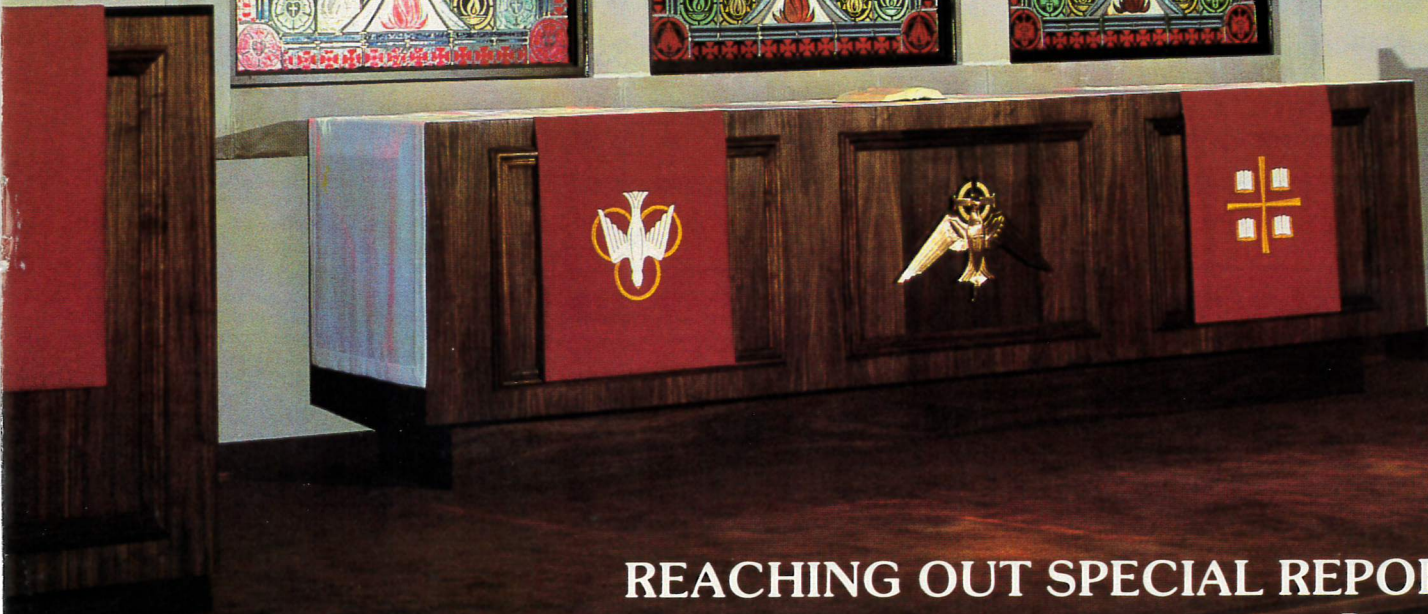


OCTOBER 1, 1986

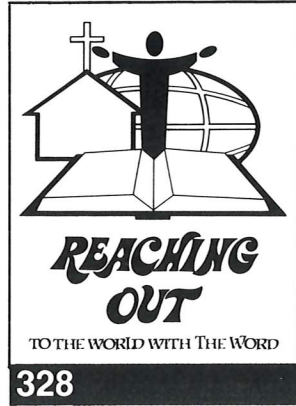
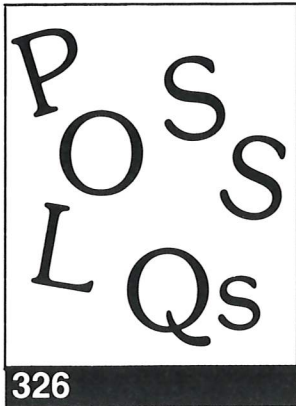
# The Northwestern Lutheran

We give up  
nothing  
PAGE 327



REACHING OUT SPECIAL REPORT

Page 328



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 73 / NUMBER 17  
OCTOBER 1, 1986

## Editor

James P. Schaefer

## Editorial assistants

Walter W. Kleinke, Beverly Brushaber

## 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

## Contributing editors

J. G. Anderson, R. D. Balge, T. B. Franzmann, I. G. Frey, J. C. Gerlach, R. E. Lauersdorf, A. J. Panning, V. H. Prange, C. Toppe.

## District reporters

K. Pasch (Arizona), P. Heyer (California), R. Kanzenbach (Dakota-Montana), E. Schaeewe (Michigan), C. Degner (Minnesota), T. Bauer (Nebraska), D. Kehl (North Atlantic), J. Eggert (Northern Wisconsin), J. Oldfield (Pacific Northwest), D. Nottling (South Atlantic), C. Learman (South Central), J. Huebner (South-eastern Wisconsin), D. Kipfmiller (Western Wisconsin).

## Production

Production services of Northwestern Publishing House: Production coordinator, Clifford Koeller; Design and page make-up, Duane Weaver; Subscription manager, Judy Olson.

## Subscriber service

For subscription service, write: Northwestern Publishing House, 1250 N. 113th St., P.O. Box 26975, Milwaukee, Wisconsin 53226-0975. Phone 414/475-6600. 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, \$7.00; two years, \$13.00; three years, \$18.00.** Twenty-five or more unaddressed copies sent in a bundle to one address at \$4.00 per subscription. Every home mailing plan at \$4.50 per subscription. All prices include postage.  
*All other countries — Please write for rates.*

The Northwestern Lutheran is available 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, August and December, by Northwestern Publishing House, Milwaukee, Wisconsin. Second class postage paid at Milwaukee, Wisconsin and additional mailing offices. **POSTMASTER:** Send address changes to THE NORTHWESTERN LUTHERAN, c/o Northwestern Publishing House, 1250 N. 113th St., P.O. Box 26975, Milwaukee, Wisconsin 53226-0975. ©1986 by The Northwestern Lutheran, magazine of the Wisconsin Ev. Lutheran Synod.

## FEATURES

**Great chapters in the Bible** by Julian G. Anderson **325**  
Luke 2: God's greatest gift — incredible news

**Where we stand** by Mark E. Braun **326**  
POSSLQs

**We give up nothing** by Terri Trew **327**  
A nurse's life in Mwembezihi

**Reaching Out special report**  
A miracle of grace **328**  
Reflections on Reaching Out **329**  
Count your blessings **330**  
Fruits of Reaching Out **340**

## COLUMNS

**The word for today** by Lyle J. Lindloff **323**  
Live in Christ

**Editorial comment** by Victor H. Prange **324**  
The talent for making money

**I would like to know** by Paul E. Kelm **333**

**Letters** **334**

**From this corner** by the editor **339**

## NEWS

**The WELS Connection** **335**

**OWLS hold convention** **335**

**Special education program developed** **336**

**South Central District** **336**

**Southeastern Wisconsin District** **336**

**Western Wisconsin District** **337**

## Live in Christ

So then, just as you received Christ Jesus as Lord, continue to live in him, rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness (Colossians 2:6,7).

**D**isregard, foolishness, antagonism, all are examples of growing attitudes against Christ-centered living. Submit yourself to God and the Holy Scriptures? A growing response our pastors hear in giving counsel and advice is: Yes, pastor, I know that is what the Bible says, but . . . and then follows, it doesn't apply to me and my situation because! Living in Christ means facing daily challenges and tests. Living in Christ with Christlike goals and purposes, Christlike values, Christlike perspective for the future, becomes increasingly difficult.

The Christians of this first-century congregation were confronted by many of the same challenges and tests. There were religious groups who said that they knew the real way of truth and life. These groups were growing in influence and number. They said that Jesus Christ is good and yet there are many other powers that are good also. Jesus Christ and his teachings are not the only authority for truth and life. As a result there was a growing lack of harmony among these Christians as these false teachers and false teachings invaded their hearts and minds. The Apostle Paul uses this tactful premise to correct the problem: *Live in Christ!*

### Rooted and built up

These people had received Jesus Christ in the same way we have — through the word of God. They were baptized and had their children baptized. For the assurance of forgiveness and the strengthening of their faith, they received communion. Their spiritual roots were in Jesus Christ. In this time of spiritual danger they were to remember this and they were to continue to build and grow through this strong root system. No matter how beautiful or attractive a plant or tree may appear, if the root system is shallow and weak, when storms come the roots easily pull out, or even in mildly dry weather the plant or tree withers and dies. Live in Christ. Your root system is secure, reaching deeply for the water of life in Christ. Your spiritual foundation is strong and sure. Keep right on and never stop building on him.

### Strengthened in the faith

How often in life we pray: Lord, strengthen my faith. Our Lord answers that prayer by reminding us that faith

comes from hearing his message. Faith in Jesus Christ, living our lives in him, is not a personal ability and accomplishment. It is a growing and building project carried on by the Holy Spirit. This is what these Christians were taught, and it is what we have been taught. Left to ourselves it is impossible for us to believe in Jesus Christ and to follow through with Christlike living in him.

By God's grace we believe this. The only way to be strengthened in faith in Jesus Christ as my Lord, is through the power of God's word and the sacraments contained in that holy word. Still the temptations come to us to believe that at least in some small way we ought to receive credit for living in him.

People-made religions always place emphasis on what I do. The Holy Scriptures always place the emphasis on what God has done and continues to do for us. The ten commandments cover our entire relationship with God and people. They show us how miserably we have failed. The good news of Jesus Christ stands as God's plan of love for our forgiveness and salvation. To be strengthened in our faith, to live in Christ more and more, we must remember what we have been taught and continue to be taught by the Holy Spirit through the Holy Scriptures.

### Overflowing with thankfulness

This is God's blessing and the result of continuing to be rooted and strengthened in our faith in Jesus Christ as our Lord. Sometimes that becomes a very emotional thanksgiving in personal stress and crisis. It is to be part of our daily living and routine. Overflowing with thankfulness in difficult and joyful days as we have been and continue to be taught. So many times that is so difficult. The challenges and tests to our living in Christ come to us each new day. In Jesus Christ, my Lord, they are all met and conquered. He is our confidence, our cause of thanksgiving, in our individual lives, our families, our congregation. Through God's grace, live in Christ. □



Lyle Lindloff is pastor of Calvary, Thiensville, Wisconsin.

# The talent for making money

Every three years the members of our congregation fill out a talent sheet. A variety of service opportunities are listed: sing in the choir, serve as an usher, help with church office work, visit unchurched people, teach a Sunday school class, and many more. Most of our members check several items.

One talent sheet was returned, however, with nary a check mark. Written at the bottom were these words: "I won't be able to do any of these things but I'll donate more money." Congregations need people who will usher and teach and count offerings. We also need those whose special talent it is to "donate more money."

It might surprise some to learn that the word "talent" originally had nothing at all to do with the abilities and skills which a person possessed. The talent was a unit of weight; gold and silver were measured by talents. The talent was a sum of money.

People — and this is true especially of Christian people — must feel that they are useful, that they can do something, that they can do something for someone else in particular. It may be a sad fact but nonetheless true: money is often the major factor in allowing one person to do something useful for another.

Pastors and church leaders know quite well how to ask a person, one on one, to teach a Sunday school class, to repair a leaky faucet in the women's restroom, to pick up a senior citizen for worship. We are much less comfortable with asking a fellow Christian to donate more money for some designated need.

One of the blessings of the Reaching Out offering was to help us accept the concept of asking members whom the Lord has richly blessed financially for gifts of \$25,000, \$50,000 or more. The talents God dispenses are not limited to physical abilities and communication skills. To some people God grants the talent of being able to make money, to become wealthy. This talent is to be valued and appreciated as much as any other.

A sermon I heard more than a score of years ago made this point. The preacher was a prominent churchman of WELS; it was New Year's Day. The text for the sermon I've forgotten but not the theme. Not once but many times it was repeated: "God grant you a happy and prosperous New Year."

The implications of the word "prosperous" were drawn out: "may you farmers have bountiful harvests which sell for high prices; may you merchants do a lively business and make many trips to the bank; may you factory workers gain good contracts and work much overtime. God grant you a prosperous New Year so that you might generously donate more money for his work."

Talents come in all shapes and sizes. We dare despise none which the Lord distributes; that includes the talent for making money. May this talent also be used to his glory and praise.

Victor H. Prange



*Victor Prange  
is pastor  
of Peace,  
Janesville,  
Wisconsin.*

# Luke 2

## God's greatest gift — incredible news

In this New Testament series of great chapters, we'll start, as we did our Old Testament series, with one of the most important chapters — Luke 2. Like Genesis 1-3, the things Luke 2 tells us are so miraculous that it's hard to believe them. But to understand Luke 2 at all one must understand Genesis 1-3.

The story of creation climaxes with the creation of man and woman, who were perfect human beings, created in God's own image. Then almost at once the devil appears and tempts Adam and Eve into disobeying God's one commandment, which plunged them into sin and death, which have been man's greatest problems ever since. But God intervenes and makes a promise that he will send a Savior who will crush the devil and (implied) deliver mankind from sin and death, as well as from the devil (Genesis 3:15).

### God's fulfillment of that promise

Paul says in Galatians 4:4, "When the time God had set finally came, God sent out his son," but he waited 4000 years to do so. And the way God did it was most unusual and miraculous. The Holy Spirit planted the seed in the womb of a young Jewess named Mary (Luke 1:26-35), who was the promised wife of a carpenter named Joseph, who had been informed of what had happened to Mary and was told to name the child Jesus (Hebrew, Joshua) meaning "Jehovah saves" (Matthew 1:18-21).

Both Joseph and Mary were descendants of the great king David, who had also been told of this birth 1000 years before it happened. But no descendant of David had ruled Israel for 600 years, during which time Israel was ruled by a number of foreign nations. And now it was Rome, under their greatest emperor — Caesar Augustus.

About 8 B.C. Augustus ordered a census to be taken of his whole empire, and everyone had to go to his own hometown to be registered. And when the order finally reached Israel a couple of years later (the exact date is in dispute), Mary was eight months pregnant. But Joseph put her on a donkey and they went to Bethlehem, Judea (some 65 miles) to be counted, since this was David's hometown.

The little town was crowded with people, coming from all over Israel, and the only "room" Joseph could find was a stall in the sheep shed on the ground floor of the inn. And when that time God had set came, that's where Mary had her firstborn son — there in the barn (2:1-7). No palace, no fanfare, no shouting crowds!

### The announcement

The first announcement was also most unusual. A

number of angels descended that night and spread the news to a little group of shepherds who were tending their flocks around Bethlehem. And they relayed the news to the people in Bethlehem (2:8-20). And from there the news spread all over Israel. But no worldwide publicity program.

### A few following events

The baby Jesus was circumcised on the 8th day, making him a member of God's chosen nation of Israel. And after 40 days his parents redeemed him (bought him back) with a special sacrifice, since every firstborn son belonged to the Lord (2:21-40).

Joseph and Mary were devout, faith-full parents, who attended all festivals in Jerusalem each year, and Jesus, of course, went with them. So Luke tells us about the Passover festival when Jesus was 12 years old, the last of his "childhood" years (2:41-50). And after that he grew up quietly and obscurely in their home in Nazareth, about which we know very little (2:51,52).

But Paul sums up this whole miraculous birth (and life) better than anyone else has when he continues in Galatians 4:4b, "A woman brought him into the world, which put him under the law, so that he could pay the ransom price for all those who were living as slaves under the law and set them free. And then God could adopt us as his children in the full sense." Surely this is God's gift to the world, and intended for every person in the whole world! Without it we would all be still subject to Satan, sin and eternal death.

But there isn't one person in the whole world who deserves this gift, or any gift from God. He did this just because he loves us poor, wretched, undeserving creatures.

But what about that little child, who possessed the same deep love for the world as his Father, and the same infinite knowledge of all things, and who was now growing up as a true human being? What were his thoughts? Would his human nature be strong enough to carry the load he had to carry, and endure the awful sufferings that he would have to endure? We shall see. □



Julian Anderson is a retired pastor and seminary professor living in Naples, Florida.



# Where we stand

by Mark E. Braun

## POSSLQs

Come live with me and be my love  
And we will some new pleasures prove  
Of golden sands and crystal brooks  
And silken lines and silver hooks.  
There's nothing that I wouldn't do  
If you would be my POSSLQ.

No, it's not the furry little creature that digs in your garbage at night. POSSLQ is an acronym of **P**ersons of the **O**pposite **S**ex **S**haring **L**iving **Q**uarters.

The number of U.S. couples who cohabit without marriage has more than tripled since 1970. A study by the Office of Church in Society (ALC) estimated that 40% of Lutheran couples live together before their wedding day.

And it's giving the church a headache. George W. Cornell, religion editor for the Associated Press, wrote last fall: "Handling matrimonial cases has become a growing, knotty problem for the churches as a result of the increased number of couples who live together before they seek church marriages. That situation upsets the traditional church concept of marriage as consummated by sexual union, since the tie now often is sealed before it's made, leaving pastors to puzzle about their role in the reversed sequence."

How is the church to react? The American Lutheran Church, in a 1984 report, says the Christian tradition "is challenged and affronted by the privatized decision to cohabit" without the rite of marriage, yet it pleads for "a climate of openness," and even asks, "If a couple believes that legal marriage is not the answer, can the church recognize and bless a committed, covenant relationship apart from governmental regulation? Can a churchly ceremony for such relationships be developed?" The United Church of Canada announced that "sexual morality has to keep up with the social sciences." The Church of England, in a new booklet entitled, "Foreword to Marriage," wrote, "It has to be recognized that sex before marriage in this day and age is quite common."

Confused? Scripture says: "Flee from sexual immorality. . . . God will judge the adulterer and all the sexually immoral." Church reports, however, tell us times are

changing and ask if we can write liturgies to accommodate the changes.

The Savior didn't say, "Go into all the world, and 'create a climate of openness' for all people." He said, "Repentance and forgiveness of sins will be preached. . . ." Repentance is possible only when there is awareness of sin. Forgiveness is to be spoken only to sinners who repent.

In the opening verses of John 8, Jesus gives us a model for dealing pastorally with POSSLQs. The Pharisees presented him with a woman caught in the act of adultery. Jesus didn't disagree with the commandment. *The Church must continue to call extramarital cohabitation sin.* Yet he did not allow her accusers to judge themselves more righteous than she, and he told her, "Neither do I condemn you." *The church must continue to announce forgiveness to penitent sinners.* Jesus added, "Go now and leave your life of sin." *The church must continue to look for fruits of genuine repentance.* Can a couple repent of sinful cohabitation, yet continue living in that sin? Isn't it more in keeping with true repentance that a cohabiting man and woman either *separate* or *marry*?

Is it the easy way to handle this question? No. Will some people misunderstand our actions? Most likely. Can there be extenuating circumstances? In some cases, yes. Is there another preacher down the street only too happy to condone living together without marriage? Usually. But is the Savior's method the right thing to do? Clearly. And, ultimately, is it the most loving thing to do? Absolutely.

If you agree that this is true,  
Then do not be a POSSLQ.



Mark Braun is pastor of St. John, Sparta, Wisconsin.



# We give up nothing

## A nurse's life in Mwembezhi

by  
Terri Trew

One hears people praising our missionaries and nurses who work overseas because they've given up so much by going to work so far away from home. In a sense that's true. We've given up being near our family and friends. We've given up many of the modern conveniences of everyday living which we Americans take for granted. In many instances we even give up some of the rights and freedoms we're used to as Americans.

But after working at Mwembezhi Lutheran Dispensary the last two years I realize that there are many more things I would have given up had I not come to work here.

I never would have had the pleasure of working with Mr. Mkandawire, our medical assistant, who has been with the dispensary since its beginning 25 years ago. His wealth of knowledge and experience allows him to answer to the titles of general practitioner, pediatrician, dermatologist, lab technician, nutritionist and dentist. His calm manner and dedication to his work has been a fine example of Christian love.

I never would have experienced the fear, worry, excitement, joy and sometimes sadness that is associated with helping to bring a baby into this world.

I would have missed the opportunity to help Debbie Teuteberg as she delivered triplets that were nearly two months premature. The satisfaction that was felt when we transferred all three babies alive to the hospital, only to be followed by the disappointment in finding out that all three babies had died within two days.

I wouldn't have been with Carol Kasten when Five was born. He had a difficult delivery and started breathing properly only after 45 minutes of resuscitation and silent prayer.

I would have missed that January evening that Julie Geiger and I were taking an expectant mother into town to the hospital because we thought her baby was not presenting properly, only to realize, in the swampiest

part of the road, that the baby was actively making its way into this world. We delivered a healthy seven and one-half pound baby girl on the back seat of the truck, by the glow of the dome light, while swatting at what seemed hundreds of mosquitoes.

I would never be daily reminded of the true meaning of the words patience and perseverance — what it feels like to be told weekly that medications, car parts, household items, are not available but to try again next week. I would have missed getting the truck stuck in the mud and having to wait nearly 45 minutes for a team of oxen to arrive and pull me out, with the assistance of 15 eager schoolchildren.

Had I not come to Africa I would never have known what a special privilege it is to belong to a mission family. We are all brothers and sisters and work interdependently in order for the whole mission to function properly. I would have given up the opportunity to be part of our missionaries' choir — the Gunns, the Jensens, Julie and I — singing at Martin Luther Church on Christmas morning. I wouldn't know what it was like to accompany our missionaries down to the clinic for evening devotions with our inpatients.

I would have missed the Darwin Sternhagens, two dedicated WELS people, who came here to stay with us for almost three months last year. There is a special feeling which comes with knowing that two people love their Lord enough to leave their daily routines to come to Africa in order to help keep the mission going.

I would never have known the fun that is associated with opening every card, letter, box of rolled bandages, layettes and special boxes that are sent to us by members of our synod.

I am thankful to God that he has given me the opportunity to serve at Mwembezhi and not to miss all these things — and more. As we celebrate the 25th anniversary of the medical mission in Central Africa, we can all be thankful for the many opportunities to utilize our God-given talents and serve the Lord through the medical mission. □



Terri Trew, whose home church is North Trinity, Milwaukee, Wisconsin, is a nurse serving at the Mwembezhi Lutheran Dispensary.

## FROM THE PRESIDENT

### *A miracle of grace*

“Lord, show us a miracle in the *Reaching Out* offering, . . . And Lord, let it begin with me.”

With that prayer I concluded my presentation at the clergy meetings where the offering was introduced to our pastors and asked them to join me. The Lord has granted us the joy of seeing a *miracle of grace*.

It all began with a recommendation of the Coordinating Council to the 1981 convention “that the synod authorize a capital fund offering in the range of \$10 million.” That amount did not meet every foreseeable need. It was finally chosen because a higher goal was not considered realistic. The most that had ever been gathered in a single offering before was \$5.5 million (but we should remember that those were 1967 dollars).

The 1981 convention reacted by directing the Conference of Presidents to plan and initiate a capital funds offering with a minimum goal of \$10 million, 50 percent going to the Educational Institutional Building Fund (EIBF), 40 percent to the Church Extension Fund and 10 percent to the World Mission Building Fund (WMBF)

Although I heard no audible dissent, the resolution was adopted somewhat less than enthusiastically. That’s not unusual, especially when money is involved. Knowing what we need to do is usually well ahead of our actual doing — until the Lord steps in. The rest is history. It’s been a gratifying and humbling experience, a *miracle of grace*.

There have been some honest concerns about what seemed to be a disproportionate allocation for bricks and mortar as opposed to actually putting men in the field. But Paul’s haunting question remains, “How shall they hear without a preacher?” There are few church bodies today that would not gladly trade their worker training system for ours.

Ask the missionary in the field who got his first modest chapel ahead of schedule, because of *Reaching Out*, whether it has aided gospel outreach in his community. And ask the missionary, who is still waiting, whether *Reaching Out’s* expanded goal should be diverted elsewhere.

*Reaching Out* has also helped to place additional missionaries on the field. It provided some temporary relief for the operating budget by reducing budgetary appropriations for the WMBF, EIBF and by relieving the home mission budget of a large amount of interest subsidy.

But *Reaching Out* is not an end in itself. It’s only a means to an end, that of more effectively sharing Christ with a perishing world. Paul has a second question, “How shall they preach except they be sent?” That makes the synod’s operating budget our primary focus today so that the gospel’s joyous sound may be proclaimed in an ever-widening circle, both at home and abroad. Has *Reaching Out* given us a new appreciation for the grace of giving? Are we now ready to direct, at least, a part of God’s gifts which we formerly gave to *Reaching Out* to the synod’s operating budget so that the preachers may be sent?

Dare we ask God once more, “Lord, show us another *miracle of grace*? And Lord, let it begin with me!”

*Carl H. Muschke*





# Reflections on Reaching Out

By Daniel W. Malchow

**I**t has only been five years, but already it is hard to recall all of the problems. We are referring to the conditions that prevailed when delegates at the 1981 convention in Prairie du Chien voted to embark upon a \$10 million capital fund offering.

First there were the agonizing, almost frightening problems associated with the synod's work and budget.

- A deficit marked by over \$1.5 million in short-term loans with interest rates exceeding 20%.
- Work programs sharply reduced after several years of double digit inflation.
- Home mission openings reduced from a normal 20-25 to less than 10 because of insufficient money in the Church Extension Fund.
- A backlog of construction needs in our world mission fields and at several synodical schools.

Then there were problems associated with the country's economy. In addition to strangling interest rates and raging inflation, there was widespread unemployment. Midwestern states, where a majority of the synod's membership is located, were particularly hard hit.

"You couldn't have picked a worse time to have an offering!" some said. Humanly speaking, they probably were right.

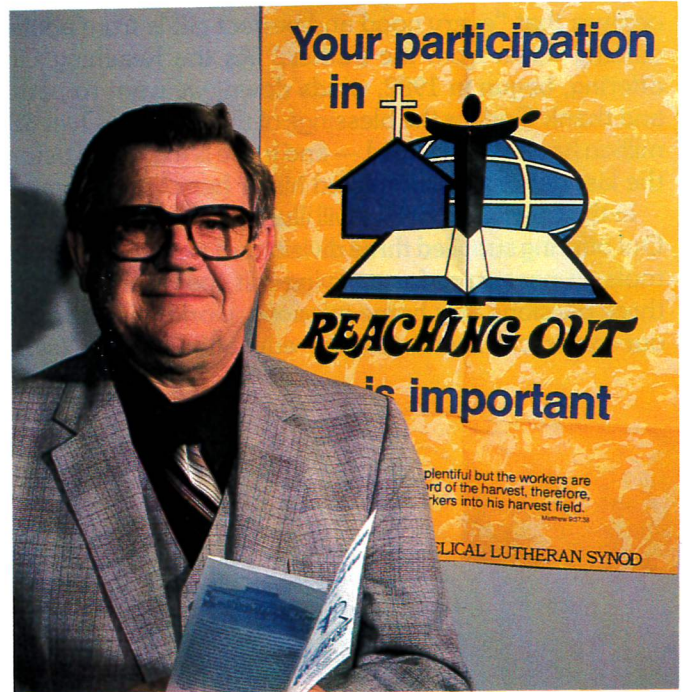
But for our God it was the right time. In his grace and through the power of his word he worked mightily in the hearts of our members. Over the past three and one-half years he has moved his people to bring offerings for Reaching Out in excess of \$20 million.

What can account for such a tremendous outpouring of loving gifts?

First, there were prayers, a multitude of them. In Scripture we have God's promise: "The prayer of a righteous man is powerful and effective" (James 5:16). With fervent prayers many WELS believers besought God for his blessings upon Reaching Out. Those prayers were heard and answered.

Then there was the tremendous cadre of workers. There were the ten district directors, the directors of information, the 57 area directors, the 202 action group directors, local congregational directors and thousands upon thousands of people who visited fellow members. The goal was to give to every member of the Wisconsin Synod the opportunity to become a direct participant in Reaching Out. Not counting visitors, over 3000 people served without remuneration in leadership positions on a voluntary basis.

Next there was the generous response of our members. It developed and then grew like a mighty avalanche. As the total amount of commitments began to swell to a few million dollars — then to five million — then over the minimum goal of 10 million — then to 15 million and



beyond, one could observe the excitement which was gripping the hearts of our people. A miracle? In the mind of this writer it was no less than a miracle!

And that brings us to the bottom line. Far above all else we see the grace of our God and the blessing of our God. Without that, Reaching Out would have ended in ruin. And please don't dismiss that thought quickly. Without God's blessing Reaching Out would have been a dismal failure. Not every large-scale offering undertaken by a church group has been an overwhelming success. Some have collapsed. Others have been dismal disappointments. In his grace God did not permit that to happen.

This is also our hope for the future. We go on with the firm confidence that our efforts at spreading God's saving gospel throughout the world will continue to enjoy his blessing. We also move forward with confidence that our members will give this work a high priority and will continue to support it with their prayers, their efforts and their generous gifts.

In so doing we shall have the continuing opportunity to go to our God with the words of the psalmist: "Great is the Lord and most worthy of praise; his greatness no one can fathom. One generation will commend your works to another; they will tell of your mighty acts. They will speak of the glorious splendor of your majesty, and I will meditate on your wonderful works" (Psalm 145:3-5).

*Pastor Malchow served as executive director of the Reaching Out offering and is currently executive secretary of the Commission for Communication and Financial Support.*

# Count your blessings

“Count your blessings,” folk wisdom exhorts us. And it has a special meaning for all of us who confess that “every good and perfect gift is from above, coming down from the Father.” As the Reaching Out offering, begun in 1982, winds down, we want to pause and thank God for the blessings of the offering. Over \$20 million has been received — and more is expected before the last donor has completed his or her commitment.

In this special report we will illustrate how the Reaching Out offering supplied three divisions of the synod with the tools so necessary for carrying out their purpose. The three divisions are: home missions, world missions, and our synodical pastor-teacher education system (semi-

nary, two colleges and three academies).

Behind all this brick and mortar there are the thousands of people who will use the buildings: from the Salas of Zambia to Alaskans in Sitka. Altogether there were in the neighborhood of 130 separate projects throughout the world attributable to Reaching Out funds. The cost of the projects ranged from a few thousand dollars for a chapel in the bush country of Malawi to a \$3.1 million remodeling and construction project at Michigan Lutheran Seminary, a synodical academy at Saginaw, the largest amount devoted to one project.

We will let the people tell you in their own words what the projects meant to them and to their ministry.



## Crown of Glory

“Our young congregation grew up with Reaching Out. Just after the kickoff of the offering, we began holding our first services. By the time the offering was winding down we had land, chapel and parsonage. We have been blessed with steady growth. God has shown us that this was the right time and place for a new mission. Our congregation is living proof that Reaching Out happened at the right time too.” . . . Pastor Peter Kruschel, Crown of Glory, Orlando, Florida



## Seminary

“Appropriately the first use of our new chapel/auditorium/gymnasium combination building erected at the seminary was the commencement concert and graduation service May 31. The 1600-seat auditorium was filled to capacity with family and friends of the 47 graduates. (Our former chapel seated about 200!) The new building also provides space for basketball and volleyball, and in addition has a racquetball court and weight room. The faculty, students, parents and seminary friends are grateful to the Reaching Out offering for making possible this much-needed facility.” . . . Prof. Armin J. Panning, President of Wisconsin Lutheran Seminary, Mequon

## Student Housing

“Two new student houses have been erected at the Bible Institute at Chelston, Zambia, with a grant from the Reaching Out offering. The main purpose of the buildings is to house more and larger student families at the seminary. Because of these two houses we have been able to increase our enrollment at the seminary and now have the largest class ever at the seminary. The entire Lutheran Church of Central Africa is grateful for the two houses which will give the church more national pastors.” . . . Missionary Mark Krueger





### Grace

"During the two years that we have been worshipping in our chapel, the Lord has blessed the efforts of Grace congregation in so many ways. One comment we have heard over and over is how fortunate we are to be a member of a church body so mission-minded as to make funds available so a small congregation can build a church. We wish we could personally thank each member of the WELS who has helped make our beautiful chapel possible." . . . Pastor David Laabs, Grace, Sitka, Alaska



### Study Center

"In many places in Hong Kong you cannot buy, rent or build. What do you do? Study centers are a good answer. Study centers are ground floor units in mammoth apartment buildings which provide students with quiet, air conditioned places to study. Study centers are a great community service, but more important they become churches on weekends. In this way both students and area residents can hear God's word. The Reaching Out offering has equipped two Hong Kong study centers. Our thanks to the Lord for these blessings!" . . . Missionary Roger Plath, Director of Mission Development, Hong Kong

### Beautiful Savior

"Beautiful Savior of Topeka, Kansas, benefited from the Reaching Out offering both in the construction of its chapel and later of its parsonage. By the time the chapel was completed in April 1983 over \$2 million in Reaching Out offerings were being put to use, some of them in Topeka. The parsonage (pictured) was dedicated May 4 of this year. Your fellow Christians of Topeka offer a double portion of heartfelt thanks to the members of the synod. Without your generous gifts of love we would not have our present facilities in which to worship and serve our beautiful Savior." . . . Pastor Larry Ellenberger



### Shepherd of Peace

"With grateful hearts Shepherd of Peace is celebrating its first year in its own chapel, built with Reaching Out funds. Our chapel is serving us well for each of its intended purposes. *Worship* attendance has increased an average of 20 per Sunday. *Education* was provided to 51 adults and children in this summer's evening vacation Bible school. *Fellowship* was enjoyed by the 212 people at our dedication dinner. Our building also identifies us as a neighborhood church. Thanks be to God for giving our fellow members the resources and desire to reach out to us here in Worthington." . . . Pastor Richard Starr, Shepherd of Peace, Worthington, Ohio



### Mission House

"For years a duplex on Milwaukee's west side had served as housing for missionaries on furlough. With well over 40 overseas missionaries on a three-year stint, at least a dozen are home during each year. A new modular fourplex called *WELS Mission House* was erected with Reaching Out funds to serve the growing needs for a "home away from home." Dedicated last year, this building has already served many world mission families. At a total cost of about \$190,000 it was a bargain. A thank you from all our missionary families to those who made this possible." . . . Pastor Duane K. Tomhave, executive secretary, Board for World Missions





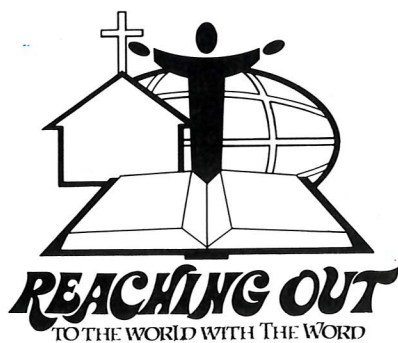
**Our Savior**

“We at Our Savior, Arlington, have had the privilege of making three major capital purchases in the last two years: land, parsonage and chapel. The chapel was dedicated September 14. By God’s grace this has enabled us to locate in a prime location in the fastest growing part of Arlington, which is one of the fastest growing cities in the country. All of this was made possible by our gracious God through the Reaching Out offering.” . . . Pastor Bruce Bitter, Our Savior, Arlington, Texas



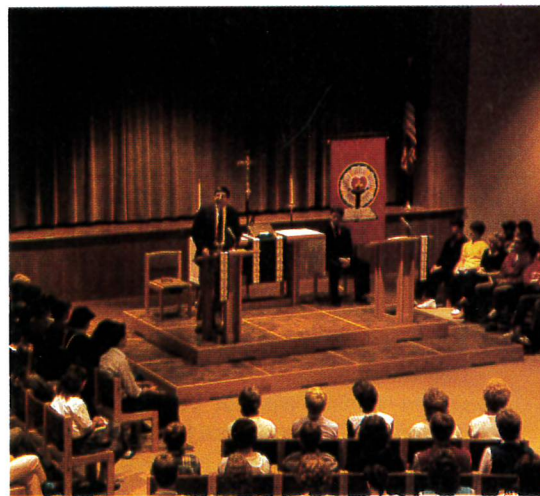
**Kumba Church Center**

The church center and chapel for the Lutheran Church of Cameroon in Kumba. “All this is part of your Reaching Out gift. Our synod headquarters church is a joy to us and a reminder of the blessing God gives through our relationship with our brothers and sisters in America. Thank you.” . . . Pastor Bruno Njume, president of the Lutheran Church of Cameroon



**Michigan Lutheran Seminary**

“God’s word is our heritage, the sharing of it our mission. The faculty at Michigan Lutheran Seminary serves the nearly half million WELS members by shaping young lives to pass on the heritage and carry forward the mission. We don’t know the thousands who got behind Reaching Out. We haven’t seen their faces. But this we do know. Reaching Out is touching prospective pastors and teachers at MLS. The physical improvements to our small campus have had a marked effect. For the first time in a generation, perhaps ever, everything has a place and everything is in its place. The miracle is that the merging of three buildings came out so beautiful and so cost-effective. Thanks WELS for giving your prep school in Saginaw the tools to do its important task!” . . . Dr. John C. Lawrenz, President



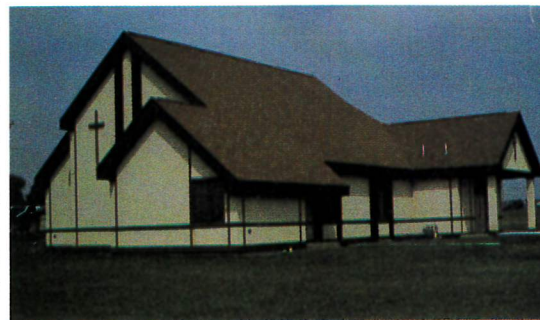
**St. John**

“ ‘Pastor Seeger, we will have to turn away more than 30 students this year. We just don’t have the room to accommodate them.’ That’s how the Reaching Out offering became involved in the building of an addition to our school. Just as Jesus changed water into wine at Cana, so he took your gifts for Reaching Out and changed them into — brick and stone? No! Into a nursery for his lambs where they are fed on the Bread of Life. So thank you, Reaching Out contributors, for giving us the facilities we need to bring more of his wandering lambs into his fold of grace. Yes, thank you . . . and God bless you!” . . . Pastor Richard M. Seeger, St. John Lutheran Church, St. John’s, Antigua, West Indies



**Our Savior**

“I don’t believe I can adequately express the joy and gratitude of our members for the Reaching Out offering. We have been in our new chapel for six months and our members have not stopped talking about the many blessings our Savior has showered on our congregation through this special offering. Had it not been for the many generous gifts for the offering, we might still be worshiping and teaching in a small, one-room V. F. W. hall.” . . . Pastor Bruce Becker, Our Savior, Springville, New York □



**According to the magazine *The Plain Truth*, the United States is descended from the (lost) tribe of Manasseh and is heir to the prophecy of Jacob that Manasseh would become a great nation (Genesis 48). How does one answer the claim that Old Testament prophecies concerning Israel are to be fulfilled in the United States?**

The late Herbert W. Armstrong, whose Worldwide Church of God produces the magazine you cite, claims to have restored the key to understanding Scripture after some nineteen centuries. Substituting a "lost tribe of Israel" connection with the United States for Jesus Christ as the key to Scripture is evidence enough that Armstrong is a false prophet; for good measure he denies the Trinity, Christ's atonement for all sin and other cardinal truths of Christianity. Armstrong's heresy is condemned in Galatians and Colossians, for observing the Sabbath and other Mosaic laws is made a condition of salvation. His peculiar "lost tribe" theory virtually replaces salvation by grace with "salvation by race." *The Plain Truth* is a bold-faced lie wrapped in glossy patriotism.

Armstrong's theory is neither biblical nor original. The notion of intact "lost tribes of Israel" is suggested by the apocryphal book 2 Esdras, not by Scripture. Armstrong only retooled an older religious eccentricity that identified Great Britain with the "lost" tribe of Ephraim.

Only phony philology could support Armstrong's claim that "Saxon" is derived from "Isaac's sons" or that the tribe Dan left its name everywhere from the DANube River to LonDON. Only simplistic anthropology could ignore the several deportations of Old Testament history and later dispersions and proselytizing of the Jews to find "proof" of the "lost tribes" in every convenient cultural similarity to Mosaic law. Only blind racism can overlook the fact that the United States is a genetic amalgam, not a race of religious destiny. Only deliberate deception can reject biblical and historical evidence to propose that the ten tribes of Israel were wholly deported, mysteriously lost intact, and rediscovered half-way across the globe twenty-six centuries later.

Verses such as 2 Chronicles 30:1; 34:9 and 35:17,18 verify the Assyrian records and practice of deporting only the politically significant. Samaria remained in Jesus' day a mixed race descended from the Israelite population Assyria left behind and imports from other parts of the Near East. Verses such as 1 Chronicles 9:1-3; Ezra 1:2,3 and 6:16,17 point to some reunion of the ten tribes with Judah in exile and a return by people from all the tribes of Israel. There is no such thing as a "lost" tribe of Manasseh for Armstrong to "find" in the United States. Following the Babylonian captivity both Old and New Testament speak of Israel as one once more (Ezekiel 37:11-17; Matthew 15:24; Acts 26:7; James 1:1). Romans 9:6-8 assures

that God's promise is completed in Christ's Church, not in some political entity mythically descended from a tribe whose faithlessness had forfeited any promise of political preeminence (2 Kings 17:7-20).

Like other millennialists, Armstrong misappropriates prophecy that was fulfilled in either the return from exile or Christ and his church to create a political scenario for earth's impending events. The "kingdom" prophesied in the Old Testament is that which the Savior established with his birth, life, death, resurrection and ascension. It is a kingdom "not of this world" (John 18:36). Armstrong's is an empire of deception tottering under the weight of Christless contradiction.

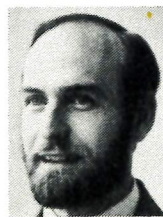
**Is it wrong for an unmarried man and woman in their sixties to share a two-bedroom apartment for economic, not sexual reasons? How does the Bible story of Elijah and the widow apply?**

The account of Elijah's stay with the widow at Zarephath *doesn't* apply. Elijah was sent to the widow by direct command of God. He was a temporary boarder. The widow had children at home. Providing housing for a sojourning prophet was an accepted practice in a culture of such hospitality (note 2 Kings 4).

It would be wrong to put oneself in the path of temptation knowingly by sharing an apartment with someone of the opposite sex. But even assuming the absence of such temptation, St. Paul urges Christians not to do what may be perfectly innocent if others might be misled by that action (Romans 14; 1 Corinthians 8 and 10). When our actions may be misconstrued by other ("weak") Christians in such a way that they are led to sin or doubt, we have no right to exercise our "right." When Christianity or the church may be slandered by hypocrisy hunters who misinterpret our actions, then it's wrong to insist on "rights."

Because biblical morality is currently under assault specifically in the matter of "living together" and because the church's young must wrestle with society's denial of sexual morality in just this issue, it is at best inappropriate for older Christians to flaunt Christian freedom by living together under even the most noble of circumstances. It seems unlikely that such an arrangement could escape misinterpretation and resulting harm.

1 Thessalonians 5:22 (KJV) says: "Abstain from all appearance of evil." Titus 2:2-5 urges senior Christians to set an impeccable example for their younger brothers and sisters. Christian love means yielding what may be right for oneself when it may wrong others. □



Send your questions to *Questions, The Northwestern Lutheran*, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222. Questions of general interest are preferred. Questions will be answered, however, only through this column.

Pastor Paul Kelm is the synod's executive secretary of evangelism.

## LETTERS

### "Happy birthday, Sarah"

The article "Happy birthday, Sarah, my love" (June 1) brought out the often neglected but vitally important need for time together as a family. God has given each of us many responsibilities here on earth. He also offers help and guidance for fulfilling each of these. He does not want us to neglect one area just so that we can put more effort into another.

One responsibility with which many of us are blessed is that of raising our children. Raising children is a time-intensive task. Our Lord commands both parents to *regularly and constantly* teach their children about God and his word.

How much time should we spend with our children? At what point does time spent with our children start cutting into our other responsibilities to Christ and his church? These questions are not easily answered and will regularly require prayer and contemplation. It is important though, that at all times we keep in mind the full scope of God's plan for our lives.

Mark S. Bergemann  
Milwaukee, Wisconsin

Happy birthday, Sarah. Surprising how someone so young can provoke such heated responses: "I'm tired of hearing about our overworked pastors." "... society's humanistic hero worship of the family" (August).

Our Ohio Conference has lost seven out of 30 pastors in the last six years. These are men who have invested eight to twelve years of hard schooling and half a lifetime of religious dedication getting into the ministry in the first place. Only once have I heard of a pastoral resignation that wasn't a soul-wrenching decision.

Wide reading on the subject and counseling of fellow pastors tells me that the two most common reasons are overwork and family stress, usually caused by excessive busy-ness. Family and church duties are both commanded by the same God, and his commands do not conflict. God is not the author of confusion. Only our understanding of those commands conflicts. And what God wants is balance.

The Eighth Commandment also applies here. For instance, I take my kids swimming for an hour a day all summer. Before muttering, "It must be nice to

work only one day a week," church members should first find out whether my quitting time is 11 p.m. (it is) and whether I take any other time off (I don't).

Considering that our lay people give more than a million dollars and much prayer every year to train about 50 pastors, any steps we take to preserve these gifts of the Holy Ghost are only good stewardship. And anything that piles guilt on our pastors, most of whom work too many hours to begin with, should be avoided.

Roger Kovaciny  
Columbus, Ohio

### WELS is alive

Because we live only 35 miles from the Twin Cities, we were exposed to the "Gospel Outreach" begun in April and conducted by the Twin Cities area WELS congregations. This fine evangelism outreach made me feel that the WELS is alive and moving forward spreading the gospel. It was heartwarming to see the WELS *Life* ad in *Time* and *Newsweek*, often hearing the "Come to the WELS" message on several radio stations and viewing some of the 33 billboards carrying the WELS message.

My son, a member of a suburban congregation, was one of the visitors who made personal contacts. It was truly satisfying for his parents to see his involvement. One of the visitors of a small congregation reported finding 120 unchurched families in their small community.

I'd like to commend the Twin Cities' congregations and the synod's Mass Media Ministry for their efforts. We constantly are seeing bumper stickers carrying the message, "Come to the WELS." I pray that every area of the synod undertakes such a project.

Arnold W. Strehler  
Monticello, Minnesota

### "Let your light shine. . ."

Having heard and studied Matthew 5:16 many times throughout Sunday school and worship services, never before has it touched me as it did in Prof. Panning's article, "Let your light shine before men" (August).

If through our actions and clean living unbelievers (and believers) can see this light of Christ shining through us — what easier way could there be to bring them to Christ or strengthen their faith?

I truly believe this is the best form of witnessing a Christian can give. It takes no knocking on doors or extra time on the weekends. It can be done every hour of every day no matter where we are.

We have all been blessed to be given this "light" and as Prof. Panning so profoundly states, "It is a tremendous privilege and an awesome responsibility."

Thank you for shedding light on a sometimes dark and cloudy subject.

Becky Gerlach  
Los Alamitos, California

### Reflections on Disney World

I was troubled by the article entitled "Reflections of . . . Disney World" (August). I understand the point of the article — a warning against humanism — but I think we have to exercise due care as we make our warnings. Humanism is idolatry that can surface in any activity not directly connected to the true God. Look at any recreational activity and you can make a case for humanism at least as convincing as Pastor Westendorf's article. Yet, recreational activities are adiaphora — things neither commanded nor forbidden by God. A form of adiaphora may lend itself to humanistic philosophy; however a Christian can freely be a part of these activities and give thanks to his God for pure and simple enjoyment.

Would we want Disney to start incorporating theology into its program? Can't Disney simply be for recreation and leave the pure teaching of the word to our WELS churches in Central Florida?

Members of my congregation work for Disney. One is in a very responsible position that keeps the "Disney Machine" clean and clever. Does his effort serve the god of humanism? Using his God-given talents to the best of his ability he serves his Lord at that amusement park: nothing more, nothing less.

John Covach  
Maitland, Florida

---

Letters between 100 and 250 words are preferred. In the interest of conciseness, letters are subject to editing. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Letters cannot be acknowledged, nor can all letters be used. Address your letters to *LETTERS, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222.*

---

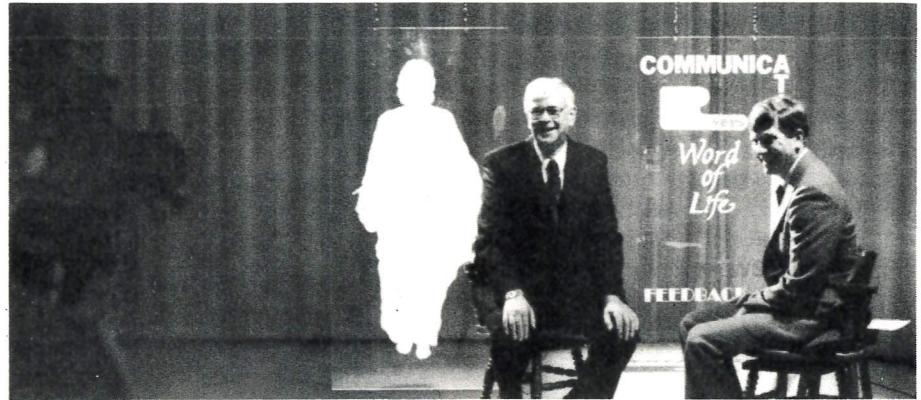
# The WELS Connection

Prompted by serious shortfalls in commitments to the synod's budget, a meeting of laymen and pastors was called in February 1984. "How to address this continuing dilemma," was the question. Programs employed in recent years have not been effective. Two root causes surfaced from the February meeting. The apparent lack of communication to the member in the pew and the need for involving more laity in the work of the church. Clearly, an effective communications delivery system was called for.

A vehicle, "The WELS Connection," was authorized and produced by the newly-structured Commission for Communication and Financial Support (CCFS). According to Dan Malchow, executive secretary for the CCFS, "the WELS Connection is to communicate to the membership of the synod the mission and ministry of the WELS by means of audio/visuals and written word on the work of the synod and the people called to do that work."

The highly positive reception of the WELS '85 "Convention Highlights" and the subsequent "Walking Together" videos prompted the selection of video as the primary WELS Connection communication tool. Production responsibilities have been assigned to Care Age Recording Enterprises of West Allis, Wis., a firm headed by the WELS husband and wife team, Mike and Dee Froncek.

Initial quarterly video releases will be directed to congregational leaders and officers with encouragement to share viewing with all congregation members. Written news releases will be distributed through the CCFS district commission representatives for "local information" interpretation and



Mischke and Brooks

add-ons.

Quarterly video releases will cover three consecutive months with each month's release six to eight minutes in length. The August release featured President Carl Mischke and John Brooks, president of St. Mark, Watertown, Wis., in a discussion of the synod's relationship to congregations.

In September a round table discussion served to introduce the faces behind the names of synod administrators and pointed up the sometimes complex relationships between synod boards and agencies. In October Mischke and Brooks will close out the first quarterly video release with a discus-

sion on how our districts provide the synod with grass roots involvement.

The second quarterly video release (covering November, December and January) will be devoted to exploring the work of our pastor and teacher education system and to world and home missions.

The first quarterly video release is being distributed on a no-fee basis. Early in October assigned communicators will contact all congregations to determine how many wish to subscribe to the WELS Connection quarterly series for a \$30.00 annual fee.

— John Barber

## OWLS hold convention

Financial assistance in the form of scholarships for future trainees for the synod's full-time ministry got a boost at the third annual convention of the Organization of WELS Lutheran Seniors (OWLS) held July 8-10 in Lansing, Mich.

Approval was given a resolution to establish a designated OWLS Scholarship within the regular WELS Scholarship Fund administered by the Board for Pastor and Teacher Education. When the fund has reached a minimum of \$10,000 the income will be disbursed annually by the board's Scholarship Committee in the form of OWLS scholarships. In the meantime, individual OWLS were urged to continue their support for existing congregational and area

ministry scholarship programs.

The resolution expressed "loving concern for our grandchildren who may be led to train for the teaching and preaching ministry."

In what was said could become a major thrust for the organization, the convention voted to become involved in a synodical program by naming seven members to the Committee on Aging of the Special Ministries Board. "This is what OWLS is all about," said OWLS President Lou Leitz of Lansing.

Robert Koester of Lakeville, Ind., was named president-elect for the next two years. The group will hold its next convention July 14-16, 1987 in Rochester, Minn.

— Dave Runge

## Special education program developed

A special religious education program has been developed in Milwaukee for the developmentally disabled. The program is sponsored by the district's Board for Special Ministries.

Last school year it met every Saturday at Fairview, Milwaukee. Included in the program were the developmentally disabled from age five through adulthood, both confirmed and unconfirmed. In the first year the program grew from nine students and seven teachers to seventeen students and thirteen teachers.

Each weekly session consists of Bible lessons, singing and activities designed to reinforce the lessons. A series is being developed that will provide time for more practical applications of the Scripture to daily living, and allow time to address issues that are of special interest to the students. Studies are also conducted in the *Simplified Catechism*, a catechism for the developmentally disabled published by the synod's Special Ministries Board from which it is available.

The ultimate goals of the program are to bring the developmentally disabled persons closer to Christ, to train them to function within the congregation, and to reach out to the unchurched community.

If you are interested, contact the Special Ministries Board of WELS for more information on how to begin a Bible class for the developmentally disabled. The address is 2929 North Mayfair Rd., Milwaukee, Wis. 53222.

— Carol Niedfeldt

### DISTRICT NEWS SCHEDULE

**October 1:** South Central, Southeastern Wisconsin, Western Wisconsin

**October 15:** Arizona, California, Dakota-Montana, Michigan

**November 1:** Minnesota, Nebraska, North Atlantic

**November 15:** Northern Wisconsin, Pacific Northwest, South Atlantic

If your district does not appear, it is because no news items were reported by your district reporter.



**Jerome Bentz**, member of St. Paul, New Ulm, Minn., and treasurer of Brown County, was recently honored by the national association of county treasurers with the Victor E. Martinelli Outstanding Treasurer's Award. "The award labels Bentz," notes the New Ulm Journal, "as one of the best county treasurers in the country." The paper called it a "tremendous honor." Bentz is treasurer of St. Paul and on the Minnesota Valley Lutheran High School Foundation Board. Son Martin is in his vicar year at the seminary and son Timothy teaches at Fox Valley Lutheran High, Appleton, Wis.

### South Central District

On June 23 **Pastor Walter A. Diehl of Weslaco, Tex.**, observed a milestone in his ministry. The date marked the occasion when he, together with his father, served in the ministry of the Wisconsin Synod for 100 years. Pastor Henry J. Diehl was ordained and installed at Peshtigo, Wis., in 1910. He later served congregations in Milwaukee and Lake Geneva, Wis. until his death in 1958. He completed 48 years in the public ministry. Pastor Walter Diehl began his ministry in 1934 at Elkhorn, Wis. He has also served congregations at Phoenix, Tempe and Mesa, Ariz.; and at Dallas, Tex. He has served at Weslaco since 1976 and has now served 51 years in the Lord's work. With the Lord's help Pastor Diehl says, "I am now aiming at November, 1989, my 55th year in the public ministry." . . . **Prince of Peace, Flower Mound, Tex.** dedicated its chapel unit on April 6. Exploratory work began in the area in November 1981. Pastor Thomas Valleskey was called to serve the congregation in 1982.

Dedicated efforts by the members on the building held the total cost of land, parsonage, chapel and site improvements to \$248,000. . . . Dedication services were held in "Texas Aggie Land" at **Beautiful Savior of College Station** on June 15. The congregation began as a mission in April 1983 and currently numbers 113 baptized and 84 confirmed members. Beautiful Savior is active in campus ministry work at Texas A & M University with 24 members in the Lutheran Collegians chapter. The congregation has been served by Pastor Loren Fritz throughout its history. . . . Members of **Good Shepherd, Midland**, observed a double celebration on July 13. In the morning worship service the congregation dedicated its first permanent worship facility. In an afternoon service the 25th anniversary in the ministry for **Pastor David A. Krenke** was celebrated. Pastor Krenke has served congregations in S. Dak., Wis., and at Midland since 1984. He has also served as a circuit pastor for 18 years, as a district vice president 18 years and on the synod's Commission on Higher Education 12 years. He is currently second vice president of the South Central District. Good Shepherd began as a mission in west Texas in 1980 and has been served by Pastors Robert Neuman, Dennis Belter, Loyal Schroeder, and since November 1984 by Pastor Krenke. Ground was broken for the chapel on January 5, 1986.

— Charles Learman

### Southeastern Wisconsin District

About **60 congregations in the Milwaukee area** sent representatives to a meeting at Wisconsin Lutheran High School on Wednesday, September 10 to elect a steering committee for a mass media outreach intended to blanket the area in September 1987. A similar project was used effectively in the Minneapolis area last year.

— James Huebner



## IN THE NEWS

### Western Wisconsin District



Kiekbusch and Mennicke

The retirement of **Mrs. Lucille Kiekbusch** as kindergarten teacher at St. Matthew, Winona, was observed with a brief service and open house on May 18. Upon her graduation from Dr. Martin Luther College, Mrs. Kiekbusch taught at St. John, Baraboo, Wis. The remainder of her ministry has been in Winona at St. Martin and for the past 32 years at St. Matthew, since the opening of the school. A recognition plaque was presented by Richard Waldo, chairman of the congregation's parish school committee. Senior pastor, Arnold L. Mennicke, was the speaker at the service. Susan Stender was organist and the junior high students sang, "The Closing Prayer." . . . On

June 22 **St. John of Rib Lake** celebrated the centennial anniversary of the founding of the congregation. The 280-member congregation is served by Pastor John P. Meyer.

— David Kipfmiller

## WITH THE LORD

### Elmer I. Miller 1900 — 1986

Pastor Elmer I. Miller was born March 1, 1900 in South Euclid, Ohio. He died July 20, 1986 in Cleveland Heights, Ohio.

A 1923 graduate of Concordia Seminary, St. Louis, Mo., he served Missouri Synod congregations in Cleveland Heights, Ohio; Kokomo, Ind.; and New Kensington, Penn. In 1965 he accepted a call to Wisconsin Synod churches in Gresham and Garrison, Nebr., where he served until 1970 when he accepted a call to serve an exploratory mission in South Pittsburgh, Penn.

In 1941 he married Lydia Broge. He is survived by his wife; son, Pastor John D. Miller; and daughter, Marie Miller.

Funeral services were held July 23, 1986 at King of Kings, Willoughby, Ohio.

### Theodore J. Pelzl 1902 — 1986

Theodore J. Pelzl was born April 20, 1902 in LaCrosse, Wis. He died August 6, 1986 in New Ulm, Minn.

A 1920 graduate of Dr. Martin Luther College, New Ulm, Minn., he served schools in Tawas City, Mich., and Mankato and at Dr. Martin Luther College. In 1970 he was honored by DMLC and the synod for 50 years teaching service. In 1975 he was recognized for having served as organist 50 years at St. Paul in New Ulm.

In 1925 he married Ruth Brockmeyer, who preceded him in death. He is survived by four sons: Prof. James (Carla); Dr. Charles (Tina); Theodore, Jr. (Jean); and Prof. David (Janet); sister, Ruth (Elmer) Schmidt; brothers, Al and Carl; 15 grandchildren and four great-grandchildren.

Funeral services were held August 11, 1986 at St. Paul, New Ulm.

## NOTICES

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

### STUDENT NAMES REQUESTED

It is a top priority of the Campus Ministry Committee to compile a more complete listing of WELS student names and addresses, and a new computer system is designed for more efficient recording, retention and updating of the information. Once a student's name and address are added to the list, the student is referred to the appropriate WELS congregation and/or WELS campus ministry near his or her campus, and receives ministry by mail through complimentary subscriptions to *Meditations*, *Handout* and (if requested) *The Northwestern Lutheran*. These programs depend upon the submission of names by students and by students' families, friends, pastors and congregations. Please send the name and address (name of school is sufficient if that is all you have) to: WELS Lutheran Campus Ministry, 2929 N. Mayfair Rd., Milwaukee, WI 53222. If in doubt whether a name has already been submitted, please send it again.

### HYMNALS WANTED

A mission congregation is in need of used hymnals. Contact Pastor John D. Schuetze, 745 Happy Hollow, Hot Springs, SD 57747; 605/745-3340.

## CONFERENCES

**Arizona-California District**, Teachers' Conference, November 6-7 at St. Mark, Citrus Heights, Calif.

**Dakota-Montana District**, Eastern Conference, October 28-29 at St. Paul, Valley City, N. Dak.

**Michigan District**, Ohio Conference, October 20-21 at Faith, West Newton, Penn.

**Michigan District**, Teachers' Conference, October 8-10 at Zion, Monroe.

**Minnesota District**, Teachers' Conference, October 16-17 at Trinity, Belle Plaine.

**Nebraska District**, Colorado Conference, October 7-8 at Grace, Pueblo, Colo.

**Pacific Northwest District**, Teachers' Conference, October 8-10 at Rosario's Resort, Orcas Island.

**THERE ARE MILLIONS OF REASONS  
FOR INVESTING IN THE  
CHURCH EXTENSION FUND**

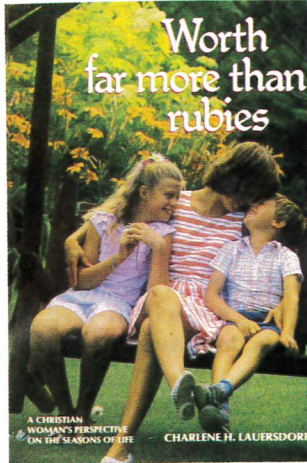
**...Jesus died for every one of them!**



For information on CEF member loan investments and an application, contact your congregation's member loan representative or write Mr. Charles Skeels, WELS Director of Member Loans, 2929 N. Mayfair Rd., Milwaukee 53222 (414) 771-6119 (collect calls accepted.)

You and our mission congregations will be glad you did.

**NEW!**



## Worth Far More Than Rubies

By Charlene H. Lauersdorf

Far more than a book for women. It is a book for all seasons of life. Every page is a haven of wit, wisdom and practical Christian advice. Are you a teenager, a single, a fiancée, a new bride, a mom, a homemaker, a grandma or a widow? The author has a special message just for you.

Paper. . . . . **12N1735 \$6.95**

To place your order simply complete this order form and mail in your order. Please add 10% of the total dollar amount of the order (\$1.50 minimum — \$3.00 maximum) for handling and transportation costs. Wisconsin residents also add 5% state sales tax to total dollar amount including transportation and handling charges.

**12N1735** Qty. \_\_\_\_\_ **Worth Far More Than Rubies \$6.95**

AMOUNT ENCLOSED \$ \_\_\_\_\_



Visa # \_\_\_\_\_

Exp. date \_\_\_\_\_

MasterCard # \_\_\_\_\_

Exp. date \_\_\_\_\_

4-digit bank # \_\_\_\_\_ (if MasterCard)  
(number in lower left corner of card MUST be supplied)

NAME (print) \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_ ZIP \_\_\_\_\_



1250 North 113th Street, P.O. Box 26975 414/475-6600  
Milwaukee, Wisconsin 53226-0975

### "JESUS CARES"

"Jesus Cares," a religious instruction class for developmentally disabled persons, ages six and up, is being held Saturdays, 9:30 to 11:15 a.m. at Fairview, 137 N. 66th St., Milwaukee (exit 68-70th on I-94). Newcomers always welcome.

### "SOUL OF CARE" CONTEST

The Lutheran Home of Belle Plaine, Minn., facility which for more than 85 years has been ministering to people with special needs, announces the "Soul of Care" contest. The contest is intended to help children and teens, in kindergarten through 12th grade, of the WELS focus on God's word regarding their fellow man who has special needs, on the ministry to the mentally retarded at The Lutheran Home, and to those around them with special needs. A special packet containing the information necessary to participate in the contest as well as information about the ministry of the home is available to anyone requesting the packet. Entries for the contest must be postmarked no later than February 28, 1987 and prizes will be awarded on March 31, 1987. Write or phone: "Soul of Care Contest," The Lutheran Home, 611 W. Main St., Belle Plaine, MN 56011; 612/873-2215.

## ANNIVERSARIES

Charles City, Iowa Cross (40th), October 12, 10:00 a.m. and 2:00 p.m. (noon meal). Pastor Jeffrey Carter, 310 — 1st Ave., Charles City, IA 50616; 515/228-6654.

## 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 ..... Anchorage (South)\*  
Juneau\*
- Arizona ..... Chino Valley  
Cottonwood  
Gilbert\*  
Glendale (North)\*  
Tucson (Northeast)\*  
Tucson (Southwest)\*
- Arkansas ..... Fayette/Bella Vista\*
- California ..... Bakersfield\*  
Pleasanton\*  
Poway
- Colorado ..... Colorado Springs (East)\*
- Florida ..... Deltona  
Jupiter\*  
Miami (Hispanic)\*  
Ocala  
Panama City\*
- Georgia ..... Alpharetta\*
- Illinois ..... Buffalo Grove/Wheeling\*  
Streamwood\*
- Indiana ..... LaFayette\*
- Michigan ..... Houghton/Hancock\*
- Minnesota ..... Elk River\*  
Shoreview\*
- Nebraska ..... Omaha (Southwest)\*
- New Mexico ..... Roswell\*
- New York ..... Manhattan\*
- North Carolina ..... Poughkeepsie\*  
Fayetteville\*
- Ohio ..... Marietta\*  
Toledo (Northwest)
- Pennsylvania ..... Bucks County\*
- South Dakota ..... Custer\*
- Texas ..... Abilene\*  
Amarillo\*  
Atascocita\*  
Beaumont\*  
San Antonio (Northeast)\*  
Sherman\*  
Waco\*
- Washington ..... Everett\*  
Spokane Valley\*  
Woodinville/Bothell\*
- West Virginia ..... Parkersburg\*
- Wisconsin ..... Madison (Hispanic)\*  
Portage\*  
Wausaukee\*  
New Market\*

\*Denotes exploratory services.

## CENTRAL AFRICA MEDICAL MISSION 25TH ANNIVERSARY

A special service for the 25th anniversary of the WELS Central Africa Medical Mission will be held October 19, 2:00 p.m. at St. Matthew Lutheran, 8444 W. Melvina St., Milwaukee. A fellowship hour will follow in the church basement.

## NORTHWESTERN COLLEGE HOMECOMING

Alumni and friends of Northwestern are invited to attend the annual homecoming festivities on Saturday, November 1. The schedule for the day is as follows:

- 8:30-11:30 Brunch in cafeteria (nominal cost)
- 10:00 College soccer vs. Wis. Luth. Sem.
- 11:30 College football vs. Lakeland
- 2:30 Prep football vs. St. Lawrence
- 2:30-6:30 Luncheon in cafeteria (nominal cost)

## WELS LUTHERANS FOR LIFE Benefit Concert

"Praise God, Our Creator" will be presented in song and organ selections November 16, 7:00 p.m. at Calvary, Thiensville, Wis. The public is invited.

## 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.

GIFT SUBSCRIPTION  
Print name and address below of recipient and donor. We will send a gift card mentioning that this magazine subscription is from you. Name to be given on gift card:

Subscription Rates (payable in advance)  
 1 year \$7.00  2 year \$13.00  3 year \$18.00  
Save by subscribing for 2 or 3 years.  
Please write for foreign rates.

CHANGE OF ADDRESS  
Allow 4 weeks for change. Attach current mailing label and enter your new address below.

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

<p>Mail to: <b>THE NORTHWESTERN LUTHERAN, c/o Northwestern Publishing House,</b> <b>1250 N. 113th St., P.O. Box 26975, Milwaukee, WI 53226-0975</b> Phone (414) 475-6600</p> <p>Make check or money order payable to Northwestern Publishing House.</p> <p>Recipient of gift Name (please print) _____</p> <p>Address _____ City _____ State _____ Zip _____</p>	<p><b>ATTACH LABEL HERE</b></p> <p>If mailing label is not available, print OLD address in this space.</p> <p>Donor of gift Name (please print) _____ Address _____ City _____ State _____ Zip _____</p>
--	--

## FROM THIS CORNER

With this special Reaching Out issue of the Northwestern Lutheran we welcome warmly many readers who have either never seen the magazine or who have not seen it recently. This special issue is being sent into every WELS home. I trust that you will enjoy the magazine, a magazine intended for the 180,000 families of the synod. Except for the special Reaching Out section the format of the magazine remains unchanged for this issue. If you wish to join its 60,000 subscribers — and I hope you do — use the subscription service form on page 338.

After that word of welcome, I would like to say a few words about the Reaching Out offering which is rapidly drawing to a close. It was the most successful offering ever gathered by the synod. It is projected that the total offering will reach about \$23 million. This special report says that we are grateful to God for his blessing. Whether we say it on every page or not, we still confess with Solomon, "Except the Lord build the house, they labor in vain that build it." That is writ large in all our hearts.

The entire offering is designated for capital projects: buildings at the synod's six ministerial schools; land, chapels and parsonages for domestic missions; chapels, Bible institutes, housing and classrooms on our world mission fields. As you page through the special report section, you will see samples of these capital projects and what they mean to the recipients. They are tools in the pursuit of the Lord's imperative: Preach the gospel to all creation!

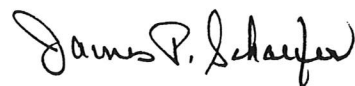
How was it possible for us to gather this record offering? The WELS people are virtually the same people we have involved in other offerings. The gospel is the same gospel we have preached for 136 years. For the past 100 years and more our pastors have passed through the same educational system. What was different?

It seems to me there were two differences which set Reaching Out apart from other special offerings. First, we prayed bigger. Billy Sunday, a great preacher of another generation, told his Christians, Pray big! Pray big! Yes, Billy, we hear. We hear. We've got a great God. He can handle it. It was that God who chided us, "You do not have, because you do not ask." And we asked.

The second difference was that we relied, as never before, on word-of-mouth-publicity — WOMP is its technical name in the advertising trade. WOMP is the most effective form of communication ever devised. One on one, Christian to Christian, explaining the importance of the offering and the importance of being a part of it. That, under God, made the difference. The WOMP technique is an important discovery in the science of communication, and I like to think God uncorked it for such moments as this — rather than only for the selling of deodorants and toothpaste and kindred wares.

Reaching Out — so vital at this critical point in our synodical life — was not a misguided attempt to "force" the grace of Christian giving. Its success was the result of a long maturing process involving Sunday worship, the parish panoply of Christian education, and a 365-day devotional life. Looking back — given that strong gospel-centered background — the results need not have startled us.

Reaching Out has enriched us, and we pray for all those who will be enriched through its fruits.





▼ St. Paul, Calgary, Alberta

▲ Student housing, Malawi

▼ Our Savior, Bylas, Arizona



▼ MLS, Saginaw, Michigan



▼ Fountain of Grace, Taipai, Taiwan



▼ Christ, Eden Prairie, Minnesota

# Fruits of Reaching Out



▼ Peace, Boulder, Colorado



▼ Parsonage, Hope, Penryn, California



▲ Headquarters, Jakarta, Indonesia



▼ Library addition, DMLC, New Ulm, Minnesota



▼ Beautiful Savior, College Station, Texas

