



The
**Northwestern
Lutheran**

MAY 15, 1964

**How will we
fill this pulpit?**

PAGE 155

As others see us

PAGE 154

from this corner

*But
we
are
moving*

In preparing information for the report of the Commission on Periodicals to the districts, all of them meeting in June, I developed a figure or two I would like to share with you.

In the two years since we last reported to the districts, we have increased our press run of The Northwestern Lutheran from 42,000 copies to 49,000 copies, an increase of just about 16 percent. Before the year is out, we hope to top 50,000 copies. We are still far short of the 80,000 figure which I believe is our realistic potential based, proportionately, on the circulation of the magazines of the other Lutheran church bodies. But we are moving.

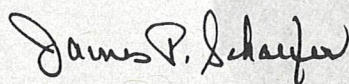
Much of this increase is in every home subscriptions, either in a bundle or by mailing into every home. This is a gratifying development because, as synodical conventions have repeatedly pointed out, a congregation will profit greatly from The Northwestern Lutheran in every home. Every two weeks, under God, the magazine informs, inspires and edifies — twenty-two times a year. Every two weeks it raises our vision of the kingdom beyond the parish boundaries to where others are also laboring for the coming of the kingdom. It bears a vision of a worshipping, confessing gathering of God's saints all over the world active in deeds of love. Its focus is a fragment of the Holy Christian Church, called The Wisconsin Evangelical Lutheran Synod at the Father's business.

A new method of billing every home plans brings either plan within reach of every congregation. Payments for either of these two plans may be made quarterly if desired. When an every home mailing plan is adopted, an adjustment is automatically made for existing subscriptions in the congregation so that no home receives duplicate copies.

You can start an every home plan any time of the year. Like, say, July 1. Free sample copies gladly furnished. Just drop us a line.

On another matter. Without fanfare we started a new series several issues ago. The series, The Path of Discipleship, is by Pastor Thomas B. Franzmann and based on a popular series of Bible studies he conducted in his parish. Franzmann is a popular speaker on the Christian life and chairman of the Arizona-California District Stewardship Board.

I will deny it before someone charges it. No, this magazine is not a supplement to Sports Illustrated (see in this issue "Nursing home gives 'em battle," p. 152). When I was sent this heartwarming story which appeared in the *Saginaw News*, I wavered whether to print it or not. But when I read the editorial printed a few days later by the *News*, all doubt vanished. The editorial said something that all our students at all our schools should be reminded of, and we no less. I hope you will read both items as one story.



*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*

The Northwestern Lutheran

OFFICIAL MAGAZINE OF THE
WISCONSIN EVANGELICAL LUTHERAN SYNOD

VOLUME 71 NUMBER 10
MAY 15, 1984

Editor

James P. Schaefer

Editorial assistants

Walter W. Kleinke, Beverly Brushaber

Production

Production services by Northwestern Publishing House. Director of art and design: Linda Taylor. Production coordinator: Clifford Koeller. Subscription manager: Jane Dallmann.

Contributing editors

Julian G. Anderson, Thomas B. Franzmann, Immanuel G. Frey, Joel C. Gerlach, Richard E. Lauersdorf, Armin J. Panning, Victor H. Prange, Carleton Toppe, Ernst H. Wendland.

District reporters

W. Schaefer (Arizona), J. Humann (California), R. Jensen (Dakota-Montana), E. Schaeve (Michigan), C. Degner (Minnesota), T. Bauer (Nebraska), M. Crawford (North Atlantic), H. Kuschel (Northern Wisconsin), J. Oldfield (Pacific Northwest), J. Huebner (South Atlantic), R. Kleist (Southeastern Wisconsin), C. Learman (South Central), D. Kipfmiller (Western Wisconsin).

Editorial office

All material intended for publication should be addressed:

Rev. James P. Schaefer, Editor
THE NORTHWESTERN LUTHERAN
2929 N. Mayfair Road
Milwaukee, Wisconsin 53222
Phone 414/771-9357

Subscriber service

For subscription service, write: Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, Wisconsin 53208-0902. Allow **four weeks** for a new subscription, subscription renewal or change of address.

Subscription rates (payable in advance)

U.S.A. and Canada — **One year, \$6.00; two years, \$11.00; three years, \$15.00.** Twenty-five or more unaddressed copies sent in a bundle to one address at \$3.75 per subscription. Every home mailing plan at \$4.25 per subscription. All prices include postage.

All other countries — Please write for rates.

THE NORTHWESTERN LUTHERAN is available in *braille* or on cassette for the visually handicapped. For information, write: Workshop for the Visually Handicapped, 559 Humboldt Avenue, St. Paul, Minnesota 55107.

THE NORTHWESTERN LUTHERAN (ISSN 0029-3512) is published *semimonthly*, except *monthly* in July and December, by Northwestern Publishing House, Milwaukee, Wisconsin. Second-class postage paid at Milwaukee, Wisconsin. **POSTMASTER:** Send address changes to THE NORTHWESTERN LUTHERAN, c/o Northwestern Publishing House, 3624 W. North Ave., Milwaukee, Wisconsin 53208-0902.

Photo credits

Saginaw News photograph by Don Demers, 152-153; Clif Koeller, cover.

How to avoid being labeled a hypocrite

He replied, "Isaiah was right when he prophesied about you hypocrites; as it is written: 'These people honor me with their lips, but their hearts are far from me.' . . . For from within, out of men's hearts, come evil thoughts, sexual immorality, theft. . . . All these evils come from inside and make a man unclean" (Mark 7:6,20,23).

Labels on things are handy. More often than not the label identifies the contents of the box, can, jar or bottle.

Labels on people are, more often than not, unfair and destructive. If someone is labeled "weird," "a wimp," "a leaker," or "a loser," we may be certain that these labels hurt.

But of all the labels tossed around today, both inside and outside of the church, one of the hardest to accept is the label "hypocrite." When you are tagged with *that* label, everything you do and everything you are is suspect!

"Church people" are often labeled "hypocrites" by nonchurch people. They point to the life of church people — all of the public sins — the compromised morality, the foul language, the ill temper, the gossip, the pettiness — all of the things which are at variance with what is publicly proclaimed, and they say, "The church is filled with hypocrites."

Hypocrisy according to Jesus

But is that hypocrisy? Not according to Jesus. The Savior defines it most precisely as he quotes Isaiah. Hypocrisy, Jesus says, is a matter of the heart: it's an internal problem, a spiritual condition.

All of the proper, outward, visible forms are present. There is the singing, the public praying, the proper accoutrements of worship. All of the visible marks of piety are evidenced.

However, since human beings can't look into the heart or examine the soul-set, no human can identify a

hypocrite. This is known *only to God!*

Although the definition problem may be settled, another problem exists; that is, the wide gap between what Christians *say* and what Christians *do*.

With disheartening frequency too many Christians say that "they love Jesus" and *do* things which seem to indicate that they're not serious about their declarations of devotion.

We say that "we are Christians" and then talk, act and react as though we've never heard of the faith.

We say that "we take God's word seriously," but then fail to search it, excuse our ignorance of it, or when hearing it, feel that it most often applies to the person in the pew ahead of us.

We say that "we love our church," but then do little or barely the minimum to support it, or, worse yet, are among the first volunteers in the chorus who gather to chant, "The church is only interested in my money!"

Can we not see the gap? Can we not see why people on the outside raise the charge of "hypocrisy," (however wrong the definition)? The apostle is on target when he calls us "living letters read by everybody" (2 Corinthians 3:2). Outside critics may not know the difference between the statements of a prophet and a profit statement, but they have no difficulty perceiving the difference between what we say and what we do.

Closing the gap

Well, how do we avoid the label, "hypocrite," and close the gap between perception and performance? Jesus, in a clash with his critics, settles the definition problem. His word takes care of the second issue.

Of course, the Pharisees were not outside critics. They were "church people," the self-appointed practical

interpreters of God's law. In their misguided zeal they concocted a host of rules, which in turn led to the situation where form became far more important than substance, where *how* it was done was more important than *what* was done.

The Son of God could read the hearts and pinned the right label on the proper target. Even though their actions may have been formally correct, Jesus charged that their *hearts* were out of "sync" with God. That which God wanted had become secondary to man-made rules.

Performance counts

The Savior teaches the powerful lesson between "clean vs. unclean." That which pollutes people is not that which is consumed, but rather performance provides an accurate barometer of an inside condition. Springing forth from a corrupt heart comes the catalog of heinous crimes. The lesson is clear. When the heart is not centered in Jesus Christ these violent acts of rebellion do occur with regularity.

Jesus also teaches us how to avoid the decidedly unflattering label. His word is rich with advice. He, as the Lord of our life, establishes our priorities, directs our actions and responses, and raises our spiritual consciousness so that we automatically ask, "Lord, what will you have us do?" Under the Spirit, we let the light shine, the light of confident faith and a concerned, caring life.

Naturally, we will still be labeled! People will still call us names. You just know that they will end up calling us — *Christians!* □



Pastor Koepflin is at Atonement, Milwaukee, Wisconsin.

Strike it rich!

Publicity for the Arizona state lottery made heavy use of this hoary slogan in promoting the lottery after it was approved by a majority of the voters a few years ago. And with good reason. It presents a prospect which holds universal appeal.

The prospect of instant wealth is especially attractive to those who are struggling along in the lower income tax brackets. Some years ago a new dog racing track, featuring parimutuel betting, was completed in our city. It was billed as one of the finest in the country. This writer, motivated by curiosity, and perhaps civic pride, took some out-of-state visitors to see it. Being a parish pastor, he went incognito, of course, and, he hoped, unobserved. It turned out that the most striking aspect of the visit was not the magnificence of the plant nor the thrill of the races but the apparent poverty of the bettors.

Near this city are the Superstition Mountains. Somewhere among them, according to undying legend, is the Lost Dutchman's Mine, where tons of rich gold ore await the lucky finder. No one has rediscovered it yet, but dozens have died trying.

Fame and fortune appeal to human instinct. If you can believe what you read, would-be celebrities flock by the hundreds to Hollywood to become movie stars or to New York to pursue glamorous careers. With few exceptions, they find nothing but disillusionment at the end of the rainbow and finally settle for more prosaic careers, or worse.

A few have found it all: wealth, fame, power, comfort, pleasure — the things people tend to envision for themselves. One of them was Solomon. "I denied myself nothing my eyes desired," he wrote. "I refused my heart no pleasure. My heart took delight in all my work, and this was the reward of all my labor. Yet when I surveyed all that my hands had done and what I had toiled to achieve, everything was meaningless, a chasing after the wind; nothing was gained under the sun."

A few years ago a young American singer reached a height which most entertainers can only dream about. He was classed among the top few on the popularity charts, and the money rolled in. But he felt like Solomon. "Is this all there is?" he asked incredulously from his lofty height. His suicide made the national news.

Popular fiction often portrays the lives and lifestyles of successful modern men and women. As portrayed, these elite people revel in riches, pamper their palates with gourmet cuisine, travel to exotic spas, dress in fashions created by top designers, and disport themselves with smug disdain for the morals which restrict the conduct of the less sophisticated. Noteworthy, however, is the conspicuous absence from their lives of a sense of any purpose other than self-gratification. Lack of solid satisfaction is the dominant emotion of the principals. It is a modern rerun of Ecclesiastes, chapter one.

It doesn't have to be that way. It's just that man listens to himself and looks for satisfaction in the wrong places. God questions that practice. "Why spend money on what is not bread and your labor on what does not satisfy?" he asks through Isaiah.

This is a good question. Fortunately for us there is an answer. "Listen to me," God says. Realistic observation shows that people have tried and are trying everything else. "Try this too," God is saying, "without money and without cost." Without risk of failure, either, Christians will add.

Immanuel G. Frey



Pastor Frey
is at Zion,
Phoenix, Arizona.

letters

WELS schools in Nebraska

I have been hearing on the TV news and now I have just finished reading an article in a conservative publication about the church and church school problem they are having in Louisville, Nebraska.

I have done some traveling the last several years in Nebraska and have seen many WELS schools and churches. Now, I know that most of our teachers are graduates of Dr. Martin Luther College, New Ulm, Minnesota, and therefore have not graduated from an accredited state school either. Have our schools sought to become accredited within the state? Why are we exempt from this harrassment? I've had some people say that the WELS is too big for the state of Nebraska to tackle until after they have made a success out of denying these people their constitutional rights and then they will come after us.

I can't imagine that we have gone along and become an accredited school out there when everything is taught from the humanist standpoint rather than the God-centered course.

I have a real fear that this is one state in which our constitutional rights are going down the drain, which will in turn then spread to other states. Just as the John Dewey method of humanist teaching was first accepted by Nebraska, then by other states, so too could this wave of suppression of church and school.

Beverly R. Lund
Beckley, West Virginia

Donald H. Zimmerman, executive secretary of the Board for Parish Education, replies:

This letter brings to mind two things. One is that we are to obey the government that God has placed over us and the other is that we are to obey God before obeying people or government that would require us to compromise God's Word.

Nebraska approves the schools of the WELS congregations since they are fulfilling the requirements of the state concerning safety, basic curriculum offered, and teacher certification.

Recognition of the WELS schools differs from state to state. A number of states have little or no educational re-

quirements for church-related schools. Other states require such things as teacher certification, a basic curriculum, and a certain number of school days.

Neither Nebraska nor any other state is restricting schools of the WELS congregations in teaching the truths of Scripture or preventing the teaching of secular subjects in the light of God's Word.

How thankful we must be that our children have the blessing of learning the Word in our congregations' schools!

More on campus ministry

I'm a DMLC graduate and a 24-year-old teacher in the Milwaukee area. I'm no longer a student, but I am active in the campus ministry. With regard to the letter written about that ministry (March 1, p. 69) I agree that our churches should do more for the youth, especially those of us of college age. But what can they do if there are only 1 or 2 people between 19-25 years old?

Even if our congregations could offer special programs geared to our spiritual needs many of us probably wouldn't get involved because of the small number (which is probably why congregations don't offer those programs). There is also the distance factor. It was hard to be active in my home congregation when I was in a school 400 miles away. Finally, there's the fact that I am in a different age group.

Campus ministry is a means of getting college-age Christians, like me, together for worship, fellowship and service, and helping us make the transition to full participation in our home congregations. For me, campus ministry is not a substitute for my church, but an opportunity for additional spiritual and emotional enrichment. I still attend my church's activities such as: worship services, Bible class, choir and anything else offered, but campus ministry gives me an opportunity to do the same things with people my own age.

The campus ministry has trained me to take a bigger part in my local church, not become a member of a "church within a church." I think we should be thankful that there is some place college-age Christians can meet, worship, grow and support each other through some very trying times of their life.

Sandy Nell
Milwaukee, Wisconsin

News with liberal slant

Unfortunately, I cannot agree with my good friend President Toppe's opening remarks in his editorial comment in the March 1 issue (p. 68) concerning the reliability and accuracy of the American press.

It is a cherished belief that this is what it should or can be, but this is not the case, especially in Wisconsin where we are dominated by a very liberal and left wing media (both morning and evening newspapers, AM and FM radio stations and a TV station). It is rather apparent much of their news is derived from such liberal news services as the Washington Post, New York Times and Los Angeles Times. And it is also apparent that this bias shifts not only the articles but also headlines to suit a press which has a different "agenda" than our Synod.

Why must I subscribe to Human Events, National Review, Washington Times, Wall Street Journal, plus many more conservative publications in order to obtain a more balanced viewpoint of happenings of national and international importance?

Recently I had the privilege of meeting former Secretary of Interior James Watt and heard him address students at Marquette University. After being forced from office he now can speak to the point of how the news media, by telling half truths and slanted reports, attacked his reputation, his Christian faith, good name, family and position. He is one of the most maligned men in America today; and this ultimately reflects on the reputation of the president of the United States.

To say that American press gets good marks — hardly.

Carroll F. Dummann
Thiensville, Wisconsin

In a number of instances we have received anonymous letters with the request that they be printed. *We will not print anonymous letters.* If a writer requests his or her name be withheld and if the letter is published, the request will be honored.

— Editor

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. 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, 2929 N. Mayfair Road, Milwaukee, WI 53222.

I would like to know

BY PAUL E. KELM

When people are warned to be on guard against the devil's temptations continually, does this mean that the devil is omnipresent like God?

No, it only seems that way because Satan moves fast. How he transported Jesus from the wilderness temptation to the temple and to a high mountain and back in one day, I don't know. He's not only supernaturally powerful; he doesn't share our corporeal limitation of space and time. Jesus says that angels assigned to little ones "always see the face of my Father in heaven" (Matthew 18:10). That's moving! Fallen angels may be presumed to have the same capability. This is out of our league.

Another reason Satan seems ubiquitous is that he doesn't work alone. Many other fallen angels serve under the arch-demon. In Luke 13:11 and 16 Satan is credited by extension for a demonic illness.

But Satan is a created being. He shares none of the infinite attributes of his creator. And at world's end he will be consigned to eternal fire, a truly limiting environment.

To accord Satan the attributes of God is an ancient heresy called *dualism*. Perhaps you noticed this cosmic explanation for life recently in the "dark side of the Force" of Star Wars. To inflate the devil's powers is nearly as dangerous as to ignore them. Faithless fear serves his end as well as disbelief. Voodoo holds souls captive as effectively as rationalism.

Jesus disarmed and bound "the strong man" Satan, freeing spiritual prisoners and reclaiming rule from the diabolical usurper. Jesus is Lord. "The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you" (Romans 16:20).

In my study of biblical support passages for various hymns in The Lutheran Hymnal, I've come across a reference to Eccles. 50:22-24 for hymns 36 and 581. This can't be an abbreviation for Ecclesiastes. What is the literary reference?

The reference is to *Ecclesiasticus*, one of the inter-testamental writings called the Apocrypha. Originally entitled *The Wisdom of Jesus the Son of Sirach*, this collection of proverbs was given the name *Ecclesiasticus* or "The Church Book" in the third century A.D. Apparently the early Christian church considered this book more important than other non-canonical works.

While *Ecclesiasticus* was not included among inspired Scriptures by Palestinian Jews, early Christians, or Martin Luther, it was translated by Luther and read by Lutherans in the first half of the seventeenth century—the time when Hymns 36 and 581 were written. Luther called the Apocrypha "good and useful reading." Obviously the hymn writers agreed.

The governor of our state was reported to belong to the Unitarian-Universalist Church. I haven't found that church in The Northwestern Lutheran's series, "Why So Many Churches?" Would you tell me what this church believes?

It might be easier to tell you what the Unitarian-Universalist Church does NOT believe. Unitarians have always opposed creedal statements as an infringement on freedom of thought. The closest that Universalists came to a creed was a vague "Profession of Belief" whose three statements are followed by a virtual apology for suggesting them.

The Unitarian name implies the distinctive theology around which the church body was formed in early 19th-century America — the denial of the Trinity. Actually, this heresy dates back to the first century, with excursions through post-Reformation Europe. Predictably, the devaluation of Christ meant an inflated estimate of human nature's worth and spiritual capability. Unitarians are religious humanists who proclaim a "salvation by character," reaching one's human potential and bettering the here and now.

The Universalist heresy, too, has a long history. The basic conviction that everyone will be saved in the end has been refined over time to become a fairly consistent set of unbeliefs. These include rejecting Jesus' deity and vicarious atonement, the existence of hell, the inspiration of Scripture, the resurrection of the body, and nearly everything else Lutherans confess each Sunday. There is a very contemporary attraction to the Universalists' god, too nice to damn anybody. With the Unitarians, Universalists claim a heritage of "liberal religion."

In 1960 delegates of the American Unitarian Association and the Universalist Church of America created the Unitarian-Universalist Association. Two of the six statements of purpose adopted in the merger characterize the hopeless contradiction of this religion. The first statement extols the "free search for truth." The second is a commitment to "the universal truths taught by the great prophets and teachers of humanity in every age and tradition." I think this means that truth is something every religion has but no one has found. I know truth is something you won't find in a Unitarian-Universalist Church. □



Send your questions to *Questions, The Northwestern Lutheran*, 2929 N. Mayfair Road, Milwaukee, Wisconsin, 53222. Questions of general interest are preferred. Sorry, questions will not be answered by correspondence.

Professor Kelm is dean of students at Wisconsin Lutheran College, Milwaukee, Wisconsin.

I believe . . . He ascended . . . and sitteth at the right hand

Dear Ben,

It sounds like your faith is really getting mauled in the classroom! We thank God that he is bucking you up with the Word so you aren't caving in to the critics of your faith. Hang in there! And don't get down on yourself that you didn't speak up when your literature class teed off so much on the mystery of the incarnation. First of all, I've had lots of experiences when I thought of all the right things to say an hour *after* I had the opportunity. When we discover that our silence wasn't just golden, but downright yellow, we can claim the grace of God to cover those sins of cowardice, too, Ben. But also, we can learn from each such experience, dig into the Word and have some answers ready the next time we're on the firing line.

LOVE LETTERS ON THE CREED by Richard H. Stadler

Sometimes we might forget that you are on the firing line almost daily in the classroom, in the dorm or in other campus activities. When we get into discussions at Bible class or talk to visitors at church, we don't get the brutal assaults on our faith that you are subjected to on campus. Your willingness to share those skirmishes with us intensifies our appreciation for the campus ministry of our fellowship that is offered there, even if only part time. And it also stimulates us to keep undergirding you with our prayers. We realize that the solution is not to have you retreat from the wicked old world the way the monastic monks did. We pray for you the way Jesus prayed to his Father for his disciples in John 17: "I do not ask you to take them out of the world, but to keep them from the evil one."

The "right hand of God" is not, as some of the students in your class claimed, a stupid way to talk about a spirit that has no physical body. The Bible uses that language to picture God's majestic authority. Probably the best explanation of what it means is given in Ephesians, where it says Christ was "seated at his right hand . . . far above all rule and authority and power and dominion and every name that is named, not only in this age but also in the age to come, and he put all things in subjection under his feet and gave him as head over all things to the church which is his body, the fulness of him who fills all in all" (Ephesians 1:20-23).

Now that says clearly that Jesus ascended to the position of supreme power and authority. He is under no one, not even the Father. This same Jesus was "raised from the dead." That Jesus had a human body that people could touch, that could eat food, etc. That Jesus with

both his divine nature and his human nature "fills all in all." How he does it, I'll leave to God! Just 'cuz I can't understand it doesn't mean he isn't doing it.

The reformed churches believed that Christ's human nature couldn't be in more than one place at a time, so they rejected the clear teaching of the Bible that his body was present in the Lord's Supper. They taught (and some still teach) that his body is confined to heaven. I imagine that they would have a hard time believing that his human nature could participate in the promise, "Where two or three are gathered together in my name, there am I in the midst of them." Yet that is the mystery of the incarnation and the ascension to the "right hand of God the Father Almighty." We grasp it not with our reason, but by faith. Nothing in Scripture suggests that when Jesus sat down at the right hand of God he left his human nature parked somewhere else.

What is comforting for us is that Jesus is not just an idle spectator now. He is "head over all things to the church which is his body." As King of kings and Lord of lords, he is guiding world events with our individual lives for our ultimate good. We can really believe with Paul that "all things do work together for good to those who love God," even when we can't explain how.

I can't find any evidence in the Bible that Jesus said he would give his church the clout to force its moral will on its society or government. But I do hear him promise that the "gates of hell shall not prevail against" his church. As he uses his "still small voice" of the gospel to conquer unbelievers and give them faith, as he builds the faith of believers and motivates them to do what they can to touch their world with his love in word and in action — his right hand power is working valiantly. He can even use seeming defeats and tragedies for the good of those who love him, as he sustains them in the faith. He is even using the unsettling experience you had in the classroom to draw you back into his Word, expand your understanding and draw you closer to him in faith. And he's used that same experience to stimulate your mother and me to do the same. Thanks for sharing it with us.

Love from your mother and me,



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





Nursing home gives 'em battle

By Gretchen Flemming

The cagers had a definite home-court advantage. And if age meant experience, the home team had that advantage locked up too.

But the Martin Luther Saginaw Nursing Home basketball team fell to its younger opponent, the Michigan Lutheran Seminary varsity, 44-32.

It was not your average basketball game.

The nursing home issued the challenge to the MLS high-school boys' team, so it was only fair that the visitors played by the home rules.

First, the introductions.

"Seniors" on the home team were "Cagey" Clara Heenan and Frank "Free Throw" Wobig, both 87 years old. Next were "Hoopin" Hattie Kraatz and Helen "Leapin" Lange, both 79. The "rookie" was Edward "Slam-Dunk" Spica at 71.

They went up against the MLS regular-season starting five — seniors Dave Perez and Dennis Schultz, along with juniors John Henderson, Steve Palenske and Tim Kuske. They were the same unit that helped boost the Cardinals to a 12-9 season.

This, however, was a different kind of basketball than most are used to — most, that is, except for the Martin Luther residents.

The basket, placed in the middle of the activity room, was the type used in swimming pools. The teams — one on each side, seated in their wheelchairs (including the MLS team) around the basket in a semicircle about five feet (more for seminary) from it — had three shots per

quarter, each basket counting for two points.

The home team started out hot, and took a 14-6 first quarter lead. But youth and endurance — and getting used to the basket — helped the Cardinals to a 24-22 halftime margin.

Then, the special rules came into play.

In the third quarter, goggles were furnished for the MLS players. They weren't of the Kareem Abdul-Jabbar variety, however. Instead, they came from the Michigan Association for the Blind, and each pair simulated an eye ailment that often accompanies old age.

"Athletes who are potential ministers could hardly find a better object lesson in practical ministry."

So in the second half, the Cardinals played with glaucoma, tunnel vision, cataracts, and even total blindness. But they managed to "hang on" and win.

Schultz had the hot hand for seminary and scored 14 points, while Perez cashed in 10. "We were going to come out with our full-court press," teased Schultz, while the 6-foot-4 Palenske added (after rising from his wheelchair), "we used our height to our advantage."

Basketball is one of the activities the nursing home



LEFT. A resident of Martin Luther Saginaw Home registers two points as the Seminary team looks on (left to right): David Perez, Steve Palenske, Dennis Schultz, John Henderson and Tim Kuske. ABOVE. "Cagey" Clara Heenan, 87, confidently puts up a two-hand shot.

participates in, said activity director and home team coach, Judy Strobel.

"We had been doing bowling, but we decided to try

Several days after the game, the Saginaw News commented editorially on the game. The editorial, in part, read:

"Werner H. Rosenbaum, the home's administrator, accomplished what he had hoped when organizing the contest — exercise and recreation for his seniors and a full-court press against stereotypes surrounding nursing home residents.

"Seminarians — pre-divinity students from Wisconsin Evangelical Lutheran Synod churches — discovered youth can have fun with elders. Beyond that, they gave the strength of their personalities and energies to seniors who need that sort of revitalizing contact with interested young people.

"By going the proverbial mile in someone else's wheelchair — being forced to cope with sight impairment, loss of mobility and unfamiliar limitations in a familiar game — the seminarians had an experience that can only enhance their understanding of human problems.

"Athletes who are potential ministers could hardly find a better object lesson in practical ministry."

something different for the winter so we started basketball," she said. "This was the first game we played, but I think everybody enjoyed it."

"Slam-dunk" Spica led the residents with 12 points, as his jump shot found its way to the basket regularly.

The idea for the game came from Warner Rosenbaum, the nursing home's administrator.

"It offered a little change of pace for the residents," he said. "We play as a form of exercise. I follow sports strongly and watched a lot of seminary games, so we thought this would be a good idea."

"Slam-dunk" Spica led the residents with 12 points.

Rosenbaum also said the game could help alter the nursing home stereotype, "everyone bedridden with nurses bringing them food."

Martin Luther Saginaw Home houses 71 residents with an average age of 84, and many were on hand to cheer. Signs and banners decorated the room, which was filled with applause, especially when a resident canned a shot.

After all, the object of the day was to root on the "home" team. □

Gretchen Flemming is a staff writer for the Saginaw News. The article is reprinted with permission.

As others see us



*We can't share
the gospel with others
unless we get a hearing for it*

by Joel C. Gerlach

"Excuse me," I said, "9-A is my seat." I settled in next to my seatmate and buckled up for a short flight down to John Wayne Airport. For starters I said to him, "It's sure wet out there today, isn't it?" Moments later I learned that he was with Apple in marketing. After a bit of small talk about the new MacIntosh, he asked me what business I was in. When I told him, I hoped he'd pick up the lead and pursue things a bit further. He did.

In the exchange that followed I learned that he had "spent a couple of years at a small Lutheran college in the Midwest." He had found that to be a "broadening experience." One of his religion courses had been especially stimulating, though what he described sounded more like a social studies course.

But no, he said in response to my inquiry, he didn't "put much stock" in the church anymore. "I wouldn't say I'm irreligious," he continued, "but the church as I knew it doesn't fit into my view of things anymore."

"Oh?" I said quizzically. "May I ask what caused the change in your thinking?" His candid reply needs to be considered thoughtfully by anyone who takes seriously the Lord's directive to communicate the gospel to the unchurched.

Simply put, my travel companion had difficulty seeing God as real because he had difficulty seeing the

church's representation of God as relevant.

"Ouch," I said to myself, anticipating what was coming next. I prodded and he obliged.

As a child his earliest impressions of God were of Someone very old. All the stories he had learned about God dealt with events that happened long ago. So God had to be old. During his adolescent years God was undergoing a transformation from Someone old to Someone old-fashioned. The church seemed to be presenting a picture of a God who was incapable of keeping up with the times. Technological progress was passing God by. How could such a God help modern man cope with today's complexities and problems?

Wherever did this articulate man get such a notion? You may not like what you hear, but listen anyway. It's good for us sometimes to see ourselves as others see us.

The church, perhaps unintentionally — my seatmate went on — encourages people to conceive of God as old-fashioned and consequently irrelevant. Preachers read the Bible to their people in a language that is archaic. They conduct the liturgy in Victorian language no one uses today even in formal conversation. They address prayers to God in language that suggests that God is not tuned in to the present age. The for-

mulas used at weddings and funerals reinforce the impression that God must be old-fashioned.

Sermons too frequently — my seatmate continues — contribute to the impression that the church's primary interest is in the past rather than the present. Preachers seem especially fond of "the gospel according to platitude," and that sets up little sympathetic vibrations in the heart of today's generation. There may be beauty and reverence in the words and thoughts of the preacher, but too often they are not addressed to life's real issues.

I've tried to represent fairly what I heard Mr. Apple Marketer saying. We could just dismiss him by noting that he has no appreciation for the historical. And without a historical sense we can't really value the traditions of the church properly. True enough! But dismissing him isn't helping him.

Notice that his concerns have to do with matters of form, not with matters of substance. He didn't say, "I can't accept the concept of a revelation of truth from God in the Bible." He didn't say, "I can't take seriously Christianity's claim that Jesus is God-become-Man." He didn't say, "I can't accept the notion that I need Christ's perfection to be acceptable to God."

As Mr. M. saw it, he was turning a deaf ear to the church, not necessari-

ly to God. The picture the church was projecting of itself to him was not true to his perception of reality.

If other unchurched persons today are ignoring the church because of what they *think* the church is saying rather than because of what it is saying, where is the problem? Solely on the side of the person "out there" who is getting the wrong picture? We'd be doing the Lord of the church a disservice to think so.

What does this mean for a church that is earnest about the mission the Lord has entrusted to her? For one thing, it means asking ourselves some probing questions. Such as: are we still intent on learning how better to "be all things to all men" so that "by all possible means we might save some"? What unnecessary barriers do we put in the way of those we are trying to lead to the cross? Are we willing to adapt our language to the needs of the hour? Are we rigidly stuck on pages 5 and 15 of the hymnal? Is the God we proclaim just as much a God of the present and of the future as he is a God of the past? When he speaks through us, do we speak to people's felt needs? If as Lutherans we really believe that the gospel is not bound, and that it seeks its own forms, then let's give it a chance to do so.

This is not a plea to abandon all the cherished traditions that have endeared themselves to us in our churches. It is a plea to responsible Christians to ask themselves what we can do to insure that the image we project as the body of Christ to the world is authentic, not something of a caricature.

We can't share the gospel with others unless we get a hearing for it. It's hard to get that hearing when we try to tell people about God's love for them today in the language of yesterday. □



Pastor Gerlach of San Jose, California, is mission counselor for the California mission board.

MAY 15, 1984

FROM THE PRESIDENT

"To provide a preaching and teaching ministry"

Suppose your congregation needs a pastor or teacher. How do you fill that vacancy?

Do you run an ad in your local paper? "St. Mark Lutheran Church is looking for a pastor (teacher). Apply in person or send resumé to church office. Favorable working conditions. Competitive salary and fringe benefits. Excellent opportunity for the right man." No one has to tell you the kind of applicants such an announcement would attract. Fortunately, you have a better alternative. You contact your district president for a list of qualified candidates from which to call another pastor or teacher.



Your district president will be able to supply such a list because one of the objectives of our Synod is "to provide a preaching and teaching ministry qualified to proclaim the Word of God faithfully, effectively, universally in accord with the Lutheran Confessions." And under that objective it is our policy "to prepare pastors and teachers in our own training schools to the greatest extent practicable."

These thoughts come to mind especially during these days in connection with the annual meetings of our Synodical Assignment Committee. Some congregations are seeking a replacement for a pastor who has retired or been called to his eternal home. Others are seeking a successor for a pastor who has accepted a call to another field. Still others are seeking an additional pastor because of a growing workload. Congregations also place calls with the committee to fill teacher vacancies which have occurred for similar reasons. In every case a younger worker will be succeeding an older, more experienced servant.

Our congregations will surely exercise much patience and charity as the beginning minister grows into his or her call. But there is one area that should not be a reason for reluctance to call a candidate. Our congregations can be assured that their new pastor or teacher, even as the ones who preceded them, are firmly committed "to uphold the truth of God as fully revealed in the inspired, inerrant, infallible Holy Scriptures and set forth in the Lutheran Confessions." They can be assured of this, under God, because of our Synod's worker training program.

Did you know that our Synod uses about 40% of its operating budget in the worker training division? That's a high percentage. It does not surprise us to hear people suggest in all good faith that this percentage ought to be reduced in favor of a greater investment in home and world missions. But they have to be trained before they can be sent. And before we send them we'd better be sure that we know what they're going to proclaim.

One of our real strengths, also in keeping us a confessional church, by the grace of God, is our worker training program. The changes in ministry that occur at this time bring this truth into sharp focus.

Carl H. Muschke

In the news

Kirschke retires

All of us look forward to the day when we can retire from the routine demands of a work career. On December 31, 1983, Jerry Kirschke, the Synod's first director of parish stewardship services, celebrated such an occasion for the second time.

Kirschke, of Beaver Dam, Wis., had completed a 25-year career as a district representative for Aid Association for Lutherans when he accepted the appointment as the director of parish stewardship services in August 1980.

In this second career Kirschke was responsible for the development of the program format and the materials for the service in addition to conducting programs in congregations. The first program



Kirschke

was conducted at Genesee Depot, Wisconsin in September 1980. Since that time programs have been conducted in 54 congregations and two high school associations.

With the program firmly established and with the second director, James W. Diehl, fully trained and operative, Kirschke felt that the needs of the program could be met without requiring his services full time. When his wife underwent serious surgery last year, he made the decision to retire for a second time, agreeing to continue to provide limited service.

At the present time the stewardship office does not contemplate his replacement.

Reported by Arthur Schaefer



MARK P. SPRENGELER, principal of Apostles Lutheran School of San Jose, Calif., was commissioned March 18 as director of outreach through education in the Hong Kong mission by Pastor Kurt F. Koeplin of Milwaukee, chairman of the Executive Committee for Southeast Asian Missions. He leaves behind a school of 205 to become superintendent of a school with an enrollment potential of 1200. Surrounded by eight neighboring pastors, his pastor, David J. Valleskey, speaks God's blessing. The addition of the Sprengelers increases the number of synodical workers in Hong Kong to four.

Private schools defined in Wisconsin

The Wisconsin legislature approved a bill defining private schools and leaving it to the private schools to determine whether they are in compliance with the state's school criteria.

The bill identifies a private school as an institution providing at least 875 hours a year of a "sequentially progressive curriculum," including instruction in mathematics, reading, language arts, social studies, health and science. Home schools are limited to children of one family, but a parent, guardian or designated tutor can provide instruction.

The bill was introduced after the State Supreme Court struck down the state's compulsory attendance law a year ago because the attendance law did not define a private school.

An earlier version of the bill had the local public school officials and the state superintendent of public instruction deciding whether a school met the legal state criteria for schools.

Under the final version, the school would make the first determination and the state agency would have to appeal if it did not agree.

Donald H. Zimmerman, executive secretary of the WELS

Board for Parish Education, supported the final version. "It maintains the historic principle of the autonomy of private schools in Wisconsin," he said. "We will have no problems with the definition in our parochial school system in the state."



DR. BASIL JACKSON, a Milwaukee psychiatrist, urged 50 pastors at a seminar on institutional ministry to remember that "the power of the gospel is greater than we realize. . . . While good pastoral and professional counseling is more difficult than brain surgery, pastors who do institutional work are equipped by the Word of God to do it skillfully." He was one of the speakers at a recent seminar sponsored by the Wisconsin Lutheran Institutional Ministry and funded by a fraternal grant by the Aid Association for Lutherans.

Military chaplaincy ruled constitutional

In February a federal judge in New York ruled that the military chaplaincy is within the bounds of the Constitution in paying the salaries of military chaplains.

Judge Joseph M. McLaughlin issued the ruling last month in response to a lawsuit filed in 1979 by Joel Katcoff and Allen Weider charging that the military chaplaincy violated the establishment clause of the First Amendment (see *TNL*, 5/15, 1982, p. 155).

The plaintiffs argued that civilian chaplains could adequately serve military personnel. They filed with the court an affidavit from President Carl H. Mischke to support their argument. By funding its own chaplains, President Mischke said the WELS is able to "adequately provide religious support to our members in peace and war, at home and overseas."

The army argued that a civilian chaplaincy could not reach large numbers of soldiers and military personnel stationed in remote areas. McLaughlin did not rule on the effectiveness of a civilian chaplaincy. But he upheld the constitutionality of chaplains paid by the army.

DMLC anniversaries

On March 18 Dr. Martin Luther College celebrated the anniversaries of service to the church of three instructors. Each will have completed 25 years of service at the end of this school year. They are Joyce Schubkegel who teaches instrumental music and directs the treble choir; Professor Robert Stoltz who serves in the education division as a supervising teacher; and Professor Frederick Wulff who teaches in the religion-social studies division.

Pastor Warren Henrich of Delano, Minn., a member of the Board of Regents, was guest speaker. Relatives, faculty and friends gathered for a reception and program following the service.

Reported by Robert Krueger

"It is not without significance," he wrote, "that the first Congress drafted the First Amendment and, at the same time, authorized a paid chaplain for the army. The . . . chaplaincy program is a constitutionally permissible means to a constitutionally mandated end."

California

Two dedications in eight months

On January 15, 1984, Grace, Yorba Linda, dedicated its new parsonage. The three-bedroom house was purchased with a loan from the Church Extension Fund and is located in a tract less than three blocks from the 1.5-acre church site.

Just eight months earlier, on May 15, the congregation moved from temporary quarters in a mortuary chapel to their new worship/education/fellowship unit in a fast-growing neighborhood of northeastern Orange County. The 2100-square-foot building represents the first phase of a four-phase master plan.

Grace, organized in 1976, has a baptized membership of 82 and is served by Pastor Richard A. Kugler.

Reported by James Humann

Oklahoma

Dedication and anniversary

On April 29 Holy Cross of Oklahoma City dedicated a new addition to its two-year-old school and at the same time celebrated the tenth anniversary of the congregation. Members supplied all the labor for the classroom addition.

Professor David P. Kuske of Wisconsin Lutheran Seminary was the guest speaker for the celebration.

The congregation with a baptized membership of 175 maintains the 22-pupil school. Terrance J. Greening is the principal and teacher of the school. □

Reported by Andrew R. Domson



PRESIDENT CARL H. MISCHKE addressed 380 pastors and councilmen at the Minnesota Councilmen's Workshop on February 11 at Belle Plaine. Nine workshops, arranged by the Minnesota District Stewardship Board, ranged from the use of computers in the church to managing the pastor's time.

With the Lord

William F. Schink 1901 — 1984

Pastor William F. Schink was born June 14, 1901 at Bad Mergentheim, Waerttemberg, Germany. He died March 3, 1984 at West Bend, Wis.

A 1924 seminary graduate, Pastor Schink served Negro missions in Mobile, Ala., and Pensacola, Fla. He later served as pastor of St. Paul, Crandon and Hiles; St. Peter, Haven, and St. John, Woodland, all in Wis. He spent his retirement years at



Schink

Good Shepherd, West Bend, Wis., helping in various capacities. During his pastorates, Pastor Schink served as chairman of the South-eastern Wisconsin District Board for Information and Stewardship, as visiting elder and as archivist of the Wisconsin Synod.

In 1929 he married Elsie Kraemer. He is survived by his wife; daughter, Elizabeth (Donald) Mertes; son, William (Constance); eight grandchildren and three great-grandchildren.

Funeral services were held March 6 at Good Shepherd, West Bend, Wis.

NOTICES

The deadline for submitting items for publication is five weeks before the date of issue

CHANGES IN MINISTRY

PASTOR:

Braun John A., from St. James, Milwaukee, Wis., to Northwestern College, Watertown, Wis.

TEACHERS:

Bartels, Carl F., from St. John, Watertown, Wis., to First, La Crosse, Wis.
Brenn, Deborah, from inactive to Calvary, Thiensville, Wis.
Corona, Arlene, from inactive to St. Peter, Sturgeon Bay, Wis.
Diltmar, Deborah A., from St. Peter, Helenville, Wis., to St. Matthew, Appleton, Wis.
Kelm, Lynne J., from Gloria Dei-Bethesda, Milwaukee, Wis., to Woodlawn, West Allis, Wis.

Looking back from The Northwestern Lutheran

50 years ago . . .

The matter of gaining a wider circulation of our church papers has in recent years engaged the attention of many members of Synod. The pastor of one of our congregations said he would consider it a step backwards if his congregation should ever decide to discontinue the every home subscription. He is firmly convinced that, if the plan were tried out more generally in Synod, the fiscal office would have less cause for complaint and our mission endeavor would receive a mighty impetus.

25 years ago . . .

Fire struck Northwestern Publishing House on Monday morning, April 6. Caused by a short circuit in the wiring, the fire was restricted to the third floor. Since it was a slow, smoldering fire, there was no great damage from flames but the thick, pitchy smoke which hung in the bindery for a number of hours caused considerable damage.

10 years ago . . .

In a 125-year review of the Synod's history, Prof. John C. Jeske of Wisconsin Lutheran Seminary said, "God has assigned the Synod the job of being a canary in a wilderness, of being a small voice striving to uphold the authority of the Word of God. Enough in the religious world are sowing the seeds of doubt. We are not." □

Lober, Arnold J., from Zion, Columbus, Wis., to retirement.
Madson, Margaret R., from Trinity, Waukesha, Wis., to St. John, Wauwatosa, Wis.
Malchow, Louise A., from Ocean Drive, Pompano Beach, Fla., to Atonement, Milwaukee, Wis..
Moeller, Jo Ann, from Immanuel, Appleton, Wis., to Our Savior, Longmont, Col.
Naker, Bonnie R., from Zion, Greenleaf, Wis., to Mt. Lebanon, Milwaukee, Wis.
Schmidt, Laura, B., from St. Matthew, Oconomowoc, Wis., to St. John, Lannon, Wis.
Schram, Max F., from Grace, St. Joseph, Mich., to Christ the Lord, Clearwater, Fla.
Wege, David, C., from Christ, Grand Island, Neb., to Waucousta, Campbellsport, Wis.

ADDRESSES

PASTORS:

Frenz, Arthur H. Jr., 813 Quince St., Brainerd MN 56401.
Johnston, Paul R., 105 — 12th Ave. NE, Watertown, SD 57201; 605/886-3134.
Kehl, David A., 49 Vista Dr., Rumford, RI 02916.
Kuznicki, Randall L., 701 Third Ave., Box 157, Goodhue, MN 55027.
Meier, Norbert R., 460 Wheelock Pkwy., St. Paul, MN 55117.
Steiner, Steven P., PO Box 47, Tappen, ND 58487; 701/327-4271.

TEACHERS:

Enter, Douglas A., Rt. 3, Appleton, WI 54915.
Halvorson, Laurie J., 309 Maple St. SE, Sleepy Eye, MN 56085.
Holman, James R., 7770 Northridge Dr., Citrus Heights, CA 95610.
Steinbrenner, Beth E., 2145 W. Broadway Rd., #250, Mesa, AZ 85202.

CONFERENCES

Minnesota District, Mankato Conference, June 4 at Trinity, Belle Plaine. Agenda: Report to the Twelve Districts.
Western Wisconsin District, Central Conference, May 21 at Peace, Sun Prairie. Agenda: The Lutheran Catholic Dialogue on Justification (Wicke); Pastor-Teacher Burn-out (Feuerstahler and Kastens).

NEW WELS CHURCHES

Names Requested

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

WELS MEMBERSHIP CONSERVATION
 2929 N. Mayfair Rd., Milwaukee, WI 53222

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

Alaska	Juneau* South Anchorage* Wasilla
Arizona	N. Glendale* N. E. Tucson*
California	Amador Valley* Clovis Poway* Aurora*
Colorado	N. E. Denver* Cape Coral*
Florida	Deltona* Jupiter* Miami (Hispanic)* Ocala*
Georgia	N. Atlanta
Idaho	Boise*
Louisiana	Baton Rouge*
New Jersey	Morris County
New Mexico	W. Albuquerque*
North Carolina	China Grove
North Dakota	Dickinson*
Ohio	S. E. Cincinnati* Marietta*
Texas	Abilene* S. Austin* Bryan/College Station N. W. Houston* San Angelo* N. E. San Antonio* Parkersburg* Richmond* Roanoke* Hayward*
Virginia	Madison (Hispanic)*
Wisconsin	

*Denotes exploratory services.

SERVICES FOR THE DEAF

Services for the deaf are being held at Emmaus Lutheran, 3841 W. Sweetwater Ave., Phoenix AZ 84029, each Sunday at 10:30 a.m. in conjunction with regular worship. If you know of anyone living in the Phoenix area who is hearing impaired, please contact Pastor David Gray, 12035 N. 40th Ave., Glendale, AZ 85304; 602/938-4245.

BAPTISMAL FONT

Available for cost of shipping: wooden baptismal font in fair condition. Needs a little repair and repainting. Contact Pastor John Unnasch, R. 3, Box 357, Stratford, WI 54484; 715/384-2454.

AVAILABLE

One pair silver candelabra and one set white altar paraments (96" x 20" altar, 30" x 15½" pulpit, 32" x 3½" bookmark and stole) free to mission congregation for shipping cost. Contact Pastor James Renz, Rt. #2, Box 186, Winona, MN 55987; 507/454-1277.

CALL FOR NOMINATIONS Northwestern Publishing House

The Board of Directors of Northwestern Publishing House is seeking a replacement for Pastor Loren A. Schaller, associate editor, who has accepted a call into the parish ministry. The members of the Synod are encouraged to nominate men qualified for this position.

Nominees should be theologically trained with enough experience in the preaching or teaching ministry to indicate mature theological judgment. Competence in English literature, grammar and composition is required in order to exercise literary discrimination. Evaluating manuscripts ranging from theological works to children's books as well as audiovisual scripts and writing clear, contemporary English will be important parts of the work.

Please supply all pertinent information and qualifications of the nominee. All nominations should be in the hands of the secretary by May 25, 1984.

Elwood H. Lutze, Secretary
 Northwestern Publishing House
 3624 W. North Ave.
 Milwaukee, WI 53208

EXPLORATORY SERVICES

to determine the potential for establishing a WELS mission in the area. Services are held on Sundays.

POWAY, CALIFORNIA — Christ Our Redeemer, Midland Elementary School, 13910 Midland Ave. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor John Baumann, 12324 Witt Rd., Poway, CA 92064; 619/748-5355.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

MISSISSAUGA (TORONTO AREA), ONTARIO, CANADA — Divine Peace, 26 Ann Street, Mississauga. 10:30 a.m.; Bible class/SS 9:30 a.m. Pastor Roy W. Hefti, 1051 Cedarglen Gate #39, Mississauga, Ontario L5C 3A7; 416/272-4835.

SPRINGFIELD, MISSOURI — Zion, Red Cross Building, 1730 E. Portland, Springfield. For information contact Mr. Jentsch, 417/883-7139 or Mr. Hanson, 417/882-6910.

PINEHURST, TEXAS — Abiding Faith, 33133 F.M. 149, Pinehurst. 10:00 a.m.; Bible Class/SS 9:00 a.m. Pastor Gordon Waterman, 14007 Crescent Drive, Tomball, TX 77375; 713/351-8001.

SUGAR LAND/STAFFORD/MISSOURI CITY, TEXAS — Redeeming Grace, Missouri City Fire Station, 1523 F.M. 2234, Missouri City. 11:00 a.m.; Bible class/SS 10:00 a.m. Pastor Mark Barenz, 1807 Trinity Station, Sugar Land, TX 77478; 713/980-4632.

NAMES WANTED

Survey work preliminary to conducting exploratory services. People interested in WELS services, contact pastor noted.

ROSWELL, NEW MEXICO — Also Mescalero and Ruidoso area. Pastor Steven Blumer, 10232 Singapore Dr., El Paso, TX 79925; 915/594-0556.

HUNTSVILLE/MADISONVILLE AREA, TEXAS — Pastor Loren Fritz, 1008 Dominik, College Station, TX 77840; 409/693-4514.

PINEHURST, TEXAS — Pastor Gordon Waterman, 14007 Crescent Drive, Tomball, TX 77375; 713/351-8001.

1984 WELS INTERNATIONAL YOUTH RALLY

"You Will Receive Power," (Acts 1:8) is the theme of the 1984 International Youth Rally to be held July 10-13 at Carroll College in Waukesha, Wisconsin. Bible study, fellowship and spiritual growth are the aims of the four-day rally. Cost of the rally, \$80 per participant, includes lodging, meals and all activities. High-school-age youth, ask your pastor about registration or write to:

1984 International Youth Rally
St. John's Lutheran Church
7809 Harwood Avenue
Wauwatosa, WI 53213

CANCELLATION

The Lutheran Science Institute family camping tour scheduled July 16 to 27 has been canceled due to insufficient interest to continue with the planning.

FAMILY CAMPING IN WESTERN MICHIGAN

Camp Lor-Ray, owned and operated by an association of WELS and ELS members, is available for overnight or week-long stays from Memorial Day to Labor Day. Thirty fully-developed campsites nestled among pines on a private lake are conveniently located (Hwy 31 north of Muskegon 3 1/2 miles to Russell Road exit; north on Russell 1 1/2 miles to camp's sign) and rates are reasonable. Contact Milt Karnitz, 616/766-3152 or 616/755-2004 for further information.

50TH ANNIVERSARY

Zion Lutheran of Valentine, Neb., will celebrate its 50th anniversary on July 1 with two special services. Pastor Gerald Free, Nebraska district president and also Synod's first vice-president, will speak at the 10:00 a.m. service, and Pastor Donald Grummert, first teacher of Zion's Christian day school in 1943, will speak at the 1:00 p.m. service. A noon dinner will be served. All former members and friends are cordially invited to attend. For information contact Mr. Roland Ohlmann, 425 Government St., Valentine, NE 69201.

WHITEWATER YOUTH CAMP

The Lutheran Youth Camp, sponsored by the Winona Area Councilmen's Conference, will be held June 24-29 and July 1-6 at Whitewater State Park near Altura, Minn., for boys and girls from second grade through junior high. The cost for this one-week camping experience is \$50 per camper. For further information or registration form, contact Pastor James Renz, Route 2, Box 186, Winona, MN 55988.

1984 WELS SEMINARS

The following seminars are being offered at 7-Mile Pinecrest Resort in Eagle River, Wis. July 22-27 (for families). Theme: Accent on family communications. Presenters: Rev. and Mrs. Ronald Gorske; Mr. and Mrs. David Bunnow.

Sept. 7-9 (for women). Theme: "Myths Belief" and how they affect all of us. Presenters: Rev. R. Kogler, Rev. N. Hansen, Joanne Halter.

Deadlines for registration are June 1 and August 1. For details write 7-Mile Pinecrest Resort, PO Box 1148, Eagle River, WI 54521; 715/479-8118.

NORTHERN WISCONSIN DISTRICT CONVENTION

The Northern Wisconsin District Convention will be held June 25-27 at Fox Valley Lutheran High School, Appleton. Opening service June 25 at 10:00 a.m. Agenda: God's Word on Christ's Threefold Office: High Priest (Wilde); Prophet (Pagel); King (Ahls-wede).

Financial Report Wisconsin Ev. Lutheran Synod

PREBUDGET SUBSCRIPTION PERFORMANCE

Three months ended 31 March 1984

	Subscription Amount for 1984	3/12 of Annual Subscription	Three Months Offerings	Percent of Subscription
Arizona-California	\$ 770,236	\$ 192,559	\$ 147,831	76.8
Dakota-Montana	371,530	92,882	48,186	51.9
Michigan	1,787,168	446,792	291,056	65.1
Minnesota	2,140,316	535,079	356,747	66.7
Nebraska	456,272	114,068	71,772	63.9
North Atlantic	185,345	46,336	31,696	68.4
Northern Wisconsin	2,116,323	529,081	395,574	74.8
Pacific Northwest	223,951	55,988	38,876	69.4
South Atlantic	256,190	64,047	51,386	80.2
South Central	196,868	49,217	40,089	81.5
Southeastern Wisconsin	2,791,158	697,790	509,792	73.1
Western Wisconsin	2,507,743	626,936	363,355	58.0
Total — 1984	\$13,803,100	\$ 3,450,775	\$ 2,346,360	68.0
Total — 1983	\$13,468,431	\$ 3,366,558	\$ 2,400,909	71.3

CURRENT BUDGETARY FUND

Statement of Receipts and Disbursements
Twelve months ended 31 March 1984 with last year comparisons
Twelve months ended 31 March

	1984	1983	Increase or (Decrease)	
			Amount	Percent
Receipts:				
Prebudget Subscriptions	\$ 12,743,339	\$ 12,720,014	\$ 23,325	0.0
Gifts and Memorials	201,099	293,494	(92,395)	(31.5)
Bequests	155,831	447,136	(291,305)	(65.1)
Other Income	146,834	115,985	30,849	26.6
Transfers from Other Funds	614,437	577,304	37,133	6.4
Total Receipts	\$ 13,861,540	\$ 14,153,933	\$ (292,393)	(2.1)
Disbursements:				
Worker-Training	\$ 5,277,221	\$ 4,917,144	\$ 360,077	7.3
Home Missions	3,119,486	2,624,359	495,127	18.9
World Missions	2,316,367	2,334,982	(18,615)	(1.0)
Benevolences	827,702	658,144	169,558	25.8
Administration and Services	1,399,797	1,266,744	133,053	10.5
Sub-total	\$ 12,940,573	\$ 11,801,373	\$ 1,139,200	9.6
CEF — Interest Subsidy	813,926	1,057,201	(243,275)	(23.0)
Transfers to Building Funds	309,540	590,000	(280,460)	(47.5)
Total Disbursements	\$ 14,064,039	\$ 13,448,574	\$ 615,465	4.6
Twelve Months Increase/(Decrease)	\$ (202,499)	\$ 705,359		
Fund Balance — Beg. of Period	\$ 284,218	\$ (421,141)		
Fund Balance — End of Period	\$ 81,719	\$ 284,218		

Norbert M. Manthe
Chief Accounting Officer

Mail to: THE NORTHWESTERN LUTHERAN
c/o Northwestern Publishing House, 3624 W. North Ave., Milwaukee, WI 53208-0902
Phone (414) 442-1810

Make check or money order payable to Northwestern Publishing House.

Name (please print)

Address

City

State

Zip

If mailing label is not available, print OLD address in this space.

Name (please print)

Address

City

State

Zip

ATTACH LABEL HERE

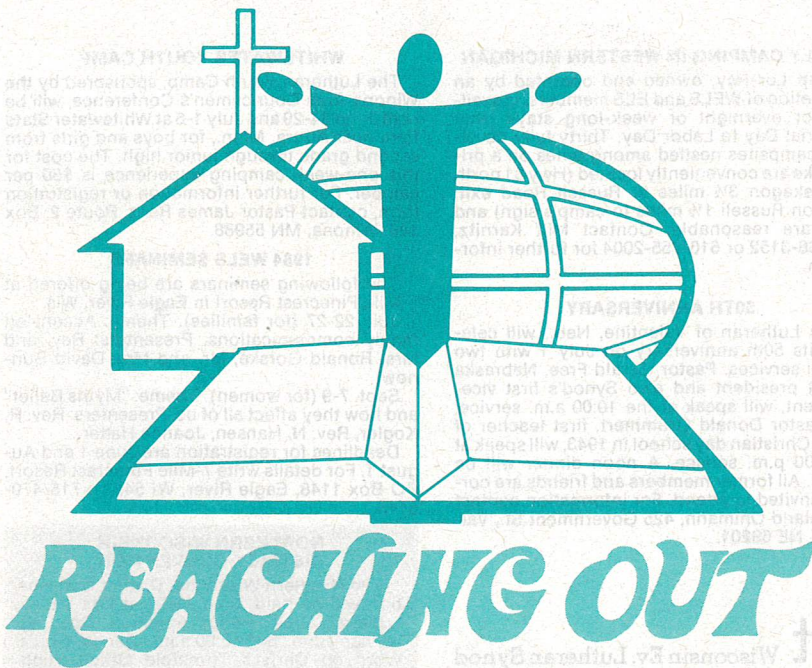
The Northwestern Lutheran SUBSCRIBER SERVICE

NEW SUBSCRIPTION RENEWAL
For new subscription print name and address below. Allow 4 weeks for delivery of first copy. For subscription renewal include current mailing label to insure prompt and proper extension.

Subscription Rates (payable in advance)
 1 year \$6.00 2 year \$11.00 3 year \$15.00
Save by subscribing for 2 or 3 years.
Please write for foreign rates.

CHANGE OF ADDRESS
Allow 6 weeks for change. Attach current mailing label and enter your new address below.

QUESTION OR COMPLAINT
Include your mailing label when writing to us about your subscription.



The first nine months

by Daniel W. Malchow

The day was March 23, 1984.

"Remember what we did one year ago today?" my wife asked me.

I have trouble remembering what we did last month, not to speak of last year. With some anxiety in my voice I asked, "Did I miss an anniversary or something?"

"One year ago today," she explained patiently, "we celebrated because *commitments* for Reaching Out went over the \$10 million mark."

"March 23! What an amazing coincidence!!" I replied. "Do you know what happened at the office today? Our Reaching Out offerings went over the \$10 million mark, in nine months surpassing our original goal by half a million. March 23, a good day."

This time we didn't hold a celebration. But we marveled once again at the immense blessings which the Lord has bestowed upon Reaching Out. On two occasions March 23 proved to be a memorable day for a memorable offering.

After all expenses have been paid, the Lord has already enabled us to turn over \$4,200,000 to the Church Extension Fund, \$5,250,000 to the Educational Institution Building Fund and \$1,050,000 to the World Mission Building Fund.

How does this translate into the work of the church? In the field of home missions there has been considerable activity.

Land sites: Authorization has been given for the purchase of 21. Four purchases have been finalized.

Chapels: Authorization has been given for the erection of 20. Work has begun on 11.

Parsonages: The purchase or erection of 29 has been authorized. Twenty have been started and eight have been completed.

On the worker training front, bids have been accepted for the extensive building program approved at Michigan Lutheran Seminary. Plans call for the entire project to be completed by August 1985, so that the next convention of the Synod can be held at this preparatory school.

Various projects have been completed at Dr. Martin Luther College. They include a new roof on Centennial Hall, an energy audit which promises to save between \$40,000 to \$50,000 per year in utility costs and the replacement of new windows in Old Main. The replacement of windows in the Academic Center is scheduled for this summer.

In Africa five duplexes for married students have been constructed at the Bible Institute in Lilongwe, Malawi. Also constructed was a parsonage for the native pastor there. In Japan a parcel of land has been purchased in Oshikaga. It will make possible an extension of the chapel there.

As we move through the summer months of 1984 there will be a rapid acceleration in building activity at our schools and in our mission fields. And the funds will be there. Thank God they will be there! God be praised for having touched the hearts of our people with his gospel and for having moved them to provide such generous and enthusiastic support for Reaching Out. □



Pastor Malchow serves as the Synod's director of the Reaching Out offering and is the Synod's stewardship counselor.