

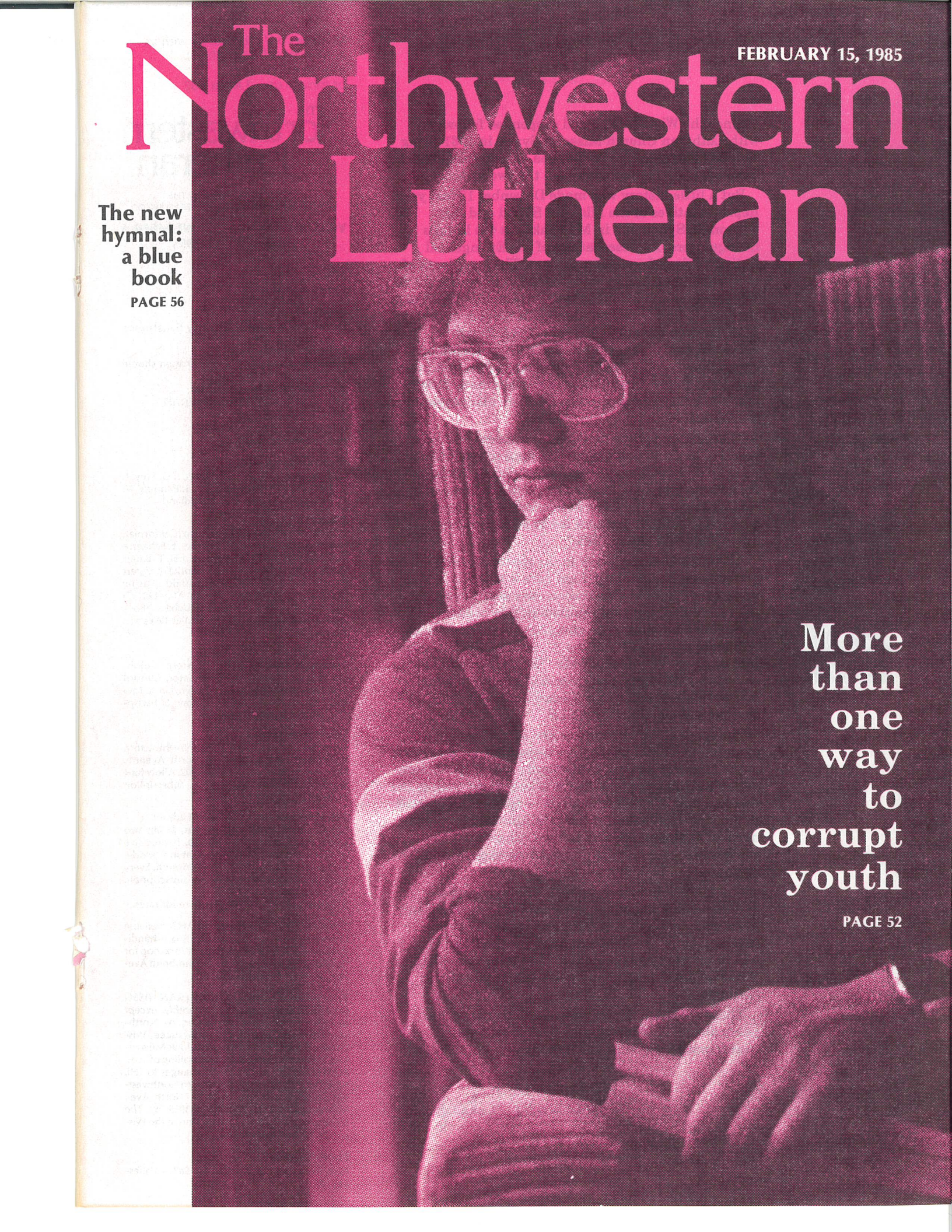
The Northwestern Lutheran

FEBRUARY 15, 1985

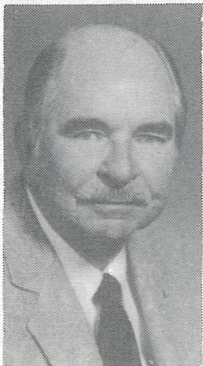
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from this corner



Since the Wisconsin Synod suspended fellowship with Lutheran Church-Missouri Synod in 1961 citing serious disagreements in the area of fellowship, there have been few contacts between the two synods.

But a little history was made December 18 last year. Representatives of the Missouri Synod and the Wisconsin Synod met in Milwaukee at the latter's headquarters. Representatives of the Evangelical Lutheran Synod were also present. The presidents of all three church bodies were there: President Ralph A. Bohlmann of the LC-MS, President Carl H. Mischke of the WELS, and President George M. Orvick of the ELS. Besides President Mischke, Prof. Armin W. Schuetze, chairman of the synod's Commission on Inter-Church Relations and president of the seminary, and Prof. David J. Valleskey of the seminary faculty and a member of the commission were also present for the WELS.

"The purpose of the meeting," President Mischke reported to the synod's circuit pastors in a newsletter, "was to discuss the question 'What stands between?' As was expected, the major part of the discussion revolved around the issue of fellowship, the area in which doctrinal differences led to a suspension of fellowship with the LC-MS."

Although I am not privy to the reasons which precipitated the meeting, I am sure it was not undertaken lightly. One reason may well have been the future shape of Lutheranism in this country. A merger of three Lutheran churches, scheduled for 1988, will unite the majority of the 8.5 million US Lutherans into one huge 5.4 million body. The only two Lutheran churches with significant membership outside the merged church will be the 2.6 million-member LC-MS and the 414,000-member WELS.

The statistics of the merger are, of course, meaningless. If numbers were important in the affairs of the kingdom of God, Christianity would never have gotten out of Jerusalem. But it is important to note the ebb and flow of confessionalism — faithful adherence to the Holy Scriptures as the infallible and inerrant norm of faith and life and to the Lutheran confessions as a faithful and binding exposition of the Scriptures.

The merged Lutheran church will represent a further weakening of confessional Lutheranism, both in its own confession of faith and in its ecumenical involvements. The shape of American Lutheranism will be substantially changed. How does this affect us? What is God saying to us by this particular blip in history?

These are some things we must reflect on in the years ahead. And along with that our renewed contacts with the Missouri Synod.

James P. Schaefer

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

OFFICIAL MAGAZINE OF THE
WISCONSIN EVANGELICAL LUTHERAN SYNOD

VOLUME 72 NUMBER 4
FEBRUARY 15, 1985

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

District reporters

W. Schaefer (Arizona), J. Humann (California), R. Kanzenbach (Dakota-Montana), E. Schaewe (Michigan), C. Degner (Minnesota), T. Bauer (Nebraska), D. Kehl (North Atlantic), J. Eggert (Northern Wisconsin), J. Oldfield (Pacific Northwest), P. Merten (South Atlantic), C. Learman (South Central), J. Huebner (Southeastern Wisconsin), D. Kipfmiller (Western Wisconsin).

Production

Production services of Northwestern Publishing House: Production coordinator, Clifford Koeller; Director of art and design, Linda Taylor; Page make-up, Dawn Kiesow; Subscription manager, Jane Dallmann.

Subscriber service

For subscription service write: Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, Wisconsin 53208-0902. Allow **four weeks** for a new subscription, subscription renewal or change of address.

Subscription rates (payable in advance)

U.S.A. and Canada — **One year, \$6.00; two years, \$11.00; three years, \$15.00.** Twenty-five or more unaddressed copies sent in a bundle to one address at \$3.75 per subscription. Every home mailing plan at \$4.25 per subscription. All prices include postage.

All other countries — Please write for rates.

THE NORTHWESTERN LUTHERAN is available in braille or on cassette for the visually handicapped. For information, write: Workshop for the Visually Handicapped, 559 Humboldt Avenue, St. Paul, Minnesota 55107.

THE NORTHWESTERN LUTHERAN (ISSN 0029-3512) is published semimonthly, except monthly in July and December, by Northwestern Publishing House, Milwaukee, Wisconsin. Second class postage paid at Milwaukee, Wisconsin and additional mailing offices. **POSTMASTER:** Send address changes to THE NORTHWESTERN LUTHERAN, c/o Northwestern Publishing House, 3624 W. North Ave., Milwaukee, WI 53208-0902. ©1985 by The Northwestern Lutheran, magazine of the Wisconsin Ev. Lutheran Synod.

Photo credits

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My way or his?

He withdrew about a stone's throw beyond them, knelt down and prayed, "Father, if you are willing, take this cup from me; yet not my will, but yours be done." An angel from heaven appeared to him and strengthened him (Luke 22:41-43).

"I'll do it my way." That's what a child stubbornly stamping his foot, a spouse selfishly insisting on his own way, a worker slyly ignoring rules is really saying, *My way* — that's so often the story of life.

But not with Jesus. Not once during 33 years was it, "My way," but always, "Father, your way." Nowhere is this more apparent than in the shadows of Gethsemane on the way to the cross. This Lenten season God help us look at that Savior for the right answer to that question, "*My way or his?*"

When it comes to temptation

What's this? What's going on in the olive tree shadows? What's crushing our Savior into the dust and causing him to plead? "A cup," he says, one bitter beyond belief. Into that cup like some horrendous poison is distilled punishment for all the sins of the world. As the waves of hell begin to break over him in the Garden, no wonder he turns to his Father, pleading, "Take this cup from me."

Can we even imagine what a temptation this must have been for Jesus? The God-Man felt the load and dreaded the pain. Satan must have been whispering in his ear and his human nature must have been shrinking from the task. "No thanks," he might have said to his Father, "I'll pass." Instead, he says, "Not my will, but yours be done," and rises from the dust to walk in willing obedience the path to Calvary's cross. Hearing his Son's prayer, the Father sends an angel from heaven to strengthen him for the task.

Here's where I suppose we could talk about the unbelieving world and how little it cares about God's will. "God, who's he?" they ask, "His will, what do we care?" as they turn the world more and more into an armored camp and a sin-mired swamp. But that's not the point. The question really is, "How goes it with God's will and me?" And there so often is the rub, isn't it? "Yes, but," we like to answer when it comes to choosing God's way or ours. "Yes, I know what God wants, but I don't think it's that important. Yes, I know, but I don't think he really means it. Yes, I know, but I don't care what he wants. Yes, I know, but I don't accept what he wants." Phrase it however we want, it's still that same old temptation to tell God, "I'll do it my way."

Sound familiar? Then it's time again to look at that perfectly obedient Jesus in Gethsemane's shadows. Our sins of disobedience, our guilt, lay him low in the garden and hang him high on the cross. "God, who's he?", "His will, who cares?" we've often said, too, but God still loves us. Like a loving Father, he reaches down from heaven through his Son's cross to tell us, "I forgive you. I still love and want you." Through that same cross as we find it in word and sacrament he also sends strength to blend our will with his and to take away all that makes it hard to say, "Your will be done."

When it comes to tribulation

What a heavy load of suffering Jesus was shouldering. Three times he asked his Father to remove it, but when the answer was, "No," look what the Savior did. There was no grumbling about the Father's will or questioning about the Father's wisdom. There were no doubts about the Father's love or dissatisfaction with the Father's leading. Instead it was, "Not my will, but yours be done."

When things go our way, it's easy to say, "Your way, not mine." But when health disappears or a spouse disappoints, when plans don't work out or paychecks don't come in, when friends don't stick to your side or gossip's dirt can't be shaken off, then it's another story. Then it can become dictating solutions to God instead of telling him the problem. Then it can become grumbling against him because of the burden instead of asking him for guidance to see the blessings.

Sometimes, in fact many times, God's chiseling and shaping of us can be so painful. As a result, it's so easy to rebel against tribulation, to doubt God's wisdom and love, to want it our way. If that has happened in our lives, then it's time again this Lenten season to look at that Savior in Gethsemane's garden. For our sins of self-will and dissatisfaction he suffered and with that suffering wiped clean the slate. From him comes also the power to submit to God's will. Yes, surely, we can pray, "Father, if you are willing, take this cup from me." There's nothing wrong with that when we face tribulation. Our Savior did it, too. But we need to add as he did, "Not my will, but yours be done." Our Father will hear and strengthen us as he did his Son Jesus.

"At the end of my rope is the foot of the cross," said an aged Christian. Those who come regularly to the foot of the cross through word and sacrament find the strength to say in the face of temptation and tribulation, "Father, I'll do it your way." □



Pastor Lauersdorf serves at St. John, Jefferson, Wisconsin.

More than one way to corrupt youth

Women in our country are becoming increasingly incensed by the flood of pornographic magazines poured forth from porno presses. They are angered by the callous way women are portrayed as sex objects, undressed to leering eyes, to be used like women of the street for the gratification of lust.

Mothers are especially outraged by child pornography, not only because this putrid sludge breeds sexual abuse of children by befouling the minds of adults who devour these publications. Where such pornography stokes the fires of lust in the hearts of potential child-abusers, the children are not safe. They are also alarmed because it is corrupting to their children if it falls into their hands. We can understand that these mothers are angry enough, for example, to picket their local 7-11 stores, reported to be the largest retailers of pornographic magazines in the nation.

But many of those who are outraged by pornographic magazines do not see a contradiction between their conviction that what the young see and read in these magazines will pollute their minds and hearts, and the attitude of parents that they need not be concerned about what their children read in the books available to them in public school libraries and classrooms.

On the shelves of many public elementary and secondary school libraries are books that also exert a corrupting influence, not necessarily because these books contain and depict sex incidents, but because they drape a mantle of respectability over immoral sex. If immoral sex attitudes are promoted in a book instead of in a raunchy magazine that may even need to be sold in a brown wrapper, they appear more acceptable. The book's unchristian view of sex is more persuasive because it is more skillfully written and is more decently packaged.

Furthermore, school boards that try to screen books that present sinful sex enticingly are attacked by the "rights" people in the community and are hooted down by ridicule. The children get the message. Yet so many parents do not protest, though such literature may more effectively dispose their children toward free sex expression than do the magazines they loathe.

"Health Education" texts in classrooms have also conditioned children for illicit sex. They are recognized as part of the school curriculum. Teachers have selected them because they further the education of adolescents — and why should there be anything wrong with education? The SIECUS and the Planned Parenthood attitudes toward sex that some of these texts reflect to a high degree present premarital sex as nothing to feel guilty about; their descriptions of sex relations suggest how to stimulate sexual pleasure; they assure young people that oral sex "is perfectly normal." And the community accepts this "education" because it trusts educators who tell the parents that our enlightened society needs modern sex instruction. As if such sex education were not fertilizing the seedbed for premarital sex, promiscuity, adultery and even sexual perversions. As if it were not adding fuel to adolescent sex fires.

Women may be picketing 7-11 stores while their children are being conditioned for sexual immorality by their own misguided schools. Thank God for your Christian schools.

Carleton Toppe



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

letters

What is the synod doing?

This is in reaction to the article, "Dedication at Ndola" (November 1). While it is always interesting to read of the Lutheran Church of Central Africa, I am forced to ask why the reader isn't informed that Zambia is one of 12 African countries identified by the Food and Agriculture Organization of the United Nations as being worst-hit by famine?

Zambia has a population of 6.5 million with 141,000 tons of food aid needed, and only 76,000 tons of aid pledged. The infant mortality rate for Zambia is 101 per 1000 births; the figure above which a country is said to suffer malnutrition is 50 per 1000. As a comparison the U. S. infant mortality rate is 12 per 1000 births. It says a lot about a church body which appears to ignore the starving right under its nose. Does anyone care to feed the hungry and clothe the naked?

David P. Saar
Hilton, New York

Pastor Duane K. Tomhave, executive secretary of the Board for World Missions, replies:

Guided by the commission of Christ to preach the gospel to all nations, his church reaches out to souls whom he loved and for whom he died. This is the primary responsibility of the church and of life and death importance to those who are without Christ. The dedication of a modest chapel at Ndola, Zambia is evidence of the synod's concern for preaching the word of life.

As you imply, church buildings are not an end in themselves. From sanctuaries around the world motivated believers fan out to serve. For instance, two WELS nurses and the national staff at the Mwembezi, Zambia Medical Mission saw 38,350 patients in 1983. Many thousands of dollars were given by stateside Christians for this labor of love. People affected by starvation and malnutrition are among those through whom we hear the Savior speaking: "I was hungry, and you gave me something to eat." The WELS Committee on Relief, c/o Rev. John Westendorf, Box 213, Saline, MI 48176, gladly serves as a channel to receive and distribute our gifts to famine-struck areas of Africa.

In favor of individual cups

Thank you for the informative and interesting articles presented in your refreshingly new Northwestern Lutheran format.

A recent article by Paul Kelm departed from his usually fine reporting when he expressed his bias toward the old custom of using one cup for all communicants, although, as he stated, there is no scriptural basis for such use.

Christ's disciples lived in an ancient land of poverty. Only 12 of them were gathered for the first communion to drink from what may have been the only available cup, perhaps a hollow gourd. How different from today when some churches use one elaborate metal chalice for hundreds of mouths.

Some time ago the Christian News published a letter from a medical doctor who implored the clergy not to use the common cup. He was concerned about saliva washing back into the cup from the mouths of communicants and from bacterial deposit left on the cup, a physically abusive practice. In another instance, a laboratory scientist (WELS member) performed a laboratory analysis on a used common cup and found it covered with harmful bacteria.

There are congregations where members vie for the front seat on Communion Sunday to ensure they will be the first to use the common cup. They hope to avoid the illness that could result from sharing the viruses of the coughing, sneezing chorus in the seats behind them.

An elderly, devout grandmother of 85 years said, "I shudder every time I take communion from a common cup." Should she have to experience such feelings in order to take communion? Does everyone drink from one cup in your own household? If your congregation uses the common cup, does it maintain consistency in such thinking by using a whole loaf of bread, breaking off pieces for each communicant?

God expects us to take care of our physical bodies. Consider the health of your congregation, in particular those members frail in health. If congregations and pastors will cooperate to provide at least a choice of cups for communion, attendance may increase. How much better to clear our set ways of thinking in order to bring more Christians to the altar.

Richard Ziesemer
Bradenton, Florida

Select hymns carefully

Ever since I began serving as church organist ten years ago, I've wondered why our pastors don't select hymns from "The Lutheran Hymnal" which are familiar or easy to sing. The hymns they choose always include at least one that is too difficult for the congregation to sing.

I've received three different answers to my question. One, there are no bad hymns in our hymnal. Two, the congregation should sing *all* of the hymns. Three, when we get our new hymnal, all of those difficult old German melodies will have been eliminated.

Those pastors who actually believe the first two answers are beyond help. Those who believe the third reason should take a good look at the new hymnal used by the Missouri Synod. There are many unfamiliar and unsingable hymns in there too. They have claimed to improve the liturgy. It is beautiful *if* sung by a choir (or a very large congregation).

People come to church to worship God and to sing his praise. They enjoy singing. Why not choose those familiar hymns or less difficult melodies instead of the hymn we had last week before our sermon. It was number 137: "In Peace and Joy I Now Depart." The words are great, but the melody is the worst I've ever found. If I had never visited the church before that worship service, I certain would not consider returning.

I only ask that pastors select the hymns as carefully as they prepare the sermon and prayers, remembering that people *choose* to come to church.

Debra L. Hjorth
Whittier, California

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Justification

Do you know what it means?
Could you tell someone else what it means?

She felt her life was ruined and there was no reason to live. Her past was catching up with her. Illicit sexual relations, drinking until she would black out, heated arguments with her live-in boyfriend — what had

WORDS ALIVE! by Thomas H. Trapp

she gained by indulging herself? Contrary to what she was told, a “free lifestyle” did not improve her life. Instead, her “freedom” became her imprisonment. Her conscience would not let her rest. She wanted to change her evil ways. She wanted to go back to God. But she didn’t think it was possible. In desperation, she sought out a pastor from her old church body which she left years ago.

She asked him if God would ever take her back. He said, “God has.” Confused, she inquired, “‘God has’ what?” “God has taken you back,” the pastor repeated with a warm smile. Completely confused, she objected, “That’s impossible. God is smarter than that. He knows what I did and why I did it. Why would he take me back *just like that*?” “It’s not because of who you are or what you have done,” the pastor assured her. “It is because of who God is and what he has done. Unworthy as you are or may feel, God has forgiven you because of Jesus Christ. You’re free from God’s judgment. He has taken you back.” She shook her head to the left and right objecting, “That’s too easy.”

The repentant woman’s response indicated that she understood the meaning of the central doctrine of Scripture — *justification*. For justification is the biblical teaching that

God has *declared* the guilty world (all people) to be “not guilty” of sin (2 Corinthians 5:19). Justification is the biblical teaching that “just like that” we are forgiven and holy in God’s eyes, not because of any goodness in us, but because all the goodness of Jesus Christ is credited to us (Romans 3:23,24). With Jesus, it’s that easy. But without Jesus, it’s impossible. For God demands perfection (Matthew 5:48) and nothing less. “Nothing impure will ever enter” God’s presence (Revelation 21:27).

As children of Adam, we are imperfect. In fact, we are *no better* in God’s eyes than the woman mentioned above. If you don’t believe that, then read Romans 3:9-20. The Apostle Paul will tell you. Without Jesus, we’re like the worst criminal in the world before God. Without Jesus, we cannot please God (Hebrews 11:6). Without Jesus, we can do nothing that’s acceptable to God (John 15:5). And without faith in Jesus, we stand sinful, unclean and condemned before God (John 3:36).

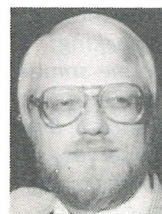
But with Jesus, we are “without stain or wrinkle or any other blemish, but holy and blameless” (Ephesians 5:27). With Jesus, our sins are removed “as far as the east is from the west” (Psalm 103:12). With Jesus, we are the “righteousness of God” (2 Corinthians 5:21).

All this is possible because Jesus “took the rap” for us. He paid the price. Some cold-blooded murderers pay the price of their sins to society by lethal injection. Jesus paid our price of sin to God by crucifixion (Isaiah 53:5). The result: we are “jus-

tified freely by his grace” (Romans 3:24); we are *declared* forgiven and holy in God’s eyes. It’s that easy. And it’s all because of the grace-giving and merciful God-Man, Jesus Christ.

Yes, we still struggle with our sinful nature. And we will continue to struggle until the day we die (Romans 7:7-25). Daily our flesh will try to excite us, the devil will try to delight us, and the world will try to invite us to go against God. But why go against him who lived, died and rose for us? God forbid that we should hurt our best Friend (Romans 6) who has freely justified and forgiven us, no matter who we are or what we have done!

One day in Sunday school the teacher of an upper-grade class was trying to get the students to understand what “justification” meant. After explaining it thoroughly, the teacher asked the clinching question: “What does it mean that God *justifies* us?” The class was silent. The teacher waited patiently. But then the class clown raised his hand and said, “I suppose it means, no matter what I’ve done bad God sees me *just-if-I’d* done nothin’ wrong.” He was right! But it’s no joke. It’s true as true can be! And it’s true for you and me. In Jesus Christ, we are free, for God sees you and he sees me, “*just-if-I’d* done nothin’ wrong.” □



Pastor Trapp serves as campus pastor for Wisconsin Lutheran Chapel and Student Center at the University of Wisconsin, Madison.

I would like to know

BY PAUL E. KELM

What is our Synod's view on organ transplants, especially the heart, kidneys, and liver? Aren't these organs the seat of our emotions?

The not-so-felicitous expression "bowels of mercies" in the KJV confirms an ancient association of personality and emotion with the body's critical organs. Identifying love with the heart or courage with "guts" is the contemporary equivalent. The Bible doesn't endorse pseudoscience with such common figures of speech any more than we do today. "Soul" or "spirit" would be a better answer from Scripture for the source of personality and emotion. Neither modern science nor psychology has advanced an explanation beyond this.

Our *person* survives death intact (cf. 2 Corinthians 5:6-9 and Philippians 1:23-24). Our bodies will be raised and glorified intact (cf. Job 19:25-27 and Philippians 3:21). I see no reason to fear a psychological confusion of persons in time or a biological confusion of members in eternity over organ transplants.

There are ethical dimensions to this issue beyond the mere right or wrong of donating organs. On this score, however, Scripture has no directive for us. Therefore our church won't issue one.

Does wine have to be used in the Lord's Supper, or in special cases may grape juice be substituted? The most apparent special case would be communing an alcoholic for whom wine might be harmful.

The New Testament nowhere uses the word "wine" in its references to the Lord's Supper. At the institution of the sacrament Jesus referred to the content of the cup he shared as "the fruit of the vine." That this was wine, not grape juice, is a matter of historical record. "The cup of blessing" which Jesus consecrated was part of the Passover celebration the Savior and his disciples were concluding. Grape wine, almost surely mixed with water, was the element Jesus chose as the vehicle through which to offer his blood of the new covenant. In that season and without refrigeration, no unfermented grape juice would have been available.

To substitute grape juice for wine out of misguided or legalistic abhorrence for alcohol would be a willful distortion of Scripture and the sacrament. To substitute grape juice for wine in the individual communion of a reforming alcoholic would be Christian love accommodating a penitent's weakness. An essential component of the sacrament, "the fruit of the vine," would be present in the grape juice.

Now that another hunting season is past, I can't help wondering if this pastime is God-pleasing. The whole idea of killing animals for sport offends me. I realize there are issues of overpopulation and the meat is usually eaten; but the main reason for hunting, it seems, is the thrill of felling a helpless buck (or whatever) and the prestige of parading through town with the animal on the roof of the car. What might Scripture say about this?

Where your caricature of the deer-hunter is applicable, there may be a Christian concern. Wanton destruction of animals to further a macho image won't square with the ecological stewardship God conferred on humankind in Genesis 1 and reiterated in Genesis 9. Jesus' observation that falling sparrows come under the providential will of the Father should give pause to any who despise creature life in their hunting. Of greater concern would be the notion that self-image is found at the butt end of a gun.

However, you make a judgment rather too broad. Hunters can have a more appropriate esteem for animal life than vegetarians. There is no inherent wrong in combining sport with the procurement of meat and the ecologically sound practice of limiting an animal population the environment won't sustain. One might argue that raising animals solely for butchering is far less humane. And is it not better ecological stewardship to concern ourselves with the land and water that sustain all life than to fret over a controlled hunt of nonendangered species? Mosaic law provided for a sabbath rest of arable land but not a hunter's bag limit.

This nation's emotional lobby for animals' right to life in the face of an abortion count that exceeds a million annually and the death by starvation of uncounted thousands of human beings in Africa reflects a perversion of God's order. In Genesis 9 God committed animal life to human life for meat, then required blood vengeance for the taking of human life. Human life, Genesis explains, was made in God's image. Evolutionary philosophy seems to have blurred the distinction.

I guess we've both been given editorial space.

Incidentally, I don't own a gun. And if felling your first buck is an American rite of passage, at least no one has questioned my manhood on that score.



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 serves as the synod's executive secretary of evangelism.

The new hymnal: a blue book

By Kurt J. Eggert

Sunday morning . . . the church bells ring, the organ sounds, and we all . . . reach for our hymnal. In that book we have all that we need to follow the path of our worship — the liturgical songs and responses, the prayers we will pray, the Scripture we will hear, the hymns we will sing. We need only to turn to the right page and join in.

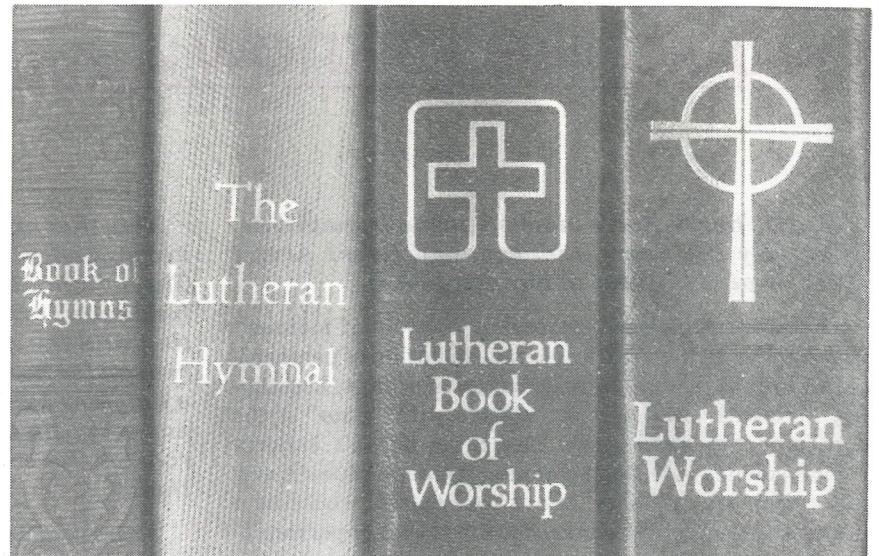
But what if our hymnals suddenly vanished? Supposing that all of our hymnals were confiscated and we were forbidden to replace them. Such things have happened to Christians at various times and places. What would we do? Well, one thing that we would *not* do is to stop worshiping.

But imagine trying to reconstruct our worship from memory. How many of our 660 hymns could be recalled? How much of our liturgical material beyond the “page 5/15” liturgy? How we would suddenly appreciate those who had memorized large numbers of hymns. Or the organist who could play remembered melodies without a hymnal.

But doubtless we would lose many of the gems which have been collected for us in our hymnal from the whole history of Christian worship. Our worship would go on, but one thing is sure: We would appreciate as never before what a treasure we had in our hymnal.

The synod approves new/revised hymnal

Fortunately, our hymnals are resting safely in their pew racks. We do not need to try to reconstruct our worship or replace lost hymns. But



BOOK OF HYMNS, published in 1917 for use in the Wisconsin Synod. THE LUTHERAN HYMNAL, published in 1941 for use in Synodical Conference congregations. LUTHERAN BOOK OF WORSHIP, published in 1978 for use in The America Lutheran Church, Lutheran Church in America, and The Evangelical Lutheran Church of Canada. LUTHERAN WORSHIP published in 1982 for use in The Lutheran Church-Missouri Synod.

we are doing something else to demonstrate concern for our worship and appreciation for our hymnal. At its last convention the synod decided to continue the Lutheran tradition of periodically updating and improving its hymnals. It resolved that work should begin on the publication of a “new/revised” hymnal for the synod.

Although the convention had indicated a high priority for the new hymnal, lack of available funding threatened to delay the project. However, the Northwestern Publishing House offered to underwrite a sizable portion of the cost by funding the expenses of a full-time director for the work, who began his duties on June 1. He will work closely with the worship commission and assisting committees to bring the project to completion.

Hymnal committee appointed

The Conference of Presidents recently appointed a group of twelve persons to serve as the Hymnal Committee: Pastors James Fricke, Mark Jeske, Iver Johnson, Harlyn Kuschel, Victor Prange, and James Tiefel; and Professors Bruce Backer, Richard Buss, Theodore Hartwig, Arnold Lehmann, Kermit Moldenhauer and David Valleskey. To facilitate the work, this group will divide itself into a *hymn* committee, to be

chaired by Pastor James Fricke, and a *liturgy* committee, headed by Prof. David Valleskey.

There will be others, however, who will be involved in the hymnal project. A larger group of men and women, to be called the Hymnal Task Force, will shortly be appointed. This group will reflect a good cross section of the synod’s worship needs and desires and provide a wider spectrum of talent and expertise for special tasks. With the selection of this group the first phase of the hymnal project, preliminary planning and organization, will be completed.

The second and major phase of the work will be the actual production of materials and manuscripts. Ultimately, as materials are readied for field-testing, the congregations of the synod will be directly involved in the project. The third phase of the work will be the publishing process, which may take up to two years and includes the professional scribing of words and music, preparation of a full pasteup of the book and printing and binding.

The last step is the introduction of the hymnal to the congregation. This will involve synod-wide workshops and the preparation of various printed and audio materials to insure a comfortable initial acquaintance with the new book.

The task ahead

The production of a new hymnal promises to be a challenging and somewhat intimidating task. The hymnal needs to serve all the members of the congregation and all the congregations of the synod. Members of a congregation normally differ not only in age, but in education, musical tastes, cultural or religious background, and personal worship preferences. And the congregations of our synod also exhibit a wide difference in characteristics and worship needs.

They are large and small, rural and urban, mission churches and old-line Lutheran. Some are racially mixed or have a large number of members coming from churches with non-liturgical traditions of worship. Some have small musical resources and others are richly endowed. And some congregations are accustomed to little or no change in their worship patterns, while others seek worship options and find such variety stimulating.

What kind of hymnal?

What kind of hymnal do we need and want? What kind of hymnal would *you* like to see in your church? The synod has provided a general guideline in purposefully calling the new book a "new/revised" hymnal. This somewhat unusual description indicates that neither a clone of The Lutheran Hymnal nor a radically new kind of book is desired. The synod has provided additional guidelines describing the hymnal as 1) scripturally sound, 2) in harmony with the character and heritage of our synod, 3) reflective of the larger mainstream and perspective of the worship of the Christian church, and 4) judged to be highly satisfactory by the majority of our members.

Another source of direction for the committees is a list of needed changes or desirable improvements. One such would be the lowering of the pitches in a number of hymns and portions of the liturgies to provide more comfortable participation by the congregations. Another relates to the need for new harmonizations for certain types of hymns. Two high priority items which will need to be addressed are the needed

liturgical changes and improvements in our Sunday liturgy and the change in worship language.

Our synod is already in the midst of a language change. But that is not reflected in the present hymnal. Our pastors are increasingly praying in today's English and our children are learning their Bible stories and catechism in the words of the New International Version and the recently published contemporary Catechism. It seems inevitable that such use will increase. The real challenge

*The hymnal
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here will be to provide new worship language with the dignity, rhythm and grace that befits the nature of our worship. Worship in today's English does not have to be trendy, awkward, flat or irreverent. Those at work on the hymnal will surely make every effort to avoid that.

The second high priority need is to accommodate the liturgical changes which are already strongly in use in our congregational worship. The widespread adoption of the new church year calendar and three-year series of Scripture readings is not reflected in the printed pages of The Lutheran Hymnal. And improvements in the present propers (introits, collects, graduals) were requested already a number of years ago by the synod.

Retaining the best

Since we are presently only at the beginning of a six- or seven- year project, specific solutions and decisions regarding the above and other needs all lie in the future. The blueprint for the hymnal is not yet drawn. But in the most general terms we can expect that our new hymnal will retain the best of what we already have and incorporate the best of new hymns and liturgical materials.

Almost every bride anticipating her wedding day plans to wear "something old, something new,

something borrowed and something blue." In a sense that applies to the hymnal. Our new book will be full of the *old*. We have a rich heritage of words and music, hymns and liturgy that span almost twenty centuries of Christian worship. It would be foolish and arrogant to ignore that.

But we expect that our new hymnal will also include much that is *new*. The last forty years have been unusually productive in the creation of excellent new hymns and liturgical resources appropriate to our own times and worship needs. We can enrich our worship by a judicious selection of these new things, including perhaps some hymns or liturgies produced in our own synod.

Our hymnal will also contain much that is *borrowed*. New hymnals normally build on hymnals of the past. The hymnal committees will need to study all sorts of hymnals, especially the recently published Lutheran hymnals, as they search for worthy items for inclusion in our book. There is much of potential value for our hymnal already at hand. Something *blue*?

Most important, we want and expect our new hymnal to be *blue*! Its cover may or may not be that color but the word describes the overall spirit and content of our hymnal. In the language of church symbolism the color blue represents hope. Blue is the new and increasingly popular liturgical color for Advent because of the hope and anticipation that characterizes that season.

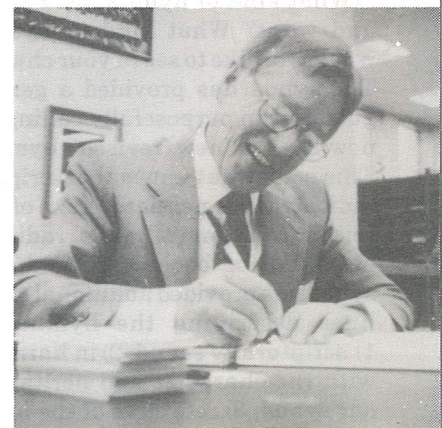
Let our hymnal be filled from cover to cover with the blue of Christian hope, proclaiming "Christ in us the hope of glory," and calling us to our mission of sharing with everyone the "reason for the hope that is in us." Let it breathe the joyful spirit of the gospel which inspires our worship and moves us to glorify the name of our Lord and Savior Jesus Christ. With God's blessing we will have such a new blue hymnal! □



Pastor Eggert
is project director
for the
new/revised hymnal.

Reflections on centennial weekend

by Bruce Backer



(Clockwise, upper left) • A member of the Pro Musica. • The assembly in the DMLC gymnasium. • Prof. Morton Schroeder autographing his history, "A Time to Remember." • Jason Muench, '84, in a story-telling session in the new children's literature room.

To the north, to the south, to the west and to the east of New Ulm, snow and rain were falling. Travelers were faced with icy roads and slush that made progress difficult. But the hand of the Lord was over the city of New Ulm and over Dr. Martin Luther College, a school that prepares his ambassadors to go and preach the gospel to all nations.

The Lord, as it were, announced his presence on Friday afternoon. Storm-force winds whipped the campus as weather systems collided. The skies were foreboding. To all outward appearances the weather for the weekend was uncertain. However, those who had committed the weekend and everything that would go with it into the gracious hands of the Lord knew that

everything would contribute to his praise and to the welfare of those who were coming to give thanks and praise to him for the century of grace.

The weekend was preceded by a week of activity ushered in by a concert on November 4 by *Pro Musica*, a musical ensemble, using period instruments. This concert of Lutheran masterworks was recorded by Minnesota Public Radio and broadcast statewide over the supper hour on Centennial Sunday. Faculty members and students worked together to make the week memorable. We dressed in the styles of yesterday; we wore Luther shirts and dressed in maroon and gray; we dressed in our finest. We enjoyed two evenings with Martin Luther, one by way of film and the other in word and song.

All will agree that Campus Family Day was a highlight of the week. On Wednesday, November 7, students, instructors and their families spent several hours together to enjoy Oklahoma, to have dinner together and to conclude the occasion with worship. Prof. Raddatz reminded us "how good and how pleasant it is for believers to live together in unity." Mr. Herbert Berg, general agent at New Ulm for Aid Association for Lutherans, presented a gift of \$25,000 to the college from the association for use in the celebration of the centennial.

The Drama Club of DMLC was ready with its centennial presentation of *Oklahoma*. Countless hours of preparation paid off with consistently excellent performances to capacity audiences totaling over 4000 people.

Saturday arrived. It was a beautiful November day. The winds had subsided; the sky was overcast, and the temperature was brisk. Guests who had arrived already on Friday — from as far away as California and Washington — began to stroll through the campus. Displays had been prepared in most buildings. Mementos of the occasion were on sale in several buildings.

In the afternoon the advertised faculty-alumni and friends social took place in the library. The library staff had made extensive preparations. Hostesses were at hand to greet honored guests and all who wanted to spend several hours visiting friends. It was a sight to behold; not only the large number of people who gathered in the library, but the joy on the faces of alumni and friends as they renewed acquaintance with former instructors, classmates and friends.

Prof. Morton Schroeder, author of *A Time to Remember*, was at hand to autograph each copy purchased that afternoon in the library and later in the bookstore, as well as on Sunday. Our guests purchased about 1600 copies of the centennial history on the weekend. Prof. Schroeder carefully autographed most of those copies.

It was no small task to make one's way to the children's literature room, the project of the centennial. After they had made their way past friends visiting in animated conversation, guests were more than pleased to discover a room that would enhance the use of children's literature at the college for decades to come.

Jason Muench, teacher at the Lutheran elementary school in Prairie du Chien, Wisconsin, and specialist in

the art of storytelling, was present to demonstrate this art and the potential of the room. The appointments of the room, the electronics, the master craftsmanship evident in the woodwork, revealed that Dr. Martin Luther College was a school with a commitment toward excellence in the field of children's literature.

After morning worship in our local churches on Sunday, it seemed that the hour for the climax of the week's celebration, the festival services, was upon us in no time. We heard the wind ensemble in a one-half-hour concert at 1:00 p.m. Then at 2:00 p.m. the festival service began with a procession of the faculty and board of control, and the hymn, *Come, Holy Ghost, God and Lord*. Over 3000 voices were lifted up in prayer and praise to God.

Readings from the Scriptures and the sermon by Synod President Carl Mischke encouraged us to a strong faith and to bear witness of this faith in our life and work at Dr. Martin Luther College. Between the readings the choirs were reminding us of our centennial theme: *In quietness and trust is your salvation*. Special music for the day was composed by Professors James Engel and Ronald Shilling. The latter composed the closing prayer.

After the concluding prayers, spoken by students, faculty and congregation, the entire congregation lifted up its voice in the hymn, Our God, Our Help in Ages Past. Sung in alternation between congregation and choir, the hymn reached its climax in the final stanza, where descanting voices soared over the hymn, accompanied by brass ensemble and organ, and trumpets soared over the descanting voices, so that indeed the entire creation comprehended within the confines of the gymnasium — all who had life and breath — praised the Lord in a high doxology that will not be forgotten for decades to come.

There were those who sang at the top of their voices; there were those who could not sing because of the powerful emotion of the moment; there were those who were amazed that God had given such a diversity of gifts to his church. The Chapel Choir reminded us at the very close to ask our Lord Jesus to remain with us during these troubled times. Chairman of the Board of Control, Pastor Edgar Knief, said what was on the hearts and minds of all of us: "This was a spiritual banquet!"

Now we have spoken our vows, as it were. The time is here to live according to them. In this sense the centennial celebration has no end. Repentance, quietness, confidence, renewed service to God and our fellowman — this is the stuff of which the enduring centennial celebration is made. Let us ask God for such a faith. If he grants our requests and we do not turn away from him, then all the labors of the centennial celebration will not have been in vain, and the Lord will protect Dr. Martin Luther College, as he has during the past century, as he did during the days of celebration, until the great and glorious coming of our Lord and Savior, Jesus Christ. □

Prof. Backer, a member of the DMLC music department, was chairman of the centennial committee.



Members of the OWLS team: (left to right) Grace Janssen from Platonía, Nebraska with Helen and Marshall Yohann from Milwaukee.

OWLS participate in evangelism efforts

In the words of Pastor Paul Kelm, synod executive secretary for evangelism, "OWLS participation in evangelism efforts represents one of the most exciting things to hit our church body in a long time. You can quote me on that."

In the news

One of the first major products of OWLS is the launching of evangelism programs in Houston, Texas and the Phoenix valley of Arizona. The scheduled beginning was January 11 in Houston, site of a four-week program involving three local congregations and two mission churches. Serving the missions were to be two Travel-Canvass-Witness (TCW) teams, each composed of four graduates of Dr. Martin Luther College, and one graduate of Wisconsin Lutheran Seminary. Ten OWLS volunteers were lined up to work with the established congregations, Christ the Lord and Abiding Word and an exploratory group in Angleton, near Houston.

OWLS — three married couples and four women individuals from

Wisconsin, Minnesota and Nebraska — trained for the venture in Milwaukee last November 12 to 14 under Pastor Kelm's direction, assisted by Alfons Woldt, executive secretary of the Special Ministries Board and coordinator of this program. Local preparations included a mass media campaign of radio, television, billboard, newspaper and direct-mail notice preceding the distribution of door-hanger literature. The schedule called for a door-to-door canvass of 3000 to 5000 homes per congregation, followed by a minimum of three follow-up visits, the first by special team members. This coordinated "Come to the WELS" campaign was under the Synod Mass Media Ministry with local customizing.

The Phoenix campaign will be a repeat performance involving volunteers scheduled for training January 21 to 23 in Milwaukee. The campaign is expected to begin February 16 and involved 15 congregations. Later spring campaigns in California also may involve OWLS. "Possibilities for the future," said Pastor Kelm, "are unlimited."

Reported by David A. Runge

WLC goes to four years

In the fall of 1985 Wisconsin Lutheran College will open as a four year college, enrolling its first junior class. These "pioneer" students will be the first potential graduates of the college with a baccalaureate degree.

The college will offer 11 possible majors with 14 supporting minors. Majors offered will vary from biblical languages to secondary education.

The accreditation team from North Central visited the junior college recently and accepted its application for candidacy status as a four-year college.

The college has also announced a \$3 million fund drive over a three-year period. Of the \$3 million, \$800,000 will be allocated to program development and scholarships, and \$1.2 million will go for instructional equipment, property acquisition, property debt service and campus improvements. The remaining \$1 million has been earmarked for the college's endowment fund.

For more information contact the Office of Admissions, Wisconsin Lutheran College, 8830 W. Bluemound Ave., Milwaukee, WI 53226, or call 414/774-8620.

Food Kettle provides for emergencies

The Food Kettle of the Milwaukee area branches of Aid Association for Lutherans provided \$262,000 in emergency food assistance during 1984.

The year-around project of 136 Lutheran congregations and schools netted food donations of \$97,000, cash donations of \$98,000 and over \$13,000 through fund-raising activities. A grant of \$50,000 from Aid Association for Lutherans of Appleton purchased over \$52,000 worth of food certificates.

The AAL Food Kettle has been a significant project in meeting needs for emergency food in greater Milwaukee for more than ten years.

Midyear DMLC graduation

In a special service on December 20, nine midyear graduates received their bachelor of science degree in education.

Wisconsin graduates were Eunice Kitzmann of Bangor, Dale Oechler of Kenosha, and Heidi Wessel of Fond du Lac. Michigan graduates were Sandra Davidson of St. Louis and Michael Oesch of Pigeon.

Also graduated were Suzanne Hough of Rapid City, S. Dak.; Joe McGhghy of Lake City, Fla.; Kimberly Steinberg of New Ulm, Minn.; and Debra Swanson of Moline, Ill. Five teachers also received synod certification.

The guest speaker was President Lloyd Huebner of the college and the degrees were conferred by Arthur J. Schulz, vice-president for academic affairs.

Minnesota

Hinnenthal retires

After serving 20 years on the Minnesota District Mission Board, Kurt Hinnenthal of Minneapolis has retired.

Elected to the board in 1964, Hinnenthal, was immediately designated as the Minnesota

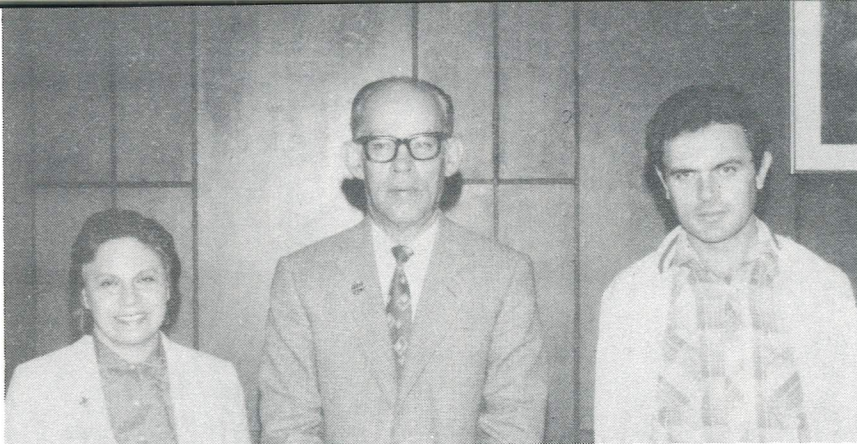


Hinnenthal

District board representative on the General Board for Home Missions. He remained a member of that board until his retirement.

"Our board," said Pastor Martin Petermann, chairman of the Minnesota district board, "appreciated his concern for mission outreach in exploratory areas, for mission stations, campus ministries and hospitals, as well as his perceptive understanding of people and doctrinal issues."

His special role on the board was to manage the business affairs of the part-time campus ministry at



IN BOGOTA, COLOMBIA our newly opened church recently welcomed its first confirmands. Left to right are Amira, Manuel and Jorge. Amira had been looking for 20 years for a "Lutheran church that's really Lutheran." Manuel, a brother of one of our members in Medellin, said he wanted "to be the first communicant member of the Confessional Lutheran Church in Bogota." Jorge "was attracted to the church by the showing of the Martin Luther movie, our first public exposure in Bogota," writes Missioner Philip B. Strackbein.

the University of Minnesota in Minneapolis and St. Paul. He also served as an unofficial historian for the board.

Appointed as his successor is Kermit Oldre of Rochester.

Reported by Charles Degner

Wisconsin

Two women's seminars held

The 7-Mile Pinecrest Resort near Eagle River, Wis., was the setting for a women's weekend retreat held in September.

The introspective mood of the weekend was governed by the general topic *Myths and Unbeliefs*, a flexible subject that covered group sessions on the ridiculous things we tell ourselves. Pastor and Barbara Hansen and Joanne Halter, director of special services at Wisconsin Lutheran Child and Family Service, Milwaukee, were the resource people who led discussions on *Self-Esteem* and *Telling Yourself the Truth*.

The northwoods fall setting was ideal for the retreat. Modern cottages to accommodate the 50 women in attendance dotted the shoreline where a few hardy souls went swimming. The hardwood and pine forest at the rear of the resort offered a mile-long hiking trail.

Seeing the attitudes of all the women, making new friends, and interesting presentations made the weekend a rewarding and pleasant experience and one to look forward to next year.



Halter

The Joy of Being a Christian Woman was the theme for the one-day seminar held in November at St. Paul, Tomah, the first of its kind to be held in west central Wisconsin.

One hundred women representing nine WELS churches in the area participated in group discussions on a variety of topics with the keynote address by Joanne Halter.

The workshop was attended by WELS women who are articulate about their faith and generous in their outreach. A sharing, supportive fellowship developed among the women, leaving all with the desire to sign up again next year.

Reported by Lyda Lanier



A GROUP OF WELS MEMBERS, most in the military, gathered at Berchtesgaden, West Germany to participate in the Reformation retreat led by our civilian chaplains in Europe, Richard A. Froehlich and Lee A. Neujahr. The weekend consisted of worship services, Bible class, Sunday school and fellowship activities.

With the Lord

Frederick George Knoll 1901-1984

Pastor Frederick George Knoll was born February 28, 1901 in Milwaukee, Wis. He died November 10, 1984 in Hayfork, Calif.

A 1925 seminary graduate, he served congregations in Phoenix, Mesa, Douglas, Warren and Tucson, Ariz., and Tarzana, Calif., before his retirement in 1972.

In 1932 he married Elizabeth Chambers. He is survived by his wife; son, Fred; daughters, Elizabeth Petty, May Lee Van Zee and Elaine Baumann; ten grandchildren and one great-grandchild.

Funeral services were held November 13, 1984 in Hayfork, Calif.

Oscar Arnold Rockhoff 1895-1984

Pastor Oscar Arnold Rockhoff was born March 23, 1895 in Manitowoc, Wis. He died December 31, 1984 in Two Rivers, Wis.

A 1919 seminary graduate, he served St. Paul Lutheran in Brookfield, Ill. 35 years before accepting a call to Emmaus in Waupaca, Wis., where he served five years before his retirement.

In 1919 he married Minna Ziebell. She preceded him in death. In 1952 he married Esther Vogt. He is survived by his wife; daughters, Minette (Orville) Mueller, Betty (Vernon) Moore and Eileen (Donald) Zirzow;

six grandchildren and nine great-grandchildren.

Funeral services were held January 3, 1985 at First German Lutheran, Manitowoc, Wis.

Looking back from The Northwestern Lutheran

50 years ago . . .

Finding a way out of the depression is popular pastime. A new way out reported in the Chicago Tribune states, "An order from President Roosevelt for the people of the United States to attend church regularly would electrify the nation and restore the morals needed to lift it out of the depression."

25 years ago . . .

A 92nd birthday anniversary celebration was held recently for Pastor Francis Uplegger at Grace Lutheran, San Carlos, Arizona. It was also his 70th anniversary in the ministry, of which 40 years were spent in Apacheland, half of them as superintendent of the Lutheran Indian Mission.

10 years ago . . .

Sola Scriptura of Decatur, Georgia, one of many mission congregations begun during the past decade, recently dedicated its new church building. Interesting to note is that in 1964 the synod was represented in only 19 states; yet, by 1974 Sola Scriptura had served members who came from 26 different states.

NOTICES

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

CONFERENCE

Southeastern Wisconsin District, Lake Lutheran Teachers' Conference, February 21-22 at Trinity, Caledonia, Wis. Agenda: Evangelism in our Schools (R. Fischer).

CHANGES IN MINISTRY

PASTORS:

Seelow, James P., from Resurrection, Aurora, Ill., to Christ, Saginaw, Mich.
Sievert, Clarke E., from Grace, Prairie du Chien, Wis., to St. Paul, Round Lake, Ill.

NOMINATIONS NORTHWESTERN PREPARATORY SCHOOL Professor of English

The following persons have been nominated to fill the vacancy in the English department at Northwestern Preparatory School. Correspondence intended for consideration by the Northwestern Board of Control in calling from this list should be in the hands of the undersigned by February 23, 1985.

Mr. Eugene Baer	Waukesha, WI
Mr. Bruce Braun	Iron Ridge, WI
Mr. Lawrence Czer	Fox Lake, WI
Mr. Owen Dorn	Hales Corners, WI
Rev. Roger Fleming	New Berlin, WI
Mr. Grant Gentz	Madison, WI
Mr. Paul Hartwig	Appleton, WI
Mr. Bruce Heckmann	Sturtevant, WI
Rev. David Hein	Crivitz, WI
Mr. John Johnson	Jefferson, WI
Rev. Silas Krueger	Tucson, AZ
Mr. Gary Krug	San Diego, CA
Mr. Daniel Kunz	La Crosse, WI
Mr. David Lauber	Fond du Lac, WI
Mr. Philip Leyrer	Lake Mills, WI
Rev. David Rutschow	Downers Grove, IL
Mr. Greg Schmill	Delano, MN
Rev. Neal Schroeder	La Crosse, WI
Rev. Curtis Seefeldt	Topeka, KS
Mr. Kenneth Taylor	West Bend, WI
Mr. Kurt Troge	Merrill, WI

Myron R. Kell, Secretary
NPS Board of Control
233 N. Maple Street
Watertown, WI 53094

DR. MARTIN LUTHER COLLEGE CENTENNIAL CHOIR TOUR Itinerary

	concert (c)	service (s)
February 10	9:30 a.m.	(s) St. Paul, Arlington, MN
February 17	10:00 a.m.	(s) Immanuel, Gibbon, MN
	4:00 p.m.	(c) St. Paul, Saint James, MN
February 22	8:00 p.m.	(c) Trinity, Belle Plaine, MN
February 23	3:00 p.m.	(c) Immanuel, Medford, WI
	7:30 p.m.	(c) Zion, Rhineland, WI
February 24	10:30 a.m.	(s) Zion, Osceola, WI
	3:00 p.m.	(c) Bloomington Lutheran, Bloomington, MN
March 1	8:00 p.m.	(c) St. Matthew, Winona, MN
March 2	7:30 p.m.	(c) St. Paul, Stevensville, MI
March 3	8:00 a.m.	(s) Grace, St. Joseph, MI
	10:30 a.m.	(s)
	4:00 p.m.	(c) Salem, Owosso, MI
	7:30 p.m.	(c) St. Paul, Saginaw, MI
March 4	7:30 p.m.	(c) St. Paul, Livonia, MI
March 5	8:00 p.m.	(c) Trinity, Caledonia, WI
March 6	7:00 p.m.	(c) Trinity, Neenah, WI
March 7	7:30 p.m.	(c) St. Peter, Sturgeon Bay, WI
March 8	7:30 p.m.	(c) First German, Manitowoc, WI
March 9	4:00 p.m.	(c) St. John, Watertown, WI
	7:30 p.m.	(c) St. Stephen, Beaver Dam, WI
March 10	9:15 a.m.	(s) Trinity, Waukesha, WI
	10:45 a.m.	(s)
	3:00 p.m.	(c) Atonement, Milwaukee, WI
	8:00 p.m.	(c) St. Paul, Appleton, WI
March 17	7:30 p.m.	(c) St. Paul, New Ulm, MN

AWARENESS DAY SEMINAR
For pastors, teachers, parents

Wisconsin Lutheran High School is sponsoring a seminar dealing with the changing problems and temptations our young Christians of today face in their lives. The effects of alcohol abuse and other chemicals are touching the lives of more and more young Christians. *Adapting to the Needs of Today's Christian Youth* is a day designed to heighten our sensitivity and awareness to these problems and temptations. Reserve March 30 on your calendar now. Watch for further details or write or call ADAPT, Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee, WI 53213; 414/453-4567.

RETREAT

"Together with Christ in Recovery" will be the theme of the second Recovering Alcoholic Individual/Family Retreat for Lutherans sponsored by the Wisconsin Lutheran Child and Family Service Alcoholism Awareness Program. It will begin at 7:00 p.m. Friday, April 19 and end at 1:00 p.m. Sunday, April 21 at a center near Hubertus, Wis.

Deviotions and participations by retreatants will be featured along with learning, sharing, fun and Christian fellowship which were enjoyed last year. Recovering individuals and/or their entire families are invited. It is hoped adults attending are members of Alcoholism Awareness, A.A., or Al-Anon. For alcoholics who attend, sobriety for the previous three months is required. Children 10 and over may participate in the sessions. Topics for children may be presented if numbers warrant. Babysitting for younger children will be provided during the Saturday sessions.

A \$10.00 non-refundable registration fee will be charged per individual or family which will be applied toward the total cost. The cost will be \$35.00 per adult in a two-bed room; \$15.00 for each child (18 and under). Two children can fit in a parent's room using their own sleeping bag and pillow. Financial adjustments can be made for special circumstances upon request.

Send reservation early to be assured of a place. For further details or reservation information contact Wisconsin Lutheran Child and Family Service, 6800 N. 76th St., Milwaukee, WI 53223; 414/353-5000.

HOUSEMOTHER NEEDED
Martin Luther Preparatory School
Prairie du Chien, Wisconsin

Position of housemother in the girls' dormitory will become vacant following the close of the current school year. Under the direction of the dean of students and with the aid of another housemother and two female tutors, the housemother has supervision of 150 to 175 girls in grades 9-12 preparing for the teaching ministry. Please direct applications or inquiries regarding this responsible position to: President Theo. Olsen, Martin Luther Preparatory School, Prairie du Chien, WI 53821.

CALL FOR NOMINATIONS
NORTHWESTERN COLLEGE

Northwestern College is seeking a replacement for Professor Erwin Schroeder, who is planning to retire at the close of the 1985-86 school year. The Board of Control of Northwestern College, therefore, with the approval of the Commission on Higher Education, requests the voting membership of the synod to nominate men with theological training to fill the position of college librarian, with faculty status. Classroom duties will be determined by mutual consent. The call for nominations is being issued at this time to permit the man called to receive the necessary professional training for the position. Nominations, including pertinent information, should be in the hands of the secretary no later than February 25.

Myron R. Kell, Secretary
NWC Board of Control
233 N. Maple Street
Watertown, WI 53094

DIRECTOR OF NURSING

The Martin Luther-South Haven Home is seeking a registered nurse to direct the nursing services of its 125 skilled bed facility. Please direct inquiries to Charles P. Clarey, Administrator, Martin Luther Memorial Home, 850 Phillips St. South Haven, MI 49090.

GOLD CROSS

Modern gold cross on stand (stands four feet high) is available to any mission congregation for cost of transportation. Contact Russell Schultz, 200 Cherry St., Fox Lake, WI 53933; 414/928-2445.

**WISCONSIN LUTHERAN COLLEGE
OPEN HOUSE**

You are cordially invited to attend an open house Saturday, February 23. The schedule is as follows:

- 9:00 — 9:30 Arrival — coffee and donuts
- 9:30 Welcome
- 9:45 — 11:45 Faculty visits, student organization information, adult enrichment, guided tours
- 10:00 and 11:00 Financial aid seminar
- 12:00 — 12:45 Lunch
- 12:45 — 2:00 Entertainment by WLC students and faculty

Please register before February 19. Registration is free. For more information and registration, contact Office of Admissions, Wisconsin Lutheran College, 8830 W. Bluemound Rd., Milwaukee, WI 53226; 414/774-8620.

CIVILIAN CHAPLAINS

Rev. Timothy L. Johnston Home Address Kastanien #4 6501 Klein Winterheim West Germany Phone 011-49-6136-8041	Rev. Lee A. Neujahr Home Address Rennweg 70 8500 Nurnberg 20 West Germany Phone 0911-538563
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Tourists in Europe: For time and place of services call the chaplains or WELS Special Ministries Board, 414/771-9357, USA.

**CHANGE OF TIME
OR PLACE OF WORSHIP**

in the following exploratory areas or mission congregations.

DE LAND, DELTONA, ORANGE CITY, DE BARY, FLORIDA — Deltona Community Center, east of Providence Blvd. across from Lake Monroe. 9:30 a.m.; SS/Bible Class, 10:30 a.m. Pastor Mark Johnston, 1623 Lakeside Dr., DeLand, FL 32720; 904/738-1953.

SAN ANGELO, TEXAS — Our Savior, YMCA, 3516 Dr., San Angelo. 10:30 a.m.; SS/Bible Class, 9:15 a.m. Pastor Jeffrey Weber, 2618 Junius, San Angelo, TX 76901; 915/944-7261.

GALESVILLE, WISCONSIN — Bethel, Sandy Lane, Galesville. 10:00 a.m.; SS 8:45 a.m. Pastor Joel Suckow, 416 High St., Holmen, WI 54636; 715/526-4829.

NAMES WANTED

Survey work preliminary to conducting exploratory services. People interested in WELS services, contact pastor noted.

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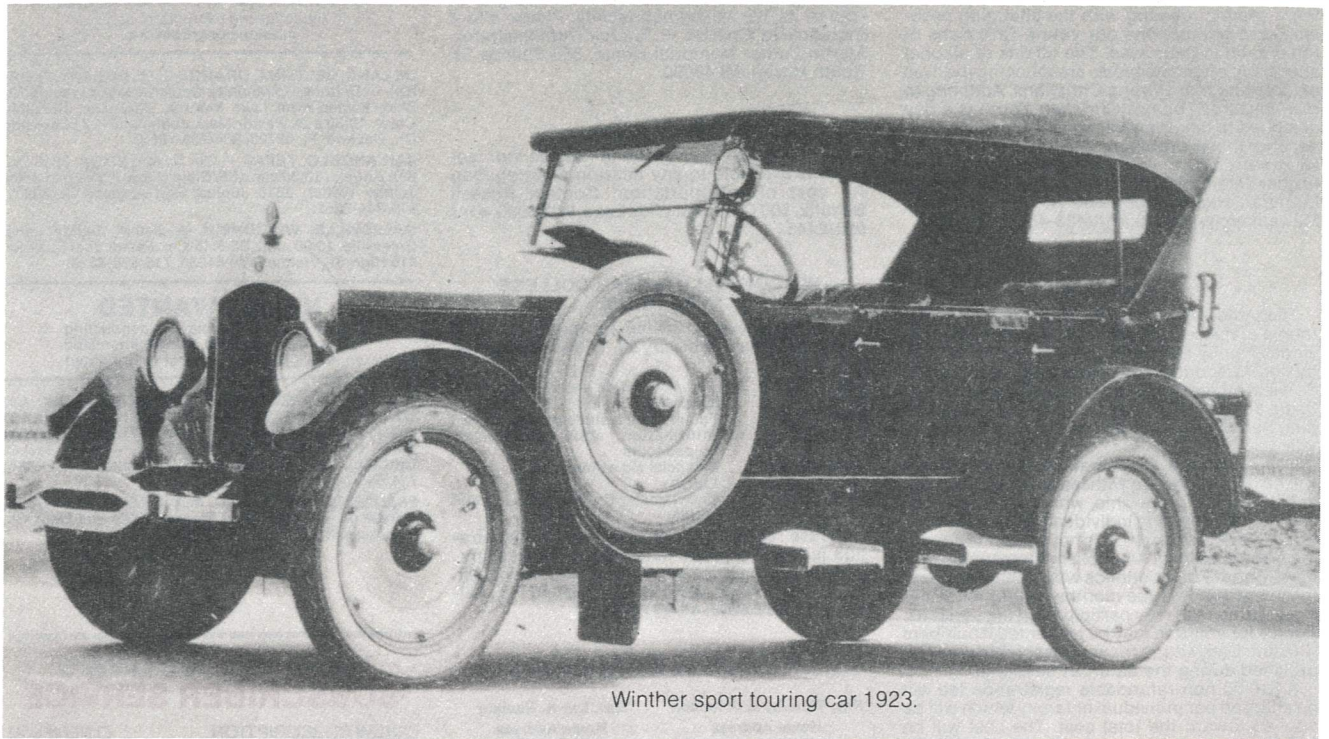
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Winther sport touring car 1923.

Footprints in the sands of time

by Richard L. Wiechmann

We all would like to leave our footprints in the sands of time. Anthony Winther did. Tony is gone now. Some say he was the last of the Edison breed. He died recently in Central Florida. A few days later he was buried in Kenosha, Wisconsin. But his dynamometers, his magnetic clutches, his forming presses; yes, even some of his Winther trucks and Winther automobiles live on.

Tony was two years old when his parents moved from Denmark in 1892. His father, a wood carver, violin maker, and all-around craftsman settled in northern Wisconsin. At the age of nine Tony and brother Martin studied electricity and made their first battery out of chinaware, zinc and copper from the town dump, and some electrolyte made of vinegar from mother's kitchen.

Dropping out of school at the death of his father failed to keep Tony from learning. As a young man

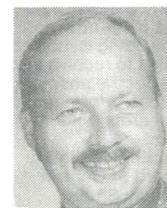
he was annoyed at the powerful radio station in Zion, Illinois and patented the cathode follower, a tube which limits each station to its own frequency, a classic breakthrough in the world of radio. Tony later spent two years studying art at the Chicago Art Institute.

As patriotic citizens, the Winther boys manufactured trucks for the army during World War I. Later they made their niche in the automobile world by manufacturing the sleek Winther car. And during World War II, when both Westinghouse and General Electric told the Boeing Company that it was impossible to build a fan and wind tunnel strong enough to test models of jet aircraft, Tony accomplished the feat. With over 200 patents and countless inventions, Anthony was accepted into the prestigious Eaton Society of Inventors.

With all his genius, Tony, along with his wife, Edna Trettin Winther, was humble enough to help two

WELS mission congregations get started in Florida; the first in Orlando, the latter in Leesburg. Tony was always humble enough to thank the Lord for his talents, realizing that God was the giver of all his good gifts.

Yes, Tony is gone now . . . but his patents and inventions are still working in American business and industry, providing Americans with a better life. Anthony Winther did leave his footprints in the sands of time. He made an imprint on the fabric of American society. But the most important imprints in Tony's life were those on the hands and feet of his Savior, who died that Tony might live eternally. □



Pastor Wiechmann serves at Zion, Gainesville, Florida.