

The
**Northwestern
Lutheran**

SEPTEMBER 15, 1984

**New
WELS
organization
is
launched**

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Letter to the Hebrews

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Megatrends

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from this corner.

*Religion
in
America*

1984

The 1984 edition of *Religion in America* by the Gallup organization is upon us. I don't know how many of these reports have been issued, but I count eight in my library going back to 1976. As in other years the news is mixed.

The religious involvement of Americans remains high. Ninety percent state a religious preference and seventy percent are church members. In a given month sixty percent attend religious services. A majority say they are more interested in religious and spiritual matters than they were five years ago. Americans have more confidence in the church than they do in the other key institutions of society. They give the clergy high marks and half of them would be pleased if a son of theirs were to decide to enter the ministry.

Yet in 1984, according to George Gallup Jr., America appears to be confronted "with a giant paradox: Religion is growing in importance among Americans, but morality is losing ground." Quoting Michael J. McManus, a syndicated columnist, Gallup continues: "If religion does not produce a more ethical, loving society, something is fundamentally wrong with the way that religion is being practiced."

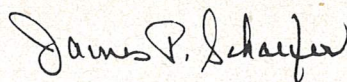
The findings of a recent Wall Street Journal/Gallup survey show "little difference in the ethical behavior and views of the church and the unchurched. . . . Cheating has become an American pastime."

"When we probe deeper . . . we soon discover that while religion continues to be a dominant force in the lives of Americans, it is not at the center of their lives — it does not have primacy."

Spiritual commitment is the key, says Gallup. "Gallup surveys show dramatic differences in attitudes and behavior between the 'highly spiritually committed' and those with less spiritual commitment."

The "highly spiritually committed" are a "breed apart." They are more satisfied with their lot in life and far happier. They tend to place greater importance on family life. They tend to be more tolerant of different races and religions and are vitally concerned about the betterment of society. The challenge of today's church is to move the populace to deeper and deeper levels of religious and spiritual commitment, according to Gallup.

Perhaps the reason for all this lack of deep commitment is that "America's image of Jesus Christ is to some extent murky" (Gallup). And I bethought myself of our Synod's commitment to Christian education. A Christian education by both part-time and full-time education agencies in which classic, confessional Lutheranism, bound by the Scriptures, is taught without apology or embarrassment in large doses by committed teachers and pastors. What an opportunity to reach out to our society with our good things from God!



*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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COVER — Mrs. Yvonne Frank participating in OWLS organizational meeting.

The work God requires

You don't get anything for nothing. You have to earn it. That is true in temporal matters, but God's plan of salvation is totally different.

Then they asked him, "What must we do to do the works God requires?" Jesus answered, "The work of God is this: to believe in the one he has sent" (John 6:28,29).

Much has been said and written about the "Protestant work ethic." At present, comments generally run along the line that such an ethic is crumbling. The complaint is: Gone are the days when a fair wage for an honest day's work could be taken for granted.

There is dissatisfaction on both sides of the fence. Labor and management disagree as to what are "fair wages" and what constitutes an "honest day's work." But there is agreement on the basic principle that performance and pay should match. In other words: Don't expect to get anything for nothing. You have to earn what you get.

Such a business arrangement is what we've come to expect in the world. It works, and it's not in conflict with Scripture, for we hear Paul say to the disorderly loafers in Thessalonica, "If a man will not work, he shall not eat." Honest labor is expected of us in this world, but let's be

very careful not to carry that principle over into the spiritual realm. It's easy to confuse the two, and that confusion is spiritually fatal!

Fatal confusion

We hear Christ warn people who fell into that error. He is speaking to those who were miraculously fed in the feeding of the 5,000. Now they wanted to make him their king and thus live comfortably ever after. Jesus rebuked their materialism with the words, "Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you."

He's telling them, "Don't be so interested in temporal things that you lose sight of spiritual things, namely, food for the soul." But the hearers caught only half of his answer, and so they missed the point entirely. They heard him say, "Don't work for food that spoils," and they jumped to the conclusion: "Then we'll have to *work* for spiritual food." Hence their question, "What must we do to do the works God requires?"

That's the work ethic idea coming through. You don't get anything for nothing. You have to earn it. That is true in temporal matters, but God's plan of salvation is totally different. There everything comes to us purely as a gift through God's Son. Jesus spells that out very plainly. He doesn't just say, "Don't work for food that spoils," but he continues by describing the food that endures to eternal life as that "which the Son of Man *will give you*."

Gift, not wages

Christ promises to *give* eternal life, but they heard nothing of "giving" or "grace." His hearers thought only of "work" and "earning" and "What must we do?" Therefore, in

his reply Jesus uses their own terminology and explains it properly when he answers, "The work of God is this: to believe in the one he has sent."

Salvation comes by believing, by receiving, by accepting what Christ suffered and died to win for us and what he now *gives* as a free gift. There is no work you can or need to do. Only believe. And even the believing is no work, for faith is simply the hand that receives. Does the beggar think he is *doing* anything by taking the food offered to him? Is the thirsty man contributing by reaching for the dipper of water handed to him? So too, salvation is purely by grace, a gift of God, accepted by faith.

Constant comfort

It is important to remember that truth at all times. When things are going well, we need to remember our dependence on God's grace, so that we do not think lightly of the means of grace, the word and sacraments through which God's great gifts come to us. And in troubled days we need to discipline ourselves not to look inward and ask, "What have I neglected? What should I *be doing* to get back into God's good graces?" Then especially we need our Savior's reassurance that there is nothing we need to do, that the "work" of God is merely to believe in the one whom he has sent.

Let us take our Savior's words to heart and learn once and for all that the Christian life is nothing other than a constant learning to say:

Nothing in my hands I bring,
Simply to Thy cross I cling. □

Professor Panning teaches New Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

TV is pro-family?

Benjamin Stein, writing in the *Wall Street Journal*, makes a rather striking claim for American television: "... at a certain time and place, TV stood almost alone for the family." "TV," he contends, "says the family is the highest of goals, more precious than money or freedom or doing your own thing." "You'll look in vain for a parent who neglects his child on any situation comedy." TV, Stein repeats, is pro-family.

He contrasts TV's ideal, virtuous family scenes with the American family in real life. "Half of all marriages end in divorce. More than one in six young Americans live in a single-parent family. Children who once could count on the more or less undivided attention of their mothers now live by the latchkey. The number of teenagers using drugs is astronomical, and the number of children born out of wedlock to teenagers goes up every year, even in middle-class families." He could have added wife-abuse, domestic violence, even incest to his list of family woes.

While it may be true that TV maintains a certain ideal in depicting the American family, it is that same TV that is one of our culture's most effective instruments for destroying that family, for bringing about the dismaying reality that Stein deplors. The very same soaps and sitcoms that idealize the family are also corrupting and tearing down the American family.

TV's presentation of sex, for instance, is especially destructive. The *NFD Journal* reports that more than 81% of allusions to sex on prime time ABC TV, for example, were depicted as outside marriage. Extramarital affairs (the Bible identifies them as adultery) are the stuff of which many a TV program is made. TV presents adultery as an acceptable life-style, somewhat naughty, but normal fun and games. And this hourly desecration of the sacred bonds of marriage bears no responsibility for the appalling divorce rates in our country?

Popular TV programs simply assume that teenagers are "sexually active." (The Bible identifies it as fornication.) A fifteen-year-old girl having sex is considered normal and not at all shocking. The social message of these programs is prevention of pregnancy or termination of pregnancy, but not chastity and abstinence. And TV's beguiling presentation of teenage sex is not a major contributor to the corruption of the American family youth and to the alienation and guilt and heartache in countless American homes?

Another example. TV makes light of traditional family structure. How many TV programs show the father as the responsible head of the family, and his wife as respectful of that God-given authority? Typically they represent the wife as asserting her equality by vetoing her husband's decisions, in effect making her the head of the family. How many husbands, in real life, not wanting to assert their position by being brutes and wife-abusers, have rather chosen to distance themselves from home and family where they do not feel they receive respect? Admittedly, many husbands are poor heads of families, but TV's misrepresentation of the man's role in the family is helping to make American families even more fatherless.

TV prides itself on depicting a more wholesome family scene than real life does, but it must bear much of the responsibility for the mess in which millions of real American families find themselves.

Carleton Toppe



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

letters

Enough is enough

This is in response to *Enough is Enough* (July, p. 194).

Haven't I thought those very same words summer after summer for many years. Maybe this summer will be different! Then the sad reality appears as it does each year. Every fellowship outreach at church seems to come to a halt once the June church picnic is over. No more Sunday school; no more adult information classes; no more Bible studies or coffee hours, etc. Or maybe you're blessed to be in a church that has a summer Bible study but find that the attendance has dropped so low you're not sure the class will be there when you return from an out-of-town trip.

At least the church recognizes the summer's financial "drop off" as a problem area and an area of concern. But do we realize that a summer "sanctification" break is equally as great an area for concern? Do we realize our need to keep growing up into Christ during the summer? Or have we been raised to expect our "summer break?"

What do you do when you have been witnessing all year to an individual and he or she is finally ready for Christian fellowship and it's summer? Once the church service is over, where can you take the individual so he or she can experience Christian fellowship and interaction? You could try to explain that there will be a "resurrection" of the church body in the fall but for now the church service and the one-on-one fellowship will have to suffice.

I am not pointing the finger at the pastor or church council. A church is only as strong as its members are close to Christ. When was the last time you told your pastor how much you miss weekly growth and challenge of his Bible study in the summer?

Summer after summer these same thoughts and questions emerge along with prayers that *this summer will be different*. Let us not only enjoy the beautiful summertime but remain watchful and keep our guard up. Let's not weaken our defenses after we've worked all year to build them up. Satan doesn't take a vacation.

Kathy Bondow
Onalaska, Wisconsin

On the reorganization of Synod

It seems to me that the proposal for rearranging the Synod's five divisions (From this corner, June 1) reflects a disturbing trend in WELS: more "business and administration," less "outreach." We want to create a new division, that of "fiscal affairs," and combine "home and world missions" into one.

Perhaps the financial complexities and uncertainties of our time do necessitate a separate structure to deal with such matters. But to merge the two mission programs of WELS does not appear to be justified. To be sure, both are concerned with our Lord's commission to reach out beyond our membership to others with the unconditioned gospel message of salvation. But the means for carrying out this mandate, the training and resources required, the problems and barriers which are encountered, and so forth, are distinct enough to warrant two separate bodies, each having the authority, responsibility, and indeed, the opportunity of presenting its needs and reporting its programs directly to our Synod's constituency.

Thus, I do not see how the proposed restructuring is going to promote "greater rank and file participation" in evangelistic outreach. Furthermore, a new organization which is "conducive to greater efficiency" may not necessarily be the best way of helping us to deal with the challenges of communicating the gospel in a social, cultural and political environment that is becoming increasingly hostile and complex. Unfortunately, this too is one of the realities of today's world which we must be fully prepared to face with all the human, financial, and spiritual resources at our disposal.

Ernst R. Wendland
Lusaka, Zambia

Making banners

Hark! The voice of Jesus — crying — who will go and work today? When we used to sing this song in church I would think — what do I, a 60-year-old woman really do? I do speak of God and of all his many blessings. I do go to church every Sunday. I do talk about Jesus and his love to my family and friends. I do invite unchurched friends to church with us. I do belong to Ladies' Guild and I thank God every day for the good health of my husband and myself, for good friends and family and for our

nice house, but I wanted to do more — more down-to-earth things — some tasks I could do.

Back home in Michigan there were many willing hands, but only a few in Hudson. And like ourselves, most are living on social security so there is only so much financial help one can give.

But one Sunday after church a group of ladies was talking to our new pastor, David Nottling, and he mentioned the need for church banners. Thus a banner committee was formed. Four or five ladies now work making new banners for special church seasons.

Now on Sunday when we turn to 496 of the Lutheran Hymnal I look up and see one of these banners. I no longer idly say there is nothing I can do. I sing out loudly and think: God let me . . . God let me.

Mrs. Frederick Robbins
Hudson, Florida

Deferred giving

I found parts of the article on deferred giving troublesome (June 15, p. 187).

Lawyers, bankers, accountants, and recently TV presentations are pointing to the importance of wills. Is this also a legitimate church-appointed task? Can we afford the time and effort to do this professionally?

It is difficult for me to justify money and effort spent for this purpose instead of reaching, preaching and teaching and, oh, yes, (as someone once said) staying out of the way of the Holy Spirit.

Is the responsible stewardship definition too pragmatic?

How about: Responsible stewardship automatically springs from Christian faith. It is planted, watered, cultivated and grows by the work of the Holy Spirit through word and sacraments.

Ed Johannes
Valencia, California

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God's perfect new covenant

The letter to the Hebrews is the mystery book of the New Testament, because no one can be sure who wrote it. But there is no doubt that the words and thoughts come from God. It was certainly written by a Jewish Christian to other Jewish Christians, and by someone with a great knowledge of the Hebrew scriptures and Greek language.

But despite the title given by the King James translators in 1611 (The Epistle of Paul the Apostle to the Hebrews), we know the letter was *not* written by Paul. Its position in the

LETTER TO THE HEBREWS

by Julian G. Anderson

ancient manuscripts at the end of all Paul's short letters and its language and style tell us that Paul didn't write this letter. But its theology tells us that it was written by one of Paul's Jewish friends and followers.

Of all the names suggested since the first century the only two who can be seriously considered are Barnabas, who accompanied Paul on his first missionary trip (Acts 13:2ff), and Apollos, who became Paul's friend and follower later. And all the evidence we have points to Apollos, who was Luther's choice. Acts 18:24 describes him as a well-educated Jew from Alexandria, Egypt, who was trained in public speaking (and writing), and had a great knowledge of the Hebrew scriptures.

The chief problem is that the letter doesn't begin as an ancient letter at all, in which the writer identifies himself in the opening phrase, but reads like a sermon until the final three verses, where the writer identifies it as a letter and sends some personal news to his readers, followed by a typical closing benediction.

The recipients

The letter was perhaps written to the Jewish Christians in Jerusalem, since it speaks at length about the famous temple there, and the sacrifices which were still being performed there. And 13:24 tells us that it was written from Rome.

The occasion and purpose

While the letter doesn't mention any specific events which caused it to be written, it does give some helpful hints. In 6:9-10 the writer commends the readers for their works of love done for their fellow believers in the past, and the spiritual gifts God had given them. But 10:32-34 indicates that this was some time ago, probably during the persecution following Stephen's death in 32 (Acts 8:1ff), or during the disturbance that took place when Paul was mobbed in the templeyard in 57 (Acts 21:27-36).

That first attack was made on Jesus' followers by the same Pharisees and Sadducees who had killed Jesus. But in the second one the orthodox Jews were no doubt joined by the right-wing Aramaic-(Hebrew) speaking Jews in attacking the larger group of Greek-speaking Christian Jews. The bad feelings between those two groups go back all the way to the beginning (Acts 6:10). Acts 21:20 tells us that by 57 many thousands of Jews in Jerusalem had become Christians, and certainly most of them were Greek speakers. And thus we see that in those years the situation of most of the Jewish Christians in Jerusalem was filled with danger and violence. They were hated and persecuted by all their relatives and friends.

And when this letter was written their Christian hope was burning much less brightly, their faith was

weakening, and they were in danger of falling away completely. So the purpose of the letter was to strengthen them in their troubles and encourage them not to give up their faith and return to their old outdated ancestral faith prescribed in the Old Testament.

The date

Our only help here is the note in 13:23 that Timothy, Paul's constant companion, had been released from prison. And since there is no mention of this in Acts or Paul's later letters, we can assume that the imprisonment must have taken place after Timothy's arrival in Rome in 66 or 67, and his release must have occurred after Nero's death in 68. And this would date the letter in 68 or 69.

The contents

In making his plea to his friends in Jerusalem Apollos paints a beautiful picture of Jesus as God's only Son, the Creator and Ruler of the universe, the Prophet whose every word is the truth, and the perfect Head Priest who has made the one perfect sacrifice for the sins of all people and reminds his readers, including us, that Jesus' birth, life, work and death are the central thought of the whole Old Testament. And this truth must fill us with courage and confidence in our troubles, and strengthen our faith in Jesus as our one and only Savior and the only true road to salvation. □



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

I would like to know

BY PAUL E. KELM

Why doesn't the Wisconsin Synod make use of lay preachers? I keep hearing how our pastor never has time to do everything, and sermon writing takes a lot of time. I realize that the pastor would have to check over the sermons written by a lay preacher. But wouldn't this gain much-needed time for the pastor while emphasizing that all Christians should take the Word and ministry seriously?

Lay preachers *have* been used by isolated mission congregations in the pastor's absence, in foreign mission fields, and perhaps also for the emphasis you suggest on a "lay ministry" Sunday. That this is not common practice can be explained.

Pulpit ministry, like every other aspect of the public ministry, is a privilege conferred by the call of a church. In calling a man to preach, a congregation will observe the qualifications (e.g., "apt to teach," 1 Timothy 3:2) and admonitions (e.g., "correctly handle the Word of truth," 2 Timothy 2:15) of Scripture. Both truth and error are powerful persuaders. And most parishioners place their confidence in the man who fills their pulpit.

For "decency and order" (1 Corinthians 14:40) a church body certifies men as qualified to preach and pastor. Oneness in our fellowship and love for those who might be spiritually disturbed by an apparent aberration from the ministerial norms they trust compel us to comply with such procedure. Were lay preaching to become more than an occasional (and well-explained) answer to need, a similar form of certification and call would be in order.

As much time as it may take the pastor to prepare his sermon, it took a lot longer to prepare him to prepare a sermon. It can be assumed that it would take the lay preacher at least as long to write a sermon. The pastor's editing time would be additional. Your emphasis on lay ministry is welcome. But aren't there other areas of lay ministry which would assure a more efficient use of the gifts and time available to the church? The skills and training necessary for lay evangelism, elders' visits on the backsliding and the shut-in, or administrative tasks may already exist or take less time to impart.

By all means, free the pastor's time for those areas of ministry for which his gifts and training equip him best. But don't remove him from his one weekly opportunity to pastor the whole flock with the word of God.

Incidentally, this is one pastor who marvels at the amount of time consecrated by lay people to the Lord and his work!

How can God ask us to be perfect when he knows we can't be?

Forgive me for answering a question with more questions. But if God accepted less than perfection, would he be a perfect God? What credibility would God have if,

Our society seems incapable of defining justice for itself.

Dare we presume to define it for God?

after demanding perfection, he relented to accept "good" instead? And how "good" would be good enough? For that matter, would you really want to spend eternity in a less-than-perfect heaven with reasonably good people? To demonstrate that we comprehend divine grace as little as divine justice, consider also: why didn't a perfect God simply annihilate us all and start over?

When Job challenged God's justice, he was asked for the credentials that certified him to sit in judgment of God. The same might be asked of us. Our society seems incapable of defining justice for itself. Dare we presume to define it for God? "Diminished capacity" may be a mitigating circumstance in our system of jurisprudence, but not a basis for either changing the law or acquitting the lawbreaker. And this, mind you, from a society in which offenders plead innocent by blaming parents, environment, television, or little voices in the night. I can understand why the question is raised in our day. I hope the questioners will understand their own context.

In defense of God (I'm sorry I said that) the demand for perfection was issued when the human race was fully capable of perfection. That our aboriginal ancestors passed on their failure to be what they were made to be should not be laid at God's feet. And since we have taken imperfection to new lows, we should perhaps refrain from exculpating ourselves at Adam's expense. At any rate, it is always poor form to ask the umpire to change the rules after the game has been started.

Praise God! He took the one path that would preserve justice and perfection — for us, not just for himself — without damning imperfect creatures. He condemned his Son in our place and credited Jesus' perfection to us.

"The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Galatians 3:22). When God gives perfection, only a fool demands the right to be imperfect. □



Send your questions to *Questions, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin, 53222*. Questions of general interest are preferred. Sorry, questions will not be answered by correspondence.

Pastor Kelm is executive secretary for the Synod's Commission on Evangelism.

OWLS New WELS organiza

From as far as California and Florida they came, faces smiling, spirits high, hearts and minds deep in commitment to a new enterprise in Christian service.

There were 377 men and women registered from 11 states. There might have been as many as 550 had it not been for an unusual number of cancellations — the only concession to age apparent. It was reported that health problems of selves or family members were the most common obstacles.

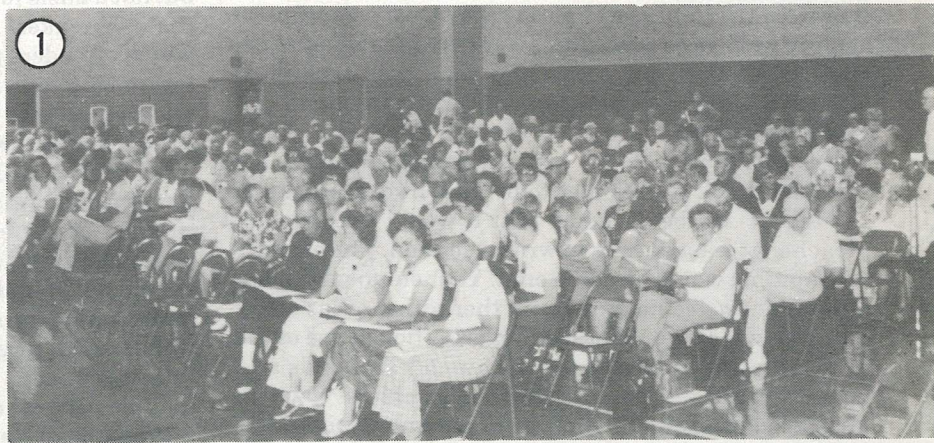
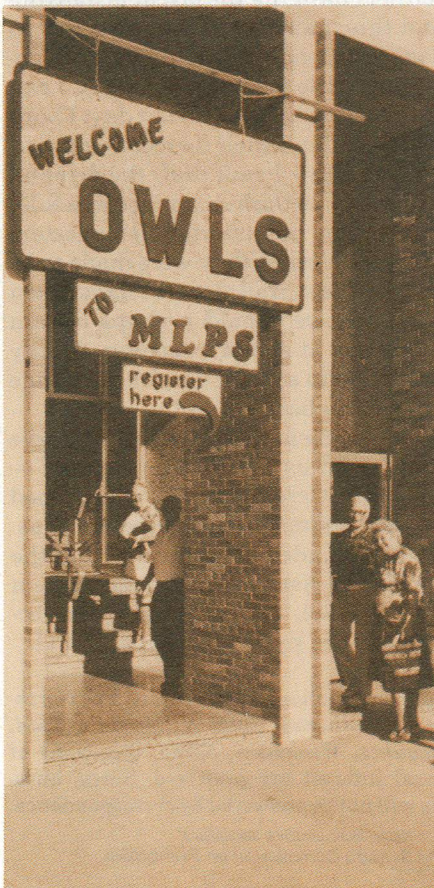
That describes the constituting meeting of the Organization of WELS Lutheran Seniors, a nationwide program for life enrichment for church members 55 and older, held July 10 to 12 at Martin Luther Preparatory School, Prairie du Chien, Wis. The organization's letters provide the ac-

ronym OWLS, a reputedly wise bird which was depicted in miniature form by so-called bippos displayed on the participants' hot weather garments. OWLS, then, is the official nickname.

The tone was set by Pastor Robert W. Schlicht, Belle Plaine, Minn., chairman of the planning committee. In his sermon at the opening service, he said that the enlistment of senior citizens to provide help, wisdom and advice offers a "vista staggering from the aspect of the church at large. Who would presume to estimate the invaluable worth of the friendship and the camaraderie this organization can provide? Who has a command of language adequate to describe the wonderful satisfaction that accrues to highly motivated Christians as they shoulder-to-shoulder serve their Lord!"

From afternoon of the opening day until past noon two days later the OWLS moved through serious business to recreation (swimming, golf, horseshoes, etc.) to listening to music, singing and dining. The longest attention was given to service. "What can we do?" was the question for panel presentations, discussion groups and breakout groups under the headings of spiritual growth, personal skills, cultural heritage, service to home congregations, service to the Synod and its districts, and service members should be able to expect from their home congregations as well as the Synod.

Suggestions poured out in a volume that will take time to organize, analyze and translate into a program for action. Briefly they revolved around fields of service at home and



Organization is launched

by David A. Runge

at large. The former included proposed identification and inventorying of available talents, teaching aids, involvement in vacation Bible school and Sunday school, visiting the sick in hospitals and institutions, and counseling widows and widowers. Synodwide, members were encouraged to volunteer help to mission congregations in building programs and finances; support specialized ministries, especially the deaf, blind and mentally retarded; and to grow spiritually through evangelism and individual witnessing and sharing of faith.

The organization will function as an arm of the Wisconsin Synod Special Ministries Board, whose executive secretary, Alfons Woldt, was a catalyst in the initial promotion and also presided at some sessions.

Synod President Carl H. Mischke told the members that "older people do not have a duty to die, not until God says so. But until he says so, you have a more awesome responsibility. You have a duty to live, to live a life of faith and hope and joy dedicated to the one who loved you and gave himself for you.

"You don't have to be a part of a highly organized effort to do that," he said. "The fact that your congregation or your Synod may not have an organized program in an area of special interest to you should not keep you from letting your light shine."

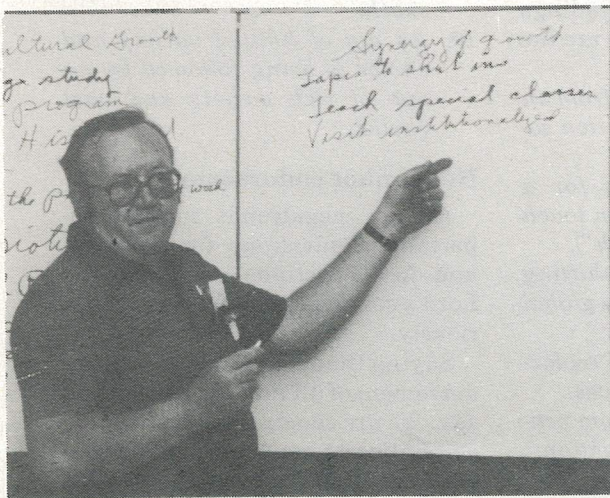
Other program highlights included Bible study led by Pastor Victor H. Prange of Janesville, Wis. on the Book of Proverbs as a guide for everyday living; an entertaining address by Pastor Karl J. Otto, executive admin-

istrator of the Martin Luther Memorial Home, South Lyon, Mich.; and a talk on identifying and coping with stress by Mrs. Yvonne Frank, assistant director of nursing at Winnebago Health Institute, Oshkosh, Wis. A key comment: Stress can be helpful in improving performance, but it must be controlled. The band and chorus of staff members from The Lutheran Home at Belle Plaine entertained, and a choir of volunteers sang.

Elected as officers were three men and three women: Roger Hirons of Brookfield, Wis., an engineering consultant and university teacher, as president; Louis Leitz of Lansing, Mich., a manufacturer's representative, president-elect; Mrs. Eleanor Mutterer, Fountain City, Wis., secretary; Mrs. Joy Chasty, Elm Grove, Wis., treasurer; and two board members at large, Richard Raabe of Milwaukee and Mrs. Yvonne Frank.

Enthusiastic endorsement was given an expression of thanks to the MLPS faculty and staff who together with their sons and daughters voluntarily (they refused any offer of remuneration) planned and executed the local arrangements. By a show of hands members indicated they would approve holding the 1985 meeting at the same location, although a final decision on the site will come later.

Recognition also was given to the Aid Association for Lutherans for its \$20,000 start-up grant. Mrs. Clarice Stake of Hortonville, Wis., an OWLS member and AAL representative, reported that other Lutheran bodies had expressed interest in the project launched by the group at Prairie du Chien. □



(1) Participants gather in the gymnasium. (2) Pastor Ernst Lehninger strikes up the band. (3) Alfons Woldt leads a discussion group. (4) Installation of officers. Left to right: Pastor Theodore Olson, Richard Raabe, Joy Chasty, Yvonne Frank, Eleanore Mutterer, Louis Leitz and Roger Hirons.

3

4



David Runge is former religion editor and contact editor for *The Milwaukee Journal* and is a member of *Atonement*, Milwaukee, Wisconsin.

Most people know the commandments number ten. Few people can quote all ten, religious polls show. A growing number of people also know there are ten megatrends. Many people who have their ears attuned to the trends of the times can enumerate all ten. That's because *Megatrends* by John Naisbitt was a national bestseller for all of last year (in the top 4 from January through November). It still sells thousands of copies every month.

Author Naisbitt is chairman of a Washington-based consulting firm which assesses economic trends. His book offers an analysis of current changes. *Megatrends* is Naisbitt's word for major forces presently at work in changing American society.

Restructuring of society

Naisbitt and associates amassed a volume of data from two million newspaper articles over a 12-year period. From that data base Naisbitt has discerned the ten megatrends which are symptoms of a massive, revolutionary restructuring of American society. Three of the ten deal primarily with economic trends.

The remaining seven focus on cultural changes on all levels of society.

The book's ten chapter headings identify the ten trends. Here are the ten:

1. *America is in transition from an industrial to an information society.*
2. *High technology calls for a counterbalancing human touch ("high tech — high touch").*
3. *The U.S. economy is shifting from a self-sufficient to a global economy.*
4. *Long-term planning is replacing short-term perspectives.*
5. *Society is converting from centralization to decentralization.*
6. *Collective dependence on institutions is giving way to reliance on self-help.*
7. *Participatory democracy is replacing representative democracy. (People want to be more directly involved in making the decisions which affect their lives.)*
8. *Bureaucratic hierarchies are being supplanted by "Networks" (people involved with people sharing information, ideas, resources).*

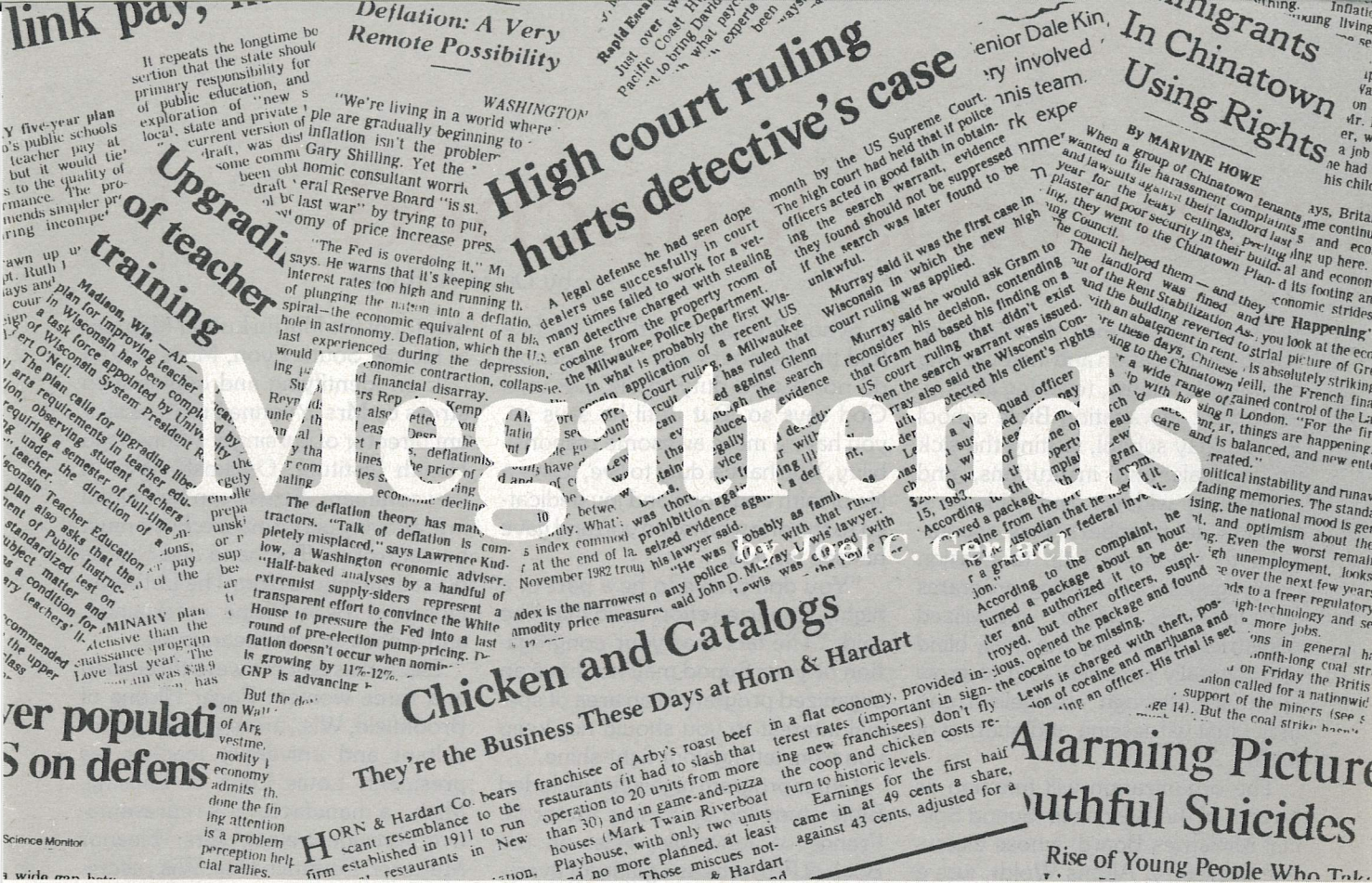
9. *Opportunities are shifting from the north to the west and the south.*
10. *An era of limited variety and choice is being followed by an age of rich variety and vast choice.*

No blanket endorsement

All ten megatrends suggest important implications for churches and for Christians who take the Lord's commission to his church seriously.

Saying that does not imply an endorsement of all that Naisbitt has to say. We are constrained to disagree emphatically with many of his conclusions. Naisbitt's assertions that "strong central government is anathema to democracy" (p. 99) and that "we have evolved into a human conglomeration that is too varied for central government" (p. 98) are an expression of his personal viewpoint rather than a reporting of data-based facts.

Much more serious is Naisbitt's apparent approval of the worldview of the proponents of the New Age. Naisbitt not only reports trends toward decentralization, participatory



High technology calls for a counterbalancing human touch.

government, network structures and the human potential movement ("est, TM, Roling, Yoga, Zen and so forth"), he applauds these trends. Indeed, he insists, "By discovering our potential as human beings we participate in the evolution of the human race" (p. 53). That is secular humanism pure and simple. It reflects the absolute value humanists attach to individual autonomy in their crusade to deify humanity.

While we are constrained to question Naisbitt's personal philosophy, we do not question his competence as a sociologist to observe and record society's trends in the '80s. We need not subscribe to all that he says in order to recognize that the megatrends he has enumerated will have an impact upon the church in the future for good or for ill.

Adjusting for the future

Whether we approve or disapprove of the trends, they are making their influence felt also within the church, like it or not. As a church body, the WELS can sit on the sidelines as an impartial observer and reporter of societal changes, presumably unaffected by what we observe. Or we

More serious is Naisbitt's apparent approval of the world view of the proponents of the New Age.

can adjust our plans and strategies to meet the demands of the times in a continuing effort as responsible Christians to "be all things to all men" (1 Corinthians 9:22). If we observe without adjusting, we will ultimately find ourselves confined to a ghetto. Our light will be confined "under a bushel," our salt will lose its savor, and our impact on the un-

churched in the world will beome as negligible as that of the Eielsen Lutheran Synod.

The happy fact of the matter is that in some areas of our work as a church we began to adjust and make changes before any of us had ever heard of John Naisbitt and his megatrends.

The establishment by the Synod of the office of the Mass Media Ministry is an example of our recognition of the fact that we are becoming an information-oriented society. So is the production recently of a set of videocassette recordings of a travel/canvass/witness workshop to equip members of the Synod for more effective outreach in their communities.

The office of the mission counselor is an example of "networking" (megatrend no. 8). Naisbitt says, "Networks exist . . . to exchange information, . . . to improve productivity and work-life, and to share resources. They are structured to transmit information in a way that is quicker, more high touch, and more energy efficient than any other process we know" (p. 193). We could add cost effective. Properly understood, that is fairly descriptive of the strategy the Synod endorsed in establishing the position of the mission counselor.

More opportunities

Megatrend 9 notes that "opportunities are expanding geographically to the south and west." The ten cities listed by Naisbitt as offering the greatest opportunities are all, except for Tampa, Florida, in the southwest. The implications of that for the Synod's mission program were pointed out by Prof. Carleton Toppe in an editorial in this magazine last year (May 15, 1983, p. 148).

It may be difficult for some WELS Lutherans, 90% of whom live in Midwestern states, to accept the idea that an increasing percentage of their mission offerings should be in-

vested in the "megastates," California, Florida, Texas and in adjoining states in the south and west. But "go into all the world" is a directive from the Lord of the church to go where the people are going, especially people who are in transition. Mission experience indicates that people in transition are more reachable in the interest of the gospel than settled people are.

On the congregational level, megatrend 2 is of special significance. It asserts, "The more technology around us, the more the need for human touch." The time when congregations can survive while

Churches with a reputation for being "cold" will find it difficult to survive.

members exist in a kind of collective isolation from one another has come to an end. That's another way of saying that churches with a reputation for being "cold" will find it difficult to survive. Branches on the Vine grow, prosper and produce better in a warm environment. Naisbitt was not the first to advocate "high touch." Jesus encouraged it long before him by word and by deed.

Megatrends: What do they mean for the church? For the Christians? We would like to propose that question as a topic for discussion in church councils, men's clubs, ladies' guilds and youth groups. Especially youth groups. After all, they are the ones who will constitute the church when today's megatrends are not just trends, but a way of life. The time to plan and to prepare for the future is now. □

Pastor Gerlach of San Jose, California is mission counselor for the California mission board.

Tenth international youth rally

The opening of the tenth international youth rally at Carroll College, Waukesha, Wis., July 10-13, was delayed 45 minutes as a tornado warning sent the 650 young people scurrying to the auditorium basement. The power display accented the theme of the three-day rally: You will receive power!

In the news

Three speakers during the rally spoke about the "power source." Pastor Richard Stadler of West St. Paul, Minn., spoke about the Holy Spirit and his tools. Charles Engelhardt, director of community relations for the Kettle Moraine Rehabilitation Center, called upon the young people to "arm themselves with the power that will

defeat any drug or alcohol abuse problem — Jesus Christ." The Synod's evangelism executive, Pastor Paul Kelm, urged the young people to share the power source with their peers.

There were also 21 other presenters who shared their ministry with the young people in breakout groups. They discussed such topics as the threats posed by the occult, the media and self, as well as dating and lifestyle witness opportunities.

The young people were tireless. They arose early for devotions and major presentations. Afternoons were devoted to tours and recreation. Workshops in the evening concluded with devotions followed by informal fellowship.

The rally was sponsored by St. John, Wauwatosa; Trinity, Waukesha; and St. Paul, Hales Corners. Chairman of the seven-



member organizing committee was Pastor Mark R. Freier of St. John, Wauwatosa.

Underwriting a portion of the cost of the rally was the Aid Association for Lutherans of Appleton, Wis., with a grant of \$5,200, and the Siebert Lutheran Foundation of Wauwatosa with a grant of \$7,300.

Twenty years celebrated in Lone Star State

When members of Calvary Lutheran Church of Dallas, Texas, gathered on February 5 to celebrate the 20th anniversary of the congregation, it was also the 20th anniversary of the WELS presence in Texas.

On February 2, 1964, the first service by a Wisconsin Synod pastor was held in the Lone Star State. Three days later, on February 5, Pastor Robert E. Neumann was installed in Dallas and the Synod's work in Texas began.

"Yet this work might not have begun in Texas when it did, if there had not been a mistake by the post office," according to Calvary's present pastor, John P. Gaertner. "Several families who lived in the Dallas area at the time were receiving The Northwestern Lutheran.

"The copies, shipped in a bundle, should have been separated for delivery. Instead they were all delivered to the home of Ted and Lois Bergdorf. Even before Ted got home that night, Lois had

contacted all the families. Their common concern for the truth of God's Word and their subscriptions to The Northwestern Lutheran brought them together to begin a new congregation."

The General Board for Home Missions entered Texas as the result of Lutherans concerned about their confessional integrity. From Dallas the work quickly spread to Edina, San Antonio,

Houston, Austin and other cities. Today there are 30 congregations in Texas.

It was a quiet celebration for Calvary with its 350 baptized members. Pastor Gaertner preached the sermon for the anniversary. In the evening there was a potluck dinner and a program with a few reminiscences of "the good old days."

Reported by Charles Learman

Presidents assign candidates

The Conference of District Presidents met July 24 to continue the task of assigning graduates of the Seminary and Dr. Martin Luther College.

The following assignments were made for seminary graduates: Quinten A. Buechner of Cuyahoga Falls, Ohio to Messiah, Shiocton, Wis.; Willard A. Marquardt of Norfolk, Neb., to Trinity, Hartford and Zum Kripplein Christi, Iron Ridge, Wis.; Kevin A. Salzwedel of Phoenix, Ariz., to St. John,

Saginaw (Zilwaukee), Mich; and Robert E. Schultz of South St. Paul, Minn., to St. Peter, Sturgeon Bay, Wis. Subsequently, Dean Biebert of Newburg, Wis., was assigned to St. Paul, Livingston, and Shining Mountains, Bozeman, Mont.

On the same day 13 men and 15 women, graduates of Dr. Martin Luther College, were assigned to 28 Christian day schools in six states. Subsequently, an additional five graduates were assigned for a total of 33.

New beginnings in Honolulu

It happened in the shadows of Queen Iolani's Palace, just a stone's throw from the gilded statue of King Kamehameha, two of Honolulu's historic landmarks. The date was Sunday, July 15. The occasion was the installation of Pastor Jerome McWaters, the WELS's new missionary now serving St. Paul in Honolulu.

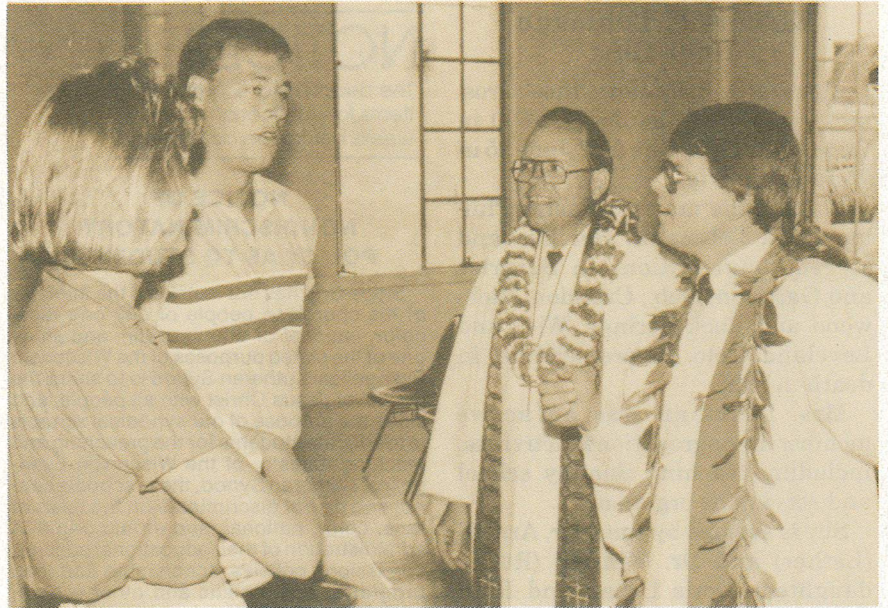
Pastor McWaters' installation marks a new beginning for a mission in Honolulu. During the past decade the primary emphasis has been on serving WELS military personnel and their families stationed on Oahu. The new emphasis will be on utilizing the talents of these families to reach out with the gospel to the island's permanent residents.

Pastor McWaters is well suited to the task of leading the church in its new outreach efforts. Following his graduation from the seminary in 1976, he led a fledgling mission congregation through a period of growth to self-support in 1983 at Thousand Oaks, California.

Conducting the installation service was the secretary of the California Mission Board, Pastor Donald Seifert, a friend and former neighbor of Pastor McWaters. For the service the new pastor wore a rare Maile lei, presented to him by a member of the congregation. It symbolized more than just the traditional Aloha. The wreath was the congregation's way of according honor to its new pastor and of saying, "We join our hearts and hands with yours in our joint efforts to accomplish our mission's purpose and objectives."

The congregation owns a site on strategic Kamehameha Highway on a hill overlooking the Arizona Memorial in Pearl Harbor. Preliminary planning for a chapel on the site is underway. Presently the congregation worships at the parsonage, 1504 Piikea Street, Honolulu, Hawaii 96818. Services on Sunday are at 9:15 a.m. Visitors to Hawaii can reach Pastor McWaters at 808/422-4693.

Reported by Joel C. Gerlach



Pastor McWaters (far right) and Pastor Seifert welcome visitors to Honolulu services.

Missionaries receive scholarships

Ten missionaries of the Synod have been awarded continuing education scholarships amounting to \$13,000 this year from Aid Association for Lutherans.

The scholarships are designed to help the missionaries continue their training and education in the language of the country where they are serving, to improve their leadership abilities, and to further study in their ministry.

Missionaries sharing in the scholarships are Thomas and LaRue Heyn, Colombia, who will attend the Instituto Cultural in

Guadalajara, Mexico. Charles Papenfuss, Zambia, will study the Chewa language through a course offered in Zambia. James Behringer, Tsuchiura City, Japan, will attend the Japanese School of the Lutheran Language Institute.

Robert Siirila and Bonnie and Ralph Jones of Taiwan will study the Mandarin language at the Taipei Language Institute. Roger Plath, Hong Kong, will study the Cantonese language at Hong Kong's Chinese University. Mark and Susan Sprengeler, also of Hong Kong, will study Chinese.

Wisconsin Lutheran College expands

Wisconsin Lutheran College of Milwaukee has announced the acquisition of 2.9 acres adjacent to the present 8-acre campus. An 18-room house occupies the heavily wooded grounds.

The junior college was opened in 1973 and is controlled and supported by a national association of Wisconsin Synod congregations and individuals.

"We are very happy about the acquisition," said President Gary J. Greenfield. "It was secured under the most favorable terms we could hope for, and helps us greatly in our master plan which calls for us to remain on our present

campus."

Wisconsin Lutheran College, with a current enrollment of about 120, looks for an eventual enrollment of 600. In the plans for the school is the granting of a bachelor's degree. In the fall of 1988 a junior class will be enrolled and in 1989 a senior class. The first degrees will be granted at the 1990 graduation.

Until 1977 the college shared facilities with Wisconsin Lutheran High School. In 1977 the present property was purchased. Its replacement value, according to Greenfield, "is in the neighborhood of \$5 million." □

Elenore F. Lehmann 1890-1984

Elenore F. Lehmann (nee Grosnick) was born October 7, 1890 in Watertown, Wis. She died June 25 in Watertown, Wis.

In 1913 she married Pastor Philipp L. H. Lehmann. Her husband served congregations in Surprise and Garrison, Neb.; Crandon, Richwood and Rock Springs, Wis.; and Loveland, Colo. He preceded her in death in 1962.

Mrs. Lehmann was an active member in congregational activities, including teaching Sunday school and serving as organist.

She is survived by sons, Dr. Arnold (Esther) and Dr. Winfred (Ruth); daughters, Doris Urban and Ruth (George) Bentley; 11 grandchildren and 11 great-grandchildren.

Funeral services were held June 28 at Trinity, Watertown, Wis. □

Looking back from The Northwestern Lutheran

50 years ago . . .

The diamond jubilee of Immanuel Congregation of Johnson Creek, Wis., was observed August 12. More than 2000 attended. In all services offerings were taken for missions of our Wisconsin Synod. Total: \$265.00.

25 years ago . . .

After four years of praying, planning, working and giving, the desperately needed new Wisconsin Lutheran High School building, Milwaukee, Wis., will be dedicated on September 20. The new structure, built at a cost of over \$2 million, will easily accommodate the student body of over 600, who will be taught by a staff of 30 teachers.

10 years ago . . .

First Lutheran of Racine, Wis. recently celebrated the 125th anniversary of its founding. The congregation has occupied the same site all 125 years of its existence. The present church building is the second built by the congregation. First Lutheran numbers 1010 baptized members, served by Pastor Reinhart Pope. □

NOTICES

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

NOTICE OF NONDISCRIMINATORY POLICY AS TO STUDENTS

Since God has not restricted the ministry of his church to people of any one race, color, national or ethnic origin; and since one of the stated purposes of the Wisconsin Evangelical Lutheran Synod is to share the gospel of Jesus Christ with all people; and since the purpose of our synodical schools is to educate students for the preaching and teaching ministry of the Wisconsin Evangelical Lutheran Synod, these schools cannot and do not discriminate on the basis of race, color, national, and ethnic origin in administration of their educational policies, admissions policies, scholarship and loan programs, and athletic and other school-administered programs.

The training schools of the Wisconsin Evangelical Lutheran Synod are:

Wisconsin Lutheran Seminary
Mequon, Wisconsin

Northwestern College
Watertown, Wisconsin

Dr. Martin Luther College
New Ulm, Minnesota

Martin Luther Preparatory School
Prairie du Chien, Wisconsin

Michigan Lutheran Seminary
Saginaw, Michigan

Northwestern Preparatory School
Watertown, Wisconsin

CONFERENCES

Michigan District, Southeastern Conference, September 17-18 at Holy Redeemer, Port Huron. Agenda: Exegesis 2 Timothy 2:20-26 (Henderson); Personal Pastoral Morality and Ethics in the 1980s (Weiss); Formula of Concord, Art. I (Vilhauer).

Minnesota District, New Ulm Conference, September 16 at Shepherd of the Lakes, Fairmont. Agenda: The Congregation as a Corporation.

Nebraska District, Colorado Conference, October 1-2 at Lord of Lords, Casper, Wyo. Agenda: Exegesis of 2 Cor. 9:6-11; Isagogical Study of Malachi with Emphasis on Chapter 3:6-12; The Proper Distinction of Law and Gospel in our Stewardship Programs — With Emphasis on all Areas of Christian Living.

Northern Wisconsin District, Fox River Valley Conference, September 18 at First Lutheran, Green Bay. Agenda: Acts, Chapters 8-12 (Eggert); A Pastor's Prayer Life (Mattek).

South Atlantic District, South Central Conference, October 1-3 at Trinity, Abita Springs, La. Agenda: O.T. Isagogicas, Habbakuk (Schmelzer); Formula of Concord, Art. IX (Kiecker); Presbyterianism (Leyrer); Counseling the Emotionally Troubled (Zahn); Review of Scouting (Brassow).

Western Wisconsin District, Chippewa-Wisconsin River Valley Conference, September 17-18 at Our Hope, Chippewa Falls. Agenda: Hebrews 10 (Hoenecke); Stewardship Panel (Malchow); Help for the Pastor's Salary (Schultz-Hansen); Christian Education — Is it Losing to Missions? (Schultz); Computer Use in the Church (Zessin).

PULPIT AVAILABLE

St. John of Shennington, Wis., closed its doors on May 30, 1982. All furniture has been disposed of with the exception of the pulpit which is pentagonal, about five and one-half feet in height and four feet across. It is free for the taking. The building is located about 11 miles east of Tomah, on highway 21. Contact Alfred C. Laudon, 115 W. Saratoga, Tomah; phone, 608/372-6623.

CHANGES IN MINISTRY

PASTORS:

Babler, James H., from Salem, Lowell, Wis., to Zion, Stetsonville, Wis.
Crawford, Michael C., from Atonement, Baltimore, Md., to St. Peter (associate), Fond du Lac, Wis.
Gabb, William R., from Northwestern Preparatory School, Watertown, Wis., to Trinity, Watertown, Wis.
Lopahs, Martin C., from St. Paul, Round Lake, Ill., to retirement from full-time ministry.
Neumann, David M., from St. Paul, Livingston and Shining Mountains, Bozeman, Mont., to Immanuel, Willmar, Minn.
Schneider, Glenn R., from St. John, Whitewater, Wis., to Zion (associate), South Milwaukee, Wis.
Zickuhr, Walter H., from Trinity, Hendricks, Minn., to retirement from full-time ministry.

ADDRESSES

PASTORS:

Barenz Mark S., 2643 Coopers Post, Sugarland, TX 77478.
Behnke, Thomas H., 13141 SW 5th St., Miami, FL 33184; 305/559-0976.
Berg, Jeffrey A., N52 W 15311 El Rio Dr., Menomonee Falls, WI 53051.
Bitter, Mark R., 8800 Morrison Rd., New Orleans, LA 70127.
Carter, Jeffrey R., 310 — 1st Ave., Charles City, IA 50616; 515/228-6654.
Dick, Robert J., 1555 S. White Rd., San Jose, CA 95127; 408/258-0409, Ofc. 258-3257.
Fredrich, Joel D., 1119 W. Walnut St., St. Charles, MI 48655; 517/865-9875.
Free, Keith R., 1025 Cliffside Dr., New Carlisle, OH 45344; 513/849-9374.
Fritz, Dayton A., 413 S. Lincoln St., Ridgecrest, CA 93555; 619/375-7163.
Hatzung, Michael, 113 NE Second St., Box 416 Renville, MN 56284; 612/329-3826.
Hertler, Alfred K., 907 West St., Beaver Dam, WI 53916.
Heup, Charles H., 212 Apple Creek Ln., Rochester, NY 14612; 716/227-6444.
Heyer, Philip J., 13172 Yocney St., Apt. 34, Garden Grove, CA 92644; 714/530-4522.
Jahnke, Gene E., 41441 W. 9 Mile, Novi, MI 48050.
Kant, Robert A., 6000 Maple St., Rockford, MN 55373.
Krieger, Freddy, PO Box 1683, Kenai, AK 99611; 907/283-9551.
Leyrer, Joel D., 821 Glenwood Ave., Perry, GA 31069.
Lindloff, Timothy, Box 95, Vesta, MN 56292.
Lintner, Joel W., Box 254, Melstone, MT 59054; 406/358-2460.
Maasch, John, 305 Kent St., Box 207, Osceola, WI 54020.
Marggraf, Paul, 2018 — 2nd Ave., Bowdle, SD 57428.
McWaters, Jerome D., 1504 Piikea St., Honolulu, HI 96818; 808/422-4693.
Plepenbrink, Fredric E., 4542 N. Sherman Blvd., Milwaukee, WI 53209; 414/871-3314.
Schoell, Martin E., 517 Austin, Libertyville, IL 60048.
Schroeder, Marc D., 2937 Chatsworth Way, Reynoldsburg, OH 43068.
Seefeldt, Glenn R., Box 27, San Carlos, AZ 85550.
Steffenhagen, Robert W., em., 125A S. Platten Ave., Apt. 106, Green Bay, WI 54303; 414/497-9210.
Voss, Mark S., 2845 Starr St., Lincoln, NE 68503; 402/476-3698.
Zell, Paul E., 807 Medary Ave. S., Brookings, SD 57006; 605/692-9249.
Zittlow, Paul R., 108 — 11th St. NE, Mandan, ND 58554; 701/663-3624.

TEACHERS:

Boldt, Anita A., 8836 N. Major Ave., Morton Grove, IL 60053; 312/966-8836.
Hawkes, Elizabeth J., 307 S. Solomon, Mesa, AZ 85204; 602/964-8020.
Kolander, Donald F., 444 N. 16th St., Geneva, NE 68361; 402/759-3783.
Kramer, Kurk K., Box 118, Peridot, AZ 85542.
Rupprecht, Anita B., 3455 Homestead Rd., Santa Clara, CA 95051.
Schram, Max F., 2687 Surrey Dr., Palm Harbor FL 33563; 813/786-4461.
Whitney, Daniel E., 9836 W. Brown Beer Rd., #6, Milwaukee, WI 53224.

CHRISTIAN WOMEN TODAY SEMINAR

The seminar committee of Christ the Lord Lutheran, Brookfield, Wis., invites ladies of WELS congregations to attend its annual seminar on October 13 at Wisconsin Lutheran High School, 330 Glenview Ave., Milwaukee. If you have not received registration information through your congregation, contact Laila Arndt, 414/781-2472 for a brochure.

**NOMINATIONS
WISCONSIN LUTHERAN SEMINARY**

Professor of Dogmatics and New Testament

The following men have been nominated for the professorship of Dogmatics and New Testament at Wisconsin Lutheran Seminary to fill the vacancy caused by the death of Prof. Irwin J. Habeck.

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|---------------------------|-----------------------------|
| Rev. G. Jerome Albrecht | Delavan, WI |
| Rev. Dean L. Anderson | Riga, MI |
| Rev. Forrest L. Bivens | Saginaw, MI |
| Prof. Wayne M. Borgwardt | Waukesha, WI |
| Rev. Rick N. Curia | Loomis, CA |
| Rev. Steven C. Degner | Santa Barbara, CA |
| Rev. Thomas B. Franzmann | Fair Oaks, CA |
| Rev. Joel C. Gerlach | San Jose, CA |
| Rev. Ronald K. Heins | Wauwatosa, WI |
| Rev. Harold R. John | Ibaraki Ken, Japan |
| Rev. Iver C. Johnson | West St. Paul, MN |
| Rev. Paul H. Kolander | Montello, WI |
| Prof. John H. Kurth | St. Joseph, MI |
| Rev. Harlyn J. Kuschel | Reedsville, WI |
| Rev. Kieth B. Kuschel | Trumbull, CT |
| Prof. John C. Lawrenz | Saginaw, MI |
| Prof. Mark J. Lenz | New Ulm, MN |
| Rev. David C. Linn | Clear Lake, SD |
| Rev. Waldemar O. Loesch | Greenleaf, WI |
| Rev. John R. Mittelstaedt | Largo, MD |
| Rev. Wayne D. Mueller | Waukesha, WI |
| Rev. John L. Parcher | La Crosse, WI |
| Rev. Herbert H. Prael | Eau Claire, WI |
| Rev. Allen K. Schroeder | Sierra Madre, CA |
| Rev. Keith N. Schroeder | Bay City, MI |
| Rev. Kent E. Schroeder | Oconomowoc, WI |
| Rev. Edward F. Stelter | Two Rivers, WI |
| Prof. Robert A. Sievert | West St. Paul, MN |
| Prof. Cyril W. Spaude | Watertown, WI |
| Rev. John J. Sullivan | Wetaskiwin, Alberta, Canada |
| Rev. John A. Trapp | Elm Grove, WI |
| Rev. Walter W. Westphal | Lilongwe, Malawi, Africa |
| Rev. Philip Zarling | Norfolk, NE |

The Wisconsin Lutheran Seminary Board of Control will meet on October 4, 1984 and call a man from the above list of candidates. Please send all correspondence regarding these nominees to the undersigned by October 3, 1984.

Paul A. Manthey, Secretary
Wisconsin Lutheran Seminary
Board of Control
8419 W. Melvina Street
Milwaukee, WI 53222

COLLOQUY

In a colloquy conducted July 24, 1984 at Mequon, Wis., Delmer J. Harders of Frontenac, Kan., formerly a pastor in the LC-MS, was found to be in confessional agreement with the Wisconsin Ev. Lutheran Synod. He is at present pastor of Faith Lutheran Church, Pittsburg, Kan., which congregation was received into membership by the Nebraska District of the WELS at this summer's district convention.

Second Vice President, Donald F. Bitter
Professor Richard D. Balge
President Gerald E. Free, Nebraska District

100TH ANNIVERSARY

St. John (Town Cold Spring), R. 2, Fort Atkinson, Wis., will celebrate the 100th anniversary of its founding on the following Sundays at 10:30 a.m. September 9: Anniversary Confirmation Service; September 30: Anniversary Mission Festival Service; October 21: 100th Anniversary Service. Special dinners will follow each of the services. Former members, confirmands and friends are cordially invited to attend. For further information contact Pastor Russel G. Kobs, Box 402, Cambridge, WI 53523; 608/423-3550.

YOUTH COUNSELORS' WORKSHOP

The ninth annual youth counselors' workshop, conducted by the Committee on Youth Ministry, will be held October 12-14 in Kettle Moraine State Park near Campbellsport, Wis. for pastors, teachers and lay counselors working with high school aged youth. Instructions are offered in youth group organization; a well-balanced, five-part program of education, worship, service, recreation and fellowship; and counseling. For those who have attended in the past, a second track emphasizing education and counseling is offered. For further information or to register contact Prof. Allen Zahn, 613 S. Twelfth, Watertown, WI 53094; 414/261-0301.

CATECHISM LESSONS

Twenty used copies of Catechism Lessons (C. 1981) by A. Fehlauer are available for cost of shipping to any WELS congregation or school. Contact Eastside Lutheran, 2310 Independence Ln, Madison, WI 53704; 608/244-3045.

WISCONSIN LUTHERAN SEMINARY AUXILIARY ANNUAL MEETING

All women of WELS congregations are invited to the 12th annual Wisconsin Lutheran Seminary Auxiliary meeting October 6 at the seminary in Mequon, Wis. Registration and coffee hour at 9:00 a.m., worship service at 10:00 and the day's activities will conclude at 4:00 p.m.

Reservations preferred by September 23. A \$6.00 fee includes registration and dinner. Make checks payable to Wisconsin Lutheran Seminary Auxiliary and send to Miss Lee Abraham, corresponding secretary, 3030 N. 83rd St., Milwaukee, WI 53222. Please include name, address, telephone, church membership and pastoral conference.

CIVILIAN CHAPLAINS

- | | |
|----------------------------------|----------------------------|
| Rev. Richard A. Froehlich | Rev. Lee A. Neujahr |
| Home Address | Home Address |
| Hunsruckstr 12 | Rennweg 70 |
| 6500 Mainz-Hechtsheim 42 | 8500 Nurnberg 20 |
| West Germany | West Germany |
| Phone 06131-58453 | Phone 0911-538563 |

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

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 | South Anchorage* |
| | Wasilla |
| Arizona | N. Glendale* |
| | N. E. Tucson* |
| California | Amador Valley* |
| | Clovis |
| | Poway* |
| Colorado | Aurora* |
| | N. E. Denver |
| | Cape Coral* |
| Florida | Daytona Beach* |
| | Deltona* |
| | Jupiter* |
| | Miami (Hispanic)* |
| | Ocala* |
| Georgia | N. Atlanta |
| Idaho | Boise* |
| Louisiana | Baton Rouge |
| New Jersey | Succossanna |
| New Mexico | W. Albuquerque* |
| New York | Poughkeepsie* |
| North Carolina | China Grove |
| North Dakota | Dickinson* |
| Ohio | S. E. Cincinnati* |
| | Marietta* |
| | N. W. Toledo* |
| Texas | Ablene* |
| | S. Austin* |
| | Bryan/College Station |
| | N. W. Houston |
| | San Angelo* |
| | N. E. San Antonio* |
| Virginia | Roanoke* |
| West Virginia | Parkersburg* |
| Wisconsin | Hayward |
| | Madison (Hispanic)* |

*Denotes exploratory services.

**DMLC LADIES' AUXILIARY
25TH ANNIVERSARY**

All women of WELS are invited to attend the 25th anniversary meeting of the DMLC Ladies' Auxiliary on Wednesday, October 10 at Dr. Martin Luther College, New Ulm, Minn. Registration and coffee hour will begin at 9:00 a.m. in Luther Memorial Union with opening service at 10:30 a.m. Pastor Emil Peterson, first pastoral advisor for the auxiliary, will be guest speaker. A noon luncheon will be served. Babysitting services will be provided for small children. Projects to be completed in the coming year will be selected during the business meeting. Offerings for these projects (by September 20 if possible) may be sent to the treasurer, Mrs. Charles Blevins, 102 Westwood Dr., Mankato, MN 56001. Make checks payable to DMLC Ladies' Auxiliary. A special offering will be taken for the DMLC centennial/25th anniversary project, the children's literature room (CLR-100). Educational and entertainment programs are planned, plus an anniversary booklet, and a specially written choral number. The meeting will conclude at 3:15 p.m.

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When it all began



One hundred years ago a skilled craftsman, his name unknown to us today, was given an important job. When he had finished, the facade of the tower of Old Main was graced with this epigraph: "Dr. M. Luther College 1884."

CENTENNIAL REFLECTIONS by Morton A. Schroeder

The world of 1884, the one in which the now forgotten artisan lived and labored, was far different from the one which exists today. Basic ways of doing things were different then from what they are in 1984. The students, the teachers, and the service personnel associated with the new school — like the craftsman — lived in a world quite foreign to our experience.

Consider, for example, some items from the world of politics and government at the time Dr. Martin Luther College was founded:

The president of the United States, the twenty-first man to hold that office, was Chester A. Arthur. He succeeded to the presidency when James A. Garfield, the victim of an assassin's bullet, died. Arthur, a colorless individual who gave the students at the new school little to debate about, held office from September 20, 1881 to March 3, 1885. Before the first school year was finished, Grover Cleveland became the twenty-second president. During his term of office the Statue of Liberty was received by the United States.

The Congress of the United States consisted of 233 Democrats, 156 Republicans, and twelve others. All of them were men. Dr. Martin Luther College would be a third of a century

old before Jeanette Rankin of Montana would become the first woman in the Congress of the United States.

Dr. Martin Luther College came into being between the admission into the Union of the thirty-eighth and thirty-ninth states. Colorado became a state on August 1, 1876, a little more than eight years before DMLC opened its doors. North Dakota became a state on November 2, 1889, about five years after DMLC's dedication. South Dakota became a state on the same day.

The world in 1884 was far different from the one which exists today.

Consider some trivia we take for granted and sometimes carelessly assume always existed:

The workmen who built Old Main carried their lunches in metal containers. The ordinary brown paper bag, so necessary to brown bagging and grocery shopping today, was invented by Charles B. Stillwell in 1883. Although students from Germany who passed through New York on their way to New Ulm may have seen this present day household need, it did not reach the frontier until years later.

Glass bottles, the standard container for milk and, later, fruit juices until the advent of the cardboard container, were in 1884 only being introduced as a sanitary method of delivering milk. Their predecessors were the half gallon, gallon, or two

gallon metal milk cans.

The first students who attended DMLC could not buy a coke. This drink was not introduced until 1886. Then an Atlanta, Georgia pharmacist advertised it as a "brain tonic and cure for all nervous infections." If those same students studied too hard and subsequently got a headache, they could not take an aspirin for relief. Aspirin was first marketed in 1899.

Consider another series of items from the world of 1884. There was no Wisconsin Ev. Lutheran Synod (WELS), and there was no *Northwestern Lutheran*. There were, instead, the First German Ev. Lutheran Synod of Wisconsin (founded May 26, 1850), the German Ev. Lutheran Synod of Minnesota, the parent body of the new school (July 6, 1860), and the Ev. Lutheran Synod of Michigan (December 10, 1860). The first issue of the *Gemeinde-Blatt*, forerunner of the magazine you are now reading, came out on September 1, 1865. Northwestern University (College), Watertown, Wisconsin was dedicated two weeks later on September 14, 1865. There was the Synodical Conference, the Wisconsin State Teachers' Conference, and the *Schulzeitung*, the forerunner of the *Lutheran Educator*. And then there was Dr. Martin Luther College, dedicated on November 9, 1884. □



Professor Schroeder teaches at Dr. Martin Luther College, New Ulm, Minnesota.