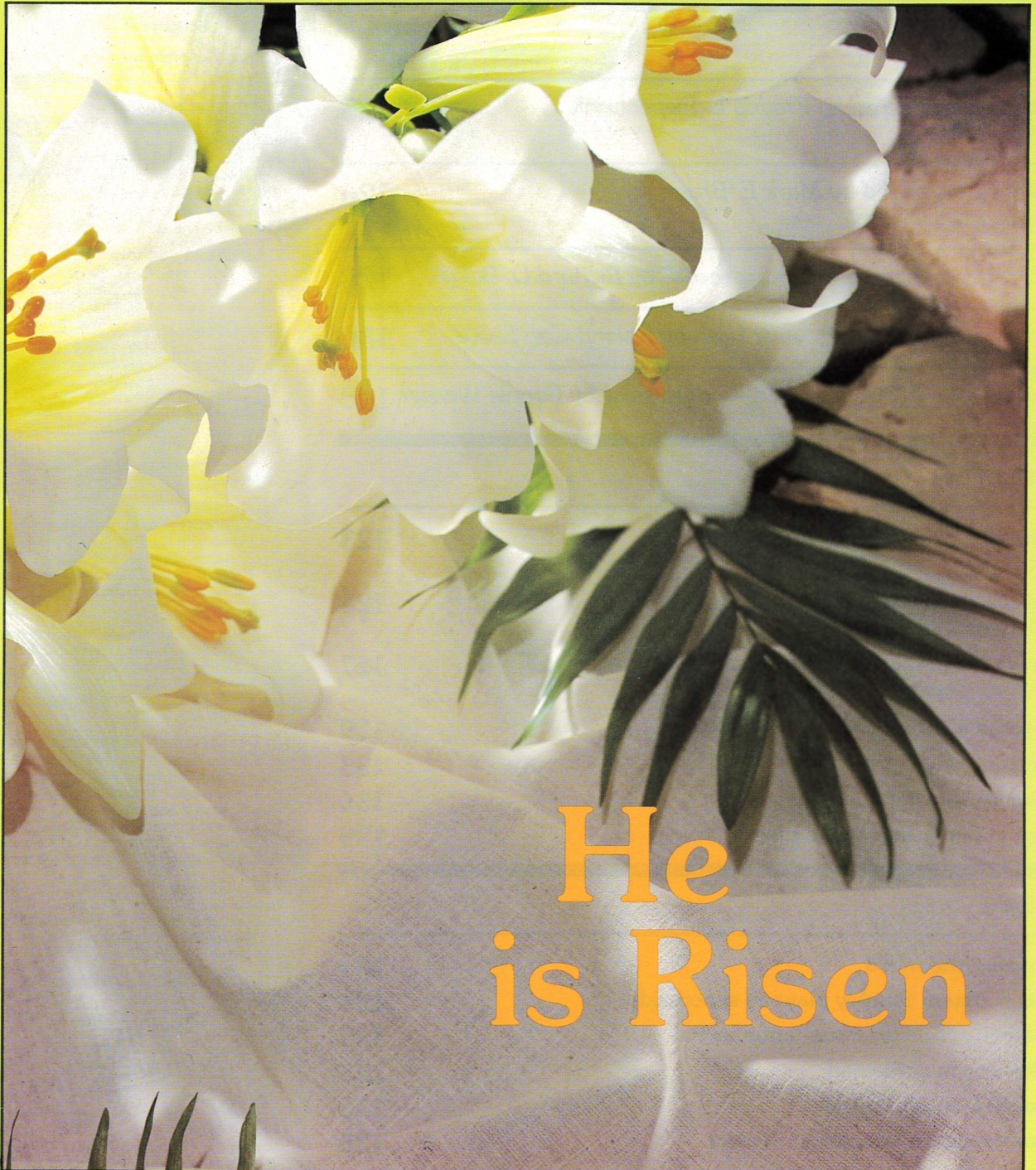


The
Northwestern
Lutheran

APRIL 1, 1986



He
is Risen



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May the Lord our God be with us
as he was with our fathers;
may he never leave
or forsake us. 1 Kings 8:57

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Editor

James P. Schaefer

Editorial assistants

Walter W. Kleinke, Beverly Brushaber

Editorial office

All material intended for publication should be addressed:

Rev. James P. Schaefer, Editor
THE NORTHWESTERN LUTHERAN
2929 N. Mayfair Road
Milwaukee, Wisconsin 53222
Phone 414/771-9357

Contributing editors

J. G. Anderson, R. D. Balge, T. B. Franzmann, I. G. Frey, J. C. Gerlach, R. E. Lauersdorf, A. J. Panning, V. H. Prange, C. Toppe.

District reporters

K. Pasch (Arizona), P. Heyer (California), R. Kanzenbach (Dakota-Montana), E. Schaeewe (Michigan), C. Degner (Minnesota), T. Bauer (Nebraska), D. Kehl (North Atlantic), J. Egert (Northern Wisconsin), J. Oldfield (Pacific Northwest), D. Nottling (South Atlantic), C. Learman (South Central), J. Huebner (South-eastern Wisconsin), D. Kipfmiller (Western Wisconsin).

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He is risen

If Christ has not been raised, your faith is futile; you are still in your sins (2 Corinthians 15:17); He has risen (Mark 16:6).

Here's a safe prediction. On Sunday, March 30, in the year of our Lord, 1986, Christian churches from Taipei to Tecumseh, from Hong Kong to Hanover, from Bali to Barstow will be filled to overflowing. Smiling ushers will be scurrying to find extra seating in the narthex and in the aisles. Even nooks and crannies will be utilized. Why?

Because it's Easter. That's what happens on the day the Christian church celebrates the Feast of the Resurrection of our Lord. It's one of two major festivals of the Christian church when the greater majority of folks who consider themselves to be Christians will make the effort to find a spot in the pews and will be happy about it.

Why is this an event that has captured the minds, the hearts, the imagination of Christians from almost earliest times until this very moment; a day which will be celebrated and looked forward to with eager anticipation by millions upon millions until God chooses to end it all? What is this Sunday to us? It is certainly not "just another Sunday." This particular day — this is the day that makes all the other Sundays *worthwhile*.

He is risen

Ever since the angel rolled the rock away to reveal the empty tomb of Jesus, every Sunday thereafter has been based on that unprecedented and non-repeated event. As each successive Easter is again celebrated, Christians the world over signal their affirmation of the angelic message to the first visitors to the deserted tomb, "He is not here, he is risen!" What is being said to anyone who would care to listen is: "*We believe in a living Lord, we are not here worshipping a*

dead memory. *He is risen!*"

Easter is something else to us also. Easter is the *foundation* of our faith. It is the basis of our sure and certain hope. It gives meaning and purpose to our life. St. Paul could not have stated it more succinctly in that lovely line of Scripture quoted above.

Easter means everything

If that man, Jesus Christ, did not come out of that tomb, everything we believe in, everything we hope for, everything we do, is a waste of time and energy. Everything we have done by way of congregational and synodical life, everything we do to share the message of the church, everything we do by way of personal service, financial support, fervency of prayer, — all of this is wasted — and more than that, we are absolute fools. We are still in our sins. The first thing we'd better worry about is our soul's salvation. Easter is the keystone. Pull out Easter and everything collapses. That's what Easter is to us; a reaffirmation of hope and the basis of our faith and life.

It was not always so. For the record, the first ones to doubt the resurrection were the disciples and the apostles. When the "Stranger" appeared to the two walking the Emmaus road and inquired as to the subject matter of their animated discussion, they were quick to inform the "Stranger" of the events of the past weekend. "We had hoped so much that he was the Christ. But no, he's crucified. He's dead. Oh sure, we've heard of some silly rumor . . . something about him being alive but. . ."

It was not until the "Stranger" had gone through the Old Testament reviewing God's marvelous plan of salvation which pointed out the inevitability of the suffering and death of Jesus; it was not until they entered their home and asked the "Stranger"

to ask the blessing of their meal that they recognized him as their living Lord.

An astonishing difference

They reported their astonishing news to the apostles in Jerusalem. They didn't believe it. In fact, only two bothered to go out to the tomb. Why the others didn't go we are not told. But the fact remains that Peter and John went out, looked around, came back, and, generally speaking, didn't know what to make of it. The body was gone. Something had happened out there. But, resurrection?

After the Easter evening appearance, and after the Thomas incident, and after the seashore appearance at Galilee, only then did they begin to accept the possibility of the resurrection of Jesus. *Then*, when it finally penetrated, it finally dawned on them that it was a marvelous, glorious, incomprehensible, but *real fact*.

And that's the way it is. One either believes it or one doesn't. There are no alternatives and there is no "explaining it." Easter is the Father's stamp of approval on the work of our Savior who was crucified on a Friday and rose again on Sunday. That's the fact.

That's also the fact that makes the difference between separation from or reconciliation with God, life or death, heaven or hell. Easter is joy because our faith is not futile but rather is both certain and triumphant.

Easter makes an astonishing difference in life and that's why we can say "*Vive la différence!*" □



Pastor Koepflin serves at Atonement, Milwaukee, Wisconsin.

Ministering by the elderly

Northwestern College conducts a convocation program where pastors present various topics to acquaint its students with aspects of the parish ministry, for which they are being prepared. A recent program topic was "Ministering to the Elderly."

Ministering to the needs of the elderly members of his congregation makes considerable demands on a pastor's time. He prepares them for eternity as they lie on their deathbeds in hospitals. Month after month, year after year he brings the comfort and guidance of word and sacrament to the elderly in nursing homes, and to the home-bound as he accompanies them through the last years of their earthly pilgrimage until they reach their eternal home.

Yet most of the elderly in our congregations do not require such personal ministering. Many are still years away from decrepitude and dependency. The median age of retirement in the private sector is now 62. Physically and mentally most retirees are still active and productive. They also have leisure time to devote to serving others.

In their communities they staff foodmobile programs; they are volunteers in hospitals and nursing homes and thrift shops. They are counted on to assist with, and even to head, new community projects.

Without its senior members many of our women's auxiliaries would barely function. Our elderly members donate hundreds of hours to maintenance and development projects in our congregations. They can be depended on to assist in secretarial work and in mailing programs. They have the dedication and the time to visit the sick and the shut-ins.

Our synod also makes use of the potential of these workers. It calls on the experience and the dedication of its seniors for special services. The O.W.L.S., for example, have demonstrated what the active and dedicated elderly in our synod can do for our mission outreach.

More than ever our congregations and our synod are relying on the elderly for financial support. Many of the larger contributors are the elderly. Most of these contributors also depend on Social Security income to meet their needs and to make their gifts. From 1979 to 1984 the elderly, whose Social Security benefits have been tied to the cost of living, have made steady income gains. "Their poverty rate is now the lowest it has been since it was first calculated in 1959" (*The Milwaukee Journal* 2/13/86). As a group the elderly are financially better off than many of their younger fellow members are, and are better able to contribute to kingdom work.

Their savings and their legacies have also benefited many a congregation and charitable institution, and the synod of which they were members. It was a legacy that provided the Northwestern College chapel, for example.

The life's work and the family responsibilities of these aging servants of the cross are largely behind them. The struggle to achieve and to surpass, the temptation to gratify desire after desire have ebbed to a calm. Aged Christians often see more clearly the true value of things and the real measure of life. They also know that one of life's rewards at its sunset is still to be a part of the ministry of service, not to be ministered to but to minister.

Carleton Toppe



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

“Antichrists”

About the year 180 A.D. a manuscript was written which some tried to pass off as historically accurate. Curiously enough, it was entitled, “The Acts of John.” In one section of this heretical work it turned to the scene at Calvary and described the “human Jesus” being crucified on the cross, while at the same time, the “divine Christ” actually talking to his disciple John in a cave on the hillside nearby. And the “divine Christ” allegedly said to him,

“John, unto the multitude down below in Jerusalem I am being crucified, and pierced with lances and with reeds, and gall and vinegar are given me to drink. But I am speaking to you, and listen to what I say . . . Nothing of the things they will say of me have I suffered” (Acts of John 97).

The real Apostle John, of course, would have been shocked to read such a flagrant and malicious lie involving himself. Fortunately for him he had died and entered heaven long before such a writing was made. But even while John was yet living on earth he warned believers, especially in his first epistle, of false teachers who would come and indeed had already come by the end of the first century. The title he gave them was “antichrists.”

The last hour

The title was most appropriate. They were in total opposition to both Christ’s person and work. In fact, so vicious would be their attack that John gave a special name also to the era of their existence, he called it the “last hour” (1 John 2:18). “Last hour” began sometime after Christ’s ascension and the establishment of the Christian church because the antichrists would originate in the church (2:19). By the time of John’s writing this epistle (A.D. 96) “last hour” was in full swing, because many antichrists had already appeared. But “last hour” would also include the appearing of “the Antichrist” who by the time of this epistle was still coming (2:18). These antichrists (plural) would be forerunners in some ways to the Antichrist (singular) but his coming would not mean their demise. They would continue to exist in one form or another right up until the end of time. That’s why John labeled their appearing “the last hour.”

Their theology

In John’s day the antichrists were the gnostics in their various forms including Cerinthianism and Docetism, the latter of which probably authored the fabricated account given above. Their lie: since God could not associate himself with matter which was basically evil, he could not become a true man. So the “divine Christ” only “seemed” to be the “human Jesus,” coming upon him at Jesus’ baptism but quickly leaving him again before his suffering and death.

How absurd! How damaging! It meant the Son of God never actually became the Son of Man. It meant that Christ merely “came upon” the unsuspecting Jesus, and then only temporarily. It meant that Christ, the God-man, never suffered and died on the cross, never shed his precious blood, never redeemed the world from sin. Thus, the fundamental truths of Christ’s person and work were denied. But that is how antichrists work, they operate with a lie. John asked, “Who is the liar? It is the man who denies that Jesus is the Christ” (2:22).

Christians know the truth

John’s readers knew the truth concerning Christ. It had been communicated to them by the teachings of the apostles, but more importantly they were anointed with that truth by the “Holy One,” Christ Jesus himself (2:20). All who come to faith become the immediate possessors of all faith-anchored truth. It is not restricted to an elite few. It is not given partially. All believers are anointed by Christ Jesus with all truth. So use this truth to fight the antichrists!

John’s recurring theme thus far throughout his first epistle has been the establishing and maintaining of a close fellowship with God. “Walking in darkness” i.e., living in sin, destroys that fellowship (1:6). Claiming “to be without sin” (1:8), “hating our brother” (2:9), loving “the world” (2:15) likewise destroys it. Now we may add one more to the list: following the antichrist. The antichrist denies the Son, and “no one who denies the Son has the Father” (2:23).

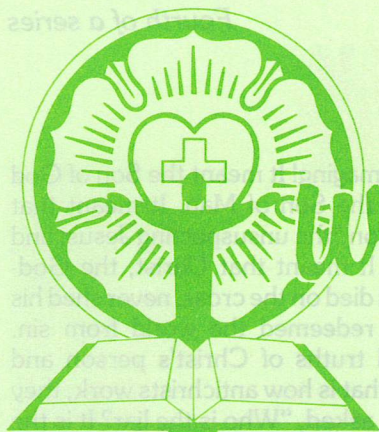
So, Christians, remain in what the Holy One taught you. You don’t need anyone else to give you new teachings. Remain in what you already know and in that way not only will you have fellowship with both the Son and the Father, but you will receive all that they promise. “And this is what he promised us — even eternal life” (2:25).

We, too, are living in the “last hour.” We, too, are living with “antichrists.” Today we are a bit more charitable with our titles, we call them “cults.” Modern day “cults” would include Jehovah’s Witnesses, Mormons and Christian Scientists. Their forefathers were gnostics, Cerinthians and docetists. So John’s words still apply, “just as it has [been] taught you, remain in him” (2:27). □

Next: “The test of love.”



Pastor Piepenbrink serves at Atonement, Milwaukee, Wisconsin.



Dislodging the lodge

Where we stand

by Mark E. Braun

The Bible says that Christian faith is not only a matter of what you believe but also where you stand. Jesus said, "Whoever will confess me before other people, him will I confess before my Father in heaven. Whoever will deny me before others, him will I deny before my Father in heaven" (Matthew 10:32,33). Paul said, "If you confess with your mouth, 'Jesus is Lord,' and believe in your heart that God raised him from the dead, you will be saved" (Romans 10:9).

To show people where we stand, the Wisconsin Synod has often had to work at *dislodging the lodge*.

The outstanding example of the lodge movement is Freemasonry, but there are dozens of similar lodges and fraternal organizations. Exhaustive research could be offered about the distinctive policies and practices of these many groups. At bottom, however, is a basic question: Can a person take his stand as a Christian and still belong to a lodge?

Christians believe there is "one God" (1 Timothy 2:5) who has revealed himself as "the Father . . . the Son . . . and the Holy Spirit" (Matthew 28:19). Christians believe "there is but one Lord, Jesus Christ" (1 Corinthians 8:6), who is true God, equal to the Father. Can a Christian then join an organization which calls God "the Nameless One of a hundred names" or "the Grand Warden of Heaven"? Can Christians agree with the philosophy expressed in this poem?

The one great God looked down and smiled
And counted each his loving child,
For Turk and Brahman, Monk and Jew
Had reached him through the God they knew.

Christians believe that human beings are sinners destined to spend an eternity separated from God, if left to themselves. But the Son of God took on a human body and lived and died as the perfect substitute for all humanity. Salvation is not something men and women can earn or bargain for; it is a gift from God through faith in Jesus. Does a Christian show where he stands if he also becomes a member of a lodge which announces that it "does not teach salvation by faith, nor the vicarious atonement. . . . Boldly do I claim that this doctrine does not make Christians, but it does make criminals" — by making sinning easy.

Christians believe God wants us to "preach the good news to all creation" (Mark 16:15), to "proclaim [the message] from the housetops" (Matthew 10:27), to "always be prepared to give an answer to everyone who asks" (1 Peter 3:15). Can a Christian in good conscience belong as well to a fraternal society that requires that its rites and rituals be shrouded in secrecy? Can a Christian willingly take an oath that if he reveals any of the secrets of his lodge, he is prepared to "have [his] throat cut from ear to ear, [his] tongue torn out by its roots, . . . [his] left breast torn open, [his] heart plucked out . . . , [his] body severed in twain, [his] bowels taken from thence and burned to ashes, the ashes scattered to the four winds of heaven"?

The battle of *dislodging the lodges* is not a battle the Wisconsin Synod must fight alone. LCMS Prof. Walter A. Maier, Jr., in a tract entitled, *Should I Join a Fraternal Society?* wrote, "It should go without saying . . . that no consecrated follower of Christ ought to join the Masonic lodge and associate himself with the tenets of the 'primitive' Masonic faith." The Roman Catholic Church recently renewed its historic stand against Masonry. The Vatican newspaper *L'Osservatore*, on February 22, 1985, reported, "Christianity and Masonry are essentially incompatible, so that joining one means to separate oneself from the other." Last summer the British Methodist Conference stated, "There is a danger that the Christian who becomes a Freemason will find himself compromising his Christian beliefs or his allegiance to Christ, perhaps without realizing it."

In reply, Robert L. Dillard, Jr., a high official of the Scottish Rite of Masons in Dallas, said, "A lot of Methodist bishops and pastors are Masons, [as well as] Baptist preachers. We have Disciples of Christ ministers, Church of Christ, and Presbyterians."

How can Christian ministers preach on Sunday that "salvation is found in no one else" than Jesus Christ (Acts 4:12) yet belong to an organization which says it "invites to its altars men of all faiths, knowing that, if they use different names . . . they are yet praying to the one God and Father of all"? How can Christians proclaim that we are saved "by grace . . . through faith . . . not by works" (Ephesians 2:8,9), yet hold membership in a society that says, "Every soul must work out his own salvation"? How can Christian ministers take two such contradictory stands at the same time?

You'll have to ask them. □

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

FROM THE PRESIDENT

The full message of this new life

The Sadducees were angry. In a way you couldn't blame them. After all, they denied the doctrine of the resurrection. Yet the apostles were standing in the temple courts, the Sadducees home turf, boldly proclaiming forgiveness of sins, life and salvation in the name of Jesus who not only died but rose again. And the people were listening. The Christian church was growing. This was more than the Sadducees could stomach. So they arrested the apostles and placed them in the public jail.

But their triumph was short-lived. That same night an angel opened the doors of the jail and released the apostles. But he did not tell them to get out of town quickly before they got into more serious trouble. Instead he told them to go back to the temple courts, the same place where they had preached earlier, the same place where they had been arrested earlier. There at that spot they were to continue telling the people the full message of this new life.



Why the temple courts? Because this was the most public spot in all of Jerusalem. This is where the people gathered. This is where they could be reached. And this is where the Lord would still have us go today, not to the temple courts obviously, but wherever the people are, people who do not yet know and confess Christ as their Savior from sin.

And where are the people? Everywhere! The scene hasn't changed from the one the Savior saw, the crowds that moved his heart to compassion because they were like sheep without a shepherd. The world is still our field. Jesus made that clear as he was about to ascend into heaven. So it means going to people of another race, another culture, another country, another color. It means going to the cities and the prairies of our own country. It means also the family across town, the family next door, sometimes the person under our own roof.

Wherever there are people who do not know and confess Christ, that's our field. Wherever God has placed us, on our farms, in our homes and offices, factories and businesses, that's our pulpit, that's our platform from which we show forth his praises.

And the message hasn't changed either. We're still charged to proclaim the full message of this new life. We serve a living Lord who not only promised to rise again on the third day but whose empty grave demonstrates beyond all doubt that he made good on his promise. There is nothing more exciting than that empty grave in Joseph's garden. That empty grave is our unshakable assurance that our Savior and Lord is none other than God's eternal Son. That empty grave is our unshakable assurance that the Father has accepted the sacrifice of his Son as the full payment for our sin and guilt. That empty grave is our unshakable assurance that we too shall rise again from the dust of death to live with our Savior forever in glory.

To be chosen as the Savior's witness is an honor. To be given the world as our field is a challenge. But to have at our disposal the full message of this new life, the gospel of a living Lord, is more than enough to make even the timid bold.

Carl H. Muschke



Grace, St. Joseph, Michigan

“... According to the Scriptures”

by Richard D. Balge

We do not have to take the fact of death on faith. The evidence is all around us. We read obituaries and go to funerals. We hear reports of violent death or perhaps even witness it. We observe signs of aging in others and in ourselves. The only empty graves we see are those at the cemetery before the body is lowered into the earth. After a few generations cemeteries fill up.

The first disciples of Jesus were not people who denied the reality of death, even the death of their Master. Yes, they knew about the daughter of Jairus, the widow's son at Nain, and Lazarus of Bethany. But they also knew beyond all doubt that Jesus had been tortured to death and that he had really died, at the hands of experts.

Resurrection not expected

The gospels tell us that the women were not expecting the resurrection. They tell us that the disciples did not believe the women's report of the empty grave because their words seemed like nonsense. There was alarm at the empty grave and fear at the sight of angels, but not faith in the resurrection. They were sure that the absence of a body could only mean that grave robbers had arrived at the tomb even earlier than they had.

Of course they came to believe when Jesus actually appeared to them. The Bible mentions ten such appearances. But why did those who

saw the empty tomb and heard the angel's message have such a hard time believing that Jesus had arisen? Why didn't the linen strips and the folded head cloth convince them that he had no further need for grave clothes? After all, they had seen so many demonstrations of his power. They had even heard him speak of his resurrection.

John's explanation is that "they still did not understand from Scripture that Jesus had to rise from the dead" (John 20:9). They had not grasped the full significance of David's words in Psalm 16: "You will not abandon me to the grave, nor will you let your Holy One see decay" (v. 10). They had not comprehended Isaiah's prophecy concerning the Lord's Suffering Servant: "After the sufferings of his soul, he will see the light of life and be satisfied" (53:11).

God's plan

How much misunderstanding and heartache and doubt they would have been spared had they only remembered and understood the words of Scriptures. How much it helped when Jesus began, that afternoon and in the forty days that followed, to show them from Moses and all the prophets that these things were according to the plan which God had revealed in Scriptures.

How can we who have not seen believe? No ancient or modern worldview can or does accept the resurrection of Jesus and of all the dead

except that worldview which trusts the Scriptures. In the words of the Nicene Creed we confess: "On the third day he rose again, according to the Scriptures." That confession is a restatement of Paul's words in 1 Corinthians 15:4. As he began to persuade the erring believers in Corinth that there will be a resurrection of the dead, Paul wrote: "He was raised on the third day according to the Scriptures." That means he rose as the Old Testament said he would. When we say it today, we acknowledge that what the Old Testament said he would do the New Testament says he did.

The guarantee of our resurrection

Think of that the next time you hear someone say that it isn't the Bible we need to trust but only Christ. Think of it when you hear someone say that it isn't the Scriptures that are important but only the Savior. There is no Christ in whom we can trust except the Christ of the Bible. We do not know anything about our Risen Savior except from the Bible.

"According to the Scriptures" Jesus' resurrection is not simply something for him to enjoy and us to marvel at. The inspired Scriptures tell us that his resurrection is the guarantee that the sins of every human being are forgiven. The Spirit's word is that Jesus is only the first fruits of those who have fallen asleep. Just as the first sheaf of grain is the sure sign that more will follow, so Jesus' resurrection is not an isolated miracle but the sure sign that the resurrection of all flesh will follow. "According to the Scriptures," each one of us can believe that "God will raise up me and all the dead and give unto me and all believers in Christ eternal life. This is most certainly true." □



Professor Balge is dean of students and teaches church history and homiletics at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Recent issues of *The Northwestern Lutheran* have included much about Christian rock music. Is the use of music by people such as Keith Green, Amy Grant and Petra in our church services to be considered adiaphora? Are the words to all Christian rock songs biblical and relevant to our worship?

Neither all Christian rock nor all traditional hymnody is truly biblical. "Decision theology," millennialism and subjectivism are errors I've heard in both. More often Christian rock jars us with poetry and illustration that are different, not unbiblical. Remember that our favorite hymns were once contemporary music. Some hymn melodies were even "borrowed" from the secular world.

Not all Christian rock is relevant to our worship. Much is intended for personal devotion. The heavy beat and instrumentation in some songs won't lend themselves to liturgical worship. While few songs are easily adaptable to congregational singing, many would be relevant to our worship as solo or choral insertions.

Christian congregations have the right to decide the style of music in their worship.

It would not be an issue of adiaphora for Amy Grant to solo in my church. But when the school children and a member soloist sang an Amy Grant song in my church (we also sang one of the "non-Lutheran" hymns in the hymnal), it was not only adiaphora; it was uplifting. But that's probably an opinion.

And that's the problem! Some people don't like the rock beat, but they've failed to prove an inseparable link between the musical idiom and immorality or the pagan occult. Some Christians really don't enjoy the classical chorale. Then there's "black gospel" music and others. Perhaps we lack the perspective to separate taste, preference and culture from our judgment. Until that can be done with biblical certainty, this issue remains in the realm of adiaphora — neither right nor wrong.

Christian congregations have the right to decide the style of music in their worship. Christians do not have the right to force their musical preference on each other. To quote Amy Grant, "Love will find the way." Our faith isn't at stake over this issue — until we try to make it an issue of faith. That's wrong! If we'll all turn down the volume on our electric guitars and multi-rank organs, the church can get back to Christ's work.

Good classical Christian music must also be contemporary — clearly addressing today with its proclamation and praise. Good contemporary Christian music must also be classical — expressing the timeless truths of Scripture without mere faddish distraction.

My friend is a "church widow." Her husband serves on more church committees and does more work than anyone but the pastor. Both husband and wife work full time. They have four children. She's been left with the responsibility for maintaining the house and holding the family together. I don't know how much longer she or the marriage can last. How can I help?

You can talk to the husband. Tactfully explain what is happening to his family and gently remind him that in the church ministering to his wife and children is his first responsibility from God. Explain also what he may be doing to himself. Lay person "burn out" has become a subject of study. One conclusion is that the burned out frequently drop out. With Christian love explain what he's doing to the church. Whole programs are jeopardized when they're dependent on him and he's spread too thin. Other members and their gifts are not utilized and developed. Suggest that he identify "protégés" who can learn by working with him how to replace him.

You can talk to the pastor. His concern for the family and influence with the husband can produce answers. He, with the husband, may be able to develop an approach to lay ministry that will prevent further such situations. Some churches, by policy, ask members to serve in only one area of ministry. Some churches schedule nearly all meetings on the same evening of the week, often with a "family fellowship" meal or activity included. Mom, dad and the kids each participate in their own programs of service, spiritual growth and Christian fellowship on the same evening. That not only frees other evenings for family life, but also for the church's important member and prospect calls.

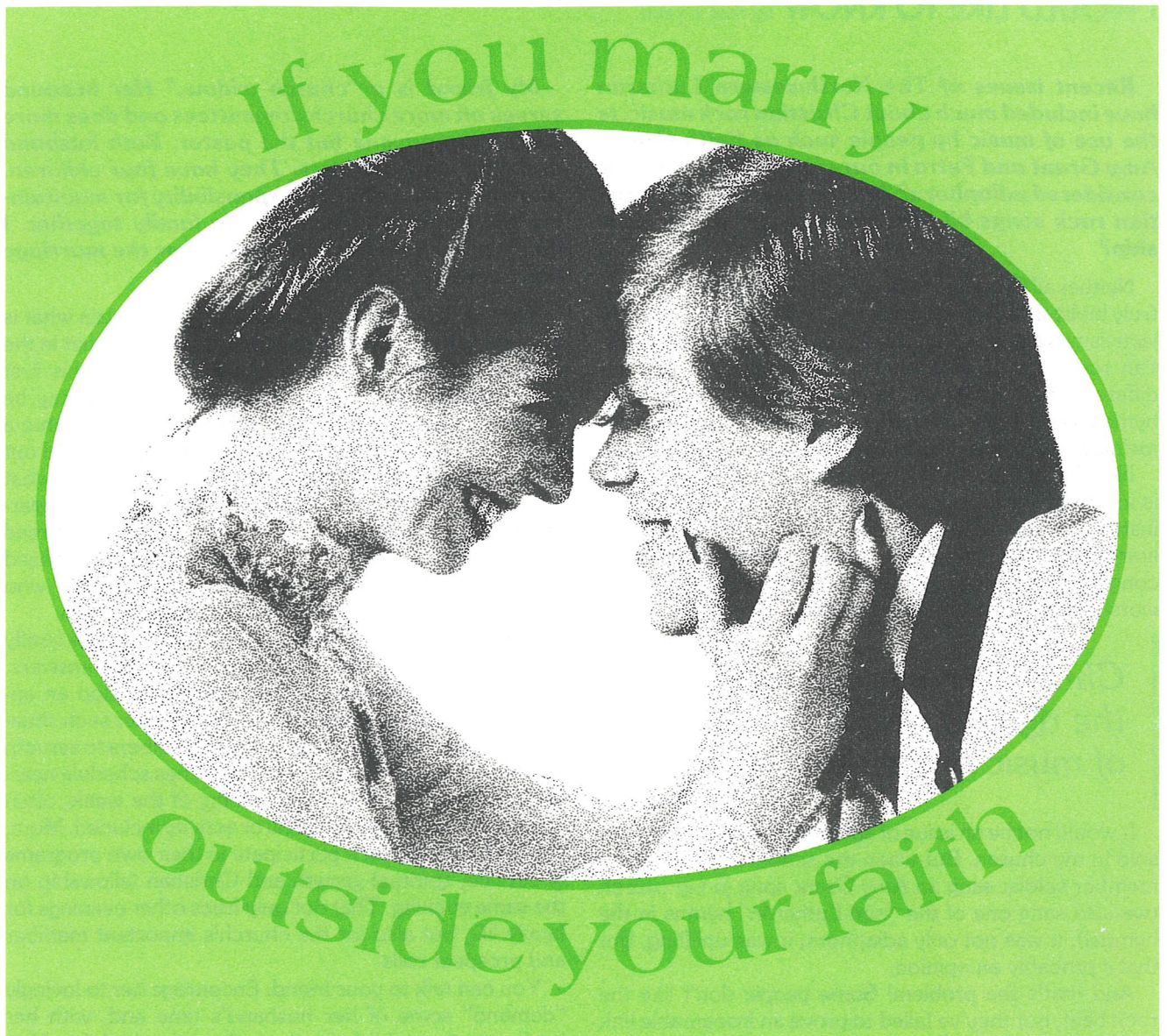
You can talk to your friend. Encourage her to lovingly "demand" some of her husband's time and, with her husband, to establish family goals and schedules. You can offer to care for the kids over a weekend to allow the two of them time together. You can ask your friend whether working full time is necessary or advisable at this time in her life. Above all, you can minister to her with the promises of God's presence, strength and love — as well as your own — to lighten the load. Spend "enjoyment" time with her so that the problem doesn't become a prison. Insist that *she* take positive steps to ameliorate the problem. And help her to rejoice in the Lord!

You can talk to God. □



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

Pastor Kelm is the synod's executive secretary of evangelism.



by Roland Cap Ehlke

Shortly after Mark Twain's marriage to Olivia L. Langdon, a friend of Twain's visited the couple. Much to the friend's surprise, there was Mark Twain, formerly a bitter antagonist of Christianity, asking a blessing and joining in the family worship. It appeared that Olivia's Christian training and faith had won the day.

But before long things began to change. One day, according to a biographer, Twain could take it no more: "Livy, you may keep this up if you want but you must excuse me from it. . . . I don't believe in the Bible; it contradicts my reason. I can't just

sit here and listen to it, letting you believe that I regard it, as you do, . . . the word of God."

The years went by. Livy's exposure to her husband's skepticism as well as to his unbelieving friends took its toll. Her personal faith began to weaken.

The story ends with Twain telling his wife during a stressful time, "Livy, if it comforts you to lean on the Christian faith, do so." Her reply: "I can't. . . . I haven't any."

Nothing new

The problem of religiously mixed marriages was nothing new at the time of Mark Twain. The Bible tells us that back when the world was still

young, "the sons of God [the believers] saw that the daughters of men [the unbelievers] were beautiful, and they married any of them they chose" (Genesis 6:2). This intermarriage led to such a breakdown of faith that finally the only believers left were Noah and his family.

Throughout the Old Testament God warned his people not to intermarry with the heathen nations. For example, Isaac told his son Jacob, "Do not marry a Canaanite woman" (Genesis 28:1). When the Israelites were about to enter the Promised Land God commanded them, "Do not intermarry with them [the people in the land]. Do not give your daughters to their sons or take their daugh-

ters for your sons, for they will turn your sons away from following me to serve other gods, and the Lord's anger will burn against you and will quickly destroy you" (Deuteronomy 7:3,4).

Despite God's clear command, once inside the land the Israelites "took their daughters in marriage and gave their own daughters to their sons, and served their gods" (Judges 3:6). And God punished the people for their disobedience.

As we shall see, there is no clear-cut New Testament prohibition. In fact, mixed marriages were common among the first generation Christians, but not because Christians made a practice of marrying unbelievers. These marriages involved spouses who became Christians *after* they were married. St. Paul told these Christian spouses to remain in their marriages: "If any brother has a wife who is not a believer and she is willing to live with him, he must not divorce her. And if a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him" (1 Corinthians 7:12,13).

Mixed marriages today

While mixed marriages always have been a reality, the phenomenon is thriving in modern America. According to a recent *U.S. News and World Report* (2/10/86), "interfaith marriage is spreading in America." "Interfaith marriage" refers to marriage between Christians and non-Christians or between Christians of different denominations. Certainly there is a difference in being wed to someone who denies Christ and to someone who belongs to another Christian denomination. But in all practicality marriage to someone of another denomination can present as many challenges as marriage to a person of a completely different religion.

The *U.S. News* article states that *half* of all Catholics today "are choosing non-Catholic mates. That's up from 40 percent in 1981 and nearly double the percentage of 30 years ago." No definite statistics are available for our own Wisconsin Synod. Indications are that perhaps 20 per-

cent of our adult members are married to people outside the synod.

Some see the trend toward mixed marriages as a positive development. The *U.S. News* feature quotes from an Episcopalian married to a Catholic: "If couples are open with one another and respect the strength of each other's beliefs, interfaith marriages can be very enriching. Such couples live the unity that established religion is trying so hard to achieve."

At the same time the article reports that mixed marriages present special challenges to child rearing. In addition, there is a higher divorce rate among such couples.

As WELS Christians we do not share in any desire to achieve religious unity at the expense of compromise. Jesus says, "If you hold to my teaching, you are really my disciples" (John 8:31). His teaching includes all the truths of Scriptures. Consequently, we will want to be aware of the problems of mixed marriages. Just what are those problems?

Problems

It is no coincidence that the modern rise in mixed marriages coincides with a growing trend toward religious *indifference*. How often don't we hear the cliché, "It doesn't really matter what you believe, as long as you believe something"? In order not to rock the boat, it's easy to settle back in spiritual indifference and remain silent in the name of tolerance.

A Gallup poll of a half dozen years ago indicates that Americans are much more tolerant of interfaith marriages than of interracial matches. Reporting on this finding The Northwestern Lutheran writer Reuel Schulz commented, "Americans have many more hangups about race than about religion in relation to marriage" (3/4/79). Interestingly, the Bible says absolutely nothing about interracial marriages. But, as we have seen, it warns strongly against interfaith marriages!

If husband and wife do not come to a position of indifference or compromise, there is the danger of *discord*. I've seen it often — arguments

over baptism, church attendance, doctrines. It's not a happy scene.

A third problem mixed marriages face is the *weakened faith* of the Christian. It happened to Mark Twain's wife. It happened to the ancient "sons of God" and to the Israelites. To live in a home in which one's dearest beliefs meet with constant indifference, challenge or scorn can have a wearing effect. Doubts arise. "Why hasn't the Holy Spirit been able to change my spouse?" "Maybe these beliefs really aren't so important. . . ." In the end a Christian could completely lose his faith.

And then there are the *children*. Questions of discipline, schooling and church attendance arise. To let the children "decide for themselves" is not a suitable solution, but an abdication of the responsibility to "bring them up in the training and instruction of the Lord" (Ephesians 6:4).

The Christian attitude

Unlike the Old Testament, the New nowhere says in so many words that we are not to marry outside our faith. There are two passages which come close. Some use them as prohibitions.

In 1 Corinthians 7:39 St. Paul states, ". . . she is free to marry anyone she wishes, but he must belong to the Lord." This New International Version translation says more than the original Greek, which simply states, ". . . she is free to marry anyone she wishes, *only in the Lord.*" The last expression, "only in the Lord," refers to her rather than the husband. She must enter the marriage in compliance with the Lord's will regarding marriage, with a Christian attitude — whether she marries a believer or unbeliever.

The other passage, 2 Corinthians 6:14, says, "Do not be yoked together with unbelievers." That is, we are not to participate in ungodly practices or work with others in opposition to God's word. This verse does not mention any specific areas of life. So we cannot apply it specifically to marriage.

Nevertheless, the tone of these and other passages about dwelling together in unity hardly encourages



*Never stop praying.
Never stop trying. Never stop hoping.*

Christians to enter mixed marriages. We need to instruct our young people, lest they take the naive view: "We love each other, and love conquers all." Written fifty years ago, Walter A. Maier's words apply to Christians contemplating marriage today, "There are marriages of this kind in which harmony and contentment seem to prevail, but they are not frequent" (from *For Better Not for Worse*).

There is hope

So far I've painted a pretty bleak picture. There is another side to the subject, as the Bible holds out a wonderful hope. Here, too, we have a pair of passages which offer insight and encouragement.

The first is from St. Paul's great chapter on marriage, 1 Corinthians 7. There the apostle says, "The unbelieving husband has been sanctified through his wife, and the unbelieving wife has been sanctified through her believing husband. Otherwise your children would be unclean, but as it is, they are holy" (verse 14). By being a godly and loving partner a believer is a great blessing to his or her spouse and children. It may even be that the entire family is eventually brought to Christ. As the Christian continues to live his faith within the home he, too, is sanctified or blessed.

Even if the rest of the family doesn't come to believe, he can grow in faith.

Paul continues, "How do you know, wife, whether you will save your husband? Or, how do you know, husband, whether you will save your wife?" (verse 16). Don't marry an unbeliever with the thought of converting him. It may work out that way, but then again it may not.

In our second passage St. Peter supplies information on how one's spouse might possibly be won over. "Wives, in the same way be submissive to your husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives, when they see the purity and reverence of your lives" (1 Peter 3:1,2). Peter is addressing wives. (In most believer-unbeliever marriages, the wife is the believer.) But his words can apply to husbands as well. The expressions "purity and reverence" point to a moral purity which springs from a reverence to God.

Luther emphasizes that a believer's life counts more than his words in these situations. "It is not your work or within your power that anyone should believe, but that is solely in God's power . . . no husband should put pressure on his non-Christian wife or quarrel with her concerning faith, nor should any wife

do so with a non-Christian husband. If God wants to convert them through you, he will help you to achieve this and distribute among you the grace and gifts for that purpose" (from Luther's comments on 1 Corinthians 7).

Facing the issue

The gist of all this is, if you are contemplating an interfaith marriage, think twice before you enter into an engagement. If you are in such a marriage, stick to your convictions. Keep worshiping and living your faith. Perhaps share your struggles with others in similar situations and thus build up one another. Never stop praying. Never stop trying. Never stop hoping.

Our churches can help, too. Let's make everyone feel welcome. If our congregations are truly warm, caring and loving, it will be that much easier for members to bring their non-member spouses.

Rather than making our church members who are in mixed marriages feel like outsiders, let's encourage them to continue in the word. The authors of *Church Growth: Everybody's Business* state, "Your church has the possibility of great growth if your half-families win their marriage partners to Christ." What a source of joy for the whole church when "half-families" become whole families in Christ!

Interfaith marriages have been around for a long time. No doubt they'll be around till judgment day. In dealing with this very serious subject we will want to seek God's help. If you are not yet married, pray for God's guidance in finding a mate. If you are married to someone of a different faith, pray for God's strength. And all of us can pray: Lord, enable us to face these issues as mature, wise and Christlike men and women. □



Pastor Ehlke is an associate editor at Northwestern Publishing House.

LETTERS

Views on rock

In his article, "Stepping from one rock to the other" (February 1), David S. Payne, a Fox Valley Lutheran High instructor, describes with obvious wonder his dramatic conversion from raunchy rock music to Christian contemporary (raunchless rock?) music.

He appears to give unqualified approval to performers like Amy Grant and Petra and invites us to "change (our musical) diet and give up spiritual junk food . . ."

I believe Mr. Payne's emotional paean praising "Christian" rock should have contained at least a few cautionary comments acknowledging that heterodox theology may also often be promoted in the music about which he is so enthusiastic.

More than a decade ago Carleton Toppe wrote an editorial in *The Northwestern Lutheran* (2/23/75) about "Christian Rock." Toppe stated: " 'Christian' or 'gospel' rock . . . is the attempt to unite Christian words to beat music. Thus it is a yoking together of the spiritual and the carnal. The words intend to glorify God; the beat appeals to the flesh, even to sensuality. The words say one thing, but the music says something else."

Has Payne's article supplanted Toppe's position in our synod? I hope not.

*Reuel J. Schulz
West Allis, Wisconsin*

Regarding "Stepping from one rock to the other" I have no argument with listening to Christian rock. I think it's great! However, to assume that it's the only answer to enjoying rock, which is what it sounded like was being expressed, isn't right.

True, groups like DIO, Iron Maiden, Motley Crue and others advocate a decidedly un-Christian lifestyle, but whoever said one has to listen to them? There are groups whose music is wholly acceptable, or if not wholly, the majority of it. Groups like ABBA, Synergy, Tangerine Dream, ELO, A-HA, The Buggles, Styx or Melanie. Many of these songs are simply entertainment, no worse than singing a round of

"Three Blind Mice" or "Old MacDonald" (even though the latter has its roots in paganism, of which the Christian world still has its skirts up in horror, it's fully accepted). Search them out. It's each individual's responsibility to screen his own entertainment input, for personal reasons, not because "all my friends do it" or even because "that's the way I was brought up."

*Kevin F. Peterson
Grand Ledge, Michigan*

I applaud the article, "Stepping from one rock to the other" by Mr. David Payne. My husband and I noticed a wonderful change since we've moved our radio dial to a Christian station. We've experienced many of the same things Mr. Payne mentioned in his article.

We find that Christian music is very uplifting and meaningful. Spiritual matters are in our conversation much more now that we have our radio tuned daily to Christian programming. Scripture in our devotional reading, in Bible study and in Sunday services is enhanced as a result of hearing it sung in Christian music.

The records from our growing collection of Christian music are being played time and again while our other records rarely get taken from their jackets. Included in our collection are a number of Christian children's records and it's refreshing to see our children enjoy records with a Christian message and sing Christian lyrics. Records by Christian artists have become a part of our gift-giving in an attempt to introduce others to the enjoyment and enrichment we've received through listening to Christian music.

Thanks for the great article.

*Lynette Hopp
Lafayette, Minnesota*

Public ministry a joy

In a recent letter President Mischke reminded us that there is sure to be a shortage of ministerial candidates in the near future and encouraged us to motivate promising youths in that direction.

I feel that a source of this problem of recruitment must at some time rest on those of us who are in the public eye in the public ministry. We should, I think,

ask ourselves a few questions: Does our attitude toward our work in the kingdom express the joy that can be experienced? Or are we constantly complaining about salaries, unbearable work loads (real or imaginary), and giving the general impression that serving the Savior in the public ministry is the worst possible thing to do with our life. Finally, we must ask ourselves the question: If we don't feel that serving our Savior is a joy, why isn't it?

As to the congregations I would like to urge them to be more involved in the work of their pastor (even if they don't want you to). If he complains about his salary not being enough maybe it's time to review his salary with an eye toward his needs. If he seems like he's being worked to death most of the time and out of breath all of the time, it may be time to invest in either part-time help or an associate pastor.

*John D. Gore
Monroe, Michigan*

Consider central city congregations

During this year at Wisconsin Lutheran Seminary I have heard some inspiring stories about congregations in the central city sharing the gospel with their new neighbors. But often their finances are in poor shape.

How might the work of these congregations be aided? 1) Consider setting up a federation of suburban congregations which would for a time send supplemental gifts to our existing central city congregations. 2) Consider setting up a scholarship program which would sponsor a young man or woman in the central city to prepare for the Lord's work. For these young people the love for the work is sometimes there, but finances do not permit them to follow through.

*Vic Fischer
Milwaukee, Wisconsin*

Letters between 100 and 250 words are preferred. Letters are subject to editing. Open letters, letters written to persons and letters written to another publication will not be printed. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Letters cannot be acknowledged, nor can all letters be used. Address your letters to *LETTERS, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222.*

NEWS around the world



Episcopal Church urges common cup . . . The Standing Liturgical Commission of the Episcopal Church has told its churches that they should not stop using the common cup during Holy Communion because they fear AIDS. "The common cup is not only a principal symbol of our Christian life; it is also a formative element in our identity as Episcopalians," the commission said. The statement was prompted by reports that a number of churches have stopped using the common cup or have begun using intinction — the dipping of the host in the wine — as an alternate form of celebrating Holy Communion. The commission noted that at the time of the Reformation, "a major principle of Anglicanism was the restoration of the common cup to all the faithful. It is a basic mark of our tradition. . . . In our own time, because of the concern over the spread of acquired immune deficiency syndrome, some have counseled withdrawing the common cup from the people." The statement pointed out that the AIDS virus is blood-borne and cannot be transmitted through saliva, and that it is only transmitted "through intimate sexual contact or intravenous use of improperly sterilized needles." But the statement also recommended that people with AIDS, who are vulnerable to other infections because their immune systems are weakened, "be counseled to receive by intinction or only by the one element bread."

Church leader says Rome has not changed . . . The Roman Catholic Church has done "little, if anything, to correct the doctrinal positions which caused divisions in the 16th century," according to Dr. Ralph Bohlmann, writing in the Missouri Synod's official publication, The Lutheran Witness. He said that Lutherans feel "a strong faith in Jesus Christ" among Roman Catholics. "We often find ourselves working side by side to correct such evils as abortion, pornography, and the corruption of family life." But Bohlmann said there are still many unresolved doctrinal differences between the two churches. The Roman Catholic "condemnation of Luther's biblical teachings" remains the official teaching of that church body. "Traditional Catholic teaching in such areas as justification, papal primacy and infallibility, the role of Mary and apostolic succession remains unchanged." From the standpoint of confessional Lutheranism, he said, "we appear to be light years away from that worthy goal [of doctrinal consensus]."

Seminary enrollment down . . . Enrollment in Christian theological seminaries dropped slightly last year for the first time in 16 years, according to the Association of Theological Schools. The association reported that total enrollment in Protestant, Roman Catholic and Eastern Orthodox theological schools in the United States dropped by 0.16 percent to 56,377. In the previous year there had been a 2.5 percent increase. In contrast, the enrollment in Canadian seminaries increased by 6.9 percent to a total of 3,583. The association also reported that there were 14,572 women seminarians, constituting 25.8 percent of all seminary students including full and part time. Black students made up 5.4 percent of the total enrollment and Hispanics account for 2.6 of the total. A spokesman for the association said that "theological schools across the country are experiencing a steady increase in the number of candidates who are starting theological studies at a more advanced age, when the responsibilities of family or of employment will not permit full-time involvement in study." A seminary head said that "there is a strong trend toward second-career students. These are older professionals coming out of a business, engineering or science background." Another seminary head said that their typical student is "probably 32 years old and has two children. The student who comes directly out of college is in the minority."

Milwaukee selected as new church headquarters . . .

At a February meeting of the Commission for a New Lutheran Church, Milwaukee was selected as the headquarters for the new Lutheran church after six hours of debate. The new Lutheran church merger of the Lutheran Church in America, the American Lutheran Church, and the Association of Evangelical Lutheran Churches, will have a membership of about 5.3 million Lutherans and is expected to be operational on January 1, 1988. The commission's task force on the headquarter's site had recommended that Minneapolis be chosen as the headquarters. Dr. William Kohn of Milwaukee, former head of the AELC, carried the fight on behalf of Milwaukee. He told the commissioners that Milwaukee meets the criteria regarding newness and multicultural diversity. The city is 27 percent black and has a large Hispanic population, he said, and housing and office costs would be cheaper than either Minneapolis or Chicago, a site recommended at a previous commission meeting. The commissioners also selected the name for the new Lutheran church, "Evangelical Lutheran Church in America."

Gerber heads Concordia Publishing House . . .

Concordia Publishing House, St. Louis, Missouri, publishing arm of the Lutheran Church — Missouri Synod, has named Jack Gerber as president and chief executive officer. Gerber succeeds Dr. Ralph Reinke as the head of Concordia. Reinke resigned late last year for personal reasons. Gerber comes to the post after 27 years in management with Ralston Purina. Most recently he headed the company's health care businesses. □

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.

Recruitment Sunday planned synodwide

Congregations of the synod are urged to observe Sunday, April 13, as Recruitment Sunday, set aside to encourage youth of the synod to consider a career in the preaching or teaching ministry.

Theme for the Sunday is "Jesus still calls out to us: 'Feed my lambs. Feed my sheep.'" Poster materials and suggestions for observing the

Campus Ministry Foundation begun

On November 28, 1985 the Campus Ministry Foundation was officially organized. Launched by members of the synod, the purpose of the foundation is to "support, promote and encourage" campus ministries within the synod.

According to Pastor Gary M. Fa-leide, who has been named executive director of the Madison-based organization, "Financial constraints have made it impossible for the synod's commitment to campus ministries to receive the attention it deserves."

Existing campus ministries in the synod, he said, have enormous mission potential. "In 1985, the Madison, Wis. campus ministry attracted over 100 students from 12 foreign countries for its International Vacation Bible School."

The Campus Ministry Foundation is intended to function, he said, "as a fund raising and support agency for campus ministries throughout the United States. Fund raising efforts have already met with success."

Incorporators of the foundation are Dr. Rolf Wegenke, administrator of the Wisconsin Division of Economic and Community Development; Carol J. Schultz of De-Witt, Sundby, Huggett, Schumacher and Morgan; and John C. Zimdars, Jr., president of John C. Zimdars and Company.

The foundation has established its headquarters at 220 Gilman St., Madison, WI 53703.

Sunday have been received by all congregations.

"If we are to provide for the internal growth of our congregations," said Pastor Robert J. Voss, executive secretary of the Board for Worker Training, "if we are to provide for the expansion of our domestic mission program and of our world mission program, there must be a substantial improvement in enrollment in our pre-seminary classes at the academy and college levels."

While not all teacher candidates have been assigned, Voss said, "it appears that in 1989 there will be fewer teacher candidates available than were assigned last year, and another shortage of teachers will be

in the offing."

Last year, he said, "over 55 graduates of Wisconsin Lutheran Seminary were placed in congregations as pastors. Present enrollment at Northwestern College [Watertown, Wis.], the seminary's major source of students, indicates that in five years the number of seminary graduates will fall below 40."

"It is our hope," said Voss, "that this Sunday with its focus on ministry will stimulate our youth and their parents to give the teaching and preaching ministry serious consideration. Pastors and teachers are also in a unique position to search out and encourage talented young people to take up the Lord's work full time."

"Ted"
Pelzl



New organ dedicated

St. Paul of New Ulm, Minn. dedicated a 42-rank, \$200,000 organ on December 8. Seated at the organ for this occasion was Theodore Pelzl, 83, organist at St. Paul for 60 years. Not only was this the culmination of six years of service on the organ committee, but for Ted (as he is affectionately known) it was also a dream come true.

Although Ted spent some 50 years in the teaching ministry, touching many lives particularly in New Ulm, his first love has been music. It is conservatively estimated that Ted has played for more than 3000 church services and more than 1000 weddings and funerals since he started playing organ in 1920. He gave organ lessons at Dr. Martin Luther College for many years and played for the Organiza-

tion of WELS Lutheran Seniors convention this past summer.

The new Wicks organ includes pipes from the 1901 Vogelpohl & Spaeth organ and also the 1952 Wicks organ. The 42-rank main organ is installed in the balcony and a 5-rank chancel organ is installed in a side chamber. The main organ is designed to meet the needs of most worship services in the 800-seat church while the small chancel organ is intended for use with choral groups performing from the front of the church. Dr. Edward Meyer of the DMLC music staff served as the chairman and consultant for the project.

Most of the project was paid for by an existing organ fund and a \$100,000 bequest from the estate of Clara Dongus.

IN THE NEWS

South Central District

Abiding Faith of Pinehurst, Tex. dedicated its first worship facility on November 24, 1985. The 5700 sq. ft. sanctuary and fellowship area was designed by Ed Bravenec of the congregation with members doing the majority of the work. Pastor James Radloff, mission counselor for the South Central District, preached in the morning service and President Carl

Mischke preached for the afternoon service. The congregation is served by Pastor Gordon Waterman. . . . Activity involving the **Church Extension Fund (CEF)** is evident in the district. **Gethsemane of Corpus Christi**, served by Pastor Carl Leyrer, is continuing its building program to complete a new worship and fellowship building. **Beautiful Savior of College Station** began work on its \$285,000 chapel in January. The congregation, served by Pastor Loren Fritz, hopes to complete the work for dedication in May. **Prince of Peace in northwest Houston** has purchased a two-acre church site for a cost of \$275,000. Its pastor, Michael Albrecht, called the purchase a "bargain" in comparison to other more costly sites which were available. **Good Shepherd of Midland**, served by pastor David Krenke, has begun construction on a long awaited W/E/F (worship/education/fellowship) unit. **Messiah of Killeen** is completing plans

THE BIBLE IN 365 READINGS

Continuing our program of reading through the complete Bible in one year, we list the eleventh month of readings beginning April 16 and ending May 15.

April	16	Ezekiel 23:11 — 25:17
	17	Eze 26 — 28:26
	18	Eze 29 — 32:16
	19	Eze 32:17 — 34:31
	20	Eze 35 — 37:28
	21	Eze 38 — 39:29 / Psalm 37
	22	Eze 40 — 41:26 / Psalm 24
	23	Eze 42 — 45:8
	24	Eze 45:9 — 48:35
	25	Esther 1 — 5:14
	26	Est 6 — 10:3 / Psalm 83
	27	Psalms 137, 42, 129, 126 / Malachi
	28	Psalm 89 / Mark 1:1 — 1:31
	29	Mk 1:32 — 3:35 / Psalm 146
	30	Mk 4 / Psalm 107
May	1	Mk 5 — 6:29 / Psalm 142
	2	Mk 6:30 — 8:26
	3	Mk 8:27 — 10:31
	4	Mk 10:32 — 12:37
	5	Mk 12:38 — 14:31
	6	Mk 14:32 — 15:47
	7	Psalms 22, 16, 21, 67 / Mk 16
	8	Ephesians 1 — 3:21 / Psalm 48
	9	Eph 4 — 6:24
	10	Song of Solomon
	11	Romans 1 — 2:29
	12	Ro 3 — 5:21
	13	Ro 6 — 8:39
	14	Ro 9 — 11:36
	15	Ro 12 — 15:29

WITH THE LORD

George Henry Kiecker 1904 — 1986

George Henry Kiecker was born December 13, 1904 in rural Fairfax, Minn. He died January 25, 1986 in Appleton, Wis.

A graduate of Dr. Martin Luther College, New Ulm, Minn., he taught school in Wood Lake, Minn. before accepting a call to St. Paul, Appleton, Wis., where he taught 43 years until his retirement in 1972. He shared the duties of church organist and served as church historian and served the Northern Wisconsin District as school visitor for many years.

In 1930 he married Leona Tetzlaff. He is survived by his wife; sons, Pastor James (Susan) and Pastor David (Audrey); brothers, Edward, Victor and Laurence; sisters, Adelia Black and Helena Freyholtz; and seven grandchildren.

Funeral services were held January 29, 1986 at St. Paul, Appleton, Wis.

to begin construction of its first worship facility, a W/E/F unit. Pastor George Pavia serves the congregation. **Redeeming Grace of Sugarland** and **Cross of Christ in Universal City** are both in search of land for church sites. All of these projects could not be carried out without the generous support of the CEF by our WELS members Our three congregations in **Arkansas**, at Fayetteville, Little Rock and Russellville are all benefiting from donations of complete computer systems. The gifts were received from a mission-minded member of the synod. . . . The congregations of the district have benefited from the guidance of our mission counselor, **Pastor James Radloff**. Many of the congregations have implemented a program entitled "Pastor and People: Heart to Heart." The visitation program centers on the faithful use of the means of grace by all members. . . . **Pastor David Krenke** of Midland has been appointed to serve as second vice president of the district, replacing Pastor Douglas Bode who accepted a call outside the district. **Pastor John Gaertner** of Dallas is the new first vice president.

— Charles Learman

Southeastern Wisconsin District

On February 9, the members of **Hope, West Chicago, Ill.**, dedicated their new chapel. Pastor James Ziesemer serves the congregation. . . . **Zion and Trinity congregations in Crete, Ill.**, continue to study the possibility of opening a Lutheran high school in this far southern suburb of Chicago. Currently a special committee is examining the possibility of merging the grade schools of the two congregations to make the opening of a high school more feasible. . . . **Crown of Life, Waukesha, Wis.**, has made an offer to purchase a 3-acre land site in south Waukesha. The congregation is served by Arnold J. Kunde.

— James Huebner

NOTICES

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

SPECIAL GIFTS COUNSELOR PLANNED GIVING COUNSELOR

The Conference of Presidents is initiating steps to fill the position of special gifts counselor, a position authorized by the 1985 convention of the synod. Pending future approval by the Coordinating Council and Board of Trustees the COP is also seeking applications for a second planned giving counselor without budgetary implications.

Applicants for both positions should be mature Christians, able to meet the constituency of the synod easily and blessed with warm and outgoing personalities. They should be highly motivated and have the ability to function without day-to-day personal supervision. All applicants must be members in good standing of the Wisconsin Ev. Lutheran Synod or a church body in fellowship with the WELS. For both positions residence in the Milwaukee area is essential and extensive travel will be required.

SPECIAL GIFTS COUNSELOR. The special gifts counselor will be responsible for designing, implementing and regularly updating a plan for the WELS special gifts program. This will include identifying potential donors and making personal visits to encourage and receive special or designated gifts. It will also be his responsibility to recruit and train part-time special gift solicitors in various areas of the synod enabling them to also conduct personal visits in a God-pleasing manner.

PLANNED GIVING COUNSELOR. The work of the planned giving counselor will focus on deferred gifts. He will be expected to familiarize himself with all forms of estate planning (e.g. gift annuities, pooled income trusts, charitable remainder unitrusts, charitable remainder annuity trusts, non-trust future interests, etc.) and promote estate planning among the synod's constituency. He will work in close cooperation with the synod's present planned giving counselor.

Applicants should submit a complete resume of their educational background, business experience, positions held and responsibilities exercised. Four references (other than relatives) should be included. The information submitted should include date and place of birth, marital status, church membership and state of health. Please indicate also the salary and fringe benefits expected. On the basis of resumes submitted a number of applicants will be personally interviewed.

Applications with all pertinent data should be sent by May 1 to:

Rev. Daniel W. Malchow
Wisconsin Ev. Lutheran Synod
2929 North Mayfair Road
Milwaukee, WI 53222

A complete position description for either or both positions may be obtained by phoning Rev. Malchow at (414) 771-6119 or 771-9357.

Carl H. Mischke, President
Wisconsin Ev. Lutheran Synod

WELS HANDBELL FESTIVAL

You are invited to attend the 1986 WELS Handbell Festival on Sunday, April 6, 2:00 p.m. at Fox Valley Lutheran High School, 2626 N. Oneida St., Appleton, Wis. Twenty handbell choirs from around the synod will join in offering a sacred concert after rehearsing on April 5. Also featured will be strings, brass and hymn singing. A freewill offering will be taken to defray expenses. Please join us.

ADDRESSES

PASTORS:

Paustian, John H., 1706 Eder Lane, West Bend, WI 53095; 414/338-8629.
Sawall, Robert L., Jalan Bulungan No. 14, Kebayoran Baru, Jakarta, Selatan, Indonesia 12160.
Schulz, Thomas A., 3905 General Bradley NE, Albuquerque, NM 87111; 505/296-7008.
Witte, David A., 7 Birchwood Ct., Streamwood, IL 60103; 312/884-7926.

CONFERENCES

Michigan District, Ohio Conference, April 7-8 at Resurrection, Centerville. Agenda: Isagogical Study of Obadiah (Heiges); Exegetical-Homiletical Study of Acts 13 (Krause); The Clarity and Psepticity of the Scriptures (Schroeder); What Constitutes Malicious Desertion? (Gurgel).

Michigan District, Southeastern Conference, April 7-8 at Our Shepherd, Warren. Agenda: Exegesis of *en to kupio* (Schaewe); Fund raising Techniques in Church Organizations (Koeninger); Formula of Concord, Article V (Chworowsky).

Michigan District, Southwestern Conference, April 8 at Grace, Muskegon. Agenda: Exegesis of Revelation 7:9-17 (Falck); "The Angel of the Lord" (Wendland).

Northern Wisconsin District, Fox River Valley Conference, April 14 at St. Paul, Appleton. Agenda: Single Parenting (Alsch); The Living Together Arrangement (Muelter); Using a VCR in the Church and School (Boehm); Alcoholism (Cook); Economic Education (Becker).

Northern Wisconsin District, Lake Superior Conference, April 8-9 at St. Martin, Rapid River, Mich. Agenda: Exegesis of Hebrews, Chapter 1 (Hannemann); Rite of Burial (Steffenhagen); Isagogical Overview of Ezekiel (Baldauf); Jews for Jesus (Hering).

Northern Wisconsin District, Rhinelander Conference, April 14 at Christ, Hiles. Agenda: Exegesis on Mark 6:14-29; The Doctrine of Church and Ministry.

South Atlantic District, South Central Conference, April 14-16 at Abiding Peace, Greenville, S. Car. Agenda: Suicide (Leyrer); Isagogical Study of Zephaniah (Broehm); O. T. Sermon Study (Rhyne); Formula of Concord, Art. XI (Lueneberg); Different Terms for the Pastoral Office (Zahn).

Southeastern Wisconsin District, Dodge-Washington Conference, April 8 at Peace, Hartford. Agenda: Exegesis of Hebrews 4:1-16 (Schneidervin); The Christian's Use and Abuse of the Legal System (Zenker); Symposium on Adult's Bible Class Techniques and Materials (Mehlberg).

Southeastern Wisconsin District, Metro-North Conference, April 7 at Christ, Pewaukee. Agenda: An Exegesis on Ephesians 2:1-10 (Kahrs); Pastors' Management of Time (Fredrich).

Western Wisconsin District, Teachers' Conference, April 24-25 at St. John, Sparta. Agenda: Application of the First Three Commandments (Dorn); State Certification (Demuth); Workshops.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

DENVER, COLORADO — Christ Our Redeemer, Marchek Middle School, 2055 S. Telluride, Aurora, Colo. 10:00 a.m.; SS/Bible class, 9:00 a.m. Pastor Timothy Bauer, 285 S. Locust St., Denver, CO 80224; 303/388-1865.

BEVERLY HILLS, FLORIDA — St. Paul, 6150 N. Lacanto Highway, Beverly Hills. 10:15 a.m. Pastor Robert G. Johnston, Star Rt. 2, Box 491-150, Beverly Hills, FL 32665; 904/489-3027.

TRAVERSE CITY, MICHIGAN — Prince of Peace, 1776 High Lake Rd., Traverse City. 10:00 a.m.; SS 9:00 a.m. Pastor Robert Kujawski, 212 Griffin, Traverse City, MI 49684; 616/941-4975.

ST. PETERS, MISSOURI — Good Shepherd, St. Peters Senior Center, 108 McMenamy Rd., St. Peters. 10:00 a.m.; SS/Bible class, 9:00 a.m. Pastor Peter Panitzke, 41 Steeplechase Dr., St. Peters, MO 63376; 314/278-2458.

CHARLOTTE, NORTH CAROLINA — Grace, 7000 Providence Rd., Matthews N. Car. Pastor Jon Guenther, 704/365-3870 or 704/536-1753.

MILBANK, SOUTH DAKOTA — Peace, 103 S. 3rd, Milbank. 9:00 a.m.; SS 10:00 a.m. Pastor Timm O. Meyer, 1501 Aspen Dr., Milbank, SD 57252; 605/432-5464.

ANNIVERSARIES

Brewster, Nebr., St. John (100th), July 20. 10:00 a.m. service followed by noon barbeque; 3:00 service followed by lunch. Pastor Milton F. Weishahn, Rt. 64, Box 8, Brewster NE 68821.

Akaska, S. Dak., Zion (75th), June 29, 10:30 a.m. and 3:00 p.m. Noon meal. Contact Mrs. Jean Schulz, P.O. Box 417, Akaska, SD 57420; 605/649-7792.

Mishicot, Wis., St. Peter (125th), May 10, June 29, July 27, August 24, September 28, October 26, November 30, 9:00 a.m. and 7:00 p.m. Monday following. Pastor David W. Waage, 325 Randolph St., Mishicot, WI 54228.

Neillsville, Wis., (711 W. 5th St.) St. John (100th). Services at 8:00 and 10:30 a.m. May 4 (noon meal), Sept. 7 (potluck and grade school teacher reunion), Sept. 7 (noon meal), Nov. 9. 2:00 p.m. service May 4 and Sept. 7. For reservations or information contact Pastor Richard Weber, 705 W. 5th St., Neillsville, WI 54456; 715/743-2944.

CALL FOR NOMINATIONS MICHIGAN LUTHERAN SEMINARY

The Board of Control of Michigan Lutheran Seminary has been authorized by the Board for Worker Training to fill a teaching vacancy caused by Prof. Clarence Jenkins' acceptance of a call to another ministry. The voting membership of the synod is asked to nominate a person to teach English and/or German. It would prove helpful if the person were qualified to assist in any of the following areas: recruitment, girls' athletics, wrestling, computer or chorus. Professors at MLS must meet the certification requirements of the WELS and of the state of Michigan. The expense of educational preparation, including that for certification, is covered by the school.

Nominations, including pertinent information, should be in the hands of the secretary no later than April 25.

Mr. Jerold Meier, Secretary
MLS Board of Control
625 North Harvey
Plymouth, MI 48170

NOMINATIONS NORTHWESTERN PREPARATORY SCHOOL Latin Professorship

The following nominations have been submitted for consideration by the Board of Control of Northwestern Preparatory School as it calls a successor to Prof. Baer in the school's Latin department. An additional requirement in the call is the ability to assist in athletics, particularly in the coaching of football.

Rev. Michael C. Bate
Rev. James R. Connell
Rev. Charles L. Cortright
Rev. Robert J. Gurgel
Rev. Thomas W. Haar
Rev. William H. Hartmann
Rev. William D. Heiges
Rev. David L. Hein
Rev. Thomas H. Horner

Rev. James R. Huebner
Rev. Roger L. Kuerth
Rev. Thomas D. Lindloff
Rev. Thomas P. Nass
Rev. James F. Naumann
Rev. Mark G. Schroeder
Rev. Norman F. Seeger
Rev. Ronald A. Semro
Rev. George P. Swanson
Rev. Neil R. Varnum
Rev. David A. Voss
Rev. Lynn E. Wiedmann
Rev. Richard T. Zahn
Rev. James R. Ziesemer

Neosho, WI
Medellin, Colombia
Fresno, CA
Jenera, OH
Westland, MI
Blantyre, Malawi
Ashland, OH
Rock Springs, WI
Guayama,
Puerto Rico
Wauwatosa, WI
Otego, MI
Lake Mills, WI
North Mankato, MN
Shawano, WI
Fond du Lac, WI
Stouss Falls, SD
Maumee, OH
Wilmot, WI
Caledonia, MN
River Falls, WI
Howell, MI
Fond du Lac, WI
West Chicago, IL

This call will be issued on April 10, 1986. Correspondence regarding any of these candidates should be in the hands of the undersigned no later than April 8.

Rev. Harold Sturm, Secretary
NPS Board of Control,
W6910 Cty. Hy. K
Arlington, WI 53911

CHANGES IN MINISTRY

PASTORS:

Baumann, John C., from Christ Our Redeemer, Poway, Calif., to Our Savior, Freeport, Ill.

Elgin, Walter F., by colloquy from FAL to Faith, Anchorage, Alaska.

Engel, Norman A., from St. John (Vliet St.), Milwaukee, Wis., to retirement from full-time ministry (June 30).

Vilhauer, Dwight F., from Cross of Glory, Washington, Mich., to Trinity, Sierra Vista, Ariz.

TEACHERS:

Berger, Judith, from inactive to Our Savior, Longmont, Colo.

Boeck, Rebecca, from inactive to Emanuel, New London, Wis.

Braun, Bruce W., from Zum Kripplein Christi, Iron Ridge, Wis., to St. John, St. Paul, Minn.

Enter, Bonnie J., from First, Green Bay, Wis., to St. Peter, Michicot, Wis.

Meltner, Merlin A., from Shoreland LHS, Somers, Wis., to Friedens, Kenosha, Wis.

Proeber, Kathleen L., from St. John, Oak Creek, Wis., to Shoreland LHS, Somers, Wis.

Ruege, Elizabeth A., from Mt. Olive, Delano, Minn., to St. John, Watertown, Wis.

HYMNALS WANTED

Divine Word, a mission congregation in Midwest City, Okla., would appreciate a gift of 24 Lutheran Hymnals. If you can help, please contact Pastor Robert Neumann, 10730 SE 15th St., Midwest City, OK 73130.

AUDIOVISUAL AIDS

BRAZIL, THE BECKONING GIANT (FS-A01-BBG)
1986 18 min. C&M color JSCA

The 1985 convention voted to enter Brazil with five missionaries, subject to available funding. This filmstrip shows why that decision was made, the exciting opportunities, the door that is open for the present, and the potential for a self-supporting WELS church in Brazil in the foreseeable future. The scenery is beautiful and the message compelling. Every WELS congregation should see this filmstrip soon.

LIFE BEFORE BIRTH (FS-472-LBB)
1986 19 min. C&M color SCA

This filmstrip clearly shows the human being developing before birth, as do other items in our library. This one is interesting because it was produced before the abortion controversy, by the Time-Life organization, which is now strongly pro-abortion. This presentation consists of two shorter filmstrips which add up to a total of 19 minutes.



STRIKE THE ORIGINAL MATCH
by Charles Swindoll

Recognizing that the idea of marriage originated with God, the author calls for a fresh and detailed look at God's original blueprint for marriage and the home. Swindoll's realism is refreshing as he directs our thinking toward reachable goals. Biblical, practical, believable, positive. 196 pages.

To place your order simply complete this order form and mail in your order. Please add 10% of the total dollar amount of the order (\$1.50 minimum — \$3.00 maximum) for handling and transportation costs. Wisconsin residents also add 5% state sales tax to total dollar amount including transportation and handling charges.

12-2340 Qty. _____ **Strike the Original Match \$6.95**

AMOUNT ENCLOSED \$ _____

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STATE _____ ZIP _____

 **Northwestern Publishing House**

NL 1250 North 113th Street, P.O. Box 26975 Milwaukee, Wisconsin 53226-0975 414/475-6600

LIFT UP YOUR EYES (S-13-LWMS)
1986 18 min. C&M color JSCA

These slides tell the story of the Lutheran Women's Missionary Society in a new and interesting fashion. Although produced by volunteers, the presentation includes some very professional touches. Thanks to these slides, your congregation will enjoy hearing about LWMS again.

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

WELS FILM/VIDEO RENTAL

FOLLOW ME
1986 33 min. 1/2" VHS color PJSCA

A family can be called to follow Christ in many different ways in a single day. This dramatization shows how that might happen in one family, and should provoke discussion on how it might happen in your family. The emphasis is on witnessing through actions rather than verbal witnessing. This video-cassette rents for \$15.00.

NANNY AND ISAIAH LEARN TO SHARE JESUS
1986 60 min. 1/2" VHS color PJ

This tape is designed to help children share their faith. The puppets, Nanny and Isaiah, go through a series of misadventures in their bumbling attempts to bring other children to Sunday school. The intent is to show the wrong ways as well as the right ways of doing personal evangelism. This tape is designed to be used in sections, with study materials for each section. Since the study materials are not provided with this rental, the teacher should be prepared to discuss each section after showing. In Christian day schools the showing could be spread over several days. Sunday schools would probably not be able to use the entire video during the time allowed. This video-cassette rents for \$15.00.

THE GOOSEHILL GANG SERIES

Christian playmates experience a number of exciting adventures in which their Christian faith is displayed. There are two 25-minute stories on each VHS tape. Each video-cassette rents for \$15.00.

Goosehill Gang 1
1986 50 min. 1/2" VHS color PJ

"Gold Rush Treasure Map" The gang discovers an old treasure map, and in their search for buried treasure, they discover their own selfishness and greed. The true treasure they ultimately do find is their own capacity for forgiveness and love.

"Mystery of the Howling Woods" A camping trip, an eerie sound, an escaped prisoner — all add up to a fast-paced adventure — and an invaluable experience in witnessing. (This adventure can also be rented in film format.)

Goosehill Gang 2
1986 50 min. 1/2" VHS color PJ

"The Vanishing Schoolmate" The gang becomes concerned about a schoolmate's unusual behavior. Going to her aid, the gang faces complications and setbacks. Yet they learn that a Good Samaritan cares enough to help without fear of what others might think.

"The Mysterious Stranger" The gang accidentally becomes involved in a jewelry theft — and ends up helping the thief discover new meaning in his life through Jesus.

TREASURES

It is now also available on 1/2" VHS, besides the 16mm film format which is listed in our brochure. VHS rental fee is \$15.00.

BRECHEEN/FAULKNER MARRIAGE ENRICHMENT SERIES

WFVRS has obtained video-tape copies of the Brecheen/Faulkner Marriage Enrichment Series which has already been successfully used in some of our congregations. With sensitivity, wit and Christian common sense, Drs. Brecheen and Faulkner address problems encountered by couples at all stages of their married life. Their approach is thoroughly professional and practi-

cal. The series includes the following tapes to be rented at \$15.00 each:

- Made For Each Other**
1986 45 min. 1/2" VHS color SCA
- The Trouble With Us Is Me**
1986 45 min. 1/2" VHS color SCA
- What Husbands Need To Know**
1986 45 min. 1/2" VHS color SCA
- What Wives Need To Know**
1986 45 min. 1/2" VHS color SCA
- How To Kill Communication**
1986 45 min. 1/2" VHS color SCA
- The Communication Lifeline**
1986 45 min. 1/2" VHS color SCA
- Speaking Frankly About Sex**
1986 45 min. 1/2" VHS color SCA
- Renewing Romance in Marriage**
1986 45 min. 1/2" VHS color SCA

Send your order for renting this video to WELS FILM/VIDEO RENTAL SERVICE, Northwestern Publishing House, 1250 North 113th Street, P.O. Box 26975, Milwaukee, WI 53226-0975. Phone 414/475-6600.

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 Anchorage (South)*
Juneau*
Wasilla
- Arkansas Fayetteville/Bella Vista*
- Arizona Chino Valley*
Cottonwood*
Gilbert*
Glendale (North)*
Tucson (Northeast)*
Tucson (Southwest)*
- Arkansas Fayette/Bella Vista*
- California Clovis
Pleasanton*
Poway
- Colorado Aurora*
Colorado Springs (East)*
Denver (Northeast)
- Florida Cape Coral*
Daytona Beach
Deltona*
Jupiter*
Miami (Hispanic)*
Ocala*
Panama City*
Atlanta (North)
- Georgia Streamwood*
- Illinois LaFayette*
- Indiana Baton Rouge
- Louisiana Baton Rouge
- Minnesota Elk River*
- Nebraska Omaha (Southwest)*
- New Jersey Succasunna
- New Mexico Albuquerque (West)
- New York Roswell*
Manhattan
Poughkeepsie*
China Grove
Fayetteville*
- North Carolina Dickinson*
Marietta*
Cincinnati (Southeast)
- Ohio Toledo (Northwest)*
Custer*
- South Dakota Custer*
- Texas Abilene*
Amarillo*
Austin (South)
Bryan/College Station
Houston (Northeast)*
Houston (Northwest)
San Antonio (Northeast)
Sherman
Waco
- Virginia Roanoke*
- Washington Everett*
Spokane Valley*
- West Virginia Parkersburg*
- Wisconsin Hayward
Madison (Hispanic)*
Portage*

*Denotes exploratory services.

Boldface print indicates that this city is a new entry

FROM THIS CORNER

Just in time for Easter. It's the very latest fashion. No, not a new line for madame or a new cuddly or electronic gizmo. It's a new religious movement. It was organized as the "Jesus Seminar" by Prof. Robert W. Funk of the religious studies department of the University of Montana, Missoula.

Funk has gathered more than 15 New Testament scholars to develop a consensus on what (it is alleged) Jesus probably said or did not say. The consensus will be sought by voting on the likeliest authentic sayings. Altogether some 500 sayings of Jesus will be evaluated. It is the position, you see, of many New Testament scholars that words were put on Jesus' lips by the gospel writers or church tradition after his crucifixion, words which he himself did not really speak.

Funk claims that New Testament scholars "have not fulfilled their obligations to report their work to a broader public." They "have limited their pronouncements or buried their considered judgments in scientific journals and technical jargon," he said. "They have hesitated to broadcast the assured results of historical-critical scholarship out of fear of public controversy and political reprisal."

*The very
latest
fashion . . .
a new
religious
movement.*

Funk calls it "historical-critical scholarship." That means the critic approaches the Bible as if it were just another historical document from the past. Like all ancient documents, the Bible is filled with myths, legends, fables and folklore, all of which must be sorted out using the best scientific methods available. From the start, the miraculous is ruled out of course. The text is not "inspired" by God, much less "infallible." The text, purged by the critic-scholar, is what the "real" Bible would look like if today a New Testament critic-scholar had written it. Which, fortunately, he did not.

A taste of the balloting. "Blessed are the meek, for they shall inherit the earth," got only six "yes" or "maybe" votes. "Blessed are the peacemakers, for they shall be called the sons of God," was "blackballed with virtually no discussion." These beatitudes were added, according to the scholars, because the author wished to portray a certain image of Jesus.

If you go to a Wisconsin Synod church on Easter to learn more about this latest fashion, you will be disappointed. Our pastors will pass it up. Instead you will hear the words of St. Paul, or something like them, "By this gospel you are saved, if you hold firmly to the word I preached to you. Otherwise, you have believed in vain" (1 Corinthians 15:2).

The words of the Bible are spirit, and they are life. They are filled with the almighty saving power of God who "commanded the light to shine out of darkness." J. B. Phillips, an Anglican priest who translated the Bible, wrote that in his work of translation he "felt rather like an electrician rewiring an ancient house without being able to 'turn the mains off.'"

If on Easter we feel a surge of hope, of peace, of gladness as we worship in the service of the word, it's because it is not within the power of humans to "turn the mains off." And that too is worthy of our prayer of thanksgiving.

James P. Schaefer

by Bonnie Wasser

I asked the Lord for patience with the birth of our first child twenty years ago. The other day I took a survey of the nine with whom he's blessed us since and they all agreed — I'm still impatiently waiting.

The saying goes: patience is a virtue. It's also a gift from the Lord and one I can't help but wish I had.

Oh, I know we all aren't meant to have every gift, and I certainly don't mean to imply I've been short-changed. It's just that I can think of so many times that patience would come in so handy — I wouldn't even insist on a whole lot of patience; just a little would help.

After all, it's the little things that I get so impatient about. Kind of like the saying, "It's not the mountain ahead that'll stop you; it's the grain of sand in your shoe."

I mean, I didn't fall apart when the school called to say they had my son in the hospital and needed permission to give him an anesthetic so the doctors could put his shoulder back into its socket.

And I was shook, but I didn't fall apart when that snowplow tried playing chicken with me — and won.

No, my real bad times come on days such as when I've just finished putting up 35 quarts of tomatoes — by myself — and at 4:00 p.m. when I finally sit down to read the morning paper four kids appear with greetings that begin, "Mom, can you help me . . . ?" Or like the day when the kids let the dog help wash the car. No, I didn't ask how because by the time I realized that they had left her in the house to dry off, they'd all gone to the beach to cool off. I found our very wet, very furry dog lying in the sun on my bed — my side naturally.

So what do I do when stumbling blocks like these are in my path? I tend to shout — which later brings on an attack of remorse because I know it really isn't being a good witness for having the peace of the Lord.


Perhaps I do better coping with the "big things" because I remind myself of Romans 5:3. "But we glory in tribulations knowing that tribulation worketh patience; and patience experience, and experience, hope!"

And now the question occurs to me — why don't I remind myself of this verse when coping with those worldly grains of sand? After all, the Lord never said "Come to me all ye that are heavy laden *with big problems*." No, he just said come. And then to allow him to let tribulation bring patience, patience experience, and experience, hope.

Perhaps by remembering, I can simply pour out those grains of worldly sand, one by one, day by day, and then look forward to some day having my own heavenly beach. □



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



I want the gift
of patience —
right now