

The
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Lutheran

NOVEMBER 15, 1985





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

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The secret of contentment

I have learned to be content whatever the circumstances. I know what it is to be in need, and I know what it is to have plenty. 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. I can do everything through him who gives me strength" (Philippians 4:11-13).

One of the things parents try to teach their children is to say "thank you." Often it's an uphill struggle. Children need reminders. They need reinforcement by example. After a pleasant visit at someone's home, or after receiving a gift, we speak our thank-yous. Or if we want to be a bit more formal, we send a thank-you note.

Saying "thank you" is a part of everyday living. In some respects it seems to be a small thing, a courtesy, a nice touch that makes life a little more tolerable and pleasant.

But is it really only a pleasantry? Just a nice custom? By no means! It is a cardinal Christian virtue. It's one of the marks of a true child of God. Perhaps it will help put things into proper perspective if we realize that even the great Apostle Paul took the time to write thank-you notes. One of them is included in our Bibles. It's his letter to the Philippians.

Paul writes to the congregation at Philippi, "I rejoice greatly that you have renewed your concern for me. . . . It was good of you to share in my troubles. . . . I am amply supplied, now that I have received from Epaphroditus the gifts you sent" (4:10,14,18).

Paul is delighted with the gifts, and says so, but that does not keep him from teaching an important truth, namely, that a Christian is not really

dependent on material things.

Not dependent on material things

Paul was at this time a prisoner in Rome. He was under house arrest, awaiting trial as a criminal. He was forsaken by friends and deprived of creature comforts. And yet he can say, "I have learned to be content whatever the circumstances."

That's not a normal reaction. We're all inclined to think first of Number One. We notice it when we have been deprived. We tend to complain about it and demand our "rights."

We're all inclined to think first of Number One.

What had brought about this change in Paul? He tells us, "I have learned the secret of being content in any and every situation."

Note that this was an *acquired* trait, a sense of values gained when he came to know Christ. Earlier in this short letter to the Philippians Paul had told them, "I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord" (3:8). Having Christ as Lord of his life put everything into proper perspective. Paul wasn't dependent on material things. He could be content without them.

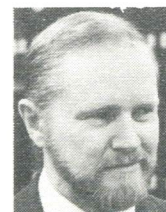
An appreciation for material things

Though Paul was not dependent on material things, he nevertheless

had a genuine appreciation for them. Hence his commendation to the Philippians, "Yet it was good of you to share in my troubles." And of the gifts they sent he says, "They are a fragrant offering, an acceptable sacrifice, pleasing to God" (4:18).

Those are not the words of a man apologetic about accepting or enjoying "things," as though there were a special virtue in being poor or in taking a vow of poverty. It is important for us to keep that in mind as we observe a national day of thanksgiving. There are those who would have us feel guilty, insisting that it is immoral for some to have more than others. But that is not Scripture's view. The Book of Proverbs, for example, informs us, "Rich and poor have this in common: The Lord is the maker of them all" (22:2).

The Lord distributes his goods to each as he sees fit. Let us then gratefully accept what he gives and be content with that, using it for our own and our family's needs, as well as to spread the gospel, to help our neighbor, to support our government. Material things are a tremendous blessing, a precious gift from God, but they are not the essential thing that keeps us going from day to day. That can come from only one source, our Savior Jesus Christ. If we have him, then with Paul we too can confidently say, "I can do everything through him who gives me strength." □



Professor Panning is president of Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Lest we forget

There are churches which celebrate Thanksgiving Day by inviting worshipers to publicly enumerate blessings received. It is a way of sensitizing one to the multitude and variety of favors bestowed by our heavenly Father. The danger is that in the midst of our woes we fail to remember. We need reminders lest we forget.

Thank you, Lord, for farmers. It's a tough time for some farmers. Unemployment in the agricultural sector of our nation's economy tops the list. An AP story was headlined: "Farm buying power hits 50-year low." Prices farmers get for raw products have been declining month by month. Bad weather, high interest payments, and declining land values have created anxiety and tension for many of our Christian brothers and sisters who cultivate the soil. Too often we enjoy our bountiful Thanksgiving feasts without remembering the toil, sweat, and sometimes tears which go into food production. Lest we forget: thank you, Lord, for farmers.

Then there are the wives of our world missionaries. A husband gave this beautiful testimony: "I know for myself that if it had not been for the efforts, encouragement and spirit of my wife, I could not have lasted or worked as a missionary . . . I know all the missionaries will second that." Missionaries as well as pastors of stateside churches hear many "thank yous" from people whom they serve. They stand in the limelight of public recognition. Lest we forget: thank you, Lord, for missionary wives.

What about our feet? Often called ugly, they may be smelly and dirty. But feet are a remarkable part of the body. These rather small structures support our weight for a lifetime. With them we jump and run and walk. These 26 bones carry us down the street to deliver cookies and a smile to someone not able to walk. They take us to the door of a new family in our neighborhood to extend a welcome to worship. With our feet we stand on Thanksgiving Day and sing the praises of God. Isaiah exclaims: "How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation." Lest we forget: thank you, Lord, for feet.

In the midst of general prosperity it is easy for us to focus on the material, the good things of this earth which we enjoy. We are rich; we have many things for which we must give thanks. But ultimately our food and stereos and houses and recreation vehicles will crumble in the dust. Only One is lasting and abiding, faithful and true. Lest we forget: thank you, Lord, for eternal salvation.

Victor H. Prange



Pastor Prange serves at Peace, Janesville, Wisconsin.

Psalm 1

Two roads

One of the oldest and most interesting pieces of early Christian literature, the *Didache*, dating back to about 110 A.D., begins as follows: "There are two roads. One is the road of life, the other the road of death. And there is a great difference between these two roads."

Certainly this refers back to Jesus' words in Matthew 7:13,14, where he said, "You must go in through the narrow gate. You see, there's a big wide gate and a fine, broad highway that leads to eternal destruction, and there are lots of people who are going through that gate. But there's a little narrow gate and a narrow one-lane path that leads to life, and there are only a few people who find it."

And when Jesus said that, he was certainly referring to Psalm 1, which is today's great chapter. Psalm 1 is really the foreword to the whole book of Psalms, and the great truth presented here is echoed many times through the Psalms — godly people will live eternally happy lives and ungodly people will live in eternal misery. And that important truth ought to be pondered well by all people of all times under all circumstances.

The road of death

Verse 1 gives us a brief but fairly complete picture of the people who are walking on the road of death. They are described as wicked, ungodly sinners, who ridicule and make fun of God and God's people. The "counsel" probably refers to the urgings of the ungodly who follow the principles of the devil; the word "way" (road) certainly refers to their manner of life; and "sitting in the seat" pictures one becoming a member of that group of sinners. That group is described in verse 4 as being "like the chaff which the wind drives away" during the ancient threshing process. That is, they are completely dead spiritually, worthless and useless and will be blown clean out of God's world on judgment day (v. 5).

The road of life

Now comes the main thought of this psalm — the description of those who are walking on the other road, the road of life. And the first thought in verse 1 is that these people, who are *not* walking on the road of death, are the only really *happy* people in the world, for the word "blessed" means happy. They are described as not living (walking) by the devil's principles (counsel), nor do they have anything to do with (standing on) the road on which

the sinners are walking, nor do they join with (sit by) the ungodly people who ridicule God and his people.

These, then, are the godly people, who find their joy and pleasure in God's word (v. 2). The basic sense of the word usually translated as God's "word" is just God's *teaching*. And that is God's word, all of it. And God's people are constantly thinking day and night about God's teachings, revealed in his word.

God's people described

These godly people are called the "righteous" in verse 6, the same word Paul uses to describe those people whom God has declared to be righteous — that is, *perfectly holy and without sin* by reason of their faith in Jesus, their Savior. And they are pictured in verse 3 as being "like a tree growing beside a river," so that it has a never-failing supply of fresh water to keep it alive and healthy, bringing forth its fruit year after year, and whose leaves never wither and die. In other words, such people are filled with eternal life.

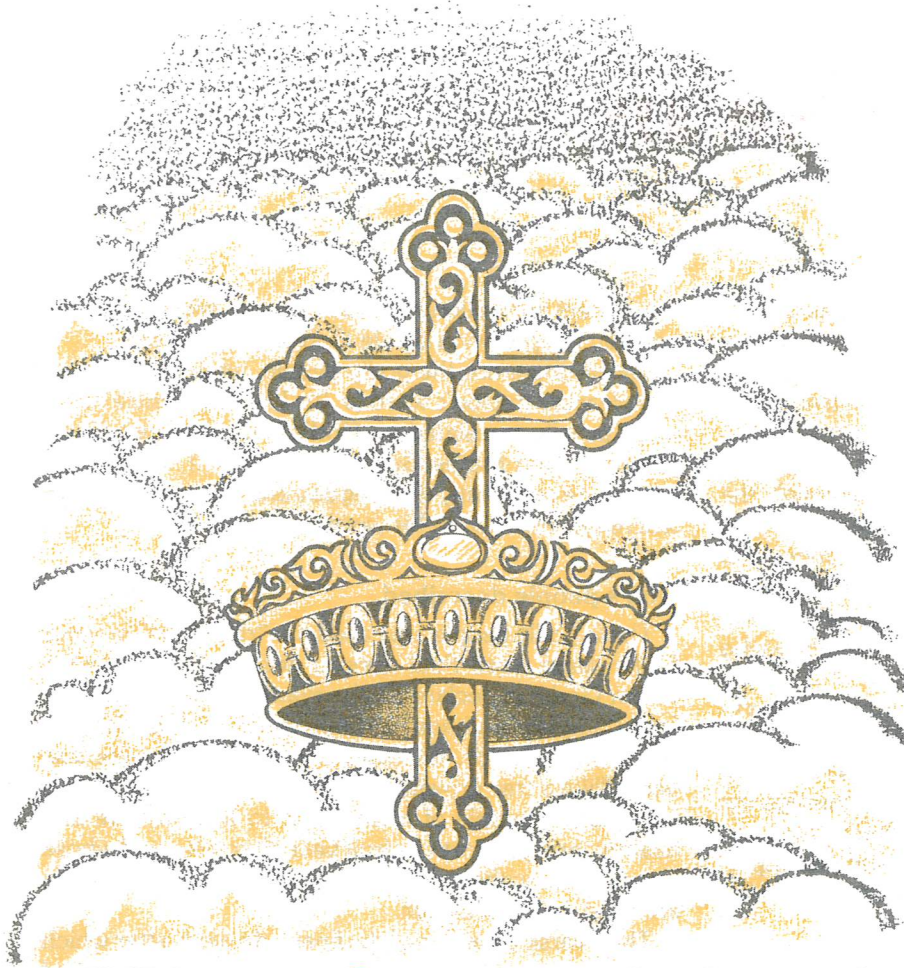
Then verse 5 speaks of the final judgment, after which all the unbelievers (wicked) will be eternally separated from the believers (righteous). Read Jesus' description of this in Matthew 25:31-46, and also what John says about the new heavens and earth in Revelation 21:27: "Nothing that is 'unclean' will ever get into that city. . . . The only ones who will get in will be those whose names are written in the Lamb's book of life."

And the closing and comforting thought in verse 6a is that the Lord is really *concerned* about (knows, watches over) those righteous people who are walking on the road of life. And this certainly means that he will bring them to their final destination, just as Paul says in Romans 8:18-39.

So we must heed Jesus' warning in Matthew 7:13,14 and John 14:6 that there is *only one road* that leads to the new heavens and earth, and it is not the popular one used by the multitudes around us. □



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



Kingdom of God

The word *kingdom* is a strange word in our world of double cheeseburgers and electric pencil sharpeners. History, however, does not see it that way. For a kingdom (a major territorial area with an organized community usually ruled by a king) is as commonplace to history as a hamburger is to us.

As a part of history, the Bible also uses the word kingdom — which is no accident. God intended to implant in our minds the image of a kingdom — but on a more grandiose scale than history can ever illustrate. For God's kingdom rules from sea to sea, in people's hearts and into eternity. It's a kingdom of *power, grace* and *glory*.

No earthly kingdom nor country

will ever conquer it. For the ruler of God's kingdom is no ordinary king. He is the king of kings (Revelation 17:14). He rules all kings. A measly 200 million square miles — which is the total surface of the earth — is just a small piece of his kingdom. For his rule is everywhere. It's unlimited. He controls the forces of nature and destiny of nations. When a sparrow falls to the ground and a hair falls from our head, he knows. So great is the king of God's kingdom.

And who is he? King Jesus! His name is above every name and at his name every knee will bow. His kingdom is one of *power*, all *power*. No one will destroy it, but some will enter it. That's because his kingdom is also one of *grace*.

Unlike all other kingdoms, the essence of this kingdom is not an external organization like a congregation or denomination, for the kingdom of grace is God's personal reign and rule within one's heart (Luke 17:20,21). And entrance into one's heart is not accomplished by lasers and guns, but by law and gospel; not by bombs and high caliber rifles, but by baptism and holy communion. "Nothing good lives in us," says the law. The law enters the heart sharply: And we die. "All goodness lives in Christ," says the gospel. The gospel enters the heart sweetly: And we live. We live because King Jesus lived and died and rose. We live now as royal residents of God's kingdom of *grace* and assured of a place in his kingdom of *glory*.

And glorious it will be! Sinless-glorified bodies (Philippians 3:21) will be ours in God's kingdom of glory; and all death, pain and sorrow will be gone (Revelation 21:4) as we gladly serve God in glory.

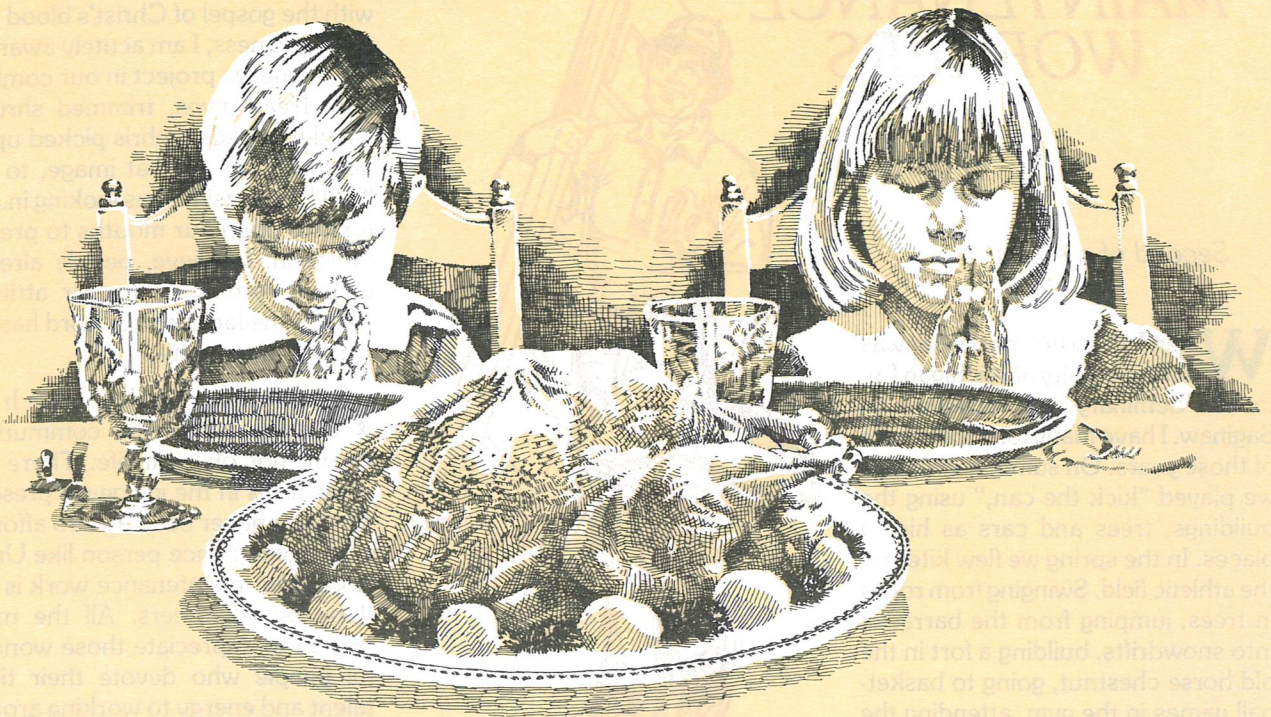
God's kingdom of power, grace and glory is spoken of throughout the pages of Scripture. The difficulty, at times, is to determine what kingdom or kingdoms a particular passage is referring to. For example, what kingdom or kingdoms do you think Jesus is speaking about when he directs us to pray, "Thy kingdom come"? The context of a passage guides one to a correct understanding.

Whatever that understanding may be, we know that all three kingdoms, which make up the kingdom of God, deeply affect us. They bring peace. Peace with God. So each day of our life, as royal residents of God's kingdom, we can live in peace knowing that we are protected by God's power, cared for by his grace and destined for his glory. It gives us reason to pray: "Thy kingdom come."



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

Thanks for what!



by Joel A. Nelson

In our school newspaper opinion poll a number of students were asked, "What is Thanksgiving?" Four out of five responded — and we almost expect this answer — "Turkey!"

Yes, it's true, and I dare say that if someone from a different country were to come to America on November 28 — not that this day would differ from any other — he would probably observe that Thanksgiving is the day for jollification and gorging.

We sometimes have the impression that the Pilgrims found paradise where they could joke and carry on with their Indian buddies into the setting of the sun while they gnawed feverishly on maize — what we call corn — and stuffed themselves with wild turkey. A life of complete joy. Who wouldn't be thankful?

History, however, records a slightly different picture for us which needs to be viewed this Thanksgiving. You see, in 1620, 102 men, women and children sailed for 65 days across the open sea. On the way, one man died and was buried at sea. After the Pilgrims landed, they were faced with the winter of 1621 with its bone-chilling cold taking a grisly toll. Only 44 survived this winter. At one point there were only seven people well enough to lay the dead into their icy graves. It would only seem logical for a disgusted Pilgrim to shake his fist at the heavens and snarl, "Thanks for what!" But he — they — did not.

In the middle of all this suffering history tells of a

party, a real feast, the first Thanksgiving. The Pilgrims were thankful for God had spared them and blessed them with another day of life. One Pilgrim was quoted as saying, "It is not with us as with other men, whom small things can discourage our love for God."

Why not this Thanksgiving, before you belly up to your feast, pinch yourself. Wake up to the fact that you are not dreaming. Look at the bountiful gifts before you and realize that you don't deserve them, not even one of them, and that only because of God's abundant grace you can enjoy them all.

Why not this Thanksgiving, as you worship with family and friends in church and then go home to a delicious meal, think about all of the blessings you have and how your problems pale by comparison with those long ago. Why not say a really special prayer at the table, maybe even get on your knees, and like the Pilgrim of old say, "It is not with us as with other men, whom small things can discourage our love for God."



Mr. Nelson teaches at Our Redeemer, Santa Barbara, California.

MAINTENANCE WORKERS

Second of a series

When I was a boy my father was on the faculty at Michigan Lutheran Seminary, our academy in Saginaw. I have many fond memories of those years. On summer evenings we played “kick the can,” using the buildings, trees and cars as hiding places. In the spring we flew kites on the athletic field. Swinging from ropes in trees, jumping from the barracks into snowdrifts, building a fort in the old horse chestnut, going to basketball games in the gym, attending the annual school play — these are among the rich images that still linger from childhood.

One man stands out among the images — “Uncle Rope” the maintenance man. A tall slender man, as I remember him, with a delightful twinkle in his eye. He had never gotten around to marrying. I can still picture him proudly mounting the new riding lawnmower, skillfully directing a crew of students on Arbor Day, supervising the unloading of canned goods, potatoes and vegetables donated by women’s groups all over Michigan. He seemed omnipresent — now with a hammer and nail, now with a paint brush, now with a handtruck loaded with boxes.

“The Sem” had in Uncle Rope a maintenance man of many talents. When you saw him in the basement workshop you knew he was a man who loved working with his hands. The love showed in the work he turned out. Built-in storage facilities for the kitchen, the remodeled interior of a large house to serve as a dormitory, a cabinet for audio-visual equipment — all bore his stamp.



I have no idea what kind of salary Uncle Rope earned. But you can be sure it was less than the professors earned, and that was precious little in those war and post-war years. Whatever it was, it was far less than he was worth. For how can you measure the worth of a person who comes to his work with a Christian attitude like his? He served his Lord with a cheerful whistle and a ready smile.

Maintenance people rarely receive praise and honor. Usually they are noticed only when they are not quite quick enough to unplug a stopped-up drain or when they get behind on pruning the shrubs. But Uncle Rope contributed something immeasurable to the quality of that campus. He was a real plus to its ministry in training future church workers.

Am I saying that I appreciated Uncle Rope when I was at MLS? Not on your life. I took him for granted as many others did. But since that time I have learned to see the matter from a different perspective. For 20 years I have been the pastor of a congrega-

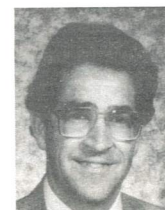
tion. I have watched it grow. It occupies a prominent location in a beautiful new community. Because I care so much about our ability to reach out to the people in this community with the gospel of Christ’s blood and righteousness, I am acutely aware of the image we project in our community. Neat lawns, trimmed shrubs, weed-free beds, debris picked up — all contribute to that image, to the “feel” the outsider has looking in. Before we open our mouths to preach or teach, I believe, people already have a reading as to our attitude toward the facilities our Lord has entrusted to our care.

Am I saying that our church is a showcase in the community? Again, not on your life. There are some flaws in the image we present. We have never been able to afford a paid maintenance person like Uncle Rope. Our maintenance work is still done by volunteers. All the more reason to appreciate those wonderful people who devote their time, talent and energy to working around our buildings.

Few Christians — anywhere — are clamoring to participate in a ministry of maintenance. So . . . there are weeds growing around our church. There are some projects still waiting to be done. There are fixtures not working properly. But, Lord, what would the case be if we did not have some faithful men and women who clean, dust, wash, repair, weed, mow, trim, paint, fix and fuss?

You have them too. Perhaps your church has a paid maintenance person who serves the Lord in your midst, creating images in your children’s minds, the way Uncle Rope did in mine. Whatever your situation, don’t forget to thank the Lord for the gift of good willing hands.

The maintenance people who serve behind the scenes are an important element in the ministry of the gospel.



Pastor Franzmann serves at St. Mark, Citrus Heights, California.

The Macedonian spirit

by Joel C. Gerlach

“We want you to know about the grace God has given to the Macedonian churches,” Paul wrote to the Christians at Corinth. That grace, he noted, “welled up in rich generosity” toward fellow Christians who were hapless victims of famine in and around Jerusalem.

That is the Macedonian spirit. It is a selfless spirit that eagerly seizes opportunities to assist other Christians, including Christians one has never met personally. It is not a spirit primarily intent on taking care of everything at home first. It focuses on wider horizons.

The Macedonian spirit is alive and well at Gethsemane Lutheran Church in Los Angeles. Gethsemane is one of the first two WELS congregations in California. Here’s the story.

Gethsemane congregation obtained a Church Extension Fund (CEF) loan to build its first chapel in 1952. Additional CEF loans were obtained for the present church and parsonage in 1957 and again in 1967.

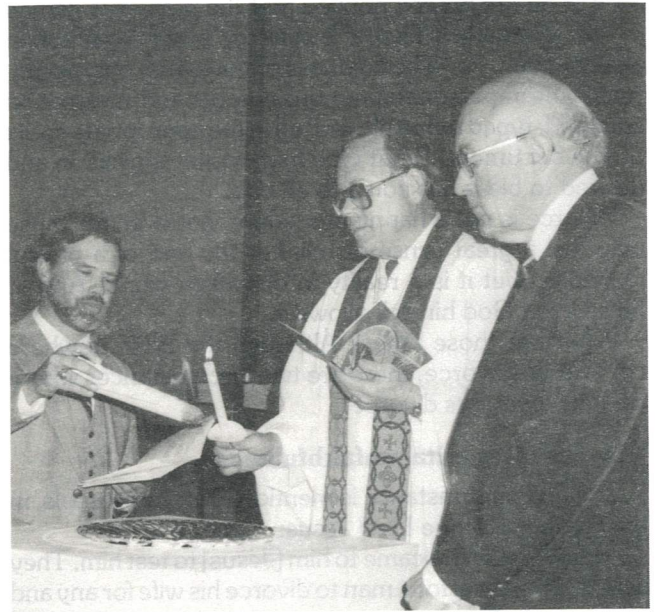
In 1981 the synod asked congregations with CEF loans to accept a higher interest rate or to find another source of funds to pay off their indebtedness. Gethsemane chose the second option. The congregation borrowed \$30,000 from members, the rest from LACE (Lutheran Association for Church Extension).

On February 3, 1985 Gethsemane burned its mortgage in a service of celebration and thanksgiving. After 32 years, debt free!

What do you do with surplus offerings after burning a mortgage? Cut back on giving? Renovate the church? Remodel the parsonage? Raise the pastor’s salary?

Gethsemane congregation had a better idea. Gethsemane’s pastor, Donald Seifert, directed the congregation’s attention to the heavy schedule of the chairman of the California Mission District Mission Board, Pastor Robert Hochmuth of St. Andrew, Sacramento. In the Macedonian spirit, the congregation resolved to use its former mortgage funds to cover the costs of a vicar to serve under the mission board’s chairman.

On assignment day in May the board’s request for a vicar went unfilled because of the smaller number of vicars available for assignment this year. But the Macedonian spirit was not to be denied. In July, with the



(Left to right) Rick Viersen, president, Pastor Donald Seifert, and Carl Loeper, who attended the first service at Gethsemane in 1950.

approval of the seminary and of the General Board for Home Missions, senior student David Rosenbaum volunteered to serve a second year as a vicar. He began his services at St. Andrew in September.

Some will ask, “Why didn’t the congregation just increase its offerings to the synod to help ease the strain on the synod’s budget?” The congregation considered that option. But last year the congregation already gave 22 percent of its total offerings for synodical purposes or \$167.13 per communicant. It’s all-purpose giving was \$940 per communicant.

The congregation’s 5-year plan calls for 30 percent of its offerings in 1985 to be given to the synod and to the mission board vicar program. By 1989 the congregation plans to devote 45 percent of its offerings for outside purposes, according to Pastor Seifert.

“I testify that they gave as much as they were able, and even beyond their ability,” Paul said about the Macedonians. Sounds applicable to Gethsemane congregation too, doesn’t it? “Entirely on their own, they urgently pleaded with us for the privilege of sharing in this service to the saints. And they did not do as we expected, but they gave themselves first to the Lord, and then to us in keeping with God’s will” (2 Corinthians 8).

St. Paul commended the spirit of the Macedonian churches to the church at Corinth. Gethsemane in Los Angeles appears to have caught that spirit. We commend that same spirit to all WELS congregations. □



Pastor Gerlach serves at Our Redeemer, Santa Barbara, California.

“You are hereby notified that the petitioner named above has filed a lawsuit or other legal action against you. . . .” The coldness of the words only accentuates the impersonal summons number and information stamped, typed or hastily written in the appropriate spots on the document. What God had warmly smiled on and desired to bless has come to an end.

Divorce is not a happy procedure, not even for those who feel a great sense of relief at the end of a painful marriage. Yet it is a reality in our fallen world. And at times even God himself allows it.

What are those times? Although the Bible nowhere *commands* divorce, there are two circumstances where Scripture *permits* divorce.

“Except for marital unfaithfulness”

The first circumstance is mentioned in the Gospels, in the teachings of the Lord Jesus:

“Some Pharisees came to him [Jesus] to test him. They asked, ‘Is it lawful for a man to divorce his wife for any and every reason?’

“‘Haven’t you read,’ he replied, ‘that at the beginning the Creator “made them male and female . . . and the two will become one flesh”?’ So they are no longer two, but one. Therefore what God has joined together, let man not separate.’

“‘Why then,’ they asked, ‘did Moses command that a man give his wife a certificate of divorce and send her away?’

“Jesus replied, ‘Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning. I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery’ ” (Matthew 19:3-9).

In Jesus’ day divorce laws were very lenient, much as in our day. Moreover, there was a great deal of discussion about what were moral grounds for divorce, just as the argument goes on today. By raising this touchy subject, the Pharisees hoped to put Jesus on the spot. He didn’t fall into the trap. Instead, he pointed to God’s intent for man and wife ever since “the beginning.”

The Pharisees pressed the issue and asked why then would Moses, God’s own spokesman, “command” divorce. Jesus responded that Moses never commanded it, but only “permitted” it (see Deuteronomy 24:1-4). This permission in Old Testament law was a concession to the people’s unbelief or hardness of heart. Martin Luther spoke of one reason for making such a concession, “Where there are no Christians, or perverse and false Christians, it would be well for the authorities to allow them, like heathens, to put away their wives, and to take others, in order that they may not, with their discordant lives, have two hells, both here and there.”

Believers, however, are not among the hardened of heart. Their hearts grieve over sin, repent and long to bring forth the fruits of repentance — namely, to do God’s will. For these, declares Christ, there is only one legitimate exception to God’s lifelong plan for marriage.

Let man not

Third of a series

That exception is “marital unfaithfulness.” The Greek word translated “marital unfaithfulness” in the New International Version is *porneia*, related to our word pornography. The word refers to sexual promiscuity.

Yet even here when Jesus permits divorce if your partner has been unfaithful, he does not command it. Reconciliation is still possible. An example of this is recounted in the book *A Healing Season* where Karen Kuhne relates her true story of adultery and reconciliation. With God all things are possible.

Elsewhere Jesus also spoke on the topic of divorce. (See Matthew 5:31,32; Luke 16:18; and Mark 10:2-12 which recount the same incident as Matthew 19.) The Lord’s words on divorce have been the source of endless discussion and writing. Much more could be said. But our main point is clear: Divorce is not part of God’s plan for marriage; “except for marital unfaithfulness” it should not be considered.

This may seem extremely harsh to modern readers. It struck Jesus’ disciples the same way. Their response to Jesus’ pronouncement was, “If this is the situation between a husband and wife, it is better not to marry” (Matthew 19:10).

The Lord’s strong words about divorce emphasize the sanctity of marriage. In God’s sight nothing except a violation of marriage’s most intimate union constitutes grounds for divorce.

“But if the unbeliever leaves”

We turn to the words of the Apostle Paul for the second circumstance under which Scripture allows divorce:

“To the married I give this command (not I, but the Lord): A wife must not separate from her husband. But if she does, she must remain unmarried or else be reconciled to her husband. And a husband must not divorce his wife.

“To the rest I say this (I, not the Lord): If any brother has a wife who is not a believer and she is willing to live with him, he must not divorce her. And if a woman has a husband who is not a believer and he is willing to live with her, she must not divorce him. . . .

“But if the unbeliever leaves, let him do so. A believing man or woman is not bound in such circumstances; God has called us to live in peace. How do you know, wife, whether you will save your husband? Or, how do you know, husband, whether you will save your wife?” (1

separate



Corinthians 7:10-16).

First St. Paul addresses the married couples within the church. He underscores what Jesus had said. Marriage is a permanent institution. The command to remain married wasn't something new with Paul. He points out that "not I, but the Lord" made the command.

Yet Paul goes on to show that he is also addressing a somewhat different situation than Jesus did. That's why Paul adds, "I, not the Lord" am speaking of this other issue. Christ spoke of believers. In Corinth Paul had to deal with many mixed marriages. Often a husband or wife would become a Christian, while the marriage partner remained an unbeliever.

Were the believing partners to remain in their marriages — marriages which were made before they came to faith, marriages to people who didn't share that faith? Paul's answer was an unqualified yes. It may even happen, he adds, that the unbeliever comes to faith through the believing spouse.

"But" Paul says, "if the unbeliever leaves [literally, separates himself], let him do so." This is not a contradiction of Christ's "except for marital unfaithfulness." Nor is the apostle introducing some new "escape clause" for troubled marriages. He is simply stating a fact of life. It can happen that an unbeliever, lacking the Christian's commitment to marriage, takes up and deserts the marriage and refuses to be reconciled. Then what? If that happens, "let him do so." For the believer to seek a formal divorce is merely to acknowledge what has taken place.

It is from this verse that the so-called "malicious desertion" doctrine comes. A marriage is broken when one partner maliciously deserts the other. (The apostle is not speaking of forced separations, such as through imprisonment or illness.) Some have interpreted this passage to include a wide range of desertions, all the way from "emotional desertion" to not living up to one's marriage responsibilities. Yet Paul's words do not stretch so easily. The inspired apostle is not looking for loopholes.

Notice especially that Paul speaks of an *unbelieving* partner leaving. His words are not applicable to a believer who in weakness fails to live up to his partner's ideals. Paul, like Jesus, requires us to stick to our marriages. If one partner is an unbeliever and shows it by breaking the marriage, then the believer "is not bound" by his or her vow. Probably the most common form of malicious desertion today is divorce itself, through which one

partner simply deserts the other. But if your unbelieving spouse is willing to live with you, you "must not divorce."

The grass isn't greener

We see, then, that throughout Scripture God's attitude toward divorce is strong. Malachi 2:16 sums it up, "I hate divorce," says the Lord God."

Granted, there are many unique and extremely difficult marriages in which God's people might find themselves. A wife may even have to remove herself and the children from the house for their protection; God does command us to preserve life.

Perhaps some who are reading this article are at the point where they feel, "I've reached my limit." You may be facing severe temptations to leave your present marriage and start over. Think twice before you do. Even the world recognizes that a new start may not be what it seems. Recently a man wrote the Ione Quinby Griggs column and related how he had left his wife for "greener pastures." His "exciting" new wife ended up bringing him nothing but misery. He has divorced again and his first wife has married someone else. "Now I am alone and have no one to blame but myself," signed "Blind before, now I see" (*Milwaukee Journal* 9/19/85). Often man-made solutions to marital problems only bring bigger problems.

Nor are pastors and counselors heartless when they insist on God's way. Larry Christenson writes in *The Christian Family*, "Nor should Christian pastors and counselors soften God's law out of a presumed compassion and concern for those caught in an unhappy marital situation. There come times when a Christian must be told to endure hardship for Christ, and this is such a time."

With his strong pronouncements on the permanence of marriage, is God consigning people to years of unhappiness? God can work some miraculous transformations in marriages, including cases of unfaithfulness and abuse. I've seen it happen and am sure you have, too. Even where no such miraculous changes occur, God gives strength, peace and contentment to carry on.

No doubt some of our readers are themselves divorced. I've heard some say they feel like second-rate citizens in the church. Yes, the church which follows God's word will call for repentance and reconciliation where appropriate. But that doesn't give any Christian the right to look down on another. We are all sinful and God's children solely by his grace.

In all our marriages there is constant need for forgiveness and room for change. Regardless of our present marital situation, God encourages us with a magnificent model for marriage. The final installment of "What God Has Joined" will present this.

Almighty God, you have declared that we are not to separate what you have joined together. Keep us from whatever might lead us to break the precious bond of marriage. Forgive us our sins and strengthen us to live according to your will, through Jesus Christ. Amen.

Pastor Ehlke is an associate editor at Northwestern Publishing House.

My daughter doesn't make it to church very often. When I ask her about it, she simply shrugs and says she doesn't want to be a hypocrite about it. I think she means that going to church when she doesn't feel like it is hypocrisy. "Besides," she says, "it isn't as if you have to go every Sunday." What do I say to that?

Christians don't *have* to do anything. We've been freed by Jesus from such mere duty, the "have tos" of knowing God only in his law and relating to God only out of fearful obligation. Jesus fulfilled our obligation to divine law and suffered our consequences for violating it. His love inspired Christian "love tos," not "have tos."

That doesn't make skipping church right. Every unwillingness to worship God, every refusal to hear his word, every exaltation of self ahead of God is sin. In fact, as the epistle to the Hebrews warns (especially chapter ten, verse 23 and following), "skipping church" is probably the most serious sin. It robs the soul of joy in praising God. It robs the spirit of the love, truth and power God gives through his word. It robs Christians of the mutual comfort, admonition and encouragement for which Christ established his church. The best evidence of this is the very statement, "I don't have to go to church." You see, that is the rebellion of a sinner who views his God as lawmaker and judge, not heavenly Father. That is the false independence of a spiritual slave, not a dearly loved heir.

It isn't hypocrisy to appear at worship when that isn't what your human nature prefers, any more than it's hypocrisy for a mother to sit up with her distraught daughter long after she'd prefer to be asleep. It's called love. The real hypocrisy is to call Jesus "Lord," then deny his lordship when you "feel" like it. The real hypocrisy is to claim Christian gratitude for all God's blessings while

The real hypocrisy is to claim Christian gratitude for all God's blessings while living as an ingrate.

living as an ingrate. Mercifully, God forgives us such hypocrisy. So confess it. Don't rationalize it, for Jesus cuts right through such rationalizing when he says: "Anyone who is God's child listens to what God says. The reason why you people aren't listening is that you're not God's children" (John 8:47 from *The New Testament in Everyday American English*).

Sometimes I don't feel like going to church either. I just have too much respect for my Lord not to go. And I've discovered what remarkable things God can do with my feelings when I'm there.

(Maybe you could slip this little message under your daughter's orange juice next Sunday morning.)

What does God say about test-tube babies and artificial insemination? Are they sinful?

God doesn't address such phenomena of biological technology directly in the Bible. We should avoid putting words into his mouth with "arguments from silence." There are, however, ethical applications of his timeless will that must be made. And there is a Christian "life construct" into which all ethical decisions must fit if we are to glorify God in all we do. For example . . .

Human life is the unique gift of God (Genesis 1:26; Psalm 127:3; Psalm 139:13-18). Marriage is the means

Difficult ethical issues will only increase should God allow human beings to extend their dominion over his creation.

through which God wills to bestow this gift. (He intends families, not merely children.) Trust is the attitude with which God's people accept his gifts *and* his will. While God gave mankind dominion over plants and animals, *he* retained dominion over human life. He brooks no rival among the human species.

It would be difficult to find moral fault with artificial insemination if a husband's sperm is technologically assisted in fertilizing his wife's ovum. In vitro fertilization, so-called "test-tube" reproduction adds another ethical dimension however. Culturing embryos in a petri dish means survival of the fittest. Those that develop abnormally are aborted. "Adoption, not abortion" is an ethical answer.

The introduction of a third person into a marriage in order to produce a child is a contradiction of God's will — adultery, however impersonal the union of sperm and egg in laboratory conditions. Reproduction without marriage falls under the same judgment, even if "rent-a-sperm" makes the pregnancy seem less seamy.

Difficult ethical issues will only increase should God allow human beings to extend their dominion over his creation. St. Paul offers a universal directive in his warning to first-century Christians that they not act in uncertainty. When our Christian conscience cannot be sure that an ethical decision will glorify God, we'd better refrain from that decision "for whatever is not of faith is sin" (Romans 14:23). □



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

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

Onalaska Lutheran loses close friend

by Terry Rindfleisch



Noel Fadness

Noel Fadness can be seen in so much at Onalaska Lutheran High School.

The lights on the football field, the bleachers in the gym, the trophy cases, and the books and shelves in the school library are just some of his works.

And there were his anonymous cash gifts, sometimes as much as \$500 at a time, to the athletic and music departments.

But persons who knew him best said his unselfish love and spirit were his best gifts and that will remain an inspiration for others.

Fadness, one of the founders of the high school more than 25 years ago, gave so much of himself because the school was one of the loves of his life. When he died recently at the age of 87, very few knew how much he had given.

"He was a low-key man and very few people knew what he did," said Gale Peterson, a friend and a librarian and teacher at the high school. "He was not the type to brag or want recognition. He did it out of pure love for the school.

"He was the prototype of a person who makes a parochial school exist,"

Peterson said. "He will be long remembered by those who knew him."

Fadness taught at Elroy High School and was principal at Kendall High School before he started selling insurance for Aid Association for Lutherans in 1941. He sold insurance until his retirement, but he did not stop working.

"He was one of the first to help make Luther High School a reality," said Louis Lautz, a former high school board member. "He was always there when you needed a helping hand and got other people active.

"Noel was one of a kind," Lautz said. "He never took credit for what he did; he gave all the praise to God."

Fadness taught when the high school opened and later became the school's business manager. Everyone affectionately called him "Pops," Peterson said, because Fadness was much older than the rest of the faculty.

"'Pops' fit him because he was a very kind, gentle person who was liked by all," Peterson said.

Even after his second retirement in 1972, Fadness kept working. In his 80s, he sold encyclopedias, sang in the church choir and made trophy

cases, bookcases, a dictionary stand, the library's index and reference tables and a set of movable bleachers for the school.

Fadness was often a one-man booster club. He gave a significant donation to put lights on the athletic field.

"He got that project going, and anytime there was some project, he was there with a \$500 check," Peterson said. "He was a man of modest means, but that didn't stop him from giving."

Fadness was the man behind the athletic booster club's fund-raising project of parking cars at the La Crosse Interstate Fair. Even in his 80s, he was out at the fair, running the show.

"He continued to give to the end of his life," Peterson said. □



Mr. Rindfleisch is a reporter for the La Crosse Tribune, La Crosse, Wisconsin.

NEWS around the world



Names and site suggested for new Lutheran church . . . The Commission for a New Lutheran Church meeting in September in Overland Park, Kan., tentatively selected Chicago as the headquarters for the new Lutheran church, scheduled to come into being January 1, 1988. The commission was told that 43 percent of the 5.3 million members in the uniting churches is found within 400 miles or one day's drive from Chicago. Chicago with 13 seminaries is also the largest center of theological education in the country. The three merging churches are the American Lutheran, the Lutheran Church in America, and the Association of Evangelical Lutheran Churches. The commission also selected two names for the new church from a list of five possibilities and invited responses from the three uniting churches. The two names are the Evangelical Lutheran Church in the U.S.A. and the Lutheran Church in the U.S.A. A final decision on the name is to be made at the commission's February meeting in Minneapolis. The new Lutheran church will consist of 11,132 congregations, 64 synods (districts), the national church body and nine regional centers.

Clergy confidentiality under attack . . . In two cases traditional clergy confidentiality is being threatened. In a California case, a woman filed suit against her Episcopal priest, claiming that he violated the privacy of her confession in reporting that she embezzled church funds. The judge ruled that her admission to the priest was a conversation rather than a sacramental confession. Therefore, it was not protected by law. In a Texas case, an El Paso minister asked the state attorney general if he would be required to report a child-abuse case if it were confessed to him. The answer was yes. "The cases represent a clear and present danger to religious life in this country," according to Rev. John Bush, a Presbyterian minister and co-author of *The Right to Silence*, a study of this issue. Almost all states, he reports, have either a law or legal precedents that protect conversations between clergy and those who come to them for confession or counseling. While private confession is not required in most Lutheran and Protestant churches, the tradition of confidentiality of parishioner-pastor conversations persists. "The understanding that most ministers have grown up with," says Rev. Paul Fries of New Brunswick Seminary in New Jersey, "is that anything that a parishioner tells you in your study is 100 percent confidential. . . . Until recently most courts regarded it as such."

Parents rate schools high . . . Parents of children attending public schools rate them significantly higher than people without children in school, according to a new Gallup Poll published in the September issue of the Phi Delta Kappan. The 17th annual poll of public attitudes toward public education reports that over 71 percent of the parents with children enrolled in public education give their school an "A" or a "B." In contrast, only 27 percent of the general public gave the nation's public schools an "A" or a "B." The president of the National Education Association, Mary Hatwood Futrell, said, "One of the most interesting things in this survey is the fact that those people who have firsthand knowledge of the schools rate them considerably higher than those who do not have students in school." Support for a voucher system has dropped significantly according to the poll. In 1983, 51 percent of respondents said they favored vouchers; 38 percent said they opposed them. In 1985, only 45 percent said they supported vouchers, while 40 percent were opposed.

Use of tune violates copyright laws . . . A growing number of church gatherings have been singing a sacred benediction to the tune of "Edelweiss" from *The Sound of Music*. Chappell Music Company, administrators of the rights to the show, is said to be considering legal action against several denominations for copyright infringement. Bruce Gold, the New York attorney retained by Chappell Music, has stated that although he would prefer making settlement amicably behind the scenes, "any use without permission will be met with an appropriate objection." One of the publishers of Rogers and Hammerstein's music said that in his opinion some churches are acting out of ignorance. "Some people think the tune is an old Bavarian folk song. But . . . 'Edelweiss' was written in 1959. It was the last song Oscar Hammerstein wrote before he died." Under current laws, the copyright to a song is in effect for 75 years.

No right to dissent from Catholic Church teachings . . . The Catholic bishops' Committee for Pro-Life Activities declared that Catholics have no moral right to dissent from the church teaching on abortion because such dissent violates a "higher law" followed by the church. In a statement released in early October the Pro-Life Committee, headed by Cardinal Bernardin of Chicago, reacted to Catholics who have asserted they are "not bound" by church teachings on abortion. "The church teaching in this matter is binding not only because the church says so, but because this teaching expresses the objective demands placed on all of us by the inherent dignity of human life," the bishops said. "A Catholic who chooses to dissent from this teaching, or to support dissent from it, is dissenting not only from church law but from a higher law which the church seeks to observe and teach." The bishops said that "the church has always rejected abortion as a grave moral evil. . . . The church also realizes that a society which tolerates the direct destruction of innocent life, as in the current practice of abortion, is in danger of losing its respect for life in all other contexts." □

MLS celebrates double anniversary by William Zeiger

Hundreds of alumni and friends of Michigan Lutheran Seminary, Saginaw, returned to its campus to celebrate a double anniversary with a weekend of activities September 28-29. This year marks the centennial anniversary of the founding of MLS and its 75th anniversary as a high school preparing young people for the pastoral and teaching ministries of the Wisconsin Evangelical Lutheran Synod.

The highlight of the anniversary celebration was a large festival service marking the centennial anniversary and diamond jubilee on Sunday afternoon in the school's new gymnasium. The preacher was the Rev. Robert J. Voss, Milwaukee, executive secretary of the Board for Worker Training of the synod.

Voss took the motto of MLS, the hymn "God's Word Is Our Great Heritage," as the theme for his message. He reminded the assembly that God's word "is our heritage to cherish and our heritage to share zealously, both as individuals and as a church."

The dedication of a large scul-

ptured brick mural that is located in the new foyer of MLS was a part of the worship service. The 40' by 9' mural is the centennial gift of the alumni and friends of MLS. The large art work emphasizes the mission of MLS to train young people to preach and teach the gospel. Central in the mural is a large rendition of the school seal, and across the top of the mural are the words of "God's Word Is Our Great Heritage."

Pastor Voss referred to the brick sculpture and its message in his sermon. "The message that God's word is our heritage to cherish and share," he said, "is etched in stone on this campus, may it also be etched in all of our hearts."

A large anniversary barbecue sponsored by the MLS Booster Club followed the afternoon service.

Saturday of the anniversary weekend was filled with homecoming activities on the campus. The junior varsity football team played in the morning and the varsity played in the afternoon. (The junior varsity lost; the varsity won.)

Saturday evening began with a

large anniversary homecoming banquet for 1200 people. The meal was followed by a program of entertainment performed by MLS alumni and students. The master of ceremonies for the evening was Rev. Conrad I. Frey, New Ulm, Minn. Frey is a former president of MLS. Saturday evening ended with a live concert for the students performed by a professional musical group.

Michigan Lutheran Seminary began with six students in 1885 near Ann Arbor, Mich., as the theological training school for the old Michigan Lutheran Synod. Two years later the school was moved to Saginaw and its present Court Street location. Instrumental in this move was Pastor Christoph Eberhardt of St. Paul, Saginaw. He not only was the president of the Michigan District at the time but also donated the original two acres of the MLS campus.

The school's first building, "Old Main," was dedicated in August 1887. Old Main stood until 1963 when it was razed to make room for new classrooms.

From 1885 until 1907 MLS served students with a seven-year curriculum, four years of high school and three years of theological seminary training.

In 1892 the Michigan Synod joined with the Wisconsin and Minnesota Synods and an agreement was made to convert the young seminary into a four-year prep school. Opposition to this, a split in the Michigan Synod, and internal problems at MLS led to dwindling enrollments. By 1907 only one student was in attendance and the school closed. By 1910, difficulties were overcome, the Michigan Synod was reunited, and ties with the Wisconsin and Minnesota Synods were reestablished.

In 1910 the Michigan Synod accepted the new role for MLS as a four-year prep school and the school reopened under the direc-



The sculptured brick mural at MLS is located in their new foyer.

IN THE NEWS

tion of Rev. Otto J. R. Hoenecke. He served as the school's president for 40 years and served in other capacities into the 1960s.

MLS opened with five students on September 13, 1910. During the 1920s the faculty grew to four and the student body to 75. Growth slowed during the '30s but picked up again during World War II and reached a peak of 344 in 1960. In the past 25 years the school's enrollment has leveled off at 300.

Following Director Hoenecke (1910-1950) the other MLS presidents have been Rev. Conrad I. Frey (1950-1966), Rev. Martin R. Toepel (1966-1978), and Dr. John C. Lawrenz (1978-present).

Since its birth in 1885 and reopening in 1910, Michigan Lutheran Seminary has served in educating church workers. MLS still sends over half of its graduates each year to continue their studies for the preaching and teaching ministries of the Wisconsin Synod.

Kelm appointed public relations director

Pastor Paul E. Kelm has accepted the position of director of public relations for the synod. The position is a part-time position. He takes the place of Pastor James P. Schaefer who resigned from the position on September 1.

Kelm, a 1970 graduate of Wisconsin Lutheran seminary, is widely known as an apologist for the Lutheran faith. For five years he served a mission in Pittsfield, Mass. For the next four years he served as campus pastor at the University of Wisconsin-Madison. In 1979 he accepted a call as dean of students at Wisconsin Lutheran College, Milwaukee. In 1984 he became executive secretary of the Commission on Evangelism.

As director of public relations, he will administer the affairs of the synod's Public Relations Committee.



An update on Larry Carlson of Delaware, Ohio, who has amyotrophic lateral sclerosis (ALS). He is still on a respirator but mobile enough to attend church and to have visited a northern Wisconsin summer home last year. Recently he was named advisor to a new company, *Med Com Network*, organized to help people like Larry to communicate. (Larry uses a computer activated by his eyebrows.) He and his wife Doris, shown with him, wish to thank all the people for their prayers and best wishes. Larry and Doris are members of Shepherd of Peace, Worthington, Ohio, and live at 8194 Olentangy River Road, Delaware, Ohio 43015.

Wisconsin

Pastor retires

On August 18 Mt. Zion of Keno-sha marked the retirement of its pastor, Friedel C. Schulz, in a special service.

Schulz, a 1947 graduate of the seminary, served congregations in Altamont and Clear Lake, S.D., before coming to Mt. Zion in 1951.

Schulz was circuit pastor for 12 years. He was a member of the Board of Directors of Racine Lutheran High and taught Old Testament there. Mt. Zion was instrumental in the establishment of Shoreland Lutheran High School and Schulz served on that board for three years.

WITH THE LORD

Waldemar Otto Pless 1908-1985

Pastor Waldemar Otto Pless was born July 29, 1908 in Gibbon, Minn. He died October 3, 1985 in Milwaukee, Wis.

Upon his seminary graduation in

1933 he taught English and religion and served as coach and athletic director at Winnebago Lutheran Academy in Fond du Lac, Wis., until he accepted a call to a new mission in Fond du Lac. In 1945 he accepted a call as professor and dean of students at Northwestern College and in 1949 he returned to another mission field in Fond du Lac. In 1954 he accepted a call to St. James, Milwaukee, where he served until his retirement in 1979.

During his ministry he also served as a member and chairman of the Wisconsin Lutheran College board until the school closed in 1970; as a member and chairman of the Wisconsin Lutheran Seminary board of control; and as vice president of the Northern Wisconsin and Southeastern Wisconsin Districts.

In 1935 Pastor Pless married Dorothea Nohos. He is survived by his wife; daughters, Mary (Felipe) Qui and Carla (Claire) Senft; sons, Pastor Robert (Sharon) and Richard (Glenna); and eight grandchildren.

Funeral services were held October 6 at St. James, Milwaukee, Wis.

NOTICES

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

A REMINDER

There will be one issue of The Northwestern Lutheran in December with a publication date of December 15.

CALL FOR NOMINATIONS WISCONSIN LUTHERAN SEMINARY

The Wisconsin Lutheran Seminary Board of Control, with the approval of the Commission on Higher Education, requests the voting members of the synod to submit names of candidates qualified to fill the vacancy caused by the retirement of Prof. Ernst H. Wendland effective at the close of the 1985-86 school year.

The man called will be asked to assume the professorship of homiletics and New Testament.

Please send letters of nomination together with pertinent information so that they are in the hands of the undersigned no later than December 14, 1985.

Paul A. Manthey, Secretary
WLS Board of Control
8419 W. Melvina St.
Milwaukee, WI 53222

THE BIBLE IN 365 READINGS

Continuing our program of reading through the complete Bible in one year, we list the seventh month of readings beginning December 16 and ending January 15.

December 16	Zechariah 12 — 14:21 /Luke 1:1 — 1:38
17	Lk 1:39 — 2:52
18	Lk 3 — 4:44
19	Lk 5 — 6:49
20	Lk 7 — 8:39
21	Lk 8:40 — 10:16
22	Lk 10:17 — 11:54
3	Lk 12 — 13:35
24	Lk 14 — 16:18
25	Lk 16:19 — 18:34
26	Lk 18:35 — 20:26
27	Lk 20:27 — 22:23
28	Lk 22:24 — 23:31
29	Lk 23:32 — 24:53
30	Acts 1 — 2:47
31	Ac 3 — 5:16
January 1	Ac 5:17 — 7:60
2	Ac 8 — 9:43
3	Ac 10 — 11:30
4	Ac 12 — 14:7
5	Ac 14:8 — 16:15
6	Ac 16:16 — 18:28
7	Ac 19 — 20:38
8	Ac 21 — 23:11
9	Ac 23:12 — 25:27
10	Ac 26 — 28:15
11	Ac 28:16/Psalm 74/ Titus
12	1 Thessalonians
13	2 Thessalonians/ Philemon
14	Colossians
15	Revelation 1 — 5:14

CALL FOR NOMINATIONS MARTIN LUTHER PREPARATORY SCHOOL

With the concurrence of the Board for Worker Training, the Board of Control of Martin Luther Preparatory School, Prairie du Chien, Wisconsin invites the voting membership of the synod to nominate male candidates for the vacant professorship in the language department. This vacancy has been filled with emergency help for two years. Nominees for this position should be qualified to teach Latin and German on the first year training level, and History 10. All nominations, with as much accompanying data as possible, should be in the hands of the undersigned no later than December 7.

Dale Markgraf, Secretary
MLPS Board of Control
20 South Jefferson Street
New Ulm, MN 56073

CHANGES IN MINISTRY

PASTORS:

Hochmuth, Donald F., from Prince of Peace, Mason City, Ia., to Salem, Woodbury/Mt. Zion, St. Paul, Minn.

Kuschel, Bernard G., from St. Paul, North Fond du Lac, Wis., to retirement from full-time ministry effective 12/31/85.

Reede, Paul N., from Grace, Seward, Nebr., to Immanuel/St. John, Neillsville, Wis.

ADDRESSES

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Gore, John D., 4615 W. Albain Rd., Monroe, MI 48161; 517/799-8796.

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Krause, Harmon C., Rt. 3, Box 122, Chippewa Falls, WI 54729; 715/382-4380.

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Schlomer, Lloyd C., 1300 Western Ave., Watertown, WI 53094.

Siegler, Reginald A. em., 2128 Denton St., La Crosse, WI 54601; 608/782-7579.

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Tiefel, James P., 11822 N. Seminary Dr. 65W, Mequon, WI 53092; 414/242-3315.

Tollefson, Dale R., 1617-16th Ave., Monroe, WI 53566; 608/325-2296.

Vaccarella, Lee L., S66 W14055 Janesville Rd., Hales Corners, WI 53130; 414/425-0852.

Welland, James D., 1515 Jefferson St., Racine, WI 53404; 414/637-5262.

Westendorf, James J., 11820 N. Luther Lane 65W, Mequon, WI 53092; 414/24-5987.

Wilke, Phillip P., 1300 Western Ave., Watertown, WI 53094; 414/261-4352.

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Goede, Harold W., 3557-A South 14th St., Milwaukee, WI 53221; 414/672-7023.

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Hardman, John C., Rt. 1, Box 521B, Ringle, WI 54471; 715/446-3633.

Oesch, Michael, P.O. Box 300, DuPont, WA 98327; 206/964-5153.

Petermann, James E., 316 Mayfair Dr., Saukville, WI 53080.

Schmiel, David, P.O. Box 190, Hadar, NE 68738; 402/371-7321.

Schultz, Roland R., 870 Hollywood Dr., Owasso, MI 48867; 517/723-6105.

Tahaney, Timothy A., P.O. Box 300, DuPont, WA 98327; 206/964-5153.

Taylor, Kenneth D., 126 S. Concord, Watertown, WI 53094; 414/261-5750.

Tews, Roger H., 2800 James St., La Crosse, WI 54601; 608/787-0301.

HANDBELL FESTIVAL

The 1986 WELS handbell festival will be held April 5-6 at Fox Valley Lutheran High School, Appleton, Wis. If your handbell choir has not received information, please contact Prof. Richard Lehmann, c/o Wisconsin Lutheran College, 8830 W. Bluemound Rd., Milwaukee, WI 53226.

LUTHERAN CHORALE TAPES

The Lutheran Chorale of Milwaukee, a 65-voice choir of WELS members directed by Rev. Kurt Eggert, offers a tape of its 25th anniversary concert and two other tapes of recent programs of choral and instrumental music:

25th Anniversary Concert Music for Advent and Christmas Music of J. S. Bach (300th Anniversary Concert)

Cassette tapes may be ordered from the Northwestern Publishing House, 1250 N. 113th St., P.O. Box 26975, Milwaukee, WI 53226-0975. Phone 414/475-6600. Cost: \$6.95 per tape. Please add 10% of the total dollar amount of the order (\$1.50 minimum — \$3.00 maximum) for handling and transportation costs. Wisconsin residents also add 5% state sales tax to total dollar amount including transportation and handling charges.

RECORDS AND TAPES AVAILABLE

A collection of Christmas music by Wisconsin Lutheran High School choirs has been recorded by Delta records. Records or cassette tapes will be available in early December for \$10.45 each, postpaid. For additional information or to place your order, write to: Choral Music Department, Wisconsin Lutheran High School, 330 N. Glenview Ave., Milwaukee, WI 53213; 414/453-4567.

CHRISTIAN COUNSELING

Wisconsin Lutheran Child and Family Service of Milwaukee has several openings in the area of Christian counseling. They are seeking family therapists, an alcohol and other drug abuse (AODA) counselor and a certified educational psychologist. If you are interested and trained to counsel your fellow Christians at a church related agency, please send your resume to Joanne Halter, Director of Social Services, WLCFS, 6800 N. 76th St., P.O. Box 23980, Milwaukee, WI 53223; 414/353-5000.

CONFERENCE PAPERS

The following new conference papers are available: No. 67: Law and Gospel in the Church Growth Movement (Koester), \$1.00; No. 68: Clergy Stress and Burnout or All Stressed Up and No Place To Blow (Schleicher), \$0.66; No. 69: Focus on Dr. James Dobson (Hilliard), \$0.48; No. 70: Christian Stewardship Our Part in God's Plan (Manthey), \$1.32. The following previously listed conference papers are still available in limited quantities: No. 51: Man and Woman in God's World (Gawrisch), \$0.66; No. 52: Proselytizing (Fischer), \$0.36; No. 53: Martin Luther and Catechetical Instruction at Wittenberg (Bartling), \$0.72; No. 54: The Moral and Scriptural Principles Concerning Test-Tube Babies (Gawrisch), \$0.90; No. 55: What About Fasting? (Schroeder), \$0.48; No. 56: Textual Criticism: An Introductory Survey (Naumann), \$0.30; No. 57: The Menace of Islam: Its Theology and Practice (Schmeling), \$0.72; No. 58: Integrating the New Member (Huebner), \$0.60; No. 59: The Preacher and Gospel (Huebner), \$0.78; No. 61: The Use and Non-use of Life Support Systems and/or Treatment Termination — When? Ever? Under What Circumstances? (Bushaw), \$0.36; No. 62: Luther and James: Did Luther use the Historical Critical Method? (Bartling), \$1.08; No. 63: Identifying Spiritual Gifts Within the Congregation (Scharf), \$0.48; No. 64: Exegesis of Ephesians 5 (Bartels), \$0.60; No. 65: Scripture Study of Romans 14:13-23 (Beckmann), \$0.48; No. 66: The Peace of God Shall Keep our Hearts and Minds in Christ Jesus (Russow), \$0.66.

Anyone desiring may be placed on the permanent mailing list to receive each paper as it is printed. Those on the permanent mailing list are asked to submit their new address promptly.

Martin Luther Women's Circle
10151 Sappington Road
St. Louis County, MO 63128

MIMEOGRAPH

Rex Rotary Model M-4 mimeograph is available to any mission congregation for cost of shipping. Contact Pastor John G. Zickuhr, Route 2, Box 205, Grant Park, IL 60940 or call 815/465-6132.

CERTIFICATION COURSES

Dr. Martin Luther College will offer an extension course, Rel 113E *Genesis*, at Fox Valley Lutheran High School, Appleton, Wis. beginning Monday, January 13, 1986, 6:30 to 9:15 p.m. and each Monday (except March 31) until May 5. Prof. Ronald Gorske of the high school faculty will teach the course. All teachers who have been accepted into the Synodical Certification Program and do not have the Old Testament requirement are invited to enroll. For further information contact Prof. George Heckmann, Director of Special Services, Dr. Martin Luther College, New Ulm, MN 56073; 507/354-8221, Ext. 231.

CHOIR ROBES

Free to any congregation for cost of shipping: 50 adult and 36 junior academic style choir robes in burgundy. Contact Leon Raether, St. Peter Lutheran, 426 W. Mulberry, St. Peter, MN 56082; 507/931-3489.

EXPLORATORY SERVICES

to determine the potential for establishing a WELS mission in the area. Services are held on Sundays.

NORTHWEST ARKANSAS — Grace, Springdale Chamber of Commerce building, 700 W. Emma, Springdale, Ark. 9:30 a.m. Contact Pastor Chuck Huebner, 2723 Dove Dr., Fayetteville, AR 72701; 501/442-4021, or Norris Koopmann, 32 Constance Cr., Bella Vista, AR 72714; 501/855-2122.

CIVILIAN CHAPLAINS

Rev. Timothy L. Johnston
Home Address
Kastanien #4
6501 Klein Winternheim
West Germany
Phone 011-49-6136-8041

Rev. Lee A. Neujahr
Home Address
Rennweg 70
8500 Nurnberg 20
West Germany
Phone 0911-538563

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.

COTTONWOOD, ARIZONA — Peace, 1 N. Willard St., Cottonwood. 8:45 a.m. Pastor Gerhardt Haag, 295 View Dr., Sedona, AZ 86336; 602/282-4423.

SEDONA, ARIZONA — Trinity, Harmony Hills Recreation Center, Harmony Ln. and Melody Ln. Sedona. 10:45 a.m. Pastor Gerhardt Haag, 295 View Dr., Sedona, AZ 86336; 602/282-4423.

NEWPORT NEWS, VIRGINIA — Our Redeemer, Hampton Roads Academy, 739 Oyster Point Road, Newport News. 10:15 a.m.; SS 9:00 a.m. 804/872-8355.

Financial Report Wisconsin Ev. Lutheran Synod

PREBUDGET SUBSCRIPTION PERFORMANCE

Six months ended 30 September 1985

	Subscription Amount for 1985	9/12 of Annual Subscription	Nine Months Offerings	Percent of Subscription
Arizona-California	\$ 812,996	\$ 609,747	\$ 513,710	84.2
Dakota-Montana	386,717	290,038	212,241	73.1
Michigan	1,856,375	1,392,281	1,076,671	77.3
Minnesota	2,191,719	1,643,789	1,358,342	82.6
Nebraska	480,692	360,519	276,507	76.6
North Atlantic	218,460	163,845	152,189	92.8
Northern Wisconsin	2,213,827	1,660,370	1,328,882	80.0
Pacific Northwest	249,610	187,208	155,301	82.9
South Atlantic	296,287	222,215	201,540	90.6
South Central	221,530	166,148	143,855	86.5
Southeastern Wisconsin	2,880,589	2,160,442	1,731,896	80.1
Western Wisconsin	2,532,368	1,899,276	1,517,764	79.9
Total — 1985	\$14,341,170	\$10,755,878	\$ 8,668,898	80.5
Total — 1984	\$13,990,554	\$10,492,908	\$ 8,556,511	81.5

CURRENT BUDGETARY FUND

Statement of Receipts and Disbursements

Twelve months ended 30 September 1985 with last year comparisons

Twelve months ended 30 September

			Increase or (Decrease)	
	1985	1984	Amount	Percent
Receipts:				
Prebudget Subscriptions	\$ 13,926,899	\$ 13,105,618	\$ 821,281	6.3
Gifts and Memorials	257,410	232,190	25,220	10.9
Bequests	112,473	185,130	(72,657)	(39.2)
Other Income	148,422	134,053	14,369	10.7
Transfers from Other Funds	638,615	1,004,146	(365,531)	(36.4)
Total Receipts	\$ 15,083,819	\$ 14,661,137	\$ 422,682	2.9
Disbursements:				
Worker-Training	\$ 5,914,370	\$ 5,591,469	\$ 322,901	5.8
Home Missions	3,713,730	3,341,472	372,258	11.1
World Missions	2,656,583	2,505,988	150,595	6.0
Benevolences	838,534	898,954	(60,420)	(6.7)
Administration and Services	1,656,880	1,467,095	189,785	12.9
Sub-total	\$ 14,780,097	\$ 13,804,978	\$ 975,119	7.1
CEF — Interest Subsidy	722,340	610,802	111,538	18.3
Transfers to Building Funds	227,400	222,000	5,400	2.4
Total Disbursements	\$ 15,729,837	\$ 14,637,780	\$ 1,092,057	7.5
Twelve Months Increase/(Decrease)	\$ (646,018)	\$ 23,357		
Fund Balance — Beg. of Period	\$ (194,556)	\$ (217,913)		
Fund Balance — End of Period	\$ (840,574)	\$ (194,556)		

Norbert M. Manthe
Chief Accounting Officer

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FROM THIS CORNER

“Man does not live on bread alone,” said the Lord to Israel, poised to enter the Promised Land, “but on every word that comes from the mouth of God.” And in the New Testament the words had an impressive reprise. “Man does not live on bread alone,” said Jesus to the Tempter as he was poised on the threshold of his three-year ministry, “but on every word that comes from the mouth of God.”

And the words echo in this new Promised Land, America, as a warning to a nation likewise experiencing a special blessing of God. I thought of this as the wire services carried the news of a House education subcommittee holding hearings on the national suicide rate among our young.

Rep. Gary Ackerman of New York told the subcommittee that “teenage suicide has reached epidemic proportions in this nation. “Half a million children, he said, “try to kill themselves each year and tragically 5000 of them succeed. . . . Our children are crying out for help.”

A teenager from Los Angeles testified before the committee that last year he had talked a distraught friend out of leaping to his death. “He was saying, ‘No one cares — my parents don’t care, my girl friend doesn’t care, life doesn’t care. No one wants to help. Nothing is going right.’” the teenager testified. “I told him, ‘People do care. . . .’ He started to cry.”

And the other day Time magazine reported the appalling suicide rate at the Wind River Reservation in Wyoming where nine young tribesmen have taken their lives, a rate 24 times the average for Indian men ages 15 to 24, and 60 times the national figure. “Our tribes have great elders,” said Wes Marten of the Shoshone Business Council, “but we have not used them to provide for our children’s spiritual needs.”

The reasons which lie behind these suicide statistics are complex. The psychological factors, the turns of the mind, the ambient stress — how all these mix together to bring a youngster to the decision, “I can’t go on,” is a deep mystery. All we know is that in the suicidal mind there is a dark, dark night from which no escape is seen. And the abundance of things does not help.

It has been noted that the suicide rate of a country is related to its affluence. The more affluent a country is, the higher is the suicide rate. Over one hundred years ago from his perch in Boston Emerson wrote:

Things are in the saddle
And ride mankind.

Yes, the more things there are in the saddle, the more firmly they are seated in the saddle. Perhaps it’s time, high time, this Thanksgiving to reflect again on the question of St. Paul: “Knowest thou not that the goodness of God leadeth thee to repentance?” A time for turning to God and saying, “God be merciful to me, a sinner: for my love of things . . . for my indifference . . . for my haughty pride . . . for my envy . . . for taking you, O Lord, for granted . . . for a heart in love with itself. Forgive, O Lord, forgive.”

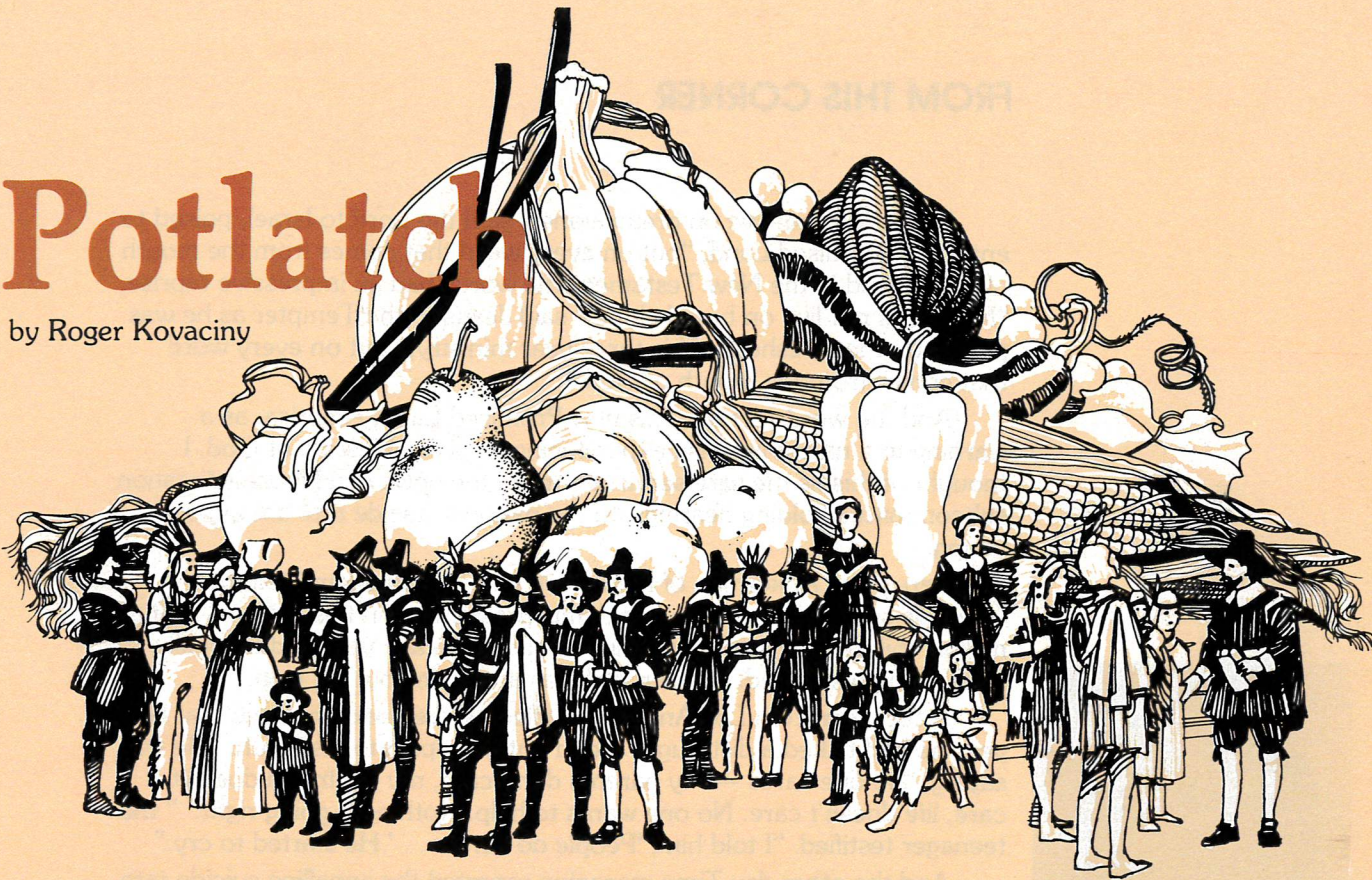
“Man does not live on bread alone, but on every word that comes from the mouth of God.”

James P. Schaefer



Potlatch

by Roger Kovaciny



It is a pity that the victors write the histories. Because of that, we think of American Indians as blood-thirsty scalpers (it was white men who taught them to scalp) and forget that native Americans developed two of the most civilized means of war in history. One was "counting coup," in which status was gained by touching an enemy and getting away without hurting him. The other was potlatch.

Northwestern coastal Indians would take revenge for an insult by throwing a potlatch, which is their word for feast or party. An aggrieved chief would invite his enemies and set before them the finest food and drink, decorations and entertainment. No expense would be spared. And all the people of both tribes would honor that aggressor chief above anything else. The only way the aggressor could get his honor back was by throwing a bigger party.

The first chief would fight back with an even grander feast. When one or the other was too bankrupt to retaliate, he was the loser. Sometimes it would turn into a real duel. The bankrupt might stalk up to his foe with everything he owned in his

hand, even the clothes from his back, and cast them in his teeth. The other might counterattack with the gift of his richest hunting and fishing grounds. The first might then give away his wife and children as slaves. The winner of the war was whoever gave away the most and made the greatest sacrifices.

Reminds us of the gospel, doesn't it?

God could have designed us with a built-in electroshock conscience, sort of like the radio-controlled units some hunters use to train their dogs. Instead he seeks to win our allegiance with potlatch.

God gives us such riches we don't even notice their greatness. On the moon, water is worth a hundred dollars a glass — here we pour it down the drain if it's warm. If dandelions were as rare as orchids, people would come from all over to marvel at their beauty — instead, we mow them down by the thousands. An Irish legend said that heaven was a place where roast pigs ran through the streets with knives and forks in their backs crying out, "Eat me!" But never in its wildest dreams has mankind

thought of the riches of America, where most of us have too much to eat.

God gives us the freedom that people are dying right now to gain. He gives us wives and husbands, parents and children, homes and families.

Then, as if that were not enough, he tells us that a place is prepared for us that will make America look like a slum.

And finally, so that no one need be shut out of that everlasting celebration, he has given his own Son.

That's potlatch. What can I say? He's won the war! I surrender! I admit defeat, confess my sins, and believe in Christ. For all eternity I will enjoy God's potlatch party and for all eternity, I will honor, praise, serve and obey that kindly warrior above anyone else. For all eternity.

Starting right now. □



Pastor Kovaciny serves at Lamb of God, Columbus, Ohio.