

The Northwestern Lutheran

NOVEMBER 1, 1985

So long
as you shall live

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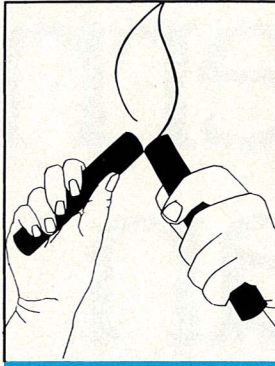
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COVER — The castle at Marburg, Germany, site of the Marburg Colloquy.

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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The word, God's instrument of Reformation

To the Jews who had believed him, Jesus said, "If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free" (John 8:31,32).

The impression could easily be gained from the Gospel accounts that Christ's three-year ministry on earth was one long pitched battle with Jewish opponents. To be sure, there were many opponents and there were harsh exchanges between them. There had to be sharp disagreement. When a gracious God sends his only Son to give salvation as a free gift to sinful people, then there can be no peaceful co-existence with those who scorn his grace and proudly seek to earn salvation by themselves.

Recall, for example, the setting which occasioned Christ's telling of the well-known parable of the Pharisee and the publican. It was spoken to such as "were confident of their own righteousness and looked down on everybody else" (Luke 18:9). But Christ's teaching and sharp correction of opponents were not meant to harm but to win and to gain. Jesus sought rather to break the hard shell of their self-righteousness. In short, Jesus sought the reformation (the "forming again") of their hearts and lives. And he gained a measure of success in this.

Reformation in ancient Israel

Our *Word for Today* speaks of such a "re-forming" of hearts. The evangelist John tells us, "To the Jews who had believed him, Jesus said, 'If you hold to my teaching, you are real-

ly my disciples. Then you will know the truth, and the truth will set you free.' " There were Jews who came to faith in Christ. There was a true reforming of hearts. And note that it was a reformation brought about by the word. Holding to Jesus' teaching makes men real disciples. From the word such disciples know the truth which sets men free — free from the fear and terror of never having done enough to satisfy a just and a holy God — free to accept the invitation of him who says, "Come unto me . . . and I will give you rest."

Reformation in medieval Europe

Those precious truths of Christ's teaching are conveyed through the word. But unfortunately, that liberating gospel can be lost. That did indeed happen. The church of Luther's day needed to be restored to Christ's gracious teachings. Instead of salvation being viewed as a gift from God, freely given to any and every believer in Christ, the faithful were being urged to busy themselves with fastings and prayers, to go on pilgrimages, to purchase indulgences with money. In the minds of the majority of them, the certainty of salvation came to center on *doing* rather than on *believing*. Man's works sought to crowd out Christ's merits.

But in his grace God raised his harried and oppressed church from the bondage of works and work-righteousness by restoring the word to its rightful place. In his wisdom God first led his servant Martin Luther to the word. Through his father confessor, John Staupitz, Luther was persuaded to enter upon a course of

Bible study at the university, where he eventually earned a doctorate in biblical studies. And the great truth which he learned once more from the word, namely, that the just shall live by faith, that truth Luther taught and preached all his life. It was a truth that he made available to his countrymen especially through his clear and simple translation of the Bible. The word is and remains God's instrument of reformation in the heart of man.

Reformation today

We do well to pause a moment at this time of year and thank God for his great gift to the church in sending us the reformer Dr. Martin Luther. But let us never make the mistake of idolizing or deifying the man. Luther would not want us to do so. In one of his sermons to his beloved Wittenbergers Luther declares, "I did nothing . . . the word did it all."

For true heirs of the Reformation the message is clear and plain. Our confidence dare not rest on the mere fact that we bear the name "Lutheran." Our confidence rests rather on God's promises conveyed to us through his word. Therefore, hold on to the word. Read it. Study it. Meditate on it. Believe it. It is, after all, not Luther's word but Christ's word — and he promises, "If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free." □

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

When only 44 are assigned

This year 56 seminary graduates were assigned by our synodical assignment committee (Conference of Presidents) to their first fields of labor in the Lord's vineyard. Eleven others who had served in temporary calls (tutors, instructors, outreach teams) for a year or two were reassigned.

What if, instead of 56, only 44 graduates were available for their first calls? The number of assignments would be reduced by twelve. The synodical assignment committee would have had fewer men to place in new mission fields, fewer to serve as associate pastors in large congregations, fewer to fill vacancies in smaller established congregations. Taking the 1985 assignment of graduates to smaller congregations as random examples: Elkton-Ward, S. Dak.; Marquette, Mich.; rural Monroe, Mich.; Union Grove, Wis.; Stratford-Mosinee, Wis.; Grand Island, Neb.; Echo, Minn.; and Lehigh Acres, Fla., might still be without their own pastors.

If 56 graduates would again be available for assignment the following year, one year's loss of twelve workers to our synod would not be catastrophic. The mission program of our church would not be crippled. The General Board for Home Missions would be disappointed but not frustrated. The synod would not suffer serious consequences if vacancies in eight or nine congregations were extended for several months, although such congregations would certainly be hampered in their work.

But what if, for three years in a row, the seminary would graduate an average of fewer than 44 candidates? Then the situation would become alarming. If the synod then did not cut back on its mission expansion program, larger and larger numbers of established congregations would be without their own pastors for longer and longer periods of time.

Will this happen? Unless there will be an unexpected influx of pastors from sources outside our worker-training schools (for example, by colloquy from other synods; there are few possible "returnee" pastors in our synod's ministerial reservoir), that is exactly what will happen. The Northwestern College classes of 1987 and 1988 will barely number 45 each, and the class of 1989 may number no more than 40. The seminary classes of 1991, 1992 and 1993 will then shrink correspondingly. (There will be few accessions from the Bethany program to make up for these deficits.)

The early 1990's will be a trying time for a synod that hopes to grow and at the same time to maintain a strong base of support in its established congregations. Will 1994, 1995 and 1996 be better? Not unless this entire synod of ours — its day schools, its high schools, its worker training schools, its pastors, its teachers, and all of its congregations give top priority to recruiting students for our synod's preparatory schools and for Northwestern College and Wisconsin Lutheran Seminary, and top priority to encouraging parents of apt sons to the conviction that "If a man desires the office of a bishop [pastor], he desires a good work." Otherwise the last decade of this century will be a disappointing one. It will be even more discouraging if there will be only a synod's half-hearted efforts for the Holy Spirit to bless.

Carleton Toppe



Professor Toppe is president of Northwestern College, Watertown, Wisconsin.

(We regret that two letters appearing in the September 15 issue were spurious. The letter in reply to Pastor Franzmann's article on exclusive language in the church was not written by Jon Ladner. The letter objecting to the letter column was not written by Tim Soukup. Letters in response to these two letters will not be printed.)

Opera teaches the evil of sin

A letter in the September 1 issue implies that "a large number of operas deal with immoral actions."

True, however it is not encouraged or demanded as a lifestyle, which rock does. In fact, immoral opera characters without exception are portrayed as sad, dejected people who often end their own lives.

Opera teaches the evil of sin, rock portrays sin as attractive and thus encourages it. Pastor Westendorf is correct in his assessment of rock. Become addicted to the loudness and the beat of rock and you will enjoy secular rock.

*Robert W. Buetow
Sun Prairie, Wisconsin*

Column appreciated

Just a word of appreciation for the letters column.

Despite the fact that we are a synod scattered all over a vast country — indeed a whole world — we can finally learn the ideas of our brothers and sisters all over. It is a mind stretching column of ideas and feelings — many times, of course, differing greatly from one another. But that makes us think! When thinking helps us reassess our views on things not directly dictated in Scripture, we have a living and growing church.

I can't think of a faster, easier, better and more enjoyable way to keep tabs on the pulse of WELS people than by reading their ideas and feelings in such a column.

*Sharon Aderman
Milwaukee, Wisconsin*

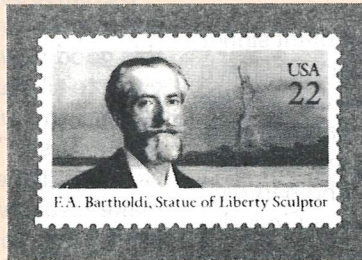
Youth rally appreciated

I would just like to take a minute to express my thoughts regarding the 1985 youth rally at Dr. Martin Luther College in July. Since this was my first rally I came in with pre-conceived ideas on the attitudes of high school students. Believe me, it was far from the truth. It brought tears to my eyes on the last day when a rallier from my dorm floor came up to me, hugged me and said, "Thanks for showing me that being a Christian can be fun."

She went on to say that she had always felt embarrassed around other teens to witness to Christ, but that during those four days she learned differently. And that also was my impression. The warmth that was generated by some 400 Christians was very uplifting for me. To look in all directions and see agape love . . . something I'd never before experienced.

So I just wanted to let you know that I enjoyed tremendously being a member and part of the 1985 rally. It seems to have changed my outlook on the teen population of the Christian church. You can definitely count me in for the 1986 rally!

*Brenda Jungwirth
Appleton, Wisconsin*



Stamp issued

Readers of The Northwestern Lutheran may be interested to know that the U. S. Postal Service has issued a commemorative stamp for F. Auguste Bartholdi, the French sculptor and designer of the Statue of Liberty. The man who produced this powerful symbol of political and religious freedom was a Lutheran.

*Eric Rachut
Austin, Minnesota*

Article needed

I would like to thank Pastor Thomas Trapp for his fine article "Inerrancy" (September 15). It should be spread far and wide. Many people (including myself) need it and would find what they have been looking for.

*Else Frese
Bellevue, Nebraska*

A critical thought

I have "thought" many letters to thank the writers for the uplifting and thought-provoking articles and the attractive covers for many years. I have often made copies of special articles to share with family and friends who are not regular readers. Many interesting conversations have stemmed with fellow readers on subjects covered by the articles.

My critical "thoughts" have been few but I believe the cover on the September 1 issue did nothing positive. I appreciate the warning we need about the occult but it is much better to approach it from the positive — word of God. Anyone just seeing the cover and not following through by reading the article may go away thinking the ouija board at least meets with approval in our Wisconsin Synod Lutheran faith.

I want to personally thank everyone involved in publishing The Northwestern Lutheran for the help I have received by regularly reading every copy.

*Audrey Endresen
West St. Paul, Minnesota*

Letters between 100 and 250 words are preferred. Letters are subject to editing. Open letters, letters written to persons and letters written to another publication will not be printed. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. 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.*

Leviticus 16

The great day of Atonement

This great chapter sets before our eyes perhaps the best and clearest picture of God's wonderful plan for our eternal salvation to be found anywhere in the Bible. And in doing so it also gives us the best and clearest picture of *Christ's work* as our Savior.

The day of atonement

This chapter tells of the institution of the Day of Atonement (Yom Kippur), which was to be one of the main religious festivals in the lives of God's people of Israel. It was to be held on the tenth day of the seventh month each year (v. 29). And the purpose was stated in verse 30: "... on this day atonement shall be made for you, to *make you clean from all your sins*, so that you will be clean in God's sight."

The solution to our problem

Herein lies God's answer to our greatest problem — that we are all born as utterly *sinful* creatures, who are thus *unclean* in God's sight, and barred from any personal fellowship with him. And Jesus tells us, "you must be *perfect* (without a single sin), just as your heavenly Father is perfect" (Matthew 5:48). For "*nothing* that is 'unclean' will ever get into the New Jerusalem" (the new heavens and earth, Revelation 21:27).

God's plan — a special sacrifice

A sacrifice was a special kind of gift a repentant sinner brought to God to make up for his sins — one of his own animals that he treasured. He chose this animal to be his *substitute*, to die in his place, because "the wages of sin is death." And he presented it to God, praying that God would accept the death of his substitute, who had paid the penalty for all his sins, especially since it was God who had devised this plan to make us clean of all our sins. It was an act of *faith* on the part of the repentant sinner.

The perfect picture of Christ

On the Day of Atonement the head priest was to bring a young bull as his own sin-offering, or sacrifice, for his own sins, and sprinkle its blood on the mercy seat in the holiest place (vv. 3:11-14). Then he was to take a goat, which would be the sin-offering for all the sins that the people of Israel had committed that year, and do the same thing (vv. 15-19).

Then he was to take another live goat, place his hands on its head, and confess all the sins of the whole nation for

that year, figuratively laying them all on the head of that goat. Then the goat was to be led out into the wilderness, and left there, from which it would never return.

All this, of course, was a perfect picture of the work of the coming Savior, promised in Genesis 3:15. Unlike the head priests, however, Jesus had *no sins* of his own to confess or atone for (Hebrews 7:26-27a). And he offered *himself* as the perfect sacrifice for the sins of all people — just *one* perfect sacrifice (Hebrews 7:27b).

And since God placed all the sins of the whole world on Jesus' head, he then *carried them all away*, like that live goat did for Israel. And so Jesus has made all men and women *clean from all our sins* — clean and holy and perfect in God's sight. And this is not some future goal, it is a past and accomplished fact.

This is what God means when he speaks about our *forgiveness*, for the Greek verb translated "forgive" means simply to *take something away*. And the perfect picture of this are the actions of that live goat. Jesus himself has carried all our sins *away*, never to return. That is the real heart of the good news (gospel) which we are to *believe*, since it is God himself who brings us that news.

Our work as Christians

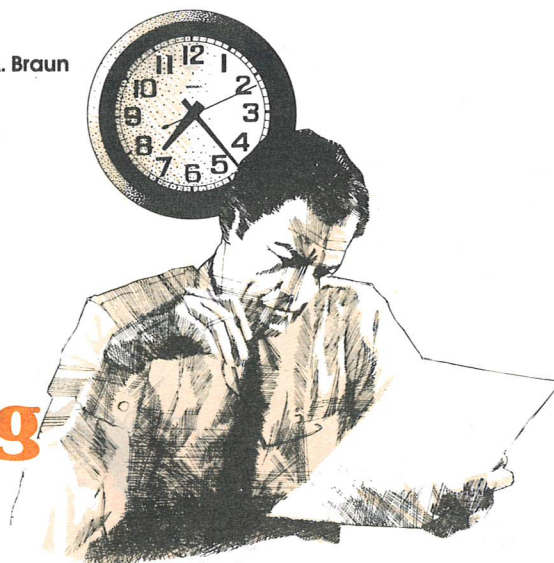
But since Jesus had made *all* people clean from all their sins, God wants *all* people of all races and nations to *hear* this good news. And this is the *one great task* God has given to all of us who have heard his news. We are to "go all over the *whole world* and spread the good news to every person" (Mark 16:15). And as the stories of the wedding dinner and the rich man and his three slaves make clear, we must use the time, the talents and the money our Lord gives us to carry out faithfully the work he has given us to do. For the story of the three slaves also makes it clear that those who fail to carry out the Lord's orders will pay a dreadful penalty for their failure (see Matthew 22:1-14, 25:14-30). □



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

First voters' meeting

Seventh of a series



“Where’s Sunday’s bulletin?” I asked. “Has anybody seen it?” There was no answer as I rummaged through the papers on my desk. I needed to know what time the voters’ meeting started. Was it 7:00 or 7:30 p.m.? Every congregation is different. I knew the announcement was in the bulletin, but it was three days since I read it. No one knew where it was. I concluded that it must have been thrown out with the garbage and decided to go to the meeting at 7:30. If I was wrong, I’d be late.

Since it was a beautiful fall evening, I decided to walk. I wanted to be there to see how things worked in my new congregation. I wanted to be there to help organize, plan and administer the work the Lord has given my congregation to do. I got to church a few minutes early. After I picked up my copy of the agenda and the treasurer’s report, I took a seat and looked them over before the meeting began.

The meeting begins

At 7:30 the president called the meeting to order, and the minutes of the last meeting were read. Since I was a new member, I was invited to sign the constitution and join the discussion. That night there were two others who signed with me. One of them was a man who had just been confirmed. The other man and I had transferred our memberships from other Wisconsin Synod churches.

We are a confessional church. Whether members come by transfer,

profession of faith or confirmation we expect them to pledge faithfulness to the doctrines of the Bible. When they do that, they can receive communion and become active in the church.

The sad part of the membership story was a delinquent family. The pastor and the elders had visited them several times. None of the visits was successful in bringing this family back to the church. They had written a letter asking to be removed from the congregation. It was sad to hear the letter, but they clearly did not want to be members any longer. What could be done? There was no choice but to remove their names from the membership list and pray that God would succeed somehow in the future where our visits had failed.

The treasurer’s report followed

The treasurer’s report followed on the agenda. I listened carefully. The treasurer reminded us that we are a little behind in our offerings. Every treasurer’s report is different. It’s difficult to know how to read it at first. I’ve learned in the past year to understand what the figures on the treasurer’s report mean. I can make more sense out of it now than I could that first meeting. Then my concern was how the congregation was coming in its mission offerings.

There were other things on the agenda. All the committees and boards gave reports — stewardship, evangelism, education, elders, building and grounds. You begin to realize

that the Lord has not settled every issue for his church. He gives us the privilege of deciding whether to paint the church, spend money, call a teacher, set the time of service and change it again, when to have communion and a lot of other things. Wherever the Bible has not decided an issue, we have freedom of choice. That’s what voters’ meetings are for — to decide how best to do God’s work.

Respect for the opinions of others

We had some strong differences of opinion on some of these issues. Should we spend money for this project or not? What is the best way to do something? The issues are different for every congregation. There are often strong feelings on both sides of an issue. As a newcomer to this congregation I was surprised by the strong feelings. But I was even more surprised by the courteous way in which everyone was given an opportunity to speak his mind. There was no name calling. No one raised his voice denouncing the other side. When the vote was taken, the issue was settled. It was good to see Christians who have strong opinions express them and respect the opinions of others. The decision did not please everyone, but these Christians had decided how to do God’s work in a brotherly way.

In a couple of hours the meeting was over. Each one at this voters’ meeting had other things to do, but they all decided this meeting was more important. Their dedication, their opinions, their wisdom and advice are all necessary. Without them the work of the church just squeaks and bumps along. The work may seem unimportant or even boring, but our pastor reminded us all that night that coming here to this meeting was the Lord’s work. It was. □



Professor Braun teaches at Northwestern College, Watertown, Wisconsin.

When Jesus, the Lord of creation, spoke on marriage, he went back to the beginning when God “made them male and female” (Matthew 19:4; Genesis 1:27). As we consider the topic of marriage, we certainly can do no better than Christ did. We’ll also go back to the beginning, the opening chapters of Genesis where Moses describes the first and ideal marriage:

“God blessed them and said to them, ‘Be fruitful and increase in number; fill the earth and subdue it.’

“But for Adam no suitable helper was found. . . . Then the Lord God made a woman from the rib he had taken out of man, and he brought her to the man.

“The man said, ‘This is now bone of my bones and flesh of my flesh; she shall be called woman, for she was taken out of man.’

“For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.

“The man and his wife were both naked, and they felt no shame” (Genesis 1:28; 2:20-25).

The basics of marriage

This Edenic account gives us the basic facts about marriage. First and foremost, marriage is a divine institution and a gift from God. The Lord brought the woman to the man. If we find a marriage partner, we should thank God. It is his gift, not blind chance or luck.

In describing the union of Adam and Eve, God also shows us three great blessings of marriage: life’s closest *companionship* (a “suitable helper”), *sexual union* (“one flesh”) and *children* (“be fruitful”). Granted, not every marriage is blessed with children, and the joys of companionship and sex vary from one marriage to another. Yet these remain the principal blessings God gives through the state of marriage.

Here we also find what Charles Swindoll in his excellent book *Strike the Original Match* refers to as the four “guidelines” of marriage. These guidelines are summed up with the words *severance*, *permanence*, *unity* and *intimacy*.

Marriage entails *severance* (“a man will leave his father and mother”). The bond of marriage supersedes that between parent and child. Husband and wife are not to let any other relationship come between them, whether it be children, friends or parents.

God further designed marriage as *permanent* (“be united to his wife”). Today many look at marriage as a let’s-try-it-out relationship. God doesn’t. It is to be a lasting union. As St. Paul observed, “A married woman is bound to her husband as long as he is alive” (Romans 7:2).

Next comes *unity* (“and they will become one flesh”). Physically, mentally, emotionally and spiritually two individuals grow together in marriage. The full satisfaction of sharing and working together is not achieved overnight. It takes a lifetime.

A final guideline is *intimacy* (“the man and his wife were both naked, and they felt no shame”). Obviously this includes physical intimacy. But openness shouldn’t stop there. One survey has shown that the average couple

WHAT GOD HAS JOINED by Roland Cap Ehlke



So long as

spends less than an hour a week talking about family related subjects with each other. Perhaps we could be more intimate in our communication, too!

The essence of marriage

Those are the basics of marriage as God in the beginning instituted it. We ought to reread them often, study them and search the Scriptures concerning them. In that way we will absorb the basics into our minds and hearts.

But we still need one key ingredient as we look at God’s foundation for marriage. Behind the basic blessings and guidelines, like glue holding them together, we come to the very essence of marriage.

In the first installment of “What God Has Joined” we saw that the essence of marriage is not romantic love, which is far too unstable to hold marriage together. Nor is it self-interest, which is much too one-sided. The essence of marriage is not a piece of paper. There were marriages long before there were marriage licenses. Not even the physical union forms the essence of marriage. Two can become “one flesh” physically without being married (1 Corinthians 6:16).

What, then, is the essence? It is mutual consent. When God brought Eve to Adam, the man received her with joy. Both the man and woman willingly, freely consented to God’s plan for them to live together.

This was at the heart of the first marriage. It remains the heart of every marriage. The consent to marry entails a willingness, a pledge or promise and a commitment between a man and woman.

Our Christian marriage ceremonies recognize the cen-

trality of consent. Bride and groom answer, "I will" to the question, "Will you have this man [or woman] . . . so long as you both shall live?" Each freely promises to take the other as his or her spouse.

After these vows are exchanged, the minister says, "Forasmuch as this man and woman *have consented* together in holy wedlock and have declared the same before God and these witnesses, I pronounce them husband and wife."

In our sinful world there is no such thing as a perfect marriage. Sin tarnishes the blessings of married life and keeps us from living up to God's most basic guidelines. Yet the consent remains for better or worse as well as in sickness and in health.

We cannot overemphasize the importance of this essence of marriage. The Bible speaks of marriage as a "covenant . . . made before God" (Proverbs 2:17). Although two people enter into the marriage, it is not a 50-50 proposition. *Each one*, independent of the other, commits 100% of himself or herself to the other. Whether

Second of a series

you shall live

done in a church service or not, this is done before the all-knowing God.

According to Ecclesiastes 5:5,6, it would be better never to make such a commitment than to make it and later try to back out. "It is better not to vow than to make a vow and not fulfill it. Do not let your mouth lead you into sin. And do not protest . . . 'My vow was a mistake.'" For those who break their vows God threatens to "destroy the work of your hands."

Since the Lord designed marriage, he stands ready to help us follow through on our commitment. "It is God who works in you to will and to act according to his good purpose" (Philippians 2:13). He enables us to carry on not only for better or for worse but also for good.

Engagement

If, indeed, mutual consent makes a marriage, then it seems to follow that a couple is *already* married when they agree to wed. In other words, engagement is marriage. Well, yes and no.

Properly understood, engagement is the first step in marriage. In Old Testament times unfaithfulness during engagement was punishable with the same penalty as unfaithfulness in marriage — death (Deuteronomy 22:22-29). When the Bible speaks of Joseph and Mary as "pledged to be married," it describes Joseph as her husband (literally her "man") and Mary as his wife (Matthew 1:18-20). Engagement is that period of preparation between the promise (consent) to marry and the formal marriage (the carrying out of that consent).

Sadly, in our confused society many look at engage-

ment as a sort of semi-commitment. "We have decided to spend our lives together unless one of us decides to change his mind." If we are to return to a deeper appreciation of the marriage covenant, we should start with a renewal of the importance of keeping any commitment.

Engagement is not a license to live together. Christians will recognize the laws of the land. For the state marriage does begin with the license. Nor will Christians want to deceive or offend others by coming together before the marriage itself, when everyone expects them to begin living together. The Bible says, "Everything should be done in a fitting and orderly way" (1 Corinthians 14:40).

Many couples today live together to test their compatibility before they even consider consenting to marriage. This is also wrong. Swindoll notes that very often such couples experience a strange reversal after marriage. What was exciting and special before marriage becomes laden with guilt and confusion after. The scriptural progression is clear: mutual consent — marriage — living together. Remember that God created us to function in certain ways. When we reverse or disrupt his pattern, we can expect unhappy consequences.

The right one

Following God's plan for marriage also helps free us from second thoughts and regrets. You might at times wonder, "Did I marry the right person?" Of course you did! Tim Stafford puts it this way, "From the day you make that commitment, your question about 'the right person' is answered. He or she is the right person to stick to, love, cherish. He or she may not prove to be the right person to make you happy, but he or she is certainly the right person to shape you — in better or worse conditions, in sickness or in health, in poverty or in wealth — into the person God wants you to become" (from *Finding the Right One*).

In the beginning God instituted marriage. He has bestowed this institution with some very special blessings. He gives us guidelines on which to base our marriages, and the "glue" which holds them together. Our loving Creator wants to give you his blessings. So he is there to help you follow his directives and to keep your commitment "so long as you shall live."

But aren't there times when even the Bible permits dissolving a marriage before death? The next installment of "What God Has Joined" will deal with that question.

O Lord, help us to make our marriages more like that first marriage in Eden "in the beginning." As we study your word concerning married life, enable us to live by that word. We pray for your continued guidance in Jesus' name. Amen. □



Pastor Ehlike is an associate editor at Northwestern Publishing House.

Words of chalk, words of fire

Luther is tired. He says so, twice, to his friend Philip Melancthon: "Philip, now you should speak. I am really tired." And a bit later: "Philip, you answer. I am tired of talking."

It is a Saturday afternoon in the fall, and some old opponents have gathered to do battle. But football will not be played. The battle will not be over a yard line. It will be over four words from the Bible, "This is my body," the words of Jesus as he instituted the Lord's Supper. It will be a tiring afternoon.

The place is a castle overlooking the German village of Marburg. The room holds upwards of 50 people. Around a table sit Luther and Melancthon, and two people who have a different way of understanding Je-

sus' words, Zwingli and Oecolampadius. (Pronouncing them mel-ANK-ton, SWING-ly, and echo-lam-PAY-dius is close enough.) The date is October 2, 1529.

For years Luther has taught that Jesus is really and truly present in the bread and wine of Holy Communion. *How* this is possible he doesn't know, doesn't even try to explain. He simply goes by what the Bible says: Jesus took the bread and said, "This is my body." He took the cup of wine and said, "This is my blood." So in some way this bread is Jesus' body, and this wine is Jesus' blood. That is enough for Luther. "Is" means "is."

On the other hand, Zwingli has taught that Jesus is *not* really present in the bread and wine. It just doesn't

make sense. The bread and the wine may "stand for" Jesus' body and blood, or "represent" them, or "symbolize" them, or whatever, but they just *are not* and *cannot be* Jesus' real, true body, and real, true blood. "Is" just doesn't mean "is."

Some pretty important people have called for this meeting. The inability of Luther and Zwingli to see eye to eye on the Lord's Supper is tearing the Reformation movement apart. If they could agree, all Protestants could present a united front against Rome. It is an exciting prospect.

Luther lifts the tablecloth far enough to scrawl, in chalk, the words "This is my body." Then he covers them. They are not only the subject for the debate, but they are his best argument. If he should waver, he wants them close at hand to remind him. It is the kind of down-to-earth gesture that Luther is known for.

The debate begins. Luther sticks to basics. "I don't want to hear what reason says. I completely reject the argument that a large body such as Christ's could not fill a small space such as a piece of bread. God is above all mathematics. I request valid proof from Holy Writ that these words do not mean what they say."

Luther's opponents bring up Jesus' words in John 15:1: "I am the true vine." Obviously, they say, Jesus is not really a vine. Jesus is using figurative language. He says "I am a vine," but he means "I am like a vine." So with "This is my body," Jesus says "This bread is my body," but he means "This bread is like my body." Right?

Wrong, says Luther. "I don't deny that there are cases of figurative speech in the Scriptures. Still, you have to prove that such is the case here. It's not enough that these words, 'This is my body,' can be un-



The room where the conference was held.

derstood figuratively. What you have to prove is that they *must* be understood figuratively.”

The discussion turns to the sixth chapter of St. John. There Jesus speaks about the eating of his body and the drinking of his blood. When his listeners take this to mean the eating and drinking of actual human flesh and blood, Jesus says: “The Spirit gives life; the flesh counts for nothing” (John 6:63). Doesn’t this show, Luther’s opponents ask, that Jesus himself didn’t mean that his actual body and blood would be eaten and drunk?

Luther must be careful here. He doesn’t want to come off sounding like a cannibal eating human flesh, or a vampire drinking human blood.

He answers: “Christ wanted to teach that he would not be eaten like bread and meat on a dish, or like roast pork. If I eat Christ bodily in the bread, this does not imply that it is something ordinary or common, but rather a benefit of the Holy Spirit. It is a sublime eating, for man can trust those words that here is the body of Christ.”

Yes, Christ is eaten bodily. But not bodily like “roast pork.” Bodily in a special way. Call it “sublime,” or “supernatural,” or “sacramental.” But bodily, no matter what. Because that’s what Jesus says.

Luther gets flamboyant: “We don’t deny the spiritual eating, rather, we believe it to be necessary. But it doesn’t follow that the bodily eating is unnecessary. It’s not our business to judge this. We have the command ‘Take eat; this is my body.’ If Christ ordered me to eat dung, I’d do it.” This remark brings criticism as “pretty childish.” Luther promises “not to yield to any passion,” and the debate continues.

The discussion now focuses on Jesus’ ascension. Since Jesus is in heaven, argue Luther’s opponents, doesn’t this mean that he can’t be at the same time in the bread and wine of the Lord’s Supper?

Luther is unimpressed: “The word says that Christ has ascended to heaven — that I believe. The word says that this body itself is in the

Lord’s Supper — this also I believe. My Lord Jesus Christ can easily do it when he desires to. God can cause one body to be either in one place only, or in several places at the same time.”

Then, dramatically, Luther lifts the tablecloth and reads the words he’d written in chalk on the table: “‘This is my body.’ I cannot pass over the text of my Lord Jesus Christ, but I must confess and believe that the body of Christ is there.”

The debate continues the next day, Sunday, October 3, but the participants are at loggerheads. The

and other Protestants on the Lord’s Supper, and therefore no union of all Protestants against Rome. The VIPs who hoped for this are disappointed. So much seems lost. This already is enough to make October 2, 1529 a decisive moment in the story of God’s people on earth.

But something else makes it even more decisive. By the way Luther handles the scriptural passage, “This is my body,” he shows how all of Scripture is to be interpreted. At the height of the debate he says: “We must not call into question what the word of God says, unless the literal



A reproduction of the painting of the Marburg Colloquy by August Noack.

same ground is gone over again. Shouldn’t Christ’s words be taken figuratively? Isn’t Christ present in a spiritual way only? Isn’t it impossible for Christ to be both in heaven and yet also present in every celebration of Holy Communion till the end of time?

But Luther is adamant: “I am bound and held captive by the words of the Lord, spoken at the institution,” he says. “These words prove the presence of the body in the bread.” Then, as the debate winds down, with no agreement in sight, Luther turns to one of his opponents and observes with painful accuracy: “You have another spirit than we.”

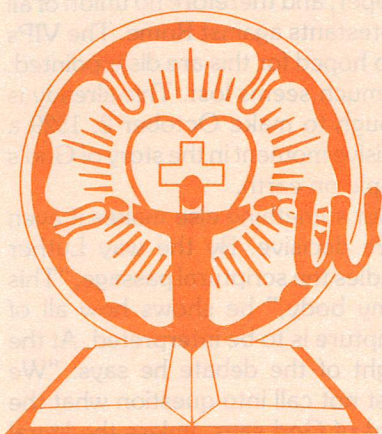
The Marburg Colloquy, as it came to be known, is a bust. There will be no agreement between Lutherans

understanding would lead to an absurdity that would contradict not our reason but the Christian faith.”

Granted, the literal understanding of “This is my body” contradicts our common sense. Ditto for “God created the heavens and the earth,” and “He is risen.” But do these statements contradict the Christian faith? No, there they fit perfectly. The words may be written in chalk on tables, or in ink on paper. But they are fire, and they are life. □



Professor Kiecker teaches history at Wisconsin Lutheran College, Milwaukee, Wisconsin.



Where we stand

by Mark E. Braun

Faithful to the word

We like to think of it as a thoroughly *Lutheran* hymn:

God's Word is our great heritage
 And shall be ours forever;
 To spread its light from age to age
 Shall be our chief endeavor.
 Through life it guides our way,
 In death it is our stay.
 Lord, grant, while worlds endure,
 We keep its teachings pure
 Throughout all generations.

And in many ways it is. It first appeared as the fifth stanza of "A Mighty Fortress" in a Danish Lutheran hymnal. The melody we use was composed by a professor at Dr. Martin Luther College. Its title served as the theme of the most recent convention of the Wisconsin Synod.

And we like to think this hymn expresses a thoroughly *Lutheran* conviction: Lutherans are *faithful to the word*.

Other Christians, however, might well object. "What do you mean, 'God's Word is our great heritage'? We love the Bible too. We also regard it as 'the only rule of faith and life.' How can Lutherans act as though the Bible is their personal property?"

The old battles over the Bible were fought along more denominational lines. Roman Catholicism had long maintained that the writings of church fathers and the decrees of councils and popes wielded authority equal to that of the Bible. Lutherans faithful to the word defended *Scripture over tradition*. The Lutheran Confessions stated this principle: "It will not do to frame articles of faith from the works and words of the holy Fathers. . . . The rule is: The word of God shall establish articles of faith, and no one else, not even an angel."

John Calvin, Protestant reformer and a contemporary of Luther, said, "Reason and faith are not opposed to each other." Yet Scripture asks us to believe some things which appear ridiculous to human learning and logic. What happens when Scripture and human reason collide? Lutherans faithful to the word placed *Scripture over reason*, and followed the lead of the Wittenberg re-

former: "If it is God's word, if God said it, then we are to trust it without question, even if we do not understand it."

A more modern attack on the word crosses denominational lines. This attack is a method of biblical interpretation which teaches that even if the Bible is peppered with factual inaccuracies, it nonetheless may contain a germ of spiritual "truth." It is called *the historical-critical method*, and it sets up every Bible reader as judge and jury over Scripture's words.

Using this method, narrative portions of the Old Testament and the Gospels are viewed as pious but improbable legends, assembled and embellished over several centuries. "The New Testament interweaves myth and history," is how one current scholar put it.

Biblical accounts featuring miracles are especially hard hit. One Lutheran teacher said, "I am not inclined to assume that these so-called nature miracles happened, not, at least, in the way the texts themselves describe them." Even Christ's resurrection becomes suspect. "We are not committed," wrote a Methodist professor of New Testament, "to conceive of the resurrection as a physical event."

If the integrity of the word is up for grabs, so is our eternal destiny.

The historical-critical method is the unchallenged style of biblical interpretation — the state of the art — in most schools of theology. It is accepted procedure at most Lutheran seminaries as well. It is not the accepted method of biblical interpretation at Wisconsin Lutheran Seminary.

One cannot practice the historical-critical method and be faithful to the word at the same time. The Wisconsin Synod has chosen to do the latter. □



Pastor Braun serves at St. John, Sparta, Wisconsin.

Tell them personally

Recently I received a letter from a family in one of our home missions in a part of the United States where the Wisconsin Synod is not a household word. It said in part, "In every line of endeavor there is always one person who is outstanding in his or her field. Our pastor is such a person, truly a man of God. He teaches us to love our Savior, each other and our neighbors as well. He brings us closer to our Savior Jesus Christ by teaching the true word of God. . . . He has touched the hearts of everyone in our congregation at one time or another. . . . We want to thank the synod and all its leaders for sending our pastor to us."

That letter made my day, because letters like that don't come every day. And it's not because we have no other pastors who fit the above description. It rather underscores a remark that a veteran pastor made to me when I first entered the ministry, "If no one is complaining too loudly, you can assume that your ministry is going well."

Most of us seem to have an innate tendency to shy away from words like, "Thank you! We appreciate your ministry among us." Maybe it's part of the reserve of our German heritage. Maybe it's our zealous concern to give all glory to God. Without intending to, we fall into the trap of taking things for granted. So the only time we say something is when we have a complaint.

When I was still in the parish ministry my organist inadvertently played a wrong melody one Sunday. No less than a half dozen people reminded him of it. Fortunately, his sense of humor was good enough to handle it. But he did comment that during the preceding six years, in which he had played all the right melodies, no one had said a word.

Whether I get letters like the above isn't important. What is important, however, is that your pastors and teachers occasionally need to have you tell them personally that their ministry to you is not taken for granted but deeply appreciated. Not that this will automatically make them more effective. They already have the highest possible motive for faithful service. The love of Christ compels them. But they're human, even as you are. They do not work well in a vacuum. They like to know what people are thinking. In fact, they need to know if they are to serve you well.

"Hold them in the highest regard in love because of their work," says the Scripture. And occasionally that involves telling them personally, rather than the next of kin at the funeral home.

Carl H. Muschke





Shunning passes court test . . . Civil courts cannot interfere in church disputes which pose no threats to the public safety and welfare, according to a federal court in Washington state.

U. S. District Judge Robert McNichols made that assertion in dismissing a lawsuit brought by a former Jehovah's Witness who complained that she was being shunned and called a fornicator by members of the church.

"Just as civil law has yet to incorporate the Ten Commandments, so church law need not incorporate the Constitution," McNichols ruled in *Janice Paul v. Watchtower Bible and Tract Society of New York, et al.* "Beyond the founding fathers' powerful views on the need for separation of church and state, as expressed in the First Amendment, lies the conceptual unsuitability of civil courts to deal with those matters 'not of this world.' "

Protesting apartheid is "in" thing . . . Americans would be better off to spend more time solving their own racial problems rather than protesting apartheid in South Africa, says Rev. William Franklin Graham III, 33-year-old son of evangelist Billy Graham. On his recent visit to South Africa Mr. Graham said he was concerned that U.S. attention to South Africa's problems "is going to take our attention off our problems and lull us into a form of complacency in our own area of civil rights. Who are we to throw stones at South Africa? We have miles to go with our own race relations." He said anti-apartheid demonstrations in front of the South African embassy in Washington and other cities are "kind of like when New Coke came out. It was the 'in' thing to say you don't like New Coke. It's the 'in' thing to be seen in front of the South African embassy and be arrested."

Three churches take seminary ownership . . . Pacific Lutheran Theological Seminary in Berkeley, Calif., owned by the Lutheran Church in America since its founding in 1951, on July 1 became the first institution to be jointly owned by the three Lutheran churches which are merging in 1988. The ownership was passed on to the American Lutheran Church, the Association of Evangelical Lutheran Churches and the Lutheran Church in America.

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.

Baptism in the Church of Sweden . . . For many decades baptism has been regarded as the necessary prerequisite for membership in the Church of Sweden. But the question has now been raised as to whether baptism is really necessary for membership. The 2500 parishes in the Church of Sweden will now have the opportunity of saying what they feel about baptism as a necessary act for membership. The proposal to the parishes describes three different ways of looking at the problem. The first states that when a child is born in Sweden and one of its parents belongs to the Church of Sweden it automatically becomes a member of the church, even if it is not baptized. The second proposal states that baptism is the foundation for membership and without baptism there can be no membership. And the third position describes something in between. Baptism is to be looked upon as the natural way leading to full membership but there are also other ways open. The matter will be decided when the General Assembly meets in 1987.

Amish exempted from displaying signs . . . Amish farmers in Kentucky will not have to obey a state law to place orange warning signs on the back of their vehicles. In dismissing a traffic ticket issued to an Amish man who failed to display the warning sign on the back of his horse-drawn carriage, a district judge ruled that "the First Amendment compels toleration of sincerely held beliefs of minority religious groups." Herman Zook, 27, had argued that he and other Amish should be exempted from the state law because their religious beliefs forbid the display of bright colors and symbols of government authorities. He is among 67 members of an Amish order called the Swartzentrubers who settled in Kentucky last winter. The Swartzentrubers light their buggies at night with kerosene lanterns and reflective tape.

1984 North American Lutheran membership . . . According to statistics released by the Lutheran Council, membership in North American Lutheran churches decreased by more than 15,000 from the previous year. The loss was due largely to a decrease in membership of the Lutheran Church in America. Yet the LCA remained the largest North American Lutheran body. The total North American membership is composed of 8,506,100 Lutherans in the United States and 305,190 in Canada — about 6 percent of the world Lutheran population of 69 million. The second largest Lutheran body, the Lutheran Church-Missouri Synod and the third largest, the American Lutheran Church, both showed slight losses in 1984. The Wisconsin Synod showed slight gains in the new statistics.

Poll shows support . . . Eighty-six percent of the people in the United States believe that creation should be taught in public schools, according to Dr. Bert Thompson in a recent issue of *Reason and Revelation*. Thompson also referred to another Gallup poll which showed in 1982 that only 9 percent of the population believed in atheistic evolution. □

Seminary president installed

Professor Armin J. Panning was installed as president of Wisconsin Lutheran Seminary in a special service at Calvary, Thiensville, Wis. on September 15. In the same service Professors Wayne D. Mueller and James P. Tiefel were installed.

Panning, who has taught at the seminary since 1975, succeeds Professor Armin W. Schuetze, who is returning to full-time classroom duty. Panning continues to teach New Testament in addition to assuming administrative tasks.

Mueller replaces the late Professor Irwin J. Habeck and is teaching in the field of dogmatics and New Testament. Tiefel succeeds Professor Martin Albrecht, who retired after teaching at the seminary 23 years. Tiefel's assignment is in the field of church music and Christian education.

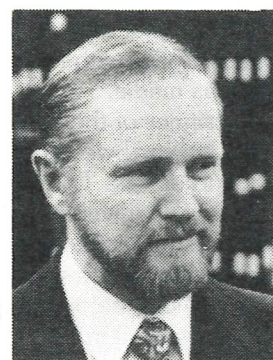
Pastor Edward G. Zell, chairman of the seminary board of control, conducted the service and read the

rite of installation. Pastor Paul H. Kolander, vice chairman of the board, preached the sermon.

Panning, a native of Gibbon, Minn., attended Martin Luther Academy, New Ulm, Minn. and Northwestern College, Watertown, Wis. before graduating from Wisconsin Lutheran Seminary in 1957. He served as pastor in Escanaba, Mich. and as professor at Northwestern College before coming to the seminary. He and his wife have four sons.

Mueller, born in Winona, Minn., also graduated from Martin Luther Academy, Northwestern College and from Wisconsin Lutheran Seminary in 1970. He served congregations in Crete, Ill. and Waukesha, Wis. before accepting the call to the seminary. He is married and the father of five children.

Professor Tiefel, a native of Detroit, is a graduate of Manitowoc Lutheran High School, of



Panning

Northwestern College and a 1976 graduate of Wisconsin Lutheran Seminary. He served as co-pastor of St. Paul, Saginaw, Mich. until his appointment to the seminary. He and his wife have three children.

The faculty of Wisconsin Lutheran Seminary, comprising 16 professorships, is now at authorized strength. Professor Edward C. Fredrich, however, is on sabbatical leave for the school year. To help cover his absence from the classroom, Professor Albrecht is serving part time in his retirement teaching courses in Christian education.

Two veterans celebrate

On September 23 the Board for Parish Education celebrated the 40th anniversary of two of its staff, Donald H. Zimmerman, executive secretary of the board, and Richard W. Grunze, secretary of publications.



Zimmerman



Grunze

Zimmerman, a native of Flint, Mich., graduated from Dr. Martin Luther College, New Ulm, Minn., in 1945. After graduation he taught in schools at Marinette, Wis.; Sebawaing, Adrian, Monroe, and Stevensville, all in Michigan. At each of these places he served as

teacher, principal, choir director and organist. In 1976 he was called as executive secretary of the Board for Parish Education. In this position he is responsible for coordinating and supervising the services which the board provides in the field of Christian education.

In 1946 Zimmerman married Emily Becker of St. James, Minn. There are six children.

Grunze, a native of Milwaukee, is a 1944 graduate of Dr. Martin Luther College. After graduation he taught in schools at Belle Plaine, Winona, and Perham, Minn.; and at Princeton and Caledonia, Wis. In 1977 he was called by the Board for Parish education as secretary of publications. He is responsible for writing and editing materials which can be used in the synod's elementary schools.

In 1945 Grunze married Arlene Voelz of Danube, Minn. There are three children.

NPH introduces new logo

Simultaneous with its move to a new location, Northwestern Publishing House has introduced a new logo. It is the third logo in the history of Northwestern.



Northwestern has distributed a description of the new logo. "The Celtic cross is central and symbolizes the importance of Christ the Savior. The open Bible depicts our confessional stand on the verbal inspiration of the inerrant Scriptures. The orb represents the world to whom we want to preach the good news of Christ revealed in the Bible."

"The new logo," said Thomas Spaulding, manager, "is in keeping

IN THE NEWS

with our goal to share the gospel of Jesus Christ with the world through various media.”

Designer of the new logo is Linda Taylor, Northwestern's director of art and design. Taylor is a graduate of Capital University, Columbus, Ohio. After graduation in 1977 she worked for a newspaper in Lincoln Park, Mich., before coming to Northwestern in 1979. She has been director of art and design since 1983.

WITH THE LORD

Gerald O. Hoenecke 1900-1985

Professor Gerald O. Hoenecke was born January 23, 1900 in Milwaukee, Wis. He died September 25, 1985 in Thiensville, Wis.

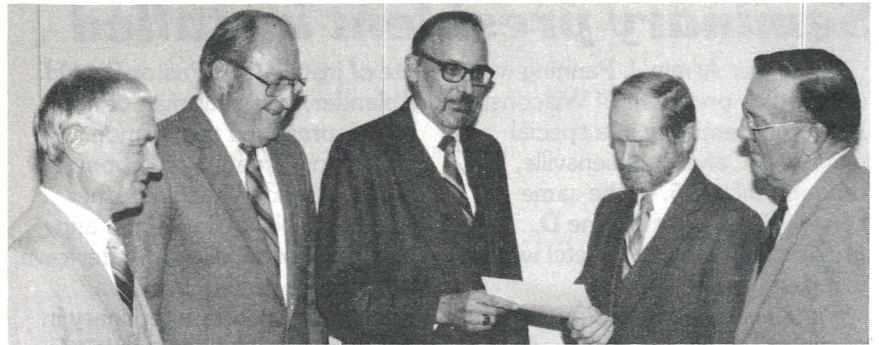
A 1921 seminary graduate, he served congregations in Shirley and Cudahy, Wis., and in Sleepy Eye, Minn. In 1952 he accepted a call to Wisconsin Lutheran Seminary. He retired in 1978.



Hoenecke

He served the synod as an associate editor of the *Gemeindeblatt* and at various times served as a member of the Board for Parish Education, the Board of Control of the seminary, and the Board of Directors of Northwestern Publishing House. He also served as vice chairman of the Commission on Inter-Church Relations.

He is survived by his wife, Norma; son, Pastor Roy (Elizabeth) Hoenecke; two brothers, Pastors emeriti Edgar and Roland Hoenecke; three sisters, Mrs. Hilda (Gilbert) Pfeiffer, Mrs. Ethel (Edgar) Backer, Mrs. Edith (Truman) Radtke; and three grandchildren.



Pastor Robert Zink, center, presents a check to Prof. Armin Panning, president of the seminary, representing the seminary's share of the \$50,800 allocated to the six synodical schools for the current school year from the Wisconsin Synod Scholarship Fund. Also present are Prof. William Zell and Pastor Robert Voss of the Scholarship Committee (left) and Pastor Edward Zell, Sr., chairman of the seminary's board of control (right).

Scholarship fund receives gifts

The Commission on Higher Education reported that it had received gifts totaling \$18,000 for its scholarship fund for the year ending August 31.

One anonymous donor has given a gift each month for the past year. Her yearly total was \$2300. When asked by Pastor Robert J. Voss, executive secretary of the commission, about her motivation for the generous gifts, she wrote back, "It is with great joy that I help support the scholarship fund, and thank God for providing me with the means to do so.

"What has motivated me to support the program? The word of God. . . 'How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?'"

"There are so many people, both here and abroad, who have not heard the gospel. So many that are not saved.

"My own salvation means a great deal to me and I want others to know and have that same salvation. . . Since I cannot go myself, I am glad to support this program so that others might go."

Such generous gifts as that made possible grants-in-aid totaling over \$40,000 to future missionaries, pastors and teachers at the synod's worker training schools during the

past school year.

The Wisconsin Synod Endowment Fund earns about \$21,000 annually for the scholarship fund.

Through its pastor each congregation of the synod will be offered a supply of scholarship fund envelopes for every member distribution — "so that others might go."

— Alan Siggelkow

Illinois

Dedication in Downers Grove

On Sunday September 15, members of Good Shepherd, Downers Grove, dedicated a building addition and remodeling project. Guest preacher was Pastor David Dolan of Algoma, Wis., and the Lutheran Festival Chorus of Chicago added praises to God in song.

The original education/fellowship unit, in use since 1979, did not provide adequate space for Sunday school classes and fellowship gatherings. The total cost of the addition and remodeling project is about \$207,000 and was funded chiefly through member loans.

Good Shepherd has 351 baptized members, a school enrollment of 34 with 81 enrolled in Sunday school. The congregation is currently served by David N. Rutschow.

LOOKING BACK

from The Northwestern Lutheran

50 years ago . . .

The Synodical Conference Survey Committee to Africa recently reported on conditions as found in Nigeria. Heathen superstition and diabolic practices are still found there. The birth of twins is looked upon with terrible dread. A ruinous practice is the fattening of brides, of marriageable women. The ordeal by poison is still practiced. Polygamy is still practiced. The people are very illiterate. Here in Africa we have indeed a divine call and glorious opportunity to bring the message of peace and salvation to many souls.

25 years ago . . .

Pastor Edgar Hoenecke reports from Japan that the Lord has already visibly blessed our work there. With a total population of 94,206,756, Japan today has a total of only 884 male Protestant missionaries and 530 single ladies who are engaged in mission work. There are 3549 Japanese Protestant pastors. Our missionaries serving in Japan are Richard Seeger, Richard Poetter and Luther Weindorf.

10 years ago . . .

The Confessional Lutheran Church in Sweden held its first annual convention recently at Yxenhult. It was during this year's WELS synod convention that church fellowship was officially declared between WELS and the Confessional Lutheran Church of Sweden. At the church's convention, a motion was passed to petition the Swedish government to excuse all children who are members of the Confessional Lutheran Church from participation in religious and sex instruction in the Swedish schools.

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

NOTICES

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

CONFERENCES

Minnesota District, Southern Conference, November 11 at Our Savior, Burlington, Iowa. Agenda: The State of the Soul of the Departed (Neumann); Exegesis of Hebrews 1 (Lopahs); Thanksgiving Text Study (Zindler); Book Review (Thierfelder).

Minnesota District, St. Croix Conference, November 12 at St. John, Centuria, Wis. Agenda: Exegesis on 2 Thesalonians 2 (Spaulding); Is Gambling Always a Sin? (Luebchow).

THE BIBLE IN 365 READINGS

Continuing our program of reading through the complete Bible in one year, we list the sixth month of readings beginning November 16 and ending December 15.

November 16	Ecclesiastes 7:23 — 12:6
17	1 Kings 12 — 14:18
18	1 Kgs 14:19 — 16:34
19	1 Kgs 17 — 19:18
20	1 Kgs 19:19 — 21:29
21	1 Kgs 22:53/ 2 Kings 1 — 2:18
22	2 Kgs 2:19 — 4:44
23	2 Kgs 5 — 8:6
24	2 Kgs 8:7 — 10:31
25	2 Kgs 10:32 — 14:14
26	2 Kgs 14:15 — 17:23
27	2 Kgs 17:24 — 18:37 /Psalms 59, 6
28	2 Kgs 19/ Ps 29, 120, 140, 27
29	2 Kgs 20 — 23:27
30	2 Kgs 23:28 — 25:30 Daniel 1
December 1	Dn 2 — 3:30
2	Dn 4 — 6:23
3	Dn 6:24 — 9:27
4	Dn 10 — 12:13
5	Ezra 1 — 3:7
6	Ez 3:8 — 7:10
7	Ez 7:11 — 10:24
8	Ez 10:25 — 10:44/ Nehemiah 1 — 3:32
9	Neh 4 — 7:38
10	Neh 7:39-73/ Ps 127, 33, 13, 85
11	Neh 8 — 9:38/ Ps 144, 99
12	Neh 10 — 11:9/ Haggai
13	Neh 11:10 — 13:31
14	Zechariah 1 — 6:15
15	Zch 7 — 11:17

CHANGES IN MINISTRY

PASTORS:

Birkholz, Marcus L., from St. Matthew, Winona, Minn., to Salem, Stillwater, Minn.
Ellenberger, Larry G., from Bethany, Manitowoc, Wis., to Beautiful Savior, Topeka, Kans.

ADDRESSES

PASTORS:

Baumann, Norris H., Rt. #1, Box 40, Clatonia, NE 68328; 402/989-4775.
Eich, John, 275 Purdy Dr., Alma, MI 48801/517/463-1361.
Hoyer, Philip J., 3 Castlebrook Mews, NE, Calgary, Alberta, Canada T3J 2M1.
Schulz, Friedel C., 3517 N. 97th St., Milwaukee, WI 53222; 414/462-2553.

TEACHERS:

Bowe, Keith R., 1135 N. Midway Dr., Escondido, CA 92027.
Schmeling, Daniel M., 8593 W. Appleton Ave., Milwaukee, WI 53225; 414/535-1626.
Schwede, Jeffrey D., 1602 W. Juno #8, Anaheim, CA 92802; 714/956-0789.
Sebald, Michael, 820 Minnesota Ave., South Milwaukee, WI 53172; 414/764-5760.

APPOINTMENTS

Myron F. Sordahl as second vice president of Western Wisconsin District, succeeding Richard E. Lauersdorf who became first vice president at the retirement of Henry E. Paustian; Lawrence O. Olson as member of District Evangelism Commission, succeeding Philip E. Krieger who moved to another district; Mark P. Lindner as member of District Special Ministries Board, succeeding Ronald W. Uhlhorn who moved to another district; and Nathan P. Radtke as member of District Commission on Evangelism, succeeding Robert M. Edwards who moved to another district.

Donald F. Bitter, President
Western 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.

FREE LECTURES

"The Inerrant Bible," a series of two lectures open to the general public, will be presented at the University of Wisconsin-Oshkosh this fall by members of the faculty of Wisconsin Lutheran Seminary. Professor David Kuske will speak on "The Inspiration of the Bible" on Wednesday, November 13 and Professor John Brug Will discuss "The Interpretation of the Bible" on Wednesday, November 20. Both presentations begin at 8:00 p.m. and the exact location on campus will be announced in the local media.

The lectures are part of the "A Christian Perspective" series sponsored by Wisconsin Lutheran Chapel, the WELS Campus Ministry at UW-O. Please call the chapel office (414/233-5731) for further information.

WELS PASTORS' WIVES

The WELS Pastors' Wives, a recently formed group, will meet on a Sunday evening in September, November, January and April, at Wisconsin Lutheran College, Milwaukee. The next meeting will be held November 10 at 6:30 and will feature a buffet supper for mothers and daughters (10 years and older). For further information call Florence Engel, 463-9241; Liz Manthey, 461-9198; or Lee Mahnke, 461-3610.

CHRISTIAN COUNSELING

Wisconsin Lutheran Child and Family Service of Milwaukee has several openings in the area of Christian counseling. They are seeking family therapists, an alcohol and other drug abuse (AODA) counselor and a certified educational psychologist. If you are interested and trained to counsel your fellow Christians at a church related agency, please send your resume to Joanne Halter, Director of Social Services, WLCFS, 6800 N. 76th St., P.O. Box 23980, Milwaukee, WI 53223; 414/353-5000.

OFFICE EQUIPMENT

A spirit duplicator, mimeograph and 3M Copyrite are available to a mission congregation for cost of transportation. Contact Pastor Michael P. Bartsch, Our Savior Lutheran, 7654 Ragall Pkwy, Middleburg Heights, OH 44130; 216/826-0464.

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).

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**WELS LUTHERANS FOR LIFE
CONVENTION**

The fourth annual WELS Lutherans for Life convention will be held Saturday, November 16 at Wisconsin Lutheran High School, Milwaukee. The theme is "Speak Up" and Allen Quist, a state representative of Minnesota will deliver the keynote address. Prof. Wayne Mueller of Wisconsin Lutheran Seminary will present an inspirational address. Fourteen workshops will be offered. Registration fees are: individuals, \$15.00 (\$17.50 after Oct. 26); couples, \$25.00 (\$30.00); students/retirees, \$10.00 (\$15.00). Fees include convention folder and noon meal. For registration write to: WELS Lutherans for Life, P.O. Box 362, Libertyville, IL 60048 or call 312/362-0622.

LUTHERAN CHORALE TAPES

The Lutheran Chorale of Milwaukee, a 65-voice choir of WELS members directed by Rev. Kurt Eggert, offers a tape of its 25th anniversary concert and two other tapes of recent programs of choral and instrumental music:

**25th Anniversary Concert
Music for Advent and Christmas
Music of J. S. Bach
(300th Anniversary Concert)**

Cassette tapes may be ordered from the Northwestern Publishing House, 1250 N. 113th St., P.O. Box 26975, Milwaukee, WI 53226-0975. Phone 414/475-6600. Cost: \$6.95 per tape. Please add 10% of the total dollar amount of the order (\$1.50 minimum — \$3.00 maximum) for handling and transportation costs. Wisconsin residents also add 5% state sales tax to total dollar amount including transportation and handling charges.

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
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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*
Virginia	Roanoke*
West Virginia	Parkersburg*
Wisconsin	Hayward Madison (Hispanic)* Portage*

*Denotes exploratory services.

CONFERENCE PAPERS

The following new conference papers are available: No. 67: Law and Gospel in the Church Growth Movement (Koester), \$1.00; No. 68: Clergy Stress and Burnout or All Stressed Up and No Place To Blow (Schleicher), \$0.66; No. 69: Focus on Dr. James Dobson (Hilliard), \$0.48; No. 70: Christian Stewardship Our Part in God's Plan (Manthey), \$1.32. The following previously listed conference papers are still available in limited quantities: No. 51: Man and Woman in God's World (Gawrisch), \$0.66; No. 52: Proselytizing (Fischer), \$0.36; No. 53: Martin Luther and Catechetical Instruction at Wittenberg (Bartling), \$0.72; No. 54: The Moral and Scriptural Principles Concerning Test-Tube Babies (Gawrisch), \$0.90; No. 55: What About Fasting? (Schroeder), \$0.48; No. 56: Textual Criticism: An Introductory Survey (Naumann), \$0.30; No. 57: The Menace of Islam: Its Theology and Practice (Schmeling), \$0.72; No. 58: Integrating the New Member (Huebner), \$0.60; No. 59: The Preacher and Gospel (Huebner), \$0.78; No. 61: The Use and Non-use of Life Support Systems and/or Treatment Termination — When? Ever? Under What Circumstances? (Bushaw), \$0.36; No. 62: Luther and James: Did Luther use the Historical Critical Method? (Bartling), \$1.08; No. 63: Identifying Spiritual Gifts Within the Congregation (Scharf), \$0.48; No. 64: Exegesis of Ephesians 5 (Bartels), \$0.60; No. 65: Scripture Study of Romans 14:13-23 (Beckmann), \$0.48; No. 66: The Peace of God Shall Keep our Hearts and Minds in Christ Jesus (Russow), \$0.66.

Anyone desiring may be placed on the permanent mailing list to receive each paper as it is printed. Those on the permanent mailing list are asked to submit their new address promptly.

Martin Luther Women's Circle
10151 Sappington Road
St. Louis County, MO 63128

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.

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.

**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, Battell and Summers Funeral Home, 1036 Derbyshire Rd., Holly Hill. 9:00 a.m.; SS/Bible class, 10:00 a.m. Pastor Herbert Kruessel, 748 Tumblebrook Dr., Port Orange, FL 32019; 904/788-8764.

FROM THIS CORNER

This is a column of miscellaneous items. The first item involves contributing editors.

There is a departure. Prof. Ernst H. Wendland of Wisconsin Lutheran Seminary requested that he not be reappointed as contributing editor. "Give someone else a chance," he said. (Appointments are made for two years by the Conference of Presidents and ratified by the synodical convention.) As former missionary and seminary head in our Lutheran Church of Central Africa, he brought a new dimension to our mission news since 1979. To state the obvious: we will miss him. But we are thankful we had him and say so. He has promised occasional articles on world mission events, and we will hold him to his promise.

There is an arrival, Prof. Richard D. Balge of Wisconsin Lutheran Seminary where he teaches church history. A 1958 seminary graduate, he served a mission in Milwaukee before accepting a call in 1964 as the WELS campus pastor at the University of Wisconsin — Madison. In 1971 he was called to the seminary. He was appointed dean of students in 1983.

Balge is a popular preacher, lecturer and writer. His latest work is a history of our campus ministry at Madison which will appear in the spring issue of the WELS Historical Institute *Journal*. His range of interests is broad and will be reflected in the articles authored for these pages.

Item three. An increasing number of letters intended for publication are arriving without telephone numbers. We attempt to verify all letters by phone. Not to have a telephone number is a nuisance. Please, your home phone number and a number where you can be reached during the day.

Letters for publication are intended primarily as a response to articles appearing in the magazine. To be effective, responses should be written quickly. Responses delayed for several weeks (or even a month in some cases) tend to lose their focus. Letters in response to letters have a lower priority.

Do some people read my column? A pastor of one of our larger congregations called me yesterday to assure me that at least one did. One of his members read my October 1 column urging wider distribution of *The Northwestern Lutheran*. The member is underwriting 250 subscriptions to the magazine for his church, enough at least to cover the core membership. Such things cheer an editor's heart.

One last item. Wherever I speak about *The Northwestern Lutheran*, one question always pops up: are we interested in unsolicited manuscripts? The answer: a rattling, resounding, YES. We need to fill 40 pages every month, not much by ordinary standards. But for our small fellowship, it's a heap of space to fill with good writing. If you've got the itch to write, scratch it — and send it along. And if you know of a good writer, give him or her a nudge in the right direction.

James P. Schaefer

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A time for every thing

by Bonnie L. Wasser

I have a confession to make. I haven't been spending much time talking with the Lord lately. And it's my fault. My only explanation is things have been rather hectic around our home lately. I think it's called living in a family with four cars, five drivers, seven teenagers with jobs and two more tagging along.

Do you have any idea what kind of scheduling it takes to get everyone where they're supposed to be at the time they're supposed to be there? I mean, sometimes I have nightmares about forgetting what day it is and dropping a kid off at the wrong job.

And sometimes I can't help wondering if there was a reason the Lord created mothers the only person in a family who can find pairs of socks, baseball mitts just before the big game, car keys and the TV guide plus remember who's supposed to go where, when.

Now, don't misunderstand. All of this is not meant to be a complaint. In fact most of the time I rather enjoy all the activity around our house. My problem? Well, let's put it this way. Sometimes I think I fully understand how Martha felt.

I mean, here were all those people as guests in her home, and even though it's likely that her personal preference would have been to sit down and listen to the Lord, she knew — just knew — that when Christ was finished talking, everyone was going to be hungry. Then guess who they'd all be asking, "What's for dinner?"

I can identify because just like Martha I sometimes get so busy I have trouble keeping my priorities straight. Not on the big things, but for the little things. Making decisions like which should be my priority — attending my child's after-school volleyball game or going to the Ladies Guild meeting? Teaching Sunday school or filling my cup

at Bible class? Helping out at VBS or accompanying my husband on a combination business-getaway trip because we haven't spent more than 10 uninterrupted minutes together — alone and awake — in the past three months? Which am I supposed to do?

In Ecclesiastes 3 we're told: "To every thing there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant and a time to pluck up that which is planted . . . and a time to rend, and a time to sow; a time to keep silence, and a time to speak."

Perhaps this means there is a time when attending to my children's needs is the Lord's plan for me just as there's time when I can glorify him most by working through the organizations of our church.

In other words, every good thing has its time . . . with the family the Lord has given me, the work he's blessed me with, and with the life he's placed before me here on earth.

The Lord gives us the time, and it's up to me to use some of that time in prayer before making my decisions . . . and then to depend upon him to gently set me straight if I don't use his priorities.

And now I think it's time to put my thoughts into action because I hear someone saying, "Mom, it's time to go to work." □



Bonnie Wasser is a member of First Lutheran in Lake Geneva, Wisconsin.