



The  
**Northwestern  
Lutheran**

NOVEMBER 15, 1982

**Give  
us  
our  
daily  
bread**

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deadly sin**

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from  
this  
corner



"Lord," prayed the English divine, "thou hast given so many things. Give one thing more: a grateful heart."

Ingratitude, though pervasive and malignant, is not among the seven deadly sins: lust, anger, covetousness, envy, sloth, pride and gluttony. Ingratitude ought to be the eighth.

The spirit reflects on ingratitude as Thanksgiving Day approaches. In the 50s, highwater mark of piety along the Potomac, the churches on that day packed them in. According to current field reports from pastors, those ranks are thinning. Each year there are more vacant pews as other diversions beckon.

Or is it possible that Americans during their national orgy of self-flagellation do not understand how generously God has dealt with America? Is the only measure of comparison how well off we were (or were not) a year or two years ago? In spite of the depressing social and economic news today, we are still a country with special blessings. Why is it so hard to recall the words: "And all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me."

It takes a sense of history to appreciate what America is. The average American has a poor memory and is not a student of history. Otherwise few politicians would be re-elected. I have a good friend, the chief operating officer of a successful business. We argue about such things. "Don't tell me about yesterday," he retorts; "tell me about tomorrow. That's where I'm going to spend the rest of my life." That's good managerial philosophy. It has penetrated our culture. It is poor soil for the flowering of gratitude.

We are reminded constantly that these are bad days. The current headline is unemployment. Gallup confirms it. Unemployment is the highest since the days of the great depression. And the 90 percent who are employed do not know if they might not join the ranks of the unemployed. Seniority is no help when the company goes bankrupt.

But these are good days too. The days will always be good when we can bend the knee and say: "O give thanks unto the Lord, for he is good, and his mercy endureth forever." Old Israel said that in some dark days. Trust God, said the psalmist, and he shall bring it to pass. Trust God.

And so this Thanksgiving we will affirm in the company of the saints on earth, the martyrs, the Apostles, and the prophets that God is good and gracious. That he will always deal with us out of his love. And when the way is hard, we will say with Paul "I have the strength to face all conditions by the power that Christ gives me."

James P. Schaefer

May the Lord our God be with us  
as he was with our fathers;  
may he never leave  
or forsake us. 1 Kings 8:57

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# In the spirit and power of Elijah

**The angel said to him: "Do not be afraid, Zechariah; your prayer has been heard. Your wife Elizabeth will bear you a son, and you are to give him the name John. He will be a joy and delight to you, and many will rejoice because of his birth, for he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even from birth. Many of the people of Israel will he bring back to the Lord their God. And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the fathers to their children and the disobedient to the wisdom of the righteous — to make ready a people prepared for the Lord" (Luke 1:13-17).**

In recent *Studies in God's Word* we have been privileged to read a great deal about Elijah, the prophet powered by God. In the present set of *Studies* we intend to return to the theme we dealt with previously, namely: reflections of the Old Testament in the New. There are innumerable reflections and fulfillments of the old covenant in the new. Even Elijah serves in that capacity. Elijah, stern preacher of righteousness that he was, did not serve merely his own generation, but from his prominent spot in Old Testament history even he pictures and prefigures something in the New Testament.

## An "Elijah" for the New Testament

The Old Testament closes with a reference to Elijah. Speaking through the Prophet Malachi some 400 years before the dawn of the New Testament, the Lord directs his

readers' attention to the coming new age with the earnest words, "See, I will send you the prophet Elijah before that great and dreadful day of the Lord comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse" (Malachi 4:5,6).

To be sure, many people misunderstood this prophecy, as though Elijah were personally to return in the flesh before the Messiah's coming. Even the disciples questioned Jesus about this popular notion when they inquired, "Why then do the teachers of the law say that Elijah must come first?" Jesus replies, "To be sure, Elijah comes and will restore all things, but I tell you, Elijah has already come and they did not recognize him, but have done to him everything they wished." And to that the evangelist Matthew adds, "Then the disciples understood that he was talking to them about John the Baptist" (Matthew 17:10-13).

## A preacher of repentance

In his work of preaching repentance and preparing the people, Elijah foreshadows John the Baptist. And with that the words of the angel agree exactly. When John the Baptist's birth was foretold to Zechariah, the angel clearly indicated what this child's life work would be. "He will go before the Lord, in the spirit and power of Elijah, to turn the hearts of the fathers to their children and the disobedient to the wisdom of the righteous — to make ready a people prepared for the Lord."

With his clear call to repentance John the Baptist kindled in hearts grown cold and callous an earnest longing and a childlike faith in the

Savior who had come from heaven to take away the sins of the world. In pointing sinners to the Savior he was "making ready a people prepared for the Lord."

We have recently been permitted to observe another Reformation Festival. It is well for us to remember that the first of those ninety-five theses which touched off the Reformation reads, "When our Lord and Master Jesus Christ said, 'Repent,' he willed the entire life of believers to be one of repentance." That is not merely a distinctive Lutheran emphasis; the need for repentance is a central theme of Scripture.

We don't always care to hear about repentance. Our old Adam is all too inclined to complain, "The pastor is always talking about sin and being sorry for sin." A call to repentance, however, is the combined message of both the Old and New Testaments. It is a gracious God's way of making ready a people prepared for their Lord. The preacher of repentance is in the good company of the prophet Elijah, the forerunner John the Baptist and the reformer Martin Luther. The spokesman of the Lord who faithfully proclaims the message, "Repent and believe the gospel!" is worthy of high praise, for he is speaking "in the spirit and power of Elijah." Of him it may fairly be said, as the angel did of John the Baptist, "He will be great in the sight of the Lord." □



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is Professor of  
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Wisconsin Lutheran  
Seminary

## Cultural influences

It is obvious that in recent decades vast changes have taken place in some of the fundamental attitudes of society as a whole and in the principles according to which many people live. Some bemoan the fact; others take pride in it as evidence of human progress.

Previous generations generally acknowledged the existence of a divine being who created the world and everything in it, to whom we all are individually accountable, and who will ultimately determine our destiny. Moral precepts were looked upon as absolute by all but a few, even if they were less than perfectly observed. Almost without exception, the churches which bore the name Christian proclaimed the divinity of Jesus Christ and salvation through his atoning work.

This has changed. We see this change in the fact that belief in a divinity has yielded ground to evolutionistic theories which assign to God a lesser role in the scheme of things or leave him out of the picture completely. We see it in the increasing secularism, materialism, and irreligiousness of our contemporaries. We observe it in the "liberated" lifestyles adopted by a growing number of people.

Multiple marriages, once stigmatized in our society, are fast becoming the norm as the divorce rate rises and couples change marriage partners with greater frequency. Homosexual activity, which was once looked upon with revulsion, is assuming respectability as an alternate lifestyle. Co-habitation, which, by the way, is still illegal in many states, is common; the laws against it are seldom enforced; and the practice shocks almost no one anymore. The sacred marriage contract is loftily dismissed by many as "just a piece of paper." Abortion, banned throughout our country not too many years ago, has been legalized and is viewed by a significant number of sexually active people as an acceptable way of escaping the responsibilities of parenthood.

This is bound to exert a strong influence in shaping the standards and values of people living in this society at this time, and Christians are forced into the position of reviewing their own beliefs, standards, and values. Worse, they are tempted to abandon them or at least to modify them.

These influences of contemporary society can be classified as cultural influences, and we are all susceptible to them. In the days of King Ahab the Israelites succumbed to them, and God through the prophet Elijah was forced to confront them with the question, "How long halt ye between two opinions?"

It isn't much different for us today from what it was for the Israelites living in those days. As they had done, we acknowledge God as our Lord and his Word as the truth. At the same time, like them, we are susceptible to the cultural influences of the world around us. The question for us, as it was for them, is, which influence is going to control our lives and our faith?

Culture changes. God does not. Do we want to be children of God or children of our times? That question becomes more vital and more pertinent as cultural pressures on Christian faith and life intensify.

Immanuel G. Frey



Pastor Frey is at Zion, Phoenix, and is president of the Arizona-California District.

# letters

## Don't wait too long

Pastor Reuel Schulz' letter (October 15, p. 293) brings up another important point about baptism, a point not mentioned in my article but a point worth considering: How long is a "reasonable" time to wait to baptize a baby?

A little additional family history may show how I feel about this topic. Our older son was born on Good Friday, 1978, during my final year at the Seminary. I baptized him in the hospital two days later, Easter Sunday. I baptized him that soon because the pastor of the church which we were attending then (who also happened to be my brother-in-law) had been encouraging parents to have their babies baptized the day or the day after they were born as a witness to the high value of infant baptism. It was a new "tradition" in that congregation with which I agreed completely, and which I followed willingly.

When our second son was born, I was persuaded, for a number of reasons — not all of them, as I look back, very important reasons — to follow what is the more traditional policy of waiting two and three and even four weeks after the birth for the baptism.

My wife and I have already agreed that if the Lord should bless us with a third child, we will, whatever advice is given, baptize him or her in the hospital soon after birth, and then hold a service of ratification in the church at a later date. We would do that for exactly the reasons Pastor Schulz mentioned.

God certainly *can* save a child without baptism. The Christian church has long followed the dictum of St. Augustine that it is not the absence of baptism but the despising of baptism that damns. In the Old Testament God told parents to have their sons circumcised at eight days old. How long can parents delay baptism, for whatever reasons, before such delay becomes despising the sacrament?

It is less important that Aunt Millie gets there from Zumbrota. It is more important that the old man gets plunged under the water.

Mark Braun  
St. Joseph, Michigan

## A virtuous woman

A letter was published (October 1, p. 277) in which Scripture was taken out of context. In the article entitled *A virtuous woman in Proverbs* the writer has taken bits and pieces of Proverbs to proclaim that the mother who works outside her home is one of noble character.

Much closer examination of Proverbs

31:10-31 will show that the mother described here is a homemaker. Verses 13, 14 and 18 tell us that she is a wise shopper. Verse 15 tells us that she provides food for her family. In verse 16 we read that this mother takes her earnings and plants a vineyard. Today, in our culture, we can realize a similarity between a vineyard and a garden.

Verses 19, 22 and 24 say very plainly that this wife of noble character can make cloth and clothes for her family as well as for those who are willing to pay her for such a service. Today, in our culture, we would consider this activity as sewing. Finally, verse 26 refers to the fact that she instructs or teaches. Who would she be instructing? Undoubtedly, she is instructing her children. The activities of sewing, gardening, providing food for the family — these are all some of the things that are done in and around the home. The mother who is in and around her home is most *definitely* a working mother. While she works her most important job is to help her children learn Christian values and the saving truth about Jesus.

Solomon uses these words to summarize the earlier verses: "She watches over the affairs of her household." Solomon also agrees with another inspired writer, Paul. Paul writes in Titus 2:3-5 that, among other things, "the older women should train the younger women to be busy at home."

We must all be aware of the danger of taking Scripture out of context.

Mark Tessmer  
Rogers, Minnesota

## A last word

Are we to assume that all who have registered their negative votes regarding *Lutheran Worship* have all carefully studied this new hymnal?

Surely a sense of Christian fairness should compel us to study and evaluate this new instrument for public worship before casting it aside.

If we refuse to use this hymnal simply because the Missouri Synod is using it, then I fear we are taking a sectarian stance well deserving of ridicule.

Glen Backus  
Hudson, Wisconsin

Apparently many of our WELS members are not in favor of a new hymnbook, although there are valid reasons for making a change. In our mission congregation, St. Mark of Leesburg, we frequently use a small supplemental songbook, *Hymns You Like to Sing*.

This book contains only 38 Gospel songs, and is very inexpensive. Our members enjoy singing such favorites as *Amazing Grace, I Love to Tell the Story, He Leadeth Me*, and others. Visitors have also commented favorably.

Esther Fretwell  
Leesburg, Florida

We have examined the Missouri Synod's new hymnal *Lutheran Worship* and have been using its hymn accompaniments when we play organ or other instruments during worship services. We find its hymn harmonies fresh and skillfully prepared, and its text clear and meaningful to contemporary readers. We find in it many of our favorite hymns from *The Lutheran Hymnal* and Missouri's *Worship Supplement*, although it omits others that we enjoy. Because of these omissions and because of individual personal preferences we recognize that not every congregation may want a new hymnal, some congregations may choose to assemble their own supplements of well-liked hymns, while others may desire to use *The Lutheran Hymnal* exclusively. We also agree that the Synod should not attempt to write its own hymnal since we feel it lacks at present the necessary time, money, and expertise. However we caution critics of *Lutheran Worship* in particular and critics of new music in general that hymns containing outdated language can frustrate new converts to the faith. We strongly believe that new music and text of high quality can edify our worship as effectively as the fine traditions of the past. We advocate a sensible mixture of old and new to reach out to those whose preconceived notions of traditional worship cause them to shun the church.

Greg and Juanita Furno  
Madison, Wisconsin

## Stewardship of the ears

Let's have an article on: How can we keep awake?

Given a good sermon, a meaningful introit, collect, hymns, etc., why is it sometimes so easy to drift into dreamland and even speak and sing words when our minds are elsewhere?

To retain even the thrust of the service, isn't preparation by the congregation members, as well as by the pastor, essential?

Can we expect an article on this? Perhaps it will help keep us awake. A tap on the head may not help much (September 1, p. 247).

Theodora Schroeder  
Madison, Wisconsin

Letters between 100 and 250 words are preferred. Letters are subject to editing. Open letters, letters written to persons and letters written to another publication will not be printed. Letters should be in response to an article in *The Northwestern Lutheran*. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Address your letters to LETTERS, *The Northwestern Lutheran*, 3512 W. North Ave., Milwaukee, Wisconsin 53208.

O Lord, the more we have, the more we want. When we were first married, our appetites were simple, and there was lots of laughter. Now we have three cars, a cabin at the lake, big boat, home computer and video-recorder and we sometimes mumble "how tough the recession is." Lord, we have more than enough to get us through each day! There are others who are praying "Give us this day our daily bread" and they don't

Father, thank you for Social Security. We didn't realize inflation would chew up our savings and insurance plans so much. We can't afford to do all the things we dreamed about, but we're getting by.

Thank you for our government and police and fire departments. Being old isn't easy. We need their protection to enjoy the daily necessities you allow us to have. Help us to trust you for our future as you've led us



Lord, we don't have everything we want. In fact, we're scraping to get by. I feel trapped. I hate asking for welfare, but right now I can't leave the baby alone to work. A part of me resents not having as much as others, but I know you haven't forgotten me, Father. I still believe "all things work together for good to those who

## Give us...our daily bread

have enough. Thanks for giving me the opportunity last week to buy that beggar a hot meal downtown. If I hadn't remembered how much *you* have let me accumulate I might have used his blood-shot eyes as an excuse to do nothing for him and hustle by "an undeserving drunk." Lord,

***O Lord,  
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the more  
we want . . .  
and we  
sometimes mumble  
"how tough  
the recession is."***

I can't feed all the hungry people of the world, but two or three hungry beggars a week aren't going to rob my family of anything they really need. As you keep me in your family by faith, keep infusing me with the compassionate, generous love of your Son so you can give them their daily bread through me whenever you will it.



through the past. We're not so poor that we can't help others less fortunate than ourselves. Surely you who spared not your own Son to take care of our sin and provide an eternal home for us will also with him provide everything else we need. Help us to remind others of that truth. Thank You.

love God." I am thankful for the welfare and the food and clothes it provides for us. I thank you for the health and experience you let me have so I can do the little bit of sewing that brings a little more money in. Thank you for the relatives who gave us the "hand-me-downs" for the children.

Some of my neighbors here in the project have turned on you. They blame you for their poverty, hunger and unemployment. They want what the people in the suburbs have and they feel you've cheated them. When I'm tempted to feel like that, I whisper, "Give us this day our daily bread" and remember that we are getting what we need, even if we aren't always getting what we want. Help me always to be grateful for what little we do have, Father, but also help me keep my eyes open for ways I can use my skills and opportunities to take care of my kids and me. □



Pastor Stadler is at St. James, West St. Paul, Minnesota.



# Join me in a walk

by John F. Boehringer

"I am praying that you will join me in walking to heaven with Jesus." That's the way Mrs. Oshina, one of our Japanese Christians, told us why we were gathered at the Lutheran Evangelical Christian Church (LECC) Center in Tsuchiura, Japan. Pastors — often too wordy — could not have matched those simple, direct words.

It was Wednesday, September 15, and 120 members of the LECC from Tokyo and points of the north gathered at Tsuchiura to celebrate the 25th anniversary of the Japan mission.

There was a festival service, of course. With Pastor Fukuichi Oshino acting as interpreter, President Mischke noted that churches of the Wisconsin Synod in the United States had celebrated the anniversary the Sunday before. "We are both celebrating," he said, "the same grace. It's the same grace in my homeland as you celebrate here today." And even as God used us to bring this grace to you, he said, "so God is using you to bring this same grace to your land, your friends, your relatives."

After a potluck dinner of Ameri-

can and Japanese dishes, all gathered again to hear greetings from all over the world. Speaking were President Mischke; Pastor Theodore A. Sauer on behalf of the Board for World Missions; and Pastors Ronald F. Freier and William F. Bernhardt and Clarence H. Krause on behalf of their congregations and the LECC Executive Committee. Pastor Richard A. Poetter called attention to the many letters of congratulations that had come from other world mission fields, from former missionaries to Japan, from former members of the LECC Executive Committee, and from lay people who had spent time in Japan in the military or business community.

The Executive Committee presented two stained-glass plaques to the Japan Church in remembrance of the celebration. Another plaque, designed by the wife of one of the missionaries, was presented to the national church and will be kept at the church's headquarters in Mito. A third plaque, a design of Luther's seal, was presented to the seminary at Tsuchiura.

In response, Pastor Tadashi Yoshida, who has the longest record of

The celebrating members of the LECC.

service and is chairman of the Mission Council, spoke for the members and pastors of the LECC. He expressed the LECC's heartfelt thanks for the unfailing support and prayers of the WELS. He was especially pleased that the visitors from overseas could be present to share the joy of the day with their brothers and sisters in Japan.

During the afternoon another 25-year milestone was noted. Pastor Poetter and Deacon Igarashi were honored for their 25 years of service to the Japan mission. From the start of the mission in 1957, Pastor Poetter and his helper, Mr. Igarashi, have labored faithfully and untiringly in bringing the grace of God to the Japanese people.

It was a happy day, a special day, for those of us in Japan. But at the same time it was a day like every other day: a day full of God's love and gifts, his help and joy. May God richly bless his word in the land of the *Rising Son*. □



Missionary Boehringer graduated from seminary in 1972 and has been in Japan since 1978.

# WARS

## AND RUMORS OF WARS

by Earl W. Monday

Visitors to the Mount of Olives making their ascent chance to see the massive bulk of the Israeli "chariot" tank being transported through the Kidron Valley on a military truck. On Tel Gerisa an international group of students keep their 5:00 A.M. vigil, newly awakened by the reverberations of sonic booms. Three weeks later, an F-14 Phantom fighter banks around a nearby summit, exposing its underbelly to a group of hikers on Mount Meron, and the sonic evidence heard in Judea becomes the visible proof seen in Galilee.

Novice archaeologists, contemplating the basalt ruins of Chorazin, are reminded of Christ's lament for that city as the helicopters overhead return from their mission in neighboring Lebanon. Sightseers at a fair in Ramat Gan come upon a display of captured Syrian tanks and artillery. From Jerusalem to Jericho, in the hills of Samaria, along the *Via Maris*, young Jewish men and women of the Israeli Defense Forces keep company with their M-16's.

To the visitors, students, hikers, archaeologists, sightseers — the members of the Wisconsin Lutheran Seminary's Summer Quarter in Israel '82 — the message is clear: Israel is at war.

### Wars of the past

Nor is that a new message in Israel. Hazor, the largest excavated city in Israel, is a reminder of Joshua's northern campaign in the conquest of the Promised Land. Meggido, Solomon's fortress and the Armageddon of Revelation, with its twenty superimposed cities stands silent now for 2,400 years, the last city resting on seventy feet of rubble. The Herodium and Massada — two of Herod the Great's fortifications — dominate the topography of their regions as though their vigilance keeps

peace within Israel's borders. The temple excavations in Jerusalem expose ruins where "not one stone is left on another."

The tendency to chronicle Israel's modern history in relation to the wars of '48, '56, '67 and '73 attests that war is a fact of life in Israel. History and architecture are described in terms of invasions — Roman, Byzantine, Arabic, Crusader, Turkish. Archaeological strata are defined by "destruction levels."

### The war against sin

The thirty participants in the summer quarter, though guests of a nation at war, soon had any pre-trip anxieties they might have had soothed by the obvious security to be found wherever they traveled. In fact, there were many days in which the day's news had a lower priority rating than yesterday's history. Living in the homeland of our Lord — however temporarily — made ancient history as important as current events to those who define history as "God's story with Christ as the focal point."

For that reason the summer quarter itinerary was arranged so that both ends of the six-week experience were spent touring the war zones of another age-old conflict — the war against sin. Week one was spent in and around Jerusalem and week six in Galilee.

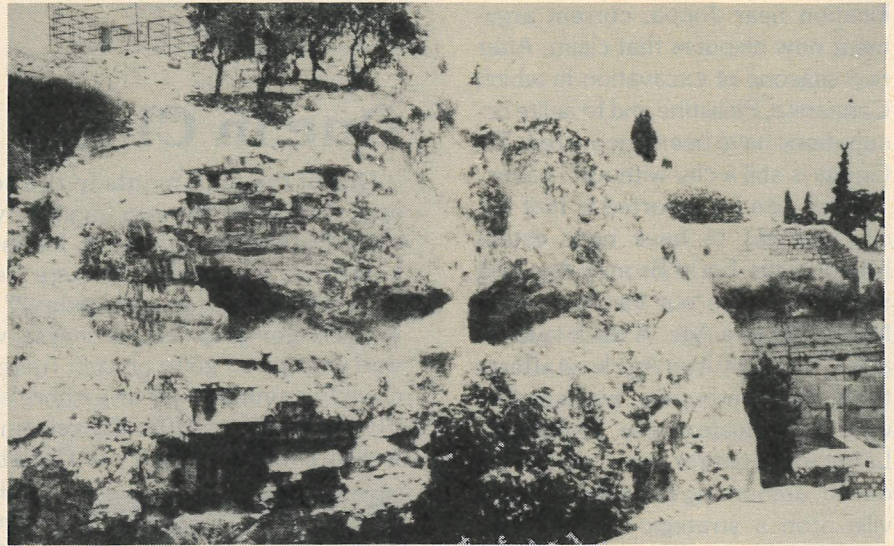
Ecce Homo Hospice along the Via Dolorosa in the Old City of Jerusalem was home base for the first week. This unique hospice is built over the Lithostrotos, a stone pavement in the courtyard of the Fortress Antonio, where Pontius Pilate condemned Jesus to death.

From this location it is an easy walk to the Temple Mount, site of the Western (or Wailing) Wall, the Temple excavations, and the Moslem Dome of the Rock, which occupies the former site of the Jewish Temple. Nearby in the Old City is the Church of St. Anne, a fine example of Crusader-era architecture, where those in the group who knew the Latin *Agnus Dei* took advantage of the excellent acoustics to acknowledge in song the Lamb of God who takes away the sin of the world. Next to this church is the Pool of Bethesda, the place of Christ's healing of the crippled man.



Professor Monday teaches English at Northland Lutheran High School, Merrill, Wisconsin.





LEFT. Prayers offered at the Wailing (Western) Wall which according to tradition is the remains of the temple built by Herod. UPPER LEFT. Storage jar and jinglet from Tel Gerisa. ABOVE. Gordon's Calvary, outside the walls of Jerusalem, one possible location for the crucifixion.

Across the Kidron Valley lies the Mount of Olives and the Garden of Gethsemane. Northeast of the Damascus Gate is Gordon's Calvary, a rocky hill which resembles a human skull. Adjacent to it is the Garden Tomb, a Roman-era tomb carved into the rock, rival to the Church of the Holy Sepulchre as the burial place of Christ.

Two miles east of Jerusalem is Bethany, five miles south is Bethlehem, fifteen miles northeast is Jericho. What seems like Bible history namedropping merely shows the close proximity of many Scriptural sites in a nation that would fit within the eastern section of Wisconsin bounded by Racine and Green Bay, Lake Michigan and Lake Winnebago.

During the final week, Tiberias, on the western shore of the Sea of Galilee, became home. Here were Jesus' homes at Nazareth and Capernaum; Cana, the city of his first miracle; and Mount Tabor, possible site of his transfiguration.

Post-Biblical sites also played prominently in the Galilee tour. At Caesarea could be found ruins from the Roman and Crusader periods — the Crusader wall and moat, a Roman amphitheater, and an inscription containing the name of Pontius Pilate. Here also were the cities of Safat, ancient mystical city of the Cabala; the Crusader castle of Belvoir; and Acco, the last stronghold of the Crusaders.

### War and Tel Gerisa

The four weeks between the Judea tour and the Galilee tour were simply known as "the dig." The dig was a teaching excavation at Tel Gerisa in Ramat Gan, a suburb of Tel Aviv, conducted as a cooperative venture through Tel Aviv University Institute of Archaeology. Participating with Wisconsin Lutheran Seminary were Tel Aviv University, Macquarie University (New South Wales, Australia), the University of Minnesota (Minneapolis and Duluth), the University of Pennsylvania, and the University of California-Berkeley.

The excavation at Tel Gerisa is related to the earlier excavation at Tel Michal in which the seminary participated for two seasons in 1978 and 1980. As was the case for the two earlier summer quarters, this summer's participants represented both the teaching and preaching ministries, as well as laity and seminary students.

Tel Gerisa is located on the Sharon Plain, probably within the tribal territory of Dan, near the confluence of the Yankon and Ayalon Rivers. It belongs to a chain of once prosperous settlements that included Tel Michal and five other settlements of which only Tel Aphek can be historically identified.

Originally thought to be Gath-Rimmon, one of the cities given to the Danites in Joshua 19, because of its

location near Joppa, current argument now disputes that claim. After two seasons of excavation in which Canaanite, Philistine and Israelite occupations have been uncovered, Tel Gerisa is still a city without a name.

What can be reported is that the city appears to have been established in the Early Bronze Age and reduced in size but fortified in the Middle Bronze Age. A thick layer of ash at the Early Iron Age level attests to destruction by war, perhaps David's war against the Philistines. Later occupation was much reduced, amounting to no more than a villa atop a strategic hill that was abandoned or destroyed during Pharaoh Shishak's campaign of 925 B.C.

### **The Voice of Peace**

Minimal contact was kept with the outside world through *The Voice of Peace*, an English language news and radio station that broadcast "from somewhere in the Mediterranean." Though the station maintained an apolitical stance, the selection of music bore a humanitarian theme in obvious contrast to the news reports from Lebanon. Of far greater impact was the Voice of Peace that spoke daily through the Scriptures in our devotions and Sunday services conducted by our pastors on the dig. No

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### ***The song of the angels to the shepherds of Bethlehem does not hold out false hope for political peace.***

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other voice echoed in the history of the Holy Land or resonated by the findings of archaeology is persuasive. The song of the angels to the shepherds of Bethlehem does not hold out false hope for political peace. The message from Israel, from the Savior's own voice, is still, "I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world." □

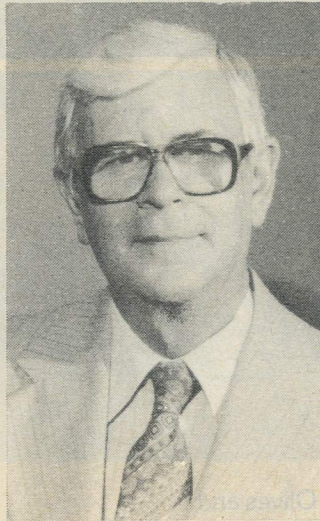
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## FROM THE PRESIDENT

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# One in Christ

One of the high points in the believer's week is his or her opportunity to worship together with brothers and sisters of the same faith and confession. I was fortunate enough to grow up in a home (not a parsonage) where we didn't ask on Sunday morning, "Are we going to church today?" It was a foregone conclusion that we were going unless, of course, we were sick. And if we were not well enough to go to church there was no way we could recover quickly enough to go anywhere else that day. That's probably why I'll always have difficulty relating to the person who places public worship in the category of Christian liberty, who insists that by



reading the Bible at home a person fares just as well as those who think they have to run to church every Sunday.

But the privilege of public worship seems to take on an added dimension in the company of fellow believers of another race, another language, another culture. Some of us had that experience recently, three times in Japan and once in Taiwan.

The missionary preached in the language of the country. But by means of a written summary or an occasional sentence or two in English we had a pretty good idea of what was being said. We sang together, they in their native tongue, we in ours. In the same

fashion we recited the Creed together and joined in the Lord's Prayer. It didn't matter that we didn't always come out even.

A stranger walking into the room would have had no difficulty distinguishing between the nationals and the visitors from the States. He would have seen a difference in our physical features. He would have noticed that our languages have little in common. He would have watched us squirm a bit as we tried valiantly to adjust to the customs and traditions of a different culture. He wouldn't have understood the unity that prevailed in the midst of all that diversity.

But you and I do. We know whose love has "broken every barrier down." The barrier between God and us, first of all, the barrier between nations, people, kindreds, and tongues — because of sin. Christ! We are one in Christ! That oneness was evident even as we broke bread together, which we were privileged to do after most of these services, with a menu that ranged all the way from the most traditional Japanese dishes to Kentucky fried chicken.

Our worship was far from perfect. It never is in this life. There were many distractions. There was much that passed us by. But it was enough to give us a foretaste of the perfect worship of eternity when also the Apaches, the Africans, the Latin Americans — and all others who have been made one in Christ — will join us in singing: "Salvation unto our God, which sitteth upon the throne, and unto the Lamb" (Revelation 7:10).

*Carl H. Muschke*



## The flying preacher

by Connie Brandel

Combining his first and second loves — preaching and flying — is nothing special for the Rev. Gordon Peters of Pocatello, Idaho.

He routinely commutes among the scattered south-east Idaho congregations at 150 mph in a single engine plane.

Peters, 30, uses his Piper Cherokee several times a month to fly between Pocatello, Idaho Falls, Burley, Soda Springs and Rigby. About 50 people worshipping with the Wisconsin Evangelical Lutheran Synod are living in those towns.

Peters has been in southeastern Idaho since 1977, having lived "all over the upper Midwest" before that. He has been flying since 1968, and he describes it as a hobby that "developed somewhat naturally during my seminary years.

"When I went away to school I had to put away all my train sets, so I decided to take up a hobby that I could take with me when I moved — that turned out to be airplanes," Peters laughed.

"I never thought I'd be flying as a part of my work," he adds. "That was the icing on the cake when I got here."

When he was sent to the Pocatello congregation he had no firm plans or expectations of flying as a part of his job.

"The way it developed I was soon doing a lot of flying," Peters says. A year later he was given the added assignment of a congregation in Nampa, which prompted the purchase of his own plane.

He estimates this year he will be logging about 12,000

miles in the air, somewhat less than in previous years, when he averaged about 30,000 miles per year.

"When I have services in Pocatello, Soda Springs and Idaho Falls on the same day — that's when the plane gets used," Peters says. "I used to use it more when gas was a little cheaper. At \$1.70 per gallon for its fuel you have to look carefully at whether you can do the job better by car or air."

The nature of his congregation and the nature of the area have been challenges, he says, but he thoroughly enjoys living in Idaho.

The congregation in this area has always been widely scattered, he says. It was formed by people moving in the area from other parts of the country, and he has seen a 50-75 percent turnover in its membership since he arrived.

He is hopeful the congregation will begin to grow in the near future.

"Now we're beginning to get some people who've lived here all of their lives or have lived here for about five years or more, and are not likely to move back to their former homes," Peters says.

The church owns land in Pocatello, but has no permanent structure or meeting place, something Peters hopes can be added in the near future.

In the meantime Peters will be kept busy flying between Pocatello and his far-flung parishioners, covering eastern Idaho from the Utah to the Montana border.

"It has a tendency to keep one out of trouble," he laughs. □

*This article appeared in The Weekender of Rigby, Idaho and is used with permission.*



## NEWS around the world

The Nanking (China) Union Theological Seminary received 150 applications for the school year which began in September. The applicants competed for only 30 available seats. Professor Chen Zemin, vice-principal of the seminary, reported this to an American Lutheran tour group. Last year when the seminary, the only Protestant seminary in China, reopened over 1,000 applications were received for the 47 available seats. The acceptance of a few others later brought last year's enrollment to 52, of which 30 were men and 22 women. According to Chen, so far some 400 churches have been reopened across the country since the first Christian church was reopened in Shanghai in 1979. Chen estimated that other churches are being reopened "at the rate of one every three or four days." He estimated the number of Protestants in China to be nearly 2 million and said there are also about 2 million Roman Catholics. Some 270,000 copies of the Bible were printed last year according to Chen. He said that an additional 300,000 copies are scheduled to be printed this year. He emphasized the fine quality of their Bible printing and condemned the smuggling of the Bible into China.

*"How Great Thou Art" appeared to be the most popular hymn in a survey among non-Wisconsin Synod Lutherans in Texas. But close behind were "Lift High the Cross," "A Mighty Fortress," and "Beautiful Savior." The next two hymns in the survey ran far behind: "Praise and Thanksgiving" and "What a Friend We Have in Jesus." A total of 154 hymns showed up in the survey which was undertaken by Lee Boyd Montgomery Jr., who directs the bands at Texas Lutheran College. He received returns from 110 congregations of the American Lutheran Church which operates the college, the Lutheran Church-Missouri Synod, and the Lutheran Church in America. Pastor Luther Oelke who assisted in the survey noted that "the influence of new hymnals seems clear in the choice of most popular hymns." Three of the six most popular hymns have appeared in North American Lutheran hymnals for the first time within the past four years. Pastor Oelke also noted the "influence of other Protestant denominations . . . when you see the Lutherans' first choice is not what one would call a 'Lutheran' hymn."*

News items appearing in News around the world represent current events of general interest to the readers of *The Northwestern Lutheran* and should not be interpreted as representing the views of the editors. Since the items come from a variety of news sources, the editor does not assume responsibility for inaccuracies that might inadvertently be reproduced on these pages.

A report on the religious attitudes of German youth is depressing. Reports the *Forum Letter*, "Sex and travel are what make life worth living, say young Germans. A poll of nominal Christians reveals that 98 percent of young Protestants don't bother taking time off from either pursuit to go to church. . . . Only two percent of young Protestants are still regular churchgoers. . . . Religious attitudes are changing especially among young people, the pollsters say. Alienation from the church is merely the outward symbol of separation from the Christian religion. . . . Only one youngster in 10 sees service to others as a purpose in life, while only 26 percent of parents feel firm beliefs and religious ties are important aids in life that children must be given. . . . Greater emphasis on politics in religion is not the way to reverse the trend, the poll reveals. Only 21 percent of young people agree that Christians ought to try to change society. . . . Sixty percent say Christians should not aim at social change but should work at themselves and live Christian lives."

Sweden's foreign ministry has announced that three countries with Lutheran state churches — Denmark, Norway and Sweden — have decided to establish diplomatic relations with the Vatican for the first time since the Reformation era. Two other Nordic countries — Finland and Iceland — already have diplomatic relations with the Vatican. Sweden's King Gustav Vasa broke ties with the papacy in 1527 when the country became Lutheran. A few years later, King Christian III of Denmark, who also at that time ruled Norway, expelled the Catholic archbishop and claimed Catholic church property in the name of Martin Luther. About 90 percent of the people in the three Scandinavian countries are Lutheran.

Dr. James R. Crumley Jr., 57, was elected to his second four-year term as bishop of the Lutheran Church in America, as presidents are called in the LCA. Election came on the second ballot. Crumley fell 17 votes short of the three-fourths majority needed for election on the first ballot, receiving 467 of 644 votes cast. Thirty-five people were nominated on the first ballot. Needing a two-thirds majority on the second ballot, Crumley received 505 of 591 votes cast. Runner-up on both ballots was Ohio Synod Bishop Kenneth Sauer, who received 41 votes on the first ballot and 55 on the second. Dr. Edgar R. Trexler, 45, was re-elected editor of *The Lutheran*, official magazine of the LCA, by a 530-33 vote. He has been a member of the magazine's staff for 17 years.

At its recent convention in San Diego the American Lutheran Church elected Dr. Kathryn E. Baerwald as secretary of the ALC, succeeding Dr. Arnold Mickelson. Dr. Baerwald is a Minneapolis attorney who has been on the staff of the ALC Foundation for the past five years. She was elected on the fourth ballot to the highest Lutheran church office ever held by a woman. On the fourth ballot Dr. Baerwald received 498 votes while Rev. James Peterson, assistant to Dr. Mickelson, received 435 votes. □

## from the WELS

# MLS begins 77th year

On August 30 Michigan Lutheran Seminary began its 77th year of preparing workers for the church with an enrollment of 307 students.

A special service of dedication and installation was held on September 12. Ordained and installed as tutors were Thomas H. Behnke and Donald H. Scheuerlein, both 1982 graduates of Wisconsin Lutheran Seminary. Also installed was Miss Carie L. Waldschmidt, a 1982 graduate of Dr. Martin Luther College. All three will help in the supervision of dormitories, teach, and supervise extra-curricular activities.

A unique feature of the service was the participation of all segments of the Seminary family in the service. The faculty and each of the four

classes, separately, prayerfully rededicated themselves to their responsibilities at the Seminary.

The school year has been named the "Year of Latin." A new textbook in Latin has been introduced, micro-computer instruction is being expanded, and special class arrangements are being used in an effort to strengthen student growth in understanding the Latin language.

During the past summer a new athletic field was developed. The new athletic field, about a mile from the school, was needed because the present campus is too small for a full-size high-school athletic field. The field will be ready for use in the spring of 1984.

## 50 years of teaching

Recently, in a special service, the Dr. Martin Luther College campus faculty in New Ulm, Minnesota, joined to celebrate 50 years of teaching by Professor Erich Sievert. Pastor Carl H. Mischke, president of WELS, who had been a co-worker with Professor Sievert at First Lutheran, La Crosse, Wisconsin, delivered the sermon. President Lloyd O. Huebner of DMLC served as liturgist and the college choir sang.

Professor Sievert graduated from DMLC's three-year program in 1932, received a B.S. in Education in 1964, and an M.A. from University of Minnesota, 1965. He also did undergraduate and graduate work at University of Wisconsin-Stevens Point, Mankato State University and Concordia College, River Forest, Illinois. He taught at St. John's, Neillsville, Wisconsin and at First Lutheran, La Crosse. Since 1948 he has taught in the education division at DMLC. He was director of DMLC's summer-school program from 1950-68 and chairman of its education division from 1950-1977.

Professor Sievert's wife Adele also was active in teaching, first at

Neillsville, Wisconsin, and most recently for many years in DMLC's teacher-training program at St. Paul's Lutheran School in New Ulm.

The Sieverts have four children: Mrs. Kathy West, Minneapolis; Pastor Clarke Sievert, Prairie du Chien, Wisconsin; Mrs. Lois Bode, Phoenix, Arizona; and Pastor Louis Sievert, Sioux City, Iowa. □

## Alabama

### LWMS —

#### The Southern Hills circuit

Women of the Wisconsin Ev. Lutheran Synod from across the mid-South gathered in Huntsville, Alabama for the first rally of the newly formed Southern Hills Circuit of the LWMS. They came from as far away as Glasgow, Kentucky; Memphis, Tennessee; and Atlanta, Georgia.

Pastor Roger L. Kuerth of Huntsville gave the opening devotion. Pastor Scott J. Stone of Knoxville, Tennessee, the newly elected pastoral adviser for the circuit, was the guest speaker for the day.

Since most of the 25 women at-

tending the rally were from small mission congregations, they were aware of the need for the canvass-witness program of the General Board for Home Missions. Their mite-box offerings went to that fund.

Elected chairman of the circuit was Mrs. Elaine Schuppe. Mrs. Janet Busch was elected secretary. Both are from Memphis, Tennessee. □



**DIVINE PEACE** of Largo, Maryland, opened its own Christian day school on August 30. This congregation of 115 communicant members began with a school enrollment of 18 in grades 1 through 6. The teacher is Marlene Strandt. Divine Peace, organized in 1970, serves the Maryland suburbs of Washington, D.C. and is served by its first pastor, John R. Mittelstaedt.

## Minnesota

### 50 years in the ministry

Trinity of Millville, celebrated the 50th anniversary of its pastor, Edmund C. Leyrer, recently. Rev. Armin Engel preached the sermon and Rev. Lloyd Hohenstein served as liturgist.

Leyrer graduated from Concordia Seminary in Springfield, Illinois, in 1932. For three years he served as a supply pastor to various congregations in the Michigan District. Before coming to Millville in 1966, he served parishes in Grass Lake, Clare, Gladwin, and Elkton, all in Michigan, and in Hurley and Mercer, Wisconsin.

### Anniversary celebrated

The 25th anniversary of its pastor, Thomas C. Henning was celebrated recently by St. Paul's of New Ulm, Minnesota.

A 1957 seminary graduate, Pastor Henning's first assignment was to the South Seattle area in Washington. In 1959 he organized Calvary Lutheran Church in Bellevue which he served until 1962. For the past 20 years he has served St. Paul's.

### Centennial celebrated

Recently St. John's of rural Boyd celebrated its centennial. Preaching at the festival services were Pastor Lloyd D. Hahnke and Pastor Melvin A. Schwark.

The entire offering of \$3,000 gathered on the centennial Sunday was sent to the Synod's Church Extension Fund and to the Synod's world mission program. □

## Wisconsin

### 125 years old

In the autumn of 1857 a dozen families organized St. Paul's Congregation as the first "Protestant" congregation in the Muskego area. It was the neighborhood of Tess Corners, named after Jacob Tess who donated land for the church.

In the years since then the church has grown to over 2,200 baptized members in a growing suburb of Milwaukee. Though organized as a Protestant congregation, it was always served by Lutheran pastors, and in the early 1900s joined the Wisconsin Evangelical Lutheran Synod. At the dedication of the 1905 church, President Von Rohr of the Synod and a later president, John Brenner, preached at the services.

Projects for the anniversary year included the building of a second parsonage, a historical display in the "old" church, an anniversary hymn and banner, tree plantings and the erection of a memorial sign.

Robert J. Zink, Richard W. Lehmann, and Gerhard F. Albrecht are the pastors. The principal of the 230-student school is Owen A. Dorn. □

#### ATTENTION PLEASE

Just a reminder that the publishing schedule of The Northwestern Lutheran omits the issue of December 1.

## With the Lord

### Pastor John G. Hoenecke 1923 - 1982

Pastor John G. Hoenecke was born May 5, 1923, in Detroit, Michigan to Pastor and Mrs. Hugo H. Hoenecke. He died of cancer on June 3 at his home in Winneconne, Wisconsin.

A graduate of Wisconsin Lutheran Seminary, he served as tutor at Dr. Martin Luther College and served congregations at Ishpeming, Michigan; Bloomington, Minnesota; and Winneconne, Wisconsin. Pastor Hoenecke also served on the Board for Parish Education and the mission board of the Minnesota District; on the board of regents of St. Croix Lutheran High School; and as secretary of the St. Croix Pastoral Conference for 12 years.

In 1950 he married Arline M. Whitefoot. He is survived by his wife and their four sons, David, Jonathan, Mark and Joel; his mother, Mrs. Clarissa Hoenecke; two brothers, Pastors Robert and Paul; and three sisters, Louise Hoenecke, Mrs. Charles Sergison and Mrs. Allen Luedtke.

The funeral service was held June 7 at St. Paul's Ev. Lutheran Church of Winneconne, Wisconsin.

### Pastor Elwin R. Klumb 1946 - 1982

Pastor Elwin R. Klumb was born August 17, 1946, at Waukesha, Wisconsin. He died on August 29, 1982, at La Crosse, Wisconsin.

After graduating from Wisconsin Lutheran Seminary in 1972 he served the dual parishes of St. Luke's, Pickwick, and Grace, Ridgeway, both in Minnesota.

In 1971 he married Diane Hughes. There are three children, Matthew, 9, Sarah, 7, and Edwin, four months. He is survived also by his wife, his parents and three brothers.

The funeral services were held on August 31 at Grace, Ridgeway. On the following day a memorial service was held at his home congregation, St. Paul's, Hales Corners, Wisconsin.



Klumb



Zahn

### Professor Meilahn Zahn 1905 - 1982

Professor Meilahn Zahn was born September 4, 1905, at Fond du Lac, Wisconsin. He died August 22, 1982, at Rochester, Minnesota.

A graduate of Dr. Martin Luther College, New Ulm, he taught in the Christian day schools at Fond du Lac, Oshkosh and Menasha, Wisconsin. After teaching at Michigan Lutheran Seminary, he served in the music department at Dr. Martin Luther College from 1962 until his retirement in 1977.

In 1935 he married Erna Miller. She survives him along with daughters Marley (Mrs. Richard Kuckhahn) and Christine (Mrs. Bruce Heckmann), sons Richard, David, Ronald and James. He is also survived by 21 grandchildren and 2 sisters.

The funeral services were held on August 26 at St. John's Lutheran Church in New Ulm, Minnesota. □

### Personals . . .

Prof. Milton H. Otto, who served as president of the Evangelical Lutheran Synod from 1954 to 1957 and as an instructor at Bethany Lutheran Seminary, Mankato, Minnesota, died in late August. Prof. Otto, 67, was a native of Iowa and graduate from Concordia Seminary, St. Louis, in 1940. After serving parishes in Cottonwood, Minnesota, and Lawler, Iowa, he was called to teach at Bethany College and Seminary in 1957. Because of ill-health Prof. Otto retired from his position on the faculty in 1980. Besides serving as dean of the seminary until 1976, he taught at various times dogmatics, church history, practical theology, and homiletics. After his retirement he continued to serve as librarian and sermon consultant for the students.

# Financial Report Wisconsin Ev. Lutheran Synod

## PREBUDGET SUBSCRIPTION PERFORMANCE

1 January 1982 through 30 September 1982

	Subscription Amount for 1982	9/12 of Annual Subscription	Prebudget Subscription Offerings	Percent of Subscription
Arizona-California	\$ 820,865	\$ 615,649	\$ 517,191	84.0
Dakota-Montana	349,245	261,934	198,071	75.6
Michigan	1,861,196	1,395,897	1,102,822	79.0
Minnesota	2,032,560	1,524,420	1,241,648	81.5
Nebraska	444,241	333,181	286,205	85.9
Northern Wisconsin	2,055,987	1,541,990	1,272,793	82.5
Pacific Northwest	199,611	149,708	127,110	84.9
Southeastern Wisconsin	2,590,687	1,943,015	1,599,418	82.3
Western Wisconsin	2,413,315	1,809,986	1,428,839	78.9
South Atlantic	212,286	159,215	148,182	93.1
Total — 1982	\$12,979,993	\$ 9,734,995	\$ 7,922,279	81.4
Total — 1981	\$12,233,442	\$ 9,175,081	\$ 7,742,769	84.3

## CURRENT BUDGETARY FUND

### Statement of Receipts and Disbursements

Twelve months ended 30 September 1982 with last year comparisons

Twelve months ended 30 September

			Increase or (Decrease)	
	1982	1981	Amount	Percent
<b>Receipts:</b>				
Prebudget Subscriptions	\$ 12,246,825	\$ 11,795,791	451,034	3.8
(A) Gifts and Memorials	315,254	1,469,345	(1,154,091)	—
Bequests	399,527	399,785	(258)	—
Other Income	99,200	99,344	(144)	0.1
Transfers from Other Funds	294,812	88,959	205,853	—
Total Receipts	\$ 13,355,618	\$ 13,853,224	\$ (497,606)	(3.6)
<b>Disbursements:</b>				
Worker-Training	\$ 4,638,827	\$ 4,510,446	\$ 128,381	2.8
Home Missions	2,440,999	2,203,919	134,080	5.8
World Missions	2,308,660	2,063,630	245,030	11.9
Benevolences	756,624	1,254,236	(497,612)	(39.7)
Administration and Services	1,276,629	1,374,244	(97,615)	(7.1)
Sub-total	\$ 11,421,739	\$ 11,509,475	\$ (87,736)	(0.8)
CEF — Interest Subsidy	1,008,310	915,138	93,172	10.2
Transfers to Building Funds	590,000	673,250	(83,250)	(12.4)
Total Disbursements	\$ 13,020,049	\$ 13,097,863	\$ (77,814)	(0.6)
Twelve Months Increase/(Decrease)	\$ 335,569	\$ 755,361		
Fund Balance — Beg. of Period	\$ (1,085,801)	\$ (1,841,162)		
Fund Balance — End of Period	\$ (750,232)	\$ (1,085,801)		

Note: The cutoff date for PBS receipts in the Synod's Post Office Lock Box is the last business day of each month. December 1982 lock box offerings will be credited as 1982 receipts through January 14, 1983 as long as they are received in the lock box on or before that date and are clearly labeled as 'December' offerings.

Norbert M. Manthe  
Chief Accounting Officer  
3512 W. North Avenue  
Milwaukee, WI 53208

### CALL FOR NOMINATIONS MARTIN LUTHER PREP SCHOOL

With the concurrence of the Commission on Higher Education, the Board of Control of Martin Luther Preparatory School, Prairie du Chien, Wisconsin invites the voting membership of the Synod to nominate candidates for the following three professorships. These vacancies have been created by the acceptance of the call to the office of Stewardship Counselor of the Synod by Prof. Daniel Malchow, the retirements of Profs. Heine Schnitker and Frederick Manthey at the close of the present school year, and the departure from the faculty of Prof. John Denninger.

#### Position 1. Chemistry — Registrar

Nominations for a male to serve as professor in the science department and who is qualified to teach chemistry on the secondary level and to serve in the office of registrar.

#### Position 2. Religion — History

Nominations for a theologically trained male to serve as professor in the religion-history department and who is qualified to teach Religion 12 and American History 11.

#### Position 3. English — German

Nominations for a male to serve as professor in the languages department and qualified to teach English 10 and German on the first year training level.

Those submitting nominations must specify to which of the above positions the candidate is being nominated.

Letters of nomination, with all pertinent information, should be in the hands of the undersigned no later than December 7, 1982.

Mr. Paul Fritze, Secretary  
7900 Minnetonka Blvd.  
St. Louis Park, MN 55426

## INSTALLATIONS

(Authorized by District President)

### Pastors:

#### Ordained and Installed

Hella, Dale E., as pastor of Mt. Zion, Jacksonville, and Christ our Savior, Springfield, Illinois, on June 27, 1982, by P. Krieger (WW).

#### Ordained and Commissioned

Barenz, Mark S., as missionary to Sugarland, Texas area, on August 8, 1982, by V. Glaseke (AC).

#### Installed

Miller, David H., as pastor of Our Savior's, Bylas, Arizona, on October 10, 1982, by D. Meier (AC).

### Teachers:

Abraham, Brian, as teacher at Trinity, Bay City, Michigan, on August 29, 1982, by K. Plocher (MI).

Festerling, John, as teacher at St. Stephen, Adrian, Michigan, on August 29, 1982, by D. Gieschen (MI).

Fischer, Doran, as teacher at First, La Crosse, Wisconsin, on August 29, 1982, by R. Sachs (WW).

Hartwig, John P., as teacher at Good Shepherd, Vallejo, California, on August 29, 1982, by E. Halverson (AC).

Hosbach, Daniel J., as teacher at Salem, Ann Arbor, Michigan, on July 11, 1982, by L. Hallauer (MI).

Stam, Gregory A., as teacher at Gloria Dei, Sierra Madre, California, on August 29, 1982, by A. Schroeder (AC).

## ADDRESSES

(Submitted through the District President)

### Pastors:

Barenz, Mark S., 1807 Trinity Station, Sugarland, TX 77478, 713/980-4632.

Eggerl, Jan C., 1003 W. Summer St., Appleton, WI 54914.

Hella, Dale E., 4 Candlewood Dr., Apt. #11, Springfield, IL 62704.

Lehmann, Richard W., S66 W14055 Janesville Rd., Hales Corners, WI 53130.

Miller, David H., General Delivery, Bylas, AZ 85530, 602/475-2213.

Thierfelder, Paul E., 1515 E. Price St., Springfield, MO 65807.

Werner, Frederick A., 324 N. 4th St., Washington, KS 66988.

Zak, Stuart A., 1226 "G" St., Geneva, NE 68361, 402/759-4016.

### Teachers:

Fischer, Doran, 421 1/2 S. 9th St., La Crosse, WI 54601.

Hahn, James, 2809 Muriel NE, Apt. A, Albuquerque, NM 87112.

Hartwig, John P., 1006 Kentucky St., Vallejo, CA 94590, 707/557-4658.

Hosbach, Daniel J., 2221 Strieter Rd., Ann Arbor, MI 48103, 313/662-8974.

Lange, John F., 21650 Rhodes, Rd., Spring TX 77379, 713/288-8381.

Moeller, James R., 6434 S. Rockwell, Chicago, IL 60629.

Stam, Gregory A., 102 N. Hermosa Ave., Sierra Madre, CA 91024, 213/355-5098.

## SYNOCDAL CERTIFICATION COURSES

Dr. Martin Luther College has arranged to offer an extension course, Edu. 410E *Principles of Christian Education* at Wisconsin Lutheran High School, Milwaukee, Wisconsin beginning January 15 and meeting regularly on Saturday morning from 9:00 a.m. to 11:45 a.m. except March 12 and April 2. Our last session for this course is planned May 14, 1983. Pastor Robert J. Voss, Executive-Secretary of our Commission on Higher Education, has consented to teach the course.

All teachers who have been accepted into the Synodical Certification Program are encouraged to enroll. Others may enroll for audit or credit.

If you are interested, please contact Professor George Heckmann, Dr. Martin Luther College, New Ulm, Minnesota 56073. Phone: 507/354-8221, Ext. 231.

## THE EVANGELISM BOOKSHOP

Has available a new supply of "Home Study — JOHN." Each lesson on its own sheet. Will help you understand the life and mission of Jesus from the Gospel of St. John. All quotes from the NIV, printed in new style and also in color. To be used for personal Bible study, or in groups. Price \$1.00 each. Call 414/761-1288.

### EXPLORATORY SERVICES

are being held in the following places to determine the potential for establishing a WELS mission in the area. Services are held on Sundays unless otherwise noted.

**SOUTHWEST ORLANDO, FLORIDA** — Orange County area. Windermere Town Hall, Main Street and Hwy 439, Windermere. 10:30 a.m.; Bible class/SS 9:15 a.m. Pastor Peter H. Kruschel, 5231 Merimont Ct., Orlando, Florida 32810; phone 305/299-7394.

**SPRINGFIELD, MISSOURI** — Zion, Rivermonte Chapel, 4500 S. Lone Pine, Springfield. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Paul E. Thierfelder, 1515 E. Price St., Springfield, Missouri 65807; phone 417/883-7609.

**KEARNEY, NEBRASKA** — Commercial Federal Savings and Loan, 4407-2nd, Kearney. 7:30 p.m.; Bible class/SS 6:30 p.m. Pastor Jerome L. Enderle, 1300 N. Grand Island Ave., Grand Island, Nebraska 68801; phone 308/382-1988.

**BRYAN COLLEGE STATION, TEXAS** — Beautiful Savior, South Knoll Elementary School, Langford and Southwest Parkway, College Station. 7:00 p.m.; SS 6:30 p.m.; Bible class 8:00 p.m. Mr. Billy Feldman, 1302 Laura Lane, College Station, Texas 77840; phone 713/693-0777.

**PLANO/ALLEN, TEXAS** — Turrentine-Jackson-Morro Funeral Chapel, US Highway 75 at Ridgeview exit 37. 10:45 a.m.; Bible class/SS 9:30 a.m. Pastor Thomas A. Valleskey, 1826 Santa Fe, Lewisville, Texas 75067; phone 214/436-3835.

**SOUTHWEST FORT WORTH, TEXAS** — Abiding Faith, Seventh Day Adventist Church (north wing), 7051 S. McCart. 9:00 a.m. Pastor Edwin Lehmann, 5008 Lincoln Oaks Dr. N., #501, Fort Worth, Texas 76132; phone 817/294-9303.

**SUGAR LAND, TEXAS** — Redeeming Grace, M. R. Wood School, Sugar Land. For time of service contact Rev. Mark Barenz, 1807 Trinity Station, Sugar Land, Texas 77478; phone 713/980-4632.

**WAUKESHA COUNTY SOUTH, WISCONSIN** — Waukesha Town Hall, Center Road just north of A. 11:30 a.m. Pastor Carl T. Otto, 5363 N. 37th St., Milwaukee, Wisconsin 53212; phone 414/466-1657, or Dennis Nelson, 1829 Waterview Lane, Waukesha, Wisconsin 53186; phone 414/549-4093.

**GILLETTE, WYOMING** — Foothill's Community Center. 8:00 a.m., SS following. Pastor James L. Bolda, 2405A Greenway Drive, Gillette, Wyoming 82716; phone 307/686-4080.

### CHANGE OF TIME OR PLACE OF WORSHIP

has occurred in the following exploratory areas or mission congregations.

**TRUMBULL, CONNECTICUT** — Christ Redeemer, 1732 Huntington Turnpike (lower level), Trumbull. 9:30 a.m.; Bible class 10:30 a.m. Pastor Kieth B. Kuschel, 44 Rocky Ridge Dr., Trumbull, Connecticut 06611; phone 203/378-1270.

**BETHEL PARK, PENNSYLVANIA** — Bavarian Village shopping center in South Park Township, Allegheny County; 9:00 a.m. SS 10:15 a.m. Pastor Clayton E. Krug, Rt. 2, West Newton, Pennsylvania 15089; phone 412/872-9710.

**KILLEEN/FT. HOOD, TEXAS** — Messiah, Harper-Talasek, 506 N. 38th, Killeen, Texas; Pastor Loren Fritz, 1202 Pine Dr., Killeen, Texas 76543; phone 817/526-8125.

**LEWISVILLE, TEXAS** — Prince of Peace, Kinder-Care, 936 Ralston. 9:00 a.m.; SS 10:30 a.m. Pastor Thomas A. Valleskey, 1826 Santa Fe, Lewisville, Texas 75067; phone 214/436-3835.

### NAMES WANTED

Survey work preliminary to conducting exploratory services is being done in the following places. If you know of people in these areas interested in WELS services, contact pastors noted.

**APACHE JUNCTION, ARIZONA** — Pastor Kenneth Pasch, 1233 S. Cactus Rd., Apache Junction, Arizona 85220; phone 602/982-2111.

### CALENDAR OF CONFERENCES

#### MINNESOTA

##### MANKATO PASTORAL CONFERENCE

**Date:** December 2, 1982; 9:00 a.m. Communion service.  
**Place:** St. Paul's, North Mankato.  
**Preacher:** A. Stuebs; alternate, V. Voss.  
**Agenda:** Isagogical Study of the Book of Joel; B. Huehn; Workshop on the new proposed hymnal — panel, O. Lindholm, L. Rafter, W. Wagner.  
**Note:** Please excuse to the host pastor.  
W. Wagner, Secretary

##### REDWOOD FALLS PASTORAL CONFERENCE

**Date:** November 16, 1982; 9:00 a.m. Communion service.  
**Place:** Zion, Rural Tyler.  
**Preacher:** P. Alliet; D. Arndt, alternate.  
**Agenda:** Exegesis of Gen. 11:10-12:9; J. Berg; Smalcald Articles — Articles I and II of Part II; J. Miller; Dealing with a member arrested or charged with a crime and the distinction between public and private sin; R. Beckmann; Cases of Casuistry.

#### SOUTHEASTERN WISCONSIN

##### DODGE-WASHINGTON PASTORAL CONFERENCE

**Date:** Tuesday, December 7, 1982; 9:00 a.m.  
**Place:** St. Peter's, Theresa.  
**Preacher:** A. Zenker; alternate, M. Volkmann.  
**Agenda:** Exegesis of Titus 1:1-16; R. Lehrkamp; Formula of Concord, Article IV: "Of Good Works"; M. Volkmann; A Discussion of Hymnal Options; P. Birner.  
**Note:** Please make excuses to the host pastor.  
P. Birner, Secretary

##### METRO NORTH-SOUTH PASTORAL CONFERENCE

**Date:** November 15, 1982.  
**Place:** St. Matthew's, Milwaukee. P. Manthey, host pastor.  
**Preacher:** R. Brassow; R. Drews, alternate.  
**Agenda:** Exegesis and Sermon Study of Isaiah 9:1-7; L. Dobberstein; Luther and the Inerrancy of Scripture; S. Becker; Reports.  
**Note:** Excuses are to be made to the host pastor.  
C. Jahn, Secretary

#### CENTENNIAL AT GREEN BAY

St. Paul Lutheran Church and School in Green Bay, Wisconsin, will celebrate its centennial throughout the 1982-83 Church Year. Special services are planned for November 28, 1982; January 23, March 27, May 29, July 17, September 18, and November 13, 1983. Friends and former members may receive further information by writing to the church at 1020 Chicago Street, Green Bay, Wisconsin 54301.

Encourage your congregation  
to have a blanket or bundle subscription.

### HYMNAL STUDY GUIDELINES

A limited number of "Guidelines," which had been prepared for the district conventions this past summer, is available from the undersigned. Prof. Martin Albrecht, 11820 N. Luther Lane 65W, Mequon, Wisconsin 53092.

### OFFER

St. John's Lutheran Church of Dakota, Minnesota, would like to donate its baptismal font and a pair of brass candelabra for the cost of shipping to any mission congregation. Write to Rev. E. Carmichael, Route 1, Dakota, Minnesota, 55925.

### EAST FORK PHOTOS

Anyone who has an East Fork Lutheran Nursery photo packet and no longer has any use for it please return to: Pastor David Gray, 3841 W. Sweetwater, Phoenix, Arizona 85029.

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