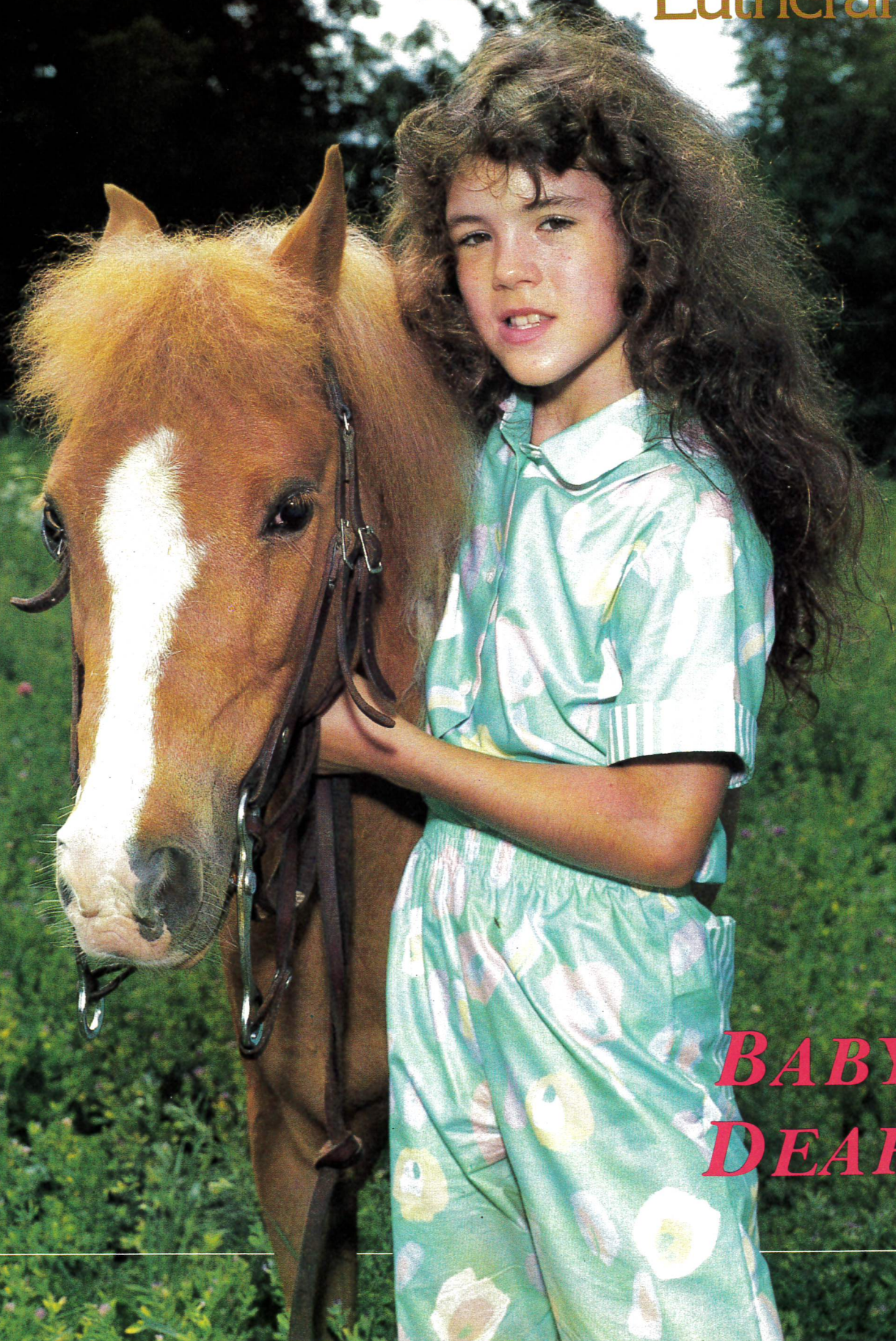
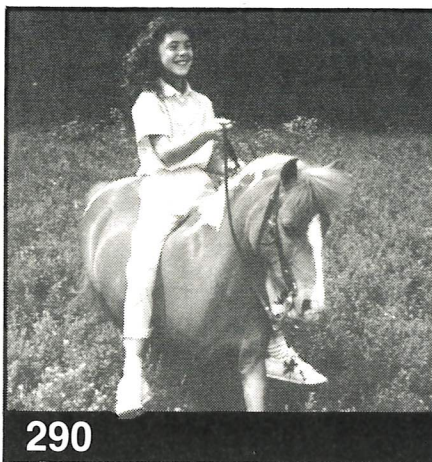


SEPTEMBER 1, 1987

The  
Northwestern  
Lutheran



*BABY  
DEAR*



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

# The Northwestern Lutheran

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COVER: Carie Fleisner with her pony, Sugar.

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## Marriage: The eternal future

by Lyle J. Lindloff

*At the resurrection people will neither marry nor be given in marriage; they will be like the angels in heaven (Matthew 22:30).*

**M**arriage! God said, "It is not good for the man to be alone, I will make a helper suitable for him." And that's what God did. From Adam's rib he made a woman and brought her to the man. And the response? "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man." And the purpose? "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh." God instituted marriage and Jesus says, "What God has joined together let man not separate." God separates at death, but people are not to do the separating.

Then comes the intriguing question: What about marriage and heaven?

### At the resurrection

All the elements destroyed by fire, the resurrection of all people, what will happen to marriage then? Jesus was speaking with a religious group known as the Sadducees. The Sadducees were generally well educated; they were wealthy and highly placed. They would not believe anything they could not prove by pure human reason. They denied the existence of angels. They taught that people's actions are within their own power. "I am the cause of what is good in my life" they said, "and I receive evil because of my own foolishness." The Sadducees denied the resurrection. "The soul dies with the body," they said, "and that's it."

Like the Pharisees, the Sadducees were constantly attempting to disprove the teachings of Jesus. They present a case history to Jesus about marriage. They are referring to the Old Testament levirate marriage which was meant to preserve a family. If a husband died and left no children and the husband's brother was available, he was to marry the widow and have children. In this story a woman married seven brothers and each died. Now, Jesus, "At the resurrection, whose wife will she be of the seven?" See the foolishness of your teaching of the resurrection? Jesus replied, "You are in error because you do not know the Scriptures or the power of God. At the resurrection people will neither marry nor be given in marriage."

Know the Scriptures. Know the power of God. There is the key. God is almighty. There is no problem restoring life to all who have died. The Scriptures teach that the purposes of marriage are: companionship, to have children, and for sexual happiness. The Scriptures teach that in the resurrection there will be no loneliness, no more children born, no more male and female. All former things will pass away. Heaven cannot be described by earthly things or experiences. There will be no marriage — or money trees either. There will be no envy or jealousy. No one will say, "She's my wife, I married her first," or "I married her last."

The beliefs of the Sadducees are alive and thriving. Use pure human reason as a basis of your belief — is the wisdom of the world. So we are witnessing the rapid demise of marriage and family. "Marriage is only a piece of paper." "Obtain a no-fault divorce." "Why bother getting married?" "We don't want children." "It's not fornication or adultery, it is a sexual encounter." "Don't worry, if there is a soul, it dies with the body and that's it." Pure human reason — but that's not the answer.

### They will be like the angels in heaven

Yes, Sadducees, there are angels. Again you are in error because you do not know the Scriptures. Jesus doesn't say that we will become angels. Jesus says that we will be "like" the angels in heaven. Like sexless angels, ageless angels. In perfect joy we will serve the God of our creation, resurrection and salvation. No tears or sorrow, no death, like the angels we will be forever with the Lord.

By God's grace that is the end goal of our God-given marriages and families. As for me, for my marriage, for my family, for my God-given role in life, I am determined by grace alone, by faith alone, by the Scripture alone, to serve the Lord.

*Dear Lord, to each of us your children these marriage gifts renew: a home by you made happy; a love by you kept true. And then, like the angels, an eternity spent with you. □*



Lyle Lindloff is pastor of Calvary, Thiensville, Wisconsin.

# Convoluting morality

**E**arly in 1987 a prominent candidate for the office of president of the United States reluctantly withdrew his candidacy. His sudden withdrawal from the race was precipitated by public suspicion about his relations with a woman other than his wife.

The reactions were immediate, and they brought into question the candidate's moral fitness for office. The kinds of morality expressed in some of the reactions can be described as "convoluted." Little as this word is employed in everyday conversation, it is very descriptive and therefore useful. Alternatives for the word "convoluted" offered in *Roget's Thesaurus* include the words "winding" and "snake-like."

Here are some examples of the convoluted morality which was represented in comments on the case. One, in effect, dismissed the episode with a "so what" attitude. "Every normal person has something intimate to hide," wrote one columnist in this school of moral persuasion. An inordinate number seemed to share his views. An essayist in an article in a prominent weekly news magazine called attention to generally-accepted historical reports that several honored U.S. presidents in the past carried on illicit liaisons and indicated that the nation would have been the poorer without their leadership. The charge of hypocrisy was leveled by some against those who protest against this kind of conduct. Others contended that there are worse crimes and pointed to Contra-aid and the unauthorized sale of arms to Iran as examples. Reaction ranged to the amoral position that "it's nobody else's business what another person does in private."

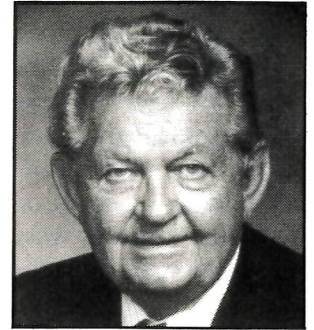
There were other reactions which had less to do with morality than with expediency (i.e., "How will the voters react?"), and quite a few people saw the candidate's conduct as indiscreet rather than immoral.

Adultery on the part of the candidate was not proved. It was only suspected. The striking thing, though, was the reaction of so many who assumed it had occurred. Surprisingly, they saw nothing wrong with it. Justifying it, however, did require some convolutions in the field of morality.

Scripture does not employ such tactics in dealing with the subject. It defines sin as the transgression of God's law. It denominates adultery as such a transgression. It demands obedience to the whole law without reference to other qualities. It threatens punishment upon those who transgress.

Convoluted morality can be effective in preventing a feeling of guilt by evading the reality of sin. Therein lies its appeal. It does, however, obscure the need for Christ, who faced the reality of sin and did something about it. And therein lies its deadly effect.

Immanuel G. Frey



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

## Joy and victory with service as a result

by James A. Aderman

**I**t was good of you to share in my troubles" (4:14). Even though the Philippians hadn't seen Paul in years and were separated by seven hundred miles and many days of travel, they remained concerned about the man God used to bring Christ to their city. From afar they shared his imprisonment and its resultant cares.

The Philippians' willingness to serve Paul sprung from the joy and victory the apostle had brought to them. The joy and victory of having a Savior who "became obedient to death" (2:8). The joy and victory of the "surpassing greatness of knowing Christ Jesus" (3:8). The joy and victory of being convinced "our citizenship is in heaven" (3:20). The Philippians' concern for Paul was not so much a devotion to that servant of the Lord as it was devotion to the Lord of that servant.

They expressed their gratitude for joy and victory as they prayed for Paul (1:19) — prayers which caused Paul to rejoice (1:18b) and which convinced him that "what has happened to me will turn out for my deliverance" (1:19). Joyous and victorious believers still pray for God's servants. Certainly you're petitioning the Lord daily for his blessing on your pastor, teachers, elected officers, missionaries and synodical officials, aren't you?

The Philippians also exhibited their joy and victory by sending Epaphroditus, a member of their congregation, to care for Paul. That must have been quite a sacrifice. Evidently Epaphroditus was an extremely qualified individual, exactly the type of exemplary Christian a congregation wants to keep for itself. Paul describes him as "my brother, fellow worker and fellow soldier" (2:25). It's no wonder the apostle thought so highly of Epaphroditus. Paul gratefully notes, "He almost died for the work of Christ, risking his life to make up for the help you could not give me" (2:30).

Such personal service remains a method of placarding our appreciation for God's grace. We'd do well to ask ourselves, "How can I be an Epaphroditus? How

might I serve in my congregation? In my community? In another area of the nation or the world?" Or perhaps there are Epaphroditus-quality individuals in your congregation who need your encouragement, prayer, funding in order to serve more effectively.

But there was still more the believers at Philippi did to express their gratitude for the joy and victory God granted them in Jesus. They supported Paul financially. And that brought him great joy. "I rejoice greatly in the Lord that at last you have renewed your concern for me" (4:10). Such support was habitual for the Philippians. "You sent me aid again and again when I was in need" (4:16).

But notice what gave Paul such pleasure. It was not that their gifts could now satisfy his physical needs. "I have learned the secret of being content in any and every situation, whether well fed or hungry, whether living in plenty or in want" (4:12). Rather the apostle's joy stemmed from the love for Jesus which those gifts represented. That is the reason he could assure them, "[Your gifts] are a fragrant offering, an acceptable sacrifice, pleasing to God" (4:18).

Take your spiritual pulse in this area as well. Does your joy and victory in Jesus motivate you to give generously to kingdom concerns? Do you set aside a challenging portion of your income so that Jesus' kingdom might be strengthened and expanded not just through your congregation but throughout the world as the work of our synod is supported?

Along with the Philippians, we have much for which to be grateful. Jesus has provided us with joy — joy now and even more joy in eternity. Jesus has won the victory for us over the slavery of sin, the agony of hell and the terrors of death. Our gratitude, too, needs to show in our willingness to serve him and his kingdom. □



James Aderman is pastor of Fairview, Milwaukee, Wisconsin.

## going it ALONE

by Joanne Halter

I remember the time I tried to put up a Christmas tree by myself. That particular December found me living alone for the first time ever. I managed to pick out a tree that looked like it belonged to me, load it into my car and trudge with it up to my third floor apartment. All with an increasing sense of independence and exuberance. It wasn't until I struggled to anchor the tree with one hand while, in my best gymnastic style, trying to screw in the bolts from the tree stand with the other hand that I realized I was in for an ordeal. Clearly, this was a two person job — not best meant to be a solo performance. Help!

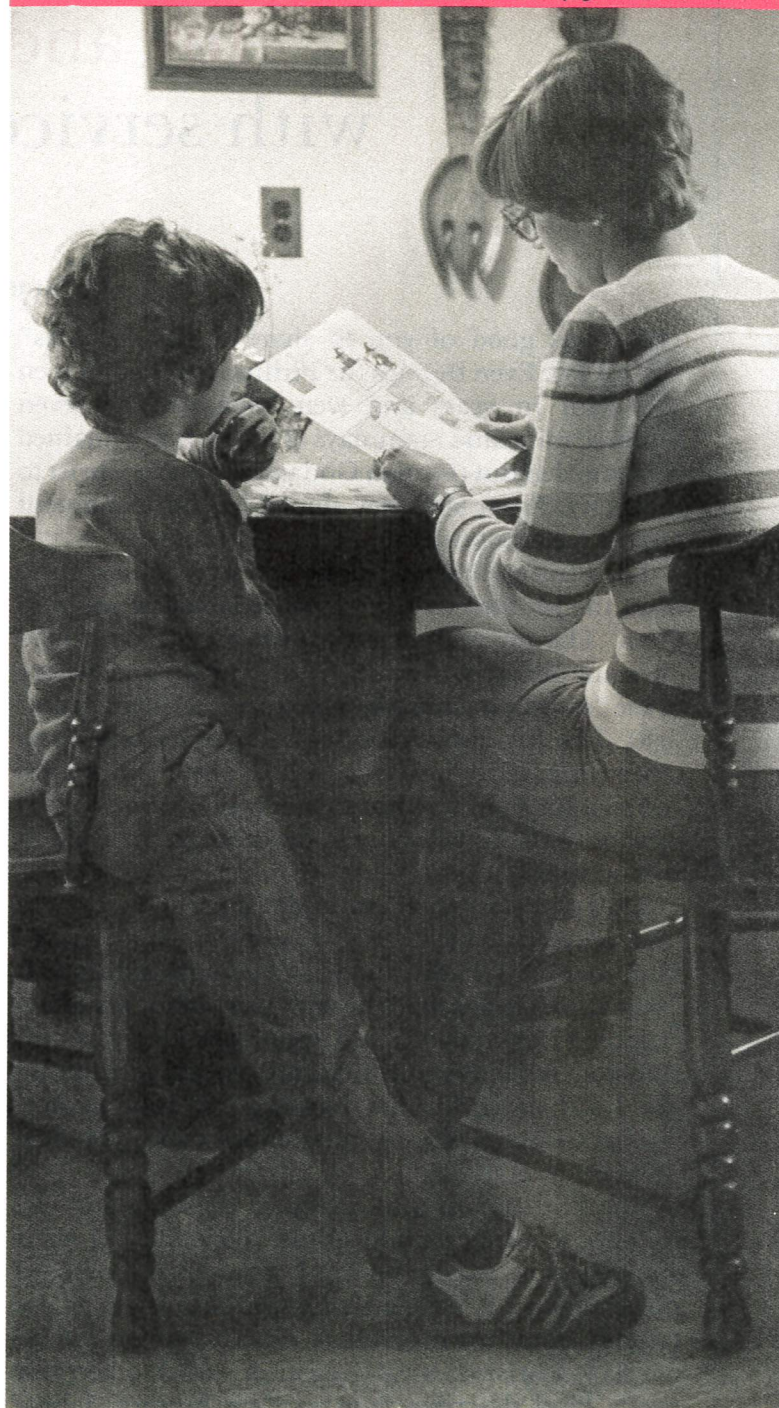
I guess that is the way single parents must feel at times — inadequate, overwhelmed, wishing for someone to help right now. Parenting is a tough and tiring job, even when there are two to share in the day-to-day decisions (should we ground our 9-year-old for being careless and losing that brand new baseball glove?); two to consult about the long-term plans (should we move to a different neighborhood where we know there is less crime and a better high school system or should we stay here and be able to afford annual family vacations?); and two to give each other a break from the never ending tasks — chauffeuring to the orthodontist's office, helping with the algebra problems, keeping an eye on the little ones as they play in the back yard.

What parenting is all about is building lives. It is a long-range project that requires immense quantities of wisdom, time, energy, patience, tolerance, faith, self-sacrifice, love and work. Some single parents have been doing the job alone since day one. Others may have started as a pair and now are going it alone. Whatever the path that got them where they are, single parents face some common needs and concerns. They ask themselves, "How can I meet the challenge?" "Where should I make the sacrifices?" "When can I accept the forgiveness?" "Will my children turn out all right?"

### Responding to the children

Single parents will find it helpful to keep the following in mind in responding to their children:

- Bring their children to know and trust Jesus as their best and dearest friend. This will be the best foundation for dealing with feelings of rejection, loneliness, confusion and anger.
- Talk with their children about the absent parent in a "speaking-the-truth-in-love" manner. Children have a right to know the basic circumstances of their beginnings, and a need to know that they are not to blame for their current one-parent status.
- Assure their children often that they are wanted and loved. Without those assurances, the children may feel like they are just in the way, too much of a burden, someone their parent got stuck with.
- Build, if possible, a positive continuing relationship between their children and the non-custodial parent. This may be difficult for the parent, but it is helpful for the child.



- Provide their children with opportunities to relate to Christian adults of the opposite sex of the parent. While it is impossible to totally fill the gap left by the missing parent, these relationships are critical to the development of healthy sexual identity.
- Listen to their children's questions, complaints and bad feelings without attempting to deny, excuse or blame away the feelings. Rather, acknowledge that those feelings are real and sometimes painful.
- Encourage a close relationship between their children and grandparents and other relatives. Being a part of traditions and customs of the extended family helps create feelings of worth and belonging.
- Arrange for competent babysitters or day care centers that share the parent's basic values. Children can benefit by learning to trust others, and develop self-confidence and feelings of independence in a carefully chosen setting.
- Allow their children to be children. Children may take on a role of pseudo-adulthood or an "I-must-take-care-of-my-parent" attitude unless they get a clear message that the adults are in control and can be counted on to take care of them.
- Talk with their children about their feelings of humanness ("I'm a sinner too. . . . Sometimes I make mistakes. . . . I need God's forgiveness") without relying on the children as comforters and confidants. Adult concerns (budget, dating relationships, work frustrations) need to be shared with other adults.
- Establish age-appropriate daily routines and responsibilities for the children. This helps foster feelings of competence in the child and frees the parent to spend time relaxing or playing with the children.
- Model and reward the behaviors that they desire from their children.
- Communicate a sense of enjoyment and pride in who the children are and what they are becoming. Children are precious gifts from God — a source of genuine blessing.

### Parents are people too

It is not healthy for single parents to become slaves to their children. They are people — people with their own set of needs, problems and goals. They need to work on some things for themselves, things that will

ultimately help them be even more effective in their parenting.

In their own personal growth, single parents can find it helpful to:

- Nurture a close, personal relationship with their Lord through worship, prayer and Bible study.
- Focus on the present — moving beyond the pain and mistakes of yesterday. Repentant sinners have the promise of the Lord's complete forgiveness. A greater stumbling block may be their reluctance to forgive themselves.
- Set goals for themselves to give further direction and purpose to their lives. God has a plan for all his children, yes. That plan unfolds as people move forward in their lives.
- Create a home atmosphere that is comfortable and pleasing for themselves and for sharing with others.
- Acknowledge their own needs for companionship, emotional support and affection. Maintaining or developing friendships with other adults is critical to a person's sense of well-being.
- Take daily time for themselves, even if it is just a few minutes at the beginning or end of the day when their children are in bed. This is essential to maintaining a sense of self.
- Base a decision regarding marriage on the strength of the love and commitment between man and woman. Children may try to sway their parents in a direction that would be disastrous. If the adults take firm charge of the decision, the children will adjust.

### A straight and glorious tree

Just in case you are still wondering about my Christmas tree, I did succeed in getting it up, straight and glorious, all on my own. It wasn't easy though. And I'll be the first to admit that there's a better way.

Our circumstances are rarely ideal. Sometimes we feel we have no choice — that better way is simply not available to us. In those times, the Lord asks us to be faithful and to do the best with what we have. And he promises to bless our efforts. □



*Joanne Halter is director of social services at Wisconsin Luthern Child and Family Service, Milwaukee, Wisconsin.*

# God's love comes in colors

by Eric S. Hartzell

**G**od's love comes in subtle colors and shapes. It isn't abstract. You can actually see it and feel it. We know. At first we saw only black smoke and broken walls. You know the story. You read about it in the December issue of *The Northwestern Lutheran*. Our school at East Fork Mission burned. It was hard to see any colors of God's love that day. The only color we saw or felt was black. But that too is a color of God's love as we were to find out. Somewhere at the back of our minds whispered the hope . . . all things work together for good. Do we ever think about that very much unless things look black?


But the fire came and went and the color black started to fade.

Then came the knock on the door one morning. A smiling Apache boy held out a coffee can, a small red coffee can. It was full of pennies and nickels and dimes. "For my new school," and off he ran to play. From the hands of a little boy, God's love was heavy.

And there was the color white too. A piece of paper on the desk that meant \$30,000 in stocks. For the school. It was white and light and valuable. God's love.

A brown Chevy Blazer. There was snow in the air and the day was dreary. But the two men had an idea and a plan. They could build our school. They could do it for about \$900,000. It would be so much better than anything we had had. They had just done this very work at Arizona Lutheran Academy. They were Lutheran men — Christian men — and they wanted to do something for their Savior with the ability he had given them to build schools. And when they left us that day, hope burned brightly in our hearts. We felt it.

The phone rang. Its jangle is connected to a nerve somewhere along the backbone of a pastor. "What's going to happen to me now?" he thinks. That isn't a kind admission, but sometimes it is the truth. But this time there was no problem, only a joy. "Do you remember me? I used to be your teacher. I am now a principal, and my children and I would like to send



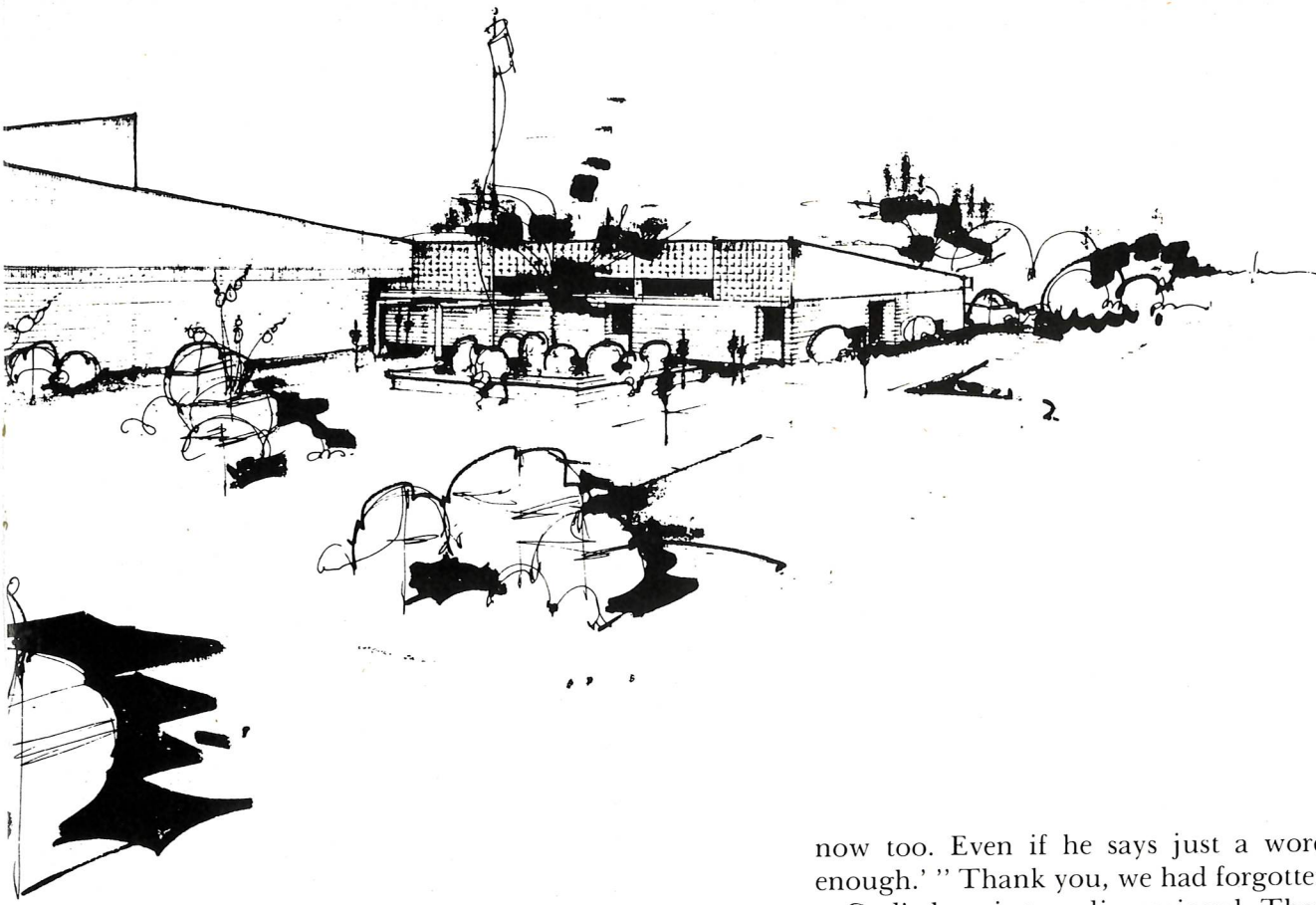
Who knows  
what **colors** and  
shapes we will  
experience of it  
tomorrow?

our mission offering to you and your school." Our ear felt God's love that time.

A visitor brought the red hearts. They were slightly irregular hearts, made of red construction paper. They had whole menageries of small coins taped to their surfaces. Hearts of love from hearts of love. Children of the Sunday school at Elkhorn, Wisconsin.

And "Kid's Quarters for Kid's Quarters." This appeal to children was organized by another work of love from Belle Plain, Minnesota. Remember that this work came from an organization that itself needs funds to stay alive. The quarters have started to pour in. What else is this than God's love?





**W**e wouldn't or couldn't overlook the evidence of God's love in the presence of Apache people either. There have been 26 meetings about the school over the last three months' time. They came on their own, at their own expense, taking vacation time and annual leave, canceling personal things to be at meetings. There is snow on the mountain roads of Arizona in February and March . . . and black ice. Black and white in this context are not a pleasing combination. But the people came anyway. Apache people did the complete planning for the new school, working with the architect and project manager to make the initial plans and the final plans. It was to be their school. They knew it and they showed it.

But the school depended on money. The color green is in short supply these days. So many things need funding. There are so many other places in our work crying for funds. Could we possibly hope that people would think enough of us and our school and work to make enough of the color green?

It got discouraging thinking of it and wrestling with it. It colored even the fabric of our dreams. And then the envelope came in the mail. There was a gift in the letter, but that wasn't as encouraging as the words handwritten: "Don't forget what your Apache man said, 'God helped us in the past, he will help us

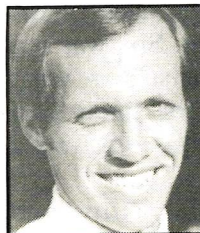
now too. Even if he says just a word, it will be enough.' " Thank you, we had forgotten.

God's love is two dimensional. That is what the picture proves which is the architect's idea of what the new school will look like. But God's love is not only two dimensional. It is three! In fact, it is infinite in dimension. How great and high and deep it is! How beautiful in color and shape and feel!

*We are going to start building a new school at East Fork because of God's love.* An insurance settlement of \$700,000 has put us on the way. We hope to begin the first part of the month of May. It is still a venture of faith to some degree. Our Lord has taught us to pray about daily bread. At this point we can't see all of the bread that we will need for the rest of our earthly lives. We can't at this point see all \$900,000 for our new school either. But we have confidence and look forward to seeing it. God's love is new every morning. Who knows what colors and shapes we will experience of it tomorrow?

How can you see and feel God's love without being happy about it? That is what we are and that is why we write . . . to say "thank you." God's love is good. The love of God's people is good too.

Thank you for letting the colors of God's love play in the black smoke and on the broken walls of our hopes. □



*Eric Hartzell is missionary to the Apaches in East Fork, Arizona.*



# BABY DEAR

by Rita Fleisner

**A**fter viewing the movie "Baby Girl Scott" in May, I felt compelled to write about my thoughts and feelings since my husband, Gene, and I had gone through an experience that was at once similar and yet very different from that portrayed on television.

"Baby Girl Scott" was broadcast May 24 over our local CBS station. It was about a couple's painful decision regarding the fate of their premature and dangerously underdeveloped infant daughter.

Our daughter, Carie, was born August 24, 1977. Like Baby Girl Scott, she was very premature. She also had the worst case of hyaline membrane disease, a serious lung disorder, that the doctors had ever seen. Her prognosis was bleak.

Our pediatrician sadly told us that we should not expect to take her home. She was terribly sick and would have to be put on a respirator. I remember that he was forthright about her situation, telling us that if she lived, her face would be scarred for life by the respirator mask. He also told us the possibility existed that she could be blind and brain damaged. All we could think about at that time was how much we wanted her to live.

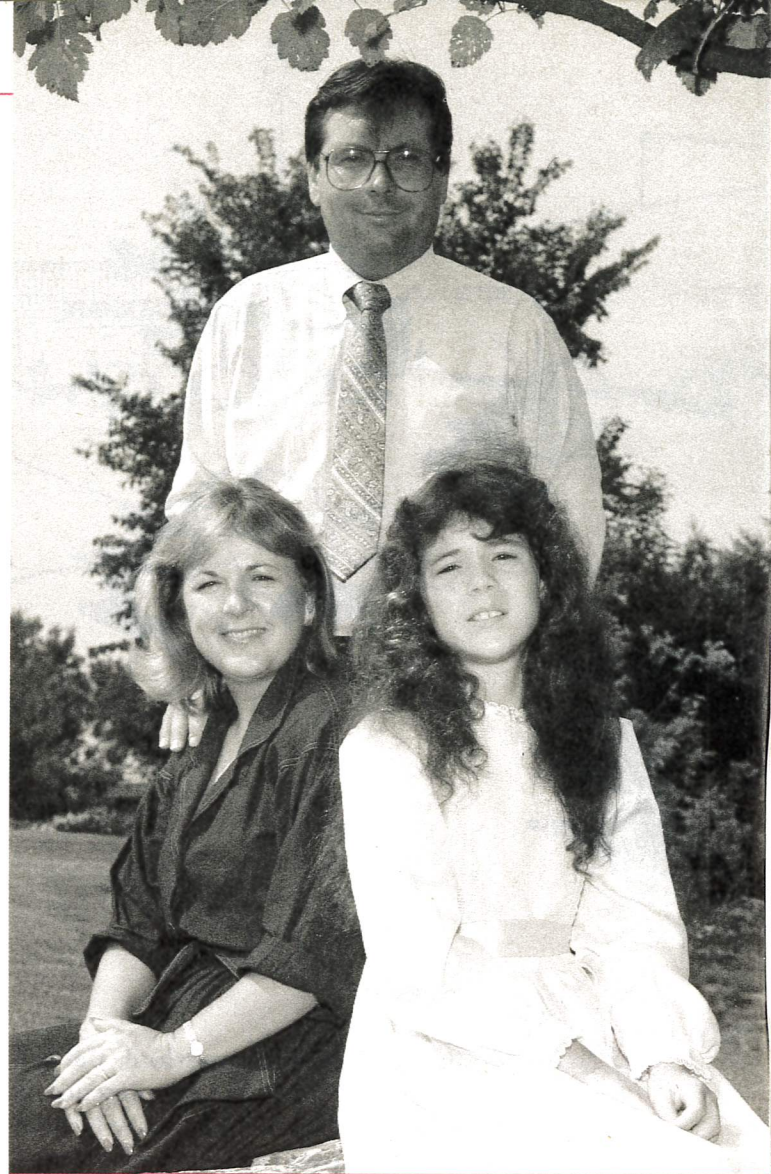
When I first saw my baby living in that incubator, I experienced the deepest, most profound pain that I have ever experienced. I wanted to hold her and comfort her. She belonged in my arms, but all I could do was agonize with her and somehow try to help her fight the pain.

I felt helpless and totally out of control. I was so angry that this had happened to her.

We had to see her put on a respirator. We had to watch as they inserted tubes into her lungs, forced feeding tubes down her throat into her stomach and pricked her tiny heels again and again to check blood gases.

She was so terribly small to endure these procedures. Her head was smaller than the back of my hand. She seemed so frail and so thin. She was too premature to cry, but her face was twisted in what seemed to be excruciating pain, as she made tiny moaning sounds. Every breath that she took was a concentrated agony.

But as I put my hand into the incubator, a tiny hand grasped my finger.



I believe  
that it is God  
who has given us  
the technology  
to save lives  
and that we  
only truly begin  
to play God  
when we choose to  
end them.

I could feel a kind of electricity shooting back and forth between us. A little girl who was fighting so hard to live was encouraged and strengthened by her mother's touch and voice. I could see the battle increase in her now, as she was struggling even harder to get through this thing.

I must point out to the reader that my husband and I could not see the future, and we faced the strong possibility of brain damage and blindness to our baby.

But even when we realized fully that Carie might be in line for a shunt (a tube that drains excess fluid from the inside of the head), we honestly never felt that she would be better off dead. We did not need a "choice." We needed to know that the hospital would try to save our baby's life.

**T**hose next few weeks contained a lot of peaks and valleys for Gene, Carie and me. We would start building our hopes only to have them cruelly dashed by some medical setback. It was during that time that we felt most out of control and frustrated. We became irrationally angry with her caregivers at times because of the painful things she had to endure. Like any parents, our natural need to protect our child from pain and danger seemed to interfere with our logic and reason. Only time helped us to deal with those feelings more objectively.

We are very grateful to the St. Joseph's Hospital staff [of Milwaukee] for their willingness to allow our part in Carie's recovery. Our child received excellent care during her stay there. We were a team, the doctors, nurses, Gene, Carie and I. We all needed each other to make it work. I could see that these people were expertly carrying out their purpose. I never felt that they experimented on this small life.

I would like to thank every doctor and nurse who fought so willingly and compassionately at St. Joseph's to save my baby's life.

As for "Baby Girl Scott," I quickly understood and related to many of the poignant feelings the actors portrayed while 10 years came reeling back with all of its emotion. I felt surprise at the proximity of what I had thought was so long ago.

But I felt that the movie was not always accurate with its medical information — such as the explanation that Baby Scott would need a shunt and would

receive no anesthetic. Anyone who cared to check would learn that a general anesthetic is always used in this surgical procedure.

More important, the movie was pushing for euthanasia, citing an almost impossible case of defeating circumstances. But this is not often the case.

How do we draw a line here? If that line were drawn when Carie was born, which side would she have been on with all of her problems?

There is something imperative that needs to be said here. We never thought that our baby should be disposable because things hadn't turned out the way we had planned them. All we could think of, night and day, was saving her life, not how high the bill was getting.

And thank God that, since time was of the essence, her doctors didn't have to wait until they got the OK from an ethics committee to save her life.

Unlike the movie "Baby Girl Scott," we didn't feel like cursing God or that somehow he had done this to our baby. But we managed to turn to him for help.

In the movie the doctors were accused of playing God with our technology. I believe that it is God who has given us the technology to save lives and that we only truly begin to play God when we choose to end them.

Well, Gene and I took our "Baby Precious" home five weeks after her birth. The bill was high but that was taken care of too. The scarring on her face that we were promised never took place, even though she had been on a respirator.

Carie has already touched so many lives. She is vivacious and lovely. Her eyes sparkle and are full of life. Her personality exudes energy and strength. Her laughter is a bubbling brook rushing to greet us. Her grades in school are very good, and her athletic abilities amaze me.

I watch with a mother's joyful heart the wonderful picture that my daughter and her pony make galloping through a field of clover on a sunny day, as the birds chirp their merry songs. It is times like these that make me think that somehow the pain of the past has only served to make the joy of the present so much more vivid. □

*Rita Fleisner and family are members of David's Star, Jackson, Wisconsin. The article appeared in The Milwaukee Journal.*

# The General Council

by Victor H. Prange

**O**n July 3, 1863, a major Civil War battle was fought at Gettysburg, Penn. The Confederates had their army stretched along Seminary Ridge on which the buildings of the Lutheran Seminary of the General Synod stood. From this position Pickett launched his famous and futile charge against the Union forces entrenched on the opposite ridge. Following the battle, Seminary President Samuel Schmucker reported that "the injury done to the property of the institution is considerable."

Some historians have termed Pickett's charge "the high-water mark of the Confederacy." One can say that by the year 1863 the high-water mark of the General Synod had passed. This confederation of several synods had been organized in 1820 (NL June 15). Its early history was rocky. In 1823 the largest and most influential member, the Pennsylvania Ministerium, withdrew.

But in the following years several factors were at work which strengthened the General Synod. One was the founding of the seminary at Gettysburg in 1826 which soon began to supply better trained pastors. Another was an increasing flow of immigrants from Germany, many of whom had a greater Lutheran conviction (NL July).

In 1853 the Pennsylvania Ministerium rejoined the General Synod and by 1860 fully two-thirds of Lutheran congregations in America were part of this body. But this was to be the high point in the General Synod's history. In 1867 a new organization of synods was formed named the General Council which reduced the General Synod to half its former size.

There are several reasons for the decline of the General Synod and the founding of the General Council. First was the publication in 1855 by Gettysburg seminary president Schmucker of a revised "americanized" version of the Augsburg Confession. Among other things Schmucker rejected the real presence of the body and blood of Christ in the Lord's Supper. Though repudiated by the majority of General Synod members, Schmucker continued to head the seminary till 1864.

As a result of Schmucker's attack, Prof. C. F. W. Walther of the Missouri Synod appealed for a free conference of those committed to the Augsburg Confession. Four such free conferences were held in the years 1856-1859 where this confession was thoroughly

studied. These conferences helped to strengthen those who supported a firm Lutheran position.

The outbreak of the Civil War caused a split in the ranks of the General Synod. Those from the southern states withdrew their membership and formed a new body officially named "the General Synod of the Ev. Lutheran Church in the Confederate States of America."

In 1864 the Pennsylvania Ministerium founded its own seminary in Philadelphia. Called as president was Charles Porterfield Krauth who was to author a significant volume on the Augsburg Confession titled *The Conservative Reformation and Its Theology*.

The action which finally split the General Synod was the admittance into membership of the Frankean Synod, a body which did not include adherence to the Augsburg Confession as part of its constitution. The delegates of the Pennsylvania Ministerium withdrew in protest from the 1864 convention of the General Synod and were excluded in 1866.

The Pennsylvania Ministerium subsequently issued a call to all Lutheran synods "which confessed the Unaltered Augsburg Confession . . . to unite with us . . . for the purpose of forming a union of Lutheran synods." Thirteen synods including Wisconsin, Minnesota, Michigan and Missouri attended a preliminary meeting held in December 1866.

The following year the constituting convention of "the General Council of the Ev. Lutheran Church in America" was held in Fort Wayne. Wisconsin, Minnesota and Michigan joined; the Missouri Synod did not, maintaining that additional free conferences were necessary "for an exchange of such convictions as are still divergent."

The General Council took its place as the third grouping of Lutheran synods in America along with the General Synod and General Synod South. Five years later a fourth would be added, the Synodical Conference. This will be the subject of the next article in this series. □



Victor Prange is pastor of Peace, Janesville, Wisconsin.

**"The unholy war"**

Pastor Joel Gerlach's editorial, "The unholy war" (May 15) discussed a problem that seems to be prevalent in Christendom. He states that "prominent television evangelists frequently suggest that their ministries are on the verge of being curtailed for lack of funds." Yet, their affluence suggests otherwise.

My concern is that our WELS, unknowingly, could very well be entering into this "unholy war." We, too, have been suggesting that our mission outreach is on the verge of being curtailed for lack of funds. Because of this, we have had our share of pleas for support. Perhaps we need to look at our affluence. Are our seminary's gymnasium with racquetball court, our colleges' and prep schools' emphasis on sports, and our beautiful new buildings incriminating us? Do we need to cut in other areas of the kingdom besides "missions first"? Do we at times cut some of the meat away and leave the fat? I would think that it's time for our WELS to reevaluate some of our spending habits.

The impression I receive is that when money problems arise our WELS threatens curtailment of mission outreach rather than cost effective measures elsewhere. If this is not true, perhaps we need to better inform our people of these cost-cutting measures.

Paul J. Schultz  
Longmont, Colorado

**"Pearlygate"**

I was pleased to see Pastor Frey's editorial comment, "Pearlygate" (June 15) as I had been having some similar thoughts. While I generally can still agree with his statement, "Up to now at least, our synod has not been noted for extravagance in its operation," I am wondering for how much longer I will be able to agree with it.

After I read Pastor Frey's comment I turned a few pages to see the list of this year's seminary graduates. Of this year's class I counted 18 candidates who went unassigned, largely, I believe, because the funds were not available to open more missions, home or foreign.

Then I turned a few more pages to an update on the Reaching Out offering. I was reminded of the large percentage of the \$20 million that was gathered which went for auditoriums and gymnasiums. Now that we have all these beautiful buildings, I hope that we will still have someone to put in them.

Lee Neujahr  
Nürnberg, West Germany

**Not a theological issue**

Regarding the question of the state of Wisconsin in the gambling business (From this corner, April 1), we need to keep in mind that this is a political issue, not a theological one.

While many of us believe that gambling per se is wasteful and foolish, there is, as Pastor Kelm has pointed out, no direct scriptural prohibition. Short of that, betting at the track or on the golf course or wherever is not sinful unless done to excess. (As is the case with eating and drinking.) Therefore, WELS members should not be called upon as a group to take sides on this one.

What we need to be individually concerned about is the threat that a state will be allowed to usurp yet another legitimate private activity. Gambling ought to be left for private citizens to operate as a business because that's what it is.

John Stark  
La Mesa, California

**Change of name**

In the March 1 issue was a letter entitled "Change the Name." I agree with Mr. Italiano.

When growing up in Minnesota, the name Wisconsin Ev. Lutheran Synod didn't bother me. I went to Yellowstone National Park and met my husband, a Vermonter, and we've lived in Cheyenne, Wyoming, Yellowstone Park and in Vermont over the past decade. We've met many people and when talking or witnessing to people and trying to explain Wisconsin Ev. Lutheran Synod it sounds so limiting. It almost sounds like the religion should stay in Wisconsin and bordering states.

Furthermore, I'd like to see the name "The Northwestern Lutheran" changed to reflect the wide geographic area that it is read in.

Maria Demasi  
Yellowstone Park, Wyoming

I would like to voice my thoughts on the name change.

If the word *Wisconsin* causes some people to feel alienated or left out, by all means change it. After all — what's in a name?

The purpose of our synod is to spread God's word and gather as many souls as possible for heaven. When I hear *Wisconsin Evangelical Lutheran Synod* it reminds me that the synod originated in Wisconsin, which is fine, but when I hear *World Evangelical Lutheran Synod* it reminds me of our goal — to evangelize the world. If it were up to me, there would be no contest.

Judy Clure  
Eagle River, Wisconsin

**Changes in TNL**

The improvement in appearance of *TNL* was criticized, both as a waste of money and as "putting trust in contemporary methods" (letter, May 15). On the contrary, I feel that lack of attention to issues of import (though of *secondary* importance), often based on these arguments, may actually "hinder the coming of his kingdom." We pray for protection from this sin each Sunday in the second and third petitions.

Yes, appearances may be deceiving, but may also reflect underlying substance. The changes in *TNL* have been attractive and have reflected meaningful changes in content.

Philip S. Henkel  
Rice Lake, Wisconsin

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

**Petition a hoax** . . . According to Charles V. Bergstrom, executive director of the Lutheran Council's Office for Governmental Affairs in Washington, "now is the time to repeat a message about a non-issue involving the well-known atheist Madalyn Murray O'Hair and the Federal Communications Commission." According to Bergstrom, O'Hair is the supposed author of a petition to the FCC which would ban religious broadcasting from the nation's airwaves. The actual petition, filed by two California men, asked the FCC to refrain from assigning new educational television channels or radio frequencies to organizations which broadcast religious programs exclusively. On August 1, 1975, the FCC ruled unanimously against such a policy, saying it would violate the free exercise of religion guaranteed by the First Amendment. But the FCC continues to be deluged with letters. Letter writers spent more than \$1.3 million in postage alone up to 1979. No one knows who perpetuates the hoax. Who does makes little difference, says Bergstrom, "if the appeal pleads for one million signatures, numbers the petition 2493 and gives the wrong ZIP code for the FCC (the correct one is 20554), you can be sure it is the same old phony material. Tell your friends."

**Court rules churches may discriminate** . . . The Supreme Court ruled unanimously June 24 that Congress did not violate the Constitution 15 years ago when it exempted churches from complying with a federal ban on job discrimination based on religion, even when the job was non-religious in nature. Under the 1964 Civil Rights Act religious employers could restrict employment to "individuals of a particular religion to perform work connected with . . . (their) religious activities." In 1972 Congress deleted the word "religious" from the exemption, enabling churches to discriminate on the basis of religion in hiring for any job, religious or not.

**Why new members join** . . . In a recent study by the American Lutheran Church when asked why they joined their congregation, the number one reason new members gave was "because of what the pastor was like as a person." Dr. Robert Hoyt, project director, said, "This is counter to a lot of studies which have discounted the importance of clergy in attracting new members." Members making people feel welcome was the second prevalent reason for joining. The third was that the congregation helped in the individual's attempt to live a Christian life. In fifth place was getting a good religious education for the children, and giving children a good example was in eighth place.

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.

**Washington office opened** . . . The Lutheran Church-Missouri Synod has opened an office of government information and named Robert G. Morrison, 42, a special assistant in the U.S. Department of Education as the full-time director of the office. President Ralph A. Bohlmann of the Missouri Synod said that Morrison "understands that the focus of our work in Washington is limited, that he is there to assist the people in the church with timely information on issues that affect them and to express the positions of the synod — institutional and ethical — whenever the synod so directs." Bohlmann said that Morrison was selected because of his expertise in three areas of special interest to the Missouri Synod: family issues, education and life concerns.

**Professor critical of Lutherans** . . . Mainline Protestants have lost their ability to set the moral agenda for the United States, said Dr. Robert Jenson, a professor at Lutheran Theological Seminary at Gettysburg, Pa. Instead, he said, they now "take the liberal agenda and baptize it." Jenson, speaking at a meeting of an LCA management committee, said he deplored the apparent Lutheran commitment to become a "fully Protestant" church and to "finally take its place" on the American religious scene. By entering Protestantism fully, Jenson said ELCA Lutherans will join an already existing "ecclesial scene" with specific and identifiable problems. Among these are lack of church identity, of discipline and of a clear understanding of the gospel. "The God proclaimed in American Protestantism is inoffensive — a God who makes no difference," said Jenson. For this reason, he said, mainline Protestantism is to a great extent atheistic. At this point, he said, "it is not clear whether the ELCA [The Evangelical Lutheran Church in America], as part of American Protestantism, will worship God or not."

**Tietjen elected bishop** . . . In a hotly contested election, Dr. John H. Tietjen, former president of Concordia Seminary, St. Louis, has been elected bishop of the Metropolitan Chicago Synod of the Evangelical Lutheran Church in America. He narrowly defeated Rev. Sherman Hicks of Chicago for the post. Tietjen, currently president of Christ Seminary-Seminex in Chicago, will oversee 252 congregations of the Chicago synod. As a result of the ELCA merger, Seminex, which moved from St. Louis to Chicago in 1983, will close at the end of this year. Seminex was formed in 1974 when almost the entire faculty and student body at Concordia Seminary, St. Louis, walked off the campus. Resulting from the walkout was the formation of the Association of Evangelical Lutheran Churches, which participated in the ELCA merger, scheduled to become operational January 1, 1988. □

# Graduates assigned

At a special meeting on July 10, the Conference of Presidents assigned 10 graduates of Wisconsin Lutheran Seminary to their first calls.

Assigned were Jon Bendewald to Faith, Monroe, Mich.; William R. Favorite to Emanuel, New London, Wis.; Roger H. Knepprath to Northland Lutheran High School, Wausau, Wis.; David Leistekow to St. Paul, Mauston and St. Luke, New Lisbon, Wis.; and Kurt Loescher to Minnesota Lutheran High School, New Ulm, Minn.

Also assigned were seminary graduates Rick L. Miller to Huron Valley Lutheran High School, Westland Mich.; Randall Nepsund to Emmaus, Phoenix, Ariz.; Bradley Ragner to King of Kings, Garden Grove, Calif.; Richard Russow to Christ, Angleton, Tex.;

## WLC accredited

Wisconsin Lutheran College recently received notification from the North Central Association of Colleges and Schools that it has become a fully accredited four-year institution.

The college at 8830 West Blue-mound in Milwaukee began in 1973 as a junior college. Two years ago Wisconsin Lutheran College changed to four years. This spring it granted its first four-year degrees to 12 students.

North Central listed a number of reasons why the college was granted accreditation. Topping the list was the fact that WLC is a "well-planned institution."

Growth to 21 faculty members and 200 students is projected for the current school year.

and John Kelly to campus pastor, Milwaukee, Wis.

At the same meeting 18 teacher candidates were assigned: Gregg Birkholz to Trinity/St. Luke, Watertown, Wis.; Lincoln Hohler to St. John, Dowagiac, Mich.; Brian Maurice to Eastside, Madison, Wis.; Daniel Plath to Apostles, Billings, Mont.; and Lyle Timm to Good Shepherd, West Allis, Wis.

Also assigned were: Steven Towne to Beautiful Savior, Grove City, Oh.; Scott Wagner to St. Paul, Wisconsin Rapids, Wis.; Kevin Buch to St. John, Princeton, Wis.; Dale Oechler to St. Peter, Weyauwega, Wis.; Jeffrey Spiaser

to Nebraska Lutheran High School, Waco, Nebr.; and James Tietz to St. Paul, New Ulm, Minn.

Additional assignments were: Kathleen Pruess to Good Shepherd, Omaha, Nebr.; Becki Renner to St. Stephen, Beaver Dam, Wis.; Alicia Rote to Gethsemane, Oklahoma City, Okla.; Julie Zeamer to St. John, Dakota, Minn.; Patty Bintz to Mt. Calvary, Redding, Calif.; Julie Detjen to Trinity, Minnoka, Wis.; and Jeanne Jensen to Gloria Dei, Belmont, Calif.

Further assignments will be made during the coming months, according to President Carl H. Mischke.

## Library addition dedicated

On Friday, May 15, the new library addition at Dr. Martin Luther College was dedicated in a special service. About 850 people attended the service and heard Pastor Daniel Malchow, the executive secretary of our synod's Commission for Communication and Financial Support, emphasize the miracle which God performed through his people.

Malchow noted that not only was the synod able to accomplish the immediate projects of the Reaching Out program, but because of the outpouring of gifts, several additional planned projects were able to be carried out. One of

these projects was the construction of the new addition to the library at a cost of \$1.2 million. The dedication service was filled with words and hymns of praise and thanksgiving to God for the wonders he has performed.

Officiants for the service were Professor Lloyd Huebner, president of the college, and Pastor Warren Henrich, chairman of the college board of control. Four DMLC choirs, a select handbell choir and a brass ensemble performed several original music compositions written by Professors James Engel and Ronald Shilling, members of the DMLC music staff.

### Our DMLC Library

And what better focal point for a teacher training campus than a library? We who are studying to teach must first want to learn. The library is a veritable wellspring of imagination and inspiration. The organization and additional space our new building provides positively invites creative thought and invention. Opportunities to catch the wave of technological wizardry abound with the aid of a spacious, newly equipped computer lab. Four conference rooms welcome meetings of the minds for any occasion. Media in all its forms is easily accessible to library patrons and carefully stored for future use. Encouraging storytellers to spin tales to eager young listeners is the fairy-tale result of the children's literature room. Not least among these blessings is simple structural beauty reminiscent of our campus fortress, Old Main. These two buildings form a tangible tribute to the Lord's ever-present help for the past hundred years and those yet to come.

— Allison Hoewisch and Jennifer Oswald

Miss Hoewisch, a 1987 DMLC graduate, has been assigned to St. Mark, Green Bay, Wis. Miss Oswald will return to DMLC as a sophomore.

## Pacific Northwest District

Grace of Yakima, Wash., welcomed 160 women to the super rally of the Cascade (Oregon) and Evergreen (Washington) circuits of the **Lutheran Women's Missionary Society** on May 2. Circuit Presidents Marjorie Fetting and Dolores Scheurell presided over the rally which featured Pastor and Mrs. Duane Tomhave as guest speakers, as well as mission displays provided by many of the participating congregations. . . . **Good Hope of Ellensburg, Wash.**, celebrated 75 years of God's grace on May 17 in a special afternoon service. Pastor T. R. Adascheck, longtime member of the district, preached the sermon. Good Hope was organized in 1912 and the 84 souls are presently served by the congregation's 12th pastor, Carl Busse. . . . **Grace of Kenai, Alaska** dedicated its parsonage and church building on June 14. Participating in the service with Pastor Freddy Krieger were five of the seven WELS pastors in Alaska. Pastor Dave Zietlow, who began the work in Kenai in 1978, was guest preacher. . . . The annual **District Missionary Conference** met in the

## South Atlantic District

**Peace of Holiday, Fla.**, dedicated a four classroom addition to its school facilities with a special afternoon service on January 18. Pastor Ray Wiechmann, who served the congregation until it called its first resident pastor, preached for the occasion. The addition enables the school to move out of the parish hall. Peace is served by Pastor Joh. Meyer. Paul Jacobs serves as minister of education. . . . **Ascension of Sarasota** dedicated its new chapel on March 29. District President John Guse preached for the afternoon service. The church, which seats 200 with an overflow capacity of 400, was built with volunteer labor by



The Annual District Missionary Conference held in Anchorage, Alaska was attended by 24 WELS pastors, the largest number ever to assemble in the 49th state.

near-24-hour daylight of the summer solstice in Anchorage. The largest number of WELS pastors ever to assemble in the 49th state (24) were given a warm welcome by the people of Faith, Anchorage and the nearby congregations. The conference featured a presentation on friendship evangelism by Pastor Paul Soukup of Eastside, Madison, Wis. . . . On June 28 the Western Washington circuit welcomed **Pastor John Covach**, who was commissioned as mission explorer to the Bothell/Woodinville area (near Seattle). Pastor James Oldfield was preacher for the service which was held at Grace, Seattle. . . . The Eastern Washington circuit bade

members of the congregation and winter friends. Ascension, now 10 years old, has 140 communicant members and is served by Pastor John Huebner. . . . On April 26 the members of **Faith in Columbus, Miss.**, dedicated their chapel. President Carl Mischke preached for the service. Faith is served by Pastor Philip Henselin. . . . On May 3 Faith of St. Petersburg, Fla., honored **Mrs. Arlene Steih** for her many years of service to Faith and the church at large. She has retired from serving as full-time organist for 59 years. She is the widow of Pastor William Steih, the first WELS pastor in Florida (1954).

— David Nottling

farewell to **Pastor Ron Baerbock**, who was commissioned as missionary to Puerto Rico on July 12 at King of Kings, Kennewick, where he had served since 1980. . . . **Evergreen Lutheran High School's** 18 graduating seniors received their diplomas on June 6. Later in June the faithful supporters of ELHS gratefully received the news that it would not be necessary to find different facilities for the 1987-88 school year.

— James Oldfield

## WITH THE LORD

### Albert A. Moskop 1898-1987

Albert A. Moskop was born September 6, 1898 in Green Isle Township, Minn. He died May 29, 1987 in Fond du Lac, Wis.

A 1918 graduate of Dr. Martin Luther College, he spent his entire teaching career at St. Peter, Fond du Lac. In 1968 he observed 50 years of teaching, having served as principal for many years. He gave up his principalship but continued to teach until 1970. He was active in the men's and mixed choral groups.

In 1923 he married Gertrude Manske, who preceded him in death. He is survived by daughters Marilyn (Chuck) Ludden and Carolyn Alby; four granddaughters and two great-grandchildren.

Funeral services were held June 1, 1987 at St. Peter, Fond du Lac, Wis.



## THE BIBLE IN 365 READINGS

Continuing our program of reading through the complete Bible in one year, we list the fourth month of readings beginning September 16 and ending October 15.

<b>September</b>	16	Numbers 32 — 33:49
	17	Nm 33:50 — 36:13
	18	Deuteronomy 1 — 2:37
	19	Dt 3 — 4:49
	20	Dt 5 — 7:26
	21	Dt 8 — 11:12/ Psalm 128
	22	Dt 11:13 — 14:21
	23	Dt 14:22 — 17:20/ Ps 112
	24	Dt 18 — 21:23
	25	Dt 22 — 25:16
	26	Dt 25:17 — 28:14/ Ps 135
	27	Dt 28:15 — 28:29
	28	Dt 30 — 32:44
	29	Dt 32:45 — 34:12/ Ps 90, 91
	30	Ps 136, 50, 14/Jude
<b>October</b>	1	Joshua 1 — 4:24
	2	Jos 5 — 8:23
	3	Ps 28/Jos 8:24 — 10:43
	4	Jos 11 — 13:23/Ps 9
	5	Jos 13:24 — 15:63/ Ps 133
	6	Jos 16 — 18:10/ Ps 65, 113, 114, 115
	7	Jos 18:11 — 20:9/ Ps 46
	8	Jos 21 — 22:34/ Ps 125
	9	Jos 23 — 24:33/ Ps 148, 116, 117
	10	Judges 1 — 3:31
	11	Ps 44/Ju 4 — 5:31
	12	Ju 6 — 8:28
	13	Ju 8:29 — 10:16
	14	Ju 10:17 — 12:15/ Ps 10, 63
	15	Ju 13 — 16:22

### DISTRICT NEWS SCHEDULE

**September 1:** Northern Wisconsin, Pacific Northwest, South Atlantic

**September 15:** South Central, Southeastern Wisconsin, Western Wisconsin

**October 1:** Arizona-California, Dakota-Montana, Michigan

**October 15:** Minnesota, Nebraska, North Atlantic

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

## NOTICES

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

### REQUEST FOR NOMINATIONS BOARD OF TRUSTEES

In view of the impending retirement of Pastor Elton Huebner from the position of administrator (executive secretary) for the Board of Trustees effective March 31, 1988, the Board of Trustees requests the nomination of candidates for this position. By resolution of the synod the candidate shall be a theologically trained man or a consecrated layman. It is essential that the candidate have strong administrative, analytical and communication skills, along with a strong vision of the church. It is also important that the candidate have a good business acumen, and above all, a heart full of faith and love. Nominations are to be submitted to the undersigned by October 5, 1987.

Rev. Ralph E. Scharf, Secretary  
Board of Trustees  
1215 S. 100th Street  
West Allis, WI 53214

### NOMINATIONS EXECUTIVE SECRETARY/ ASSOCIATE EXECUTIVE SECRETARY BOARD FOR HOME MISSIONS

The following were nominated for the office of executive secretary or of associate executive secretary of the Board for Home Missions:

Robert Baer	Westland, MI
Walter Beckmann	Falls Church, VA
Forrest Bivens	Saginaw, MI
Steven Degner	Tucson, AZ
Andrew Domson	Sauk Rapids, MN
Joel Frank	Plymouth, NE
Gerald Free	Omaha, NE
Vilas Glaeske	Houston, TX
Karl Gurgel	Lake Mills, WI
John Guse	Marietta, GA
Harold Hagedorn	Wauwatosa, WI
Martin Hahn	Kenosha, WI
Robert Hartman	Madison, WI
Dennis Kleist	Morton Grove, IL
Philip Koelpin	Flagstaff, AZ
Peter Kruschel	Orlando, FL
John Lawrenz	Saginaw, MI
Mark Liesener	Bloomington, MN
Jon Mahnke	San Jose, CA
William Meier	Phoenix, AZ
Walter Oelhafen	Flint, MI
Daniel Pautz	Tempe, AZ
Martin Petermann	St. Paul, MN
Gary Pieper	Duncanville, TX
Herbert Prael	Eau Claire, WI
James Radloff	Austin, TX
David Rutschow	Downers Grove, IL
Joel Schroeder	Overland Park, KS
Wayne Schulz	Rapid City, SD
Donald Seifert	Los Angeles, CA
David Valleskey	Mequon, WI
Warren Widmann	Portland, OR

Information pertaining to any of these candidates is solicited from the synod's constituency and should be in the hands of the undersigned by September 18, 1987 for consideration by the Board for Home Missions in its September 21 meeting.

Rev. Howard Kaiser, Secretary  
3051 N. 73rd St.  
Milwaukee, WI 53210

### REQUEST FOR COLLOQUY

Pastor Douglas L. Priestap, Wellesley, Ontario, formerly of the Lutheran Church-Missouri Synod, has requested a colloquy for the purpose of entering the pastoral ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence relative to this request should be directed to the undersigned.

Walter F. Beckman, President  
North Atlantic District  
7401 Masonville Drive  
Annandale, VA 22003

### LUTHERAN CAMPUS MINISTRY

The newly-formed WELS-ELS Lutheran Campus Ministry at the University of Iowa in Iowa City is looking for interested students. Please send names to Pastor Wesley Bruss, Good Shepherd Lutheran, 2900-42nd St., Cedar Rapids, IA 52402.

### NWC MOVES RECRUITMENT RETREAT TO FALL

Northwestern College will host its annual "Focus on Ministry" recruitment retreat October 3-5 for high school students to learn what it means to enter the pastoral ministry. The retreat will begin Saturday at 12:00 noon and end Monday at 1:30 p.m.

Participants will learn about the ministry from pastors; mingle with students presently studying for the ministry at Northwestern, learning what led them to prepare for the ministry; visit Wisconsin Lutheran Seminary and the synod offices to learn how our ministries are coordinated; take mini-courses in selected subjects; visit classes; talk with professors about the school; attend a football game; and sample campus life while staying in the dormitory.

There is no cost. A \$25.00 registration deposit will be refunded upon completion of the retreat. For further information or for reservations contact Professor Gary Baumler, Northwestern College, 1300 Western Ave., Watertown, WI 53094; 414/261-4352.

## CHANGES IN MINISTRY

### PASTORS:

**Ade, LeRoy L.**, from retirement to Christ, Menominee, Mich.

**Gumm, Thomas R.**, from Trinity, Fishkill, N.Y., to King of Kings, Kennewick, Wash.

**Habermann, Elwood C.**, from St. Martin, Watertown, S. Dak., to Northern Wisconsin Institutional Ministry, Oshkosh, Wis.

**Jackson, Gregory L.**, from colloquy, to Shepherd of Peace, Worthington, Ohio.

**Wietzke, Wilfred A.**, from Christ, Beatrice, Nebr., to retirement.

### TEACHERS:

**Baer, Joyce, E.**, to Trinity, Waukesha, Wis.

**Everts, Richard G.**, from Nebraska Lutheran High School, Waco, Nebr., to St. Croix Lutheran High School, West St. Paul, Minn.

**Habeck, David L.**, from Emmaus, Phoenix, Ariz., to Arizona Lutheran Academy, Phoenix, Ariz.

**Natzke, Joyce S.**, from Wisconsin Lutheran High School, Milwaukee, Wis., to Wisconsin Lutheran College, Milwaukee, Wis.

**Plath, Carol**, to Arizona Lutheran Academy, Phoenix, Ariz.

**Rahn, James, C.**, from Emanuel, Flint, Mich., to Palos, Palos Heights, Ill.

**Sauck, Rebecca L.**, from Good Shepherd, Omaha, Nebr., to St. Andrew, Chicago, Ill.

**Schuppe, Beth E.**, from St. John, Two Rivers, Wis., to Illinois Lutheran High School, Crete, Ill.

**Tomhave, Janice**, from inactive to Trinity, Waukesha, Wis.

**Vieths, Judy**, from inactive to St. John, Red Wing, Minn.

**Waage, Elinor**, from inactive to St. John, Two Rivers, Wis.

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**Laude, Donald D.**, 2349 S. Ohio St., Salina, KS 67401; 913/825-7455.

**Natsis, William F. II**, 108 E. McKay St., Saline, MI 48176; 313/429-4168.

**Reich, Terry W.**, 9314 W. Lapham St., West Allis, WI 53214; 414/774-8781.

**Schmugge, Karl M.**, Rt. 2, Spring Valley, WI 54767; 715/772-4462.

**Schone, Jeffrey L.**, 410 W. Main St., Winneconne, WI 54986; 414/582-4246.

**Schult, Gary F.**, Jalan Bunga Kamboja #7, Jakarta, Selatan, Indonesia; (011-62) 21-764-978.

**Voigt, Brett E.**, 431 Waverly St., Springville, NY 14141; 716/592-7638.

**Zarling, John W.**, 391 Bayleaf, Chula Vista, CA 92010; 619/421-2971.

**Zessin, Larry I.**, 2458 Hickory Ln., Oshkosh, WI 54901; 414/231-6421.

### CAMPUS MINISTRY VIDEOCASSETTE

Campus Ministry Foundation, Inc. (CMF), a non-profit corporation whose purpose is the promotion and support of WELS campus ministries, has produced a videocassette demonstrating the vitality of campus ministry in WELS. Entitled "Campus Ministry: Meeting the Challenge," the video is available for presentations to congregations, schools and organizations. CMF will provide speakers with the video presentations. All requests should be submitted in writing to CMF: Campus Ministry Foundation, Inc., 220 W. Gilman St., Madison, WI 53703; 608/255-8343.

### CONFERENCES

**Dakota-Montana District**, Alberta-Montana Conference at St. Peter, St. Albert, Alberta, September 15-16.

**Michigan District**, Southeastern Conference, September 21-22 at Divine Grace, Lake Orion. Partial agenda: Exegesis of 2 Corinthians 6:14ff (Gore); Para-Lodges (Henderson); Formula of Concord, Article IX (Langebartels).

**Minnesota District**, Crow River Conference, September 15 at Petra, Sauk Rapids. Agenda: Study of Term "nomos" as used by Paul in Romans and Galatians (Schoeffel); How to Organize the Work of the Congregation Around Goals Rather than Tasks (Schulz).

**Northern Wisconsin District**, Rhinelander Conference, September 14 at St. Mark, Stambaugh, Mich. Agenda: Exegesis on Mark 7:1-23; Devils and Demons — Their Powers and Limitations.

**Northern Wisconsin District**, Winnebago Conference, September 21 at St. John, Montello. Agenda: Exegesis, Colossians 2:6-23; The Jewish-Gnostic Error (Bitter); Shall we Dance? An Assessment of Church-Sponsored Dances in Relation to our Goals (Schnick).

**Southeastern Wisconsin District**, Southern Conference, September 8 at St. John, Burlington (Slades Corners). Agenda: Exegesis, 1 John 2:18-27 (Martin); What to Say to Engaged Couples who are Involved in Sexual Union (Weiland).

### AUDIOVISUAL AIDS

**ONE ALTAR (FS-474-OAL)**  
1987 15 min. C & M color SCA

This filmstrip is a sermon on sanctification, illustrated with modern art. Christ came to restore God's perfect creation, in which man's whole life was an act of worship on the "one altar" of this world. The filmstrip should introduce a discussion on total stewardship of life. Since the message is weak on justification, the presenter will need to preview carefully to supply the missing emphases.

**WHAT IS A FAMILY (VHS-37-WIF)**  
1987 13 min. 1/2" VHS color PIJ

In this video presentation the puppet, Christopher Squirrel, introduces different kinds of families and shows wrong and right kinds of family behavior. This should stimulate some beneficial discussions in the classrooms of the Sunday schools and Christian day schools.

**ST. JOHN'S — PATMOS TO ANTIGUA (S-20-PTA)**  
1987 11 min. C & M color PIJSCA

When the Federation for Authentic Lutheranism joined the Wisconsin Synod, it brought along a mission congregation on the island of Antigua in the West Indies. This mission is now served by WELS pastors and teachers under the direction of the South Atlantic District Mission Board. This slide presentation shows that with God's blessing the work done here could expand to other islands in the West Indies.

**EDUCATION FOR LIFE (VHS-41-WLC)**  
1987 10 min. 1/2" VHS color JSCA

Wisconsin Lutheran College in Milwaukee, Wisconsin, is owned and operated by an association of WELS congregations. It is designed to offer a four-year college education to young people who desire the guidance of God's word during their college days. This video does an excellent job of showing young people and their parents what the college has to offer.

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.

### CHRISTIAN GROWTH SEMINAR

The La Crosse area WELS Councilmen's Conference will present its third one-day seminar on October 10, 8:00 to 3:30 at Luther High in Onalaska, Wis. for all adult members of WELS congregations. Workshops will be held covering the following topics: Christian Discipline in the Home; Understanding Your Spouse; More Hours in Your Day; Sharing Jesus' Love; Getting to Know Your Bible; Aging Gracefully; Looking Forward to Your Child's Teens; How to Succeed With Your Budget; Suicide: Signs and Intervention; Pre-Menstrual Syndrome (PMS); and Being Friends. Cost is \$7.50 including lunch. For further information write: Christian Growth Seminars, P.O. Box 412, Onalaska, WI 54650.

### WISCONSIN LUTHERAN SEMINARY AUXILIARY Annual Meeting

All women of WELS congregations are invited to the fifteenth annual WLSA meeting to be held October 3 at Wisconsin Lutheran Seminary, Mequon, Wis. The meeting will be held in the chapel/auditorium/gymnasium. Registration and coffee hour will begin at 9:00 a.m. and the day's activities will conclude at 4:00 p.m.

Reservations preferred by September 20. A \$6.00 fee includes registration and dinner and should be mailed to the WLSA corresponding secretary, Mrs. Louise Kante, N80 W13073 Fond du Lac Ave., Menomonee Falls, WI 53051. Make checks payable to Wisconsin Lutheran Seminary Auxiliary. Include name, address, telephone number, church membership and pastoral conference.

### WELS LABOR DAY WEEKEND RETREAT

The 16th Annual Family Retreat will have the theme, "God's Plan for Excellence." President and Mrs. Carl Mischke have accepted an invitation to spend the weekend at the retreat. Participants will choose three of five workshop presentations: 1) Carried out by Synod (President Mischke); 2) For Excellence in Finances (Richard Band, editor of personal finance); 3) Revealed by Archaeology (Pastor Glen Thompson); 4) Carried out by Angels (Pastor Richard Schleicher); and 5) As Revealed in Ecclesiastes (Pastor Dan Myers).

Christian fellowship, swimming, boating, softball and fun — at Chimney Corners camp. Family donation is \$75.00 (pro-rated for couples and singles). Cost includes food, lodging, program expenses, insurance and recreational facilities. If your budget is limited, please come anyway. We're planning on you and need you. For further information call or write Pastor Mark M. Schulz, 881 Holmes Rd., Pittsfield, MA 01201; 413/443-1525.

### YOUTH COUNSELORS' WORKSHOP

The WELS Commission on Youth Ministry will conduct its annual Youth Counselor's Workshop October 2-4 at Campbellsport, Wis., intended for pastors, teachers and lay counselors working with high school aged youth. Two tracks will again be offered: Track 1 for counselors who have not previously attended the workshop and Track 2 for those who have previously attended.

The annual workshop is an intense weekend of spiritual growth, skill growth and fellowship in the surroundings of Kettle Moraine State Forest. The fee of \$50.00 per person covers cost of meals, lodging and materials. For further information or to register contact: Prof. Allen Zahn, 613 S. Twelfth, Watertown, WI 53094; 414/261-0301.

### FALL PASTORS' INSTITUTE

The 1987 Pastors' Institute at Wisconsin Lutheran Seminary will be held on five Monday afternoons beginning September 28 from 1:30 to 4:30 p.m. in the multi-purpose room in the library basement.

Program: A Portrait of Paul (with applications to current trends and methods in mission work) by David Vallesky; The Principles of the Teaching-Learning Process (applied to Sunday school, confirmation class, youth and adult Bible class and information class) by David Kuske.

Send registration fee of \$15.00 to Professor Armin Panning, 11831 N. Seminary Dr., Mequon, WI 53092.

### ANNIVERSARIES

**Alma, Michigan** — Grace (25th); November 8, 3:00 p.m. Luncheon to follow. Contact Rev. John Eich, 275 Purdy Dr., Alma, MI 48801; 517/463-1361.

**Sterling, Michigan** — St. John (100th); September 13, 10:00 a.m. and 4:00 p.m. For information and noon dinner reservations write Box 46, Sterling, MI 48659; 517/654-2246.

**King of Prussia, Pennsylvania** — Peace (20th); September 13, 10:45 a.m. Banquet at 2:30 p.m. Contact Mrs. Mary Anderson, 215/688-3194.

**Spokane, Washington** — St. Matthew (25th); September 27 at 10:15 a.m. and 4:00 p.m. Dinner to follow. Contact Bob Annis, E. 1702 38th Ave., Spokane, WA 99203 or Pastor Doug Scherschel, N. 6921 Country Homes blvd., Spokane, WA 99208; 509/328-0839.

**Globe (Neillsville), Wisconsin** — Immanuel (100th); September 20, 9:30 a.m.; October 18, 2:00 p.m. (Confirmation Reunion — after 1968).

**Barre Mills, Wisconsin** — St. John (100th); September 13, 10:00 a.m.

**Morrison, Wisconsin** — Zion (125th); August 30 (Confirmation Reunion, dinner to follow); September 20 (Christian Education); October 18 (Mission Festival, potluck to follow). Services at 9:00 a.m. with October 18 evening service at 7:30. Pastor Waldemar Loescher, R. 2, Greenleaf, WI 54126; 414/864-2348.

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THE NORTHWESTERN LUTHERAN

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I am writing this on the opening day of the synod convention (meeting August 3-7) at Northwestern College and Preparatory School, Watertown, Wisconsin. Because of inflexible deadlines, this will be the only convention report in this issue.

Minutes ago, the convention overwhelmingly reelected President Carl H. Mischke, 64, to his fifth two-year term as president of the synod. Election came on the first ballot. The Bylaws call for a nominating ballot and the 325 voting delegates placed four names on the election ballot in addition to President Mischke: Pastors Carl Voss, Green Bay, Wis.; Robert Voss, Watertown, Wis.; Gerald Free, Omaha, Nebr.; and Donald Bitter, Fort Atkinson, Wis. The Bylaws require all nominees to be pastors.

The election of the president has always been considered one of the chief items on the convention agenda. The Wisconsin Synod in its 137-year history has had a distinguished line of presidents — competent administrators, attuned to the confessional position of the synod, generally a long tenure and highly esteemed. Only once in this century has a president been unseated.

In a synod which is fiercely democratic, the president has been given a great deal of authority. The Bylaws require him to “exercise supervision over the official conduct of all officials of the synod, supervise the execution of synodical resolutions, oversee the total synodical operation, particularly to insure that it is true to its mission and objectives and that it is being conducted within the framework of the synod’s stated standards for doctrine and practice, and function in all categories as the head pastor and chief executive of the synod.”

The president shares these responsibilities with no one. They are the president’s alone. And that is why the history of the synod can be written around its presidents. It is hard to overestimate the impress of the president upon the history of his times.

After serving for 11 years as the synod’s first vice president, Mischke came to the presidency in 1979 upon the sudden death of President Naumann barely two months before the biennial convention. When he became president, he had been in the parish ministry for 32 years, serving congregations in La Crosse, Wisconsin; Goodhue, Minnesota; and Juneau, Wisconsin. He had also served as president of the Western Wisconsin District, the synod’s largest district, since 1964.

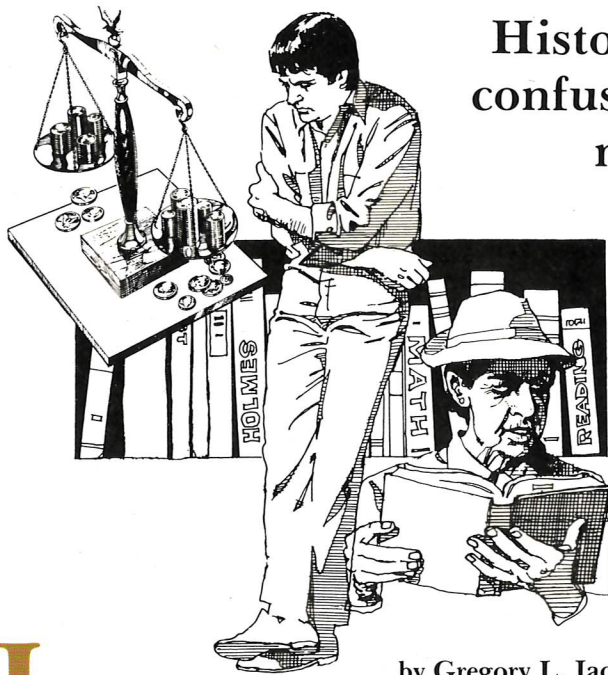
In his report to the 1987 convention, he sounded a note of Christian optimism. “In many respects,” he said, “the past biennium has not been an easy one. There has been more than the usual amount of frustration centering largely around the matter of budgetary restraint. I hope this will not blind us to the fact that the Lord’s mercies continued to be new every morning and his faithfulness never ceased.

“For this reason,” he continued, “we can face the future with confidence. We can approach each new day as another glorious opportunity to share the gospel. A God of grace and mercy, his compassions never fail. He is the same yesterday, today and forever. He will not fail us. May we not fail him.”

“He will not fail us. May we not fail him.” If that is the president’s charter for the next two years, it’s a good one, worthy of all God’s saints in the Wisconsin Synod.

*James P. Schaefer*

## History confuses me



by Gregory L. Jackson

**I** enjoy reading the history of the Wisconsin Synod, but I must admit that history confuses me. The stories of the past are dramatic, compelling; full of tremendous hardship, genuine heroism and heartbreaking betrayals. Our Lutheran forefathers came to America with little more than faith in God. At the beginning they gave up a large offering from Europe as the price of adhering to Lutheran confessionalism. Yet they built soaring church steeples which proclaimed the majesty of God. They established schools for the preparation of pastors and teachers.

This history is the source of my confusion. Now we have superhighways instead of mud roads, new cars instead of horses, word processors instead of quill pens. Farmers have been hit hard in the last few years, but everyone else has generally prospered. Owners of stock have seen the Dow Jones average double in a short time. Except for those congregations hit by economic stress, how can we say that there is not enough money for the work which needs to be done?

President Carl Mischke explained in May the situation to the Wisconsin Lutheran Seminary graduating class, where 19 of the 50 seniors did not have a call at graduation. "We are not graduating too many men," he said. "We are not sending enough men out." Budget shortages have slowed down mission expansion, formerly the source of many new calls.

People who never before took an interest in religion are looking for the truth of the gospel. In many communities of America, only a few ministers believe in the inerrancy of the Scriptures. No seminary graduates are better prepared than ours to proclaim the truth of historic Christianity, the faith for which so many have faced jail, perse-

cution and death. Would the framers of the Formula of Concord sympathize with us? They suffered for their public confession of the truth.

While we often take Lutheranism for granted, the era after Luther's death in 1546 seemed to be the death rattle of the Reformation. The pope and emperor combined forces to crush Lutheranism and nearly succeeded. Elector John Frederick of Saxony sat in jail playing chess with the Duke of Lueneburg when the death sentence was read to the elector. Their crime? Refusal to give up the teachings of Scripture!

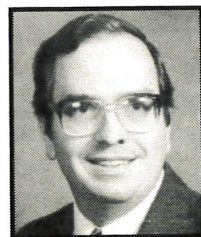
Although we have freedom of religion in North America, we are not many years removed from the genuine hardships of the past. Michigan Lutheran Seminary, like other WELS educational facilities, suffered without adequate buildings for decades. Yet people sent their children to be educated there. They went on to be dedicated pastors, teachers and lay leaders. God's word flourished in spite of the difficulties. And yet, would not the eyes of the founders shine with joy and thanksgiving to God to hear our youth singing, "God's Word is Our Great Heritage" in the MLS auditorium? The founders sacrificed to give us what we have in WELS today. What will we pass on to the next generation?

History confuses me because God has done the impossible through faithful servants many times before. Yet people see burdens instead of opportunities. Elector John Frederick would say, "If only we could have had your freedom and security." Those who labored to establish our schools, colleges and seminary would say, "If only we would have had some of your buildings." The church leaders would say, "If only we would have had a supply of faithful pastors and teachers. Our shortage of workers lost us many congregations to other church bodies."

The needs are crying to be met, in North America and across the world. Will the next generation ask us, "Why did you let so many fields lie fallow, when WELS overcame much bigger obstacles in the past?"

It would be so much better to lean back in the rocking chair and say, "Billie, I remember the time in 1987 when people all across the synod put away their calculators and double-entry account books. They just plain decided to get the job done with the help of God. Yessiree, Billie, that was the year we bought Bondo instead of a new car. The car payments went to a new missionary post, a new mission congregation and that school you attend. Yup, Billie, we had less, but we had more. Christ became poor so that we might become rich. We did.

Never been the same since." □



Gregory Jackson is pastor of Shepherd of Peace, Worthington, Ohio.