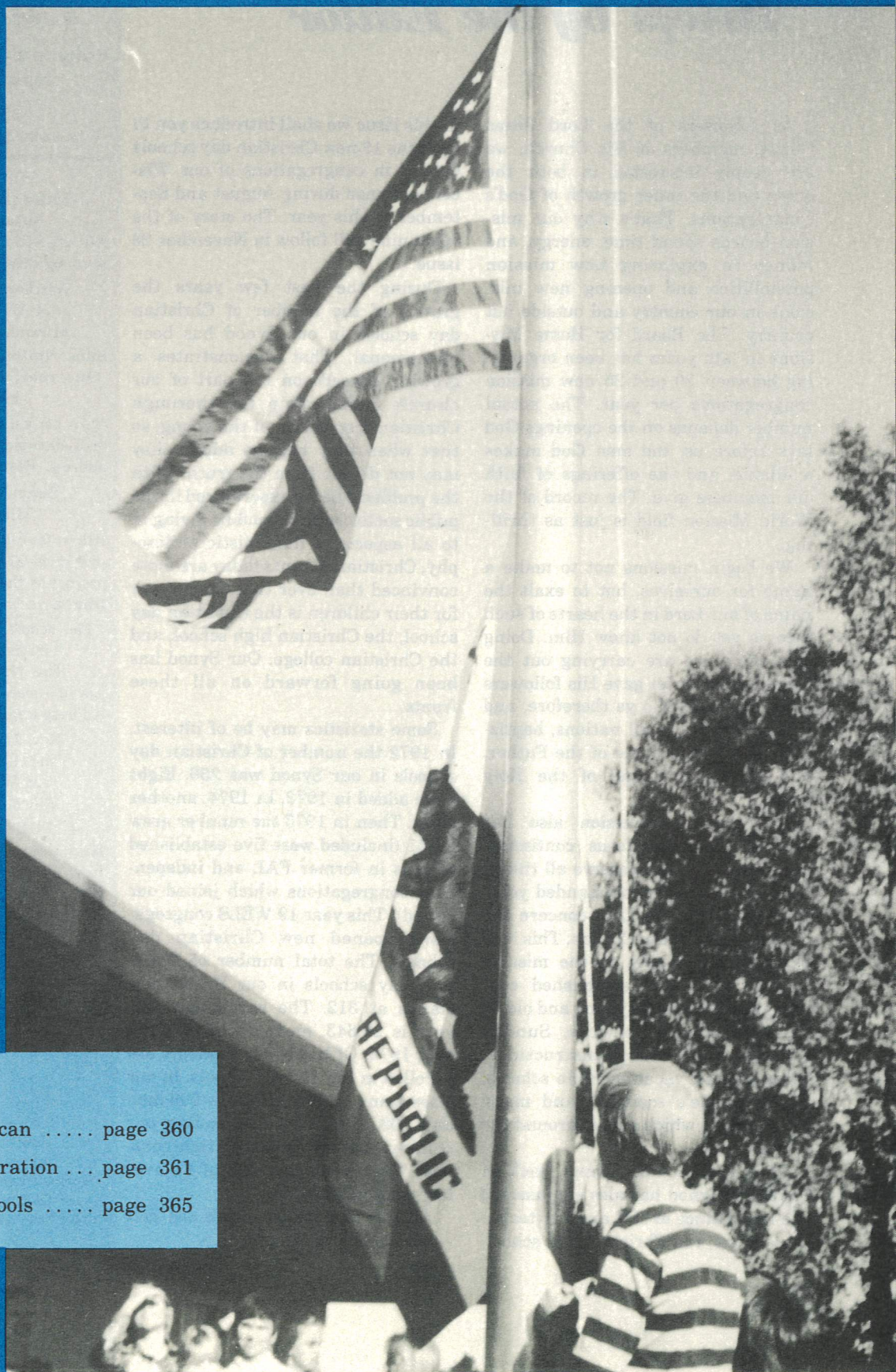


# *The Northwestern* Lutheran

November 14, 1976



## **In This Issue —**

- Matthew the Publican . . . . . page 360
- The Status of Separation . . . . . page 361
- Nineteen New Schools . . . . . page 365



## Briefs by the Editor

As followers of the Lord Jesus Christ, members of His Church, we are deeply interested in both the outer and the inner growth of God's congregations. That's why our mission boards spend time, energy, and money in exploring new mission possibilities and opening new missions in our country and outside our country. The Board for Home Missions in late years has been organizing between 20 and 25 new mission congregations per year. The actual number depends on the openings God lays before us, the men God makes available, and the offerings of faith our members give. The record of the World Mission field is just as thrilling.

We begin missions not to make a name for ourselves, but to exalt the name of our Lord in the hearts of such who as yet do not know Him. Doing this work, we are carrying out the commission Christ gave His followers when He said, "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

The great commission also has another side, for Jesus continued: "Teaching them to observe all things whatsoever I have commanded you." These words of our Lord concern the ongoing work of the Church. This is to be attended to both in the mission fields and in our established congregations. It affects young and old. It includes church services, Sunday schools, confirmation instructions, Bible classes, vacation Bible schools, young people's societies, and many other groups which gather around the Word.

From the very beginning, back in 1850, our Synod has also emphasized the importance of still another teaching agency, the Christian day school.

In this issue we shall introduce you to 10 of the 19 new Christian day schools opened in congregations of our Wisconsin Synod during August and September of this year. The story of the other nine will follow in November 28 issue.

During the past few years the growth of the number of Christian day schools in our Synod has been phenomenal. That demonstrates a growing concern on the part of our church membership for thorough Christian instruction of the young, so that when they become adults they may not depart from the truth. With the problems being experienced in the public sector, with the public giving in to all aspects of humanistic philosophy, Christian parents today are more convinced than ever that the answer for their children is the Christian day school, the Christian high school, and the Christian college. Our Synod has been going forward on all these fronts.

Some statistics may be of interest. In 1972 the number of Christian day schools in our Synod was 256. Eight were added in 1973. In 1974, another eight. Then in 1975 the number grew by 21 (included were five established schools in former FAL and independent congregations which joined our Synod). This year 19 WELS congregations opened new Christian day schools. The total number of Christian day schools in our Synod now stands at 312. The enrollment this year is 28,643, an increase of 1,137 over 1975. Of these, 428 students are enrolled in the 19 new schools. In our classrooms 1,305 teachers — 506 men and 799 women — are leading our children on the paths of righteousness. This is an increase of 61 over last year's figure.

All this is evidence of but one fact — God's abounding grace!

*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*

## The Northwestern Lutheran

Volume 63      Number 23  
November 14, 1976

Official Publication  
Wisconsin Evangelical Lutheran Synod

Published *biweekly* by  
Northwestern Publishing House  
Milwaukee, Wisconsin.

All BUSINESS CORRESPONDENCE  
is to be directed to:

Northwestern Publishing House  
3624 W. North Avenue  
Milwaukee, Wisconsin 53208

Subscription rates, payable in advance:  
One year, \$4.00    Three years, \$10.50  
Five years, \$16.25

\$2.75 per subscription if 25 or more unad-  
dressed copies are sent in a bundle to one  
address. Blanket subscription at \$3.25.

Second-class postage paid at  
Milwaukee, Wisconsin.

Allow *four weeks* for change of address  
and renewal order. Give your old address  
as well as the new. Send stenciled address  
from a recent issue or an exact copy.

The *deadline* for submitting materials  
intended for publication in  
**The Northwestern Lutheran**  
is *five weeks* before the date of issue.  
Address items intended for publication to:

Rev. Harold E. Wicke, Editor  
The Northwestern Lutheran  
3512 W. North Avenue  
Milwaukee, Wisconsin 53208

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## The Cover

Opening day at Bethany Lutheran School in Concord, California, was marked by a double flag-raising ceremony. The U.S. flag raised was one that had flown over the capitol at Washington, D.C. The state flag was secured from Sacramento. Both were gifts to Bethany School.

THE NORTHWESTERN LUTHERAN

# Editorials

**The Last Exit** Jeroboam rose from the ranks of labor leader to the throne of Israel. In his rise to power he turned his back upon the Lord to whom he owed it all. Then his beloved son fell ill. Where now to turn?

He sent his wife, disguised in peasant's clothing, to the near-blind prophet of God to inquire of the lad's life. As she approached the door, a voice from within said, "Come in, thou wife of Jeroboam, . . . I am sent to thee with heavy tidings."

The prophet told her what she had not come to inquire about, then spoke a word about that which she had: "The child shall die, for the Lord hath found good in him, and loved him, and all the people shall mourn for him."

That's the part that stops us in our tracks. The child will die *because* the Lord delights in him, and the people love him too. How can we explain this seeming contradiction?

We cannot. Words of logic, love, and explanation simply fail us. By every human standard the death of the good boy was a bad mistake. Faith does not know the answers either, but faith trusts the One who does know.

Later on, and looking back, we can see that the boy did not live to see his kingdom in flames and the bodies of the royal family lying unburied on the ground. But this was not at all apparent at the time.

By faith we walk in the company of Him who approached the door of death with another heartbroken father and said, "Only believe." By faith in Christ death is no more a dead end but the very door to eternal life.

John Parcher

**Filling The Void** Periodically, new religious or philosophical movements crop up on the human scene. Some are abortive, and they die before people in general take notice of them. Others are astounding in their success, though often short-lived. Among these, on occasion, are movements which find phenomenal acceptance among young people. Typical of the latter are the hippy movement of the previous decade and, more recently, the movement headed by Korean evangelist Rev. Sun Myung Moon.

The hippies with their long hair, shabby dress, accumulated dirt, and indolent life style were particularly repugnant to the middle-aged and the elderly. Eventually the movement attracted a distressing assortment of weirdos and criminal types. But unbiased observation seems to indicate that it had its origin in a reaction on the part of its originators against rampant materialism in an affluent society.

Comes now "Rev." Moon, offering self-sacrifice, hardship, and a Puritanical life, devoid of drugs, alcohol, and sex. Wherein does his appeal to the young people lie? A syndicated columnist attributes it to the hunger of the youth for discipline to counteract the modern "freedom,"

which appeals to the flesh but leaves them in a state of confusion. A magazine feature writer sees the attraction of this movement as lying in the need of the youth for firm spiritual values.

Both may be right. "Man shall not live by bread alone," and anyone who tries to do it is doomed to ultimate frustration and despair. The fact is that there exists in all people by nature a spiritual void which needs to be filled. Material things won't do the job. Neither will watered-down religion. It must be something very definite and something radically different from what they already have. This accounts for the surprising success of some of the more demanding religious sects which are flourishing today, as opposed to some of the old-line religious groups which are in a state of decline as the result of offering diluted pap to a spiritually starving world. It also explains the success of the hippy movement and of Rev. Moon.

There is a spiritual void. It cries out to be filled. It is only a question of what it is going to be filled with. It also raises the question of what we are going to do about it with the means which God has entrusted to us in His saving Word.

Immanuel Frey

**Mars In Perspective** The Viking I and Viking II explorations of Mars have been fantastic feats. Viking II jams the arm of its scoop, but it corrects the malfunction when it receives an order issued 200 million miles away. It reads the temperature on the Martian ice cap as easily as one reads the thermometer outside one's window. It analyzes the soil on the planet as thoroughly as an agronomy class does at the university.

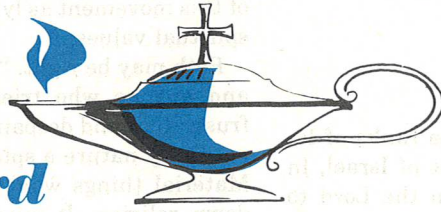
But let us not be overawed by this technological miracle. The laws of physics and astronomy, which were operative in the Mars project, are relatively simple and constant. Biology is much more complex. "A space ship in flight is elementary compared to an unborn baby," writes columnist Joan Beck. "We can locate a particular plateau on a planet 200 million plus miles away, but we fail to find the site of a primary cancer. We can construct complex electronic computers from scratch, but we can rarely fix even minor malfunctions in that biological computer, the human brain. Every day, psychiatrists try to cope with mental illness, with only the shakiest of unproven theories for guides."

Man can claim success in solving mysteries on Mars, but such success should make him doubly conscious of the multitude of unsolved mysteries regarding body and mind and how they work. Man is "fearfully and wonderfully made," and the mysteries remain in spite of the amazing achievement on the red planet.

Man's exploits in space have not qualified him to reveal the secrets of the body and mind, though he search and probe them every day of his life. Still less do they enable him to understand the Creator who fashioned our bodies and minds with a complexity that continues to baffle the wisest of men. Landing a machine on Mars was a relatively simple feat. Natural man is as far away as ever from knowing and understanding the Creator of the universe.

Carleton Toppe

## Studies in God's Word



### Matthew the Publican

In the case of most of the Twelve who became Apostles, we know very little about their being called. We get to know them better by their later words and actions after they have become followers of the Savior. With Matthew, however, the case is just the opposite. There is no *spoken* word of his recorded, nor does he figure in any incident of Christ's later ministry. The only mention of him is the inclusion of his name in the lists of the Apostles. And yet, his being called to become a disciple is recorded in all three synoptic Gospels (Matt. 9:9-13; Mark 2:13-17; Luke 5:27-32). Obviously that is the aspect of Matthew's career with which the Lord would have us be acquainted. Who, then, is this Matthew whose call the Gospels record so carefully?

#### A Companion of Sinners

A study of the three accounts which record the call of Matthew reveals that Jesus found him in Capernaum by the seaside, "sitting at the receipt of custom," in his tax booth. Only the first Gospel calls him Matthew. Mark and Luke both refer to him as Levi. Whether he took a second name upon becoming a follower of Jesus or whether he already had two names, as many people did, is impossible to determine. The significant fact is that he was a tax collector.

While the Roman government legislated the tax laws, the actual collecting of the money was generally "farmed out" to local Jews called *publicans*. The Romans set the amount that had to be submitted to them. Whatever additional monies

the publicans could extort from their countrymen went to line their own pockets. Hence the term *publican* came to be synonymous with *extortioner* or *thief* and in popular opinion could be used in such combinations as "publicans and sinners" (Matt. 9:10), "a heathen man and a publican" (Matt. 18:17), and even "publicans and harlots" (Matt 21:31). Publicans were outcasts from the synagogue; they were not allowed to appear as witnesses in court, and generally they were despised by all Jews. Of such was Matthew — until he came under the gracious influence of Christ and His Gospel. Jesus preached frequently in Capernaum, often by the sea, where His words moved Matthew to ready obedience. At Jesus' invitation Matthew "left all, rose up, and followed Him" (Luke 5:28).

#### A Grateful Host

Matthew was not content merely himself to be a follower of Jesus. He wanted to share the grace he had received. Therefore, to honor Christ and to introduce Him to his friends, Matthew "made Him a great feast in his own house; and there was a great company of publicans and of others that sat down with them" (Luke 5:29). That Jesus and His disciples should accept an invitation to a meal at which "publicans and sinners" were present shocked the prim and proper Pharisees, who fancied themselves to be the elite in God's Church. It was in response to their complaint that Jesus uttered the priceless words: "They that are whole need not a physician but they that are sick. I

came not to call the righteous, but sinners to repentance" (Luke 5:31,32).

As surely as we feel ourselves loaded down with guilt and spiritually sick unto death, as surely as we know ourselves to be sinners who have no claim to a place among the righteous, so sure can we be that it is our sin that the Savior came to carry and that it is us whom the Physician of souls is calling to repentance. No one is excluded. Therein lies our comfort — and also our Christian calling. We must share that good news, as Matthew did.

#### A Humble Evangelist

Tradition has it that for 15 years Matthew preached to the Jews of Palestine and then, upon being directed to foreign mission fields (some say to Ethiopia), he wrote his Gospel to compensate his countrymen for the loss of his personal presence and preaching. The details that surround the writing of Matthew's Gospel are sketchy and incomplete, but that does not lessen the power and vitality of his Gospel. Matthew wrote by inspiration of God and was moved by the Spirit to portray to us King David's Greater Son, the King who lived and died in fulfillment of Old Testament prophecy and in so doing "fulfilled all righteousness" for every sinner.

It will not surprise us, therefore, that Matthew does not inject himself into his Gospel. Even the one event about himself, his call to be a follower, is decidedly "low-key." It is Luke, not Matthew, who tells us that he "forsook all" to follow Jesus. Again, Luke writes that Matthew "made Him (Jesus) a great feast in his own house." Matthew doesn't tell us that *he* made the feast, or even that it took place in *his* home. He says simply, "And it came to pass, as Jesus sat at meat in the house. . . ." (9:10). With that kind of humility, it will not surprise us that again it is not from Matthew that we hear the parable of the Pharisee and the publican. Matthew may even be the publican referred to in that parable, but he does not tell us about it. Really, he doesn't have to. His whole book reveals to us an author who "went down to his house justified."

Armin J. Panning

## Focus on the Bicentennial

by Prof. Edward C. Fredrich

### The Status of Separation

A main plank in the platform of religious liberty on which all citizens of the United States are privileged to stand is the national commitment to the separation of Church and State. Amendment One of the Federal Constitution declares: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The Bible is emphatic in drawing clear lines between the functions and the means of the Church and of the State. The Church's tools are the Means of Grace; the State must work with the law written in the heart of man and with natural reason. The Church seeks spiritual and eternal goals; the State's concerns are limited to the temporal and earthly.

The founding document of our Lutheran Church, the *Augsburg Confession*, in its Article XXVIII: Of Ecclesiastical Power, demonstrates agreement with Bible teaching. In unmistakable terms it declares: "The power of the Church and the civil power must not be confounded."

While the separation system developed under the Constitution of the United States may not be the only possible form of coexistence of Church and State that is pleasing to the Lord and in harmony with His instructions, it is a system that provides both Church and State with unmatched benefits. American Christians, who have enjoyed those benefits for so long, have reason to cherish and maintain what they have. It is in this frame of mind that *Focus on the Bicentennial* views "The Status of Separation." The purpose is that understanding and appreciation will be fortified.

#### Beware of Absolutes

Serious mistakes are made when the Church-State separation is thought of as being necessarily complete and absolute without any contact between the two entities. The familiar word-picture, "wall of separation," may be a contributing factor to this extreme position by suggesting the total absence of such contacts that are in fact not absent.

Some of the citizens of the State are also members of church bodies. State and Church overlap in this way. There are activities that are the concern of both spiritual and temporal realms. An obvious instance is the church wedding ceremony in which the pastor also fills a role as agent of the State. In its property-holding function the corporate church comes under legal controls of the civil government. In all such instances it is not possible to conceive of a "wall" that enforces *total* separation.

Another factor to be borne in mind is that religious liberty, like all liberties, cannot be presumed to be absolute liberties. They may reach far and wide but there will always be certain limits. "A clear and present danger" may place restraints on free speech. Concerns for peace and order may restrict the right of petition and protest. Such limits may be imposed most sparingly and reluctantly by a free society, but they may prove to be a necessity for the orderly functioning of that society.

So it is with religious liberty. We want no coercion of conscience and no regimented confession. What is the community to do, however, when misguided souls find in the Bible a command to bring into their worship

gathering and into the community poisonous snakes? The outstanding clash in American history between religious convictions and community objections was Mormon polygamy. Prohibitory legislation was passed and Utah statehood was withheld until finally in 1890 the Mormons themselves officially renounced the practice of polygamy, if not the doctrine.

Sometimes the dual aspect of Amendment One gives rise to infringement on separation. In an endeavor to avoid "prohibiting the free exercise" of religion, the State may stray into the "establishment" area or the reverse may be the case. Roman Catholic school promoters argue, although not conclusively, that their people are hindered in the free exercise of their commitment to a sectarian education for their children when access to tax funds is withheld from church schools. The State is thereby influenced in the direction of some questionable voucher or tax-rebate system. The Government drafts young men into military service away from their home churches. To avoid a "prohibition of the free exercise" of religion, a dubious chaplaincy program is set up. That program, many experts agree, would very likely have to be ruled unconstitutional if a challenge in the courts could ever clear the *de minimis* hurdle, that is, that the matter in its expense to the taxpayer is too trifling to merit the concern of the busy court system.

#### Creditable Performance

In spite of the problems described in the previous paragraphs, the overall record of two centuries has to be rated as good or very good. There have

been clear instances of infringement of the separation principle, but they have been more the exception than the rule.

It is not possible to applaud restrictions on seventh-day believers, such as Adventists or Jews, imposed by Sunday legislation. Our church body has put on record its objections to the chaplaincy system of the Armed Services. One would be hard put to justify variations of that system in Congress or in lower levels of government. Numerous other instances could be listed.

Perhaps the most regrettable, and also most illustrative, example of all is the famed "Flag Salute" case or cases. During World War II, by an 8-1 vote, our country's highest court upheld the requirement that school children must salute the flag of the United States or else suffer expulsion. The *Gobitis* children, by religious persuasion Jehovah's Witnesses, had refused to salute the flag on the grounds that such action would be a form of forbidden idolatry. Their case and cause began in 1935 with expulsion from school and climaxed in 1940 when their effort at a free exercise of their religion was disavowed by the Supreme Court.

That is not the end of the story. On Flag Day in 1943 the Supreme Court reversed itself on *Gobitis* in *Barnette*, by a vote of 6-3. Justice Jackson phrased the reversal and reaffirmation in this way:

If there is any fixed star in our constitutional constellation, it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion, or other matters of opinion or force citizens to confess by word or act their faith therein. . . . We think the actions of the local authorities in compelling the flag salute and pledge transcends constitutional limitations on their power and invades the sphere of intellect and spirit which it is the purpose of the First Amendment to our Constitution to reserve from all official control.

#### Persistent Problems

An outstanding victory may be won in a single battle for separation, an

overall record of success may be achieved in the unending struggle, but problems and difficulties will remain for us, given our system of government which provides both majority rule and minority rights. Only a dictator could by fiat end them. That we do not want.

The problems will most likely occur in those areas of life and living where both Church and State have legitimate interests. In these days they loom larger in the educational field than in any other. The list of issues is long. One can mention, among others, the legal contests over released time, prayer in public schools, voucher systems, public busing for parochial pupils, tax money for parochial textbooks.

We may not agree with each single decision. There have been instances of inconsistency in the decisions. Of late, however, the U.S. Supreme Court has been following its own guidelines set down in 1971. These guidelines square with the separation principle in that they insist that laws relating to aid for nonpublic schools: 1) must have a secular legislative purpose; 2) must have a primary effect that neither advances nor inhibits religion; 3) must not foster an excessive government entanglement with religion. Even in this pattern, however, disputes and problems can arise.

#### Subversion of Separation

It is therefore of paramount importance that a consistent effort be made to resist every threat to the separation that has served our country so well in its first and second centuries. Where do these threats come from?

Government, especially the big government that is so prominent a part of the contemporary scene, could easily fall into the error of overreaching itself and encroaching on the affairs of the Church. This has happened frequently in the past in other countries and sometimes in ours. It could well occur tomorrow.

On the whole, however, we have reason to be thankful that the Government has not seemed and does not seem overly anxious to invade the domain of the Church. Its record is good.

On the other hand, the concern

must properly be voiced that churches are conducting themselves in a way to endanger separation. The whole social gospel trend is essentially an unhealthy absorption in civil affairs on the part of the churches. The more activist and political the churches and their leaders and their periodicals become, the more they threaten separation themselves and invite the Government to respond with threats of its own.

And certainly the continuing effort on the part of some churches to secure tax monies to further their own educational programs and charitable endeavors seems to be the surest and quickest way to an end of the separation system we have known and enjoyed so long. We want less rather than more use of tax monies for such purposes.

#### Safeguarding Separation

There are many things we are not able to do or to control in the effort to maintain separation of Church and State in our land. But there are some things along that line that are within our ability.

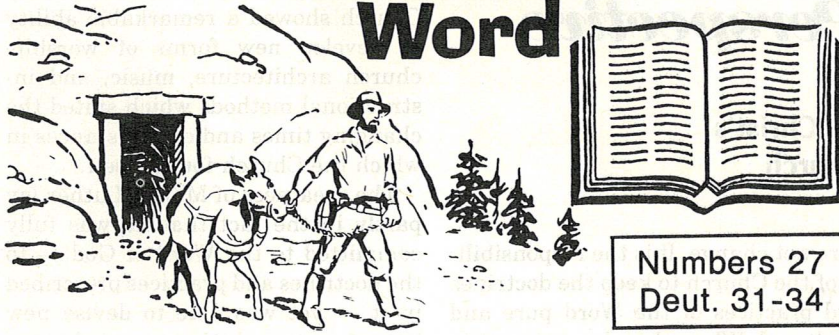
We can by voice and vote and personal effort put ourselves on the side of that political party and that civil official and that government program that endeavors to maintain separation of Church and State.

We can conduct our church affairs in such a way that no intrusion of the Government into them is invited or required.

We can, in short, be dedicated church members and good citizens. Both will support the cause of the separation of Church and State.



# Mining the Treasure of God's Word



By Julian G. Anderson

Before you begin today, turn back to the last section in the lesson for October 17, and begin your review there. Note carefully where the Israelites were at this time (Num. 25:1), and glance over what they did in Numbers 25 and 26, following the outline given in that section. Then

## Reread Numbers 27:12-23

On your map of Palestine, Southern Division, locate Abarim, noting that it is a range of mountains (the word is a Hebrew plural, a fact which the translators missed). What God said (verse 12) was, "Get up into these Abarim (like the Rockies). Then notice what God told Moses to do in verse 12, and what would happen after he did so (verse 13), and why (verse 14a, which refers back to Num. 20:8-12). Look up this incident again if you can't recall the details, because it's the necessary background for our lesson today (see lesson for October 3).

Then review Moses' request in 27:16 and 17, God's directions in verse 18, and Moses' action in verses 22 and 23. This is all necessary background for today's lesson.

Next glance quickly over the last lesson (October 31) keeping in mind that all this happened while the Israelites were at the same place, on the northeast corner of the Dead Sea, and that most of this consists of three speeches that Moses made to the people there.

## Now Read Deuteronomy 31:14-23

Observe where Moses and Joshua

were to go, verse 14, and the name given to the tabernacle. Verse 14a refers back to Numbers 27:12 and 13, which refers to Numbers 20:8-12. Verse 14b looks back to Numbers 27:22 and 23 (above).

You'll find some pay dirt in verses 16 and 17, beginning with "this people . . ." (underline, and hi-lite the words "will forsake Me and break My covenant" and "I will forsake them"). This is an important prophecy regarding the later history of the nation; and it takes us back to the warning and commandment God gave on Mt. Sinai, recorded in Exodus 23:32 and 33. You will recall that we suggested that you star that passage and memorize it.

Verse 23 ends the section with the Lord's formal commissioning of Joshua (underline verse 23, from "be strong").

## Next Read Deuteronomy 31:24—34:12

Chapter 31:24-29 completes the account of the writing of the Law, begun in verses 9-13. Notice where this book was to be kept (verse 26, underline). Its place beside the ark of the covenant indicated the supreme importance of this book; and Moses' words "that it may be there for a witness against thee" might better be freely translated, "that you may be constantly reminded" of God's covenant and instructions. All this was spoken to the Levites.

Before you read the song of Moses (32:1-43), look back to 31:19, where it becomes clear that the words of this song were given to Moses by God (verse 19a). God's purpose was that

this song "be a witness for Me against the children of Israel," that is, God's warning to Israel. The key thoughts of the song are found in 32:5 and 6a and verse 15c-d, and then in verses 19,20a,21c, and 23 to 26a, namely, Israel's apostasy and God's punishment.

Pay special attention to Moses' closing words in 32:46 and 47 (underline, and hi-lite the words "it is your life"). These words apply to all Christians of all time. God's Word is our life, that is, our life depends on it, particularly our life in heaven, our "land."

Now take your pen and underline 32:49-51. Then hi-lite the words "behold the land" (verse 49), "and die" (verse 50), and "because ye trespassed against Me" (verse 51). Then read the account of Moses' death in 34:1-8, noting God's reference in verse 4 to His covenant with Abraham (Gen. 12:1,2), repeated to Isaac and Jacob. And note the epitaph added some time later in verses 5 and 10-12. No words could better sum up Moses' life.

We know more about Moses than any other Biblical figure; and we know of no other man who sacrificed so much, and served God so faithfully, and whose life was so pure. In all our records we know of only one "small" sin, humanly speaking, in Numbers 20:8-12. But because of that one small sin he was not allowed to enter the promised land of Canaan. Herein lies a great lesson for us, which is well expressed in Hebrews 3:1-4:1. If ever a man deserved the blessings of heaven by his fine life and faithful service, it was Moses. But that one sin ruined all his hopes and kept him from his promised land. This stands as the ultimate testimony to the utter futility of all religions of good works. It is best summed up in James 2:10. This is why Paul writes that no one will ever be saved by the works of the Law (Rom. 3:28). It's because God demands perfection of all who will enter into the kingdom of heaven (Matt. 5:48). Caleb and Joshua, however, stand as examples of the true way of salvation, for it was their faith which gained them entrance into the promised land (Num. 13 and 14).

Next time we shall begin a new book, as Israel receives a new leader.

# *A Parish Pastor's Perspective*

## **The Unchanging Christ's Changing Church**

Many people are upset by changes in the church. They hear about catechism revisions, the use of modern translations, new liturgies, and different programs. An unsettled feeling creeps across their hearts, and they say, "These are steps toward liberalism in the church."

It is understandable why some people might feel that way. In their lifetime they have seen shocking changes perpetrated upon churches. In some circles the changes have been so sweeping that little remains unaffected. Not only are the familiar hymnals, catechism, Bible class materials, and prayerbooks gone, but the morals of the people and their pastors have changed, the Word of God has been undermined, the doctrines of the church have a different sound. People don't want that to happen in their own church.

Is the solution to resist change whenever it looms? Some concerned Christians have a tendency to categorize all change as bad and non-change as good. Their first thought is, "Let's keep the King James Version; it's been good enough these many years. Use Luther's Small Catechism as we've had it for the last 20 years; don't revise it again. We love the page five liturgy; who needs an alternate?" Resistance to these and other changes is sometimes rather vehement. In fact, so-called "conservatives" sometimes wax rather "liberal" in their use of biting sarcasm and unkind insinuations directed toward those who are in favor of the changes.

### **An Unchanging Word**

What is the correct view of change in the church? The Christian Church belongs to the unchanging Christ. He has entrusted to His Church His unchanging Word. That Word prescribes the doctrines and practices which

dare not change. It is the responsibility of the Church to keep the doctrines and practices of the Word pure and unaltered. When churches attempt to change them, they are attempting to change Christ Himself. He must remain unchanged. His Word cannot be tampered with.

Yet the unchanging Word of Christ is to be shared with a changing world. Christ commanded, "Go into all the world and preach the Gospel to every creature." He commissioned His Church, "Make disciples of all nations . . . teaching them to observe everything I have commanded you." Christ issued these marching orders, knowing full well that His disciples would be marching into a changing world. To carry out their mission the disciples of Christ of all ages would have to demonstrate a high degree of flexibility and adaptability.

History has borne this out. The early Apostles were fully committed to the unchanging Christ and His unchanging Word. They would rather have suffered death than compromise the truth of the Scriptures. Yet they were ready to make changes in their customs and traditions for the sake of reaching out to others with Christ's Gospel. Think of Peter's aversion to eating foods that had been unclean to him all his life (Acts 10), or the decision of the Council at Jerusalem (Acts 15). It was often painful for them to part with things that they had grown up with; but they did it, without fear and worry that they were losing the truth of God.

The early centuries of the Christian Church were times which saw many changes. Some of the changes attempted to alter the doctrines and practices of God's Word, and God always raised leaders who led the Church to see that such changes could not be adopted without serious harm

to the Church. But other changes had to do with things that were neither commanded nor forbidden in God's Word. Regarding these the Early Church showed a remarkable ability to develop new forms of worship, church architecture, music, and instructional methods which suited the changing times and circumstances in which the Church found itself.

The greatness of Martin Luther lay partly in the fact that he was fully committed to the Word of God — to the doctrines and practices prescribed in it — yet was able to preserve new liturgies, translations, catechisms, and the like with which to carry out the Church's mission in his troubled times.

### **A Strong Church**

What will make a strong church now? The strong church will be the one which knows clearly the difference between what is unchangeable and what is changeable in Christianity. The strong church will fight tenaciously for the unchanging Christ and His unchanging Word, but will be unafraid to sail into the uncharted seas of change in regard to things not commanded nor forbidden in God's Word.

To be sure, both ancient and modern history show that the church which changes what should not be changed is a deteriorating church, one that poses little threat to Satan's kingdom. But history also shows that the church which fears to make changes when they are necessary for adapting its methods and customs to its circumstances also reduces its effectiveness in witnessing for Christ.

This is not to say that the Church should be constantly looking for things to change just for change's sake. But when it becomes evident to faithful people within the Church that a change might be warranted, it ought to be possible for such proposed changes to be discussed and weighed carefully by God's people without fear and without charges of "liberalism." Christ's Church has always been a changing Church. It is not our responsibility to stop change. It is our responsibility to insure that no change violates the unchanging Word of God.

Thomas B. Franzmann



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# Welcome to the Nineteen New Christian Day Schools

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Part I

## ARIZONA

Emmaus Lutheran School  
Phoenix

## CALIFORNIA

Beautiful Saviour Lutheran School  
Carlsbad

Bethany Lutheran School  
Concord

Mt. Calvary Lutheran School  
Redding

## COLORADO

Grace Lutheran School  
Pueblo

## FLORIDA

King of Kings Lutheran School  
Maitland

## ILLINOIS

Resurrection Lutheran School  
Aurora

## INDIANA

Beautiful Savior Lutheran School  
Fort Wayne

## KANSAS

Messiah Lutheran School  
Wichita

## MICHIGAN

Memorial Lutheran School  
Williamston

Emanuel Redeemer Lutheran School  
Yale

## MINNESOTA

St. Paul Lutheran School  
Cannon Falls

Christ Lutheran School  
North St Paul

## OKLAHOMA

Mt. Olive Lutheran School  
Tulsa

## TEXAS

St. Mark Lutheran School  
Duncanville

## VIRGINIA

Resurrection Lutheran School  
Virginia Beach

## WISCONSIN

Zion Lutheran School  
Hartland

St. Lucas Lutheran School  
Kewaskum

Trinity Lutheran School  
Minocqua

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## Aurora, Illinois

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### *The Abundant Grace of God*



Mr. Marten and Students

When the Apostle Paul wrote to the Christians at Ephesus, he closed his letter with the words, "Grace be with all them that love our Lord Jesus Christ in sincerity. Amen." For all of the seven plus years of its existence the congregation of God's people located in Aurora, Illinois, on the far western edge of the Chicago metropolitan area, has experienced the truth of these inspired words. Resurrection of Aurora is indeed a picture of our Lord's continuing grace.

#### **Grace in Growth**

The congregation was established in 1969 to serve the people of Aurora and the surrounding suburban area. Through adult confirmands, doctrin-

ally concerned Lutherans from other synods, and transfers from WELS congregations, the Lord in His grace has increased the original membership of 22 souls to its present total of more than 180.

#### **Grace in Providing**

In July, 1970, the Lord gave the congregation its first resident pastor, Terry A. Deters, who continues to serve the congregation at present. On March 9, 1975, the congregation was permitted, by the Lord's grace, to dedicate its CEF-financed church, with seating for 250, and fellowship hall, capable of serving as a classroom for the Christian day school, Sunday school, and a meeting place.

From its start in 1969, Resurrection Congregation expressed the strong desire to provide a totally Christ-centered education for its children, especially a Lutheran grade school, where God's Word is taught every day and where Christ is all in all. Permission was received from the District Mission Board in 1975 to begin a Christian day school in the fall of 1976 with grades 1-6, adding two more grades in the following two years.

Thereupon, the Lord provided still once more. Through the guidance of the Holy Spirit, Mr. Thomas E. Marten of Yakima, Washington, was moved to accept the call which the

congregation had extended to him. On July 11, 1976, Mr. Marten was installed as principal and teacher, and on August 30 Resurrection Ev. Lutheran School opened its doors to receive 16 pupils in grades 1-6.

#### Grace in Support

Our Savior's continuing grace is apparent in other ways, too. When the school was still in the planning stages, our Lord opened the hearts of His people to donate the majority of the physical items needed for the school, thus making it possible to furnish and equip the school without drawing heavily on the general funds of the congregation.

Then, too, He has richly blessed Resurrection Congregation and School with time and services donated by members. Mr. Marten's wife, Kathy, and Gloria Engelbrecht, both graduates of DMLC, have volunteered to assist Mr. Marten, and many other women in the congregation have also volunteered their services.

#### Grace for the Future

It is in the Lord's promise of continuing grace that Resurrection of Aurora finds comfort and security as it looks ahead to the challenges of the future.

Terry A. Deters, Pastor

## Concord, California ————— ————— Praise the Lord!

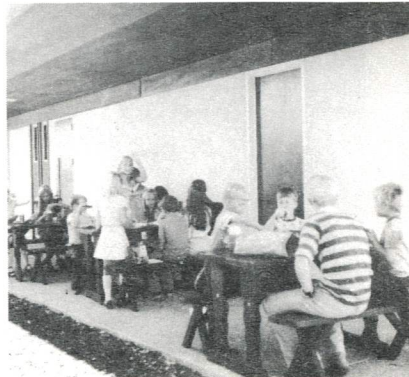
"Praise the Lord!" This word by a guest speaker expressed the elation of the members of Bethany Lutheran Church in Concord, California, when their voters resolved on March 9, 1976, by a vote of 14 to 0, "that we request the Synod to let us open a Christian day school this fall."

Assured that the school could operate without affecting the church's regular budget, Synod mission subscription, debt reduction and progress toward self-support, the California and General Mission Boards gave their approval.

A request was then placed with the District president for a DMLC graduate. On June 1, Richard P. Janke of Two Rivers, Wisconsin, was assigned to Bethany.

From its beginning in Concord, Bethany Congregation had planned on a day school. After four years in temporary quarters and six years in the present chapel, the church was granted a two-classroom multipurpose building, which was recently completed. The opening of a school was within reach.

Early this year, the Education Committee provided the congregation with tracts promoting the Christian day school and visited the families with grade-school children.



Lunchtime on the Arcade

This led to the March meeting where reports were given on pupil and financial commitments, and on state-city requirements. Principal David Sauer of St. Mark's Church in Citrus Heights explained the effectiveness of the curriculum in his six-year-old school. Mr. Erling Ylvisaker, a school officer from Gloria Dei Church in Belmont, showed how a mission congregation is able to finance a one-room Christian day school. Then came the decisive vote.

The new building was dedicated July 25. On September 7 Bethany Lutheran School opened with an enrollment of 15 children in grades 1-8.

Pastor Armin Keibel

## Cannon Falls, Minnesota

### ————— A School Is An Opportunity

The year 1976 was a special year of thanksgiving for the members of St. Paul's Ev. Lutheran Church, Cannon Falls, Minnesota. During the year, the members of St. Paul's had the opportunity to thank God for the 125 years of Grace He has showered upon our Synod, for the 200 years of grace He has bestowed upon our country, for the 20 years of grace He has granted to our congregation, and for the grace He gave us to open a Christian day school.

It was in 1973 that some of the members of St. Paul's began to discuss the possibility of someday being able to give the children of our congregation the opportunity to attend a Christian day school. A Christian Education Fund was set, and during the next two years monthly articles concerning the importance and advantage of a Christian day school were distributed among the members.

In the spring of 1975 the congregation voted to use the money in the Christian Education Fund to help pay for transporting its children to St. John's Lutheran School in Red Wing,

25 miles away. St. John's graciously offered to accept any of our children without tuition. Eight children were able to take advantage of this generous offer.

As the school year progressed, it became more and more apparent that transporting children 25 miles could only be a temporary solution. In addition, while eight of our children were receiving a good Christian education, St. Paul's of Cannon Falls was missing out on all the advantages and blessings a congregation derives from a Christian day school: the opportunity that a school opens up for the members to serve their Lord; the opportunity to use the school as a mission arm; and the opportunity for the congregation to be drawn together because of the school.

In December of 1975, the 55 homes of the congregation were visited by the pastor to discuss this matter personally. Following the house to house visitation, a questionnaire was distributed. The answers showed that 85 per cent of the congregation was in favor of opening up our own school, and that if we opened up our own school in the fall of 1976 at least half of the school-age children in the congregation would definitely attend. By a large majority the voting members present decided to remodel the church basement as a classroom and to call a teacher through the Synod Assignment Committee. In early June Miss Georgia Streier was assigned to our school. Miss Streier is assisted by a group of eight teacher's aides.

The spring was spent remodeling the church basement, most of the work being done by members. The initial school expenses were cushioned by donations of everything from globes to books, maps to projectors. What at first seemed impossible became a reality. By the grace of God, our school opened on August 30, 1976, with grades kindergarten to 8 and a total enrollment of 25.

Jesus once said, "All things, whatsoever ye shall ask in prayer, *believing*, ye shall receive." As a congregation we do not know what the future holds for our school, but we do know that the God who saved us, the God who answers our prayers, is the God who holds the future.

Pastor Richard Stevens

## Kewaskum, Wisconsin

### Planted by the River

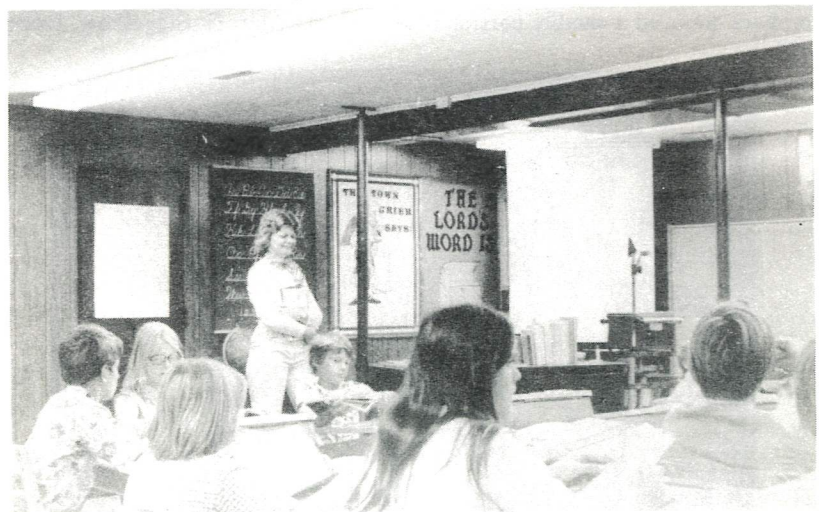
Visible from each of the three classrooms now in use in the six-classroom school of St. Lucas Congregation, Kewaskum, Wisconsin, is a beautiful view of the Milwaukee River. Each day it reminds the students that the Christian is "like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper." That passage from Psalm 1 also explains why St. Lucas started its school in the nation's bicentennial year and

the centennial year of the congregation.

It was back in 1961 that land was purchased and a six-room Christian Education Building built and furnished. Two years ago a Christian Day School Committee was appointed to plan the opening of a school. It presented its findings to the congregation in group meetings and urged the congregation to proceed. When the motion passed in the voters' meeting in January of this year, St. Lucas

(next page)

On the Banks of the Milwaukee



Miss Streier and Pupils at Cannon Falls

## Kewaskum (continued)

Christian Day School was no longer a hope, but a reality.

On the opening day of school, August 30, three faculty members welcomed 55 students. Twenty-seven of these are in grades 5-8 under the supervision of Mr. Orville Breitreuz; 17 are pupils of Miss Diana Guenther,

in grades 1-4; and 11 are getting their first taste of school in kindergarten with Mrs. Paul Hoenecke. All three teachers are DMLC graduates.

To provide adequate playground space, the congregation purchased and removed an old home adjacent to the church parking lot. School supplies and equipment were generously donated by the members.

St. Lucas celebrated its centennial on August 22 by installing its Christian-day-school faculty. Many a member commented: "Our congregation could not have received a better centennial birthday present than that which the Lord willed for us, our own Christian day school." Pastor of the congregation is the Rev. Paul H. Hoenecke.

## Fort Wayne, Indiana

### First Hoosier WELS School

On August 27, 1976, Beautiful Saviour Ev. Lutheran School opened its doors to 15 students in grades 1-7. Mrs. Lorraine Neuman, a member of the congregation with 11 years of classroom experience, is our teacher. Pastor A. Siggelkow serves as principal and teaches Catechism and Bible history to grades 5-7. The classroom doubles as church fellowship hall.

From its very beginning in 1969 the congregation had in mind opening a Christian day school some day. When the matter was put to a vote in January, 1975, the congregation decided to postpone opening the school because of the adverse economy in the area. The next January, however, it voted by a two-thirds majority to begin the school in August, 1976.

The first teacher whom we called returned the call. In April we called Mrs. Neuman, and she accepted. Then work began in earnest.

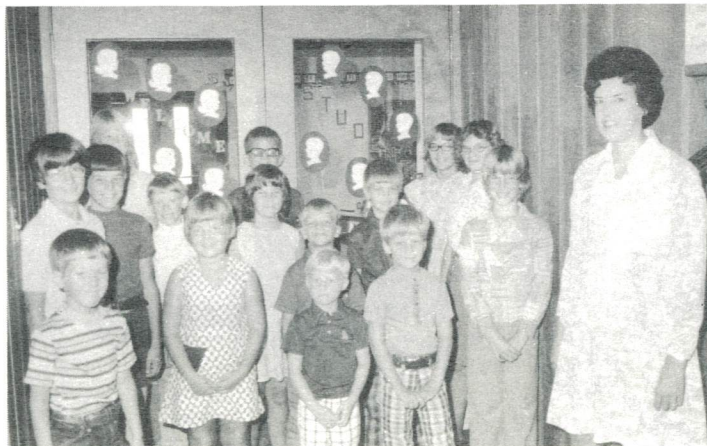
Since no Hoosier school can exist without a basketball court, several members donated a sizable portion of

the cost of constructing an outdoor basketball court. Other donations included a new piano, a thermofax machine, and shelves and cabinets. Everything progressed smoothly except for several items which needed the approval of the State Fire Marshal. That work was completed the day before classes began.

Some of the 15 pupils in our school live as close as five houses from the school door. The majority, however, live about 10 miles away, with some traveling 20 or more miles. Since our congregation is scattered all over northeastern Indiana, transportation will continue to be a problem for years to come.

A portion of the congregation is still not fully committed to a Christian day school at Beautiful Savior at this time, but most of us are convinced that our Christian day school will become an important mission arm of our congregation. We pray for the success of our school, and ask you to remember it in your prayers also.

Alan H. Siggelkow, Pastor



Mrs. Lorraine Neuman and her 15 Students



Jason Nelson and Grades 1-5

## Carlsbad, California

### Religious Freedom Put Into Practice

As the last hurrah for the Bicentennial fades away in the closing months of 1976, the Lord of the Church and of history has given Christians in Carlsbad, California, another reason to rejoice in the fact that we live in a country where the Good News of Jesus can be taught without hindrance. On September 7, 1976, Beautiful Saviour Lutheran Church celebrated the blessings of American religious freedom by opening its own Lutheran elementary school. Beautiful Saviour thanks God that it can join with the other Wisconsin Synod schools of southern California and of this country in educating the spirits, minds, and bodies of Jesus' lambs.

For several years the members of Beautiful Saviour Lutheran Church and their pastor, Jon Mahnke, had been planning and praying for a Christian day school. The Christian

## Wichita, Kansas

### Pastor David Plocher says:

"To establish and maintain a Christian day school" — this was one of the guidelines proposed by the three Board of Education members and adopted back in 1966 when Messiah was organized by nine families. Four

day school committee of the congregation arranged cottage meetings and visits to member homes and scheduled speakers to talk to the congregation about Christian education. A visit to one of the neighboring Lutheran elementary schools was especially effective in exposing the people to Christian education in action.

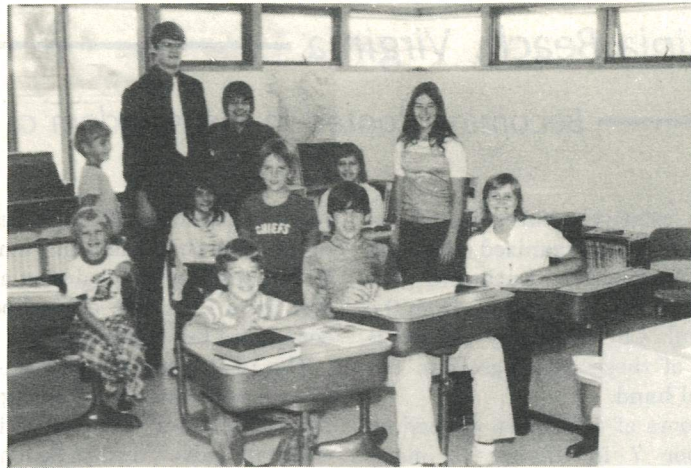
In June, 1976, the congregation extended a call to Jason Nelson, a 1976 graduate of Dr. Martin Luther College. Mr. Nelson was asked to serve as principal and to teach grades 1-5.

The first term officially opened with a service on September 7, 1976. School began with 13 students in five grades. Two more students were added in the second week to bring the current total to 15. It is planned to add at least one grade in each of the coming years.

The classroom is located in the fellowship hall which adjoins the sanctuary. The entire facility is situated on a hill on the east side of Carlsbad, a city on the Pacific coast. On a clear day the ocean can be seen from the classroom. The classroom itself is very spacious, and its large windows allow the California sunshine to pour in and brighten the room. Even the used desks contribute to a bright, cheerful atmosphere. Originally a scratched and dirty blue, they were spray-painted a bright yellow.

Many other things could be said about Beautiful Saviour Lutheran School. But no doubt, all of our schools have a similar success story. The similarity comes from the fact that the success of all of our schools is the Lord's success, and He has been so gracious as to accomplish it through human effort. May He continue to bless all our churches and our schools as He has done throughout our country's history!

Teacher Jason Nelson



Teacher Hewitt and 10 young Kansans

### Better than Lunch or Recess

years later God provided classrooms within a modern church building purchased from another denomination. But it was not yet time. The economic recession that year took its toll on a very mobile membership of 36 communicants, cutting it in half. Six years later, now numbering 65 communicants, the congregation believed it could open the school. Concentrated efforts were made — sermons, tracts, every-member visitations by the Board of Education — and the school became a reality.

Mr. James Hewitt, a 1976 DMLC graduate, came during the summer to order books and equipment and to visit prospective pupils. Members donated labor for remodeling one of the classrooms so it would meet state health and fire-safety codes. Generous donors also provided materials, books and supplies. On opening day, Teacher Hewitt was greeted by 10 pupils representing six of the eight grades.

How do these lambs of Christ like their new school? Eight-year-old Grant said, "Mommy, I like it better than even lunch or recess!" Such a response, we believe, is just one of the many blessings which God will give our children and parents in a school where Jesus Christ is Lord and Savior.

### A member says:

There was much joy in the hearts of the members of Messiah Lutheran

Church when the Mission Board granted permission to open a Christian day school.

When one has had the opportunity to attend a Christian day school, and also had the opportunity to send one's children to such a school, then one will do all he can so that others, too, may have this opportunity.

Any parent who truly loves his children will seek to provide the best Christian education for them, no matter what the sacrifices may be.

### Teacher James Hewitt says:

What do you say when individuals and congregations from states as far away as Minnesota, Illinois, and Michigan and as close as Oklahoma and Missouri help you start a school by giving library books, textbooks, and teaching supplies? What do you say when two women in the congregation are willing to help you by teaching primary Bible history and remedial reading? What do you say when busy men and women give freely of their time, talents, and resources to help ready a schoolroom for a new school? What do you say when on the first day of school Kim, a seventh-grader, takes Sheila, a second-grader, by the hand and helps her sharpen her pencils because the sharpener is too high?

You would say, with me, thank you. First of all to God and then to all these individuals. What a wonderful encouragement it is for me!

## Virginia Beach, Virginia

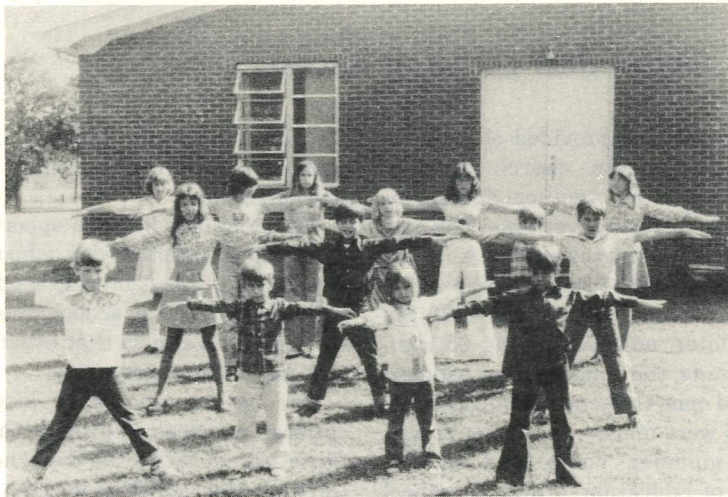
### Becoming Rooted in the Kingdom of God

In its relatively short history of eight years as an organized congregation, Resurrection Lutheran has received numerous blessings from the Lord. Our Christian day school is another of those blessings from His bountiful hand.

The doors of our school opened on September 7 in answer to many prayers and the culmination of two

years of planning. Though Resurrection Lutheran is small in numbers — 70 communicants — interest and support for a Christian day school have been quite the opposite.

The 15 students in grades 1-7 come from a wide variety of backgrounds. The Tidewater area of Virginia, which includes Virginia Beach, is predominantly a military area. Basically,



Is it work or play?



David Jacobs and nine Florida Oranges

the area is Navy orientated, but every branch of service is represented. So it is not strange that people from every geographical area make up the population. The students of our school are no exception, though most of them have their roots somewhere in the Midwest.

The most important aspect of any classroom is the teacher. In this respect also, the prayers of the congregation were answered. Miss JoAnn Galkiewicz, a 1973 graduate of DMLC accepted our call in early February. Her previous experience in a one-room school has been a real blessing in establishing our school.

Our Christian day school occupies a portion of our sizable fellowship area. Many hours of labor by members and parents went into the preparation of the classroom. Blackboards were made; cabinets were constructed; bookshelves were built. Together with painting and varnishing, this made for a number of busy days and nights. The finished product is a practical room with an atmosphere conducive to learning.

We praise and thank the Lord for His marvelous work in our midst. We trust that the grace of God which enabled us to begin this work will also enable us to carry it out. "If God be for us, who can be against us!"

Pastor R. Hahm

## Maitland, Florida

Between  
Orange  
Groves

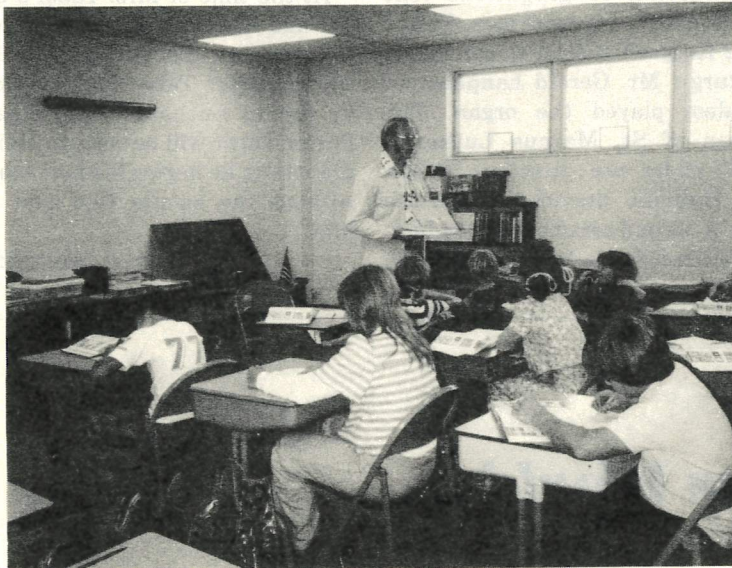
## Williamston, Michigan

### A Memorial to God's Grace

With the directive of Christ to feed His lambs in the hearts and minds of many, Memorial Lutheran Church of Williamston, Michigan, was led by the grace of God to open a Christian day school on September 15. On this day the 26 children who had registered on September 7 arrived for the first full

day of classes. The excited and thankful children mirrored the feelings of their parents.

The beginnings of this new venture can be traced to the fall of 1972 when three families of Memorial sent five children to Salem Lutheran School at Owosso, Michigan. In the fall of 1973,



Mr. Hahn and Grades 4-8

**5** Now, who can tell me what that numeral stands for? It is one more than four and it is one less than six! It is also the number of students in the first and second grades. Now, what is it? . . . Right! It is the number of weeks we have been together as a school.

And what an interesting and exciting five weeks it has been here at King of Kings. What was still a dream after last December's congregational decision is today a reality; a reality where first-graders beam with delight as they discover they can read another word or three without help; a reality where sixth-graders struggle with the Spanish conquistadors; but more importantly, a reality which affords both teacher and pupils the opportunity to share daily the love of their Savior.

King of Kings Lutheran Church

and School is located between orange groves in the city of Maitland, Florida, about 25 miles north of Disney World. The groundwork for starting the school was laid by the congregation and its pastor, Mark A. Goeglein, during the early months of this year. In April the congregation extended a call to David M. Jacobs to serve as principal and teacher. The school officially opened its doors on Monday, August 30, 1976, with a worship service at 8:30 A.M. At the present time the nine students in grades 1-6 are meeting for their classes in the church fellowship room.

May the King of Kings continue to shed His blessings on the efforts of His disciples in central Florida as they now provide a Christian education for His lambs!

October 1, 1976

M. Goeglein

the number of children attending Salem increased to 13, and at this time a school bus was purchased to transport the children. The need for its own school was becoming evident.

In April of 1975, the congregation voted to proceed with the construction of a Christian day school and new church facility to be completed by September of 1976. Following many delays and preliminary changes, final plans were developed. A two-room Christian day school would be erected on the 10½ acre land parcel located 1½ miles north of Williamston. It was also decided that a complete renovation of the existing church facility would be most appropriate at this time. Groundbreaking for both was held on Sunday, May 2, 1976. Construction of the school began June 1 and was completed shortly after September 1. Due to much donated labor, the cost of the school project was held below the estimated cost of \$100,000.

In June, Mr. Gerald L. Hahn was called to serve as principal and teacher. In early June, he and his wife Anita arrived in Williamston. Mrs. Hahn was then called to serve as teacher for grades K-3. Pastor of the congregation is the Rev. R. Hennig.

With the opening of our new school, children, parents, and members of Memorial have much for which to be thankful. By the grace of God, much has been accomplished. But now that we have our new school, we must continue to turn to our heavenly Father for guidance in the great task that lies ahead, the feeding of His lambs. We ask that your prayers be with us and we pray that our Lord and Savior will lead other congregations to the realization that "Precious Are His Little Ones."

Teacher G. Hahn

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**Watch for the  
Remaining Nine  
Next Time!**

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**"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress, my God; in Him will I trust."**

**Psalm 91:1,2**

### † Mrs. Janice Tabor †

On October 8, 1976, Salem Lutheran Congregation of Milwaukee (North Cramer) was shocked and saddened by the sudden and unexpected death of Mrs. Janice Marie Tabor, wife of their pastor, the Rev. William D. Tabor. The tragedy attracted the attention of the entire community and touched the hearts of many fellow Christians. It was clearly an occasion to "weep with them that weep."

Pastor Oscar J. Naumann, president of our Synod, brought God's Word of comfort to mourning family and friends at the church on Monday,

October 11, using Psalm 91:1,2 as his text. He urged his hearers to find strength in the One who is our Refuge and Fortress, and he encouraged them to be diligent in that very activity to which Mrs. Tabor had devoted so much of her life, the spreading of the Gospel of Jesus Christ. Because of the glorious hope of everlasting life which is ours by faith in Christ Jesus who died and rose again, it was a time also to "rejoice with them that do rejoice." That same hope is held out to all sinners, even the worst, because He died for all.

Neighboring congregations lent their support to the mourners. Pastor Arthur Koepsell of Zebaoth conducted the liturgy. Mr. Gerald Lanphear of Jerusalem played the organ. The children of St. Marcus Lutheran School, under the direction of Mr. Steve Hahnke, provided preservice music. A second service was conducted on Wednesday in Bedford, Indiana,

where many of Mrs. Tabor's relatives live. Pastor Roger Zehms of St. Louis and Pastor Kurt Mahnke of Milwaukee officiated. The internment took place in Bedford.

Besides her husband, Mrs. Tabor is survived by two sons, Randy Bill (Jill) and Anthony Jay, and one daughter, Mrs. Deborah (Michael) Frick, her mother and mother-in-law, four brothers and one sister. She is also mourned by members of congregations in Minnesota, Missouri, and Wisconsin who remember her as their pastor's wife.

At the time of Mrs. Tabor's death, she and her husband were preparing to move to Escanaba, Michigan, where Pastor Tabor had been called by Salem Lutheran Congregation. Pastor Tabor will be very much in our prayers as he begins his new ministry without the spouse God had given him.

Rolfe F. Westendorf

## *Looking at the Religious World*

### **Gallup Religion Poll Suggests Media Distortion**

George Gallup polled Americans nationwide in September to ascertain the extent of fundamental religious conviction throughout the country. The results raised a few eyebrows. They also suggest that the picture of American society projected by the media is out of focus.

According to Gallup, one out of every three Americans has had a "born again" experience. Gallup defined "born again" as "a turning point in your life when you committed yourself to Jesus Christ." Half of the Protestants polled answered affirmatively; 18 per cent of the Catholics did so.

A second question disclosed that 4 in 10 persons nationwide "believe the Bible to be the actual word of God and to be taken literally." Half of the

Protestants and one-third of the Catholics polled subscribed to that view of Scripture.

Gallup also asked the nation's adults if they "had ever tried to encourage someone to believe in Jesus Christ." A surprising 47 per cent said they had.

The poll indicates that basic Christian beliefs are a more powerful force on the American scene than the media-picture of America would lead one to believe. The media's regular barrage of profanity, adultery, and other forms of moral decadence is an affront to millions of Americans. One wonders why publishers and broadcasters are determined to debunk and debase the moral values of our people and to project to the world a distorted picture of what we really stand for.

We are indebted to Gallup for confirming that respect for the Bible and for Christian morality still have an

## *information and insight*

influential hold on so large a percentage of our fellow citizens.

### **Full House for Funeral**

An estimated 100,000 Tanzanians attended the funeral of Pastor Stefano Reuben Moshi, head of the 700,000 member Evangelical Lutheran Church of Tanzania. Mourners included the nation's Prime Minister, Rashidi Kawawa, four government ministers, five Lutheran bishops, and more than 200 Lutheran pastors. The Prime Minister described Pastor Moshi, whose death followed a lengthy illness, as one of Tanzania's most respected citizens.

Tanzania, like its neighbor to the west, Namibia (South West Africa), is a predominantly Lutheran country. Christian leaders in the nations of southern Africa need our prayers in these troubled times of political unrest.

(Continued on page 374)



# Direct from the Districts

## Minnesota

### New Parsonage at Our Savior's

On Sunday, June 6, 1976, the members of Our Savior Lutheran Church, Burlington, Iowa, were privileged to dedicate their recently acquired parsonage. The rite of dedication was read at a special service at 4:00 P.M., with a potluck dinner following. The pastor of the congregation, the Rev. Richard A. Maurice, conducted the dedication service.

Because of difficulty in obtaining adequate rental housing, the Minnesota District Mission Board authorized the purchase of this 10-year-old structure. It is an eight-room, split-foyer home.



A Congregation Event

Our Savior Congregation received mission status in November, 1975, and received its first pastor in January of this year. The present membership totals 56.

### Bloomington Marks 25 Years

Bloomington Ev. Lutheran Church, Bloomington, Minnesota, observed its 25th anniversary Sunday, May 23, 1976. Pastor John Hoenecke of Winneconne, Wisconsin, who served as pastor of the church from 1951 to 1969, preached at the morning services, speaking on Genesis 35:1-3. Pastor D. Begalka of Belle Plaine, Minnesota, pastor at Bloomington from 1970 to 1974, preached in the afternoon, using Acts 1:8 as the basis for his message. Over 1,100 members and friends attended the three services.

Bloomington Lutheran has been richly blessed during its 25-year history. It has grown from two families, present at the initial service, to a congregation of almost 1,000 souls. It also maintains a Christian day school with 130 students and six teachers. The Rev. Mark Liesener is pastor of the congregation.

### Immanuel at Woodville is 90

The 90th anniversary of Immanuel Ev. Lutheran Church, Woodville, Wisconsin, was observed on August 1, 1976, with special services in the morning and afternoon.

Guest speaker for the morning services was Mr. Steve Radunzal, a son



Immanuel Church

of the congregation who is in his second year at Wisconsin Lutheran Seminary. Using Revelation 3:7-13, he spoke on: "The Lord's Words to a Faithful Congregation." Pastor F. A. Werner of La Crosse, Wisconsin, pastor of the congregation from 1949 to 1951, addressed the congregation in the afternoon. "Forget Not All His Benefits" was the theme of his message on Psalm 103:1-5.

The Rev. William Kirchner, pastor of the congregation, served as liturgist in all services. Miss Faye Torgerson, a daughter of the congregation in her final year of training at Dr. Martin Luther College, New Ulm, Minnesota, served as organist.

## Michigan

### St. John's of Riga Joins the Synod

St. John's Ev. Lutheran Church, located at Riga, Michigan, at its meet-

ing on July 6, 1976, voted to join the Wisconsin Synod. Ever since its founding in 1900, St. John's has been served by pastors of the Wisconsin Ev. Lutheran Synod. The congregation has also regularly supported the Synod with its prayers and taken an active part in its mission program.

At the same meeting, the congregation voted to pay the board, room, and tuition for any of its members preparing for the ministry at Northwestern College and at Wisconsin Lutheran Seminary.

The present pastor of St. John's is the Rev. Floyd Mattek.

### Mrs. Frieda Gauss Dies

Mrs. Frieda Margaret Gauss was born November 3, 1898, in Bluffton, Ohio, the daughter of George Kraft and his wife Natalia nee Landgraf. On September 5, 1929, she was married to the Rev. John Gauss at Trinity Lutheran in Jenera, Ohio, where Pastor Gauss was serving. When, in December of 1949, the Lord in His wisdom called her husband from her side to Himself in heaven, she continued to reside in the community and displayed her faith by regularly hearing God's Word and faithfully partaking of the Sacrament.

Mrs. Gauss was in fairly good health until about a year and a half ago. While she was visiting her daughter in Fort Wayne, Indiana, her condition took a turn for the worse, and early on Tuesday morning, July 27, 1976, the Lord took her soul to Himself. Her time of grace spanned 77 years.

The departed is survived by three children: Mrs. Irmgard Roggow of Hemlock, Michigan; Mrs. Gerda Heyer of Ft. Wayne, Indiana; and John Gauss of Jenera. Also surviving are five step-daughters: Mrs. Olga Fritsch of Detroit, Mrs. Vera Wilch of Findlay, Mrs. Clarissa Hoenecke of Livonia, Mrs. Doris Ehlers of Cleveland, and Mrs. Elizabeth Eckhoff of Dearborn Heights. There are also eight grandchildren and one great-grandchild.

The funeral service was held at Trinity Church, Jenera, on July 30. Pastor Donald Laude addressed the mourners on Psalm 59:17, "Comfort in Life and in Death."

## Religious World (continued)

### Nonviolent Opposition to TV Violence

The Board of Trustees of the American Medical Association has declared that "TV violence is bad for the mental health of children." Exposure to TV violence, the Association asserted, "adds up to an increase in aggressive behavior among American children."

An AMA spokesman urged his organization to name the programs most notorious for routine and persistent portrayals of violence and to post blacklists in doctor's offices. He also urged those who oppose TV violence not to purchase the products of sponsors of such programs.

More recently the national PTA embarked on a program of open warfare against TV violence. The Association hopes to enlist its 6.5 million members in the cause. The PTA project calls for Association monitoring and evaluation of TV programs, national boycotts of sponsor's products, a letter-writing campaign, and personal visits to local stations, networks, sponsors, and legislators.

We wish both organizations well in their efforts to stifle excessive TV violence. They deserve our support.

### WCC Continues Support of Revolutionary Movements

The policy-making Central Committee of the World Council of Churches met recently in Geneva to implement resolutions and programs adopted at last year's General Assembly in Nairobi, Kenya.

During the nine-day session, the Council's controversial agency, The Program to Combat Racism, announced the allocation of \$560,000 to 37 groups in 19 countries. The bulk of the funds will go to nationalist groups in Africa which are seeking the overthrow of legitimate governments. The agency also earmarked \$10,000 for the NAACP's Legal Defense and Educational Fund to carry on its drive to abolish the death penalty in the U.S.

Meanwhile many members of congregations which support the WCC continue to ask whether these are appropriate ways to spend the offerings Christians give to their churches. The

fact that racism is evil does not make it right to foment revolution aimed at the violent overthrow of God-ordained governments because of their alleged racist policies.

Central Committee members also heard Per Lønning, retired Bishop of the Church of Norway, denounce the WCC for practicing a double standard. Lønning noted that the Council continues to condemn South Africa for its "deceptive maneuver to perpetuate and consolidate apartheid." It also branded the government of Rhodesia as "illegal." Yet the Council steadfastly refuses to make any pronouncement about the denial of human rights in Eastern European Communist nations. Lønning, who was instrumental in helping to establish the WCC's human rights committees, hinted that there is something demonic about the Council's inconsistency in dealing with issues.

Implementation of the Nairobi Assembly's emphasis on "confessing Christ" was postponed until next year. Bishop Lønning might also have pointed out that there is something demonic about giving social-action programs priority over "confessing Christ."

### Briefly Noted

The U.S. Congress formally requested the Soviet Union to release Baptist leader Georgi Vins, from prison.

The Association of American Baptist Churches in New Jersey has joined forces with other organizations seeking an end to the teaching of TM in New Jersey high schools.

Two liberal Missouri Synod district presidents (Drs. Ressmeyer and Neunaber of the Atlantic and So. Illinois Districts) have resigned their offices to affiliate with the new Association of Evangelical Lutheran Churches.

The current issue of "The Humanist" magazine devotes its editorial section to a defense of secular humanism against the Conlan amendment adopted by the House of Representatives in May. Congressman Conlan's amendment to the National Defense Education Act prohibits "any grant, contract, or support . . . for any educational program, curriculum research and development,

administrator-teacher orientation, or any project involving any aspect of the religion of secular humanism."

Joel C. Gerlach

## INSTALLATIONS

(Authorized by the District Presidents)

### Pastors:

**Buch, Herbert C.**, as pastor of St. Peter's, Oak Grove, R. 1, Juneau, Wisconsin, on October 3, 1976, by A. Degner (W.Wis.).  
**Hanson, James E.**, as pastor of Our Saviour, Sault Ste. Marie, Ontario, Canada, on October 3, 1976, by R. Frohmader (N.Wis.).  
**Murphy, John F.**, as instructor at Fox Valley Lutheran High School, Appleton, Wisconsin, on August 26, 1976, by J. Brandt (N.Wis.).  
**Luchterhand, Lyle L.**, as pastor of Riverview, Appleton, Wisconsin, on October 3, 1976, by J. Mattek (N.Wis.).

### Teachers:

**Korth, Jeffrey**, as teacher at Zion, Hartland, Wisconsin, on August 15, 1976, by N. Barez (SEW).  
**Weist, Larry**, as teacher at St. Luke's, Kenosha, Wisconsin, on October 12, 1976, by M. Hahm (SEW).  
**Wendland, Paul**, as instructor at Fox Valley Lutheran High School, Appleton, Wisconsin, on August 26, 1976, by J. Brandt (N.Wis.).

## ADDRESSES

(Submitted through the District Presidents)

### Pastors:

**Buch, Herbert C.**  
R. 1  
Juneau, WI 53039  
**Deutschlander, Daniel M.**  
2238 Central Street No. 1  
Evanston, IL 60201  
**Hanson, James E.**  
345 Elizabeth St.  
Sault Ste. Marie  
Ontario, Canada  
**Heyn, Paul, em.**  
2760 S. Whitney Blvd.  
Rocklin, CA 95677  
**Luchterhand, Lyle L.**  
160 W. Seymour St.  
Appleton, WI 54911  
**Martens, Ralph W.**  
Box 458  
Guayama, PR 00654  
**Murphy, John F.**  
3439 N. Story  
Appleton, WI 54911

### Teachers:

**Buch, Marcus**  
1370 Elizabeth  
Crete, IL 60417  
**Mahnke, Frederick O.**  
1110 Western Ave.  
Cedarburg, WI 53012  
**Marten, Thomas**  
1269 Nantucket  
Aurora, IL 60506  
**Weist, Larry**  
7418 24th Ave.  
Kenosha, WI 53140  
Tel.: (414) 652-7131  
**Wendland, Paul**  
1425 N. Erb  
Appleton, WI 54911

## AGAIN AVAILABLE

The following books by Dr. William Arndt, previously out of print, are again available:

### Bible Difficulties

No. 12-2357 \$2.50 plus postage

### Does the Bible Contradict Itself?

No. 12-2623 \$2.50 plus postage

Order through Northwestern Publishing House, 3624 W. North Ave., Milwaukee, Wisconsin 53208

### SEMINARY MALE CHORUS RECORD

A disc recording of the *Bicentennial Concert* is available for \$4.50 postpaid. Also still available *Our Favorite Hymns* for \$3.50 postpaid, disc only. Order from: Prof. Martin Albrecht, 11820 N. Luther Lane 65W, Mequon, Wisconsin 53092.

## CALENDAR OF CONFERENCES

### DAKOTA-MONTANA

#### EASTERN PASTORAL CONFERENCE

**Date:** November 16-17, 1976; 10:00 a.m.  
**Place:** Prince of Peace Lutheran, Yankton, South Dakota.

**Preacher:** T. Zarling (R. Roth, alternate).  
**Agenda:** Exegesis of II Timothy 2; E. Gieschen; Isagogical Study of Amos; E. Werner; Homiletical Study of Psalm 19; R. Gurgel; 9th and 10th Commandments; W. Rouse; Marriage Counseling on the Basis of Malachi 2:10-16; D. Hayes; How Does the Bible Describe Heaven? T. Zarling.

**Note:** Any requests for accommodations should be sent to host pastor, P. Stuebs.  
D. Schmidt, Secretary

### MINNESOTA

#### REDWOOD FALLS PASTORAL CONFERENCE

**Date:** November 30, 1976; 9:00 a.m. Communion service.

**Place:** Zion Lutheran, 507 S. 11th St., Olivia, Minnesota 56277; R. Hellmann, host pastor.

**Preacher:** D. Meyer; J. Miller, alternate.  
**Agenda:** Exegesis of I Timothy 6:1-10; R. Hellmann; Modern Problems as They are Dealt with in *The Shepherd Under Christ*; C. Henkel; Conclusion of Catechism Review; O. Lemke, discussion leader;

Luther's *Large Catechism*: The Lord's Prayer; O. Engel.

**Note:** Please excuse to the host pastor.  
L. A. Hohenstein, Secretary

### MANKATO PASTORAL CONFERENCE

**Date:** December 7, 1976; 9:00 a.m. Communion service.

**Place:** Grace, La Sueur, Minnesota; A. Stuebs, host pastor.

**Preacher:** R. Schlicht; A. Stuebs, alternate.  
**Agenda:** Exegesis of II Timothy 3; A. Jannusch (alternate, II Timothy 4; O. Lindholm); Women's Role in the Church; S. Lawrenz; Questions of Casuistry.

**Note:** Please excuse to the host pastor.  
W. E. Wagner, Secretary

### NORTHERN WISCONSIN

#### MANITOWOC PASTORAL CONFERENCE

**Date:** November 15, 1976; 9:00 a.m. Communion service.

**Place:** Grace Ev. Lutheran Church, Manitowoc, Wisconsin; K. Haag, host pastor.

**Preacher:** H. Koch; N. Kock, alternate.  
**Agenda:** Exegesis of Isaiah 65; E. Stelter; Exegesis of Isaiah 66; K. Haag; Uniform Method of Procedure in the Matter of Transfers, Releases, etc.; H. Juroff; Critique of the Revision of the Enchiridion of Luther's Small Catechism; E. Stelter, W. Loescher, and A. Engel.

P. J. Damrow, Secretary

### WINNEBAGO PASTORAL CONFERENCE

**Date:** November 15, 1976; Communion service at 9:00 a.m.

**Place:** Immanuel Lutheran Church, Oshkosh, Wisconsin.

**Preacher:** L. Winter, W. Zickuhr, alternate.  
**Agenda:** *Smaicald Articles* — Part II; L. Pankow; Exegesis of Titus, chapter 1; A. Tiefel; *The Shepherd under Christ*, chapter 2; L. Groth.  
S. Stern, Secretary

### FOX RIVER VALLEY PASTORAL CONFERENCE

**Date:** November 16, 1976; 9:00 a.m. Communion service.

**Place:** St. Peter Ev. Lutheran Church, Kewaunee (8 SW-Carleton), Wisconsin; A. Martens, host pastor.

**Preacher:** C. Voss; R. Christman, alternate.  
**Agenda:** Psalm 10; J. Behling (Psalm 11; F. Heide-mann); I Peter 5; A. Wood; (II Peter 1; P. Geiger); Sermon Techniques that Turn Listeners On and Off; L. Koenig (Methods of Birth Control in the Light of Scripture); W. Borgwardt; Gospel (2nd after Epiphany); J. Schewe (Gospel (3rd after Epiphany); N. Engel); Questions of Casuistry.  
R. Ash, Secretary

### SOUTHEASTERN WISCONSIN

#### DODGE-WASHINGTON PASTORAL CONFERENCE

**Date:** December 7, 1976; 9:00 a.m. Communion service.

**Place:** St. Paul's, Neosho, Wisconsin; E. Weiss, host pastor.

**Preacher:** L. Pautz; E. Weiss, alternate.  
**Agenda:** Exegesis of I Timothy 5:1-16; E. Schewe; Continuation of the Essay "Malicious Desertion, What Is All Included?" M. Bradtko.  
A. Zenker, Secretary

### WESTERN WISCONSIN

#### SOUTHWESTERN PASTORAL CONFERENCE

**Date:** November 30, 1976; 9:30 a.m.

**Place:** Zion Lutheran Church, Elroy, Wisconsin.  
**Preacher:** E. Breiling; D. Falck, alternate.

**Agenda:** Colossians 1; F. Werner; The O.T. and the N.T. on the "Separation of Church and State"; R. Kloehn; What is Engagement? M. Schwartz.  
R. Kloehn, Secretary

## EXPLORATORY

### HOLMEN, WISCONSIN

Exploratory services are being held at the Bank of Holmen on Sunday mornings. For time of service, and to submit names of prospects, please contact Pastor James Mumm, Tel.: (608) 783-2667, 1227 Main St., Onalaska, Wisconsin 54650.

### EDEN PRAIRIE, MINNESOTA

Exploratory services are held at 9:15 Sunday mornings at the Eden Prairie Senior High School in the Student Council room. The High School is located just south of State highway 5 on Wallace Road. Please send names and addresses to Pastor Mark L. Liesener at 11 West 88th Street, Bloomington, Minnesota 55420, or phone (612) 888-2475.

### ANTIGO, WISCONSIN

WELS exploratory services in Antigo are being held at 7:00 p.m. Saturdays at the Production Credit Association building, 713 Sixth Avenue, one block south and 1/2 block west of the traffic light on US 45 and 64. The service is preceded by "Sunday" school and a Bible class for adults at 6:00 p.m. For local information call Mr. Dennis Homuth at 627-4011. Please submit names to Pastor Dean Fleming, Route 1 Box 402, Pelican Lake, Wisconsin 54463; phone (715) 487-5484.

### GALESVILLE, WISCONSIN

Exploratory services are being held at the Bank of Galesville on Sunday mornings. For time of service, and to submit names of prospects, please contact Pastor James Mumm, Tel.: (608) 783-2667, 1227 Main St., Onalaska, Wisconsin 54650.

### BELLEVILLE, ILLINOIS

Exploratory services are being conducted every Sunday at Augustine's Restaurant, highways 460 and 158, in Belleville. Service time is 11:00 a.m. Please submit names to Pastor Peter Berg, 1830 St. Catherine St., Florissant, Missouri 63033.

## NAMES REQUESTED

### MONTREAL, QUEBEC

Please forward the names of WELS people and prospects living in the Montreal, Quebec area to Pastor David E. Priebe, 21 Phoenix Crescent, Orleans, Ontario, Canada K1E 1V6.

### BRIDGEPORT CONNECTICUT AREA

The Colonial Mission District Mission Board is investigating the possibility of starting work in the vicinity of Bridgeport, in southwestern Connecticut. Please forward the names of prospects to Rev. Karl Gurgel, 296 Buckland Road, South Windsor, Connecticut 06074.

### NEWPORT NEWS VIRGINIA AREA

The Colonial Mission District Mission Board is investigating the possibility of starting work in the Tidewater Virginia Area north of the James River. Please forward the names of prospects to Rev. Ronald Hahm, 3229 Sandra Lane, Virginia Beach, Virginia, 23462. The area includes such cities as Newport News, Hampton, Yorktown, and Williamsburg.

## TIME AND PLACE

### LEHIGH VALLEY, PENNSYLVANIA

Emmanuel Ev. Lutheran Church of Lehigh Valley, Pennsylvania, announces that its Sunday service is now being held at 10:30 a.m. Sunday school and Bible class are at 9:30 a.m. The location remains at Cedar Crest College Chapel in Allentown. For information contact the Rev. Dennis J. Valteau, 231 Eagle Street, Wescosville, Pennsylvania, 18106. Phone: (205) 395-0925.

### AVAILABLE

Available gratis to any mission congregation: a complete set (four colors) of altar paraments, two candelabra, and one altar cross. Please contact the Rev. R. Kom, W230 S8915 Clark St., Big Bend, Wisconsin 53103; phone (414) 662-3315.

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# Treasurer's Report

## PREBUDGET SUBSCRIPTION PERFORMANCE

Nine months ended September 30, 1976

	Subscription Amount for 1976	<sup>9</sup> / <sub>12</sub> of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 351,776	\$ 263,832	\$ 266,028	100.8
Dakota-Montana	218,873	164,155	161,109	98.1
Michigan	1,115,796	836,847	769,543	92.0
Minnesota	1,177,243	882,932	898,573	101.8
Nebraska	221,420	166,065	168,895	101.7
Northern Wisconsin	1,247,301	935,476	892,611	95.4
Pacific Northwest	99,040	74,280	80,520	108.4
Southeastern Wisconsin	1,542,708	1,157,031	1,051,406	90.9
Western Wisconsin	1,465,523	1,099,142	994,870	90.5
South Atlantic	71,860	53,895	60,796	112.8
Total — 1976	\$7,511,540	\$5,633,655	\$5,344,351	94.9
Total — 1975	\$7,042,363	\$5,281,772	\$4,871,485	92.2

## CURRENT BUDGETARY FUND

### Statement of Income and Expenditures

Twelve months ended September 30, 1976 with comparative figures for 1975  
Twelve months ended September 30

	1976	1975	Increase or Decrease*	
			Amount	Per Cent
<b>Income</b>				
Prebudget Subscription Offerings	\$7,554,845	\$6,868,929	\$685,916	10.0
Pension Plan Contributions	82,273	83,522	1,249*	1.5*
Gifts and Memorials	178,204	224,566	46,362*	20.6*
Bequests	118,617	—	118,617	—
Earnings from Fox Estate	42,239	49,066	6,827*	13.9*
Other Income	10,220	18,496	8,276*	44.7*
Transfers from Other Funds	87,216	62,137	25,079	40.4
Total Income	\$8,073,614	\$7,306,716	\$766,898	10.5
<b>Expenditures</b>				
Worker-Training — Expenses	\$4,609,475	\$4,254,680	\$354,795	8.3
Worker-Training — Income	1,966,411	1,733,131	233,280	13.5
Worker-Training — Net	\$2,643,064	\$2,521,549	\$121,515	4.8
Home Missions	1,515,958	1,407,450	108,508	7.7
World Missions	1,280,567	1,185,612	94,955	8.0
Benevolences	951,778	880,491	71,287	8.1
Administration and Services	708,282	608,484	99,798	16.4
Total Operations	\$7,099,649	\$6,603,586	\$496,063	7.5
Appropriations — Building Funds	200,000	190,244	9,756	5.1
Appropriations — CEF Program	549,612	755,201	205,589*	27.2*
Total Expenditures	\$7,849,261	\$7,549,031	\$300,230	4.0
Operating Gain	\$ 224,353	\$ 242,315**		

Norris Koopmann, Treasurer & Controller  
Donald E. Wilke, Assistant Treasurer  
Milwaukee, Wisconsin 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:
November	December 7
December	January 7
January	February 7
February	March 7

## USED SCHOOL DESKS

The Madison Metropolitan School District has some 3,000 school desks available, all of them in good shape. Among them are 1,500 American Seating Student Desks No. 702 and No. 703, with adjustable seats and book boxes. They are available for \$2.00. Congregations wishing to buy some must pick them up. The address is: Madison Metropolitan School District, 545 W. Dayton Street, Madison, Wisconsin 53703 — c/o Mr. Don Orr, Purchasing Manager, phone (608) 266-6106.

**CHAPLAIN E. C. RENZ**  
HOME ADDRESS  
6501 Gau-Bischofsheim  
Bahnhofstrasse 92  
West Germany  
Telephone: 06135-3249  
MAILING ADDRESS  
398-12-3568  
Box R  
APO NY 09185

## APPOINTMENTS

Mr. Philip Glende has been appointed to the Nebraska District Board for Parish Education, replacing Mr. Dennis Needham, who has moved to another District.

Mr. Rupert Rosin and Mr. John Westhoff have been appointed to the Nebraska District Board for Parish Education, complying with a resolution of the District Convention requesting the addition of a layman and a teacher to the District Board for Parish Education.

Pastor Philip Zarling has been appointed to the Nebraska District Special Ministries Board, a new District board resulting from a resolution at the recent District Convention.

Mr. Daniel Schmal has been appointed to the Nebraska District Commission on Evangelism, replacing Mr. Ronald Schmidt, who has moved to another District.

Gerald E. Free, President  
Nebraska District

The Rev. Eugene A. Kock has been appointed chairman of the Northern Wisconsin District Stewardship Board, replacing Pastor Waldemar F. Zink, who asked to be relieved of the assignment.

Carl Voss, President  
Northern Wisconsin District

## NOMINATIONS REQUESTED

The Board of Control of Martin Luther Academy, New Ulm, Minnesota, herewith requests nominations from the members of the Synod to fill the position of an instructress in girls' physical education, and to assume supervision of girls' intramural and interscholastic athletic programs. The girls' interscholastic athletic program presently involves the coaching of volleyball, basketball, and track.

With the nominations please include the address, present congregational membership, and such other qualifications as are pertinent to the position being filled. Please submit the nominations by December 15, 1976, to: Mr. Paul Fritze, Secretary, 7820 Minnetonka Blvd., St. Louis Park, Minnesota 55426.