

The
Northwestern
Lutheran

OCTOBER 15, 1985

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joined**

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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

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Christian treasure

Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal. But store up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there your heart will be also (Matthew 6:19-21).

The sale of security devices is big business these days. There are major advertising campaigns to sell locks for windows, deadbolts for doors, and sophisticated detection and warning systems to ward off burglars and intruders. Why all the bother and expense? Very simply: to protect our property; to keep our *things*. We tend to think of *things* as our treasure which needs to be protected and kept at all costs.

A radical suggestion

As so often is the case, Jesus asks us to re-examine our values and to adjust our thinking. It's a radical thought he suggests when he urges: "Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal."

At first glance that advice seems to be pure pessimism and a negative attitude speaking, as though Jesus were saying, "Don't bother! You'll just lose everything anyway. If thieves don't make off with them first, then the moths will get your good clothes and rust will eat up your nice car — so why bother?"

But that's not Christ's point at all. His is quite a different concern. Note well the reason for his advice. He says, "Do not store up for yourselves treasures on earth . . . for where your treasure is, there your heart will be also." Jesus is concerned about *us*. He's concerned about our "heart."

Danger in material things

There is danger involved in having material things. Jesus says literally, "Don't treasure up for yourselves treasures on earth." Becoming all wrapped up in earthly and temporal things separates us (our "heart") from God, the giver of all those good things. Hence Jesus' encouragement: "Don't treasure up for yourselves treasures on earth, but treasure up for yourselves treasures in heaven, where moth and rust do not destroy, and where thieves do not break in and steal."

*Having
our hearts set
on treasure
in heaven
doesn't
make us
lopsided and
unbalanced
people.*

What are these moth-proof, rust-proof, burglar-proof treasures that our Savior advocates? They are nothing other than the priceless possession of the forgiveness of sins, peace with God and a good conscience, the sure hope of eternal life with God in heaven.

And how do we obtain these riches? How do we keep them and "treasure them up" for ourselves? Simply by accepting them in faith; by trusting in the merits of Christ won for us; by taking at face value what God promises and gives us through his word and sacrament. Word and sacrament are the means that cause us to see aright the true value of ev-

erything around us. They teach us to see the infinitely greater value of spiritual blessings over material things. They are the means through which we receive and store up for ourselves true and lasting treasure in heaven.

Proper use of material

But having our hearts set on treasure in heaven doesn't make us lopsided and unbalanced people while we're living our everyday lives here in the world. No, rather, it sets us free so that we can safely use and enjoy also the material gifts that a good and gracious God puts into our hands. To each of us God gives what we need to feed and clothe ourselves and our families. In addition, he allows us to help the needy through our deeds of charity and to contribute of our means for the spread of the gospel.

Material things are not in themselves bad. They too are a precious gift from God. Let us accept them gratefully and use them wisely, but let us not set our heart on them. Then they become a snare and a "treasure" that misleads the heart.

Against the dread "heart disease" of materialism there is only one antidote. Though the remedy is as old as the psalmist David, yet it continues to work its cure in our materialistic world. Surely, they are words to live by when David says, "Though your riches increase, do not set your heart on them. . . . Find rest, O my soul, in God alone; my hope comes from him. He alone is my rock and my salvation (Psalm 62:10,5,6). □



Professor Panning is president of Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Resistance to change

People tend to resist change. This tendency seems to be somewhat related to the age of the individual. It seems that the older a person becomes, the more he or she resists change. Young people, on the other hand, usually adapt to change readily, even agitating for it in many instances. Nevertheless, resistance to change is not confined to any age group. It can be observed in tiny babies as well as in mature adults.

A number of factors can motivate such resistance. One of them is the fear of losing the comfortable and the familiar. Another is inertia. Change usually calls for increased effort, and added work does not hold much appeal for most people.

Ignorance can also come into the picture. For instance, the assumption that change is tantamount to decay can give birth to strong suspicion, which can have the effect of confining any proposed change to square one. Furthermore, old things have a way of gathering about themselves an aura of sanctity which they do not always deserve.

In recent years, our church body has been confronted with some rather far-reaching changes. In the last decade or two, translations of the Bible into modern English have come into common usage. This change has been met with considerable resistance — some of it justified by serious faults in translation, some of it precipitated by ignorance (“If the King James Version was good enough for Luther, it’s good enough for me”).

This year the synod adopted a new administrative structure after thorough study by the synod and its districts. Administrative structure is not mandated by Scripture much beyond a general admonition to do “all things decently and in order.” In the judgment of many, the old structure, in use for many years, had outlived its usefulness and in some cases had been found to be almost unworkable. This called for change.

None of these changes was made lightly. They were not undertaken to aggravate those who may regard the old and familiar as sacrosanct nor in the belief that the new is always better. Nor were they made in disregard of the homey axiom, “If it ain’t broke, don’t fix it.” These changes were made in a sincere effort to serve the unchanging God and to promote his unchanging word in a world which is constantly changing.

The fact is that we no longer communicate in Greek and Hebrew. Today’s evangelists do not ordinarily trek through the desert on foot with the gospel as Philip did. “Seven men of good report” no longer suffice for the administrative needs of our day. External changes are constantly taking place in the world in which we live, and we must make certain external changes along with it whether we want to or not.

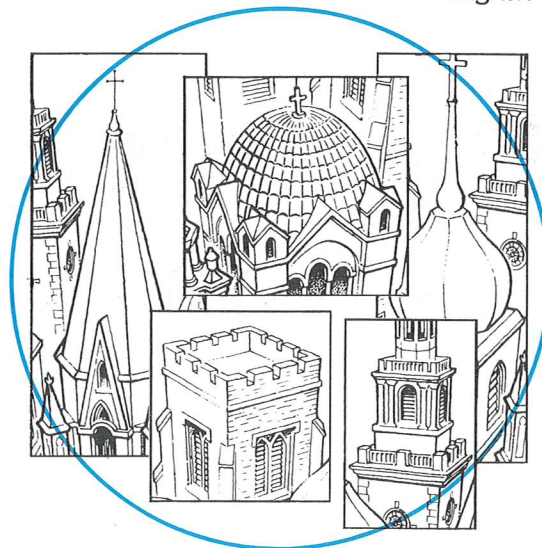
King David asserted, “The king’s business was urgent.” So is the Lord’s, and its efficient execution takes precedence over any feelings of personal preferences or of nostalgia we may have.

Immanuel G. Frey



Pastor Frey serves at Zion, Phoenix, Arizona.

Ecumenical



The ecumenical movement is not a 20th-century idea. The goal to gather all Christians together as one body of believers is as old as the first century. When Jesus prayed to his heavenly Father, he prayed that the church would “be brought to complete unity” (John 17:23). After Jesus’ ascension into heaven, a desire to unite the Christian church continued. The Apostle Paul urged the congregation in Ephesus to “make every effort to keep the unity of the Spirit” (Ephesians 4:3). The early church struggled for unity by writing the three ecumenical (i.e., universal) creeds: the Apostles, Nicene, and Athanasian. And today, centuries after Christ and the early church, the desire in Christian circles again is to be ecumenical.

As followers of Jesus, we are ecumenical. But we are not ecumenical in the sense of today’s popular ecumenical movement. While we share their same zeal for Christian unity, we differ with those who seek to establish *visible* unity, with little or no regard for *spiritual* unity. We disagree with those who urge us to “agree to disagree” and to have “unity in diversity” when it comes to God’s word. We are not to compromise God’s word, we are to confess it. Jesus said, “Whoever confesses me before men, I will also confess him before my Father in heaven. But whoever disowns me before men, I will disown him before my Father in heaven” (Matthew 10:32,33).

To confess Christ means to teach *all* he teaches (Matthew 28:20); to refuse to add to or subtract from God’s word (Revelation 22:18,19); and to insist that all Scripture is useful (2 Timothy 3:16).

While organizations in the ecumenical movement may make good statements, their interpretation is often different from the historic Christian position. For example, in

August of 1948 the First Assembly of the World Council of Churches (WCC) said, “We are divided from one another. . . . But Christ has made us one, and he is not divided. In seeking him we find one another.” It’s true. Jesus is the starting point for discussions on spiritual unity. But ecumenical organizations, like the WCC, frown on those who insist on the Christ of Scripture. Members of the modern ecumenical movement say or imply that it’s “narrow” or “unloving” when we *insist* that Jesus is the only way to be accepted by God the Father, and all other gods lead to eternal punishment. These critics, in effect, deny the Christ of Scripture who personally insists he is the only way to God (John 14:6).

Even though organizations in the ecumenical movement require members to subscribe to the “Lordship of Christ,” yet Christ and his Lordship are never fully defined. The wording is sufficiently vague so any theological position can accept the statement. Thus, one pastor could believe in Jesus as the physically resurrected Savior who promises we too will physically rise from the dead (which is biblical). Another pastor could hold to the belief that Jesus never really rose from the dead and resurrection means he lives in the lives and the hearts of his people, like any dead hero does (which clearly denies biblical truth).

Such “unity in diversity” is a type of unity, but not unity the way God

wants it. God’s primary interest is in *spiritual* unity, not *visible* unity. God-pleasing unity comes when there’s full agreement on the clear teachings of Scripture. God-pleasing unity does not exist when Jesus and his word are compromised.

While as Christians we have the freedom to participate with other church bodies in matters like religious surveys, it’s confusing and unscriptural for us to cooperate with such groups in doing the work of the church. God says we are to separate from those who water down the teachings of Scripture (Romans 16:17).

When more and more teachings of Scripture are seen as nice, but not needed, the Christian faith is then put on a level with any other religion and the name of Jesus (which is above all others) is demoted to any other name like the false teachers Mohammed and Siddhartha Gautama (Buddha).

God-pleasing unity exists when Christian churches take Jesus’ command seriously and unite not on the basis of *some* of his teachings, but *all* of them. That’s God’s way of being ecumenical. □



Pastor Trapp serves as campus pastor for Wisconsin Lutheran Chapel and Student Center at the University of Wisconsin, Madison.

Heinrich Schuetz

A Renaissance man

by James C. Grasby

The term “Renaissance man” is one which speaks positively of the person to whom it is applied. It says of an individual that he has been given talents in many different areas, so much so, that he is a master of many trades and jack of none.

This year we are marking the birth of yet another Lutheran composer who may well be labeled a “Renaissance man.” Heinrich Schuetz has been described as the greatest German composer prior to Bach and one of the most important musicians of the Baroque period (1600-1750).

His talents in music, however, must be placed side by side with his other abilities as a lawyer, poet and lyricist. Although history makes insufficient note of the many accomplishments of Schuetz, his artistic works, both secular and sacred, are testimonies to us of what the Lord can accomplish through his chosen instruments.

Heinrich Schuetz was born in Kostritz, Thuringia on October 8, 1585. Precious little is known of his early life. Schuetz's father was a successful lawyer whose career eventually led him into public office. Therefore it came as no great surprise when Landgrave Maurice the Learned of Hesse-Kassel came for an overnight stay at the Schuetz's house.

As a young boy Heinrich had a fine treble singing voice. Upon hearing him sing, the Landgrave knew Schuetz would be a valuable asset to him as a singer for years to come. So the Landgrave offered the free edu-

cation to his parents in exchange for the use of his voice in the choir of the Royal Academy. Although Schuetz's parents initially declined, they later reconsidered and sent him to Maurice's school.

Schuetz did well in his studies at the Royal Academy. But he seems to have shown no particular interest in music at this time. When he began his studies at the University of Marburg in the spring of 1608, he majored in law, not music. Still, while at Marburg, Heinrich tinkered with music in his spare time composing short works.

Schuetz was considered the ultimate criterion in German music.

The Landgrave Maurice noted his interest in music and offered to send him to Venice to broaden his musical horizon. At first Schuetz was reluctant to cease his legal studies. But after Maurice persistently requested Schuetz to travel to Venice and begin his musical education anew, all at the court's expense, he gave in and left for Italy in 1609.

Venice of the early 17th century may well have been the world's foremost center of musical culture.

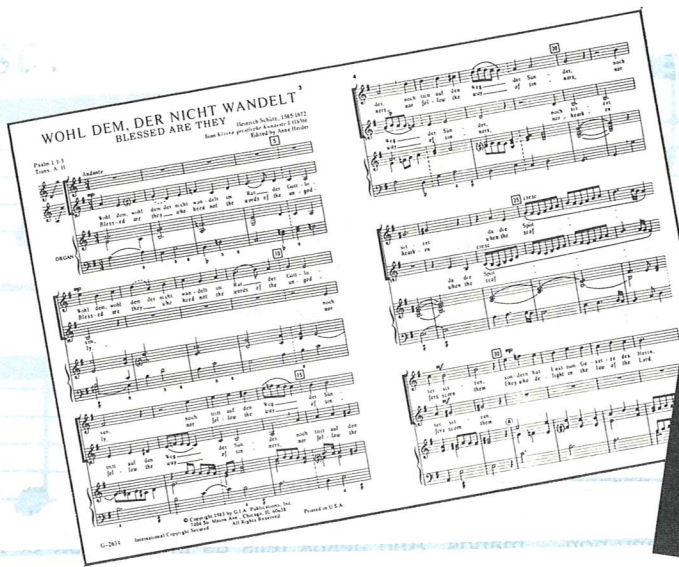
The actual heartbeat of the Venice musical scene was Giovanni Gabrieli, the most widely respected musician of that day. In becoming Gabrieli's student, Schuetz entered the most important phase of his life: learning to translate the style and technique of Venetian music to German composition. This meant that German music was to become as expressive and meaningful to the text it carried as Italian music had been for many years.

Schuetz studied with Gabrieli until the time of the latter's death in August 1612. Schuetz's work during this Venetian period, the first of two, was of very high quality. It far outdid the good efforts of several fellow composers. Schuetz was a clear favorite of Gabrieli's and at the time of the teacher's death was given Gabrieli's treasured signet ring. A year following Gabrieli's death Schuetz returned to Marburg to continue his studies in law.

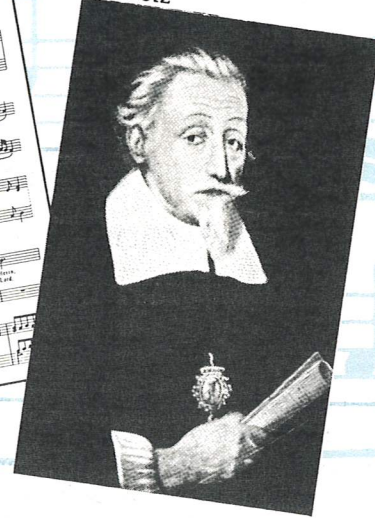
With his return to Germany, word spread rapidly that Schuetz was a highly gifted musician. Immediately Landgrave Maurice appointed him as the second court organist of Hesse-Kassel — a post he held for four years. Duke Ernst of Buckeburg also contracted with Schuetz for musical services in absentia.

In 1615 the musical services of Schuetz were temporarily loaned to the Elector Johann Georg I of Saxony. When the time came for Schuetz to return to Hesse-Kassel, Johann

cresc.



Schuetz



Georg made it clear to Maurice that Schuetz would stay in Dresden. After no small amount of behind-the-scenes posturing and negotiations, Maurice reluctantly released Heinrich Schuetz in order that he might serve the musical needs of the Elector. As a symbol of his lasting friendship with Schuetz, Maurice presented him with a gold medal. This same medal is pictured with Schuetz in all of his later portraits.

In the early years of his service in Dresden, frequent mention is made of musical offerings that Schuetz provided for the court. Among these were a musical welcome for Hapsburg royalty, a centennial celebration of the Reformation, and a music festival in Magdeburg.

The early years at the Saxon court also revealed Schuetz's talents as a poet. He also wrote numerous librettos for secular works. Unfortunately, nearly all of these works have been destroyed, and our knowledge of them is limited to references made in letters of that time.

On June 1, 1619 Schuetz married Magdalena Wildeck. The marriage was blessed with two children, both daughters. The rigors of childbirth were too much for Magdalena, and she died in 1625 shortly after the birth of the second daughter.

Her death marked a profound turning point in the life of her husband. What before had been joy and adventure was now pain and drudg-

ery. Coupled with the growing threat of the Thirty Years' War (1618-1648), life to Schuetz may well have appeared to be a futile series of injustices and tragedies.

For the next several years the musical creativity of Schuetz virtually ceased. Sensing the growing problems in Schuetz's life, his patron Johann Georg decided that a return trip to Venice was in order to recharge the waning musical powers of his chief musician. On August 16, 1628 Heinrich Schuetz for the second time left for Venice.

Schuetz's musical mentor during this second visit was Claudio Monteverdi. Schuetz flourished under his teaching and guidance and even wrote an opera. This appears to be the first opera from the hand of a German composer.

In the early 1630s Heinrich returned to Dresden to face an increasingly bleak scene. Family members had died; his mother had suffered a severe stroke; war now was ravaging his homeland; poor harvests brought famine; and the black death stalked Europe. Once again Schuetz asked for a leave of absence from his duties in Dresden, this time to serve the Danish crown prince, Christian V, Johann Georg's future son-in-law. His stay in Copenhagen lasted well over ten years.

When the Thirty Years' War ended, Schuetz returned to Dresden. In these most productive

years his musical works were intended mostly for church use. Due to his musical stature Schuetz was considered the ultimate criterion in German music. In addition, he was considered Germany's top authority in such matters as poetry, church architecture and acoustics.

After numerous pleas on his own behalf, Schuetz was allowed to retire in 1657 to his family home, Chez Schuetz, until his death on November 6, 1672.

Schuetz was fondly remembered and liberally praised after his death. Elias Nathusius, a predecessor of Bach at St. Thomas in Leipzig, referred to Schuetz as "the parent of our modern music." Carl Moser, a Schuetz biographer, wrote concerning Schuetz's role in German musical development: "Certainly neither of these great masters (Bach and Handel) was really aware of how much fruit he had harvested from the tree which in former days the almost forgotten gardener Schuetz had wisely planted."

Without doubt, Schuetz was a multi-talented individual who used his gifts to God's glory, a true "Renaissance man." □



Mr. Grasby is an instructor in music at Winnebago Lutheran Academy, Fond du Lac, Wisconsin and holds a master's degree in church music.

Exodus 20

A most misunderstood chapter

The next great chapter — Exodus 20 — is perhaps *the best* and most widely known chapter in the Bible, since every confessing Christian and many non-Christians are more or less familiar with the Ten Commandments. And it may be also the *most misunderstood* chapter in the Bible.

We call the Ten Commandments the *moral law*, given to govern the lives of the nation of Israel, God's covenant people, in their relationships with him, their God, and also one another. And in the New Testament God "employs the law to instruct (the Christians) . . . and to show and indicate to them . . . what the acceptable will of God is . . . and in what good works . . . they should walk" (*Formula of Concord*, Article V).

Why did God give us his law?

But this small body of laws has become a major cause of division in the Christian church, and a major cause of misunderstanding outside the church, resulting from our different answers as to *why* God gave us his law. To the people of all non-Christian religions, and to the great majority of Christians as well, the answer to this simple question seems obvious. God must have given us his law to show us *how* we must *live* and *what* we must *do* to become and remain members of God's eternal, heavenly kingdom. And all who share this view are properly called the followers of the *do* religion, giving their time and attention and efforts to what *we* must *do* to be saved.

But how much must we do?

This seemingly obvious answer, however, brings us into utterly insurmountable difficulties when we begin to study the things Jesus taught us. In the 5th chapter of Matthew, where Jesus talks about our conduct as his followers, he sums it all up by saying, "What I'm saying is that you people must be *perfect*, just as your heavenly Father is perfect" (Matthew 5:48). And "perfect" means just what it says — absolutely *without sin*. And Jesus' brother James, discussing the same question, says, "You see, if a person keeps the *whole law*, but *fails* to keep just *one commandment*, he's guilty of breaking *all* the commandments" (James 2:10). Same conclusion — just *one little sin* of omission spoils all our efforts to be *perfect*, as God demands. Clearly, then, all our efforts to save our-

selves by keeping the law are doomed to failure, since we are all admittedly *unable* to *keep* the law as God demands. And Jesus tells us in his book of Revelation (21:27) that "nothing that is '*unclean*' will ever get into that city" (the New Jerusalem in the new heavens and earth).

The right answer

So as we study Jesus' teachings we come to the right answer to *why* God gave us his law. In his first letter to Timothy 1:8-9, Paul explains that "the law is a good thing if it's used in the right way. And we know that a law isn't made for a person who does what is right, but for law-breakers, and godless, sinful people whose lives are sinful and unclean" — that is to frighten the godless and keep them from sinning.

And in his letter to the Romans (3:20) Paul makes it clear when he says, "No person will ever be *perfect* in God's sight because of what he has *done* in an effort to keep the law. The truth is that the law makes us realize *how sinful we are*." Yes, the *main purpose* of the law is to show us all *how sinful we are*, so that we will *believe* the good news, which tells us that *Jesus has paid* the penalty for *every single sin* of every single person.

And all who do believe this are following the *done* religion, just as Paul says in Phil. 3:8-11, "I (want to) have Christ as my Savior, and be found in him. For I don't want to have the kind of perfection that I *have* earned, the kind that comes from trying to keep the law. I want to have the perfection that comes from God, and is based on *faith*. In other words, I want to know Christ, and the power that raised him from the dead . . . (so) that I will be one of those who is raised back to life from the dead."

And for us who have this faith, God's law becomes our *guide* for our Christian lives, not in order to be saved, but to show our gratitude to our triune God because we *are* saved. □



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

JOGGERS BEWARE!

This church
is looking
for you



by Kay Monroe Levine

No offense, joggers, but your spiritual muscle may be slackening while your quads stay strong, at least if you jog on Sunday mornings.

That's the suggestion implicit in recent newspaper advertisements featuring a woman jogging. At the top, the ad asks "Jogging could be bad for you?"

The ad goes on to say yes, jogging can be bad for your health if it makes you miss Sunday church services at any of the three Anchorage-area Wisconsin Synod Lutheran churches.

Tom Liesener, minister at the newest of the three churches, Shepherd of the Hills, sounds like he's blushing at the other end of the line when a curious observer asks him about the ad.

"It's just a teaser ad," he says. Liesener says he's a jogger himself and hopes no one is offended.

The ad with the jogger is part of a membership drive that began two weeks ago for Peace Lutheran, Faith

Lutheran and Liesener's church.

As members of the Wisconsin Synod, these three are among the Lutheran congregations that interpret the Bible conservatively, says Liesener.

But they're innovative when it comes to promotion. The idea behind this five-week push is to plant "Lutheran" in the minds of Anchorage residents with radio and newspaper ads.

Then five circuit surveyors follow up with door-to-door visits. The group, along with five now in Wasilla, will go to other Alaska cities and cities in Washington, California and Colorado when they finish here.

The canvassers take a low-key approach. The idea, says Liesener, is simply to find people who don't attend any church regularly. "We aren't trying to do any sheep stealing," he says.

One of the surveyors is 21-year-old Kim Bender, from the Chicago area. Bender never expected to work as

an evangelist.

Church leaders asked her to spend a year going door-to-door before settling in to an elementary teaching position at a Lutheran school. "I suppose you could say 'no,' but nobody ever does," she says.

While Bender says it's hard to face those doorbells sometimes, the painstaking survey seems to work. Liesener said several days ago the group already had knocked on more than 1800 doors and produced 350 names of people who were "unchurched."

Later, church members will visit these folks as many as three times, gently attempting to convince them it'd be nice to attend church at one of the three target congregations.

The man behind the campaign is John Barber, head of mass media for the Wisconsin Evangelical Lutheran Synod. □

Kay Monroe Levine is a reporter for the Anchorage Daily News in Alaska.

“Please. Please. Please. Don’t go!” he pleaded. And his wife slammed the door and left. He had made his share of mistakes. Now he would have plenty of time to think about them and everything that went wrong. The first night passed slowly as he lay alone with nothing but his memories and an empty house. Many more long nights lay ahead.

Meanwhile in another city a man pulled slowly into his driveway. It was a sunny afternoon and a beautiful scene as his young son dropped what he was playing with and ran to hug his dad. But the happy setting only caused the man pain. How was he going to tell this six-year-old whom he loved so much that Dad would soon be moving out? Yet what else could he do? He no longer loved his wife. He was in love with another woman.

We’ve all seen it — or experienced it ourselves: the loneliness, confusion and pain of a marriage coming to an end. It’s happened millions of times across our land. It’s bound to happen millions more.

Two to one

While statistics don’t tell the whole story, they do give an idea of the extent of the breakdown of marriage in the U.S. The following figures are from the *Statistical Abstract of the United States 1984* (the last column “Ratio” I’ve added):

| Year | Marriages | Divorces | Ratio |
|------|-----------|-----------|-------|
| 1910 | 948,000 | 83,000 | 11:1 |
| 1920 | 1,274,000 | 171,000 | 7:1 |
| 1930 | 1,127,000 | 196,000 | 6:1 |
| 1940 | 1,596,000 | 264,000 | 6:1 |
| 1950 | 1,667,000 | 385,000 | 4:1 |
| 1960 | 1,523,000 | 393,000 | 4:1 |
| 1970 | 2,159,000 | 708,000 | 3:1 |
| 1975 | 2,153,000 | 1,036,000 | 2:1 |
| 1980 | 2,390,000 | 1,189,000 | 2:1 |
| 1982 | 2,495,000 | 1,180,000 | 2:1 |

Although there seems to be a leveling off the past couple years, it is minor. The number of the walking wounded keeps mounting, so that more and more young people are choosing to live together rather than risk failure in marriage. Moreover, according to a recent *Newsweek* cover story (7/15/85), “By 1990 half of all American families may be headed by only one adult.”

Statistics have shown that marital breakup is much rarer among practicing Christians. Paul Meier and Richard Meier in their book *Family Foundations* (1981) point out that while the national average is one divorce for two marriages, among churchgoers the ratio is one to forty and among couples who read the Bible and pray together it is only one to four hundred! Nevertheless, these statistics seem to be slipping. Recent years have seen a spate of books for troubled Christian marriages, as the trends from society in general have begun to sweep into the Christian community, including the homes of pastors and

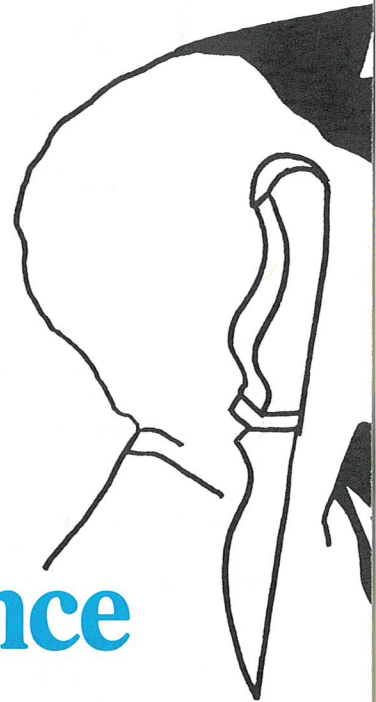
other church leaders.

The broken home is a reality from which no one can smugly claim immunity.

A number of years ago the U.S. Supreme Court declared that “marriage is an institution in the maintenance of which, in its purity, the public is deeply interested, for it is the foundation of the family and of society, without which there would be neither civilization nor progress. . . . Any trend or system that attacks the home condemns itself as hostile to public and personal welfare.” People everywhere are concerned about the future of the family. Christians ought to be especially concerned. For we recognize marriage not only as the foundation of society but as an institution ordained by God himself. In a spirit of humility and concern we will want to take a closer look at some of the pressures exerted on the modern family.

First of a series

The death of romance



The romantic ideal

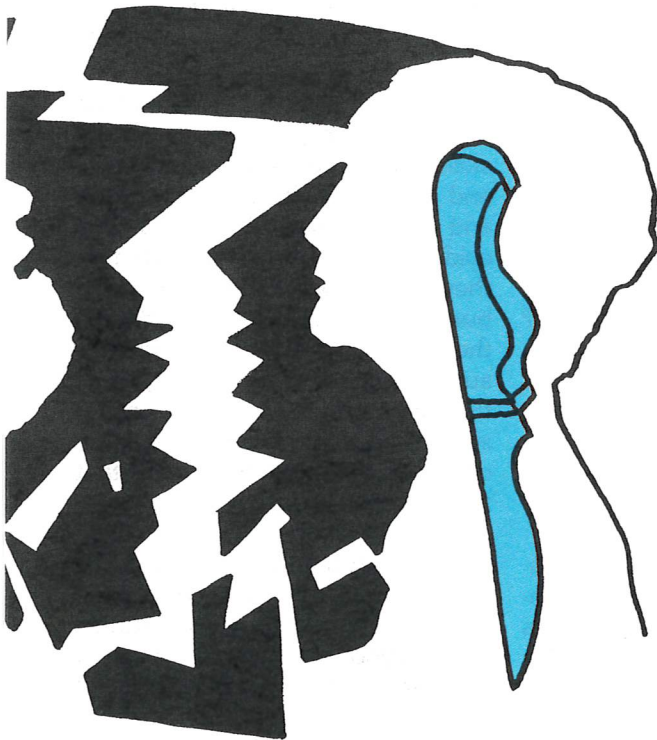
Behind the turmoil lies the work of the Adversary who thrives on discord. Remember how he disrupted the first marriage back in Eden. When confronted with his sin, Adam quickly turned on Eve: “The woman you put here with me — she gave me some fruit from the tree, and I ate it” (Genesis 3:12). As he attacks the American family Satan uses many devices. I believe there are two in particular through which he has brought devastation into the American home.

The first is today’s obsession with romantic love. This is the kind of love which popular songs, movies and TV promote day in and day out. This modern notion of love is

based largely on physical attraction and personal feelings. It's the kind of love into which you helplessly "fall."

This type of attraction is nothing new; it's as old as the hills. What's new is the concept that this sort of love should be the basis of marriage. As one observer noted, "All societies recognize that there are occasional violent, emotional attachments between persons of the opposite sex, but our present American culture is practically the only one which has attempted to . . . make them the basis for marriage."

So ingrained is the romantic ideal that we tend to see it as the very essence of marriage. When people are no longer "in love," when the feeling's gone, to remain married seems hypocritical. The marriage is no longer a real marriage, since the real thing — that is, the emotional attachment — has gone.



It may well be true, as the song declared, that romantic love "is a many splendored thing." Indeed, it can be a blessing from God and the source of much happiness. But in and of itself romantic love is too unstable and fickle a thing to be the foundation of marriage, much less the basis on which all of society rests.

Bringing it all back home, the American vision of eternal romance simply doesn't square with the realities of living together day after day and year after year.

The Me generation

A second negative factor which permeates our culture is a tremendous emphasis on self-fulfillment. The "Me

generation" is more than a slogan — it is part and parcel of modern man's emotional and intellectual life. "You owe it to yourself." "You deserve the best." "I'm number one." These and similar clichés have become embedded in the modern psyche. When applied to an unhappy marriage, the Me generation philosophy can be stated rather simply but crassly: "I wanted a good deal. I got a raw deal. Now I want a new deal."

Here again Christians are not exempt. Though we talk about bearing the cross, we tend to feel that personal happiness is a bedrock of God's plan for life on earth. After all, God wants me to be happy and fulfilled, doesn't he?

Now apply this to marriage. "God wants me to find happiness and fulfillment, but I find neither in giving myself to this marriage. Surely God doesn't want me to live out my life in this relationship."

At first glance today's emphasis on self seems to go hand-in-hand with the romantic ideal. Both aim toward personal happiness. Often, however, the new selfism tears at marriage from another angle. In attempting to protect oneself from emotional hurt an individual may avoid emotional attachments rather than seek them out. Paul Vitz writes that "so much of selfism ends [with] the self frantically trying to gain control over others in order to build its own self. . . . Life has become a game where there are only two states: winning and losing. . . . Intimate personal relationships become extremely dangerous. If you show weakness, such as a need for love, you get slaughtered" (from *Psychology as Religion*).

In whatever way the Me emphasis manifests itself, it is at odds with the very concept of two people sharing their lives as one. Certainly God desires our personal happiness. But the road to true lasting happiness lies not in looking out for ourselves first of all.

God himself designed marriage. We find the greatest love — the purest romance, if you will — as we follow his design. In the long run we also find the most enduring happiness. The next installment of "What God Has Joined" will deal with what the Lord says about marriage. We shall examine the Bible's foundations for marriage, in distinction to the world's.

Heavenly Father, forgive us for the many ways we have failed in our marriages. Turn the people of our land to those values which lead to stability and genuine joy in the home. In the Savior's name we pray. Amen. □



Pastor Ehlke is an associate editor at Northwestern Publishing House.

WOMEN'S ORGANIZATIONS

First of a series

Did you notice the candles on the altar today?" The question came out of the blue at the family Sunday dinner table. Everyone stopped eating to look at the one who asked it. It was the teenage son, whose appetite didn't usually allow for any such interruptions.

His older sister was the first to respond. "I was paying attention to the sermon," she said with a self-righteous air, "I didn't notice anything about candles."

"I did," chimed in the youngest member of the family. "They were crooked, weren't they? I noticed only because the candles in our church are never crooked." So the conversation went for a few more minutes.

How many people in a congregation know who takes care of the little things in a church? Things like changing candles, ironing altar linens, straightening folding chairs, preparing refreshments. Hundreds of chores get done regularly. Hardly anyone notices. At least not until something isn't quite straight, or is done a little differently than usual.

More often than not the tasks are organized and carried out by the women's organizations in our churches. In most churches they see to it that "all the little things" in a church are taken care of, and a whole lot more.

What church could get along without its women's organizations? Think of just a few of the routine jobs they handle.

When someone in the congregation dies suddenly, who takes hot dishes, salads, rolls and desserts to the home of the grief-stricken church member?



When the pastor lifts the veil from the communion ware for the consecration of the elements, who is responsible that he does not have to worry whether or not the bread and wine are there in proper amounts?

When Jim Schmidt's wife went to the hospital, who arranged for the care of their small children and helped with many of the household chores?

When the Zimmermanns grew so old and feeble that they could not take their regular place in the pew each Sunday, who took them tape recordings of the services, read Scripture to them, and kept the pastor informed of their status?

When the congregation comes together for a potluck supper or gathers for refreshments after services on Sundays, who has planned for setting up the tables, putting on the coffee, setting out goodies, and mopping the floor afterwards?

When a child in the day school or Sunday school picks up a colorful storybook from the shelf in the classroom, who had previously asked the principal what the school needed, and then donated the money for the books?

When the orphan at the Apache Indian Mission has a warm blanket to cuddle in, or an African has a nurse to treat his tropical boil, who gathered the gifts and offerings to make these acts of love possible?

When the newborn baby, at the

baptismal font, receives a hand-embroidered napkin as a memorial of that important day, who did the painstaking work and made sure a supply of the napkins was always on hand?

When the pastor sees special needs among the families of the congregation, to whom does he most often turn for help in providing for those needs?

The women's groups in our churches — they are the ones who usually organize and carry out all these things. Though all the women in these groups work hard to get them done to the glory of Jesus Christ, a larger share of the responsibility falls on just a few — the officers.

It is obvious from the job they do that they have great organizational skills, the ability to work with people, and the sensitivity to notice hurts and wounds that others miss. It is evident from their dedication that they have a love for the Savior which burns brightly in their hearts. Yet, by their very involvement in a women's auxiliary in a conservative church, they are sometimes made to feel like second-class Christians. The inference is that there are more important things to do elsewhere.

Still they go about their Christian service with humility and joy. They remember what St. Paul wrote to the Galatians: "As we have opportunity, let us do good to all people, especially to those who belong to the family of believers" (Galatians 6:10).

On behalf of our congregations and the thousands of people whom you help, we say, "Thanks, Christian women! May the Lord keep you strong for the important work you do!" □



Pastor Franzmann serves at St. Mark, Citrus Heights, California.

I'm confused by several sentences in the February 19 devotion in Meditations. St. Paul's comparison of the veil over Moses' face with the veil preventing first-century Israel from seeing their salvation in Jesus seems to suggest that any Old Testament presentation of salvation by grace is intelligible only when decrypted by New Testament revelation. And if the Old Covenant is a "law treaty," was there salvation by works of the law in the Old Testament?

Salvation has been always and only by God's grace through faith in Jesus Christ, whether faith in the Savior promised or faith in the Savior who fulfilled the promise. Jesus said: "You diligently study the Scriptures (Old Testament) because you think that by them you possess eternal life. These are the Scriptures that testify about me" (John 5:39). St. Paul wrote: "What does the Scripture (Old Testament) say? 'Abraham believed God, and it was credited to him as righteousness'" (Romans 4:3).

There were two covenants in the Old Testament, the first formalized with Abraham (though initiated with Adam and Eve) and reiterated and amplified for God's Old Testament people through Moses, David and the prophets. This is God's unconditional promise of salvation in his Son, Israel's Messiah. The second covenant was made at Sinai, ratified there and thereafter by the nation of Israel's assent to God's conditions for prosperous and protected life in the land of promise as the people of promise. Its intent was not the salvation of individuals but the preservation of the nation and its promise. Its very requirements testified both to people's inability to measure up to God's standard of holiness and the need for atonement for sin. Listen to St. Paul on those two

*How clear
is the Old Testament's
presentation of
salvation by grace?
Clear enough for
David to rejoice in it.*

covenants. "The promises were spoken to Abraham and to his seed. The scripture does not say 'and to seeds' meaning many people, but 'and to your seed,' meaning one person, who is Christ. What I mean is this: The law, introduced 430 years later, does not set aside the covenant previously established by God and thus do away with the promise" (Galatians 3:16,17).

Paul's point in 2 Corinthians 3 is that Moses wore a veil because the brightness of God's glory on the face of sinners doesn't last. Like the fading glory on Moses' face

as he mediated God's covenant with Israel at Sinai, the covenant itself is transitory. It cannot work holiness in people and it is concluded when the promised Savior has accomplished holiness for people (cf. also Colossians 2:16,17). The veil which kept so many of the Jewish people from seeing Christ in their Scriptures was their unwillingness to believe that their association with God

*Is there salvation
by works of the law
in the Old Testament?*

through the covenant of Sinai was a fading glory, made so by their sin (cf. John 8). The veil was not on Scripture, but — as Paul says — on their hearts.

How clear is the Old Testament's presentation of salvation by grace? Clear enough for David to rejoice in it. Clear enough for "the prophets, who spoke of the grace that was to come, (to) search intently and with the greatest care, trying to find out the time and circumstances to which the Spirit of Christ in them was pointing when he predicted the sufferings of Christ and the glories that would follow" (1 Peter 1:10,11). Clear enough for Herod's ecclesiastical advisors to identify Bethlehem as the Messiah's birthplace, for Simeon and Anna to know what this birth meant. Clear enough for Jesus to clear up his disciples' confusion by reminding them of it. Clear enough for Peter and Paul to convince others by quoting it. As Peter wrote, "we have the word of the prophets made more certain" (2 Peter 1:19), but we have neither a greater nor a different revelation of God's gospel. In fact, I still find the prophet Isaiah's explanation of our redemption (chapter 53) the clearest in all of Scripture.

That many misread or ignored the gospel in the Old Testament is attributable to blind and stubborn self-righteousness, the same trait which has led so many to misread or ignore the gospel in the New Testament. If scholars and teachers of New Testament churches can de-emphasize, doubt or politicize (e.g. millennialism) Christ's second coming, it should be no surprise that scholars and teachers of Old Testament times did the same with the Savior's first coming. Like salvation, faith is God's gift. Thank him for it. □



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 Kelm is the synod's executive secretary of evangelism.

NEWS around the world



TV portrayals unreal . . . Television's portrayal of children and families is out of touch with the lives of real people, according to a church-funded study by the National Commission on Working Women. Despite some progress toward reality, such as portrayals of mothers who work outside the home, problems such as finding and paying for child care and meeting family needs on a tight budget are virtually invisible on TV, according to the study. The commission also reported that nearly one-half of all TV families are upper middle class or wealthy, even though the median income for a family with two working parents is \$30,000; all of TV's single mothers are middle class or wealthy, when in reality, 69 percent of all homes headed by women are in poverty; no black children except those on "The Cosby Show" live with their natural parents and 80 percent of black TV children are middle class or above. In reality, one out of two black children live in poverty, the commission reported.

LCMS Vice President Dies . . . Dr. Gerhardt W. Hyatt, second vice president of the Lutheran Church-Missouri Synod, died August 30 at Arlington Hospital, Va. He had entered the hospital August 26 after suffering a heart attack. His death came following a second heart attack. In 1979 he headed the synod's Forward in Remembrance fund appeal which generated pledges of more than \$75 million, nearly double its goal. Hyatt, 69, was a 1944 graduate of Concordia Seminary, St. Louis. After a year of parish service he entered the Army chaplaincy in 1945 and retired in 1975 after serving as Army Chief of Chaplains. From 1975 to 1983 he was president of Concordia College, St. Paul, Minn., and in 1983 he became assistant to the president of the synod, Dr. Ralph Bohlmann, after his election that year to the synod's second vice presidency. The funeral service and burial took place on September 4 at Arlington National Cemetery. Dr. Oswald Hoffmann delivered the sermon.

Ecumenical leader dies . . . Rev. Eugene Carson Blake, head of the World Council of Churches from 1966 to 1972, died July 31 at age 78. He played an active part in the civil rights movement in the 60s and in worldwide ecumenical circles. He was head of the United Presbyterian Church, 1951-66 and of the National Council of Churches, 1954-57. Besides pioneering ecumenical causes and advocating civil rights, Blake spoke out forcefully against McCarthyism in the 50s and against anti-Roman Catholic sentiments during John F. Kennedy's 1960 presidential campaign.

City Council eliminates religious holidays . . . The City Council in West Hollywood, Calif., has voted to eliminate any city holidays with religious overtones — including Christmas. "We understand that the U. S. Supreme Court considers Christmas a secular holiday, but the council takes issue with that and views Christmas strictly as a religious holiday," said City Manager Paul Brotzman. Despite the vote, city workers will still have the option of staying home on either Christmas or Yom Kippur.

Christianity Today purchases periodical . . . Today's Christian Woman, with a 170,000 circulation, has been sold to Christianity Today for an undisclosed amount. The full-color periodical carries features for evangelical women on topics ranging from intercessory prayer to cake decorating and to retirement planning. In addition to its flagship magazine Christianity Today, the corporation also publishes Leadership for pastoral and lay leaders of the churches; Partnership for wives of clergy; and Campus Life for youth.

Teachers on ministerial roll . . . A recommendation by a committee of the Commission for a New Lutheran Church may solve the troublesome question of how to recognize parochial school teachers in the new Lutheran church being formed from three North American Lutheran denominations.

An ad hoc committee on ministry, which met recently in Minneapolis, has proposed that people in any "specially recognized status of ministry" should be on the ministerial roll of the new church, which will unite the American Lutheran Church, the Lutheran Church in America and the Association of Evangelical Lutheran Churches in 1988.

But after the new church is formed, the only additions to the clergy roster should be those ordained as pastors, according to the recommendation.

The committee also recommends that for the first six years of its life the new church engage in an "intensive churchwide-study of the nature of ministry" in order to determine "appropriate forms that will enable the church to fulfill its mission."

In the AELC specially trained people — primarily parochial school teachers — are called to specific ministries and are on the church's "ministerial roster." The practice stems from a similar procedure in the Lutheran Church-Missouri Synod, where most AELC churches held membership until the denomination was formed in 1975.

Teachers certified by the Missouri Synod and the AELC are generally "called" to their teaching positions in parochial schools and congregations and carried on ministerial rosters. In the eyes of the government they qualify as ministers of religion, which affects the rate at which they pay social security assessments and income taxes.

In the ALC and LCA only ordained pastors are on the clergy roll. □

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

Schroeder receives award

Morton A. Schroeder, professor of English at Dr. Martin Luther College, New Ulm, Minn., is the recipient of an award of commendation for his "exceptionally fascinating and readable history, *A Time to Remember: An Informal History of Dr. Martin Luther College, 1884-1984*," written in commemoration of the college's centennial.

The award, "made on the basis of stringent criteria," is given "for historical manuscripts, publications, and unique contributions to Lutheran literature, thereby developing a greater Lutheran consciousness."

Synod member in tragic crash

When Midwest Flight 105 to Atlanta crashed on takeoff from Milwaukee's Mitchell Field on Friday, September 6, with the loss of all its passengers and crew — 31 people altogether — Captain William R. Weiss of Hortonville, Wis., was serving as co-pilot. Captain Weiss was a member of Immanuel, a WELS church in Greenville.

Captain Weiss, 37, was a 1969 graduate of the University of Wisconsin — Oshkosh. After service in the air force, he was employed as a pilot by Kimberly-Clark Corp, and since June 1984 had been with Midwest Express, a subsidiary of Kimberly-Clark. He was also Midwest's chief instructional pilot.

Captain Weiss, according to his pastor, Gerhard F. Schapekahn, was a faithful member, "intensely interested in the Christian education of his two children. A son is in our parochial school and his daughter is a freshman at Fox Valley Lutheran High School. He lived the text I chose for his funeral: 'For me to live is Christ, and to die is gain.'"

Captain Weiss is survived by his wife, Lynn, and two children, Erica, 13, and Andrew, 11.



Schroeder

The award will be conferred on November 13 by the Concordia Historical Institute at its biennial membership dinner meeting.

Schroeder contributed a series of six articles last fall on the history of DMLC to The Northwestern Lutheran.

Wisconsin

25th anniversary

On April 28, St. Mark of Green Bay celebrated its 25th anniversary. Guest speakers for the two special services were President Carl H. Mischke and Pastor David Voss, a son of the congregation.

In 1959 the mission board of the Northern Wisconsin District decided to start a mission on the west side of Green Bay. In 1960 Pastor Carl W. Voss was called and in June of that year the church was organized.

Growth was rapid and in 1966 a new church was dedicated. In 1980

a school was built and opened in September with an enrollment of 108. The congregation at the present time numbers 1204 baptized members and 844 communicants.

The congregation is still served by its first pastor, Carl W. Voss, who is also president of the Northern Wisconsin District. Principal of the six-teacher school is George L. Traucht.

— Jan Eggert

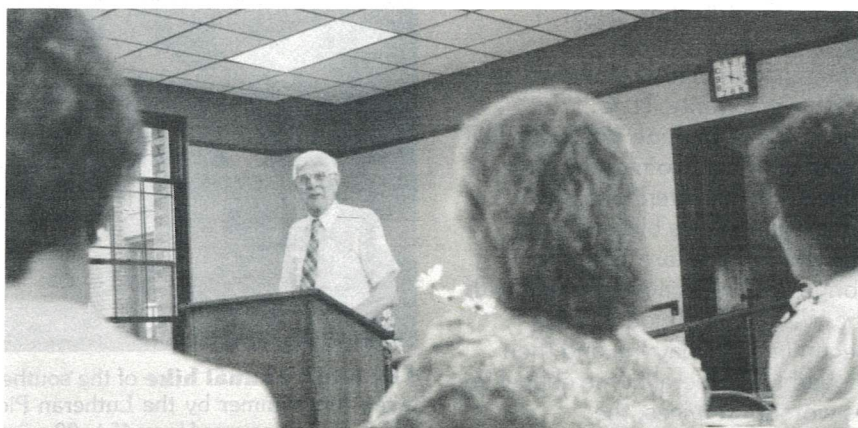
40th anniversary celebrated

In a special service on May 5, Riverview of Appleton celebrated its 40th anniversary in a special service. Its first pastor, Ernst F. Lehninger, was the guest speaker.

On the afternoon of March 11, 1945, 36 Lutherans from Appleton's south side gathered at the home of Mr. and Mrs. Henry Kuhn to consider organizing a mission church. A week later the first church service was held at the Kuhn residence. The mission's first pastor was installed on April 15, 1945. The church was organized on May 20.

The congregation now numbers 917 baptized members with a Christian day school of 113 and a nursery school. Lyle L. Luchterhand is the pastor and the school principal is Jonathan Winkel.

— Jan Eggert



Prof. Armin W. Schuetze of Wisconsin Lutheran Seminary assists in the training of 25 volunteer counselors in a modified hospice program begun September 1 by the Milwaukee chapter of the WELS Lutherans for Life. The hospice program will offer personal and spiritual support to those who are terminally ill.

IN THE NEWS

Colorado

Teacher installed

Gary M. Bain was installed as the first teacher of Salem Lutheran School in Colorado Springs on July 28.

Fellow teachers from Colorado Lutheran elementary schools participated in the special service. Principals John Barenz, Dean Johnson and Teacher Dan Aswege joined together in the laying on of hands.

Members and guests heard two addresses, one by Pastor Tim Bauer of Denver and the other by Principal John Barenz of Lakewood.

The service was special not only in format but also because it was the fulfillment of years of planning for a school by members of Salem.

Bain, a 1979 DMLC graduate, taught at Messiah, Wichita for six years before coming to Salem. The school opened with 23 students. Ronald N. Kaiser is pastor of the 190-member congregation.

— Tim Bauer

North Carolina

Dedication in China Grove

On April 14 Good Shepherd of China Grove, N. C., dedicated its new chapel. Pastor Carl Ziemer was the guest preacher.

Good Shepherd, which now numbers 80 baptized members, was organized in 1981 after its present pastor, Fred Archer, began a conservative Lutheran congregation in his hometown area of Rowan County, N. C.

Organized in June 1981 with 11 members only two months after advertising his intentions, the congregation was blessed with growth. In February 1983 the congregation became affiliated with the Wisconsin Synod. Having begun in a Holiday Inn and then moved to a funeral home chapel for its worship services, the congregation of China Grove looks forward to the years ahead in its new worship facilities.

— David Kehl

Maine

Dedication in Portland

Beautiful Savior, the only Wisconsin Synod congregation in the state of Maine, dedicated its recently acquired chapel on May 5 in Portland. The 16-year-old building was purchased from a church group that had moved from the building. Members of Beautiful Savior assisted in remodeling the chancel and lower levels of the building.

Guest speaker for the service of dedication was President Carl H. Mischke. Pastor Richard Schleicher of Amherst, N. H. served as liturgist. Pastor Schleicher had served Beautiful Savior as an exploratory mission. A congregation of 117 members, friends and guests from the New England states and the Midwest attended the service of thanksgiving.

The congregation, which currently numbers 57 baptized members, is finishing construction on a new parsonage in a new

housing area about two blocks from the church. Pastor Paul Janke has been serving the congregation since his graduation in 1982.

— David Kehl

WITH THE LORD

John F. Henning 1896 — 1985

Pastor John F. Henning was born July 4, 1896 in Bay City, Mich. He died August 7, 1985 in Kenosha, Wis.

A 1921 seminary graduate, he served congregations in Monaco, Enterprise, Pelican Lake, Lake Mills, Deerfield, Iron Ridge, Prairie Farm and Dallas, Wis. before accepting a call to Salem, Wausau, Wis., where he served 27 years until 1968.

In 1921 he married Hattie Detert. He is survived by his wife; son, John; daughter, Dorothy (Frederick) Naumann; sister, Alvina Prenzlou, eight grandchildren and 12 great-grandchildren.

Funeral services were held at Bethany, Kenosha, Wis. on August 8 and at Salem, Wausau, Wis. on August 9.



The ninth annual hike of the southern end of the Appalachian Trail was undertaken this summer by the Lutheran Pioneer trains of the South Atlantic District. Three groups covered from 45 to 90 miles of the trail. All of the food eaten on the hike was carried by the hikers. The 33 hikers were led by Mark Boehme, principal of Bay Pines Lutheran School, who is also the district Pioneer commander. Shown are part of the hikers. Left to right are David Faber, Aaron Lawson, George Navatil, Jr., Mike Papen, Steven Penny, and Drew Colston.

NOTICES

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

CHANGES IN MINISTRY

PASTORS:

Baumann, Norris H., from Trinity, Winner, S. Dak., to Zion, Clatonia/St. John, Firth, Nebr.

TEACHERS:

Borchert, Katherine, from inactive to St. John, Sleepy Eye, Minn.

Buelow, Ronald, to Michigan Lutheran High School, St. Joseph, Mich.

Cutter, Dawn, from inactive to Huron Valley Lutheran High School, Westland, Mich.

Found, Lois, from inactive to Centennial, Milwaukee, Wis.

Kilndworth, Robert, from inactive to St. John, Lake City, Minn.

Kutz, Rosalie, from inactive to St. Paul, Fort Atkinson, Wis.

Selfert, Barbara, from inactive to Good Shepherd, Midland, Mich.

LOOKING BACK from The Northwestern Lutheran

50 years ago . . .

The New York Times recently reported that in 1930 there were 23,352,900 intact marriages which fell into these categories: childless (7,447,328); one child (5,254,863); two children (4,246,459); three children (2,650,730); four or more (3,753,610). There were fewer children in city than in rural families and more Negro couples were childless than whites. Thus nearly one-third of all marriages were childless.

25 years ago . . .

Who would ever have thought it possible that children of our synod would be able to build a chapel? For a two-year period the children of the Christian day schools and Sunday schools contributed for this purpose to the Church Extension Fund. With the \$38,000 gathered a chapel-school was erected for Pilgrim Lutheran, the new mission in Menomonee Falls, Wis.

10 years ago . . .

Prof. Paul Behn, friendly counselor and professor of the Lutheran Bible Institute and Seminary for the Chinese Mission in Hong Kong, has retired. Pastor Gary Schroeder has been commissioned as mission developer for Hong Kong and recently arrived there.

Siegmund, Ruth, to Immanuel, Kewaunee, Wis.
Vogt, Jeanne, from inactive to Zion, Hartland, Wis.
Zimmermann, Paul, from inactive to St. John, Lake City, Minn.

ADDRESSES

PASTORS:

Edwards, Robert M., 3113 Sumter Ave. S. St. Louis Park, MN 55426; 612/929-3432.

Eich, John L., 275 Purdy Dr., Alma, MI 48801; 517/463-1361.

Frey, Kenneth L., 703 Bluestone Rd., Beckley, WV 25801 304/252-4793.

Haag, David E., 520 N. Bowery, Gladwin, MI 48624; 517/426-6462.

Haag, Gerhardt E., 295 View Dr., Sedona, AZ 86336; 602/282-4423.

Hoepner, Robert L., 1406 Hewett Dr., Ann Arbor, MI 48103; 313/761-6362.

Kolander, David P., 3044 W. Genesee St., Saginaw, MI 48602; 517/793-5688.

Kolander, Mark D., Rt. 1, Box 112, Lake City, MN 55041; 507/753-2576.

Lawrenz, Stephen J., 5275 Stella Dr., Gibsonsia, PA 15044; 412/443-2001.

Mehlberg, Ronald W., 259 Terrance Dr., West Bend, WI 53095; 414/334-9631.

Sauer, Stephen B., 1705 Taft, Apt. J16, Oshkosh, WI 54901; 414/231-9810.

Schoeffel, Daniel L., 15413 N.E. 95th St., Elk River, MN 55330; 612/441-5250.

Unnasch, John F., 212-2nd St. E., Wabasha, MN 55981; 612/565-3614.

Wiederich, Larry L., 5224 S. 39th St., Lincoln, NE 68516; 402/421-3701.

TEACHERS:

Beyersdorf, Scott, 323 Edith Dr., West St. Paul, MN 55118; 612/457-4750.

Cchoon, Wade R., 2019 N. 58th St., Milwaukee, WI 53208; 414/259-0608.

Gronholz, John H., 316 Hollywood Ave., New Ulm, MN 56073; 507/354-1090.

Kutz, Kevin D., 601 N. Saginaw St. Apt. D, Durand, MI 48429; 517/288-2053.

Mattek, Joel, 2800 Woods Blvd, Apt. 1105, Lincoln, NE 68502; 402/421-1970.

Miller, Brian C., 10-D Summit Beach Dr., Algoma, WI 54201; 414/487-3177.

Ring, David, 630-6th St., Nicollet, MN 56074; 507/225-3721.

Schaper, Blair D., 2054 S. 102nd St., West Allis, WI 53227; 414/545-3502.

Tracy, Daniel, Box 144, Johnson, MN 56250; 612/748-7547.

Wolff, Roger D., 1290 Trout, Saginaw, MI 48603; 517/799-5973.

Wordell, Keith D., 45A W. South Park Ave., Oshkosh, WI 54901; 414/233-8742.

CONFERENCES

Michigan District, Ohio Conference, October 21-22 at Hope Lutheran, Cuyahoga Falls, Oh. Agenda: Ecclesiastes 9:1-12:8, The Fourth Discourse (Free); Acts 13 (Bartsch); Communicating the Positive Aspects of Fellowship to and through the Members of our Local Congregations (Laitinen); Terminating Church Discipline — Can or Should Church Discipline End with a Suspension of Fellowship or Excommunication (Bartz).

Southeastern Wisconsin District, Southern Conference, November 12 at Epiphany, Racine. Agenda: Exegesis Romans 16:17-27 (Kosanke); A brief Comparison of the Historic Pericope with the ILCW Selections (Swanson).

ANNIVERSARIES

Crown Point, Ind., Our Shepherd (10th), November 3, 9:00 a.m. and 3:00 p.m. Study session 10:15 a.m. Dinner following 3:00 p.m. service. Contact Pastor Donald L. Thompson or Janice Smith, Our Shepherd, 1515 W. 93rd Ave., Crown Point, IN 46307; 219/663-5853.

Burlington, Iowa, Our Savior (10th), November 10, 10:00 a.m. and 5:00 p.m. (supper following).

LaCrosse Wis., Grace Lutheran (40th), November 17, 10:30 a.m. (dinner following).

APPOINTMENTS

Larry Nast, Green Bay, has been appointed circuit pastor for the Central Circuit of the Fox River Valley Conference, replacing Roy Rose who resigned because of press of other duties. James Hanson, J. Edward Lindquist and Gerhard Schapekahn have been appointed to the District Nominating Committee to fill existing vacancies.

Carl W. Voss, President
Northern Wisconsin District

CERTIFICATION COURSES

Dr. Martin Luther College will offer an extension course, Rel 113E *Genesis*, at Fox Valley Lutheran High School, Appleton, Wis. beginning Monday, January 13, 1986, 6:30 to 9:15 p.m. and each Monday (except March 31) until May 5. Prof. Ronald Gorske of the high school faculty will teach the course. All teachers who have been accepted into the Synodical Certification Program and do not have the Old Testament requirement are invited to enroll. For further information contact Prof. George Heckmann, Director of Special Services, Dr. Martin Luther College, New Ulm, MN 56073; 507/354-8221, Ext. 231.

HANDBELL FESTIVAL

The 1986 WELS handbell festival will be held April 5-6 at Fox Valley Lutheran High School, Appleton, Wis. If your handbell choir has not received information, please contact Prof. Richard Lehmann, c/o Wisconsin Lutheran College, 8830 W. Bluemound Rd., Milwaukee, WI 53226.

WLC OPEN HOUSE

Wisconsin Lutheran College, Milwaukee, Wis., will hold a campus open house on October 26, 11:00 a.m. to 3:30 p.m. The event is scheduled for high school seniors and parents and will cover topics of financial aid, four-year baccalaureate programs and campus life. A similar event will be held in the spring for juniors, late decision seniors and parents. By October 18, interested students should contact: The Office of Admissions, Wisconsin Lutheran College, 8830 W. Bluemound Rd., Milwaukee, WI 53226; 414/774-8620.

NORTHWESTERN PUBLISHING HOUSE Dedication Service / Open House

On Sunday, October 20, the dedication service of the new NPH building will be held at 2:00 p.m. at St. John Lutheran Church, 7809 Harwood Ave., Wauwatosa, Wis. The guest preacher will be the Rev. Harold E. Wicke, former editor-in-chief of NPH.

An open house of the new NPH building at 1250 N. 113th St. will be held the same day from 3:30 to 6:00 p.m. As a convenience, the retail store will be open during the open house.

NORTHWESTERN PUBLISHING HOUSE Retail Store Hours Expanded

The new address of NPH is 1250 N. 113th Street, P.O. Box 26975, Milwaukee, Wisconsin 53226-0975. The new phone number is 414/475-6600. The hours for the office and shipping departments are the same as before: 8:00 a.m. to 4:30 p.m. The RETAIL STORE hours are expanded: Monday and Friday, 9:00 a.m. to 9:00 p.m. — Tuesday, Wednesday, Thursday and Saturday, 9:00 a.m. to 5:30 p.m.

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for

November 11-12

Business to be acted on is to be submitted to the executive secretary of the board, with copies to be furnished the chairman of the board, no later than ten days prior to the meeting date.

Ralph E. Scharf, Secretary
Board of Trustees

CIVILIAN CHAPLAINS

Rev. Timothy L. Johnston
Home Address
Kastanien #4
6501 Klein Winternheim
West Germany
Phone 011-49-6136-8041

Rev. Lee A. Neujahr
Home Address
Rennweg 70
8500 Nurnberg 20
West Germany
Phone 0911-538563

Tourists in Europe: For time and place of services call the chaplains or WELS Special Ministries Board, 414/771-9357, USA.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

COTTONWOOD, ARIZONA — Peace, 1 N. Willard St., Cottonwood. 8:45 a.m. Pastor Gerhardt Haag, 295 View Dr., Sedona, AZ 86336; 602/282-4423.

SEDONA, ARIZONA — Trinity, Harmony Hills Recreation Center, Harmony Ln. and Melody Ln. Sedona. 10:45 a.m. Pastor Gerhardt Haag, 295 View Dr., Sedona, AZ 86336; 602/282-4423.

DAYTONA BEACH, PORT ORANGE, HOLLY HILL, ORMOND BEACH, FLORIDA — Our Savior, Battett and Summers Funeral Home, 1036 Derbyshire Rd., Holly Hill. 9:00 a.m.; SS/Bible class, 10:00 a.m. Pastor Herbert Kruschel, 748 Tumblebrook Dr., Port Orange, FL 32019; 904/788-8764.

NAMES WANTED

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

BEAUMONT/PORT ARTHUR/ORANGE, WACO AND AMARILLO, TEXAS; MOUNTAIN HOME, ARKANSAS AND SHREVEPORT, LOUISIANA — Pastor Gary L. Pieper, 738 Lakeside Dr., Duncanville, TX 75116.

DULUTH-SUPERIOR AREA — Shepherd of the Hills. Pastor William Leerssen, 802 Maple Grove Rd., Duluth, MN 55811.

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BIBLE LANDS STUDY TOUR

Wisconsin Lutheran Seminary is sponsoring a study tour to Israel and Egypt. Tentative dates are July 27 — August 15, 1986. Approximate division of time: 2 weeks Israel, 1 week Egypt. Estimated cost \$2000. Four and one-half credits in Biblical archeology and geography for MST students. The tour itself will not involve archeological digging but an attempt will be made to arrange a 2-week excavation experience before or after the tour for those who are interested. (One and one-half credits, estimated additional cost ca. \$250.)

Laypeople and other non-credit participants are welcome on a space-available basis. In previous study tours there has always been space available for such participants. For further information write: Summer Quarter in Israel, Wisconsin Lutheran Seminary, 11831 N. Seminary Dr., Mequon, WI 53092. More complete information will be sent to all interested parties this fall.

EXPLORATORY SERVICES

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

NORTHWEST ARKANSAS — Grace, Springdale Chamber of Commerce building, 700 W. Emma, Springdale, Ark. 9:30 a.m. Contact Pastor Chuck Huebner, 2723 Dove Dr., Fayetteville, AR 72701; 501/442-4021, or Norris Koopmann, 32 Constance Cr., Bella Vista, AR 72714; 501/855-2122.

MT. RUSHMORE AREA — Custer, S. Dak. Custer Community Center, Chamber of Commerce Building, 447 Crook. For information contact Pastor John Schuetze, 745 Happy Hollow, Hot Springs, SD 57747; 605/745-3340.

AMARILLO, TEXAS — Holy Cross, YMCA Family Center, 3442 Bell Ave., Amarillo. 10:30 a.m.; Bible class 9:30 a.m. For more information contact Pastor Jeffrey Weber, 5329 W. 42nd Ave., Amarillo, TX 79109; 807/352-0523.

NEW WELS CHURCHES

Names Requested

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

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

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

| | |
|----------------------|---------------------------|
| Alaska | Juneau* |
| | South Anchorage* |
| | Wasilla |
| Arkansas | Fayetteville/Bella Vista* |
| Arizona | Cottonwood* |
| | Gilbert* |
| | N. Glendale* |
| | N. E. Tucson* |
| California | Clovis |
| | Pleasanton* |
| | Poway |
| Colorado | Aurora* |
| | N. E. Denver |
| Florida | Cape Coral* |
| | Daytona Beach |
| | Deltona* |
| | Jupiter* |
| | Miami (Hispanic)* |
| | Ocala* |
| | Panama City* |
| Georgia | N. Atlanta |
| Louisiana | Baton Rouge |
| New Jersey | Succasunna |
| New Mexico | W. Albuquerque |
| New York | Poughkeepsie* |
| North Carolina | China Grove |
| | Fayetteville* |
| North Dakota | Dickinson* |
| Ohio | S. E. Cincinnati |
| | Marietta* |
| | N. W. Toledo* |
| Texas | Abilene* |
| | S. Austin |
| | Bryan/College Station |
| | N. W. Houston |
| | N. E. San Antonio* |
| | Roanoke* |
| Virginia | Parkersburg* |
| West Virginia | Hayward |
| Wisconsin | Madison (Hispanic)* |
| | Portage* |

*Denotes exploratory services.

LWMS FALL RALLY

The Metro-South Circuit of the Lutheran Women's Missionary Society will hold its fall rally October 22, 9:30 a.m., at St. Lucas, 2605 S. Kinnickinnic Ave., Milwaukee, Wis. Speaker will be Pastor Paul Kelm, executive secretary of evangelism.

AUDIOVISUAL AIDS

THE BELONGING GAME (VHS-7-TBG)

1985 30 min. videocassette color JS
Wendy moves to a new town and tries to make new friends. She's finally accepted by a group, but then she realizes that she was accepted only because the group's leader was interested in her brother. She finds that the group's activities clash with her Christian values, and she must choose between the two. Good for youth group discussion.

HERE WE STAND (VHS-8-HWS)

1983 37 min. videocassette color PIJSCA

This film describing the history and character of the Wisconsin Synod is now available in VHS format. For a more detailed description see page 11 of the '85-'86 Audiovisual Aids catalog.

With annual subscription, or rental, order from AUDIOVISUAL AIDS, Northwestern Publishing House, 1250 North 113th Street, P.O. Box 26975, Milwaukee, WI 53226-0975. Phone 414/475-6600.

NURSES

"Be all that you can be" in the service of our Lord

Through the African Medical Mission you can serve patients in Malawi or Zambia and work in close support of our missionary program. This is a unique opportunity as well as a challenge, as you develop your nursing skills and experience in countries where the need is so great. Malaria, pneumonia, severe skin infections, snakebite, malnutrition and starvation still plague African countries. Our nurses also give prenatal and postnatal care and in some cases deliver babies when necessary.

The African Medical Mission has two nurses at the Mwembezi Lutheran Dispensary in Zambia and two nurses at the Lilongwe Lutheran Mobile Clinic in Malawi. They currently serve approximately 33 months, including preparation time and training, field orientation and service. In preparation for Africa, nurses are currently being sent to Seneca College in Toronto, Canada for a five-month course concentrating on physical diagnosis, tropical medicine, and pediatrics with two weeks "bush" experience. On the field orientation is provided after arrival in Africa.

As you practice your profession in a third world country, what a privilege to demonstrate your Christianity and to grow spiritually in a missionary setting. "Be all that you can be" both spiritually and professionally.

To qualify for this opportunity to nurse in the service of our Lord, you must be a three- or four-year nursing graduate and have two or more years of work experience in nursing. If you are interested in learning more about this or have questions, contact Mrs. Jane Unke, secretary, Medical Mission Committee, N123 W12533 Russet Ct., Germantown, WI 53022; 414/242-3572.

Dr. Jerome C. Brooks
Medical Director

FROM THIS CORNER

The Public Relations Committee reported to the August synodical convention that "Rev. James P. Schaefer, our director of public relations and the only original appointee of the committee established in 1961, has announced his retirement from the committee effective September 1, following the convention."

I felt that after 24 years on the committee it was high time for a change. The rut was getting deeper each year. I also wanted to lighten my work load, and every little bit helps.

Since I hold ownership to this corner, I think a valedictory is in order.

The committee's primary responsibility is to disseminate information about the synod and interpret its activities to the general public. To do this we had to rely on the mass media, particularly the print medium.

Back in 1961 our leadership felt that synodical affairs were private, family matters and it was reluctant to discuss them with the press. This forced reporters to seek information about us wherever they could find it. Consequently the information was often incomplete or garbled.

Our first efforts were directed toward the dissemination of general news about the synod. Since at that time we were branded as the synod "against everything," it was deemed helpful if our publics knew that we had other things to do besides opposing everything. Our first news release was dated November 9, 1961 and announced the appointment of Norris H. Koopmann of Omaha, Nebraska "to succeed the late Carl J. Niedfeldt as treasurer of the Wisconsin Synod." Since that first news release, three volumes of news releases have been written.

There were other duties. I attended Lutheran church conventions and got to know America's reporters of religious news. I fielded inquiries from secular sources about our church and with the approval of the synod president appeared before a variety of forums. At the end of each semester came letters from students writing term papers requesting help — by return mail.

I would leave the field an ingrate if I did not acknowledge the help and kindness of a number of men who brought me along the way. There were Dr. Oswald C. J. Hoffmann (later of Lutheran Hour fame) and his associate, Dr. Norman Temme, of the Missouri Synod's department of public relations who held a one-day seminar in Chicago on the art of public relations for two amateurs, Pastor Alfred C. Schewe, first chairman of the committee, and myself.

My largest debt is to David A. Runge, for nigh twenty years religion editor for the *Milwaukee Journal*. An award-winning reporter, he was acknowledged a master by his peers. He taught me news writing and introduced me to the great names in the field of religious news reporting.

Among them were Les Heins, religion editor of the *Toledo Blade*, who had a late vocation to the ministry, and ended up as director of public relations for the American Lutheran Church. Willmar Thorkelson was another. He was religion editor of the *Minneapolis Star* and is now a free-lance journalist. And the late George Dugan, religion editor of the *New York Times*. And there was the dean of reporters of religious news, the late Eric Modean, heading the news bureau of the National Lutheran Council and later, the Lutheran Council in the U.S.A. His crusty and cynical pose covered a big, warm, Christian heart.

To names such as these I am indebted for what I learned during all those years. All the mistakes were my own, however, as Eric Modean would have wanted me to point out.

And to the synod I say: Thank you for permitting me to serve you for 24 years.



James P. Schaefer

No loose ends



by Debera Fellers

It was a "window-shopping" evening for us at the local mall. We were like so many other mothers and daughters who frequently shop the mall's busy stores. As we came to a bookstore, a certain paperback about Maine caught my eye, and I picked up a copy to read what the back cover told about its contents. Meanwhile, my teenage daughter casually mentioned, "I'm going inside to look around."

The book about Maine caught my attention because my dearly-loved grandpa had been a native of Maine. His side of the family that came from Maine can be traced back several generations before his time, so anything about Maine interests me. But when I read the back cover, I found the book was mainly fictional so I quickly lost interest and returned the paperback to its display.

Just then I noticed a loose thread on the hem of my blouse, and I immediately knotted the ends to keep the hem from unraveling more. At that moment a strange feeling came over me. Perhaps it was reaction to my thoughts of family and heritage, sparked by the book about Maine.

As I looked at my hands knotting the thread, I was reminded of my mother's hands and thought, "This is what she would do when she saw a thread unraveling." A habit we shared. I thought of my daughter browsing in the store and recalled those browsing trips my mother and I had taken when I was a teenager. An experience we shared. Someday, I thought, my daughter may have a

daughter to share her habits and experiences.

I like to think the Lord used that unraveled thread to remind me that family habits, experiences and enjoyments are passed from one generation to another.

And he led me a step further. He reminded me that lives also can unravel and it is a Savior God who binds up our unraveling life and knots its aimless threads. And that is a greater heritage for my daughter than the recipe for my key lime pie or strawberry torte.

As we left the bookstore that night, I couldn't help but smile at my daughter and say a silent prayer of thanks that, like my grandparents and parents, she and I also share in that priceless Christian heritage. □



Debera Fellers is a member of St. Peter, Fort Collins, Colorado.