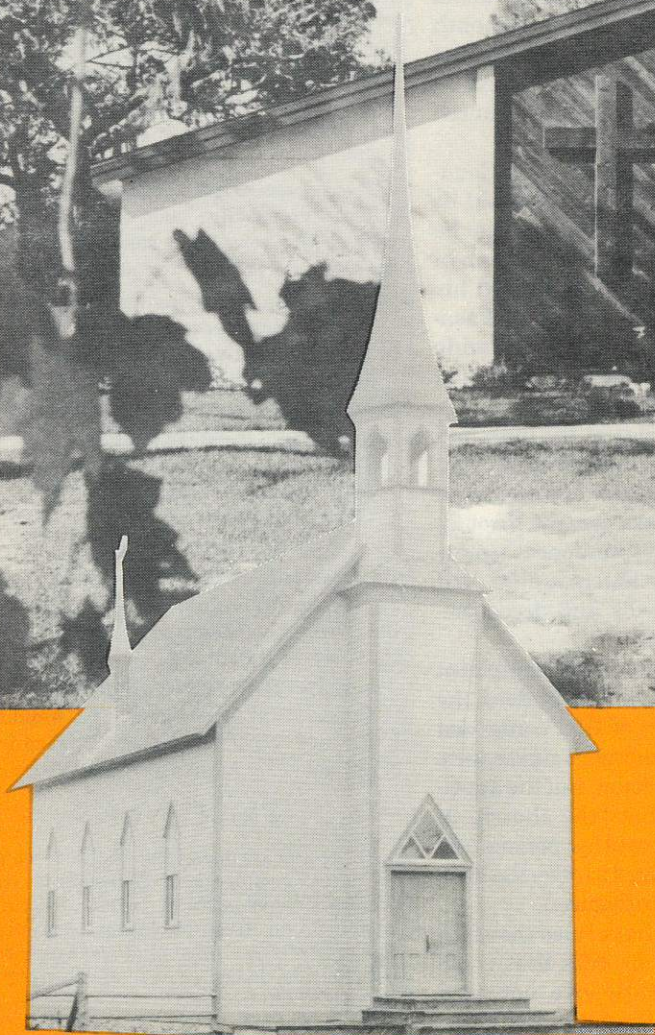


*The
Northwestern
Lutheran*

February 15, 1981



**75 YEARS OF
CEF
BLESSINGS**



Comments by the Editor

Fifty-two — As this is being prepared for print, the 52 hostages have returned home after 444 days of captivity. We thank God for their release and for so ordering the affairs of this world that they were released without embroiling our country in an all-out war. God still is, and always will be, the Ruler of the universe.

We pray that the hostages may overcome all bitterness and, in the days that lie before them, will turn again and again to the Lord Jesus Christ. Neither we nor even their families can imagine the horror and uncertainty of those 444 days.

46.1 Per Cent — The figure means that on any given Sunday some 184,000 people attend Wisconsin Synod Churches. Not a bad number until one asks, Where are the other 213,600? Were you in God's house last Sunday? How about the Sunday before?

When God's people neglect the services of his house, judgment follows. The writer of "Mining the Treasure of God's Word," Pastor J. Anderson, and his wife have been touring Europe. After visiting many churches in Europe, they not only noted the meager attendance but also noted another sad fact. Here's a quote from one of their letters:

"In the great cathedrals, as well as in the smaller churches of Europe, the Gospel is never preached; the whole population, rich and poor, live in utter darkness. Those few who seek after the truths of God's Word are reduced to private Bible reading and prayer at morning and evening devotions."

His words reminded the editor of the wording of a recent news release by the Lutheran Council in the USA with the headline: "World Lutheran Total: 70 Million." We lift two paragraphs, the emphasis being ours:

"About four Lutherans in ten live in East or West Germany, where most Christians, in roughly equal numbers, are at least nominally either Roman Catholics or Lutherans.

"Another three Lutherans of the ten live in one of the five Nordic countries — Iceland, Norway, Denmark, Sweden, Finland — whose populations — again, at least nominally — are 90 per cent or more Lutheran."

The figures and the words are a sad commentary. May the beginning of Lent (March 4) impress on us our personal need of the Gospel of Jesus Christ and the urgency of sharing it with others, both nominal Christians and the unchurched! That's the only antidote.

Devouring Widows' Houses — The Lord once had something to say about that to the ancient Pharisees. A month ago a Wisconsin Court of Appeals had something similar to say to Herbert W. Armstrong and the Worldwide Church of God.

The case was that of a Barron County farmer who "believed he would be cursed if he disobeyed God and that he had to give all to enter the Kingdom of God." As a result he had deeded his farm to Ambassador College of Pasadena, California, the Worldwide Church of God, and a corporation called The World Tomorrow.

The court agreed that the man had been "blinded by programming" and that the "church" had accomplished this through personal contact, through voluminous correspondence (sometimes two or more letters a day), and through sample wills and deeds prepared by the church.

When the jury, upon the complaint of the farmer, invalidated the deed, the Worldwide Church of God contended that its First Amendment rights were violated by the decision. But the appellate court ruled that "the church, in common with every other person and corporation, is obliged to obey the laws relating to undue influence."

The Lord would have ruled the same way. He delights in gifts that come from hearts moved by love, not ruled by fear. Willing gifts, not forced gifts!

*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

Illustrated are one of the first and one of the latest recipients of loans from the Church Extension Fund. In 1908 St. Martin's of Rapid River, Michigan, received a loan of \$84.51. Ascension Lutheran of Sarasota, Florida, dedicated its facilities in 1980, also with help from CEF. (See pages 54 to 57.)

THE NORTHWESTERN LUTHERAN

Editorials

A Popular Caricature It is not surprising that those who seldom darken the door of a church should harbor misconceptions concerning the role of a pastor, especially in view of the fact that some pastors themselves contribute toward such misconceptions.

One of these misconceptions flourishes in the area of funerals. When a death occurs in the family, "arrangements" must be made. A minister is part of these "arrangements," as most people conceive of a funeral. In this day of one-stop shopping what could be more convenient than to leave this item to the mortuary along with the other arrangements for the dignified disposal of the body? Accordingly, a minister is secured by the mortuary; he is paid through the mortuary; and he is thanked by the mortuary. It's all efficient and professional.

Some ministers (but unfortunately not all) feel somewhat uneasy about this, particularly if they know little or nothing about the faith of the deceased. It seems to them that they are being cast in the role of the mortuary staff. They derive some satisfaction from the knowledge that they are performing a useful function, but at the same time they are troubled by the fact that they may be contributing to the widely-cherished assumption that the way to heaven is simply to die. It doesn't help much to recall that the departed once showed up in church on Christmas Eve when his child was performing in the Christmas program.

There is little we can do to change the public's image of a minister as a specialist to be called in time of need, but it would be helpful if ministers themselves and those responsible for making arrangements for funerals would refrain from contributing to this caricature.

Immanuel Frey

When Experience Is Sadly Needed A *Christianity Today* Gallup Poll survey confirms what Scripture and human experience have long since established, namely, that young Christians generally are "more permissive, even indulgent, with respect to personal moral values" than older Christians are. On the one hand, young Christians confess Christ as their Savior; on the other, they often fail to demonstrate the Christian conduct their faith in Christ requires.

For one thing, the "youth culture," the corrupting example of their peers, powerfully influences them. But their lack of personal experience with the long-range consequences of sinful conduct is also responsible for

their laxer attitudes, even though they know the Bible teaching on the matter.

God knows that young people lack personal experience with the long-range consequences of sinful actions; that's why he gave them his Word to instruct and guide them. That's also why he gave them parents and superiors. The knowledge and experience of adult Christians, in many cases even their personal experience with sins they now abhor, are to guide younger Christians and to shield them from sinful actions and their consequences. The experience of mature Christians is there to cover for the inexperience of the young. Youth can draw on this experience to augment its own.

What if youth has no respect for age? What if the young reject the counsel and guidance of their elders? Then they have deprived themselves of a vital ally in their contest with sin and vice.

That is one of the tragedies of our day. The assaults on the morality of the young mount in intensity and effectiveness, but the young more and more want to go it alone. Television, the movie industry, the magazine and pop music culture are devastating morality, but youth ignores and even despises the wisdom and aid its parents and elders can supply. Young Christians are not immune to these independent attitudes. We must weep when we see Christ's young disciples manipulated like puppets by powerful forces of immorality, and being taken in even by odious perversions of morality.

The Christian church pays a grievous price when Christian youth cast aside the protection that the experience and wisdom of God-fearing parents can provide, and dally with sin and vice when they have so little experience to overcome them.

Carleton Toppe

Icebound Helmsman and Icebound Hearts A century and more ago when efforts to reach the North Pole were frequently in the headlines, strange events could occur. One of the strangest was the encounter in polar waters of a vessel on a northern exploration with a ghost ship shrouded by ice.

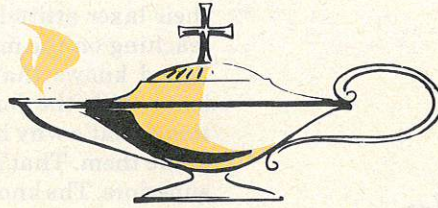
In the distant view the ghost ship appeared to be in spit-and-polish order, everything in place and on course. The nearer view revealed a ship covered from stem to stern, from deck to crow's nest by layers of ice. Through some quirk of wind and weather the ship was proceeding under full sail in normal fashion. But all was icebound, even the helmsman at the wheel.

A strange quirk? In polar waters perhaps. But not so strange and quirky in another area, the area of the spiritual life.

Too often the appearance is there. Everything seems to be in order. Everything seems to be on course. But God sees that ice has obliterated life, even in the helmsman and in his heart.

These pre-Lenten Sundays with the big names — Septuagesima, Sexagesima, Quinquagesima — warn us against the danger of the icebound heart. Heed these warnings, sounded in the Gospels and Epistles of this season of the church year.

(Continued on page 62)



Studies in God's Word

Gospel Gems from The Revelation to John

Now when they (God's two witnesses) have finished their testimony, the beast that comes up from the Abyss will attack them, and overpower and kill them. Their bodies will lie in the street of the great city, which is figuratively called Sodom and Egypt, where also their Lord was crucified. For three and a half days men from every people, tribe, language and nation will gaze on their bodies and refuse them burial. The inhabitants of the earth will gloat over them and will celebrate by sending each other gifts, because these two prophets had tormented those who live on the earth.

But after the three and a half days a breath of life from God entered them, and they stood on their feet, and terror struck those who saw them. Then they heard a loud voice from heaven saying to them, "Come up here." And they went up to heaven in a cloud, while their enemies looked on (Revelation 11:7-12).

In the midst of the woes ushered in by the seven trumpets (chapters 8-11) there is, as we saw last time, a most encouraging "interlude." In it John is informed that under God's protection the Word will be preached throughout the New Testament era. A voice from heaven informs him, "I will give power to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth" (11:3). The 1,260 days or 52 months or 3½ years are all terms designating the time allotted to the witnessing church for preaching God's saving message to the world.

A Message of Repentance

But God does not draw people into discipleship and entrust to them the privilege of witnessing without informing them also of the hardships involved. The bearer of the Word is properly "clothed in sackcloth," for his message is one of repentance.

Calling men to repentance is neither an easy nor a pleasant task. It may, in fact, involve great personal danger. To be sure, God's Word will run its course. God will have it preached to a sinful world, and it will win many hearts. But where men refuse to accept the Word, there God takes it from them. And he may even allow hardened and impenitent sinners momentarily to silence the voice of his witnesses.

John is informed, "Now when they (God's witnesses) have finished their testimony, the beast that comes up from the Abyss will attack them, and overpower and kill them" (11:7). The beast from the Abyss we have already met in connection with the fifth trumpet, where John reports seeing a fallen star to whom was given "the key to the shaft of the Abyss. When he opened the Abyss, smoke rose from it. . . . And out of the smoke locusts came down upon the earth. . . . They were told not to harm the grass of the earth or any plant or tree, but only those people who did not have the seal of God on their foreheads" (9:1-4).

Resentment and Hostility

The beast then, with his hellish cohorts, exercises control over unbelievers, those who do not have the seal of God on their foreheads. Together they oppose and kill the faithful witnesses whose "bodies will lie in the street of the great city, which is figuratively

called Sodom and Egypt, where also their Lord was crucified. For three and a half days men from every people, tribe, language and nation will gaze on their bodies and refuse them burial" (vv. 8 and 9).

That we are not to restrict these words to mean two specific martyrs lying on some street in Sodom or Egypt or Jerusalem becomes clear when the voice from heaven points out that this is figurative language indicating the hostility to the Word which characterizes all unbelievers, people from every tribe and language and nation.

The reason for unbelievers' hostility is that they resent being called to repentance. It is a relief to them to be rid of the irksome message. "The inhabitants of the earth will gloat over them and will celebrate by sending each other gifts, because these two prophets had tormented those who live on the earth" (v. 10).

Restoration and Vindication

Though unbelieving opponents may be able to silence gospel preaching, their seeming triumph will be short-lived. "After the three and a half days a breath of life from God entered them, and they stood on their feet, and terror struck those who saw them" (v. 11). Despite the unbelievers' joy at silencing God's witnesses, note that it is not they but God who controls the situation. After a very brief time (3½ days), God restores the witnesses to life. To their horror, the enemies of the gospel must hear a voice from heaven saying to the faithful witnesses, "Come up here." This is nothing other than the fulfillment of Christ's words, "Come, ye blessed of my father, inherit the kingdom prepared for you" (Matthew 25:34). And the inevitable counter-statement to unbelievers must be, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:41).

There are details in this vision that remain dark and hard to interpret, but its comfort is unmistakably clear. God will vindicate his messengers! In figurative language the vision merely repeats what was stated so simply to the church in Smyrna: "Be thou faithful unto death, and I will give thee a crown of life" (2:10).

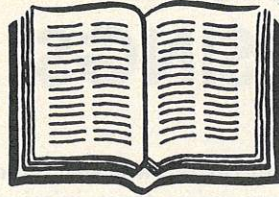
Armin J. Panning

Mining the Treasure of God's Word

Matthew 16:13-20

Mark 8:27-30

Luke 9:18-21



BY JULIAN G. ANDERSON

The Great Question

The scene of the last incident we studied took place outside the city of Bethsaida (Mark 8:22), as Jesus continued his travels and work outside the borders of Israel, shunning any contact with the Jews because of the constant presence of the Pharisees. And our digging today will take us even deeper into gentile lands.

First Read Mark 8:27

This gives us Jesus' next destination. Look it up on your map, and notice how far north it was, at the foot of Mt. Hermon and the headwaters of the Jordan River, in Iturea, which was a part of Syria. It was strictly a gentile city. Luke 9:18 tells us that Jesus stopped at some lonely place along the way to pray. Then note the question Jesus asked the apostles as they were traveling north. And next, read

Matthew 16:14-20

The apostles' reply gives us a fine picture of the current situation in Israel among the common people (v. 14). The reference to Elijah is explained by Malachi 4:5,6. But the reply is extremely disappointing to us, and must have been even more disappointing to Jesus, for practically no one in Israel seems to have regarded him as the promised Messiah. They saw him only as another prophet.

Then comes the important question in verse 15. Notice that, as usual, it was Peter who answered (v. 16, underline, and hi-lite "Christ," which should be rendered by the Hebrew title "Messiah"). But note also that Peter made a

fuller identification in the last phrase. Hi-lite this also, for it is one of the great confessions of Scripture, as well as the apostles' first confession of faith, and Jesus must have been very happy to hear it. It also completes the general picture by telling us that Jesus was accepted as the Messiah by only a small band of men and women.

The first phrase of Jesus' reply would read better if we said, "Simon, . . . you're a truly *fortunate* man" (v. 17a). And then Jesus told Peter why he was so fortunate (v. 17b, where the NIV "man" should be "human being"). We too are fortunate people, because God has made the same revelation to us in the Scriptures.

Note that it was at this time that Jesus gave Simon a new name, which means "a stone" (v. 18a). This was a common oriental custom, to take or be given a new name at any important event in one's life

The rest of Jesus' reply (vv. 18b and 19) is one of the most controversial topics in the Christian Church, since the Roman Church insists that it was at this time that Jesus appointed Peter as the first pope, the head and foundation of the church. The words of the original text, however, deny this claim, since Peter means "a stone," not a "large mass of rock." And the foundation on which Jesus has been building his church for the past 19 centuries is the great confession that Peter made. Notice also that it is *Jesus* who builds his church (underline the phrase in 18b). This is the first mention of the church in the gospels.

The "gates of Hades" means "the powers of hell," since the town council in the ancient world regularly met in the gate, which was as wide as the road coming into town. For that reason "gate" became a synonym for the ruling powers.

Verse 19 has always been the basis of the Roman claim that the pope is the *only one* who possesses the keys to heaven, and that therefore there is no salvation outside the Roman Church. But this all falls to the ground when we see that in a parallel passage in John 20:22,23, Jesus gave the keys to all the apostles. The *power* of the keys is stated clearly in verse 19, and it truly is an amazing power that whenever we Christians lock the door into heaven by telling someone that he or she cannot be saved and enter into heaven unless they *believe* in Jesus as their Savior, the door will *immediately* be locked in heaven (the Greek verb used here has this special connotation), and when we tell people that they have eternal life because they believe in Jesus, the door will immediately be unlocked in heaven!

Jesus' orders in verse 20 also sound strange to us, but we must remember that practically no one in Israel recognized him as the Messiah at this time, because they were all looking for a political savior and a social reformer, and Jesus never showed any interest in becoming involved in politics or social reforms. The other reason he gave those orders was because such statements by his apostles or disciples would surely inflame the Pharisees and Sadducees, the recognized leaders of the Jewish nation, to the point that they might turn on the little group of Jesus' apostles and disciples and kill them, and then hunt Jesus down and kill him also *before the proper time* set by God in eternity. But this was a temporary order, for there would be plenty of time for the apostles and disciples to spread the news that Jesus is the Messiah in all the world after Jesus' ascension (compare Matthew 28:16-20). Jesus also knew that they would need the special power the Holy Spirit would give them before they began that great work. And so here we see for the first time the nucleus of the future church, to whom Jesus would give the keys of the kingdom of heaven.

75 YEARS OF CEF BLESSINGS

That's right! The Church Extension Fund of the Wisconsin Ev. Lutheran Synod will be 75 years old as of the Synod's convention this year. That fact was not realized when the rather extensive promotion for CEF begun last fall was conceived. We weren't even aware of CEF's birthday when February 15 was set as the suggested date on which to observe CEF Sunday, but, as always, the Lord seems to take care of things like that. Also, both as a way of saying "Happy 75th Birthday, CEF" and as an explanation as to why you are suddenly hearing so much about the CEF, we thought it would be worthwhile to give you some history on the CEF as well as an idea of how the fund works, what it has been doing all these years, and where it is at today.

History

The purpose of the Church Extension Fund is exactly what its name states — Church Extension. That's what the delegates at the Synod convention in 1906 obviously had in mind, too, when they created the *Kirchbaufond* — church building fund — the direct ancestor of our present CEF. The receipts from the Synod's congregations for the *Kirchbaufond* during the first year were \$263.30.

Now \$263.30 may not sound like much today, but it meant quite a bit in that day! The first two loans granted from the *Kirchbaufond* came in 1908. One was for \$84.51, made to St. Martin's Ev. Lutheran Church, Rapid River, Michigan. The other was for \$50.00, made to Trinity Ev. Lutheran, Wabeno, Wisconsin. The \$50.00 loan was repaid by 1909, the \$84.51 took until 1915 to be repaid.

Of the first 10 congregations receiving *Kirchbaufond* loans from 1907 to 1914, five more were Wisconsin congregations: St. John's, Kendall; Salem, Wausau; Christ Church, Eagle River; Grace, Crivitz; and St. Matthew's, Appleton. Our Synod's Northern Wisconsin

District was well represented. The remaining three missions receiving funds were in the state of Washington and are no longer in existence. The seven remaining congregations today have a combined membership of 2,564 communicants and 3,259 souls.

By 1911 the fund had grown to \$3,000. Regular gifts that year came to \$668.00, and in addition the fund received \$82.00 as part of a special Synod-wide *Reich Gottes Kollekte* (God's Kingdom Collection). The graph below shows the growth of the CEF from 1906 to the present.

You'll notice that by the 25th anniversary in 1931 the fund totaled \$357,000. At that point one-half of the fund was in borrowed money which the 1921 convention had authorized. That resulted in great difficulties dur-

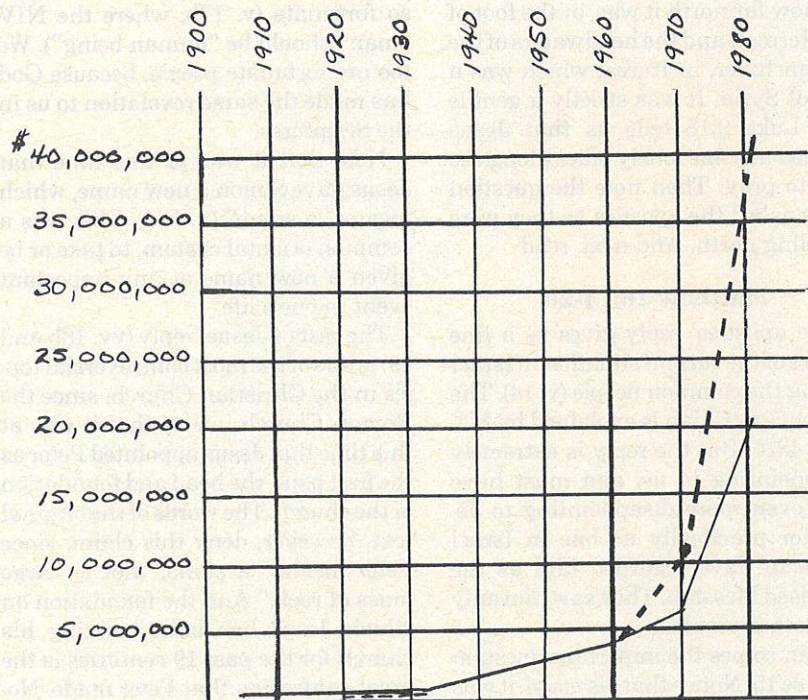
ing the mid-30s, and in the midst of the "BIG D" (*the depression*) there was a Synodwide funding drive that wiped out that debt.

By 1961, the fund had multiplied by 10, and with no borrowed money had reached the 3 million dollar mark. All of this was, of course, invested in loans to the mission congregations of our Synod, as is true of the entire CEF today.

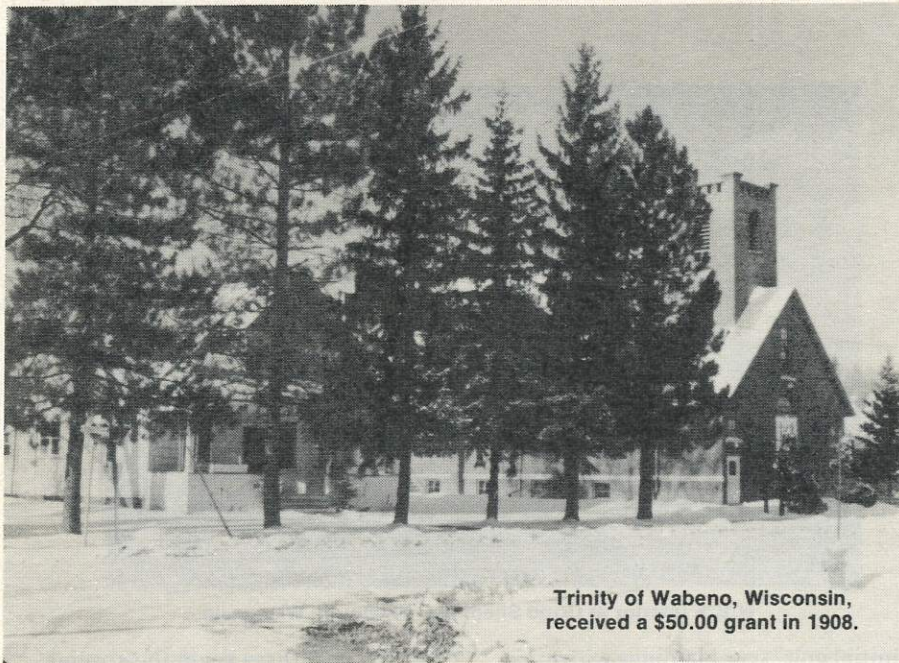
In 1961 the Synod, in convention, resolved to allow the Synod's Board of Trustees once again to borrow money for the CEF. Definite guidelines and parameters were established so that the integrity of the fund would be maintained and, as the graph shows, today borrowed money in the CEF amounts to approximately 52 percent, while our equity stands at about 48 percent.

CEF Sources

You can picture the CEF as being something like a well or underground storage tank with various pipelines leading away from it carrying loans to congregations for the purchase of land, chapels and parsonages and the payment of assorted assessments. Obviously, if this were the total picture, the



Dotted Line --- = Borrowed Money
Solid Line — = Synod Equity



Trinity of Wabeno, Wisconsin, received a \$50.00 grant in 1908.

proverbial "going to the well once too often" would result in a dry well.

There also are pipelines leading into the well. Those pipelines are 1) *Your Gifts* to the CEF; 2) *Appropriations* from the Synod's budget, a pipeline until recent years usually shut off as a result of budget cutting; 3) *Repayments* by our congregations on their loans, always intended to be the largest pipeline in, so that the CEF would revolve rapidly; and 4) *Loans from you our members* through the "Building His House Program," which appears to be the *only* answer to the present dilemma of the CEF — the high interest pinch. Of the 22 million dollars borrowed money presently in the CEF, 3.7 million is in high interest (prime rate + ¼ of 1%) short-term loans. This amount we hope to convert into member loans which pay you reasonable rates and at the same time save the CEF countless dollars.

How a CEF Loan Works

Basically a CEF loan to a congregation has always worked much like any other loan. The congregation receiving the loan is given a repayment schedule including principal and interest payments and a stated period of time in which the loan is to be retired. The big variable is the growth rate of the congregation itself.

As the Synod and CEF grew, a number of problems surfaced. The original CEF loans called for no interest payments for the first five years of the contract and extremely low interest rates thereafter. That, coupled with the

slow growth of some congregations, made the CEF a very slowly revolving fund. At one point it was projected that the fund would revolve (funds would be available for reuse) only once every 52 years!

The result of the slow turnover was that in 1971 the Home Mission Division was faced with a 5 million dollar backlog (1971 dollars) in immediate needs for existing missions for land and chapels. To meet this problem, the 1971 Synod convention resolved to permit the whole Synod to help the CEF budget keep revolving by taking a part of the annual CEF budget appropriation to help pay the interest on loans to the CEF. Thus, the mission congregation with a CEF loan can now be given a basic 25-year repayment schedule, at the end of which their loan will be paid off. Depending on the amount of the

original loan, a reasonable amount is set that must be raised per communicant per month toward the monthly loan payment. If the actual payment exceeds the amount the congregation is asked to raise per communicant, the Synod through the District Mission Board subsidizes the difference, and the total monthly payment is made. The result is that the CEF now revolves once each 25 years, the mission congregation can be debt-free in 25 years, and the CEF actually grows each year as a result of the subsidy.

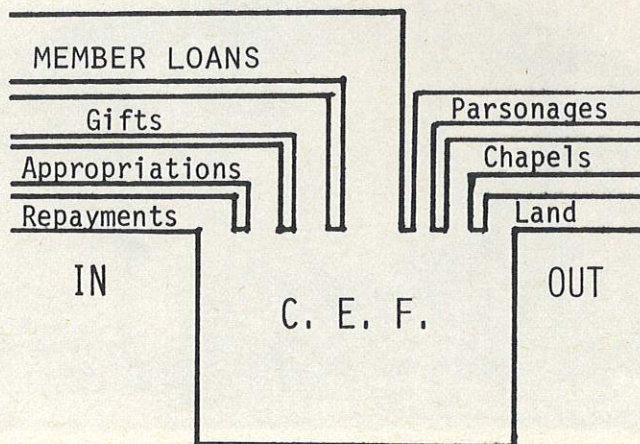
Interest rates charged to the mission congregations have varied over the years. Presently they stand as follows:

- 5% years 1 to 5,
- 7% years 6 to 10,
- 8% years 11 to 15,
- 9% years 15 to 20.

However, due to the very volatile money market today, Synod's Board of Trustees very understandably guarantees the interest rate only for the first five years of any contract.

The plan above is called the CEF Uniloan plan and includes the financing of land, chapel and parsonage for each new mission of WELS as the mission's growth makes each step necessary and feasible. The interest rates are possible due to the Synod's "equity money" in the CEF and with the help of your mission offerings which makes subsidizing of the interest payments possible. Thus our Synod's missions are able to have land and buildings within an average of five years after holding their first service.

(Continued on next page)



The Present and the Future

The goal of our Synod's General Board for Home Missions (GBHM), based on the resolve of the Synod in convention, is to open 20 new missions in the U.S. and Canada each year. Very honestly, opening new missions doesn't make sense, in fact is counter-productive, if land and chapels cannot be provided as the normal growth of a mission demand. How would you like to look forward to worshiping in the public meeting room of a bank for 10 years?

During the past two years, 15 and 12 new missions have been opened respectively. Budget considerations, some re-thinking of methods, etc., have contributed to the reduction, but the primary reason has been the combination of the projections by the Board of Trustees regarding the amount of CEF funds to be available over the next six years and the inflation factor in equipping our missions with land and chapels.

For the past two years generally the only buildings built for new missions have been Worship/Education/Fellowship units — W/E/Fs. These are



W/E/F Interior at Good Shepherd, Plymouth, Wisconsin

“initial unit” type buildings with maximum square footage of only 2,100 square feet. These units are intended to take a congregation only to the size of 100 communicants, at which time they will have to add on the church itself at added cost. The W/E/F unit, on site, with land and parsonage, today costs on the average of \$225,000. Three years ago that same “mission package” would have cost only \$150,000.

For the past three years the annual CEF funds available for investment in new missions by the GBHM have averaged 4 million dollars. The projection for the coming six years goes as low as 2.2 million dollars. The result can only be one thing — fewer and fewer new WELS missions to share the precious news of salvation through Jesus Christ with which a marvelously gracious God has entrusted our Synod.



W/E/F unit erected by Living Word at Mobile, Alabama, in 1978.

What Can Be Done

Personally, I think the best answer is prayer. The Scripture says, "The earth is the Lord's and the fullness of it." You and I might agree that none of what is going on in the world today makes sense. The Lord does understand it though, and he can turn it around, as he has so many other events in this world's history, to the benefit of us his people.

Humanly speaking, your liberal support of the CEF would seem to be the answer. The CEF has served our missions well for 75 years and can continue to do so with our help. Direct gifts to the CEF are of great help. The offerings from CEF Sunday and other such gifts, bequests, and memorials allow us to pay off some of that short-term, high-interest money or to make funds available to a new mission needing land or a chapel without asking the Synod's Board of Trustees to do any more borrowing.

Loans to the CEF, through the "Building His House" program, allow the Board of Trustees to pay back the high-interest, short-term money also. Member loans, even those paying interest rates comparable to commercial institutions, can mean a savings to the CEF and other Synodical funds of as much as 10-12% on the dollar, when compared to prime interest of +14%.

Happy Birthday, CEF.

We hope and pray, sincerely, that this article has helped you better to understand the CEF, its function in our Synod, how it works, and what it means to our WELS mission effort. Your support of the member loan program, whether it be "CEF" or the "Kingdom Loans," is, humanly speaking, the only answer on the horizon to what at this point looks like one of the more serious "physical" problems WELS has faced in many years.

Why not join your many WELS fellow Christians who are part of the CEF family! Start a CEF savings program through your congregation's Member Loan Lay Representative or by opening a CEF savings account directly and, by giving a generous gift on CEF Sunday, join us in saying Happy 75th Birthday, CEF! and well done!!

Pastor Larry Zwieg
Associate Executive Secretary

Seminary Honors President Armin W. Schuetze

In a service at Calvary Lutheran Church, Thiensville, Wisconsin, on November 23, 1980, Wisconsin Lutheran Seminary gave thanks to the Lord for President Armin W. Schuetze's 40 years in the public ministry.

Pastor George Boldt, president of the Southeastern Wisconsin District and close friend of the jubilarian, preached the sermon. Pastor Edward G. Zell, chairman of the Seminary Board of Control, conducted the service. Special music for the occasion was provided by the Seminary Male Chorus under the direction of Prof. Martin Albrecht, who also served as organist.

"The path to a wonderful anniversary," President Boldt stated, "is to follow the Apostle Paul in his ministry." On the basis of 1 Corinthians 2:1-5 he pointed out that the content of Paul's message was simply "Jesus Christ, and him crucified." Paul proclaimed that message not in suave ways but in the power of the Spirit. The aim of Paul's ministry was that his hearers might stand in the power of God. By following the Apostle's pattern, President Boldt stated in conclusion, President Schuetze had walked the path to a wonderful anniversary.

A reception followed in the Seminary dining hall. Prof. Irwin Habeck, spokesman for the faculty and master of ceremonies, introduced speakers representing various groups. President Carl H. Mischke spoke for the Synod, the Reverend Robert J. Voss for the Commission on Higher Education, Business Manager David Martin for the Seminary staff, Seminarian Raymond Schumacher for the student body, Seminarian John Schuetze for the family, and Pastor Lyle Lindloff for Calvary Congregation.

Armin W. Schuetze was born on April 25, 1917, near Litchfield, Minnesota. In 1933 he graduated from Martin Luther Academy, New Ulm, Minnesota. Four years later he completed the preministerial course at Northwestern College, Watertown, Wisconsin, and entered Wisconsin Lutheran Seminary, from which he graduated in 1940.



Prof. Armin W. Schuetze

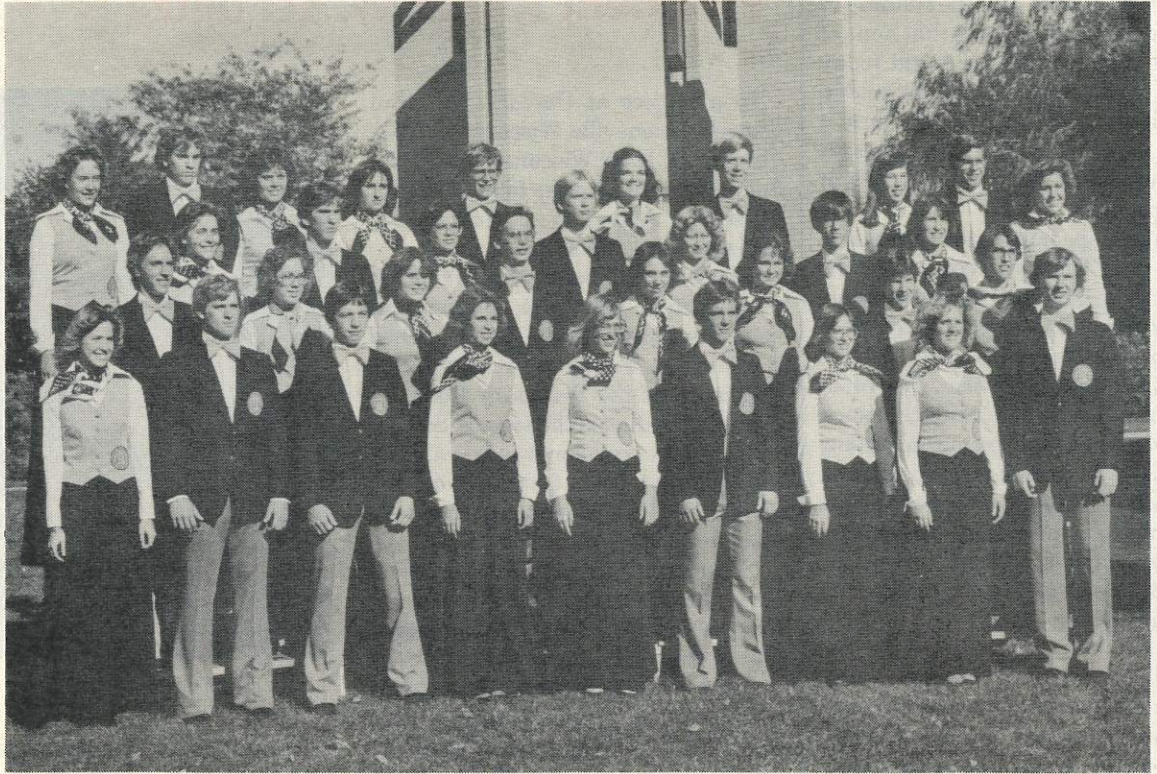
After serving a year as tutor at Michigan Lutheran Seminary, Saginaw, Michigan, he accepted a call to three congregations in South Dakota, Timber Lake, Isabel and Trail City. Soon a fourth was added further west at Athboy. Late in 1943 he followed the call to Calvary in Thiensville. After serving this congregation for four years, he was called as professor at Northwestern Lutheran Academy, Mobridge, South Dakota. His eight years at Mobridge were followed by a two-year ministry in Milwaukee, where he opened a new mission, Divine Peace Lutheran Church.

In the spring of 1958 the Board of Control of Wisconsin Lutheran Seminary extended a call to Pastor Schuetze to become professor of dogmatics and pastoral theology. In his first years he was assigned to church history, since Professor Meyer was still teaching dogmatics, and in the course of time church history became his permanent assignment.

Since 1957 Professor Schuetze was associated with *The Northwestern Lutheran* as contributor and member of the editorial staff. From 1966 to 1978 he also served as managing editor of the *Wisconsin Lutheran Quarterly*.

(Continued on page 62)

Bringing Good Tidings



NORTHWESTERN PREP SINGERS

"How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation, who say to Zion, 'Your God reigns!' " Isaiah 52:7.

During the 1980-81 season the Northwestern Prep Singers are doing what Isaiah describes. They have been doing this work since their organization in 1973, but this season is special. The 35 singers with their director, Prof. Franklin Zabell, will carry the good tidings from their home base in Watertown, Wisconsin, to the west coast.

After the invitation was received from the Northern California Conference, permission to go was granted by the Commission on Higher Education. As one of its duties the CHE coordinates the appearances of worker-training school choirs in our Synod. Pastor Armin K. E. Keibel of

Concord, California, efficiently organized the tour and made many of the preliminary arrangements.

The purpose of the tour is threefold. First, the Prep Singers seek to make friends for Christ. The message of the program for the concert tour focuses on the three basic philosophical concerns of mankind, namely, his source, his purpose, and his destiny. Secondly, they seek to make friends for our Synod's worker-training program in its preparatory schools. The Synod operates prep schools at Prairie du Chien, Wisconsin, at Saginaw, Michigan, and at Watertown, Wisconsin. These schools prepare students for entrance into our Synod's two worker-training colleges. Thirdly, they seek to make friends for themselves. It is always a pleasure to meet old friends and to make new ones within the fellowship of faith.

February 27	7:30 pm	Kansas City, MO	Gethsemane
February 28	7:30 pm	Oklahoma City, OK	Holy Cross
March 1	7:30 pm	Albuquerque, NM	Shepherd
March 2	7:30 pm	Flagstaff, AZ	Mt. Calvary
March 3	7:30 pm	Phoenix, AZ	St. Thomas
March 4	7:00 pm	San Diego, CA	Reformation
March 5	7:30 pm	Garden Grove, CA	King of Kings
March 6	7:30 pm	North Hollywood, CA	St. Paul
March 7	7:30 pm	Santa Clara, CA	Peace
March 8	8 & 10:30 am	San Jose, CA	Apostles
March 8	3:00 pm	Concord, CA	Bethany
March 8	7:30 pm	Citrus Heights, CA	St. Mark
March 9	7:30 pm	Redding, CA	Mt. Calvary
March 10	7:30 pm	Reno, NV	Shepherd of the Mountains
March 11	8:00 pm	Salt Lake City, UT	Prince of Peace
March 12	8:00 pm	Westminster, CO	Shepherd of the Valley
March 13	7:30 pm	Omaha, NE	Good Shepherd
March 15	7:30 pm	Watertown, WI	St. Mark
March 20	7:30 pm	Waukegan, WI	Wisconsin Lutheran College

News from DMLC

Because Dr. Martin Luther College, New Ulm, Minnesota, changed the format of its academic year, the 1980 Christmas recess signaled the end of the first semester. The students did not mind the tests during the last week because they realized that it meant there would be no unfinished assignments to be worked on during the Christmas holidays

Christmas Concerts

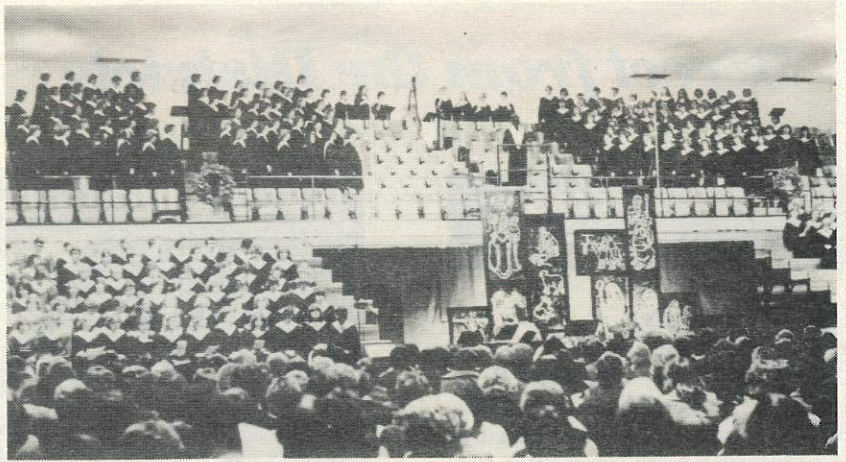
The final week began with a concert by the handbell choirs, directed by Prof. Wayne Wagner. The fine performance of the choirs and the audience participation in the singing made for an enjoyable evening for the 600 who attended.

On Thursday and Friday, December 18 and 19, the annual Christmas concerts were presented. Some 1,800 persons attended. It is difficult to determine which the favorite selection was. Many commented that Handel's *Hallelujah Chorus* and Emil D. Backer's *Silent Night*, used as recessional, were the highlights. In part this may be due to nostalgic memories — singing these numbers in Christmas concerts of the past. A *Thank You* to all the students and to the directors, Professors R. Hermanson, F. Bartel, R. Shilling, J. Schubkegel, and W. Wagner, for their excellent work. The program was arranged by Prof. Fred Bartel. The audience thoroughly enjoyed participating in the singing of familiar Christmas hymns.

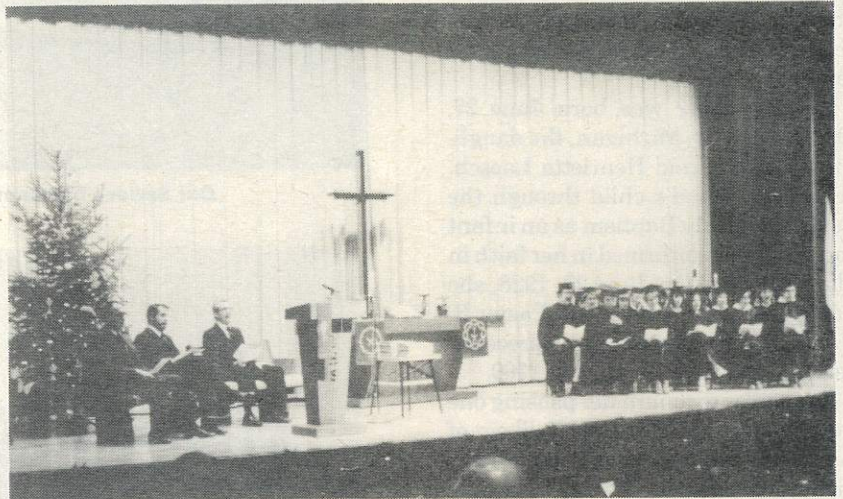
Prof. Lloyd Huebner, president of DMLC, addressed the audience both evenings, pointing out that the Christmas events can be viewed with the wonderment of those who heard the shepherds' Christmas proclamation or — which is better! — accepted as did Mary who pondered all these things in her heart.

Midyear Graduation

On Friday afternoon, December 19, the midyear graduation service was held in the chapel of the DMLC Academic Center. A class of 17 was gradu-



A Time of Singing



Midyear Graduation



During the first semester the above 10 professors observed anniversaries

ated. All of them, except those who requested not to be assigned, were placed into classrooms of Christian day schools through the Synod's Assignment Committee. Their assignments have been noted in the February 1 issue of *The Northwestern Lutheran*.

The graduation service was conducted by Pastor Thomas Zarlring, dean

of students. Prof. Edward Meyer presided at the organ and Prof. Roger Hermanson directed the College Choir. President Lloyd Huebner delivered the sermon, based on Joshua 1:9, the class motto. Prof. Arthur Schulz, academic dean, conferred the degree of Bachelor of Science in Education on the members of the class.

Direct from the Districts

WESTERN WISCONSIN

Reporter Harold Sturm

Mrs. Helen Mueller Forever With the Lord!

The widow of the late Pastor R. W. Mueller, former president of the Western Wisconsin District, was called to her eternal home the day after Epiphany, January 7, 1981. She was a member of St. John's Lutheran Church, Jefferson, Wisconsin, where her husband served as pastor for 20 years.

Helen Mueller was born June 27, 1902, in Detroit, Michigan, the daughter of William and Henrietta Laesch. She became God's child through the washing of Holy Baptism as an infant and was later confirmed in her faith in Elgin, Illinois. On June 27, 1928, she was united in marriage with Pastor R. W. Mueller at Milwaukee. He preceded her in death on September 6, 1969.

She leaves to mourn her passing one daughter, Helen, Mrs. Carl Kellberg of Renton, Washington; one son, Pastor Richard Mueller of Crystal Lake, Illinois. She is also survived by 10 grandchildren, five great-grandchildren, two brothers, and other friends and relatives.

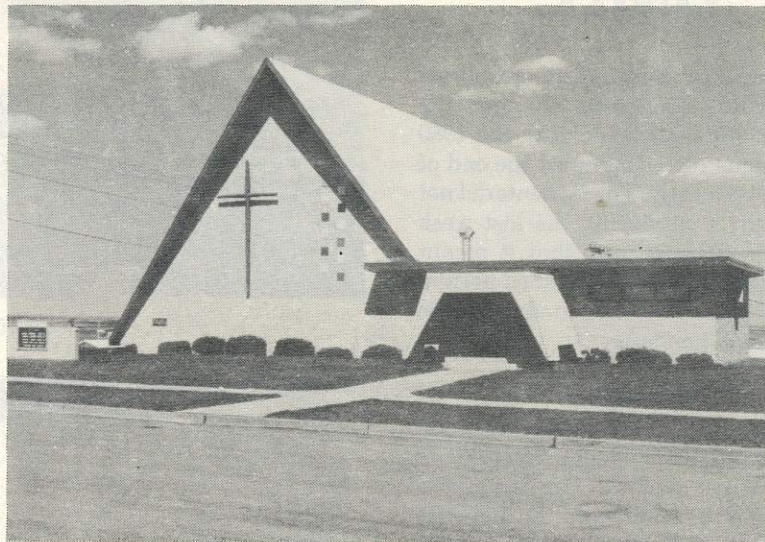
Her pastor, Rev. Richard Lauersdorf, addressed the mourners on the basis of her favorite text, Psalm 23:6, with the theme "What a Blessing To Be A Child of God." He pointed out that being a child of God is such great blessing because God's goodness and mercy follow us wherever life leads us and because after this life we dwell in God's house forever. What greater blessing can we have than what is hers!

DAKOTA-MONTANA

Reporter Thomas Schmidt

After 20 Years Not Yet Completed

"Incomplete" may sound like a sorry description given of a congregation



Our Savior's Lutheran, Bismarck, North Dakota



Pastors Steven, David, Wilmer, and Thomas Vallesky

that celebrated its 20th anniversary on July 13, 1980. Yet the members of Our Savior's Ev. Lutheran Church in Bismarck, North Dakota, look at their beautiful church as "incomplete" because there is still that child to be baptized, still those children to be instructed, still those people to be reached with the gospel of the Savior, still that nourishment from God's Word needed to sustain faith.

On that hot July day of Our Savior's 20th, members and friends remembered with thanksgiving that they were "complete in him, which is the head of all" (Colossians 2:10), and that for 20

years they had received blessings upon blessings from him whose name they appropriated for their church.

Two special services were held. In the morning service Pastor Roland Zimmermann preached on 1 Corinthians 1:21b-24, using as his theme "Twenty Years of Blessing." Pastor Zimmermann served the Bismarck congregation when its parsonage (1961) and worship facility (1963) were built. In the afternoon service Pastor Timothy Bauer preached on Romans 1:16, using as his theme "Our Precious Powerful Possession." Pastor Bauer is a son of the congregation.

Twenty years before, on May 1, 1960, seven families who were members of the Lutheran Church of the Redeemer in Mandan, North Dakota, but who resided in Bismarck, met with their pastor, the Rev. Reginald Pope, to consider the proposal of the Dakota-Montana District Mission Board to establish a mission in Bismarck. On May 8, 1960, Our Savior's Lutheran Church began meeting in a Seventh-Day Adventist Church with a nucleus of 32 communicants and 54 souls. In 1974, the congregation, which now consists of 186 communicants (235 souls), became self-supporting.

For the 20th anniversary celebration, picture displays and news articles on bulletin boards headlined God's abundant blessings. Well-planned meals provided opportunity for God's Christians to enjoy one another's company. Members also took time to inspect the new carpeting in the parsonage and the remodeling done. Pastor of the "incomplete" congregation with a very "complete" God is Rev. Dale Neyhart.

MICHIGAN

Reporter Edward Schaeve

Pastor W. M. Valleskey Observes 45th Year in the Ministry

Having entered upon his 45th year in the active service of the Lord, Pastor

Wilmer M. Valleskey was honored by Hope Lutheran Congregation of Detroit, Michigan, where he was serving as assistant pastor. The service of thanksgiving was held on Sunday afternoon, November 23, 1980. The occasion also marked the observance of Pastor Valleskey's 39th year at Hope Lutheran.

Friends and former members traveled from as far away as Ohio to thank the Lord for the long and tireless services rendered by Pastor Valleskey. His three clergymen sons traveled great distances to conduct the festival service: David Valleskey coming from San Jose, California; Stephen Valleskey from Washington, Michigan; and Thomas Valleskey from Wichita Falls, Texas.

A potluck followed the worship service. Among the speakers were Pastor Waldemar Zarling, president of the Michigan District; family members; and members of Hope Congregation who had worked closely with Pastor Valleskey. Some of the special gifts from Hope Congregation to Pastor Valleskey include a plaque and a framed piece of stained glass from one of the windows of the congregation's first church building. Pastor Valleskey's many contributions in the field of evangelism work in the Michigan District and the Wisconsin Synod were also noted.

The members of Hope Lutheran

thank God for giving Pastor Valleskey 45 years in the ministry, 39 of them at Hope. They pray that the Lord may continue to bless Pastor Valleskey and his wife, Elsie, in the future also. They entered upon full retirement as of the end of December 1980.

Pastor David Clark

Institutional Ministries Seminar

"Ministering to the Institutionalized" was the theme of a seminar organized by the Michigan District Special Ministries Board on November 17, 1980. Thirty-two pastors representing four conferences in Michigan and Ohio were privileged to hear Pastor Arnold Schroeder, chairman of the Synod's Institutional Ministries Committee, and Mr. Alfons Woldt, executive secretary for WELS Special Ministries Board, present information and guidelines for establishing services for people in various institutions. The day-long meeting was held in the facilities of the Quality Inn in Lansing, thanks to a grant from Lutheran Brotherhood.

Pastor Greg Lenz, MDSMB

CHURCH ORGAN OFFERED

St. Peter Ev. Lutheran Church, Brodhead, Wisconsin, has purchased a new church organ and is offering its former organ, a Hammond with remote speaker and cabinet, to any sister congregation. The organ is offered free of charge with the request that the receiving congregation take care of the transportation.

Anyone interested is invited to contact St. Peter Lutheran Church, 1708 W. 6th Ave., Brodhead, Wisconsin; phone 608/ 897-2092.

Pastor Martin J. Nommensen 1895-1981

Martin John Nommensen was born in Milwaukee, Wisconsin, on November 10, 1895, to Pastor Bendix P. and Hermine (Haberkorn) Nommensen. He prepared himself for the holy ministry at Concordia College, Milwaukee, and Wisconsin Lutheran Seminary, then in Wauwatosa, and was ordained by his father on June 23, 1918. During the course of his long ministry, he served the following congregations, all in Wisconsin: Martin Luther of Oshkosh; Friedens of West Rosendale; Grace of Pickett (which he started as a mission); Immanuel of Oshkosh (an established congregation which he had brought into the Wisconsin Synod); St. John's of Juneau; and St. Paul's of Hillsboro. He retired from the active ministry in

1966 because of failing eyesight, but continued to serve as a supply pastor for another 10 years.

Pastor Nommensen also served the church at large as Wisconsin Synod chaplain at the Dodge County Hospital and Home, as a visitor and chairman of the Central Conference of the Western Wisconsin District, and for 12 years as the general chairman of the Student Support Committee of the Wisconsin Ev. Lutheran Synod.

In 1919, Pastor Nommensen was united in marriage with Erna Kollath, who died in 1937. In 1941 he married Esther Frentz, with whom he enjoyed over 39 years of married life. In addition to his wife Esther, he is survived by three sons: Martin of Waukesha, Pastor Winfred of Milwaukee, and Pastor Carl of Onalaska; one daughter, Elsbeth, wife of Missionary Charles

Flunker of Guayama, Puerto Rico; four sisters, 10 grandchildren, six great-grandchildren, and other relatives and friends.

Pastor Nommensen departed from this earthly life at Hillsboro, Wisconsin, on January 12, 1981, following a brief illness. The funeral service was conducted at St. Paul Lutheran Church in Hillsboro where his pastor, the Reverend L. J. Wendland, comforted the members, using 2 Timothy 4:6-8 as the text. The burial took place at Juneau, Wisconsin, with Pastor David Priebe conducting the committal service.

It was by God's grace that Pastor Nommensen was brought to faith in the Lord Jesus and preserved in the faith. So also it was by God's grace that he died in the faith, receiving the crown of life. "Praise God, his course is run!"

AUDIO-VISUAL AIDS

**DESIGN IN NATURE — PROBABLE
OR IMPROBABLE (FS-378-DNP)**
1980 T & Cassette 24 minutes color

This filmstrip attacks the theory of evolution by demonstrating the improbability of chance evolutionary progress. Several examples are used to show that the intricate designs found in nature indicate the existence of a Creator, not chance evolution. Although the arguments used are excellent, the filmstrip expects certain scientific knowledge that some viewers may not have. Not recommended for grade-school groups unless there is some advance preparation. Order from Audio-Visual Aids, 3624 W. North Ave., Milwaukee, WI 53208.



ABORTION — A Biblical Approach By Harold Warnke

The author, who spent half of his forty-year ministry as a parish pastor and half as the principal of a Lutheran high school, carefully outlines what the Bible has to say about the value of human life. In his lucid style, he further shows how the Scriptural principles apply in our generation. Paper cover, 52 pages.

12 N 1720 \$2.75

THE ABORTION REVOLUTION and the Sanctity of Human Life By Allen Quist

In this book, the author, a professor of psychology at Bethany Lutheran College, skillfully argues the pro-life position on the basis of natural life. His apologetic approach effectively exposes the many fallacies in the contentions made by those who promote and defend the termination of life by means of abortion. Paper cover, 108 pages.

12 N 1721 \$4.95

Please add 10 per cent of the total dollar amount of the order — \$1.25 minimum — to cover the cost of transportation and handling. Wisconsin residents are asked to add 4 per cent sales tax.



Northwestern Publishing House
3624 W. North Avenue
Milwaukee, Wisconsin 53208
Phone (414) 442-1810

CALENDAR OF CONFERENCES

DAKOTA-MONTANA

ROSEBUD DELEGATE CONFERENCE

Date: February 23-24, 1981; Communion service at 7:30 p.m.

Place: Grace Lutheran, Burke, South Dakota; V. Mischeel, host pastor.

Preacher: M. Weishahn.

Agenda: An Exegesis of 1 Timothy 5:8-13; The Qualifications of Lay Leaders: D. Wichmann; What Steps Can Be Taken To Retain Our Young People and Help Them Develop to Spiritual Maturity: Layman. R. Wahl, Secretary

WESTERN PASTORAL CONFERENCE

Date: February 24, 1981; 10:00 a.m. (CST)

Place: Zion Lutheran, Alaska, South Dakota; A. Schulz, host pastor.

Agenda: Pastors are to review "The Report of the Committee on Grants" (Proceedings of the 45th Biennial Convention, pages 49-64) and "The Study" of this report prepared for the fall Western Pastoral Conference by D. Shook and D. Neyhart. Pastors are to come with reactions to these papers so that some conclusions on the matter of "Grants and Aid" can be made by this conference.

Wm. H. Russow, Secretary

MINNESOTA

CROW RIVER PASTORAL CONFERENCE

Date: February 24, 1981; 10:00 a.m. Communion service.

Place: St. Paul's, Litchfield, Minnesota; M. Grubbs, host pastor.

Agenda: Exegesis of Titus 1: M. Grubbs; Exegesis of Titus 2: W. Henrich; Article XI, Epitome, *Formula of Concord*, Foreknowledge and Election: T. Frey; Conference Business.

S. Smith, Secretary

NEBRASKA

MID-AMERICA

PASTOR-TEACHER-DELEGATE CONFERENCE

Date: February 23-24, 1981; 12:00 Noon.

Place: Mt. Olive, Tulsa, Oklahoma; C. Iles, host pastor.

Preacher: C. Seefeldt; J. Strackbein, alternate.

Agenda: What Does the Holy Spirit Contribute to Our Salvation? D. Laude; Training Youth in Evangelism: B. Hering; Encouraging Christian Education in the Home: D. Bode; Conference Business.

Note: Please excuse to host pastor.

E. Stroh, Secretary

NORTHERN WISCONSIN

MANITOWOC PASTORAL CONFERENCE

Date: February 23, 1981; 9:00 a.m. Communion service.

Place: Rockwood Lutheran, Rockwood, Wisconsin; H. Kesting, host pastor.

Preacher: K. Edenhauser; L. Ellenberger, alternate.

Agenda: Exegesis of Genesis 2: A. Wolfgram; Sermon Study: W. Gaulke; *Formula of Concord*, Articles XI and XII: K. Edenhauser.

P. J. Damrow, Secretary

SOUTHEASTERN WISCONSIN

LAKE LUTHERAN TEACHERS' CONFERENCE

Date: February 26-27, 1981.

Place: St. John's Lutheran, 198 Westridge Avenue, Burlington, Wisconsin 53105.

Agenda: Occult, Astrology, and Other Sects: Dr. S. Becker; Workshops and Workshop Leaders as follows: The Balance Between Phonics and Sight Reading (Gr. 1-3): R. Lemke; Curriculum Development for Social Studies (Gr. 4-8): W. Vilski; The School Library (Gr. k-8): L. Schmidt; Helping the Non-Musician (Gr. 5-8): J. Grasby; Speech Therapy (Gr. k-3): D. MacDonald; Developing a Learning Disabilities Program (Gr. k-8): Mr. and Mrs. F. Meinel.

V. Weyenberg, Secretary

WESTERN WISCONSIN

CENTRAL PASTORAL CONFERENCE

Date: February 23, 1981; 9:00 a.m.

Place: Northwestern College, Watertown, Wisconsin.

Preacher: K. Neumann; L. Hoff, alternate.

Agenda: Exegesis of 1 Corinthians 11:1-16: W. Goers, Jr. and G. Haag; How Do We Differ From the Fundamentalists and Evangelicals? Prof. E. Fredrich.

P. Ziemer, Secretary

Icebound (Continued)

Most of us in the heartland of the Wisconsin Synod are these days plagued by cold and snow and ice. In the physical realm we cannot do much about this. In the spiritual realm we believers can resist the drift into the polar ice by letting the warmth of the Sun of Righteousness, risen with healing in his wings, melt the ice and warm the heart. A spiritual winter need not settle on our lives and hearts. Warmth is available in our church and in our Bible.

Edward Fredrich

Schuetze 40th (Continued)

In January 1978 the Board of Control called Professor Schuetze to become the president of the Seminary. He assumed his duties on June 1, 1978.

In 1941 Professor Schuetze married Esther Waidelich of Milwaukee. They have seven children: Mrs. Virginia Wiederhold of Wauwatosa, Mrs. Beth Gabb of Watertown, Mrs. Barbara Otto of Milwaukee, Frederick of Milwaukee, Mrs. Kristine Learman of Houston, Texas, Mrs. Katherine Lotito of Flint, Michigan, and John, a senior at Wisconsin Lutheran Seminary. There are 17 grandchildren. Mrs. Schuetze serves Professor Schuetze in the president's office as part-time secretary.

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(Submitted through the District Presidents)

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Controller's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Twelve months ended December 31, 1980

	Subscription Amount for 1980	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 642,765	\$ 650,263	101.2
Dakota-Montana	296,950	311,747	105.0
Michigan	1,602,097	1,607,331	100.3
Minnesota	1,717,765	1,786,482	104.0
Nebraska	363,830	385,495	106.0
Northern Wisconsin	1,797,860	1,831,111	101.8
Pacific Northwest	167,520	173,119	103.3
Southeastern Wisconsin	2,166,313	2,168,999	100.1
Western Wisconsin	2,049,987	2,037,920	99.4
South Atlantic	164,456	173,582	105.5
Total — 1980	\$10,969,543	\$11,126,049(A)	101.4
Total — 1979	\$ 9,456,061	\$ 9,789,766	103.5
Increase/(Decrease)	\$ 1,513,482	\$ 1,336,283	
Per Cent	16.0	13.6	

Note (A): The 1980 Subscription Performance Report includes all remittances received from January 1 thru 7, 1981 except if the phrase "January Offerings" was written on the remittance form; plus, the remittances received from January 8 thru 15, 1981 which had the phrase "December Offerings" written on the remittance form.

CURRENT BUDGETARY FUND Statement of Income and Expenditures Twelve months ended December 31, 1980 with comparative figures for 1979 Twelve months ended December 31

	1980	1979	Increase or (Decrease)	
			Amount	Per Cent
Income:				
Prebudget Subscription Offerings	\$10,215,565(B)	\$ 9,715,072	\$ 500,493	5.2
Pension Plan Contributions	68,281(B)	74,694	(6,415)	(8.8)
Gifts and Memorials	592,461	212,433	380,028	—
Bequests	525,150	157,290	367,860	—
Earnings from Fox Trust	76,522	71,418	5,104	7.1
Other Income	30,980	4,512	26,468	—
Transfers from Other Funds	41,829	48,014	(6,185)	(12.9)
Total Income	\$11,550,788	\$10,283,433	\$1,267,355	12.3
Expenditures:				
Worker-Training	\$ 4,497,719	\$3,835,386	\$ 662,333	17.3
Home Missions	2,264,685	2,104,608	160,077	7.6
World Missions	1,987,051	1,979,537	7,514	.4
Benevolences	1,176,629	1,115,080	61,549	5.5
Administration and Services	1,316,028	1,104,254	211,774	19.2
Total Operations	\$11,242,112	\$10,138,865	\$1,103,247	10.9
CEF — Interest Subsidy	833,623	798,976	34,647	4.3
Appropriations — Bldg. Funds	688,183	447,827	240,356	53.7
Total Expenditures	\$12,763,918	\$11,385,668	\$1,378,250	12.1
Operating Gain/(Loss)	\$ (1,213,130)	\$ (1,102,235)		

Note (B): The Statement of Income and Expenditures includes the 1980 PBS Offerings and Pension Plan Contributions received as of December 31, 1980. During the period January 1 thru 15 in 1981 we received \$841,861 designated as 1980 PBS Offerings and Pension Plan contributions. This amount will be included in the Statement of Income and Expenditures for the twelve months ending January 31, 1981.

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

For the Month of
January
February
March

Cutoff Date
January 31
February 28
March 31

Nominations Northwestern College Watertown, Wisconsin

The following have been nominated for the professorship to be vacated by the retirement of Prof. E. Pieper at the close of the current school year. The assignment will be in the college athletic and mathematics departments.

Mr. James Bauer	Watertown, WI
Mr. Paul Bertolus	Milwaukee, WI
Prof. Robert Bock	Watertown, WI
Mr. Leon Brands	Detroit, MI
Mr. Thomas Dobberstein	Tacoma, WA
Mr. Steven Gauger	Appleton, WI
Mr. Curtis Gruenewald	Mequon, WI
Mr. Rodney Jonas	Fargo, ND
Mr. Paul Kneuppel	Fond du Lac, WI
Prof. Jerome Kruse	Watertown, WI
Prof. Carl Lemke	Prairie du Chien, WI
Mr. John Lippert	Oshkosh, WI
Mr. Joel Mischke	Phoenix, AZ
Mr. Mark Neumann	Milton, WI
Mr. Kenneth Nolte	St. Joseph, MI
Mr. Keith Palmbach	Memomonee Falls, WI
Mr. Theodore Pelz	Ellendale, MN
Mr. William Plamann	St. Paul Park, MN
Mr. Glenn Raasch	West Allis, WI
Mr. James Rathje	Yale, MI
Prof. Robert Schroer	Saginaw, MI
Mr. Daniel Shinnick	Baldwin, WI
Mr. Jeffrey Sitz	DuPont, WA
Rev. Mark Toepel	Woodburn, MN
Mr. Gerald Treder	Watertown, SD
Mr. Dale Walz	Lake Mills, WI
Mr. Richard Winter	Manitowoc, WI

Correspondence concerning the above nominations should be in the hands of the undersigned no later than February 25, 1981.

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

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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.

TIME AND PLACE

SCOTTSBUFF, 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.

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

BROOKSVILLE, FLORIDA

WELS exploratory services are now being held every Sunday at the Seventh-Day Adventist Church, 919 W. Jefferson St., Brooksville, Florida. The time of service is 8:30 a.m. For information, or to submit names, please contact Pastor Harold E. Warnke, Star Rt. 2 Box 491-150, Beverly Hills, Florida, 32665; phone 904/489-3027 or 904/796-1036.

NAMES WANTED

ROANOKE, VIRGINIA

Pastor Joel Luetke of Virginia Beach, Virginia, visits members of his church on a monthly basis in Roanoke, Virginia, to bring them Word and Sacrament. If you know of anyone of our fellowship who would benefit from such contact, please get in touch with Pastor Luetke by calling 804/424-3547 or writing to 3229 Sandra Lane, Virginia Beach, Virginia 23464.

VACATION RETREATS

Marriage Enrichment Workshops

(Note change of dates for Teacher/Family)

Pastor/Family — June 14-19, 1981
Teacher/Family — July 19-24, 1981

Vacation retreats for pastors and their families and teachers and their families, to be held on the above dates at the Pinecrest Resort in Eagle River, Wisconsin, are now being planned. A staff member of Wisconsin Lutheran Child and Family Service will conduct morning workshops on "Marriage Enrichment through Communication." Arrangements will be made to have the children supervised in activities during the morning sessions. Afternoons and evenings are free. Lodging will be provided in housekeeping cottages. For further information regarding schedules, costs and reservations, please write or call: 7-mile Pinecrest Resort, P. O. Box A, Eagle River, WI 54521; Telephone: 715/369-3732 or 715/479-8118, or contact WLCFS. Reservation deadline is March 15, 1981.

CAMP PHILLIP, WAUTOMA, WISCONSIN

Beginning May 17 and ending September 13, 1981, regular services will be held at Camp Phillip, Wautoma, Wisconsin, at 9:30 a.m. Pastors who will be camping at Camp Phillip during the summer and willing to conduct a Sunday service should contact Pastor LeRoy L. Ade, 9420 W. Capitol Drive, Milwaukee, Wisconsin 53222, no later than May 1. The summer schedule of preachers will be set up at that time.

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 history professorship that will be vacated when professor Erwin Scharf retires at the close of the 1981-82 school year. The call is to be issued this spring so that his replacement may have an opportunity to do graduate study in the field of history. Nominations, including pertinent information, should be in the hands of the secretary no later than March 8, 1981.

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

ORDINATIONS AND INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Ordained and Installed

Schaffer, Dale H., was ordained and installed as pastor at St. Paul's Lutheran Church, Alexandria, Minnesota, on July 13, 1980, by E. Peterson (Minn.).

Installed

Arndt, Dale W., as pastor of St. Peter's, Balaton, Minnesota, on December 14, 1980, by J. Cloute (Minn.).
Grunewald, Kurt L., as pastor of St. Paul's, Mt. Calvary, Wisconsin, on January 4, 1981, by J. Rath (NW).
Ruppel, James A., as pastor of Emanuel, Fairfax, Minnesota, on January 4, 1981, by T. Henning (Minn.).
Wenzel, Glenn E., as pastor of mission at Rancho Cucamonga, California, on September 14, 1980, by R. Hochmuth (Ariz.-Calif.).

Teachers:

Bode, Glen E., as instructor at Arizona Lutheran Academy, Phoenix, Arizona, on August 24, 1980, by W. Meier (Ariz.-Calif.).
Noffsinger, David A., as teacher at St. Mark's, Citrus Heights, California, on August 31, 1980, by T. Franzmann (Ariz.-Calif.).
Schultz, John F., as teacher at St. Paul's, North Hollywood, California, on September 14, 1980, by W. Godfrey (Ariz.-Calif.).

DMLC Band Tour 1981

February 27	7:30 p.m.	Trinity	Belle Plaine, MN
February 28	7:30 p.m.	Our Savior	Wausau, WI
March 1	10:30 a.m. & 2:30 p.m.	St. Paul	Wisconsin Rapids, WI
March 2	7:30 p.m.	Emanuel	New London, WI
	9:15 a.m.	Trinity School	Neeah, WI
	2:15 p.m.	Mt. Olive School	Appleton WI
	7:30 p.m.	Fox Valley LHS	Appleton, WI
March 3	9:45 a.m.	Manitowoc LHS	Manitowoc, WI
	2:00 p.m.	Winnabago LA	Fond du Lac, WI
	7:30 p.m.	Kettle Moraine LHS	Jackson, WI
March 4	10:30 a.m.	Salem School	Milwaukee, WI
	7:00 p.m.	St. John	Burlington, WI
March 5	7:30 p.m.	Michigan LS	Saginaw, MI
March 6	1:30 p.m.	Salem School	Owosso, MI
	7:30 p.m.	Grace	St. Joseph, MI
March 7	7:30 p.m.	Wisconsin LHS	Milwaukee, WI
March 8	8:30 & 10:45 a.m.	St. Paul	Hales Corners, WI
	3:00 p.m.	Lakeside LHS	Lake Mills, WI
	8:00 p.m.	St. John	Baraboo, WI