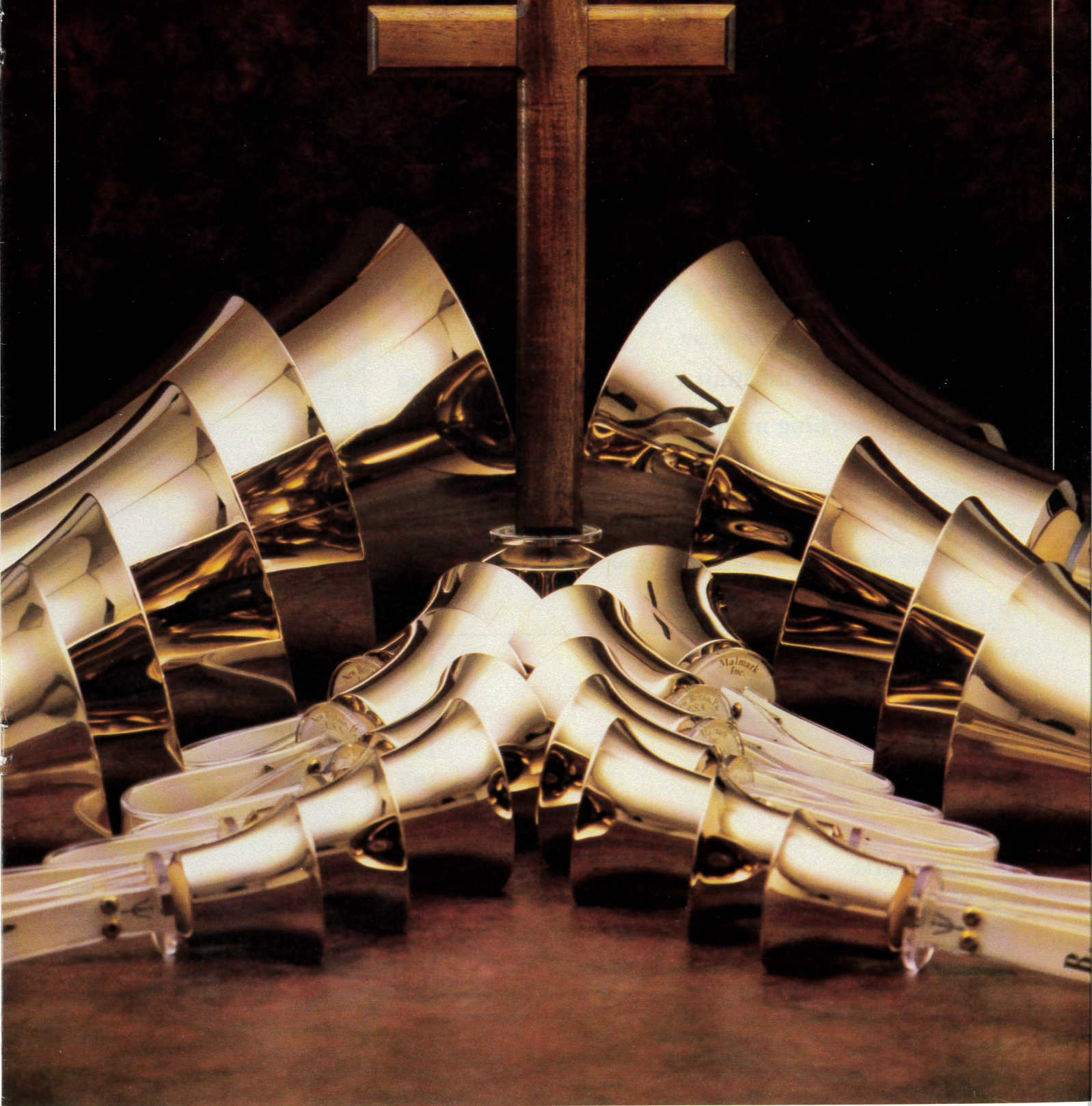
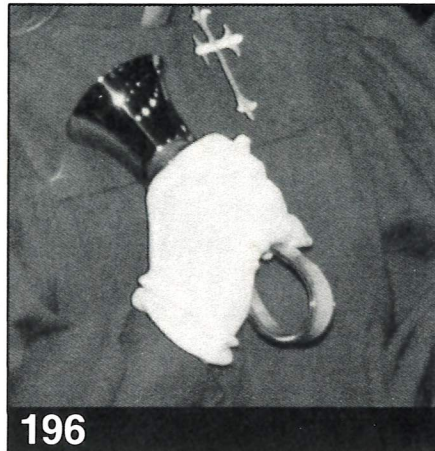
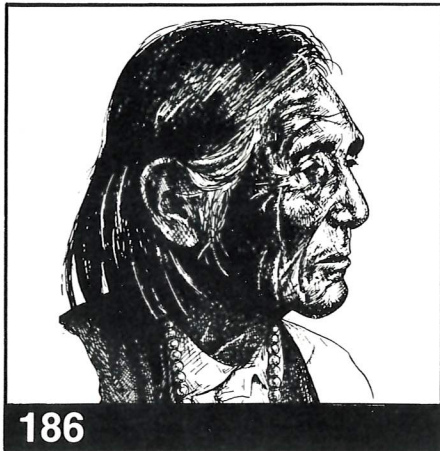


May 15, 1988

the  
Northwestern  
Lutheran





FEATURES

- The word for today** by *Lyle J. Lindloff* 183  
 Jesus Christ and the Holy Spirit
- Paul's letters from prison** by *Julian G. Anderson* 185  
 Philippians 1:1-11
- Her great-grandfather was a missionary** 186  
 by *Ruth G. Kessel*  
 Chief Alcheyay becomes a Christian
- When the sky is not the limit** by *Joel A. Nelson* 188
- Consider the teaching ministry** by *Arlyn W. Boll* 189  
 Serving the Lord
- Decisive moments in the church** by *James G. Kiecker* 190  
 A winter's tale
- A Passover memory** by *David Lukawski* 200

COLUMNS

- Editorial comment** by *Immanuel G. Frey* 184  
 A beast crouching at the door
- I would like to know** by *Paul E. Kelm* 192
- Letters** 193
- From this corner** by *the editor* 199

NEWS

- Around the world** 194
- Central Africa Medical Mission** 195
- Let the bells ring** 196
- Northern Wisconsin District** 196
- Pacific Northwest District** 197

*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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# Jesus Christ and the Holy Spirit

by Lyle J. Lindloff

*From this time many of his disciples turned back and no longer followed him. "You do not want to leave too, do you?" Jesus asked the twelve. Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life. We believe and know that you are the Holy One of God" (John 6:66-69).*

**I**f you made a list of things you simply could not get along without in your life, what would be on that list? What things are indispensable to you? Would you list your home, your family, your friends, your job, your health, your get-away weekends? We all could compile quite a list of indispensables.

Going over that list, however, in sincere, honest reflection we know we could live without many of those things. In fact, some of you are now living without things that you were convinced were totally indispensable. Perhaps you have lost a spouse in death and your family is scattered around the country. Perhaps you are in poor health or your financial situation is becoming increasingly desperate. As life moves on, by the grace of God we learn to live without things we once may have considered as indispensable.

As we observe the Festival of Pentecost, we must remember these two great indispensables, Jesus Christ and the Holy Spirit.

## Jesus Christ

Jesus had recently fed the five thousand. The reaction of the crowd was to make Jesus their king. He will provide all our personal and national needs. Jesus knew that they intended to make him their king by force. Jesus went into the hills and when the crowd found him again Jesus spoke of himself as the bread of life. Jesus is the spiritual bread king. When we feed on Jesus we will live forever.

In answer to Jesus' words about being the bread of life, many of his disciples said, "This is a hard teaching. Who can accept it?" (John 6:60). They left Jesus. For them Jesus was dispensable. Jesus then turns to the twelve and asks them if they plan to leave also. Simon Peter answered for them all, "Lord, to whom shall we go? You have the words of eternal life." Jesus, you are indispensable.

There were and are other places to go. Leave Jesus. Trust yourself. We can go to humanism, hedonism, modernism and in many other directions. By God's grace we join the twelve in saying, "Lord, to whom shall we go? You have the words of eternal life. We believe and know that you are the Holy One of God." We believe that Jesus is the Messiah. Jesus is the one and only, the sinless Son of God. Jesus Christ is indispensable.

## The Holy Spirit

We believe. I believe. How is that possible? The apostle Paul tells us, "No one can say, Jesus is Lord, except by the Holy Spirit" (1 Corinthians 12:3). The apostle Peter tells us, "No prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit" (2 Peter 1:20-21). Jesus' words of eternal life are recorded in the Scripture by the Holy Spirit. The Holy Spirit uses these words of eternal life to bring and keep us in the one true faith in Jesus Christ.

In God's plan of love for sinful humanity Jesus Christ is indispensable and the Holy Spirit is indispensable. I once saw this truth of God in cartoon form. The first frame of the cartoon pictured the crucified Jesus with the words, "God made him who had no sin to be a sin offering for us." The second frame pictured the empty tomb with the words, "I am the resurrection and the life." The third frame had no picture but simply these words, "What if there were no Holy Spirit?"

We can live, die and pass on into eternity without Jesus Christ and the Holy Spirit. That is not God's desire. God's love in the gift of Jesus Christ is for the entire world. For a God-blessed life, a peaceful death and an eternity in the paradise of heaven Jesus Christ and the Holy Spirit must remain indispensable. □



Lyle Lindloff is pastor of Calvary, Thiensville, Wisconsin.

## *A beast crouching at the door*

**A**n official-looking letter comes in the mail. The return address in the upper left-hand corner reads, "Sweepstakes Clearing House — Prize Notification Dept." A check is visible through the window envelope. Who can resist it?

The next day's newspaper carries a news item captioned "Instant Millionaires Leap for Joy Too Soon." It tells of a couple who received such a letter, bought a pickup truck and a new car, and were about to quit their jobs, only to learn that they had not won a thing.

People like money, especially if it is free. Unscrupulous opportunists recognize this fact, and they are quick to turn it to their advantage. For example, con artists freely point out that the infamous "pigeon drop" scheme would be ineffective without a bit of larceny in the hearts of its victims. The same is true of many other get-rich-quick frauds. Lotteries, too, can generate large sums rather painlessly by appealing to the get-rich-quick instinct, often extracting money which is needed for such things as food and rent. One also suspects that the appeal of Las Vegas does not lie in the beauties of the countryside.

Oh to be rich! Surprisingly, not all who are rich agree. An article recently appeared in *Time* on the woes of being rich. The article says that "a plague of anxieties seems to afflict a growing number of the very rich." The plague is called "affluenza." The writer points out that "great riches are sometimes accompanied by a wealth of crippling emotional and psychological fears," and it cites a number of examples of wealthy heirs who are the victims of affluenza.

This does not come as a surprise to those who are familiar with St. Paul's inspired reminder that many who look to money as the foundation for happiness in their lives wind up piercing themselves through with many sorrows instead. Scripture includes a wealth of similar warnings to those who are being confronted with the problems and perils of life.

In these times, the get-rich spirit poses a threat to each one of us, whether we like to think so or not. It can lead to results far more disastrous than the affluenza which makes the lives of rich heirs miserable.

Because of his envy of his brother Abel, Cain is warned in Genesis of a beast crouching at his door. He ignored the warning. In this affluent society, there is one crouching at our door as well, and we had better be aware of it.

Immanuel G. Frey



*Immanuel Frey  
is pastor of Zion,  
Phoenix, Arizona.*

## Philippians 1:1-11

by Julian G. Anderson

**T**his letter was certainly written a little later than Philemon, Colossians and Ephesians, about 62 A.D.

### How did Paul get to Philippi? (Acts 16)

The ancient city of Philippi was located on the panhandle of Greece, which projected eastward, looking remarkably like Florida's panhandle which projects westward.

Paul's entry into Greece at this point was the first spearhead of mission work in Europe — a most significant occurrence. The question is, how did Paul ever come to enter Europe at this point?

As my Everyday American English New Testament points out, this happened at the very beginning of his second missionary trip. In the spring of 50 A.D. Paul and Silas left Antioch in the northeast corner of the Mediterranean, walked westward through Syria into Cilicia, stopped at Derbe, and picked up Timothy in Lystra, and kept going west through Phrygia and Galatia, probably intending to go to Ephesus, the capital of Roman Asia. But there the Holy Spirit stopped them from going into Asia.

So they went north to Mysia, tried to get into Bithynia, but the Holy Spirit stopped them again, so they traveled west along the border into Troas, the seaport (ancient Troy). Now read carefully verses 9 and 10a of chapter 16 through "town." Paul in a dream that night sees "a man from Macedonia [on the Greek peninsula] standing in his room, saying 'Please come over to Macedonia and help us!' And when Paul saw this . . . we started right away to look for some way to get to Macedonia."

The question now is, who were the "we"? It has to include the author, and the author of Acts is definitely Luke, who refers to his Gospel in Acts 1:1. The "man" who appeared to Paul in his dream might have been Luke. That was God's doing. And how Luke got to Troas, and then came to meet Paul for the first time the day after the dream, was also God's doing.

### Paul's love for the people in Philippi (1:1-8)

Verses 1-2 are the conventional way the people in the first century A.D. opened a letter. And excepting for the letter to the Galatians, when Paul was in a worked-up state, and the last letter we studied to the

churches around Ephesus, which was a circular letter, all of Paul's letters begin with words of the thanksgiving Paul felt.

"I thank my God every time I think of you!" he wrote. "And when I pray for you all, my heart is always filled with joy, because of the way you have shared in the work of spreading the good news from the first day you heard it until now. And there's one thing I'm sure of — that the one who has begun the good work will keep on working to make it perfect until the day of Christ Jesus" (the end of this world).

Then he explains why he feels this way — because "you have all shared in the work God has given me to do during this time I have been in prison, and when I was defending the good news and getting it firmly established" — by sending him gifts of money and food and letters of encouragement.

And so, he closes, "God could tell you how anxious I am to see you all, since I have the same tender feelings for you that Christ Jesus has." There is no other letter to any congregation where Paul speaks so deeply of his love to the people in that congregation as here, and how anxious he was to see them all again.

### I want you to grow more perfect (1:9-11)

Now Paul writes a special prayer for those people. "I'm always praying that your Christian love will become more and more filled with God's full knowledge and understanding, so that you will choose the things that are best. . . ." This may well have been another warning against gnostic traveling prophets, urging the Philippians to seek God's full knowledge, which, of course, would be the best. We know that gnosticism was a pestilence which covered the Mediterranean world at that time and for another 100 years.

Then Paul goes on, "I pray that your lives will be filled with things that are right in God's sight, since this will be the fruit produced in your lives by Jesus Christ, so that God will be praised and honored." A fine reminder that our lives must be filled with the fruits of faith. □



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



Pastor  
Edgar Guenther

## Her great-grandfather was a missionary

by Ruth G. Kessel

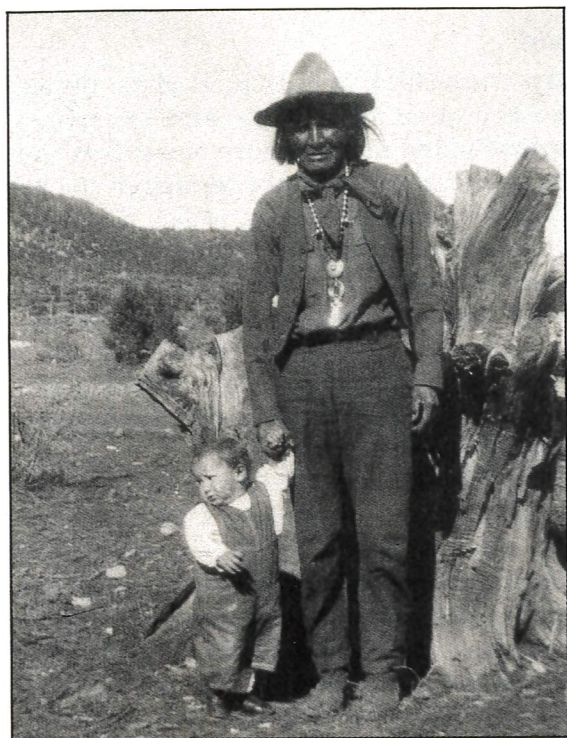
**M**y four-year-old granddaughter, Jennifer, rushed into the house, her words tumbled out in excitement. "Grandma, Grandma, you've got to hear the most wonderful story I just heard at vacation Bible school! It was about a man from Ethiopia who was riding along in his chariot reading the Bible, and he didn't understand what he was reading. A missionary named Philip came along and explained it to him.

"He told the man how Jesus had died for him, and the man believed it and asked if he could be baptized. Philip took him into some water and baptized him, and the man from Ethiopia got in his chariot and went home and lived happily ever after!"

When she finished the story, I told her another story about a

missionary who met a man from a different culture and told him how God sent his Son Jesus for him too. The man believed it and was baptized, and was very, very happy. I simplified the story for Jennifer as she's only four. When she's older, I'll give her more details.

The missionary was her great-grandfather, Pastor Edgar Guenther; the man was an Indian chief. The Guenthers had come to the Ft. Apache Indian Reservation in 1911 to spread the gospel. They did not meet the



Chief Alchesay and little Arthur.

chief for some time. In the words of Pastor Guenther, my father:

I had never sought out Alchesay, chief of all the White Mountain Apaches. From what I had heard he was a man of strong likes and dislikes, and to avoid getting off on the wrong foot with him I decided to wait until the Lord himself might arrange our meeting.

Alchesay was indeed a man of strong likes and dislikes. Although he had earlier served honorably as a scout with General Crook, he was now known to be very unpredictable. The other Indians had not forgotten that it was Alchesay, along with other men of his band, who had killed Chief Diablo during a gambling altercation. He did not welcome visitors at his camp, so Father patiently bided his time. At last he got his opportunity to meet the chief.

A terrible flu epidemic raged on the reservation, and

countless numbers of Indians were dying. My father and the only doctor on the reservation would ride out each day on horseback and minister to the sick and dying. One day Father, riding alone, entered a secluded canyon and found the chief bedded down on the wet ground, sick with the flu.

My father had a roll of building paper tied behind his saddle to put down to make dry beds for the sick. He got it and made up a warm bed and got Alchesay into it. He gave him the medicine he carried with him, and after giving the family suggestions on food and drink for the sick man, he left.

Father told the doctor where the sick man was and asked him to go and see him. The following day the doctor went to the camp and Alchesay asked him why he hadn't brought that tall missionary with him. Here was Dad's chance! He wrote of that next meeting:

Those words were music to my ears. And the next day when I entered his camp I did so as a missionary come to introduce him to the Great Physician who could heal both soul and body. And the Lord Jesus did just that for him. I know no one of his tribesmen who accepted the gospel more unreservedly than he, and his friendship remained one of my fondest memories.

My parents moved from East Fork to Whiteriver, but their friendship with Chief Alchesay continued. He would ride to town and stay with them for days at a time.

When Father needed approval for building a church, Alchesay, who could not write, placed his thumb mark of approval on the permit. When the church was dedicated, Chief Alchesay unlocked the door and was the first of 101 Indians who were baptized on that wonderful day. At the end of the service he spoke in Apache to his tribesmen and urged them to attend regularly.

When my mother gave birth to her sixth child, Alchesay asked that the baby be named after him. It seems fitting that that child, namesake of the chief, chose to follow in his father's footsteps as a missionary to the Apaches! Last year my brother, Pastor Arthur Alchesay Guenther celebrated his 40th year on the reservation. He is telling the same good news that his father told

Chief Alchesay, and that Philip, so long ago, told the Ethiopian. □



Ruth Kessel is a member of Trinity, Sedona, Arizona.

# When the sky is not the limit

by Joel A. Nelson

**A** recent issue of *Time* magazine carried an article entitled, "When the Sky's the Limit," and began with a grade school student's prose:

Life is like a room. You learn math; a door opens in your room. Now you enter another room. Yet, I dislike rooms. I like to be free outside, and now I am. For the door to the sky was opened to me.

This example was to illustrate how creative children can become when exposed to the wonders of nature in general and the sky in particular.

Using the sky as a focal point of education was the brainchild of a retired Boston newscaster, Jack Borden. Jack had been hiking and happened to glance up into the sky. Afterwards he said "I had never really noticed the sky before, and its beauty, majesty and fragility just overpowered me." Borden thought that if children could be exposed to this great expanse, you'd have, "a thematic catalyst that spans the three R's, encompasses the arts and sciences, and engages the mind in a voyage of self-discovery." To accomplish this, Borden founded For Spacious Skies, a non-profit organization to help children develop a "sky awareness."

In the For Spacious Skies program, children use the subject of the sky to develop creativity, expand vocabulary, gain confidence and improve in overall school performance. Children listen to "sky music" like Hayden's "Sunrise Quartet" or Paxton's "Even a Gray Day." They can "write celestial similes," or "make mini-planetariums out of plastic cups."

After the program had had a chance to progress, a Harvard School of Education study sought to evaluate For Spacious Skies and its actual impact on school performance. The results: 37 percent increase in music appreciation scores, 13 percent jump in literary skills, five percent in sensitivity to art. One researcher concluded, "Something happened to these kids."

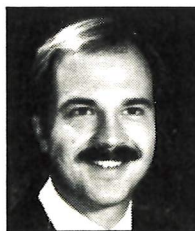
Yes, something did happen to those kids, as is often

the case when children learn more about the wonderful world around them. They came face to face with the splendor and magnificence of creation and were driven to better performance because of the inspiration divinely created things evoke. Creation does cause something to happen in those who experience it. Psalm 19:1 says, "The heavens declare the glory of God; the skies proclaim the work of his hands." Romans 1:20 adds, "Since the creation of the world God's invisible qualities — his eternal power and divine nature — have been clearly seen, being understood from what has been made."

As I read the *Time* article I could not help but think of the 374 Christian elementary schools and the 1200 Sunday schools in the synod that teach about the wonders of nature, the beauty, majesty and fragility of the sky as proof that there exists an eternal, powerful, wise, divine and loving God. How thankful we should be to know that our schools teach their students that the sky is not the limit, but that beyond the clouds there *is* a God who loved man so much he gave man an awesome planet and universe to learn from and enjoy. A God whose boundless love shows itself best in the sacrificing of his one and only Son to remove from all people the curse of sin, death and hell.

The sky can evoke creative thoughts, but how much more creative it is to see the God beyond the sky. How inspiring to know that the God beyond the sky can move our children to more beautiful prose:

Life was a dark, black room. You learn Jesus and light enters your room. Now I can enter another room. I like the peace in the light, and I have joy. For the door to heaven has been opened to me. □



Joel Nelson teaches at  
*Our Redeemer*, Santa Barbara, California.



# Serving the Lord

by Arlyn W. Boll

*Never be lacking in zeal, but keep your spiritual fervor, serving the Lord (Romans 12:11).*

**P**arenting has become a popular word in recent years. One dictionary defines parenting as "the work or skill of a parent in raising a child or children." The word implies a whole group of skills and abilities necessary for parents to do the work made necessary when children are brought into the world.

For Christians, a God-given love and concern for the child's eternal welfare is certainly basic to parenting, and has an effect on all that we do.

Since parenting is such a useful word, I'd like to suggest another word for this article, namely, "teach-ering." While not in the dictionary, I'd like to define it as "the work or skill of a teacher in educating a child or children in a school."

Many parenting skills are equally useful for teaching, so in our Lutheran schools you will find dedicated teachers devoting themselves to the very same concerns that Christian parents have. And it is all done with the same motivation, the love of Christ Jesus who cares for each and every one of his precious lambs.

Yet there are some obvious differences in teaching. A teacher is working with other people's children. So our Lutheran teachers view themselves as supplementing and reinforcing the Christian parenting activities of the home. Teachers are trained and equipped to provide all those skills of formal education which most parents don't have. Where home, school and church work together in Christian harmony, each child has an ideal situation for obtaining the best Christian education we can possibly provide. Is it any wonder, then, that we invest millions of dollars in the various educational programs in our congregations and synod?

In some ways Christian parenting can be viewed as coming to an end. Children grow up and eventually leave home, becoming parents themselves and starting the pattern all over. For teachers the prospects are different. Consider the kindergarten teacher with an endless supply of shoelaces to tie, with a never-ending line to the lavatory, with a constant source of children

who need to master their numbers and letters.

As the teachers' years move along, there seems to be no end to runny noses, lost pencils, misplaced papers, dried-out paste, single mittens, memory work recitations, papers to grade, lessons to teach again and again, and so on and on. There is little doubt that teaching requires its own set of special abilities.

While grade-school parenting might include four years of Friday night basketball, weekend track, Tuesday football and nightly homework, the teachers' basketball, track, football and homework continue year after year. Who would think that adults would take pleasure from such things when the world is filled with much more interesting activities? Only a teacher would know for sure.

Only a teacher would get this involved with someone else's children in such a personal way. Yet teachers devote their lives to such matters because each child's life and development are important to them. Each child has a precious, redeemed soul to be nurtured.

Teachers are partners with parents in doing one of the most important and challenging tasks which God has entrusted to his people — the molding, training, encouraging, nurturing and educating of children.

Whether parenting or teaching, Paul's words at the top of this article are fitting. What we do requires much zeal and spiritual fervor, which can only be supplied by a gracious Lord. And all we do is neatly summed up in the words, "serving the Lord." That's why parents love their children; that's why teachers love *their* children too.

Do you think you want to be a teacher in a Lutheran school? The challenges are immense, the hours are long, the children are not your own, the work seems to have no end. But the rewards are among the finest you will find. Has God blessed you with the special skills for teaching? Use your blessing to be a blessing to others. □



Arlyn Boll is principal at St. John, Watertown, Wisconsin.

# A winter's tale

by James G. Kiecker

**C**hallenges. We face them every day in our work and recreation. Then we respond. We go after that production goal or that seven-ten split. The story of our lives can be told in terms of the challenges we face and the responses we make.

The same is true in the life of the church. The church is faced with challenges and it responds. A lackluster, ho-hum congregation (a real challenge!) undertakes Bible study and spiritual renewal (the God-approved response).

Church history provides lots of examples of the church facing challenges and then responding. But a real striking incident occurred over 900 years ago, and it turned out to be a very decisive moment in the story of God's people on earth.

In those far-off days in Europe which we call the Middle Ages, princes and kings frequently called on bishops to aid them in ruling. Since the bishops were then employed by the nobles, the nobles expected the bishops to swear allegiance to them, just like all their other subjects.

As time passed, the nobles wanted to make sure that the bishops who helped rule were men they could control, so they began to appoint them. This appointing of friendly bishops by the nobles was called "lay investiture," meaning that a layman was "investing" the bishop with the right to rule.

This had been going on for many years. But more and more, churchmen began to feel it was wrong for laymen to be so deeply involved in church affairs. Granted, bishops helped rule the land. But primarily bishops ruled souls. It seemed that a bishop's allegiance should be only to the pope, and the pope should appoint — "invest" — him. Churchmen began to view lay investiture as a challenge on the part of the state to the church's control of itself, as unthinkable as if the president of the United States chose and installed our synod's president.

As church writers began to respond to this challenge, the rhetoric quickly heated up. Not only should the church be free from kings and princes, it should be superior to them. A scholar named Humbert declared, "Just as the soul exceeds the body and commands it, so too the priestly dignity exceeds the royal." Another writer, Peter Damian, threatened that

"when a king resists the divine commands [read "the pope's commands"], it is right that his subjects depose him."

Things came to a head between the king of Germany, Henry IV (1056-1106), and the scholarly pope Hildebrand who reigned as Gregory VII (1073-1085). In 1073 Henry had appointed one of his court favorites to the archbishopric of Milan, an extremely important see. The pope of that moment, Alexander II, counter-appointed his own man, but Henry made his selection stick.

This brought forth the most extravagant claims from Hildebrand. In a private memo which somehow "got leaked to the press" (as we now say), he declared: "The Roman church was founded by God alone." "The Roman pontiff alone can rightly be called universal." "He alone can depose or reinstate bishops." "He may be judged by no one." "He may absolve subjects from their obedience to wicked men" i.e., troublesome emperors.

In the spring of 1075 Hildebrand, now Pope Gregory VII, specifically denied Henry the right to appoint bishops. Henry, busy at the moment with rebellious nobles, let this order slide. But in June, having put his nobles in their place, Henry made another appointment to the see of Milan. The pope ordered Henry to back off. Henry's reply was to hold a council of nobles and bishops favorable to him, which predictably denounced the pope.

Having had enough, Gregory excommunicated Henry at a synod in Rome in February 1076. Furthermore, he forbade (for what it was worth) Henry to be the emperor in Germany or Italy, and (presuming he had the authority) released all of Henry's subjects from their obedience to him.

The tenor of Henry's response can be gathered from the opening words: "Henry, king not by usurpation, but by God's ordinance, to Hildebrand, not pope but false monk." He called on Hildebrand to "come down [from the papal throne], to be damned throughout all eternity."

Fighting words. Actually, Henry was skating on thin ice. If he had had the solid backing of his nobles, he might have deposed Gregory. But, as already mentioned, the nobles were a restive lot, and now had even

been told by a pope that they were free of Henry's rule. Even some of Henry's hand-picked bishops suddenly found independence from Henry to their liking. In October 1076 the nobles met and declared that unless Henry speedily made peace with the pope, they'd have to meet again in February 1077 in Augsburg — the implication being they would then pick a different emperor.

The state had challenged the church by investing bishops, and the church had responded by claiming that right for itself. For a moment it was a standoff. Then Henry backed down. He appealed to the pope for a removal of his censure. The pope's icy reply was, "I'll see you in Augsburg."

In desperation Henry decided to meet the pope personally before the pope reached Augsburg. In the winter of 1077 Henry crossed the Alps into northern Italy to cut off Gregory enroute north to Germany. Not sure if Henry was approaching as friend or foe, Gregory took refuge at the castle of Canossa.

On January 25, 1077, in the midst of one of the worst winters in memory, Henry arrived at Canossa. Between then and January 28 occurred a drama of decisive importance. But let's listen to Gregory describe what happened:

Henry came in person to Canossa . . . bringing with him only a small retinue. . . . He presented himself at the gate of the castle, barefoot and clad only in wretched woolen garments, beseeching us [the pope] with tears to grant him absolution and forgiveness. This he continued to do for three days, while all those about us were moved to compassion at his plight, and interceded for him with tears and prayers. . . . At length we removed the excommunication from him, and received him again into the bosom of Holy Mother Church.

Was it a victorious response on the part of the church against the challenge of state interference in church affairs? Momentarily it seemed like that. Henry was on the skids. In March disgruntled German nobles chose a new emperor in spite of Henry's peace with the pope. When it seemed that Henry would

*The establishment  
of this principle  
— the church's independence  
from the state —  
makes those wintry days  
such a decisive moment.*



successfully counter this threat, Gregory excommunicated and deposed Henry again in 1080.

Then, however, Henry recovered. By this time, public opinion had turned sympathetic to him. It seemed to many that the pope had overstepped his actual power. In June of 1080, in another synod, Henry had Gregory deposed and chose an arch enemy of Gregory as the

new pope. In 1081 Henry invaded Italy and after three years gained Rome. Preferring Henry to a church run by Gregory's supporters, the Roman people and at least thirteen cardinals swung behind Henry and his pope.

In March 1084 Henry's approved pope was enthroned, but — just when it started to look like the king had again gained control of the church — Henry had his new pope crown him. The waters were muddied once more. Who really was in the driver's seat, king or pope?

We look back at the struggle between Gregory and Henry — church and state — with mixed feelings. On the one hand Protestant sympathies go out to Henry when we see him humiliated at Canossa, and hearts beat quickly when he deposes the power-grasping pope.

But there's another side. Remember, Henry was interfering in church affairs, attempting to control the church by appointing the bishops. This was a direct challenge to the church's right to manage itself. It was the same tactic that Hitler used in the 1930s, appointing a *Reichsbischof* to manage all Protestant church bodies, thus making the church a department of the state. Surely the church had to respond.

It was the establishment of this principle — the church's independence from state control — which makes those wintry days of 1077 such a decisive moment in the story of God's people on earth. □



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

by Paul E. Kelm

*Should Christians ever hesitate to admit their faith to avoid persecution? In a threatening situation, how far should one go in confessing his faith? (Ed. Note: This question comes from a teen Bible study in Hong Kong, where an immediate concern exists for the choices in China — registered membership in the “official” but compromised church or an “underground cell.”)*

Prayers, not pat answers, are what we owe Christians living under persecution in well over half of today's world. Principles and paradigms from Scripture must guide individual consciences in the delicate balance between Christian discretion and Christian valor. Acts 8:1 and following demonstrates that God can bless the decision to flee persecution as well as the testimony in living under it.

The clearest principle is established by Jesus in Matthew 10:28-39. If the words or actions necessary to avoid persecution constitute a denial of Christ, there is no decision to make. The temporal consequences of confessing Christ pale before the eternal consequence of denying him.

At the same time, Christians have no call to invite persecution or indict themselves under persecution. At the risk of sounding trite, we might compare persecution with taxes. Avoiding them is prudent, evading them is indefensible.

It is a corollary of the first principle that to deny biblical truth is to deny Christ. A compromised confession to avoid persecution is no more an option for Christians living under totalitarianism today than it was for loyal Lutherans in the sixteenth century.

It is a principle of Scripture (e.g. Matthew 18:6, Romans 14) that if our efforts to avoid persecution might lead other, weaker Christians astray, we must rather accept the consequences of a clear and exemplary confession of Christ. History testifies that the Lord builds his church through the faithful witness of martyrs.

It is a principle of Scripture (Acts 4:19-20 and 5:29) that the Great Commission supercedes any political decree against evangelism. However, there is no mandate for Christians to incite reprisal for public preaching in a state like Iran when personal witness is more effective at less risk.

There is the principle of love by which Jesus sought to shield his disciples from persecution when he was arrested. The way in which we make our confession can have far-reaching implications.

God help Christians under duress to apply rightly

these and other principles of his word as he leads them through trials to glory. If I could choose one portion of Scripture for persecuted Christians, it would be 1 Peter 3:13-18. Read those words, not mine.

*If our souls go to heaven the minute we die, then why the judgment? One's eternal destiny is decided with finality at the moment of death, not on Judgment Day (Hebrews 9:27).*

While Scripture speaks of the souls of believers as being with Christ at death (Luke 23:43, Philippians 1:23, 2 Corinthians 5:8), it points Christians to the Savior's second coming as their great hope. Only with the resurrection at Christ's return can all he has done for us be realized. With Judgment Day, not our death, begins “a new heaven and a new earth, the home of righteousness” (2 Peter 3:13).

In Matthew 25 Jesus previews Judgment Day to verify that this is no individual accounting and sentencing. For Jesus' sake believers no longer have a record of evil, and the ungodly are justifiably condemned simply for being evil. Yet Scripture emphasizes that “we must all appear before the judgment seat of Christ, that each one may receive what is due him” (2 Corinthians 5:10) because this is the public and universal vindication of God's justice and grace, as well as of the Christian's faith and testimony.

Judgment Day is also the public triumph ending the epic conflict between Christ and Satan which revelation so remarkably chronicles, from Eden through Calvary to the lake of fire. St. Paul says, “Then the *end* will come, when [Christ] hands over the kingdom to God the Father after he has destroyed all dominion, authority and power” (1 Corinthians 15:24). I want to be there cheering!

Of course, all believers will not have died at the time Christ returns for judgment (1 Thessalonians 4:15-17). Yet their destiny is no more in doubt than that of the souls awaiting the day in Christ's presence. By faith we know our verdict even now. Jesus said, “Whoever believes in [me] is not condemned” (John 3:18), to which the apostle John adds: “I write these things to you who believe in the name of the Son of God so that you may *know* that you have eternal life” (1 John 5:13).

Send your questions to Questions, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222-4398. Questions of general interest are preferred. Questions will be answered, however, only through this column.

Pastor Paul Kelm is the synod's administrator for evangelism.

### Article criticized

I was shocked by the harshness of the article "Tradition has nothing to do with it" (March 1). I find myself in the process of a divorce. I have scriptural grounds for divorce and honestly believe, in my situation, that divorce is the best answer. Since I filed, my wife has denounced the church and refused to allow my daughter to attend.

Pastor Westendorf made a good point, one I remember from my own marriage service, when he said the "complete family" should be protected and encouraged. It is important that we also recognize "the tragedy that is happening to so many children." That tragedy is worsened by referring to children and their families as "a gaping wound," "crippled" or implying that they are the doom of civilization.

In the words of Pastor Westendorf, "it is necessary to render every possible aid to these crippled families." I read his article hoping to find some solace for what I am doing, but I came out crippled and the crippler of my baby.

*Name withheld*

Recently, at the age of 36 years, I was blessed by God in a manner quite unexpected. I fell profoundly in love and subsequently entered the holy bond of matrimony. Quite a step for someone who, after all these years, many had thought a confirmed bachelor. My bride is preparing for membership in our church, as her previous church home was not of the Wisconsin Synod. I very much look forward toward seeing the name of a new family on our church roles, not simply mine. You see, she brought two beautiful, young children into our marriage, and now, into our church.

Much to my chagrin, I read in the recent Northwestern Lutheran that I am the head of a crippled family, regardless of the amount of love, Christian discipline, and parental concern

that abounds. That the children's previous environment held little of these qualities means little to the author of the piece, as it does not fit *his* idea of a complete family.

As a life-long member of the Wisconsin Synod, a strong supporter of our conservative interpretation of the gospel, and one who was fortunate to fall in love with a woman who wants to share all of my life — including worship — I was more than put off by Pastor Westendorf's "cultural" pronouncement. I was insulted.

If I were insulted, what of similar members newer to our synod, or those prospective members who peruse our official publication?

I refuse to believe I am raising a crippled family.

*Michael E. Keller  
Wausau, Wisconsin*

### A project like this?

I just read the brief concerning the new project established by synod to find out what is happening to people who pull up stakes and leave the church.

I can hardly believe my eyes — a project like this? What about Jesus' parable of the sower and the seed? Are we so taken up with the worldly eye that we think once we get them in our doors they will not ever leave?

If we have a pastor who seems not to cooperate or lacks the ability to get the word across to you, what is God's advice in all our troubles? Take it to him in prayer and a strong faith. All this he loves coming from his children. With him nothing is impossible.

*Ray Groth  
LaCrosse, Wisconsin*

### New Age Movement

I was relieved to read Pastor Joel Gerlach's article on the New Age Movement (February 15). I encountered these philosophies on the college campus in the 1970s. Having just

finished Dave Hunt's *The Seduction of Christianity* I was worried about the dangers they pose to our WELS. New Age thinking has infiltrated so many Christian churches.

The greatest danger to the church today is not the atheist banging on the front door but the New Age ideas creeping in the back. How many of our WELS members really understand and recognize the New Age philosophy, especially when it is presented (as it often is) in secular form?

Please keep us informed about the dangers of this movement both in the religious and secular forms. Our members need to be warned. We are indeed on the verge of a "new age" and it is not a Christian one.

*Kerry Lee Binnington  
Coloma, Michigan*

### Article disappointing

Several articles have appeared in The Northwestern Lutheran on gambling. They were interesting, and disappointing.

They were disappointing to this reader because in not one instance did gambling come under the scrutiny of the Seventh Commandment. Rather it was stated that the word "gamble" does not appear in Scripture, that not all gambling is wrong, that gambling is harmless entertainment, and now we read that gambling is an adia-phoron (March 15).

The Northwestern Lutheran is the official organ of the Wisconsin Synod. Is it now the Wisconsin Synod's position that not all gambling is wrong, that gambling is not stealing? I hope not!

*Wm. H. Wiedenmeyer  
Milwaukee, Wisconsin*

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

**Homosexuals certified for ordination . . .** *Three openly homosexual Lutheran seminarians have been certified for call and ordination in the Evangelical Lutheran Church in America. The three were certified in December by jurisdictions of the American Lutheran Church and the Lutheran Church in America — predecessor bodies to the ELCA. Although they have been certified, they cannot be considered for ordination until they receive calls from congregations to serve as pastors. At a recent meeting of the ELCA bishops (district presidents), the bishops approved a "consensus statement" in closed session relative to the certification: "Persons of homosexual orientation who seek to be ordained or who are already ordained will be expected to refrain from homosexual practice."*

**People prefer ordained clergy . . .** Church people prefer being led by ordained clergy rather than lay professionals according to a year-long study by Hartford Seminary located in Hartford, Connecticut. The study found that both Protestants and Catholics were somewhat cool toward the idea of professional lay leaders, but that Catholics were more willing to let lay professionals perform many of the chores now undertaken by the clergy. Approximately 60 percent of those interviewed expressed strong or moderate agreement that the morale in their parish or congregation would be adversely affected if they could not secure a full-time, ordained pastor. The Protestants studied were the Episcopal Church, the United Methodist Church and the former Lutheran Church in America.

**Lay visits within 36 hours best . . .** *In research conducted by the Moravian Church on first-time visitors to a church a "36-hour principle" was uncovered: When lay persons visit the home of a first-time worshiper within 36 hours, 85 percent of them will return to worship the next Sunday. When the visit is delayed for 72 hours, only 60 percent return; when delayed five to seven days, 15 percent return. If the pastor makes the first visit, however, all the percentages are cut in half. The reason, according to the study, is that the first-time worshiper either feels that this is a duty the pastor is performing, or he is threatened by such a quick visit. If the visit is made by a lay person, however, the first-time worshiper feels "the church must be important to them . . . they care for me . . . this must be a caring community."*

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.

**More Christian literature for Germans in Siberia . . .** A shipment of Christian literature for German-speaking Lutheran congregations in Central Asia by the Lutheran World Federation has been given Soviet approval, according to Superintendent Harald Kalnins of the Lutheran Church of Latvia. The approval came in early March when Kalnins and Archbishop Eriks Mesters met in Moscow with the Soviet Council of Religious Affairs. In addition to 5,000 Bibles in German, the shipment will include 3,000 Russian Bibles, 3,000 catechisms in Russian/German, 3,000 German language hymn books and 1,000 books of liturgy in German.

**Not impressed . . .** *Dr. Conrad Bergendoff, called "one of the giants of American Lutheranism," renounced all public speaking when he reached the age of 90. But he made an exception to address the pastors of the Northern Illinois Synod of the newly-formed 5.3 million-member Evangelical Lutheran Church in America. With reference to the ELCA, Bergendoff said: "I am not impressed by bigness. I will be impressed when I see pastors who know how to pray. . . . I am not impressed by pastors who are social activists. Of them I would ask why their preaching fails to activate their parishioners. . . . I will be impressed when I see congregations that understand that worship is the most important thing we can do."*

**Soldiers evangelize Afghans . . .** Soviet soldiers sent to Afghanistan as a punishment for their Christian faith are evangelizing Afghans and leading Bible studies there, according to a reliable Open Door News Service source who once lived in Afghanistan and has recently returned from a fact-finding trip to that country. The source said Soviet soldiers are "actively sharing their faith," and distributing Christian literature, as well as holding Bible studies and prayer meetings.

**Most influential Americans . . .** *US News & World Report recently put out a special issue listing the 250 "most influential" Americans. The 250 individuals fell in these categories: business, foreign affairs, politics, intellectuals, science, media, culture and high society. There was no category for religion. Only three people named would be identified as religious figures: Martin E. Marty of the University of Chicago, Michael Novak of the American Enterprise Institute and Richard John Neuhaus of the Rockford Institute Center on Religion and Society. The only mention of religion in the entire issue is a put-down of "scientific creationism" by Stephen Jay Gould of Harvard. □*

# Central Africa Medical Mission

Stateside the 25th anniversary of the Central Africa Medical Mission was observed by a special service on Sunday, October 19, 1986 at St. Matthew, Milwaukee, Wis. Special offering envelopes were made available to all congregations of the synod on request. The offering was designated for the much needed remodeling and refurbishing of the nurses' house at Mwembezi. To date \$34,000 has been received. Three members of the Medical Mission Committee were present at the celebration of the 25th anniversary of the Mwembezi Dispensary near Lusaka, Zambia, Africa on Sunday, November 2, 1986.

## The project

In refurbishing the aging nurses' residence, priorities were solar energy for adequate lighting and security design because of recent burglaries.

The work started on August 25, 1987, with 16 men on the job. Mission Coordinator Mark Krueger wrote, "Mr. Wadey, the contractor, is making every effort to do a good job and wants to make a good house for the nurses. He has thrown in some extras for free." The inside work was to take six weeks and several more weeks outside. During this time the nurses stayed with the Gunn and Jensen missionary families.

Finally in December 1987 — months behind schedule — the nurses moved back into their own home. Nurse Katherine Knuth wrote, "Thanks to all groups everywhere that made all this possible. I can't believe the difference and how nice it all is. *I love it!*" Nurse Julie Geiger

## Final report on the 25th anniversary projects

wrote, "It's a pleasure to be back in a house with ability to spread out. It has more of a home appearance versus the two-apartment type outlook. We are anxiously awaiting the arrival of the solar units and the security light."

### A big problem

Despite measures to improve security, however, the burglaries continued. After another break in and the theft of the nurses' four-wheel drive pickup truck, a letter was sent to the villages' headmen calling for a meeting. The letter warned that the outcome of this meeting may determine the future services provided by the clinic. It would be in the headmen's best interests to attend.

Fifty-five village headmen with their representatives were invited to this meeting and almost 300

showed up. As a result of the meeting, a committee was appointed to write a letter to the Honorable Governor asking for help. (By the way, the truck thieves were caught, but the truck was totaled so we had to buy a new one. If the thieves are convicted, they will be hanged. That is the law in Zambia.)

### So another project

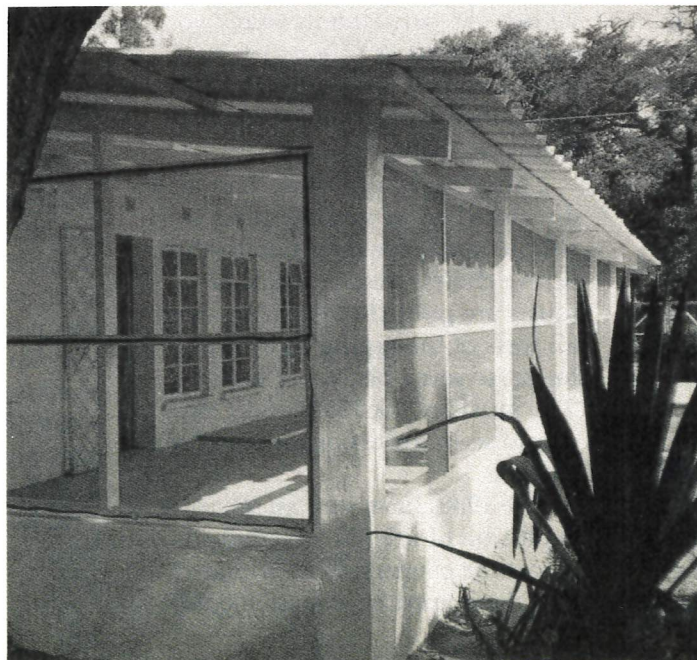
The decision was made to increase the solar equipment with additional security lighting. But this had to be shipped from stateside to Zambia. Up till now, generators have been used for electricity. The generator was turned on at 6:00 p.m. and off at 10:00 p.m. So it was nearly impossible to turn on lights in the middle of the night for emergencies.

In the new solar system, four security lights have been installed on the outside of the dispensary's three houses. They floodlight all three yards. Lights on poles have also been installed along the road from the three houses to the dispensary. The Medical Mission's share of the solar security lighting system is over \$31,500 plus installation costs.

### Personal comments

As treasurer of the Central Africa Medical Mission, I say "Twelumba Leza" (thank you, God) that our prayers have been answered and for the continued support of the people in WELS to the medical mission as a mission arm of the synod.

— Margaret Kujath



The remodeled nurses' home at Mwembezi.

# Let the bells ring

The common joke, told of handbell ringers, is that they are a group of "dingalings." The designation, however, is spoken with growing respect for a music medium which is gradually spreading into the ranks of WELS churches.

Such respect was demonstrated on April 10 when an audience of about 900 gave the 275 WELS ringers from four states enthusiastic applause after the closing selection in the ninth annual WELS Handbell Festival held at Wisconsin Lutheran High School.

Local TV news coverage (channel 4, Milwaukee) illustrated how children, teens and adults are all combining in appreciation for this music medium. The concert selections illustrated a variety of ways in which handbells can be used — with congregational singing, with strings, with brass, with keyboard or alone. The concert also demonstrated the expanding repertory which is being written for the Christian church year.

Fifteen years ago there could not have been a WELS festival. There were only two or three choirs in the entire synod. Each choir numbered not more than 10 ringers.

When the first official festival was held in 1980, the number of churches with choirs had grown to about 10, half of which attended that festival and barely filled the open spaces of the chancel at Siloah, Milwaukee.

In 1988, 20 of the 50 congregations owning handbells were represented among the ringers who crowded the gym floor of Wisconsin Lutheran High School. Several

*The 1980s have seen  
an amazing  
explosion of interest  
in handbells.*



Ringers Candy Beauchamp and Sharon Garbe from St. Paul, Muskego, Wisconsin.

of these congregations have two or three choirs, and a half dozen groups are now ringing at least four octaves of bells. Included among the participants were two colleges in the WELS which have developed bell programs: Dr. Martin Luther College and Wisconsin Lutheran College.

Thirty years ago most handbell directors had to arrange their own simple music for their two-to-three octave choirs. Today, reams of music are published each year with all sorts of intriguing techniques for up to seven octaves of bells. The music of the 1950s and 1960s would seem quite boring to today's ringers.

The 1980s have seen an amazing explosion of interest in handbells across the country. It is estimated that there must be at least 100,000

ringers. Colleges and universities are seeing the value of handbell ringing for music education and music therapy programs. Workshops and festivals are becoming commonplace. In the midst of all this activity our WELS ringers are establishing a tradition very special to them — an all-sacred concert of praise to the Lord.

Due to the growing participation, the directors at the 1988 festival agreed to try another first next year: a separate western festival at Watertown, South Dakota and a separate eastern festival in Wisconsin.

Coordinators for the 1988 festival were Lina Schall of St. John, Burlington, Wisconsin and Prof. Richard Lehmann

of Wisconsin Lutheran College. Lehmann was a 1987 recipient of a Walter McKeehan Scholarship from the American Guild of English Handbell Ringers.

## Northern Wisconsin District

**Verlyn Fuhrmann**, principal at Mt. Calvary in Kimberly celebrated 25 years of ministry to Mt. Calvary on February 28. He has taught the upper grades and served as principal and athletic director during all those years. He previously served at St. John in West Bend. . . .

**Eleonora Kuether**, widow of Pastor Herman Kuether, died March 1 in Sheboygan, Wis., at the age of 96 years. During her husband's pastorate, he served congregations in Pine Island, Smith Mills and Morgan, Minn., and Howards Grove, Wis.

— Jan Eggert



## Pacific Northwest District

Two **Sunday School Teachers' Institutes** were held recently in the district. Pastors and teachers from five congregations in Anchorage, Wasilla, Eagle River and Kenai participated in the Alaska institute on October 17 at Faith, Anchorage. The institute was video-taped for the benefit of the congregations in Fairbanks and Sitka, whose participation was impractical because of distance. The eastern Washington circuit held its institute on March 5 at Good Hope, Ellensburg. Sunday schools of the Omak, East Wenatchee, Ellensburg, Yakima and Zillah congregations were represented. . . . Exploratory outreach efforts are proceeding under the Lord's blessing. **Risen Savior in Spokane**, served by Pastor Paul Vander Galien, is presently applying for full mission status. Pastor Steve Soukup continues to move ahead in the Everett area with **Christ the Rock Lutheran**. Children of **Grace Lutheran in Yakima** recently presented Pastor Covach and Lamb of God congregation (Bothell) with a gift of 28 folding chairs, purchased with a portion of the children's mission offerings this year. . . . **Our Savior Lutheran of East Wenatchee** has outgrown its initial worship/education/fellowship unit and construction is underway on a full-size chapel. Pastor Paul Fetzer reports that the new building will be dedicated in May. . . . **Evergreen Lutheran High School** is looking for a new home because the present building has been sold. The high school association is studying various options as it seeks a solution that will ensure many more years of secondary Christian education available for the youth of the Pacific Northwest.

— Jim Oldfield

## WITH THE LORD

### Dolores Grebe 1923 — 1988

Dolores Grebe was born June 20, 1923 in Fond du Lac, Wis. She died March 13, 1988 in Fond du Lac, Wis.

She taught business classes at Winnebago Lutheran Academy from 1962 to 1978.

In 1950 she married Harold Grebe, who preceded her in death. She is survived by brother, Marvin Rein; and sisters, Elvira Maszum and Gladys Buss.

Funeral services were held at Faith Lutheran, Fond du Lac, Wis.

### Harmon Carl Krause 1932 — 1988

Pastor Harmon Carl Krause was born August 3, 1932 in town of Lowell, Dodge County, Wis. He died April 4 at Jim Falls, Wis.

A 1958 seminary graduate, he served congregations in Clifton/Hustler, Newville/Deerfield, Two Rivers and Cornell/Jim Falls, Wis.

In 1953 he married Elizabeth Schmidt. He is survived by his wife; daughter, Tamar (James) Pardee; sons, Michael, Rev. Mark, Rev. Nathan, Paul and Matthew; mother, Waneta Krause, sister, Elaine (Eugene) Beier; brothers, Alden and Eric; and 17 grandchildren.

Funeral services were held April 7 at St. Paul, Bloomer, Wis.

### DISTRICT NEWS SCHEDULE

- May 15: Northern Wisconsin, Pacific Northwest, South Atlantic
- June 1: South Central, Southeastern Wisconsin, Western Wisconsin
- June 15: Arizona-California, Dakota-Montana, Michigan
- July 1: Minnesota, Nebraska, North Atlantic

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

## NOTICES

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

### NOMINATIONS Dean of students — DMLC

The following have been nominated for the office of dean of students at Dr. Martin Luther College:

Mark Bitter	Watertown, WI
Kenneth Bode	Westminster, CO
John Brenner	Saginaw, MI
Charles Degner	St. Peter, MN
Verlyn Dobberstein	Lake Geneva, WI
Larry Ellenberger	Topeka, KS
William Gabb	Watertown, WI
Robert Hartman	Madison, WI
Philip Hoyer	Calgary, Alberta, Canada
James Huebner	Wauwatosa, WI
Peter Kassulke	Milwaukee, WI
Mark Krueger	Lusaka, Zambia, Africa
Robert Krueger	Prairie du Chien, WI
Lyle Lange	New Ulm, MN
Bruce McKenney	Manitowoc, WI
Daniel Myers	Barre, VT
Robert Otto	Sommers, WI
James Plitzuweit	Appleton, WI
John Ruege Jr	Schofield, WI
Daniel Sabrowsky	Portland, OR
Don Scheuerlein	New Ulm, MN
Gerald Schroer	Stevensville, MI
Melvin Schwark	Sanborn, MN
Martin Schwartz	St. Paul Park, MN
Martin Stuebs	Lake Mills, WI
Russell Weir	Whitewater, WI
Michael Woldt	Oakley, MI
Allen Zahn	Watertown, WI

Any correspondence regarding these nominees must be in the hands of the secretary by May 25, 1988.

Darrell Knippel, Secretary  
DMLC Board of Control  
4818 Garfield Avenue South  
Minneapolis, Minnesota 55409

## CHANGES IN MINISTRY

### PASTORS:

**Jensen, Robert Q.**, from Exploratory, Peoria, Ariz., to Immanuel, Woodville/First, Wilson, Wis.  
**Pope, James F.**, from St. Matthew, Milwaukee, Wis., to Peace, Bradenton, Fla.  
**Schumacher, Raymond W.**, from Redeemer, Tomahawk, Wis., to Cross of Glory, Orlando, Fla.

### TEACHERS:

**Kassulke, Paul R.**, from Manitowoc Lutheran High School, Manitowoc, Wis., to St. Croix Lutheran High School, West St. Paul, Minn.  
**Martens, Linda K.**, from Immanuel, Appleton, Wis., to Zion, Moberg, S. Dak.  
**Most, Lois**, from inactive to Resurrection, Rochester, Minn.  
**Pelischek, Randall L.**, from Bethany, Kenosha, Wis., to Bethel, Menasha, Wis.  
**Schilling, Debra A.**, from St. Paul, Menomonie, Wis., to Calvary, Sheboygan, Wis.  
**Woldt, Jon D.**, from St. Lucas, Kewaskum, Wis., to St. Mark, Brown Deer, Wis.

## ADDRESSES

### PASTORS:

**Eggert, Rupert A.**, 1612 W. 6th St., Weslaco, TX 78596; 512/968-5228.

### TEACHERS:

**Graf, Terrance A.**, 3835 W. Helena Ave., Milwaukee, WI 53209

## ANNIVERSARIES

**Marshall, Minnesota** — Christ Church (100th), Samuel School (10th), July 9, 7:30 p.m. at school; July 10, 8:00 and 10:00 a.m. at church; 2:00 p.m. at school. Catered dinner. Contact Christ Lutheran, 500 Village Dr., Marshall, MN 56258; 507/532-2162.

**Randolph, Wisconsin** — Friedens (100th), June 12, July 17, August 28, October 23. For further information contact Pastor Walter Goers, 327 Jones Dr., Randolph, WI 53956; 414/326-5134.

**MIMEO**

Available for cost of shipping: Gestetner hand operated mimeo. Contact Lamb of God Lutheran, 8912 Philadelphia Rd., Baltimore, MD 21237; 301/391-0755.

**HOUSEMOTHER  
DR. MARTIN LUTHER COLLEGE**

The administration of Dr. Martin Luther College is seeking to fill the position of housemother in the women's dormitory on campus. She should possess organizational and communication skills, a sincere interest in young people, ability to relate to and work with college-age girls who are preparing for the teaching ministry, a desire to assist them with their needs and a good understanding of the church and its work. In addition she ought to project an image in character and dress which will contribute to respect for her office and for her service in the church.

Please submit names and addresses of candidates with as much pertinent information as possible to the Office of the President, Dr. Martin Luther College, 1884 College Heights, New Ulm, MN 56073.

**DISTRICT CONVENTIONS**

**Northern Wisconsin District**, June 20-22 at Winnebago Lutheran Academy, Fond du Lac, Wis.

**CHANGE OF TIME  
OR PLACE OF WORSHIP**

in the following exploratory areas or mission congregations.

**CHARLOTTE, NORTH CAROLINA** — (Formerly Matthews, N.C.), Grace, 7000 Providence Rd., Charlotte, NC 28226. 10:30 a.m.; Bible class/SS 9:15 a.m. Pastor Jon E. Guenther.

**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 53222-9357

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

- Arizona ..... Gilbert\*  
Prescott Valley\*
- California ..... Bakersfield\*
- Colorado ..... Colorado Springs (East)\*
- Florida ..... Miami (Hispanic)\*
- Illinois ..... Buffalo Grove  
Cherry Valley\*  
Lindenhurst/Gurnee\*  
Streamwood\*
- Indiana ..... LaFayette\*
- Michigan ..... Cadillac\*  
Houghton/Hancock\*
- Minnesota ..... Shoreview\*
- New Mexico ..... Roswell\*  
Santa Fe\*
- New York ..... Manhattan\*
- Oklahoma ..... Owasso\*
- Pennsylvania ..... Bucks County\*
- Texas ..... Abilene\*  
Atascocita\*
- Virginia ..... Loudon County\*
- Washington ..... Everett\*  
Spokane Valley\*  
Woodinville/Bothell\*
- Wisconsin ..... Green Bay (Southwest)\*  
Madison (Hispanic)\*  
Waunakee\*
- Ontario, Canada ..... Markham\*

\*Denotes exploratory services.

**WISCONSIN LUTHERAN COLLEGE  
Summer Session 1988**

The third annual summer session at Wisconsin Lutheran College will be held June 20 through July 29. Classes will be held in the new air-conditioned library and residence hall accommodations are also available. The following courses are planned:

- BUS 360 Production Management
- COM 101 Introduction to Speech Communication
- EDU 301 Education and Society
- EDU 331 Reading Development in the Content Area
- ENG 220 British Literature 1
- ENG 340 Selected Topics/Figures in British Literature
- HIS 101 Survey of American Life
- MAT 100 Fundamentals of Algebra
- MAT 111 College Algebra
- MAT 112 Pre-Calculus Mathematics
- MAT 117 Elementary Statistics
- PHI 101 Introduction to Philosophy
- PHI 101 Logic
- PSY 201 Introduction to Psychology
- THE 203 Old Testament Prophets
- THE 221 Basic Teachings of the Bible 1

Requests for the summer session bulletin, registration materials or further information may be addressed to Dr. John E. Bauer, Academic Dean, Wisconsin Lutheran College, 8830 W. Blue-mound Rd., Milwaukee, WI 53226; 414/774-8620.

**ROCKY MOUNTAIN CHRISTIAN CAMP**

The Rocky Mountain Christian Camp, sponsored by the Colorado Conference of the Nebraska District, will be held June 25-July 2 at Leadville, Colo., for young people in grades 7-12 for the opportunity for Christian fellowship. The camp also aims to assist our youth in their spiritual growth.

Campers sleep in tents and cook their own food but there are modern restrooms and running water. Time is allotted for the study of God's word, sporting events, swimming, hiking, fishing and mountain climbing.

Cost is \$60.00 per camper with a \$10.00 refund for applications received by June 11. For information and/or applications contact Principal Paul J. Schultz, 1620 Bowen St., Longmont CO 80501; 303/776-1626.

**ITEMS NEEDED**

A mission congregation is in need of paraments and an altar for its first services. Contact Pastor Raymond Bell, 242 Pepper Ave., Wisconsin Rapids, WI 54494; 715/423-3657.

**VACATIONERS**

If you are vacationing in the Wisconsin Dells area this summer, you are invited to attend services at Newport Lutheran (ELS), 5 miles southeast of Wisconsin Dells on Hwy. 16. Services at 7:30 p.m. Saturdays and 10:30 a.m. Sundays. Pastor Joel Willitz, 212 Volk St., Portage, WI 53901; 608/742-4286.

**VACATION**

Visit Florida and stay in a new parsonage (central air, sleeps 9) in exchange for preaching June 26, July 3 or July 10. Fifty miles from Disney World and Kennedy Space Center, 35 miles from Daytona Beach. Open to any pastor or professor in fellowship with WELS. Contact Pastor Mark Johnston in Deltona, FL; 305/321-7510.

**WELS SINGLES  
BAHAMAS CRUISE**

WELS singles are planning a Bahamas cruise for March 27-30, 1989 (all singles 18 to 81). Deadline for advanced reservations is July 1, 1988. For further information and reservations, contact Ann Thurber, 414/327-7000 or Randy Mathes, 5031 S. 14th St., Milwaukee, WI 53221; 414/281-4427. Space availability is limited.

**LWMS CONVENTION**

The 25th annual convention of the Lutheran Women's Missionary Society will be held June 24-26 at Carthage College in Kenosha, Wis. Theme of the convention is "Wafting Winds, Rolling Waters and His Story." The LWMS anniversary will be celebrated at the 26th annual convention. For registration form contact Mrs. Dorothy Laabs, National LWMS Secretary, 2 Bowen St., Oshkosh, WI 54901.

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On April 5 the sky fell on us at the office of The Northwestern Lutheran. On that Black Tuesday we received our postage bill for mailing the April 15 issue. Under the second class non-profit rate increase effective April 3, our mailing cost per issue increased 20 percent. That represents an annual increase of slightly more than \$12,000. (Around here that's not confetti.) Rarely has our budget been dealt such a blow, and nothing I had heard about the rate increase prepared me for it.

Since The Northwestern Lutheran does not accept advertising, there is no advertising revenue to cushion its cost. Not accepting advertising leaves us with only two sources of revenue: subscriptions and the synodical subsidy. (Most official church periodicals receive a modest subsidy from the parent body by means of which the church stakes out its claim on the periodical.)

The advertising door was shut by, not one, but two conventions, in 1961 and 1963. At that time opposition to advertising was so fierce that the two resolutions have cut off consideration of the issue for almost a generation.

The 1961 resolution noted that "to allow general advertising would tend to detract from the purpose of the publication." The 1963 resolution said — with a hint of annoyance — that "the decision of the 1961 convention of the synod in this matter is valid." Perhaps after 25 years and with changing perceptions, the time has arrived to reconsider both resolutions.

There are other alternatives to cope with rising postal bills. I recently heard Dr. John Stapert report on the pending postal increase. Among church paper editors Stapert is a recognized expert on postal affairs. He predicted that it would sorely try the budgets of many of the church papers, among them his own. As editor of The Church Herald (Reformed Church in America), he indicated that his magazine would become a monthly, instead of a semi-monthly. This move would effect considerable savings because the largest postal increase was in the cost per piece with only a slight increase in the cost per pound. (The charge for second and third class non-profit postage is calculated on a double base: by the piece *plus* by the pound.)

We cannot postpone responding to this turn of affairs. As of July 1, we are increasing our subscription rate from \$7.00 annually to \$8.00 annually. Two and three year subscriptions will be adjusted accordingly. Even so, it will take us well over a year to recover our increased costs.

But as the increased subscription rates eventually catch up to the postal increase, costs will not stabilize, I fear. With paper mills running at capacity, increases in the cost of our paper stock are inevitable. Further, inflation is slowly creeping back into the economy putting more pressure on our production costs. The message to us is clear: we must remain flexible and open to the future. We will do our best.

James P. Schaefer

# A Passover memory

by David Lukawski

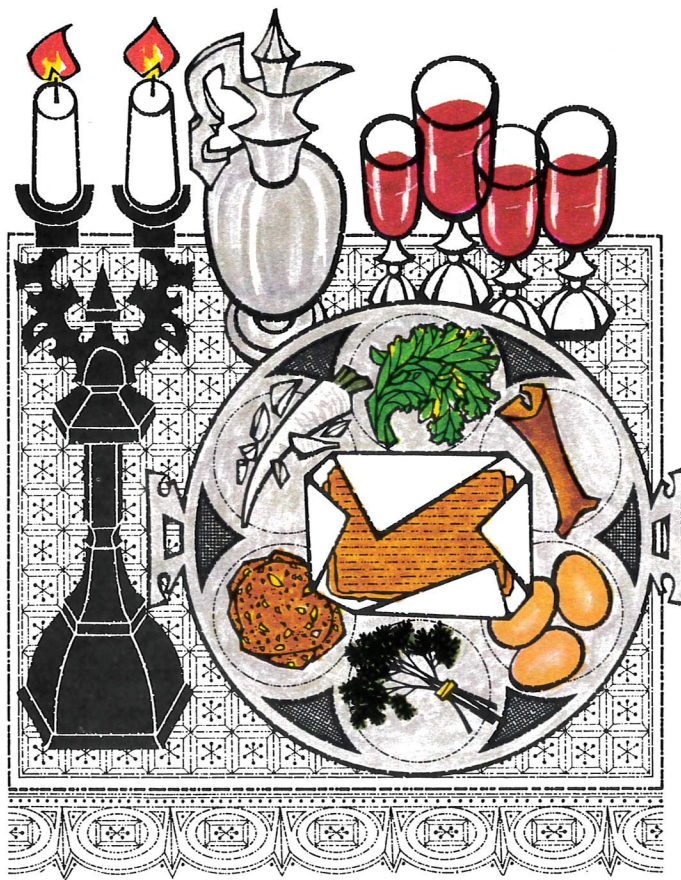
If you don't know Brooklyn, Brighton Beach is about as far as you can get from Manhattan in the metropolis that prides itself as the Big Apple. Because Brighton Beach juts out into the ocean, it is also the closest you can get to Europe. Our closeness to Europe went beyond mere geography.

It permeated the hearts of the people who lived there. Residents lived as if the old country were on the next block; and if I closed my eyes and allowed myself to forget for a moment, I could swear that it was. I could hear it in the Yiddish chatter on Brighton Beach Avenue. I could see it on the Boardwalk in the summertime, where old men played mandolins and couples waltzed to the music, while crashing waves kept time under a star-strewn summer evening.

Europe crept a little closer to us at holidays, especially at Passover. The neighborhood seemed to awaken from its winter sleep, stimulated by the warming air and the approaching holiday. Passover in Brighton Beach meant two things: cleaning and shopping. Shopping and cleaning.

At no time was a Jewish mother's warfare against dirt more apparent. Everything was scrubbed, the sanitex wallpaper in the kitchen, the moldings around the house, the floors, even the dog. Jewish mothers were steadfast in their determination that there be no *chametz* (leaven) in the house. I would watch in wonder that the same ritual was occurring in Jewish homes the world over. The traditions brought over from the old country transplanted well.

We all had jobs to do. There was fish to buy for the traditional "gefilte fish." There was matzo. I recall going to the factory where matzo was made by hand.



Long rows of women, with their hair tucked under a babushka and their sleeves rolled up, rolled out the matzo with a sense of dedication. I noticed that many of them had numbered tattoos on their arms; and I wondered if these numbers had something to do with the type of work they were doing. Of course I know now what those numbers on their arms meant. There's so much more I understand better now.

I don't live so close to Brighton Beach and Europe any longer, and I don't celebrate the Passover in the same way anymore. I still clean for the holiday, but with the realization that I'm no longer under

any law or tradition. The Messiah has come. Jesus is our Passover lamb. He took away the leaven of sin. I still sit down to a Passover meal, remembering how Israel was delivered from Egypt. I guess I live with them in my heart.

But deliverance has a deeper meaning. I've been delivered from a bondage to sin and misbelief. I've been made free in Jesus Christ. Each traditional element of the Passover meal is an illustration of the fulfillment of promise that is *Yeshua* — Jesus. And in the cup of blessing Jesus used to establish a new testament in his blood, I am reminded that he shares with me in the sacrament the means of my salvation.

I've been made God's child, not by birth but by rebirth. □



David Lukawski is a member of Jerusalem, Morton Grove, Illinois and involved in outreach to Jewish people.