. Funds . . . . .	686,106	409,857	276,249	67.4
Total Expenditures . . . . .	<u>\$12,577,730</u>	<u>\$11,235,831</u>	<u>\$1,341,899</u>	<u>11.9</u>
Operating Gain/(Loss) . . . . .	<u>\$(1,161,569)</u>	<u>\$(1,005,057)</u>		

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

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

For the Month of	Cutoff Date
January	January 30
February	February 27
March	March 31

## NEW WELS CHURCHES

### WISCONSIN LUTHERAN COLLEGE

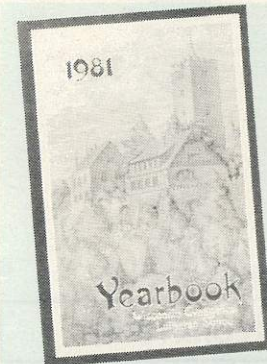
The final registration day for the second semester at Wisconsin Lutheran College is January 5, 1981. For information contact: Wisconsin Lutheran College, 8830 West Bluemound Road, Milwaukee, Wisconsin 53226; phone 414/774-8620.

### PEWS AVAILABLE

Trinity Lutheran Church of Union Grove, Wisconsin, has a small number of used wall-mounted pews to give to any mission congregation for the cost of transportation. If interested, contact Pastor G. Stahlecker, 2908 S. Colony Avenue, Union Grove, Wisconsin 53182; phone: 414/878-4156.

### COMMUNIONWARE NEEDED

The Prince of Peace Evangelical Lutheran Church in Yankton, South Dakota, would like to purchase a communion service: chalice, ciborium, flagon and paten. Please contact Pastor Paul Stuebs, 2403 Western Ave., Yankton, South Dakota 57078; phone: 605/665-4793.



The Official Directory of the Wisconsin Evangelical Lutheran Synod

## YEARBOOK — 1981

A handy 6 x 9 inch directory, with a plastic comb binding, for every WELS family! The Yearbook contains a complete listing of all officers, boards, commissions and committees of WELS and its ten districts; the name, address and telephone number of WELS pastors, professors, missionaries and teachers; the name, location and time(s) of service(s) of WELS churches; a listing of WELS seminary, colleges, academies, area high schools, elementary schools and charitable agencies; a listing of WELS mission workers, campus pastors and military contact pastors. Includes a directory of the pastors, teachers, churches and schools of the *Evangelical Lutheran Synod*; and a directory of the *Lutheran Confessional Church in Sweden*.

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