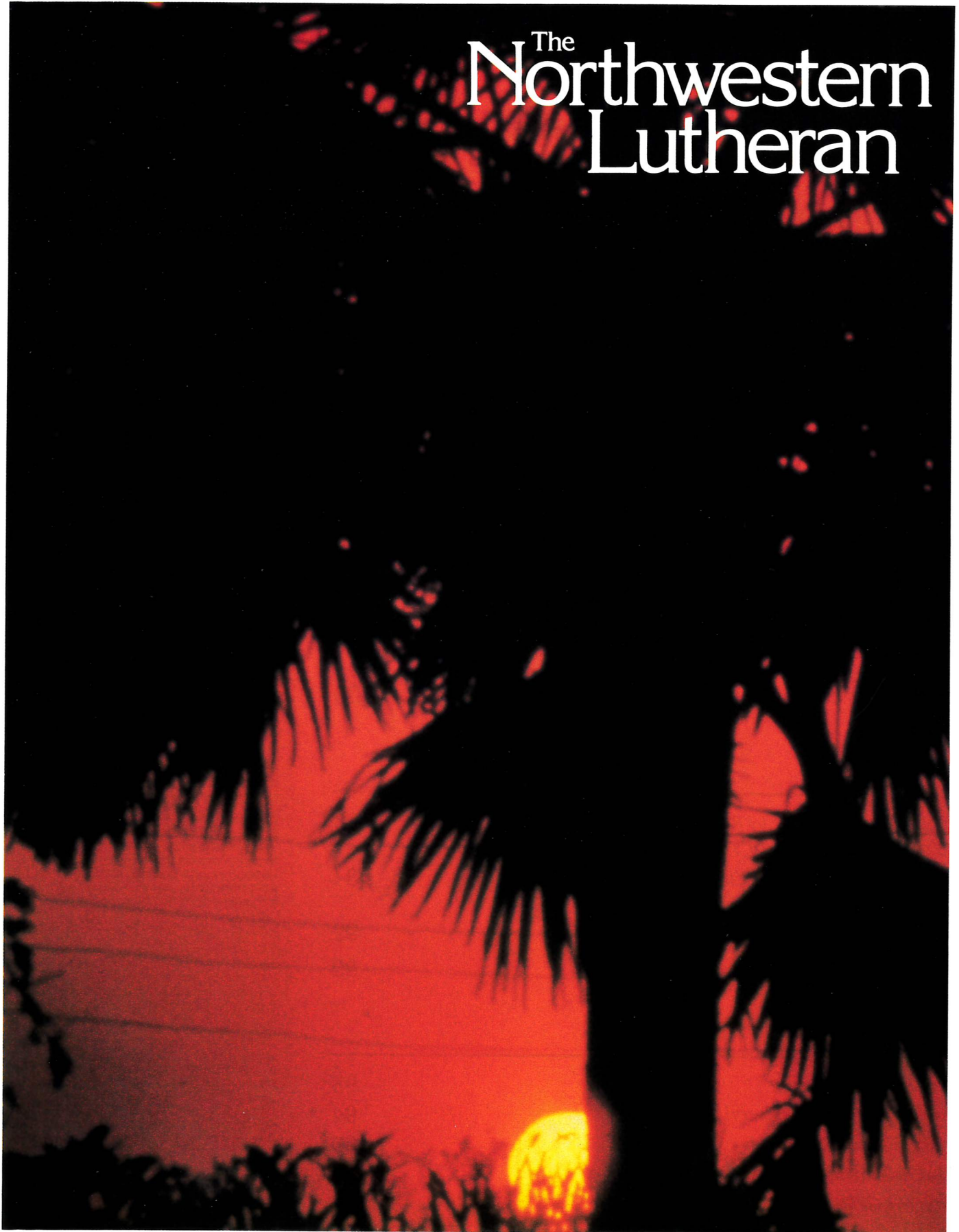


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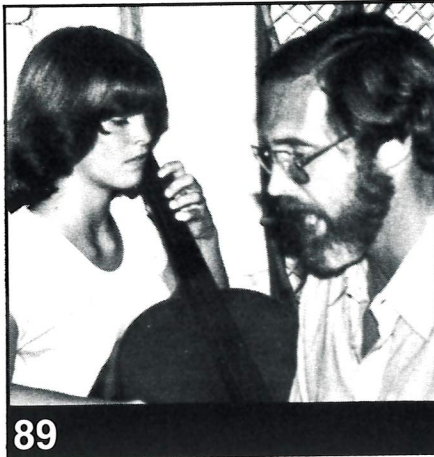
# The Northwestern Lutheran



Moonlight service at Munsenya



86



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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

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## FEATURES

- Great chapters in the Bible** by *Julian G. Anderson* 85  
1 Corinthians 15 — The miracle of miracles
- Moonlight service at Munsenya** by *Ernst R. Wendland* 86
- Focusing on the family** by *John K. Cook* 89  
The new arrival
- Uncle Sam's Christmas card** by *Wayne A. Laitinen* 91
- As checks cross my desk** by *Beverly Bornschlegl* 100

## COLUMNS

- The word for today** by *Richard E. Lauersdorf* 83  
"Let me see my Savior's face"
- Editorial comment** by *Victor H. Prange* 84  
A time for Lent
- Letters** 92
- From this corner** by *the editor* 99

## NEWS

- Around the world** 93
- Special anniversary service** 94  
"Music for Life"
- Dakota-Montana District** 96
- Michigan District** 96
- South Central District** 96

# “Let me see my Savior’s face”

*After six days Jesus took with him Peter, James and John the brother of James and led them up a high mountain by themselves. There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light. Just then there appeared before them Moses and Elijah, talking with Jesus (Matthew 17:1-3).*

**W**hat does he look like? Who took his photo or painted his portrait? The artists have since that time put their imaginings onto canvass and into marble, but we really don’t know what he looks like.

In the account of his transfiguration we have one of the few Bible references to Jesus’ face. Studying it, we can’t help but pray, “Let me see my Savior’s face.”

## A shining face

How do we describe what we see as we kneel with Peter, James and John on that mountain top in northern Palestine? How do we adequately capture in words the heavenly glory shining in Jesus’ face and through his clothing? This was not some glory beaming down on him from the outside, but forth from him, a glory that far outstripped the brightest rays of the sun in the sky. This was the radiant glory of God himself for that’s who Jesus was!

From such glory the disciples could only fall back in fear. When God and man stand face to face, man must step aside. That’s not the way God wanted it. For us and for all men God wanted a face-to-face relationship with himself, but Adam’s sin spoiled it all. Now when God comes to speak, man doesn’t listen and sin’s power can only turn man away from God’s shining face.

Isn’t that what we see out in the world? We see faces defiant and angry, worried and stressful, greedy and bitter, hopeless and helpless. Faces sighting down gun barrels in desert Afghanistan and on darkened metropolitan streets. Faces buried in glasses and ice cubes till they are blurred by drink. Faces lit up with shallow pleasures by the straw dollars of this world. Sin has turned man’s face from God and plugged his ears so that he does not listen when God speaks.

And our face? What do we see when we look honestly in the mirror of God’s holy commandments? “Move over Peter, James and John,” we feel like

saying, “make room in the dust of that mountain top for us to hide our sinful faces from his shining face.”

Kneeling on that mountain top, we hear voices. There’s Moses, buried by God in an unknown grave, and Elijah, taken alive by God in a fiery chariot, now returned to speak with Jesus.

## A loving face

About what? They talked, not about the weather or the latest game, but “his departure which he was about to bring to fulfillment at Jerusalem” (Luke 9:31). Those three went right to the heart of the matter. They talked about Christ’s work of salvation for the sins of the world. The cup of suffering with every bitter drop, the cross of nails with every bitter pain, the opened tomb with every blessed comfort, the salvation of the world — this he was going to bring to fulfillment. And this is what they talked about.

Can we even imagine the love involved in that heavenly conversation? “Move over Peter, James and John,” we feel like saying, “make room for us. We’d like to build some shelters there, too, and bask in the sunshine of his love.” But that was not the way it’s to be. They had to walk down with Jesus from that mountain top into the sin and tear-filled plains of Palestine. So do we. It’s down on the plains of life that Jesus’ love becomes very real for us. Down where it’s really at, where joy and sorrow, laughter and tears run together, we need to see his loving face. In the midst of sin and problems we need to know that Jesus loves us.

## An eternal face

Kneeling on that mountain top, we look at each other. What do we see? We know all too well, don’t we? Faces marked by the hands of change. Faces where disease and pain have written their story and left their marks. Faces finally that will be cold in a coffin.

Oh, how we need to look at Jesus’ face on that mountain! Seeing him in his glory is a preview of what we can expect someday at his side. Moses and Elijah at his side on that mountain reinforce our expectation and conviction. Dead at the age of 120, Moses stands there alive some 1500 years later. Carried to heaven in a fiery chariot almost 900 years earlier, Elijah lives too. They are real. They listen, think, talk and are recognized by the disciples. In them we see what a bright future awaits us because of that eternal Savior. What does Jesus look like? We have no pictures or paintings. But we have some idea from his word, not what he looks like, but more importantly what he is like. What we see is enough to make us want to see more in heaven.

What we see is enough to make us pray, “Let me see my Savior’s face.” □

*Richard Lauersdorf is pastor of St. John, Jefferson, Wisconsin.*

# A time for Lent

“**T**o everything there is a season,” wrote Solomon, the preacher; there is “a time to weep, and a time to laugh; a time to mourn, and a time to dance.” Life has a rhythm; not every day is the same; there are ups and downs.

The church senses this rhythm by setting aside a time for Lent. Luther reminds us that our lives must daily include repentance. But there are times of the year when we become more serious about self-examination and more aware of the need for self-discipline. Lent is such a time.

The Lord Jesus Christ showed self-discipline by rejecting the temptations of Satan in the wilderness. Forty days of fasting had left him intensely hungry, but Jesus refused to turn stones into bread. He would not jump down from the temple peak to prove his Father’s protecting power. He did not bow to Satan to gain authority over all the nations of the world. Jesus rejected the way of self-indulgence; he practiced self-discipline.

Lent is a time to recognize more clearly how legion are the temptations to self-indulgence. The self-indulgent person sets no limits; anything goes so long as it feels good and the self is gratified. We are quick to categorize drunkenness, gluttony and drug abuse as manifestations of self-indulgence. Less obvious are other forms.

Our local paper reported that three boys around the age of 10 victimized two younger boys using their fists and threatening to burn them with cigarettes if they did not turn over money. One wonders if the aggressors in this case may not themselves have been victims of parents who found self-satisfaction in abusing their own children.

Self-indulgence is insidious; it creeps into our lives disguised. What else, for example, is fault-finding but a form of self-indulgence? The self is gratified by marking the sins and flaws in the life and character of another.

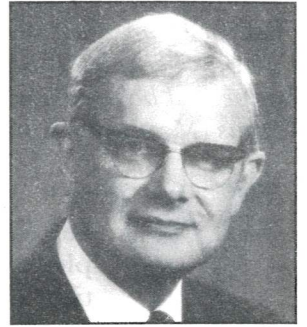
Advertising thrives on the knowledge that the human being is prone to self-indulgence. It works as well as it does because it appeals in the words of one critic “to the love of material gratification.” Too often one is unable to practice self-discipline and say “no” to what is offered.

John Milton observed: “None can love freedom heartily, but good men; the rest love not freedom, but license.” We Americans are freedom-loving people. But if we are not also good people, the freedoms we enjoy are lures to self-indulgence.

We rightly celebrate the freedom we have in Christ. Lent is a time to hear with more sensitive conscience the questions asked by St. Paul: “What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer?”

Lent gives us time for serious self-examination; it points us to a life of self-discipline and exposes the snares of self-indulgence. Use well this time of Lent.

Victor H. Prange



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

# 1 Corinthians 15

## The miracle of miracles

**T**oday we're going to study the most exciting topic of all — the resurrection of our body, which we confess at every church service — “I *believe* (or look for) the resurrection of the body (from the *dead*).” If you don't know all about it, please read on in 1 Corinthians 15, which should be one of everyone's favorite chapters.

by Julian G. Anderson

### Do you really believe it?

15:1-22, Paul is speaking to you. “I'm going to remind you of the Good News I brought to you . . . a message which is bringing you salvation, if you're really holding on to it, and if you have a true faith . . . I told you that Christ died for our sins . . . and was buried, and was raised back to life on the third day, just as the Bible says . . . and Peter saw him, and later the twelve apostles also saw him . . . and then over five hundred brothers saw him . . . then James saw him, and then all the apostles . . . and last of all, he appeared to me.” Those are facts.

Then Paul says, (v. 12ff), “And since we're all spreading this news that Jesus has been raised back to life from the dead, how can some of the people . . . be saying that there is no such thing as the dead rising back to life? (a lot of people today are saying just that). And if Christ isn't alive right now . . . you have nothing to believe . . . and your faith means nothing, and you're still dead in your sins (God didn't accept Christ's payment).

“But it's true that Christ has been raised back to life . . . as proof that all those who are sleeping (yes, every dead person!) will be raised back to life. You see, it was a man (Adam) who brought death into the world, and it was also a man (Jesus) who started the dead rising back to life . . . Yes, everyone dies because of what Adam did, and . . . everybody will be made alive because of what Christ did.” This is really the heart of the Christian faith because if there is no resurrection, there is no salvation.

### When will all this happen?

Verses 23-24. Now Paul continues, “But each one will be raised back to life in his own turn. Christ was

the first, and next those who belong to Christ will be raised when he comes back again.” For the best description of Jesus' return, turn to Paul's first letter to the Thessalonians 4:15-18 — “Those of us who are still living on earth until that time when our Lord comes back again will not get to see him before those who have fallen asleep do. For the Lord . . . will come down out of the sky shouting orders, and the head angel will be calling out, and God's bugle will be blowing. And first of all the people who have died believing in Christ will come back to life again. And then those of us who are still living and left here on earth will be (raised and) taken up together with them into the clouds to meet the Lord in the air.” And immediately after this all the unbelieving dead will be raised and sent off to eternal death in hell (the final judgment).

### Our resurrection bodies

Read verses 35-58. Paul continues, “But someone will ask ‘How? What kind of a body will (we) have?’ ” And Paul answers, “When you plant a seed, you aren't putting in the plant it's going to become, but just a simple seed. And God gives it the kind of a body he wishes. But every living creature doesn't have the same kind of body. Human beings have one kind, animals another, birds another. There are also heavenly bodies and earthly bodies. Now our bodies come from the dust of the ground, like Adam's. But the second man (Jesus) came from heaven, and had a heavenly body. Our sinful bodies can never have any part in God's heavenly Kingdom. . . . Not all of us will die, but all of us will be changed . . . in a split second. You see, the bugle will sound, and the dead will be raised back to life, and we who are believers will all be changed, and be free from all decay (and sin). You see, this decaying body must be changed so that it can't decay; and this dying body must be changed so that it can't die. . . . (And when that happens) the saying written in the Bible will come true, ‘Death has been swallowed up *in victory*.’ ”

Yes, that day which most men and women fear — Judgment Day — will be the greatest, most exciting day ever for us believers. It will be the day of our final victory over sin, death and the devil, the day Jesus works the miracle of miracles, and ushers all of his own into the new heavens and the new earth, the eternal kingdom of God's Son! □

*(In the January 1 study the second sentence in the fourth paragraph should read: “The command about not eating the fruit from the tree of the knowledge of good and evil was given only to Adam.”)*

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

# Moonlight service at Munsenya

**“T**he people have been waiting for you, pastor,” Gracious Zulu announced as he met me beside an oversized mud puddle near Senior Chief Kalindawalo’s residence. Mr. Zulu, a son-in-law of the chief, was there to guide me to Munsenya (Moo-nsay-nyah) village about ten miles farther along the winding dirt-mud road, where one of the newest congregations of the Lutheran Church of Central Africa is located.

“Didn’t you receive my telegram?” I asked. I had sent a telegram a few weeks earlier, informing the people that I hoped to arrive at 4:00 in the afternoon for a communion service. It was only 4:45 at the time, which was not really too bad by African standards.

I had been delayed at an earlier service forty miles up the Great East Road. “Yes,” Zulu replied, “but the telegram said 2:00, so the people came then.” Another one of those irritating, but not entirely unexpected, breakdowns in communication!

We started out together toward Munsenya. As we

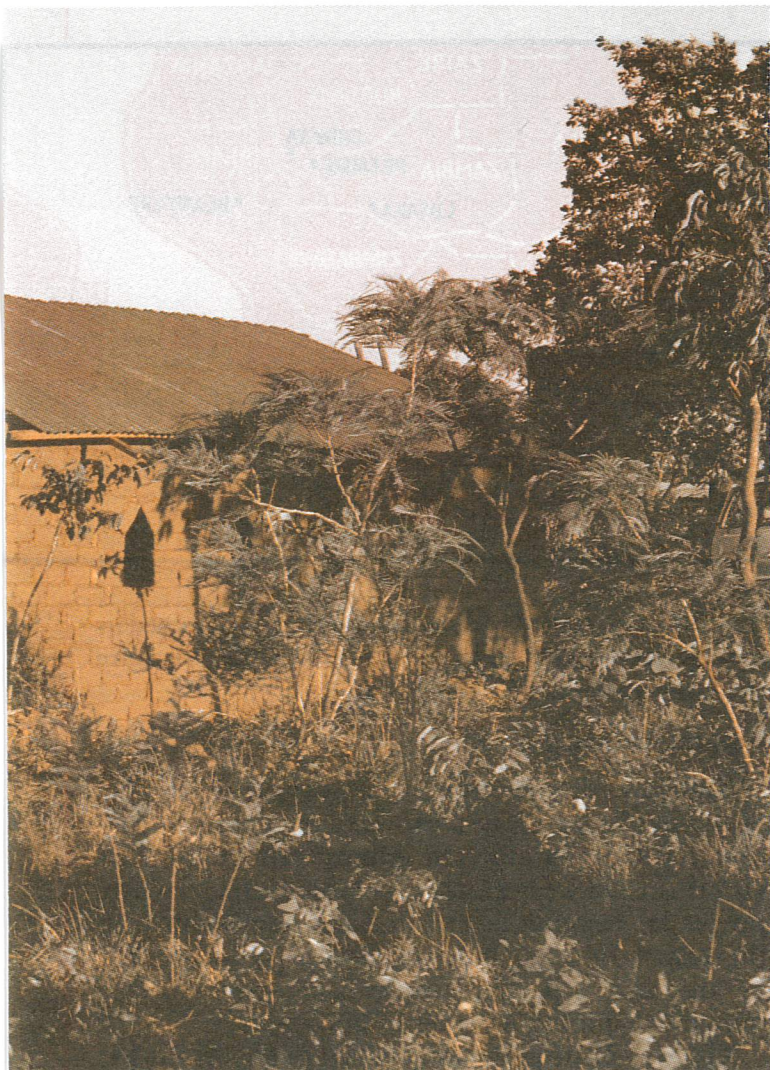


bounced along the bumpy road, the ropes that were holding a bundle of twenty-six 12-foot corrugated metal sheets that I was bringing to repair the church’s roof suddenly broke. The released tension was so great that it caused the bundle to jump like a springboard, flipping a 40-gallon container of water completely out of my vanette and onto the road.

## Crawling along the road

I needed that water for my four-day stay out in this rural area so I had to get it back into the vanette. After a bit of struggle we were able to replace the container but unable to secure the heavy load of metal sheets. Consequently, our rate of speed was cut from a tolerable 30 to a snail’s pace of 10 mph as we crawled along that road to Munsenya, fearing that every bump along the way might finally eject the entire load of metal sheets and confront us with an impossible task.

About a half-mile from our destination we reached a bridge that had been partially washed away. Most of the bridge consisted of large logs laid out side by side with rocks wedged into the spaces between them. Would this



surface bear up under the weight of our burdened vehicle? I had visions of the vanette resting dormant on its axles with its wheels protruding between those gaping cracks. My 4-wheel drive would not help me then.

But then I heard Zulu's assuring reply, "Oh yes, pastor, I will guide you across." His confidence was contagious, and not wanting to leave the metal sheets there in the road, I cautiously started out across the remains of that bridge, inching along more in blind faith than in response to Zulu's hand signals ahead of me. I reached the other side, breathed a silent prayer of relief, and proceeded to the village. We had finally arrived about 6:15 in the evening, just as the hot African sun was beginning to sink below the horizon.

### Too late for the service

"I guess it's too late for a service," I muttered rather dejectedly to Zulu as we were unloading the metal sheets alongside the roofless mud block church building. To have driven all that way (over 300 miles) in vain was nothing compared to the disappointment that the congregation would experience in missing

out on the sacrament that month. Three congregations to serve the following day and three the next made it impossible to reschedule the service at Munsinya on this trip.

"Oh no," Zulu countered cheerfully, "we can still call the people together. They don't live far away." "God is good," he added, meaning: he is able to manifest a blessing even where we cannot see any possibilities at all. I should have had such faith!

Sure enough, the word passed quickly through Munsinya village in the twilight, and the members started gathering singly and in groups — young and old, men, women and children.

Pretty soon I noticed a pillar of dust rising up out of the topless church, like a pale tan shadow in the fading light. Choir members were sweeping out the building in preparation for the service. It reminded me of the visible sign of the presence of the Lord at his tabernacle during Israel's wilderness wanderings.

### A full church

We entered the church. People quickly started filling up the mud-block benches — by rows it seemed: 10, 20, 30 . . . 60, 70, 80. The place was full. What would have happened had we been there on time?



Some children were even sitting on several piles of "ant-hill" dirt which had been mounded up inside to be used later to "plaster" the walls.

The youthful choir began to sing enthusiastically, taking the place of an organist's prelude in our congregations back in the states. I felt like joining in with them. The day hadn't been wasted after all. But then all at once I was shaken out of my meditative repose

by the realization that we were in a rather awkward situation. Where were the lights?

Now there's nothing darker than a rural African night, far removed from all electricity. How were we going to see anything — hymnals, my Bible, and how was I going to distribute the Lord's Supper in the darkness to dark people? We couldn't really build a fire there in the church. Should I jump in and call it all off now after we had come this far? The inspired voices of a packed house of worshipers convinced me that we couldn't go back now. That pillar of dust would have to be transformed into a pillar of fire!

### Communion by moonlight

Almost absentmindedly I looked up into the heavens as if in search for an answer. This church was roofless, you remember; that is why I had to struggle with the load of metal sheets. What was that light out there glowing behind a dark cloud in the sky? Only one possibility — the moon. I looked closer at the faint outline: it was full. If only that obstinate cloud would move.

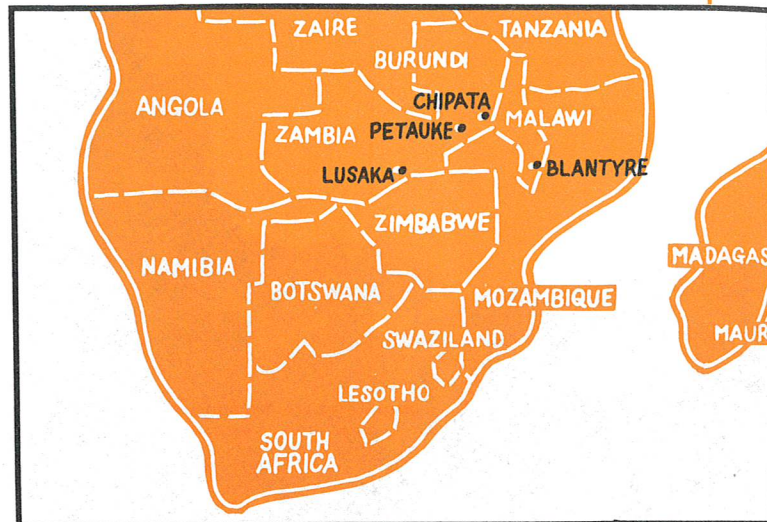
The congregation finished singing. They don't

## *Thanks to the special provision of the Lord, a worship service did take place at Munsenya village that night.*

really need a light, for they have most of our familiar hymns firmly memorized. At that moment it was as if Someone did switch on the light — soft to be sure — but significant nonetheless. The moon had broken forth and there was not another cloud in the sky. Now this does not happen very often during the African rainy season, and I do not think this was a mere coincidence.

We thus held our communion service under the light of the moon. Oh, it was a little hard reading my Bible and I had to do some improvisation with the liturgy, but the African appreciates that sort of thing anyway. I had preached a similar sermon earlier that day so that was not too much a problem either.

And the distribution of the sacrament? Plenty of light. Over thirty adults received Christ's body and blood to assure them of the forgiveness of their sins and to strengthen their faith for the Christian life. Thanks to the special provision of the Lord, a worship service did take place at Munsenya village that night. The congregation seemed to enjoy it too, for



the darkness seemed to draw us together and helped us to feel that *oneness* which is ours as together we share the body and blood of our Lord.

### Begging for the gospel

There are currently over a dozen congregations like Munsenya in the Eastern Province of Zambia — well over 700 souls in our care. Almost every month we visit them and we hear reports of more villages where people are begging us to come and serve them with the gospel. In some of these places, as yet unreached by any LCCA pastor, people have spontaneously started worshipping together in our name.

As I was visiting the established places in the Petauke district (substituting for Missionary Papenfuss, who was in the US on furlough), Missionary R. G. Cox was working in the Chipata area 100 miles to the east. Pastor Cox must drive there all the way from Blantyre, Malawi, which is over 350 miles distant — somewhat farther away than I had to travel from Lusaka in the opposite direction.

Now is this a proper way to serve a mission field that is so "ripe for harvest?" Please join us in "asking the Lord of the harvest, therefore, to send out workers into his harvest field." The LCCA desperately needs two such workers who will be able to reside right within this Eastern Province field. Moonlight services may be nice for a change of pace, but it is much better for the missionary to be in a position to arrive at his places on time. □



Ernst R. Wendland is language coordinator for The Lutheran Church of Central Africa.



# The new arrival

**W**ait a minute, don't turn that page! So you're not expecting a baby! Having a baby isn't the only way that a "new arrival" may enter your family. There's that parent or grandparent who can no longer take care of himself. Maybe an injury has laid someone up for a couple of months requiring the person to stay in your home. An older child or children may come into the picture by adoption or a blending of families through a second marriage. Into a single person's life may come a spouse who may also have children.

Whatever the situation, an arrival forces a family to do something which we may find difficult to do — change. You may find yourself saying, "Well, that won't be so hard. When my grandmother comes to stay here, we'll simply let her have the spare bedroom until she feels better." This may be a good idea, but there's more to the situation than just another sleeping accommodation.

Have you ever noticed that when there is a change in your family life, say from first to second shift work, that the children just happen to pick that time to "act up" in school or at home? And maybe one or both spouses have those "grumps" that seem to plague everyone at one time or another. This isn't just a

coincidence. Rather, the family system is showing the strains of something new.

Children are usually very good barometers of what is going on in the home. If a child suddenly becomes obstinate or moody, more than likely his home routine has been disturbed by something or someone. And until something is done to either remedy the situation or help the child to adjust, the behavior will probably continue.

We may want to shield our families from this strain of adjusting, but that's impossible. We live in a dynamic world. At one time or another a "new arrival" will enter our lives. One advantage we do have is that most of these arrivals will not be total surprises. Usually, we will have time to get ready for the coming addition. This time is just as critical to a family as the day of the actual arrival. So how we prepare is of vital importance to our families.

## Practice the three Ps: Pray

In his Sermon on the Mount, Christ told us to ask, seek and knock in order to receive that which we need. Surely, when anticipating such a big change in our family as adding a new member the place to begin is with the Lord. For what we pray will differ according to situation, but one common area will be for guidance to do God's will.

Since our Lord has placed the welfare of the family with the husband and wife, the process of seeking guidance through prayer begins with these two peo-

*At  
one time  
or another  
a "new  
arrival"  
will enter  
our lives.*



ple. As concerns about the "new arrival" are discussed, doubts and questions are soothed and answered by taking it to the Lord through prayer. While these discussions and prayer times may occur anywhere, usually they are found as the couple lies quietly waiting for sleep, during a car ride or at the kitchen table late at night. It's at these times, when noise and activity of the world can be shut out, that many feel closest to God. As Jesus said in his Sermon on the Mount, if we ask, seek and knock, we shall receive, find and the door will be opened to us.

### **Prepare**

Remember the last time it was your turn to host the family reunion? Hours and maybe even days were consumed in special preparations as everyone pitched in to make things "just right" for the guests.

If we spend so much time preparing for someone who stays but a few hours, shouldn't preparing for a permanent "new arrival" be at least as thorough? All members of the family should be included as the present homelife is examined. How will the addition of another person affect family activities? Schedules? Rules? Finances? Will each family member have added responsibilities and if so, do they understand how to carry them out? While this process may seem to be a lot of work, an added benefit (besides becoming prepared) is that family members become closer to each other as all have a chance to share ideas and plans.

Here, too, the Lord is an important source of strength and wisdom for the family. He can turn what seems to be a burdensome task into a labor of love. Ask him for help. He's always ready to answer our prayers.

### **Proceed**

Now the time comes when all our prayers and planning are put into motion. The "new arrival" finally is here. After the initial elation and excitement wears off, we usually find that not all our expectations are being realized. The baby decides that he's basically nocturnal and needs company at 2:00 a.m. Grandmother hasn't missed her favorite soap opera in ten years and isn't about to start now even though it conflicts with lunchtime. Suddenly there are now teenage girls sharing the same bedroom with marked differences of opinion on the meaning of "decent and in order."

So we must examine our expectations. Were they realistic enough? There's sometimes a great difference between how we think things "should" be and the way they really are. In certain situations, talking only with the person who is the center of the conflict will suffice. Or maybe the whole family should sit down and help to come up with a workable solution. Problems seldom just go away by themselves; if left alone,

they usually get worse. Therefore communication among family members is important in making sure that all are adjusting to the new arrival.

The child who is already part of the expanding family may experience a special problem. While we as parents strive to be fair in the treatment and attention of our children, many times we can fall short.

For example, when the choice comes between a new, rosy-cheeked baby who spends most of his time gently cooing and smiling at us, or a runny-nosed toddler who is flunking toilet training, the baby will probably win out. This may leave the other child feeling left out or maybe even second best. Make the effort to set aside a little time for each of the children. A simple hug or playful tickle will go a long way in helping the child adjust to his growing family.

### **Surprise arrivals**

"But wait," you say, "what about those surprise arrivals, the ones for which we cannot pray and prepare for before proceeding?" A death in the family may cause the unexpected arrival of a child, parent or grandparent. An injury or illness of a family member may necessitate the need to provide extended care.

It's this type of situation that puts the family relationships with each other and God to the test. If the family has been working together with God and each other, through prayer, family devotions and open communication, then strength can be found to evaluate the situation and make the changes necessary to fit the unexpected arrival into the home. Without the Lord's strength and wisdom on which to depend, chaos can take over our homes.

The time to prepare for "unexpected arrivals" is now, when we can develop a stronger relationship with God and our families. Then we can know, whatever sudden change enters our life, that "in all things God works for the good of those who love him" (Romans 8:28).

Planning, evaluating, adjusting — all of this may appear to be a lot of work. But think a bit. Out of all the people who ever lived or will ever live, God has chosen a very special group of people (including new arrivals) to share our homes. We call this group our family. Each member was placed in our families for a reason known only to God, a special reason. Therefore, anything we do is not to be considered as work, but rather an expression of our thankfulness and love for our Heavenly Father. □



*John Cook is the alcohol and other drug abuse program coordinator for Wisconsin Lutheran Child and Family Service, Milwaukee, Wisconsin.*

# Uncle Sam's Christmas card

By Wayne A. Laitinen

**A**s I walked into the house, kicking the snow off my boots, I noticed that Carol had sorted the day's mail into several groups on the dining room table. One stack consisted of the usual ads for office equipment and post-Christmas sales. Below that lay a Christmas letter from a seminary classmate who is now a missionary in Taiwan. I was eager to open that one.

But then my eyes darted over to a solitary piece of mail with an ominous "1040" printed across the top in bold type. I had come to the realization that the high joy of Jesus' birthday celebration was about to melt into the sobrieties of sitting for hours with receipts in one hand and the calculator in the other.

I made some joke to my wife about Uncle Sam remembering to send us his Christmas card — a day late.

Let's face it, our tax money isn't always used the way we think it should be. Some think that our country is spending too much on national defense, and others think we are spending too little. Perhaps some of our government officials are overpaid. Others have been caught with their hands in the till. It was discovered that the Pentagon has spent thousands on parts which are worth a few thin dimes. Anyone who watches the evening news knows the litany of financial and ethical problems with the United States government.

Why, then, should we put up with the I.R.S. and pay taxes?

Jewish spies who loathed paying taxes to the Roman government put a similar question to Jesus. "Is it right for us to pay taxes to Caesar or not?" they asked, as they sought to ensnare him. You will remember that Jesus masterfully answered by asking to see a denarius.

When they produced the coin it was obviously Roman. The emperor's profile was pressed into it. The inscription even claimed that Caesar is a god. Yet

such a blasphemous coin was gladly kept in the pocket of Roman and Jew alike.

Jesus had unveiled their hypocrisy. These Jews were all too eager to bask in the blessings of Uncle Caesar when he was minting coins for them, protecting them from enemy invasions, building roads and waterworks . . . but pay Caesar for these blessings? Sacrilege!

*The government is not  
only a cow to be milked;  
it's a cow to be fed.*

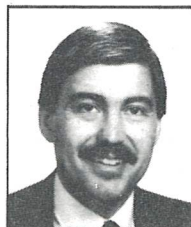
Jesus pointed out that the government is not only a cow to be milked; it's a cow to be fed. "Give to Caesar what is Caesar's."

For those who love their income more than their Lord Jesus, 1040 will always be the number of the beast. They will always find excuses for cheating on their taxes or refusing to pay them. If anyone had such a reason, Jesus did.

You will remember that Jesus told the Jews to pay taxes to the government only three days before that same government unjustly put him to death. That very denarius which Jesus spoke about on Tuesday may have paid the executioner to put spikes through his hands on Friday.

It doesn't seem fair, does it? Then again, Jesus never promised that Caesar would always use our taxes in a fair way. As Christians, we *will* find a government where there is no waste and no injustice, but not on this tired earth.

I suppose that receiving my tax forms on the day after I celebrated my Savior's birth is pretty good timing. He came to earth as a baby to give me more than the collected revenues of the world could buy — forgiveness of sin and eternal life in his kingdom! Filling out my 1040 is just another way of obeying him and saying, "Thank you, Jesus, for all you've done!" □



Wayne Laitinen is pastor of  
Arlington Avenue Lutheran, Toledo, Ohio.

### Using the Sampler

The January 15 issue published my editorial "A Tool for Worship." I have received some comments and several letters in response. One letter was unsigned and had no return address. Since I am not able to reply personally to this individual, I thought it might be helpful to address this letter to the editor and seek to answer some concerns expressed about the Sampler.

Permit me first to quote a couple sentences from the letter I received: "I read your 'A Tool for Worship' and I feel the trouble with the Sampler is that old timers have memorized the Lord's Prayer, the Creed, and lots of the liturgy and now by the Sampler a few words are changed and it throws the whole worship session off for us. It's not worship anymore; it's dingling and dangling around trying to find the right page and by that time the psalm or whatever is half over and you don't know where to start."

I can only say that I understand these feelings of frustration. I'm sure that they are shared by others. There will be times in the new service when some worshipers will get lost. We will all make some mistakes; I've done it myself as a pastor.

Let me make a couple suggestions: 1) If you are having problems with the Sampler, ask your pastor if you might borrow a copy of the Sampler for a week. Read over the liturgy and perhaps even write down the places where words have been changed. Say them over a few times for yourself. 2) Bring along a clip or bookmark to church and mark the place for the Psalm prior to the service.

If we all give the Sampler service a fair trial, I believe we will reach the point of memorizing this liturgy also and will come to appreciate it.

*Victor H. Prange  
Janesville, Wisconsin*

### Squash clubs aren't wrong

I appreciated Indonesian missionary Gary Schult's letter, "It's hard to say goodbye" (January 15). I can sympathize with many of his feelings. But a parenthesis in the introductory remarks left me feeling a bit uneasy. It read, "Our Indonesian missionaries do not belong to squash clubs!" (Squash is a game similar to racketball.) That seems to imply that there is something wrong with belonging to a squash club. I disagree with that sentiment. I belong to a squash club as do the majority of our missionaries in Central Africa. Squash is a terrific exercise, a wonderful social outlet for the whole family, and, at least here in Zambia, a great bargain (\$7.00 a year).

There are those who feel that a missionary must live on the same level with the people, not having any "luxuries" that they lack. As E. H. Wendland points out in *To Africa With Love*, that is not possible today. Our missionaries must *live*, not merely *exist*, in their foreign postings. If squash or tennis or windsurfing brings happiness to a missionary and his family without disturbing his work, then we should not only accept it, but encourage him and his family.

I hope that Gary Schult and other Indonesian missionaries can play squash, or do whatever else they enjoy, while they serve our Lord in land far away from home.

*Mark W. Rieke  
Ndola, Zambia, Africa*

### Change the name

Should the name of our church be adjusted?

It seems that the word "Wisconsin" in WELS should now be changed to "World" for these reasons:

1) It has become a stumbling block in many missions to the acceptance of membership in WELS

by many potential converts. Would people in the state of Wisconsin be willing to join the "UtahELS" or the "MaineELS"?

God gave us a definite set of marching orders — "Go into all the world and preach the good news to all creation" (Mark 16:15).

Since "WisconsinELS" is only a name of this century (1959), and because current mission/evangelism endeavors are being hampered by adhering to it, and because, by a great coincidence the "W" in WELS can remain, it is imperative to make this adjustment soon. Of course, it needs to be done properly but without undue delay. Our combined stewardship in God's directive should be maximized, not minimized.

2) Such an adjustment would also help our ever-more important outreach of the WELS campus ministry.

3) Possibly the most important reason for such an adjustment is that it would impress upon *all* our members and *all* pastors that we have finally accepted "God's marching orders." It would force us to think of mission outreach as a goal beyond our backyard; it would force us into thinking globally. The result could well be increased support for such a divine obligation.

4) Finally, to achieve a more favorable public image we have a very timely logo and the words "Come to the WELS." This is a fortunate visualization of what we are about. It should be more widely and visibly used. The letterheads of all divisions of the WELS should declare it boldly, The Northwestern Lutheran (WELS?) should promote it, etc. It is also an excellent conversation starter with non-WELS people.

*Frank J. Italiano  
La Crosse, Wisconsin*

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.

**Hulda A. Meier dies . . .** *Hulda A. Meier, widow of Dr. Walter A. Meier, long-time speaker on the Lutheran Hour, died on her 96th birthday, December 27, at the Lutheran Home in Fort Wayne, Ind. The cause of death was reported as infirmities of old age. Dr. Walter A. Meier who died in 1950 was the founder and first speaker of the Lutheran Hour. The program is presently heard on 1236 radio stations in 55 countries. Mrs. Meier aired her own inspirational breakfast show, For Heart and Hearth, and also authored several articles and booklets. Born in Indianapolis, Ind., where she later taught public school, Mrs. Meier also taught German at the University of Indiana until her marriage in 1924. Surviving are two sons, Dr. Walter A. Meier, Jr. of Fort Wayne and Dr. Paul L. Meier of Kalamazoo, Mich. Funeral services were conducted on December 31 in St. Louis, Mo., in the chapel of the International Lutheran Laymen's League.*

**Luther would be critical of Protestantism . . .** If Martin Luther were living today, he would be as harsh in his criticism of Roman Catholicism as he was in his own time, a leading Luther scholar told a mid-winter convocation at Luther Northwestern Seminary, Minneapolis. But Luther would be "even more fierce" in his treatment of modern Protestantism, Professor Heiko Oberman told the convocation. Oberman is now professor of history at the University of Arizona in Tucson. Previously he had taught at Harvard and Tubingen universities. Oberman said in his speech that if Luther were alive today he would focus his criticism of Catholicism "not against single popes and their morality but against the papacy and the claim there is a standard of obedience which will guarantee that you have understood the gospel." Oberman observed that his comments "were not so nice for those of you who feel it is time to forget about your Lutheran heritage" and who believe that "we have to go and look for an ecumenical consensus." Luther would be even more critical of modern Protestantism, Oberman said, because it has "betrayed the cause of Luther on all fronts." He said that Protestantism "stands with Erasmus of Rotterdam as far as free will is concerned, with Zwingli in its conviction that it can't be possible in the Eucharist that the Lord is really present and with the Schwarmer (Luther's term for the Anabaptists) in their denial that infant baptism is appropriate because they want to see that people make a conscious decision for Christ." There is no voice, said Oberman, "in our time to say that just as the world started in the hands of God it will come to end and then there will be a new heaven and a new earth. That has disappeared. But you will read it again and again in Luther and don't call it medieval. It is the gospel of the Lord."

**Baby boomers seek friendly atmosphere . . .** *Baby boomers looking for a church seek a friendly atmosphere and a "sense of being wanted" rather than particular doctrine or practices of piety, according to a new study by the Lutheran Church in America. Issues of "denominational pedigree, rightness of doctrine and constancy in the practices of piety" have lost their importance as draws to worship, the study suggests. LCA researchers conducted a study of 111 congregations with above average participation from that age group, born between 1945 and 1965. The researchers found little reason for "pastors to give up on young adults who may not be involved." The study found that overall giving by baby boomers is less than that of older adults, in part because of financial pressures affecting young families. But young adults frequently have special skills to offer congregations, such as computer ability, not generally available from older adults. Baby boomers are often willing leaders in a variety of church programs, including church council, committees, special projects and educational programs, the study said. New approaches to using the talents of baby boomers would also be helpful, the researchers indicated. When baby boomers are overextended with their time commitments and activities, the researchers suggest keeping volunteer jobs "short term and achievable."*

**Translators of NIV Bible videotaped for history . . .** Historians of the future will be able to vicariously experience part of the translation process of the New International Version (NIV) of the Bible — a process which took 18 years and involved more than 100 scholars — thanks to a videotape project now underway. "As far as we know this is the first attempt in history to tell the story of a Bible translation on film in the words of the scholars who did the work," said James Powell, president of the International Bible Society, the organization which directed the project. The filming started last October and the complete film will be put together by 1988, the 10th anniversary of the translation. The NIV translation process was subject to intense internal critical review. After a team of two scholars produced a tentative translation of a given book of the Bible, consultants made suggestions for improvement of the translation which were either accepted or rejected by the translators. The book would then be reworked by an intermediate editorial committee, usually made up of translators from other teams. After undergoing another revision by a general editorial committee, which included an English stylist, the translation was thoroughly reviewed and edited for a third time by the governing committee on Bible translations. □

News items appearing in News Around the World represent current events of general interest to the readers of The Northwestern Lutheran and should not be interpreted as representing the views of the editors.

# Special anniversary service

by Esther Moldenhauer

Water-logged roads could not dampen the spirits of those who attended the 25th anniversary service of the dispensary at Mwembezhi on November 2, 1986.

Over 300 people gathered on the grounds of Martin Luther Church, 45 miles west of Lusaka, Zambia, to thank God for the 25 years the Mwembezhi Lutheran Dispensary has served the African mission and the community. Christian friends from near and far — dignitaries of the state, teachers and students of a neighboring school, choirs from other churches, people who had been healed, some who had been born at the dispensary — all came to raise their voices in jubilation and to offer personal congratulations.

Superintendent Raymond Cox of the Lutheran Church of Central Africa, who had been present at the dedication service of the dispensary on November 21, 1961,



The anniversary service

was the guest speaker. He pointed to God's gift of love in Christ as the motivating spirit that provided the medical dispensary work. He recognized the women of the WELS and other devoted friends for their faithful and continuing support, including the many nursing sisters who have served through the years. Rev. Peter Chikatala of Martin Luther served as translator and Rev. Timothy Mulinda was the liturgist.

Warmly received and greeted were the three representatives of the stateside Central Africa Medical Mission Committee,

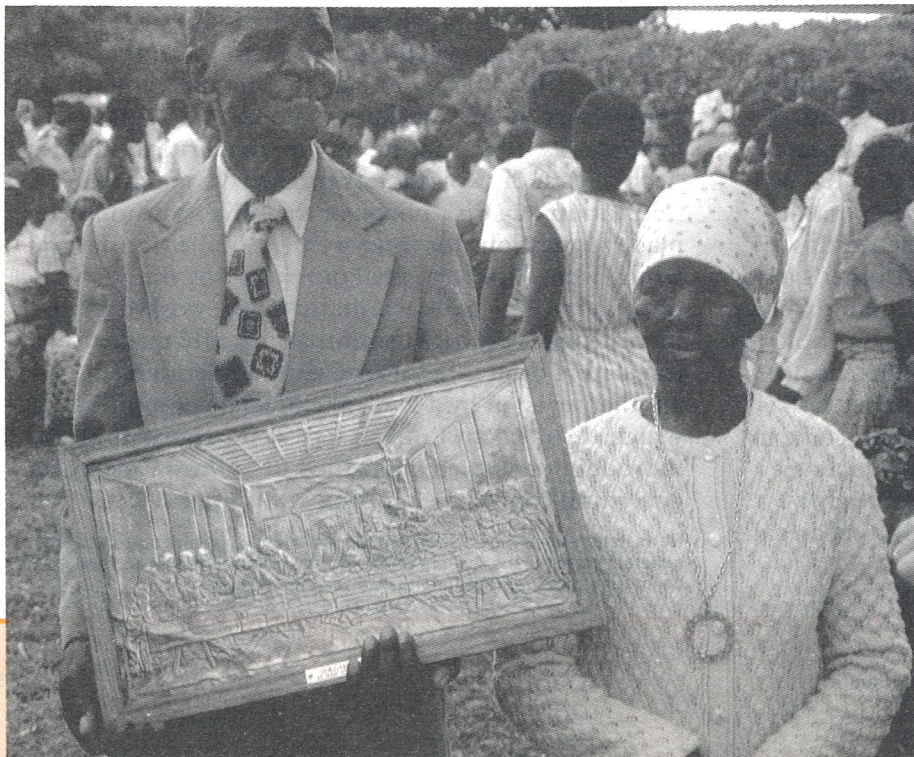
Linda Phelps, Mrs. Margaret Kujath and Mrs. Esther Moldenhauer. Their presence at this occasion was made possible by a partial grant from AAL.

The Central Africa Medical Mission also recognized three people for their faithful and lengthy service to the dispensary. Solomon Bimbe was presented a large copper plaque of the Lord's Supper for having served as evangelist and conducting devotions at the dispensary for 25 years; Alfred Mkandewire, a member of Martin Luther church and medical assistant at the dispensary for all of its 25 years, was presented with a check; and Josiah Karlinga, who has done the cleaning and laundry for 15 years, was presented with a bicycle. All three men also were given praying hands plaques.

Under sun-filled skies the festivities were concluded with refreshments of tea, punch and cookies, served by the newly-organized Ladies Aid of Martin Luther Church.

No matter how many miles away, or what the nationality, the Holy Spirit is at work healing bodies and souls. The women of the WELS, through the medical mission committee, pledge to work to make those opportunities possible for the missionaries.

Mr. and Mrs. Bimbe with his anniversary plaque



## “Music for life”

“Music for Life” and “Praise God Our Creator” were the themes for two benefit concerts given at Calvary Lutheran of Thiensville, Wis. in the last three years. The first was held in October 1983 and the second in November 1986.

Money raised at the concerts, together with matching funds from Aid Association for Lutherans, resulted in over \$9000 donated to the WELS Lutherans for Life pregnancy counseling center in Milwaukee, where women are helped to find alternatives to abortion.

The Calvary Senior and Junior Choirs that participated in the concerts were directed by Professor Martin Albrecht of Wisconsin Lutheran Seminary, Elmer Behrens and Mrs. Kathryn Collyard. Featured soprano soloist at both concerts was Judith Metzger, Madison. Professor Peter Schumacher of Wisconsin Lutheran College was the concert organist.

This medium-sized congregation in suburban north Milwaukee has twice demonstrated its enthusiasm for the Lutherans for Life cause by donating time and energy in extra rehearsals and with financial support.

Money raised at the first concert was used to purchase a computer and software that have streamlined record-keeping at the pregnancy counseling center and facilitated the mailings. Educational and informative materials are being printed with funds from the most recent concert.

— Gloria Schumacher

### DISTRICT NEWS SCHEDULE

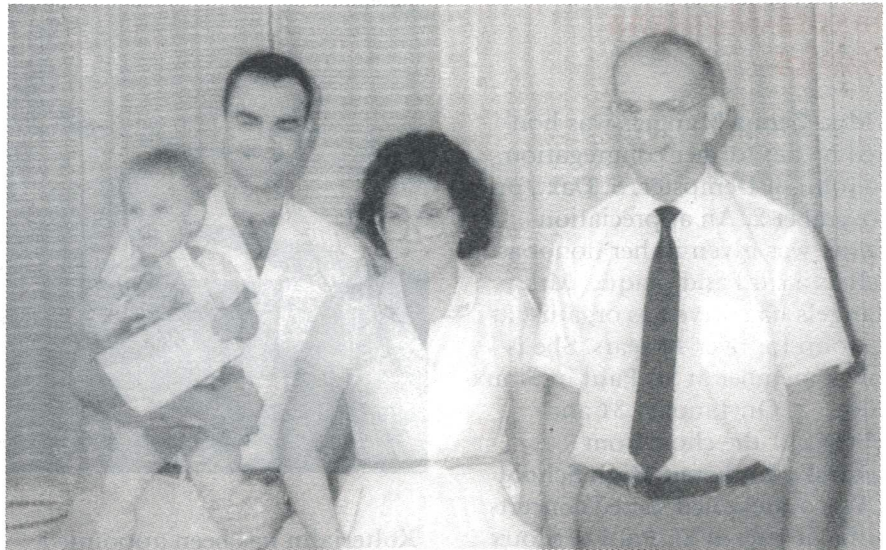
March 1: Arizona, California, Dakota-Montana, Michigan

March 15: Minnesota, Nebraska, North Atlantic

April 1: Northern Wisconsin, Pacific Northwest, South Atlantic

April 15: South Central, Southeastern Wisconsin, Western Wisconsin

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



**Missioner Charles Flunker** (right) of Puerto Rico confirmed Aurea Poppy (center) on Thanksgiving Day in her home at Roosevelt Roads Naval Base. Aurea met her husband, David (holding Michael), while he was serving in Florida. Aurea and David were married in Emanuel, New London, Wis., David's home church. “The Lord is good,” comments Flunker. A native of Puerto Rico, she “was led to the USA, married, returned to Puerto Rico where she was confirmed in English by a WELS Spanish missionary from her home town!” Flunker serves WELS families with semi-monthly services at the naval base.



**St. John's Lutheran Church of St. John's, Antigua** recently acquired a much-needed van used to transport members to church. Exactly one year ago an appeal for funds for the van was published in the *Northwestern Lutheran*. Here is the result. Mr. Solomon (right), custom's officer of Antigua, is shown handing the keys to Mr. Lynroy Samuel, president of St. John's. Pastor Larry I. Zessin is also on hand. “I can't tell you,” writes Zessin, “how very much the members of St. John's appreciate the love and generosity of their brothers and sisters in the United States.”

## London wedding

Mark Thatcher and Dianne Burgdorf, both of Dallas, Texas were married on Valentine's Day, February 14, in the Queen's Chapel of the Savoy in London.

Dianne, 26, is the daughter of Mr. and Mrs. Ted Burgdorf, charter members of Calvary,

Dallas, a WELS congregation served by Pastor John P. Gaertner.

Mark, 33, is the son of Mr. and Mrs. Denis Thatcher of London. Mrs. Denis Thatcher is better known as Margaret Thatcher, prime minister of England.

Burgdorf is in the automobile business in the Dallas area as is also Thatcher.

The couple will live in Dallas.

## Dakota-Montana District

Mrs. Leona Mangels was honored by her former congregation, St. John of Dempster, S. Dak., on November 2. An appreciation dinner was given in her honor as well as a card and plaque. Mrs. Mangels had served as organist at St. John for over 40 years. She is now a member at St. Paul in Sioux Falls. . . . On January 31 and February 1 the choir from **Nebraska Lutheran High School** of Waco presented sacred concerts in the district at St. Paul of Sioux Falls, St. Martin of Watertown and Zion of Mobridge, all in South Dakota. The Nebraska choir came by special invitation of the Dakota-Montana Lutheran High School Association, which also subsidized the mini-tour.

— Richard Kanzenbach

## Michigan District

The major portion of a gift to **Huron Valley Lutheran High School** from Hope congregation of Detroit, which recently disbanded, will be applied to student tuition assistance with the remainder going toward a permanent school sign, bus replacement, chairs, tables, computer hard and software and typing tables. Wednesday morning chapel services are being conducted by 20 conference pastors and one vicar. The word they share is the lifeblood of the school. . . . **Gertrude L. Oelhafen**, wife of pastor Walter Oelhafen, Sr. and mother of Pastor Walter Oelhafen, Jr., chairman of the Michigan District Mission Board, died October 19, 1986. The funeral service was held at St. Stephen, Beaver Dam on October 21. . . . **Pastor Daniel Schaller** has been appointed circuit pastor of the South Circuit of the Northern Conference and **Pastor Darrick**



Fire damage at Christ the Lord

**Kolterjahn** has been appointed circuit pastor of the East Ohio-West Pennsylvania Circuit of the Ohio Conference. . . . Six students at **Michigan Lutheran Seminary**, Saginaw, have been chosen and are being prepared for Project Host, which stands for Hispanic Outreach, Study and Training. They will join six students from Martin Luther Preparatory School at a language institute in Guadalajara, Mexico and then will spend a week at one of our Spanish language congregations in El Paso, Tex. Prof. Jerome Spaude will chaperon the MLS students. . . . This year, for the first time, all sophomore students, boys and girls, are required to take piano. This means that starting with the 1988 graduating class all MLS students will graduate with Piano I proficiency.

— Ed Schaeewe

## South Central District

**Christ the Lord**, the “mother church” of the Houston, Tex. area, celebrated its 20th anniversary with a festival service on September 21, 1986. Pastor Silas Krueger of Austin, Tex. was guest speaker. The congregation’s theme for the anniversary celebration was, “I am the vine, you are the branches.” WELS services were first held in the Houston area on July 24, 1966 by Pastor Vilas

Glaeske. On Christmas Day of that same year Christ the Lord was formally begun. Four other Houston area congregations were later begun from the members of Christ the Lord. Pastor Glaeske has served the congregation during its entire history. . . . On October 14, 1986 tragedy struck **Christ the Lord**. Fire raced through the roof and ceiling of its school building. While all 50 students and their teachers were safely evacuated, loss in the building and contents was extensive. Nearly all school books and supplies were destroyed or heavily damaged by smoke and water. The pastor’s office, also located in the same building, was destroyed. Total damage to the building and contents has been estimated at \$150,000. Temporarily the congregation is using the chapel and a portable building for classroom space. Plans have already been made for rebuilding the school using the existing shell. Completion is scheduled in time for the opening of school in the fall. . . . Twenty years of God’s blessings were recalled by the members of **Our Savior** in San Antonio, Tex. The anniversary service was held December 14. Pastor Carl Mischke, synodical president, was guest speaker. **Our Savior** numbers 190 baptized members and is served by Pastor James Tauscher.

— Charles Learman



## WITH THE LORD



**Glenn L. Moldenhauer**  
1945 — 1987

Pastor Glenn L. Moldenhauer was born December 4, 1945 in Columbus, Wis. He died January 4, 1987 in La Crosse, Wis.

A 1972 graduate of Wisconsin Lutheran Seminary, he served congregations in Hillpoint, Reedsburg and Lime Ridge, Wis., before accepting a call to Mount Calvary, La Crosse, Wis. He served on the Western Wisconsin District Mission Board and the board of control of Luther High School in Onalaska.

In 1973 he married Sara Wendt. He is survived by his wife; daughters, Anne, Leah and Kathryn; his mother; and three brothers, Kirby, Terry and Raymond.

Funeral services were held January 8 at Mount Calvary, La Crosse, Wis.

## Kenneth J. Weber

1928 — 1986

Pastor Kenneth J. Weber was born January 31, 1928 in Milwaukee, Wis. He died November 25, 1986 in Madison, Wis.

A graduate of Concordia Seminary in Springfield, Ill., he served congregations in Haxton and Crook, Colo.; West Chicago, Ill.; Hilbert and Watertown, Wis.; and during his final years as chaplain in the Madison Institutional Ministries, Madison, Wis.

In 1952 he married Jean Zanto. He is survived by his wife; daughters, Laura and Kathleen; sons, Mark (Lori), Philip, Thomas (Joy) and David (Sue); mother, Minnie Steinke; sister, Marlyss (Frank) Brefsky; and eight grandchildren.

Funeral services were held November 29 at St. Paul, Ixonia, Wis.

## NOTICES

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

## CONFERENCE

Dakota-Montana District, Pastoral Conference, April 28-30 at Shining Mountains, Bozeman, MT. Communion service April 28, 9:00 a.m. (MST).

## HAVE YOU BEEN A VICTIM?

A WELS congregation has been defrauded by J.S.J. Lighting Supply of Melville, N.Y. If you have been similarly victimized you are requested to contact Postal Inspector Martin Biegelman, 300 Garden City Plaza, Suite 246, Garden City, N.Y. 11530.

## LENTEN-EASTER CONCERT

Wisconsin Lutheran College, 8830 W. Blue-mound, Milwaukee, Wis., will present a Lenten-Easter concert on Saturday, April 4, 3:30 p.m. The music will "walk" the audience through Holy Week taking them from the emotions of Jesus' suffering to his Easter resurrection. A variety of musical mediums will enhance and accompany the choir in its musical presentations.

## ADDRESSES

### PASTORS:

Falk, Roger W., 29-6. Hyogozuka 3-Chome, Utsunomiya Shi, Tochigi Ken 321-01, Japan.  
Henning, John E., 1045 S. 194th, Seattle, WA 98148; 206/824-6451.  
Naumann, Paul S., 11949 Wegner Rd., Box 6, Riga, MI 49276; 517/486-2076, off. 486-4150.

### TEACHER:

Schaefer, Michael G., 16923 W. Brady Rd., Oakley, MI 48640.

## FINANCIAL REPORT Wisconsin Ev. Lutheran Synod

### PREBUDGET SUBSCRIPTION PERFORMANCE

Twelve months ended 31 December 1986

	Subscription Amount for 1986	Twelve Months Offerings	Percent of Subscription
Arizona-California .....	\$ 853,412	\$ 817,722	95.8
Dakota-Montana .....	396,231	388,312	98.0
Michigan .....	1,942,761	1,876,115	96.6
Minnesota .....	2,274,450	2,294,043	100.9
Nebraska .....	500,562	499,009	99.7
North Atlantic .....	263,226	271,242	103.1
Northern Wisconsin .....	2,265,109	2,277,256	100.5
Pacific Northwest .....	261,654	258,840	98.9
South Atlantic .....	324,770	328,771	101.2
South Central .....	238,889	229,358	96.0
Southeastern Wisconsin .....	2,999,626	2,845,827	94.9
Western Wisconsin .....	2,594,075	2,607,246	100.5
Total — 1986 .....	\$14,914,765	\$14,693,741	98.5
Total — 1985 .....	\$14,341,170	\$14,100,846	98.3

N.B. Offerings for 1986 received through January 9, 1987 are included in Twelve Months total.

### BUDGETARY FUND

#### Statement of Receipts and Disbursements

Fiscal Year To Date

	Six months ended 31 December		
	1986 Actual	1985 Actual	1986 Budget
<b>Receipts:</b>			
Prebudget Subscriptions .....	\$ 7,172,502	\$ 6,696,704	\$ 7,567,000
Gifts and Memorials .....	198,055	178,460	213,000
Bequest Income .....	85,008	78,409	125,000
Other Income .....	45,459	59,884	61,000
Transfers from Other Funds .....	434,256	563,838	547,000
Total Receipts .....	\$ 7,935,280	\$ 7,577,295	\$ 8,513,000
<b>Disbursements:</b>			
Administration Division .....	\$ 558,489	\$ 591,135	\$ 612,000
Home Missions Division .....	1,838,857	1,785,567	1,845,000
HM — Interest Subsidy Program .....	470,378	490,461	518,000
World Missions Division .....	1,614,048	1,487,354	1,646,000
Worker-Training Division .....	2,869,837	2,785,098	3,109,000
Parish Services Division .....	317,338	245,074	341,000
Fiscal Services Division .....	773,810	737,481	620,000
Total Disbursements .....	\$ 8,442,757	\$ 8,122,170	\$ 8,691,000
Net Increase/(Decrease) .....	\$ (507,477)	\$ (544,875)	
Fund Balance — Beginning of Year .....	\$ (451,264)	\$ 3,737	
Fund Balance — End of Period .....	\$ (958,741)	\$ (541,138)	

Norbert M. Manthe  
Chief Accounting Officer

## CHANGES IN MINISTRY

### PASTORS:

**Krueger, Robert M.**, from Calvary, Milwaukee, Wis., to New Hope, Melbourne, Fla.  
**Wagner, Mark C.**, from Shepherd of the Plains, Lubbock, Tex., to St. John, Wauwatosa, Wis.

### TEACHERS:

**Earl, Johnathan**, from inactive to Salem, Owosso, Mich.  
**Heikkila, Sandra**, to Grace, Alma, Mich.  
**Kohlstedt, Margaret**, from St. Luke, Kenosha, Wis., to St. John, Libertyville, Ill.  
**Meyer, Helen**, from inactive to Centennial, Milwaukee, Wis.  
**Plath, Carol**, from inactive to Arizona Lutheran Academy, Phoenix, Ariz.  
**Spies, Lenette**, from inactive to Christ, Eagle River, Wis.  
**Tesch, Barbara**, from inactive to Trinity, Marshfield, Wis.  
**Wilmann, Carole**, from inactive to Good Shepherd, West Allis, Wis.

## DR. MARTIN LUTHER COLLEGE Choir Tour

March 20	8:00 p.m.	Christ, N. St. Paul, MN
March 21	3:00 p.m.	Emanuel, New London, WI
	8:00 p.m.	Immanuel, Manitowoc, WI
March 22	8:00 a.m.	St. Mark, Green Bay, WI
	10:30 a.m.	First, Green Bay, WI
	5:00 p.m.	St. John, Sparta, WI
April 3	7:30 p.m.	St. Paul, Jordan, MN
April 4	3:30 p.m.	St. John, Jefferson, WI
	8:00 p.m.	Trinity, Waukesha, WI
April 5	8:30 a.m.	
	10:30 a.m.	St. John, Waterloo, WI
	3:00 p.m.	St. John, Baraboo, WI
	8:00 p.m.	Trinity, Waukesha, WI

On April 3, 4, and 5 the DMLC Handbell Choir, directed by Wayne Wagner, will also play in the concerts and services.

## HANDBELL FESTIVAL

The 1987 WELS Handbell Festival Concert will be presented at St. Croix Lutheran High School, West St. Paul, Minn., on Sunday, March 29 at 2:00 p.m. The concert will feature groupings of bell choirs as well as the mass choir of bells. Incorporated with the handbell playing will be singing, a wind ensemble and keyboard accompaniment. A free-will offering will be taken to defray expenses.

## FAMILY CAMPING TOUR

The Lutheran Science Institute is planning a Family Camping Tour from August 2 to 13 at two Indiana state parks and one in Ohio. There will be opportunity for fossil hunting. The nature and geology of the sites will be reviewed with 3-D slides. For further information write Lutheran Science Institute, Inc., 19545-102 St., Bristol, WI 53104.

## OWLS CONVENTION

The 1987 convention of the Organization of WELS Lutheran Seniors will be held July 14-16 at the Kahler Hotel, Rochester, Minn. An interesting program has been planned, including Bible study, workshops, fellowship and entertainment.

Anyone age 55 or whose spouse is 55 is encouraged to attend. For details as to program, lodging, meal arrangements and costs please contact: OWLS, 8420 W. Beloit Rd., West Allis, WI 53227; 414/321-9977.

## 1987 OWLS HOSTEL

The 1987 OWLS Hostel will be offered July 17-22 at Martin Luther Preparatory School, Prairie du Chien, Wis.

This educational program offers courses in religion study, personal growth and local history. Participants may select up to three courses. Meals and lodging are provided. Since there is no homework, free-time activities are planned.

The fee for the week's courses, lodging and meals is \$165.00. For further information and registration materials contact: Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222; 414/771-9357.

## RETREAT

"Strengthening our Recoveries Through Christ" will be the thrust of the fourth Recovering Alcoholism Individual/Family Retreat for Lutherans sponsored by the Wisconsin Lutheran Child and Family Service Alcoholism and Other Drug Abuse Program to be held from Friday, April 24, 7:00 p.m., to Sunday, April 26, 1:00 p.m. at a Milwaukee retreat center. Workshops, devotions, group participation, Sunday service, an Alcoholism Awareness open meeting, swimming, fun and fellowship will be part of the retreat. Recovering individuals and/or their entire families are invited. It is hoped that adults who attend are members of Alcoholism Awareness, A.A. or Al-Anon. Sobriety for the previous three months is required of alcoholics who attend. Babysitting will be provided for younger children during Saturday sessions.

Cost will be \$40.00 per adult in a two-bed room; \$20.00 for each child. Two children can fit in their parents' room using their own sleeping bag and pillow. Scholarships are available upon request for special circumstances. A \$10.00 non-refundable registration fee will be charged for each individual or family which will apply toward the total cost. Reservations must be in by April 3. For further details or reservation information contact Wisconsin Lutheran Child and Family Service, 6800 N. 76th St., Milwaukee, WI 53223; 414/353-5000.

## DOSSAL CURTAIN

A pleated dossal curtain is available. Size: 14' x 9', dark red, in very good condition. Contact St. John Lutheran, 4911 Brauer Rd., Sturgeon Bay, WI 54235.

## RECRUITMENT RETREAT

Northwestern College will host two "Focus on Ministry" recruitment retreats March 20-22 and March 27-29 for high school students to learn more about what it means to enter the pastoral ministry. Each retreat will begin Friday at 9:30 a.m. and end Sunday at 1:30 p.m.

Participants will learn about the ministry from pastors; mingle with students presently studying for the ministry at Northwestern College, learning what led them to prepare for the ministry; visit Wisconsin Lutheran Seminary and synod offices to learn how our ministries are coordinated; take mini-courses in selected subjects; talk with professors and receive answers to questions about the school; and sample campus life while staying in the dormitory.

There is no cost. A \$25.00 registration deposit will be refunded upon completion of the retreat. For further information or for reservations contact Professor Gary Baumler, Northwestern College, 1300 Western Ave., Watertown, WI 53094; 414/261-4352.

## MAINTENANCE ENGINEER

Wisconsin Lutheran Seminary has a full-time position open for an individual who possesses skills and knowledge to trouble shoot mechanical, electrical, HVAC and plumbing systems plus do general carpentry. The person chosen will be an effective communicator and be able to supervise others. Please send resume and salary history to David L. Martin, Business Manager, 11831 N. Seminary Drive 65W, Mequon, WI 53092.

## OFFICE EQUIPMENT AVAILABLE

A B Dick 437 mimeo, A B Dick 525 mimeo and 3M Thermofax copying machine, "The Secretary," are available for cost of shipping. Contact Pastor Myron Schwanke, St. John Lutheran, 919 E. High St., Milton, WI 53563; 608/868-7501.

## ANNIVERSARIES

**Howards Grove, Wisconsin** — St. Paul (125th), August 16, 8:00 and 10:15 a.m. For information and reservations for noon anniversary dinner, contact Mr. Roland J. Braun, Rt. 1, Box 394, Sheboygan, WI 53083; 414/565-2625.

**Waukesha, Wisconsin** — Trinity (100th), April 26, Confirmation reunion, 10:45 a.m.; May 3-4, Centennial music weekend; May 17, 10:00 a.m. service at Exposition Center Auditorium, dinner to follow; May 24, Christian education Sunday. For further information phone 414/547-5350.

## EXPLORATORY SERVICES

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

**GILBERT, ARIZONA** — Heritage Lutheran, Gilbert Elementary School, 50 S. Gilbert Rd. Contact Pastor Richard Pausan, 3412 E. El Moro Ave., Mesa, AZ 85204; 602/924-1657.

## CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

**SEDONA, ARIZONA** — Trinity, Hwy. 89A, 6 miles west of West Sedona, 10:45 a.m.; SS 9:45 a.m. Pastor Gary Haag, 295 View Dr., Sedona, AZ 86336; 602/282-4423.

**FAYETTEVILLE/ROGERS/BELLA VISTA, ARKANSAS** — Grace, 1701 E. Robinson Ave. (Hwy. 68E), Springdale, AR. 9:30 a.m.; SS/Bible class 10:30 a.m. Pastor Charles Huebner, 2723 Dove Dr., Fayetteville, AR 72701; 501/442-4021.

**HIGHLANDS RANCH, COLORADO** — Abiding Word, Sand Creek School, Dad Clark and Maplewood Dr., Highlands Ranch, CO. 9:00 a.m.; Bible study 10:15 a.m. Pastor Tom Jeske, 303/771-9721.

**FREDERICKSBURG, TEXAS** — Shepherd of the Hills, Althaus Acres, 1906 N. Llano, Fredericksburg, 10:00 a.m. Pastor Floyd Mattek, 502 N. Edison, Fredericksburg, TX 78624; 512/997-2677.

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ATTACH LABEL HERE

“**T**he letters and response regarding Reaching Out (September 15) raise questions I feel many would like answered,” writes Paul Mattek of Round Rock, Texas, in a letter intended for the letter column. “How could we exceed the fund-raising goal (in the Reaching Out offering), have lower enrollments and again have a budget deficit? Does the synod have a seven-year master plan?”

I am sure there are other readers who are puzzled as we seek to eliminate a current deficit of \$1 million with a special offering scheduled for Sunday, March 29.

One of the keys to solving the puzzle is to make an important distinction between two kinds of budgets in an organization such as the synod. One kind is a capital budget, money spent for land, chapels and parsonages for domestic mission congregations; for various structures on our world mission fields, along with brick and mortar projects at the six synodical schools.

The other kind of budget is the operating budget, the day to day costs of operating our worker training system, our home and world mission programs, our services to congregations and maintaining our national offices.

The Reaching Out offering was for the capital budget. The funds were solicited from our members on that basis and the 1983 synodical convention reconfirmed it. So no Reaching Out funds flowed into the operating budget. Support for the operating budget comes from subscriptions, annual subscriptions from congregations.

Although I am no longer part of the process, our budgeting system is consistent with contemporary standards. To each convention of the synod the Coordinating Council presents a two-year operating budget and four planning years. Insofar as human acumen is concerned, we are on a six-year budget cycle.

It is not irrelevant to point out that from 1981 to 1985 subscriptions were never quite fulfilled one hundred percent. This resulted in a shortfall of \$1.65 million in offerings during those years. Another quarter million was added to that in 1986. “If we had that today,” President Mischke wrote in a letter to the pastors about the special offering, “I wouldn’t be writing this letter.”

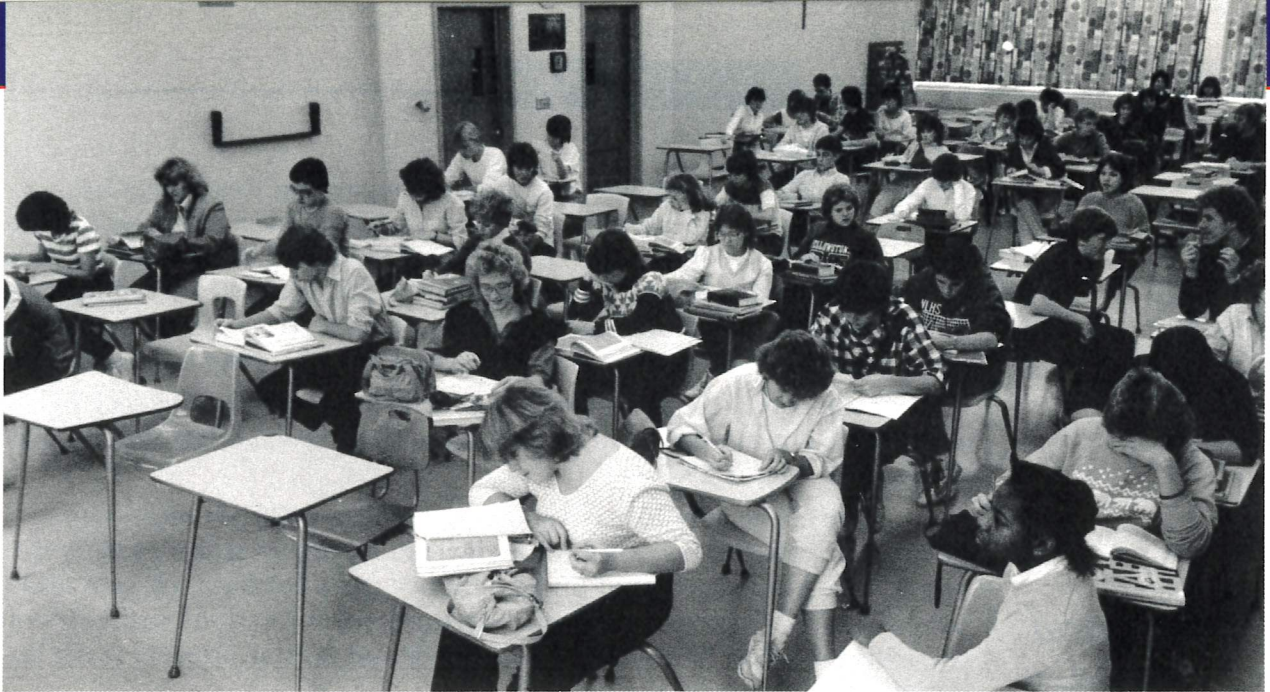
The synod operates much as your congregation does. If the offerings are not sufficient to cover expenses, you either cut expenses or increase offerings. The synod’s divisions have reported to past conventions heroic efforts to cut expenses: professors not replaced; world missionaries not replaced or no new calls issued; and domestic mission openings cut back. They cannot go much further.

Each of you will be receiving shortly before March 29 a letter from President Mischke explaining further the problem and asking for your help in eliminating our million dollar deficit. I hope you receive the invitation as an evangelical plea to come to the rescue.

Whatever you do, God bless it!

*James P. Schaefer*

*The synod  
operates  
as your  
congregation  
does.*



Wisconsin Lutheran High School, Milwaukee

## *As checks cross my desk*

By Beverly Bornschlegl

**I** am a bookkeeper. So many of my working hours are spent in that cold, austere world of facts and figures. Not an occupation that would appeal to everyone, but there is always the solid satisfaction when the "books balance."

I am also a romantic. Many checks cross my desk each day and besides recording the proper figures in the proper columns my mind sometimes dwells on many known facts and reasonable assumptions about the sender of the check, the recipient of its benefits. . .

Picture registration time at one of your area Lutheran high schools. Excited teenagers are delighted to be with their friends again. Since it is a boarding school the parents are less excited and even somewhat sad facing the separation from their beloved children for a time.

But back to the bookwork — those checks crossing my desk. It costs a great deal to give children the benefit of a secondary Christian education. Parents often have to give up other things to produce the thousands of dollars necessary for four years at a Lutheran high school. Many times this is a primary reason for a mother seeking work outside the home.

Yet many of the signatures on these checks are not the parents'. Sometimes students help pay their own expenses. Hours in the sun "walking beans" turn into room and board and tuition costs. One student told me she had been at work in a bakery by five every

morning all summer as she wrote out her check for the first quarter.

Another common signature on tuition checks is that of grandparents. One student unhappily revealed she couldn't return the next year because of family financial difficulties, but later proclaimed joyfully that her grandparents were helping out and she'd be back! Another set of grandparents who brought their granddaughter from a distance in a large motor home revealed that they expected to sell their RV to pay for this much desired Christian education. God grant that it may be said of these privileged students as Paul said of Timothy, "I have been reminded of your sincere faith, which first lived in your grandmother, Lois . . ."

Other checks for students' school fees come from church treasurers as congregations show their concern for Christ's lambs by helping them continue in their study of God's word in high school.

A few rather unusual things happen. A senior with money problems decided to go into the army after graduation and used his enlistment bonus to satisfy unpaid fees. An elderly couple who had no children of their own chose to sponsor several young people at the high school year after year.

Yes, the checks form an unending parade across my desk. There seems to be a different story behind each one, yet in a sense the story is always the same: No sacrifice is ever too great for the privilege of remaining close to your Lord and Savior. □



Beverly Bornschlegl is a member of Bethel, Waco, Nebraska, and is employed at Nebraska Ev. Lutheran High School, Waco.