

the Lutheran WITNESS

OCTOBER 1979

PUBLISHED IN TWO PARTS



SCRIPTURE. GRACE. FAITH. **THE
REFORMATION
PILLARS**

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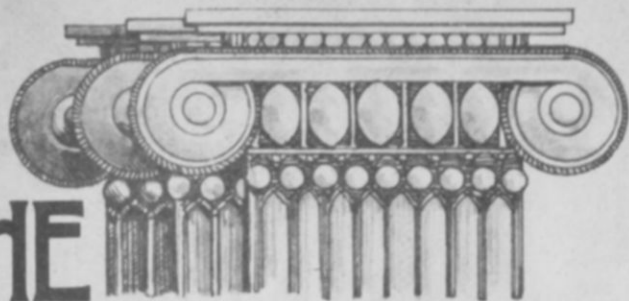
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SCRIPTURE.
GRACE. FAITH.



THE REFORMATION PILLARS

by Paul Heerboth

Sunrise at the Grand Canyon—what an unforgettable experience! The morning light unveiled the canyon walls one by one in bold relief against the sky. Dazzling colors danced a symphony of silent praise.

There, in awesome wonder, it was only natural to think, "How could this indescribably vast chasm, one mile deep, ever come to be?" People have proposed all kinds of answers, often leaving God out of the picture.

However, the Holy Scriptures clearly reveal the one true God. He is the Creator of the whole universe, including our planet Earth, its natural wonders and every living creature in it. By inspiration He guided the Psalmist to write, "Be still and know that I am God." Whether we gaze into a canyon, or peer into a microscope, or attend to the cares of daily living, God would have us to be still and know that He is God.

But what does it mean to be still? It does not mean simply to be silent. God would have us be still by refraining from every kind of talk and behavior which would give the impression that He does not exist or that He is not important in our lives. God desires humility and service in place of selfish pride; obedience and reverence rather than resistance to His will; childlike trust in Him rather than confidence in unsure securities to which we cling. God calls us to listen to His Word for what it really is, the Word of God.

As Martin Luther studied the Scriptures, a miracle happened. By the power of the Holy Spirit he was subdued into the silence of submission. He learned that it is only through God's Word alone (*Sola Scriptura*) that a person can know Him.

In the Scriptures Martin Luther encountered God's Law with its demands and stern judgment upon the sinfulness of the whole human race. God's Law is so clear; its message is inescapable. As it was for Martin so it is for each of us. There is no way out, no remedy, no solution for sin, guilt, and its consequences except the Gospel, God's Good News about His love for us. He offers full forgiveness of all our sin and guilt. He guarantees eternal life in glory instead of eternal suffering beyond the grave.

This is not cheap love. God our Heavenly Father planned and provided this happy solution at a tremendous price, the sacrifice of His own Son, Jesus Christ our Lord, Who suffered, died, and rose again on our behalf. All this God did as an undeserved favor for us, that is, on the basis of His grace alone (*Sola Gratia*). Indeed "God is love" (1 John 4:8). What a wonderful Savior! His love embraces the whole world. (John 3:16)

But what a contradiction—the justice of God side by side with His mercy and forgiveness. This seems so paradoxical, so unreasonable, so ridiculous. However, by the powerful working of the Holy Spirit in God's Word, all who are turned to Him have had their own reason and strength silenced by Him. Through His power faith is born in the heart so that a person can with childlike trust confess, "Lord, I believe. Help Thou my unbelief" (Mark 9:24). Such an experience led Martin Luther to discover and emphasize that it is by faith alone (*Sola Fide*) that we are saved.

By Scripture alone, by grace alone, by faith alone—these three great pillars of the Lutheran Reformation stand on Christ alone. He is our Sure Foundation. In Him these three pillars are more beautiful, more meaningful, and more enduring than any scenic wonder.

"Be still and know that I am God." That kind of silence and knowledge give birth to new song. Martin Luther would often say to his dear friend Dr. Melancthon, "Come, Philipp, let us sing the 46th Psalm." From that great Psalm came Luther's well known hymn, "A Mighty Fortress Is Our God."

Be still? Yes. Be still and sing "the praises of Him who called you out of darkness into His marvelous light." (1 Peter 2:9)

THE DEBATE

THAT SPLIT THE CHURCH

by T. J. Kleinhans

The Reformation split didn't begin October 31, 1517, according to some historians. They say it began with the debate between Luther and Eck in Leipzig two years later.

Luther had been lying low. Quietly he taught his students the Gospel at the University of Wittenberg. But his enemies would not let the issues die. In 1519 John Eck, a Dominican professor from the University of Ingolstadt, challenged Luther to a debate. Actually he challenged Andrew Karlstadt, Luther's wizened professor, a small man who was almost tongue-tied without his notes. Eck asked Luther to get involved, too.

In the Middle Ages a debate was as colorful as a circus or a fair. The tradition originated among Mohammedan scholars, dressed in colorful robes, accompanied by scribes and advisers, with banners and parades and musicians and horsemen. And some of that pageantry had also invaded the ancient European universities.

Earlier Eck had attacked Luther's 95 Theses in a booklet called *Obelisks* or footnotes, to which Luther replied with *Asterisks*, another symbol for footnotes. Up until the very last minute Luther was not even sure he would get permission to attend, either from his own Elector Frederick or from Duke George of Leipzig, where the debate would take place. The beginning date was set for June 27, 1519.

Officially Karlstadt was to be the champion of Luther, and Eck of the pope. The pompous and swaggering Eck was the first to arrive (on June 21), more like a knight in armor than a theologian. Only recently Eck had defended the Fugger family of Augsburg, one of the richest banking families in Europe, with a favorable interpretation of why they could charge as much interest as they did. The Fuggers had showered him with rich clothing and gold.

The Wittenberg party arrived several days later, on June 24. In the lead wagon was dark-faced little Andrew Karlstadt, and in the next, Duke Barnim of Pomerania. Luther, Melancthon, Amsdorf, and Lang. Armed with swords and halberds, 200 Wittenberg students marched alone as an honor guard. Just inside the gate Karlstadt's wagon threw a wheel and sent him crashing into the dirt, a bad omen for the debate.



Eck was even more richly accompanied with admirers than Luther. The duke offered a guard of 76 soldiers in armor; and almost the entire Leipzig faculty and student body supported him. His party marched to the beat of fife and drums. Eck commented that the Wittenbergers intended to kill him and that there might be some followers of the heretic John Huss in their midst.

The great events of June 27 began with a welcome at the university chapel. From there the crowd marched to the church of St. Thomas for a 12-part mass. The music proved so excellent that in a few years Luther called the conductor, George Rhaw, to teach the Wittenberg townsfolk the singing of hymns.

From there the notables had lunch with Duke George, and then moved to the great hall of the palace, the Pleissenburg, the only place in town large enough to accommodate the huge crowd of knights, clergy, merchants, and students.

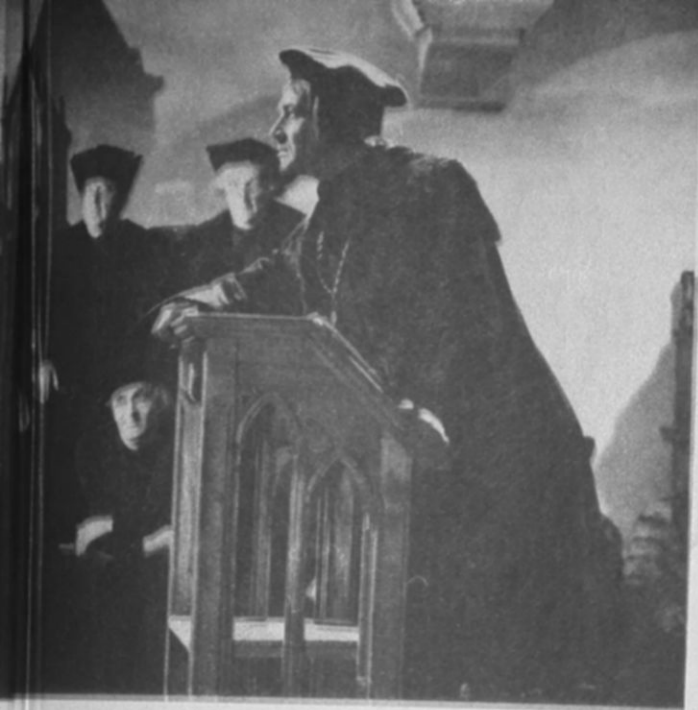
The mood was not so much hostile as educational and social. Duke George had previously welcomed both parties by sending casks of wine, also giving Eck's group a large stag and Karlstadt's a smaller roebuck.

The auditorium lecterns were especially decorated—Eck's with a picture of St. George and the dragon, Luther's with one of St. Martin of Tours. The symbolism typified Luther as a generous person who had once shared his cloak with a beggar, while Eck appeared as a dragon-slayer.

According to the ground rules, the disputation would follow the extemporaneous Italian style, not the more formal German one.

Eck did not want stenographers, lest he be caught in a misstatement, but he lost that request. Karlstadt preferred the German style, where he could refer more easily to his books and notes, but he also lost. For judges, the parties reluctantly agreed to the Paris and Erfurt universities. (Eck had suggested Pope Leo be one judge.)

Eck took the stand dressed like a knight, holding a



In 1953, a Louis de Rochemont Associates film production, directed by Irving Pichel, starred Niall MacGinnis as "Martin Luther."

riding crop. One professor, Mosellanus, described him as "a heavy, square-set fellow with a full German voice and a broad chest. He would make a wonderful actor or town crier, except that his voice is harsh rather than mellow."

Of Luther he wrote: "A perfect forest of words and ideas stands at his command. He is talkative and friendly, in no sense aloof. In company he is lively and alert, always cheerful and happy."

The debate lasted almost three weeks. At seven in the morning on July 4, after a holiday to mark the festivals of St. Peter and St. Paul, Luther first took the podium. In contrast to Eck, who rode every morning and appeared with his riding crop, Luther sniffed at a bouquet of carnations—an old custom from a century or two earlier when people sniffed at a nosegay to avoid the plague.

The debate covered indulgences, the pope's authority, purgatory, the role of church councils, the Antichrist, Pelagianism, etc. For 10 days Eck and Luther threw out challenging arguments from both podiums. Both had had months to prepare, and they marshalled their arguments like platoons on a battle field.

Eck called Luther an impatient monk, a heathen, a publican, a Bohemian, and a follower of Huss (the Czech reformer burned at the stake a century earlier). Luther called Eck "Lord Ranter," mainly because Eck never failed for words.

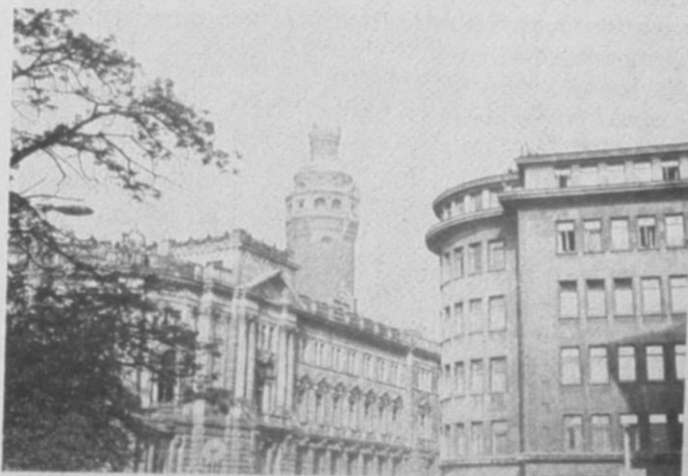
Despite the serious nature of the debate, almost continual horseplay and sideshows coexisted. In a mock debate about whether Duke George's one-eyed clown should be allowed to marry, Luther argued yes and Eck no, making Luther the jester's odds-on favorite. When the local bishop posted placards about the town ordering the debate halted, Duke George tore them down and clapped the man who posted them in jail. When Luther visited the Dominican monastery, the monks stopped mass, for fear they would be bewitched and their sacred vessels desecrated.

A practical reality ended the debate—the arrival of the Margrave of Brandenburg, returning home from Frankfurt where he had helped to elect Charles of Spain emperor. Duke George needed the great hall to house the Brandenburgers.

But more than any other event, the Leipzig debate split the Evangelicals from the Catholics. Luther had explored new theological territory. He was now convinced of the deep crevasses into which the church had fallen. Scripture alone, grace alone, faith alone became his central themes.

Who won the debate? The University of Erfurt judges refused to say. In Paris, the Sorbonne first demanded 30 gold pieces for each of their 24 judges—a demand which Duke George considered highway robbery.

But the real question—whether the authority of the Bible was greater than that of the church—was best answered by a whole generation of students. That autumn the University of Wittenberg attracted hundreds of new students. Many of them had first been exposed to Luther at the great debate in Leipzig. Scripture alone, grace alone, faith alone—these became their mottoes also. And by the time of Luther's death in 1546, those mottoes were the hallmarks of the Reformation. ■



The site of the great debate between Eck and Luther was the Pleissenburg Palace in Leipzig. Only the tower still remains.

IT THE BOOK OF CONCORD CONDEMNED — To PRESERVE TRUTH

by Elmer E. Maschoff

der Formulae Concordiae unterschreiben.

Agricola,	Ioannes Schultes.	Iustus Baldun.	Ioannes Cuno, M.
iriff.	Michael Sellen.	Christianus Fulda.	Christophor, From
ibart.	Ioannes Ingolutter.	Georgius Stichmoller.	Iustus Gratzler.
iffman.	Ioannes Holtbensenus.	Vvolfgang. Freytag M.	Christophorus Leop
ebenbach,	Georgius Vuibel.	Iacobus Garingk.	Martinus Hefsus.
er.	Georgius Greiffert	Ioannes Rhan.	Oswaldus Herdan
llarius.	Martinus Fienckler M.	Henricus Truthenius.	Ioannes Lehn.
mesfelderus.	Georgius Vveithenfer.	Adamus Ofwaldi.	Nicolaus Engelbar
drunorff M.	Nicolaus Carolus.	Petrus Horn.	Ioannes Femolius.
ying.	Ioannes Bremschmiz M.	Zacharias Kolman.	Ioannes Tinnobel.
iz.	Iacobus Ersam.	Volckmarus Kramz.	Michael Calmber
reelins.	Ioannes Rosefeldt.	Danid Martin.	Adam Franck.
ablerns.	Iacobus Heinckelman.	Nicolaus Molitor.	Antoninus Ichse
cheppach, M.	Eucharinus Latius.	Georgius Marbach.	Ioannes Murich.
ppach.	Georgius Vuachsmuth.	Ioannes Schreiber.	Ioannes Zimzerly
Superin	Ioannes Lang.	Volckmarus Hubnerus.	Ioannes Hertz.
Eisfeld.	Nicolaus Koch.	Conradus Herden.	Fridericus Schma
ritu. M. Sup.	Ioannes Theina.	Ioachim Heidericus.	Henricus Lelwen
tenstein.	Ioannes Montag.	Ioannes Schunab.	Valentinus Guel.
s Faber.	In der Superinten	Fridericus Schanbar M.	Ioannes Mosenge.
Marlin. M.	denz Goten.	Sebaldus Zann.	Augustinus Bog.
us Virmus.	Ioannes Frey. M. Sup.	Elias Richter.	Hieronymus Rofer
Montanus.	Ioann. Messerschmid M.	Ioannes Cotta.	Ioannes Lemmer.
g. Heubnerus.	Isaac Hoch.	Danid Man.	Conradus Reuter
ianus Faber.	Ioannes Vvolffram.	Nicolaus Trentunin.	Petrus Crensfing
ellanus.	Danid Marterbeck.	Ioannes Isebrandus.	Ioannes Daniel.
. Bierstumpfel.	Valentinus Ofwaldus.	Iacobus Rubesam.	Ioannes Francus.
us Munch. M.	Chilianus Genzel.	Cornelius Isebrandus.	Christophorus Zu
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Ameling.	Georgius Franck.	Iacobus Saltzman.	burghe
renysf.	Georgius Franck.	Vrbannus Hano.	teils.
zupffnerus.	Erasmus Gobelius.	Gundebnus Pwacklerus.	Fridericus Rhan
us Conradus.	Puendelinus Drosse.	Ioannes Linzthard.	Ioachimus Vve.
Latiz.	Simon Isbraut.	Iacobus Faustus.	Sebastiannus Thy
Ritter.	Ioannes Polchmann.	Ioannes Polsius.	Sebaldus Molin
Beckman.	Franciscus Scholden.	Ioannes Frobenius.	Fridericus Schu
e Superin	Ioannes Struck.	Helmicus Kesseling. M.	Martinus Schu
ing Goring	Stettus Rodemunde.	Andreas Helle.	Henricus Schab
gub.	Conradus Holleus.	Matthias Guterma M.	Enstachius P
Schmid.	Michael Bauernus.	Ioannes Fuerner.	Nicolaus Celler.
Bockinger.	Georgius Zwickel.	Ioannes Strinbenck.	Ioannes Iyben
us Hieb.	Valentinus Karch. M.	Franciscus Pringerkind.	Enstachius Pab
us Michels.	Ioannes Pwack.	Michael Preus.	Calpar Conrad
us Mullerius.	Vvolfgangus Drosse.	Petrus Kreba.	Ioannes Decke
Strandinger.	Danidus Franck.	Nicolaus Hultfeldt.	Iacobus Kirch
ij Albert.	Georgius Carolus senior.	Henricus Blos.	Iacobus Heyde
us Berman. M.	Michael Franck. M.	Gundebnus Ruter.	Christophorus
us Berman.	Georgius Carolus junior.	Valentinus Pwperius.	Ioannes Norn
us Faber.	Valentinus Nach.	Andreas Holner.	Rupertus Pau
us Berman.	Petrus Sixtus.	Danid Pfenius.	Ioannes Sellen
	Ioannes Janther.	Ioannes Schipperus.	Petrus Gleich

Must we "condemn" false doctrine? The six documents that summarize Reformation teachings in the Book of Concord (1580) say "we reject" and "we condemn" more than 100 times.

Are these Lutheran confessions unnecessarily divisive? Hadn't the church already been torn apart by controversy? Why not stress "let's be positive," or "let's seek good will and unity" or "emphasize what we have in common" and "give 'low-key' treatment to differences"?

Many people in every age argue, "Despite disagreements, we're all headed for the same place!" But by different routes? No!

There's only one Way, Jesus Christ, 16th century Lutherans declared in their "pro" and "con" statements of faith. These include Luther's catechisms, the Augsburg Confessions, and three other confessions assembled in 1580 in *The Book of Concord*. Next year we'll celebrate the 400th anniversary of that book, to which we still promise faithfulness today.

Early Lutherans considered it a "must" to state their beliefs in a positive way. They did so, as the Preface to *The Book of Concord* states, in order that "an altogether unvarnished declaration of the pure truth might be transmitted to posterity."

But rejecting and condemning "contrary beliefs"—heresies that undermined faith—was for them a sensitive problem with which they struggled conscientiously. That's the conclusion of Dr. Hans-Werner Gensichen of Germany, author of the book *We Condemn*.

He summarizes that conclusion by a quote from Luther: "Among teachers there must be those who keep cleaning and polishing the lamp so that the dirt will not obscure the light."

The "dirt" that our Lutheran forefathers cleansed from the "lamp" were the 100 heresies that "obscured the light" of the Bible, their only reliable doctrinal illumination. This light revealed that God Himself inspired His writers of the Scriptures, particularly the

apostle Paul, to pronounce a curse on "any man" who preaches "any other Gospel than that you have received." (Gal. 1:9)

Following Paul's pattern, the reformers "[condemned] the Pelagians and others who obscure the glory of Christ's merit and benefits, [and] argue that man can be justified before God by his own strength and reason." (The Augsburg Confession, Article II)

Such a "condemn" statement was really an act of love, the reformers believed. For it warned people against untruths that would undermine their faith in Christ. Gensichen says it was "precisely Luther's love for those who were in danger of being led astray that drove him to condemn perverse and ungodly doctrine."

But the "we condemn" formula wasn't to be misunderstood and abused. Therefore Lutherans established a rule: "condemnation must be preceded by examination, refutation, and admonition." Furthermore, "The erring must not be . . . given over to the devil unless they show open signs of impenitence and stubbornness."

The condemnation of heresy, Lutherans insisted, must always be combined with continuous efforts to "weigh dissensions among ourselves in mutual charity, leniency, and kindness." The goal was to bring everyone "to one simple truth and Christian concord."

And now, four centuries later, the word "concord" is still prominent in Lutheran circles: Concordia Seminary, Concordia Publishing House, Concordia Lutheran Church, etc.

The composers of our confessions were very "concord" conscious. They sincerely hoped that harmony with the Roman Catholic Church and "Reformed" churches could be established. To foster such unity Lutheran theologians submitted the Augsburg Confession—and subsequent statements of faith—to Catholic leaders.

In the preface to the Augsburg Confession, addressed to the Emperor Charles V, the authors asserted: "We . . . are prepared to confer amicably concerning all possible ways and means, in order that we may come together, as far as this may be honorably done and, the matter between us on both sides being peacefully discussed without offensive strife, the dissensions, by God's help, may be done away and brought back to the one true accordant religion: for as

we all are under one Christ, . . . and everything ought to be conducted according to the truth of God; and this is what, with most fervent prayers, we entreat of God."

Catholic theologians of that time reacted with a "confutation." They tried to disprove teachings that Lutherans "could not abandon without offense to conscience."

The "we condemn" declarations of *The Book of Concord*, did, however, help to bring harmony to confused Lutherans. More than 8,000 theologians and teachers signed the confessions. And during four subsequent centuries, thousands of Lutheran pastors and teachers have added their signatures to the same confessions when they were ordained and installed. Meanwhile millions of lay Lutherans have also "subscribed" their names at confirmation, after instruction in the six chief doctrines outlined in Luther's Catechism—the most commonly known confession in *The Book of Concord*.

More than six thousand congregations of The Lutheran Church—Missouri Synod include in their constitutions an article called "The Confession of Faith." In it they assert: "We acknowledge all of the canonical books of the Old and New Testaments as the revealed Word of God. We accept all the confessional books of the Lutheran Church, contained in *The Book of Concord* in the year 1580, as a true exhibition of Christian doctrine. These confessions are: the three Ecumenical Creeds (the Apostles' Creed, the Nicene Creed, the Athanasian Creed), the Unaltered Augsburg Confessions, the Apology of the Augsburg Confession, the Smalcald Articles, the Large Catechism of Luther, the Small Catechism of Luther, and the Formula of Concord." These confessions were assembled in *The Book of Concord* in 1580—400 years ago.

Next year we will celebrate the 400th anniversary of *The Book of Concord*—not simply because it was written by wise men, but because it 1) teaches the doctrines of Scripture and 2) rejects human error. Both are commanded by God's Word.

But the message of *The Book of Concord* should not be considered a "Berlin Wall" to keep other Christians out of our fellowship. Rather, it can be a bridge we may seek to walk on with other Christians in the unity our Lord desires. ■

THEY MENDED A BROKEN COMMUNITY

by David Hendricks

St. Paul Lutheran Church in San Antonio, Tex., is located in the same place as years ago. Then it served the city's mostly German community nestled southeast of downtown on both sides of Presa Street.

Yet somehow the church seems to be in a different place. To look at St. Paul now is to see how a church can evolve with a changing community and become part of a unique effort toward meeting new social and spiritual needs.

The church's outlook at one point was not good. The German-oriented community was fading, and the area was becoming more and more Mexican-American which is traditionally Roman Catholic.

Moreover, all sense of community crumbled when not one, but two interstate highways came through, intersecting nearby. They not only took some 1,200 homes away; they became physical and mental barriers dissecting the neighborhood.

St. Paul itself was losing membership, and the church had to close

of four other nearby churches as well. The other churches are Roman Catholic, Southern Baptist, Christian, and Methodist.

With the Presa Community Service Center available as a base, St. Paul then requested a missionary to meet the area's second vital need—a spiritual ministry for the new ethnic majority.

"Usually a mission area is one where there is no church, and a missionary is sent to that area to establish a church," Johnson said, adding with a smile: "We found out, however, that sometimes the old church becomes a mission area. The mission department of our District responded to that."

The Texas District's response in 1977 was financing which enabled the calling of young, personable, and bilingually talented Charles "Carlos" Boerger, 28, originally from Wharton, Tex.

Like the community center, Boerger had to be an innovator because he had no predecessor.

Boerger came to San Antonio



A large street sign designates where the Presa Community Service Center ministry exists—in St. Paul Lutheran Church.

its Christian day school because of declining enrollment. It seemed that a large part of the neighborhood had become low-income, disadvantaged Mexican-American or senior citizens. What sociologists call "urban blight" had occurred.

"We were struggling because we weren't reaching out," said the church's pastor of 10 years, the Rev. William Johnson. St. Paul Congregation went through a period of inner searching to find new directions for the church, he added.

The church first stretched an arm toward the neighborhood's social needs with a community service center. Located primarily at St. Paul, it operates from the resources



Howard Schuetze, former principal and now manager of the nutrition, day care, and community recreation programs, stands to watch the senior citizens' activity time.



Rev. Carlos Boerger leads children in "Las Posadas," the traditional Mexican Christmas pageant.

just out of Concordia Seminary, Fort Wayne, Ind. His goal was to expand the opportunities for ministry and spiritual growth in the new Mexican-American community surrounding St. Paul.

Boerger has made a good start in this direction. He became acquainted with the Mexican-American members of the church and organized them into a group with whom he meets regularly. Boerger believes an important part of his ministry is to assist the people in seeing themselves as the "church" and as the center of the new ministry and mission.

At the community center Boerger has coached football and helped plan a neighborhood festival. In the process, he has gotten to know people in the community.

Boerger stresses that the mission's ministry is based on developing relationships and touching people in everyday situations.

"In the Mexican-American culture, building trust relationships is important—family, friends,

'compadres.' That's natural for me anyway," he said.

A large barrier between St. Paul and the Mexican-American community is language, but in his "second pastor" role, Boerger has helped to bridge that gap. In a journal he keeps, Boerger recorded in a quiet way this first important step for the church:

"Wednesday this week, we had our first truly bilingual service in the church, a funeral for the mother of the husband of one of our racially mixed marriages in the congregation. Many of the people who attended were Mexican-American relatives of the wife. The couple requested a bilingual service, and the people seemed to appreciate it."

Since that first step, many more opportunities for Spanish worship and study have been made available at St. Paul. Special occasion bilingual services were planned by Boerger and the Mexican-American core group, with community contacts being invited; a Sunday morning bilingual Bible class was started; a weekly Spanish Bible study for senior citizens from the community nutrition program was begun; and since December weekly bilingual worship services have become an integral part of St. Paul's worship life.

The Hispanic group has grown in its identity, its sense of mission, and its ability to reach out with the Gospel message to people in the community.

Still the community center remains a key to Boerger's mission work, because of its channels into the neighborhood. The center has helped make everything else possible, he said.

The Presa Community Service Center's story goes back several years when a task force was appointed among St. Paul members, with Texas District consultants, to set goals for the church.

A decision to find ways to serve

the community was the first result. That led to the first meeting between the five ministers of different denominations.

Although they had always been nearby, the five ministers did not even know each other. After introductions were made, their common concern bound them together, and several months of meetings followed.

The Presa Center was born from those meetings. Initially, on uncertain ground, it operated with a small grant from a local foundation. Then Aid Association for Lutherans sent a grant of \$87,000 and that boost solidified the center.

Recently, a grant of \$3,000 for the center's emergency food program arrived from Lutheran World Relief.

Under a 30-member board of directors, the Presa Center centralizes, coordinates, expands, and strengthens what had been a limited number of social services at each of the churches.

The scope is wide. A nutrition program feeds more than 100 senior



The Presa Community Service Center basketball league is enjoyed by all. One neighborhood athlete proudly wears the center's shirt and its accompanying symbol.



Rev. William A. Johnson visits with the day care center children.

citizens each weekday. A day care center is available for preschool children.

A thrift shop is operated, as well as medical and dental clinics. Sewing classes are held. Sport and recreation programs are organized, which involve several hundred neighborhood children.

Social programs for the deaf and elderly are scheduled regularly and transportation and counseling services are available.

The list goes on. The community residents not only take advantage of the center, but make themselves part of it. In one year's time more than 21,000 volunteer hours were contributed by residents. This can translate into at least \$50,000 worth of time.

As good as all this sounds, much more can be done. One who is acutely aware of this is Howard Schuetze, Christian day school principal before the school closed in 1975.



Leo Mooty, the volunteer bus driver, helps ladies coming for the daily dinner hour.



Rev. Carlos Boerger leads a Spanish Bible study with one community group.

Schuetze's viewpoint is unique because after being relieved of school duties, he chaired the center's interim board of directors during its formative stage, and helped to make many important policy decisions.

He also was acting director of the center for awhile. Presently he works as site manager of the center's nutrition program and as supervisor of St. Paul's day care program and the community recreation program.

"The center is on its way," Schuetze said, "but we're still working on identification. Many in the community have not heard about it more than once or twice.

"More time is needed before the center becomes what it can be, a cohesive unit in the community," Schuetze added. Yet some results can be seen.

"I can see a real change in the attitude of the citizens," Johnson

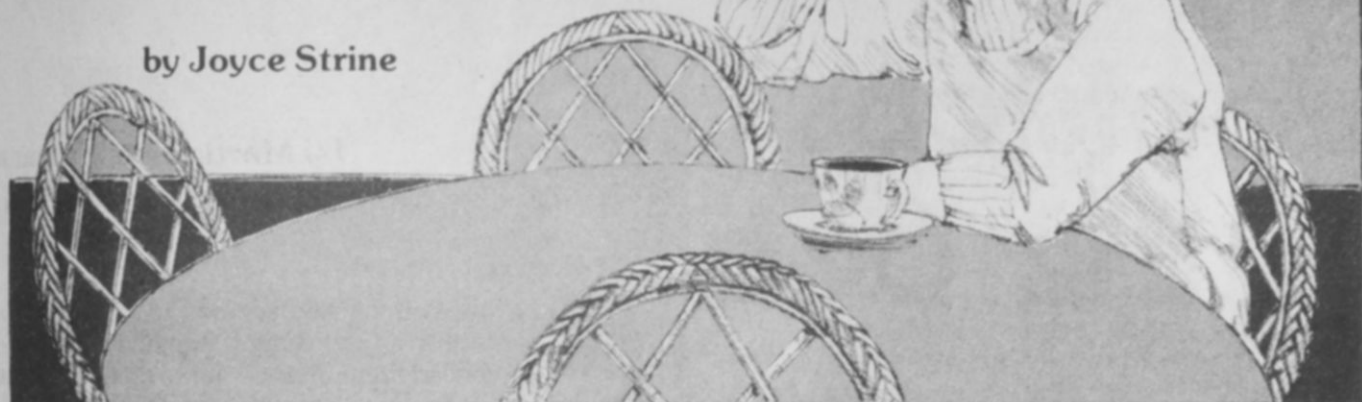
observed. "The spirit of hope and pride is being raised."

Another measure of success was noted by Schuetze. "A strong spirit of mission is being restored to the membership of St. Paul," he said. "Families across town continue to worship at St. Paul and to provide a strong base of support for this new ministry."

The inner searching and struggle for new directions will go on. The church will continue to evolve, already having won some new confidence with new opportunities to meet the spiritual and social needs of people. At St. Paul, that is the definition of Christian ministry. ■

When My Children Leave Home...

by Joyce Strine



We were a family of four: father Conrad, mother Joyce, son Tom (age 11), and daughter Nancy (age 10). We lived comfortably in a suburb of Baltimore.

One day our family life was suddenly and dramatically altered. The change will affect us for the rest of our lives. It happened one Valentine's Day, February 14. The Lord in His love reached down to Conrad, replaced my hand with His, and said: "I have called you home, Conrad. Come with me to heaven where your joy will be unbroken."

So Conrad left home, but we knew where he was. And we were confident that we would be reunited with him in heaven someday. We felt the Lord's presence during those difficult days. He comforted and sustained us through faith in the promises of His Word, in the love of Jesus, and in the strength of the Holy Spirit. We thanked God for the way He had helped us grow together as a family, in faith and love, through the many worship experiences we shared over the years.

In the months that followed, Tom and Nancy and I continued to be drawn closer to the Lord. Our eyes were fixed on heaven more than ever before. We looked forward each day to all the Lord had planned for us.

As time went by I began to realize that Tom and Nancy would someday leave home, too—perhaps not in the same sense as Conrad, but to begin a family of their own.

As I contemplate what it will be like when that day comes, these are some of the thoughts that have been going through my mind: Someday my children will grow up and leave home. Someday I will wake up and think, "This is the day the Lord has made, rejoice." And I'll think, maybe Tom and Nancy are feeling that way, too; because we sang it together often at the beginning of a new day while they were growing up.

As I go through the day, I will sing a song of praise or joy or hope. I'll think: maybe they are singing, too! Because when they brought songs home from school or Sunday school or choir, we would learn and sing

them together while they were growing up.

When I sit down to a meal and thank the Lord for His blessings, I'll think: maybe they are doing that, too, because we did it together at every meal while they were growing up.

When I go to visit others to strengthen them in sadness or rejoice with them in gladness or to share my faith, I'll think: maybe they are doing that, too, because we did it together often while they were growing up.

When I sit down in quietness to meditate on God's Word and let Him speak to me in the Scriptures, I'll think: maybe they are doing that, too, because we did it together often while they were growing up.

When I attend worship in God's house with fellow Christians, I'll think: maybe they are doing that, too, because we did it together from the time they were babies.

When I speak to the Lord in prayer at the end of the day before I close my eyes in peaceful rest, I'll think: maybe they are doing that, too, because we did it together every night while they were growing up.

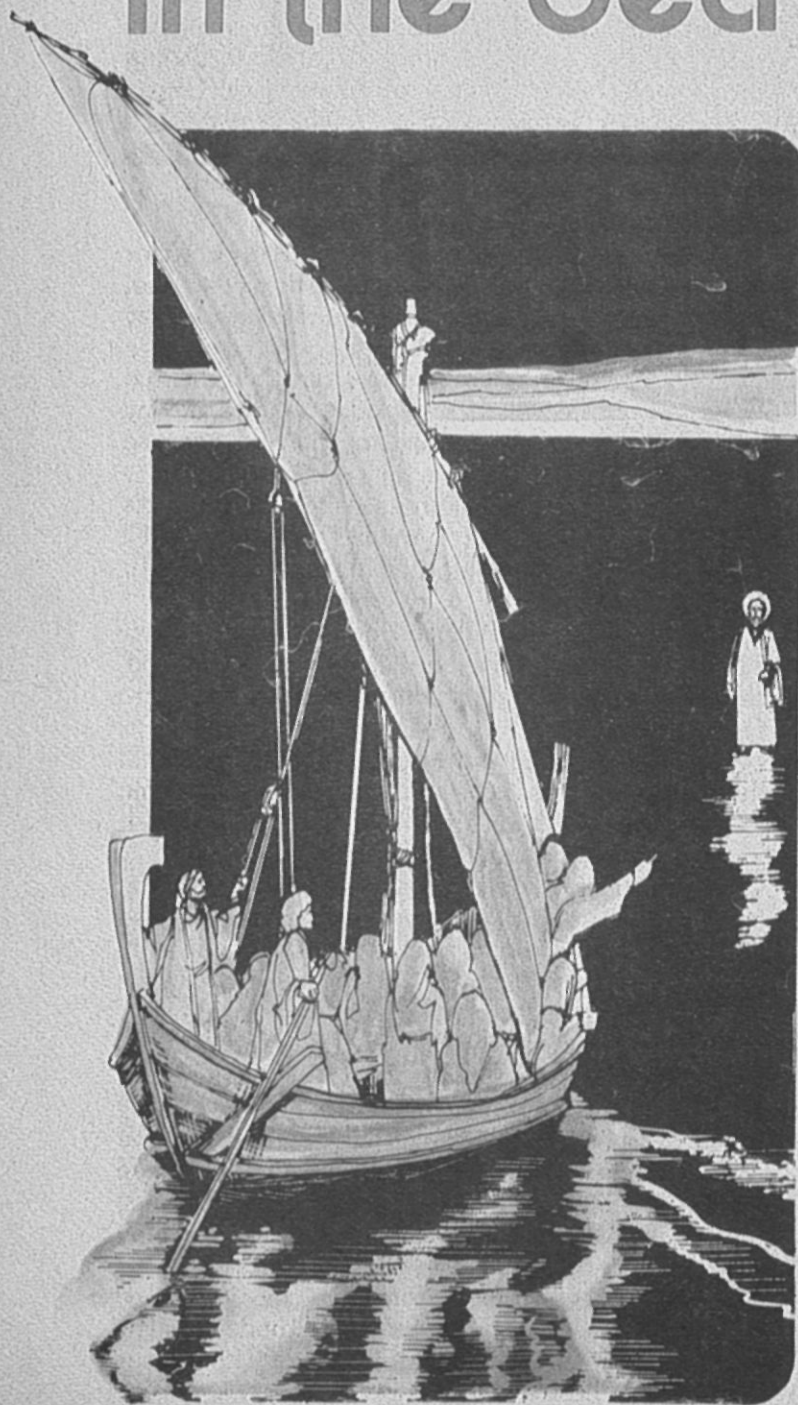
As I pondered these things I realized that when my children grow up and leave home, we may be separated physically, but we will be bound together in our faith, just as we are with Conrad. We'll be held close in the everlasting arms of the same loving, heavenly Father. We'll be surrounded by the love of the same Lord Jesus. We'll be guided by the same Holy Spirit.

When my children leave home, there are many words I want them to have in their hearts. But these stand out clearly: "Always be joyful in your [life] in the Lord. I say it again: rejoice! Show a gentle attitude toward everyone. The Lord is coming soon. Don't worry about anything, but in all your prayers ask God for what you need, always asking with a thankful heart. And God's peace, which is far beyond all understanding will keep your hearts and minds safe in . . . Christ Jesus our Lord." (Phil. 4:4-7)

It is my prayer that all children everywhere will grow up and leave home with just such a faith. ■

His Footsteps In the Sea

by Martin Scharlemann



The whole thing had seemed to be a pointless venture from the outset. Somehow Jesus had compelled them (Mark 4:45) to embark without Him and start for the other side, toward Bethsaida. The disciples must have wondered out loud why their Master had gotten them into all this trouble. The wind was against them; yet He expected them to row against the howling storm toward the opposite shore.

On another occasion Jesus had been with His disciples in the boat, even though He was asleep; just now the disciples were alone. That previous time (vs. 35-41) Jesus had stilled the storm in broad daylight; now it was dark, with wind and wave to frighten them. Here they were in the middle of the Lake of Gennesaret going nowhere—except, probably, down!

Why had He decided to stay behind all by Himself? After all, they could have waited for Jesus to dismiss the crowds and to complete His prayers on the mountain. Why had He said good-bye to them? Had He been aware of the disaster that seemed to be on the point of overtaking them, right in the middle of a lake they knew so well?

Part of the problem was that the Twelve had not really understood the miracle of the feeding of the 5,000, which had taken place that very afternoon. Their hearts were "hardened," we read in verse 52. They concluded that His bidding them farewell on the shore meant that He had chosen to turn them over to the mercy of the waves of the sea and the blackness of the night, all by themselves. What was the point of it all?

All the while Jesus kept them in mind. As He continued in His lonely vigil, He could see them fighting the squall. He kept watching; yet they felt utterly forsaken. Even when He finally appeared, during the fourth watch of the night, the hardness of their hearts led them to believe they were dealing with some evil portent. They did not think it might be their Master, walking on the water as the very Lord of wind and wave.

There is something very sinister about what the Scriptures call the hardening of the heart. This spiritual malady had moved a Pharaoh of long ago to repeated attempts at thwarting God's purposes for the children of Israel. And, this very callousness of spirit led Israel to reject God's prophets again and again. The manifes-

tation of this same obtuseness had grieved Jesus on other occasions. Just now the disciples were at sea, alone in a boat, suffering from a bad case of this very malady. The record of it is a warning signal to Jesus' followers of every age that this disease lurks in the hearts of each of us when we fail or even refuse to "understand."

It is no accident that a ship is one of the symbols of the church. Life often exposes its members to the kind of fear that gripped the disciples. To this point Jesus had been able to solve every problem that had faced Him: demon possession, the devastation of illness, even death itself. But this ailment of failing to understand and hardening of their hearts—this problem seemed to present special difficulties. It called for one more attempt to save His disciples from the final consequences of their failure to comprehend the ways of God.

He was very late in coming, to be sure—in the fourth watch of the night; and yet He came just in time to meet His disciples' most crucial need. To delay like this is His custom at times. He did so when Lazarus lay dying. He can afford to wait just because He is always in full control and knows what serves God's glory best. He lets our small faith and even our spiritual failures run their full course so that He can sort them out for a better ending than we could possibly have expected.

Jesus will not fail to come. That is His nature as Son of God and Mary's son. "He came to them walking on the sea," we read. That very thing is said about God in Psalm 77:19: "Thy way was through the sea, thy path through the great waters; yet thy footprints were unseen." Once again the Lord was "planting His footsteps in the sea," as the hymn puts it, even though they remained unseen. The disciples could only conclude that they were dealing with a ghost to haunt them. They cried out in undisguised fear, scared out of their wits as their eyes followed the form moving amid the spray and the mist of the lake.

What they heard, not what they saw, pierced through their spiritual blindness to help them toward understanding. What they saw terrified them, but what they heard was the voice of their Shepherd saying, as He had once spoken to Moses at the burning bush, "It is

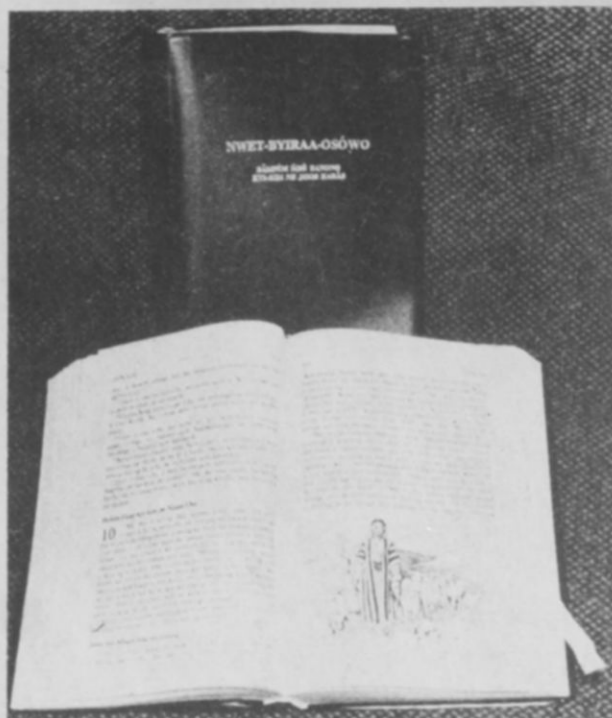
I," or rather, "I am." This would recall to their minds the record of the Exodus, the story of that God of Whom the prophet wrote, "You trampled the sea with horses, the surging of the mighty waters" (Heb. 3:15). Here He was ready to pass them by, as verse 48 suggests, to go to the opposite shore but He took the time to manifest Himself as that very Lord Who holds in His hand the waters of every sea and to say very calmly to His fear-stricken followers, "Take heart!"

Only when the frightened disciples heard Jesus' voice did they know He was near, ready to join them in the boat. As soon as He was among them, the wind dropped. His word of encouragement to the disciples was in the same instant a command to the storm to cease.

We shall do well, therefore, to listen more closely; for Christ's kingdom, as Luther once observed, is a power that comes to us by way of our ears. God's Word alone is the two-edged sword that can penetrate and pierce any hearts that tend to harden. For this reason we assemble at least once a week to hear His Word. We need that kind of renewal over and over again to keep callouses from forming on our hearts.

That night, in the fourth and final watch, Jesus spoke such a word. In the years to come, as the disciples went out to proclaim the Gospel, they kept on telling this story as an example of the miracles that can take place when the Lord Himself walks straight into our darkness, despite wind and wave, to say, "It is I; take heart!"

When the time came for this story to be written down for our benefit, Mark was moved to put it into the sacred record as an event that foreshadowed the victory of Easter. For it was then that the exalted Lord chose to sit at the right hand of God not only to intercede for us but also to come to us in Word and Sacrament—sometimes even as late as the fourth watch of the night! When we hear that voice the winds will once again stop blowing; for once more His footsteps will have been planted in the sea—until that moment when the earth shall vanish and there will no longer be a sea. (Rev. 21:1) ■



THE GOOD NEWS IN BOKYI

by Ted Schroeder
with information by
Allan Buckman and Ken Lampe

The people arrived in a joyful mood—the gathering was clearly a celebration. Notables were there. The president of the Lutheran Church of Nigeria arrived. Representatives of international Bible societies and government officials joined the throng.

It was December 17, 1978. The festive worship service culminated 13 years' work by Lutheran Church—Missouri Synod missionaries and translators: the production of a New Testament in the Bokyi (Bowkee) language—a language spoken by some 50,000 Nigerian people who had never before been able to read the Good News of Jesus Christ in their own tongue.

For several people the celebration was a special occasion for rejoicing. Holding the Bokyi New Testament in their hands, the Bokyi missionaries, native translators, readers and reviewers held what represented a significant part of their lives—a dream they shared for more than a decade and the fruition of their efforts to bring the Word of God to the people of tribal Nigeria.

The beginnings of The Lutheran Church—Missouri Synod's work among the Bokyi people went back to Rev. Charles A. Brehmer's arrival in Nigeria in 1963. Soon joined by Rev. Paul Bruns and Rev. Delbert Springer the missionaries came with a clear picture of their goal in mind—to preach the Gospel of Jesus Christ to those who had never heard it



Missionaries Brehmer and Bruns meet with the translation team and friends.

before. But, in spite of their training, their families' support, and the prayers and concern of many people, they were not really prepared for what they found in the Nigerian back country.

At first they thought that the work with the Bokyi people might not be difficult. They knew the official language was English and if people could speak English, perhaps communicating the Gospel would only be hampered by differences in culture and lifestyle. "Perhaps those differences could be quickly overcome by building relationships with the people and learning their way of living," they mused.

But the task was not to be that simple. The missionaries found that English was spoken only very poorly away from the urban areas; and the people they were to work with hardly used it at all. They spoke their own language—a difficult, tonal tongue with five dialects—a language that had never even been written down.

Initial discouragement gave way to a plan. Instead of undertaking the nearly impossible task of trying to lead the Bokyi people to understand and use English fluently, and instead of locking the people into perpetual dependence on "experts" who could translate the Word into their spoken language, the Bokyi missionaries determined to organize and formulate the native tongue into a written language and then to translate the New Testament into that language.

For years the missionaries worked to learn and to analyze the language so it could be written. Being able to speak Bokyi was just the first step. To begin the process they secured the help of Bokyi scholars—educated members of the tribe—to assist them in organizing the language, in systematizing the rules of grammar, and in formulating an alphabet.

Hundreds of linguistic decisions had to be made: how to indicate vowels; how to mark the speech for tonal emphasis so important to communicating correct meaning; how to devise a system for revealing the tense of verbs which would be useful in all of the Bokyi dialects.

Dedication to the task paid off. Finally, in 1972, the translation team produced several books in the Bokyi language including some reading primers, Bible story books, and a Bokyi/English dictionary. But still, after almost 10 years of work, they were only one more step along the way toward the production of a Bokyi New Testament.

Using the *Revised Standard Version*, *Today's English Version*, and the Greek original texts, the painstaking task of making the Word of God speak in the Bokyi language was begun. For more than six years, the word by word, page by page translation was done, redone, checked, rechecked, and done again by the missionaries and their Bokyi assistants.



The consultant for the United Bible Societies presents certificates to translators (from left to right) Drinigene Bunkowske, Eugene Ebi Ekpang, Gilbert Tawo Asu, and Richard Tawo Asu.

Translation of the Scripture from one language to another is an immensely difficult task. In translating, it is not enough just to set one word from the original into an equivalent word in another language. The language has to be alive in the culture—to be involved in the life of those who will read the translation. It is not enough just to translate words—concepts and ideas must be communicated, and most importantly, there must be complete understanding of the words and phrases as they are read in the new language.

Translating from English or Greek into Bokyi is made more difficult because the Bokyi people live in an entirely different environment and culture than do English-speaking people or the Greek-speaking people of Christ's time.

They think differently. For example, in Matthew 9:4 Jesus says, "For which is easier to say, 'Your sins are forgiven,' or to say, 'Rise and walk?'" We immediately realize that Jesus implies it is easy to say "I forgive" but the miracle of healing makes the saying effective. But the Bokyi person's response would simply be: "It is equally easy to say either statement," completely missing the point of Jesus' question.

The Bokyi translation must make the implied questions obvious.

A suggested translation might read: "You are right. Anyone can pretend to forgive people's sins. But who can cause a crippled person to walk? Now I will prove to you that I have authority to forgive sins by causing this cripple to walk."

Recognizing the need to make the translation a dynamic part of Bokyi life, 11 readers were selected to review the material and to revise the language and the mode of expression as it was produced. When Peter Odu Byisong was chosen, he was so committed to the project that

he abandoned all of his routine work and devoted most of his time to reading and retyping text portions.

As an additional check on accuracy and clarity, portions of the text (especially Epistle and Gospel readings) were made available to Christian congregations in the Bokyi area for use and reaction.

The missionaries and their assistants were convinced that the finished translation was accurate, readable, and integrally related to the life and culture of the Bokyi people.

In 1975 the finished manuscript was brought to the United States for production and for review by the Wycliffe Bible translators preparatory to printing. The printed version was finished in 1978 with the help of funds from Lutheran Women's Missionary League groups in Minnesota, Wisconsin, and Iowa (with additional funds from the Aid Association for Lutherans). The translation marked the first complete New Testament produced by The Lutheran Church—Missouri Synod through its missionaries.

The work is still not finished. Pastor Bruns is working on the translation of portions of the Old Testament. Missionary Brehmer is now director of ministries for Lutheran Bible Translators in Orange, Calif. The production of additional trans-



Part of the crowd at the dedication ceremony reflect the joy of the occasion.



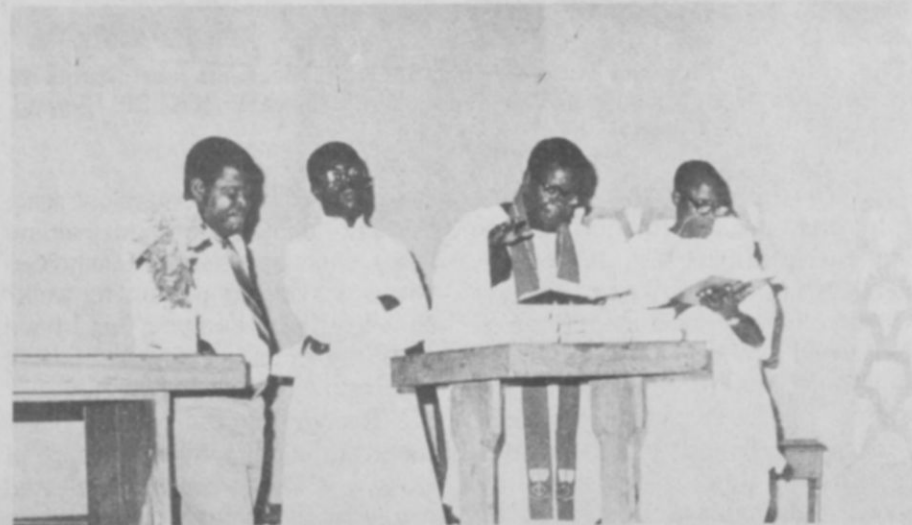
Richard Tawo Asu, one of the translators, presents a copy of the Bokyi New Testament to the paramount ruler of Bokyi, chief W. B. Agbor II.

lations in other tribal languages is well underway. The Yala and Ukele versions are nearing completion and should be available in a short time.

The December 17 celebration was a long time in coming—and certainly had not come together just to mark the occasion of the production of another book. They were not assembled to launch a publication venture or to admire a piece of literature. The festive worship service marked the completion of a dream and the end of hundreds of hours of work. It was an occasion to dedicate the commitment and concern of dozens of people in Nigeria and the United States. December 17, 1978 culminated the cooperative efforts of people throughout the world to place the Good News in the hands of God's Bokyi children.

In Isaiah God tells us through his prophet: "So also will be the Word that I speak—it will not fail to do what I plan for it: it will do everything I send it to do." (Isaiah 55:11, TEV)

In a special way the Word has been sent out among the Bokyi people: God's gracious Good News has been shared. And it will accomplish His purpose that many will become and remain His believing children. For these children of God carry the Good News with them—not just in their hearts or in their words but in their hands, to be read, shared, and treasured throughout their lives.



Church leaders who dedicated the new Bokyi Bible were (from left to right) Rev. B. O. Ikobi, Assemblies of God Church; Rev. Father C. Ipole, Roman Catholic Church; Rev. O.A.U. Idiong, Lutheran Church of Nigeria; and Mr. A. O. Rogers, general secretary of the Bible Society of Nigeria.



from the PRESIDENT

Past, present, and future—these are all important concerns to us as we strive to serve Him on His earth. This month I want to share with you some concerns about the future.

It's really the first chance I've had to look towards the future with you since the synodical convention. That's now the past. In some ways, it seems like just yesterday, in others as if it happened 100 years ago. But in the August issue, I wanted to share with you some of my closing comments to the convention in the hope that you could catch some of the good spirit of missions, of open doors that prevailed. I was impressed with our Synod as church and hope by now that you've talked with delegates and others in attendance and have gained similar impressions.

The September column was devoted to the present—the text of my remarks to the Eighth International Conference on the Holy Spirit in Minneapolis. I've been somewhat surprised but also quite pleased by the positive comments and reaction from many of you regarding this presentation. Evidently, it was of help to persons, both within and without the Synod, as background for a discussion of the charismatic movement. I'm delighted that these remarks have served as such a springboard for further study. All this has further strengthened my conviction that all of us—not just the synodical president, but all of us—need to become much more bold in witnessing to our beliefs.

And now to the future—what hopes, fears, dreams, prayers, and concerns do you have for the Synod in this biennium (now not even that, according to man's time, but more like 22 months)? What do you see your church accomplishing, doing, being by the time of the July 1981 convention? If you would like to share your answers with me, let me say right now they would be greatly appreciated.

As for me, I have two concerns to which I plan to devote the major amount of my time and energy during these next 22 months. I suspect you may hear me talking of nothing else. But I also suspect that if I could somehow, right now, instantly total your answers to those two questions above, these two concerns would rank at the top.

The first is the major fund raising effort which is to culminate early in 1981. The second is the need to strive for a greater consensus as to the meaning of fellowship.

Gen. Gerhardt Hyatt, who has been granted a leave of absence from his post as president of Concordia, St. Paul, to direct the fund drive, is already hard at work on the massive planning required for a successful effort. Office space has been acquired for the new staff support members and a sense of excitement is beginning to build. I'm sure you'll be hearing much about this as plans are further developed, but would hope you would share my enthusiasm right now—because the campaign will be structured in such a way as to enhance and elevate the ongoing stewardship life of the church. One of the first items of business will be to select a proper title for the drive. Although it's been described as a \$40 million effort,

continuing study is showing that an amount beyond that is not unrealistic. I have pledged my total support to this great venture of faith because I am in complete agreement with Dr. Hyatt that this effort is not for you, me, Dr. Hyatt, the clergy, the \$40 million, the Synod or anything else but love for our Lord.

To the subject of fellowship. This has been an area of contention and dissension in the Synod for too many years. Hopefully, prayerfully, The Lutheran Church—Missouri Synod of 1979-1981 could reach decisions that could prove extremely beneficial to the church of the future in this matter.

The basic question is: How does this great church body—with 2.7 million members, excellent resources, excitement for His mission, and demonstrated faithfulness to Scripture—relate with other church bodies?

What makes possible the hope for a resolution to this complex question is the preparation by the Commission on Theology and Church Relations of a comprehensive study report "on the nature and implications of fellowship" to be distributed throughout the Synod. This "grassroots" study will have impact for all and will help us come to grips with the Biblical standards required as well as the day-by-day relational questions that arise in the parish.

Missouri has no intention of compromising its doctrine, but neither does it intend to retreat into isolation. The Synod's strong doctrinal concern coupled with intense interest in mission has long been our heritage, and I'm sure will not change in the future. But how can this be accomplished?

What is the meaning of fellowship on the church body level? In the parish? If there are differences between a parish pastor and a seminary professor regarding fellowship, how can these be reconciled without paralyzing the parish or hindering the work of the church at large? What does "altar and pulpit fellowship" mean? Where does it actually take place?

I don't have the answers to these questions, but I do have some ideas and concerns. You probably do, too. I do feel that together you and I, all of us, under God's grace, can find the answers. Options are as many and as diverse as the imagination, ranging from the unit concept of the Wisconsin Synod to a total disregard for a confessional stance. The answer is among those options. What a joy and accomplishment that will be—to work together to find that answer!

May God guide us now to that glorious eternal future yet to come.

J.A.O. Preus

Unless otherwise noted, all source material is taken from articles and worksheets in the *Television Awareness Training (T-A-T) manual* (1st ed.) developed by the United Methodist Church, The American Lutheran Church, the Church of the Brethren, and the Media Action Research Center, Inc. We

highly recommend the *T-A-T manual* for reading and treatment methods to Christian and concerned families. Send a request and an \$8.50 money order to Media Action Research Center, Inc., 475 Riverside Dr., New York, N.Y. 10027. All quotations are used with that organization's consent.

Television: A Treacherous Teacher

III. Advertising, Resource Groups for Change

Why is so much of television programming so bad? Why the same "adventure" plots with only changes in location and weapons? Why the same tired jokes on situation comedies and the repeats of cartoons? Why syndications of old shows from the '50s and '60s?

How advertisers operate

The key words are safety, low cost, and high ratings—and advertisers need all of these. "And that is what television programming is. It is bait to attract and capture the attention of an audience so that they will watch product commercials and satisfy the needs of the advertiser and manufacturer." ("Your Prime Time—Or TV's?," Robert M. Liebert, p. 8)

Advertisers pay networks to run their commercials, and the biggest dollars go to those shows with the highest A.C. Nielson ratings. The ratings determine audience size and type—important factors for pushing products.

"Television advertising grew from a 300 million dollar business in 1952 to \$1.8 billion in 1964 and to six billion dollars in 1976. In one three-month period in 1970, almost 100 advertisers spent more than one million dollars each on TV spot commercials. . . . Some argue that TV is not really free, since the billions of dollars earned by the networks, stations, and advertisers once belonged to us, the consumers. We pay for the commercials and programs when we buy the products." ("The Surprising Impact of Television Commercials," Diane E. Liebert, pp. 69-70)

Robert Lewis Shayon in *Open to Criticism* paints a behavioral modification model which borders on science fiction. Commercials occupy more than 20 percent of TV time and they sanction American materialism. "It addresses TV viewers as Consumers and encourages their lust for the things advertised with all their side benefits. However, much of TV programming is concerned with crime, murder, robbery, and threats to property. And so, there is the development of anxiety, a threat to the very security promised by the commercials." Shayon suggests there "is a corrosion of the psyche by the silent, continual action of the acids of anxiety. He titles this juxtapositioning of commercial and programming: *The Feast and the Fiend*." (*The Televisionary*, Feb. 1976, Stanford Summers, p. 251)

Commercials are imbedded directly into the entertainment package to ensure their being watched. ". . . One reason advertisers stopped sponsoring drama programs like Playhouse 90 was because the audience resented commercials more when they interrupted serious real life situations. . . . The commercial was left exposed, looking trivial and contrived." (Liebert, p. 69)

What children believe about ads

No matter how trivial and contrived commercials appear to adults, "Young children are not able to separate the com-

mercial from the program being watched" (Liebert, p. 70). This is especially true when their favorite stars push products. ". . . The presence of a prestigious model, an uncluttered format, motion and activity, and change of scenes aid the learning process. . . . commercials . . . are characterized by many of these attributes." ("Unintentional Negative Effects of Food Commercials on Children: A Case Study," Rita Wicks Poulos, p. 285)

"Children also lack an understanding of the purpose of commercials. . . . It is not until fourth grade that most children have a clear recognition of the profit-seeking motives of the advertiser. Young children also trust commercials and believe they always tell the truth. . . . Four-year-old Erin Shelton took 40 Pal vitamins after seeing such an ad because he thought he would 'grow big and strong real fast.' Erin was lucky and recovered—after having his stomach pumped and spending two days in intensive care. Action for Children's Television (ACT) has documented that vitamin pills are the second most common form of poisoning among children under five."

The Washington Post, Washington, D.C., recently conducted a nationwide telephone poll among a random sample of 1,693 people aged 18 and older. The survey showed a general widespread dislike and resentment of TV commercials, with 54 percent agreeing that "commercials are ordinarily in poor taste and very annoying." Some 36 percent said they would be willing to pay a small amount yearly to subsidize television not carrying commercials.

However, when asked about the effect of advertising on children, less concern was shown. Thirty-eight percent said it was a serious problem, 35 percent called it a minor problem, and 22 percent said it was not a problem at all. (March 1, 1979, Religious News Service release)

What commercials sell

"A very high percentage of children's commercials are for food, ranging from 40 percent in the pre-Christmas season (when toy advertising increases 600 percent) to somewhere between 67 and 84 percent at other times of the year. Most of the foods advertised are high in sugar and low in nutrition, with the main items being sugared drinks. The overwhelming amount of advertisements for sweet food are charged with contributing to the national problems of obesity, improper nutrition, and tooth decay. . . .

"The absence of ads for fruit, vegetables, and other valuable nutritional foods intensifies this problem." (Liebert, p. 70 and 73)

"Jean Mayer, the well-known nutritionist and president of Tufts University, advances as a rough rule of thumb: the nutritional value of a food varies inversely with the amount of money spent to advertise it. Research confirms that the most heavily advertised foods are the ones asked for most often. One study concludes that parents accede to these requests 87

percent of the time. And this all takes place in an environment where the average child sees five hours of commercials per week and a total of 25,000 commercials per year. Richard Feinbloom of Harvard Medical School finds this an unfair use of selling techniques. "An advertisement to a child has the quality of an order, not a suggestion. The child lacks the ability to set priorities, to determine relative importance and to reject some directions as inappropriate." ("Selling to Children: Fair Play in TV Commercials," by John Culkin, The Hastings Center Report, June 1978, p. 7-8)

Values and propaganda in ads

The propaganda techniques for selling emphasize self-esteem and materialism. Different basic methods are "big names" (buy it because I said so); "bad names" (you're stupid if you don't); "glad names" (you can be a good guy/gal); "transfer" (you can be like this too); "testimonial" (it worked for me); "plain folks" (just like us); "stacking the cards" (no other way); and "bandwagon" (everybody's doing it). (Worksheet #2, p. 79)

Stereotypical messages stay intact in commercials, too. "Women particularly are presented in limited occupational roles: 42.6 percent involved in household tasks, 37.5 percent presented as domestic subordinates to men, and 16.7 percent as sex objects, leaving only 0.3 percent shown in other roles. The authoritative voices who speak for the products are predominantly male. Many commercials show men rescuing women or infer that men are the experts on products, even those that women use. Blacks also are presented in limited roles, and they appear in only 10 percent of commercials." (Liebert, p. 72)

"Blacks occupy fully 40 percent of all human parts in commercials for records, while in commercials for board games, fewer than six percent of all parts were assigned to black actors." ("Stereotypes on Television," Joyce N. Sprafkin, p. 56). Children are taught that blacks have "rhythm" and musical ability, but they do not think.

A more alarming aspect than teaching materialism and stereotyping might be the real and calculated use of censorship. "Advertisers often insist on cutting out any content that is competing with or adverse to their product. Breakfast scenes in *The Courtship of Eddie's Father* could not include bacon and eggs since one of the sponsors was a cereal manufacturer. A cola producer would not allow people on their programs to drink any light colored beverages. The danger of such censorship becomes apparent in the editing of a drama dealing with the Nuremberg war trials which was sponsored by the natural-gas industry; a speech about the killing of thousands of concentration camp prisoners was 'blipped' to eliminate the words 'gas chamber.'" (Liebert, p. 71)

Attempted regulations

However, advertisers have been prevented from using unfair or deceptive claims or demonstrations. Most, in order to protect themselves from regulation, use disclaimers, which qualify or clarify the message (such as "four out of five dentists recommend" or "partial assembly required"). Children do not understand these most of the time.

"Special photography and editing make the product appear larger or more exciting... offering a free item with a purchase, use of hero figures... presentation of ambiguous information and undefinable words, and omission of significant information... all add to the misinterpretation of the message.

(Liebert, p. 72)

"In 1973, a reduction of commercial time on children's programs was ordered by the Television Code of the National Association of Broadcasters. This did not result in fewer commercials. Studies show that advertisers met the requirements of the Code but not the spirit of it. *They shortened the commercials but not the number.* Children's programs are still interrupted an average of once every 2.9 minutes." (Liebert, p. 70)

William F. Fore comes right to the point: "Our production-consumption system could not exist without a communication system that trains people to be knowledgeable, efficient, and hard-working producers, and equally knowledgeable, efficient, and hard-working consumers." ("The Role of Mass Communication in Society: A Theological Perspective," p. 248)

What we can do

But what are we producing and consuming? Take note of the word "we." Many advocates of change to more wholesome and realistic programming point the finger of accusation at us, the public. The National Association of Broadcasters in their Code of Ethics says, "In order that television programming may best serve the public interest, viewers should be encouraged to make their criticisms and positive suggestions known to the television broadcasters. Parents in particular should be urged to see to it that out of the richness of television fare, the best programs are brought to their children."

Rev. Donald Wildmon, the founder and executive director of the National Federation for Decency (NFD) in Tupelo, Miss., repeats in his monthly newsletters "If you don't write the advertisers, don't complain about the filth on television!" The NFD's method is to watch and monitor programs of sex and violence and to take note of their sponsors. Then negative letters and boycotts by individual consumers are directed to those sponsors, the advertisers.

Other groups do research, change laws, picket, work to revoke stations' operating licenses, and educate parents and children to good selection and awareness. Here is a condensed list of organizations you might join in the fight *against* bad programming and *for* good programming that promotes Christian and moral values.

Action for Children's Television, 46 Austin St., Newtonville, Mass. 02160. Elimination of kiddie commercials major campaign. Mailings keep members abreast of activities and studies. Membership \$15 annually.

National Parent-Teacher Association, TV Action Center, 700 N. Rush St., Chicago, Ill. 60611. TV monitoring projects in every state, with results published twice a year. Toll free number 800-323-5177.

National Federation for Decency, Box 1398, Tupelo, Miss., 38801. Letter writing, product boycotts, prayer. Newsletter hits televised sex, profanity, and violence. Membership \$10 annually.

Parent Participation Workshops, c/o Teachers Guides to Television, 699 Madison Ave., New York, N.Y. 10021. Encourages parents and children to watch and discuss selected programs together. Free handbooks available to workshops organizers. Teachers Guides available for \$4.25 per year.

Media Action Research Center, Suite 1370, 475 Riverside Dr., New York, N.Y. 10027. Coordinates "Television Awareness Training" which teaches people to evaluate TV's positive and negative impacts.

Morality in Media, 487 Park Ave., New York, N.Y., 10022. An inter-faith group interested in promoting love, truth, and taste in the media.

from the EDITOR'S DESK

'Brian' is not funny

"Blasphemy," "sacrilege," "rude mockery" and "anti-religious sentiment." The descriptions are among criticism which religious leaders—Protestant, Catholic, and Jew—have directed toward a film which will likely show near your home soon.

The film is Monty Python's "Life of Brian." Advertisements on television cite rave reviews from national magazines. What the ads don't say is that the film takes a ha-ha approach to the life of Jesus Christ.

By depicting a fictional character, Brian, during the era when Jesus lived, taught, died and rose again, the film mocks the Son of God. The central character Brian is the son of a prostitute who joins a group called the People's Liberation Front of Judea. He is credited for miracles he didn't do and comes to be considered a messiah by the people. He is eventually crucified by the Roman Army. All of this, including crucifixion is portrayed in a humorous manner.

Yet, there's nothing funny about a film mocking our Christian faith. It's not funny to see that the film, during its first 12 days running in New York, grossed \$140,806 and that it is drawing large audiences in other parts of the country as well.

Robert E. A. Lee, director of communications and interpretation of the Lutheran Council in the USA, reviewed the film for his "Cinema Sound" weekly broadcast. "'Life of Brian' is crude and rude mockery, colossal bad taste, profane parody," Lee said. "It is grossly offensive to those who accept Jesus Christ as Lord and Savior and who call themselves Christians. And, it should be equally offensive to any persons who believe that religious faith should not be ridiculed or demeaned by overt and perverse sacrilege," Lee also said.

Lee said in his review that such commentary as his (and ours) only gives publicity to a movie that should be ignored. But, he correctly adds that failure to protest "this disgraceful and distasteful assault on religious sensitivity" will result in more films which are equally bad from the movie makers.

So what can be done to protest such a mockery of religious feelings?

First, don't see "Life of Brian." In the entertainment business, money—or lack of it—talks. With no income at the ticket window, the movie doesn't last very long.

Secondly, witness to your beliefs. Tell others why you're not seeing that movie—and be sure they know why.

Roland Lovstad

The homosexuality question

Because of the great media coverage given to the issue and the need for our church periodical to be timely and relevant, the July issue of the WITNESS approached the topic of homosexuality with a great deal of care. The purpose was to include many divergent opinions in order to reflect the social context within which our church body operates.

However, from a few of the letters which the WITNESS has received, it seems that some readers interpreted the in-depth article as offering 'carte blanche'—a means to choose the opinion that least contradicts one's personal belief. While the report attempted to be objective, it was assumed that readers would carefully study the Missouri Synod's position, especially the Bible texts from which it is derived.

As a prominent Synod leader said, "I don't care a bit about what our official resolutions or positions say—I care about what our Lutheran Confessions and the Scriptures have to tell us. The two should be the same."

When rereading the article, take note of the Biblical passages, and center a Bible study around them. This will lead to a better understanding of the reasons why The Lutheran Church—Missouri Synod condemns homosexual behavior and repudiation.

Reiterating the Missouri Synod's standpoint at the end of the article might have been the easiest way to form opinion, but the goal was to inform readers so they could draw the right conclusion through Bible study and guidance of the Holy Spirit.

The Editors

LETTERS

Bible smuggling

I am amazed that you have not researched the topic of Bible smuggling in a more comprehensive fashion. . . . At more than one time in the history of Christianity, starting with Jesus, it was "not legal" to spread the Word of God (remember the Roman Empire) to believers as well as unbelievers. Praise God that men moved by the Holy Spirit to spread the Word (Peter, Paul, John, etc.) Did these men get permission from the government to spread the Good News?? I

don't believe so. . . .

Have you heard how many Bibles the Communists have printed in Russia? Have you compared this with how many they have destroyed? . . .

Praise God that Luther did nail his "illegal" theses to the door, and not ask for permission from the Pope or the government. Why he even made an illegal translation of the Bible against the church leaders better and "proper" judgment. . . .

If being fanatical means being tortured and suffering for Christ then indeed Paul,

Peter, and Stephen all are "intemperate but honest." We should be praising God for men like Wurmbrand, Brother Andrew, and recently exiled to freedom Georgi Vins, instead of making statements about being fanatical. . . .

James Kaiser
Hastings, Nebr.

Needs for Bibles in Russia alone are estimated at 70 million. According to the East-West Information Center, the people buying the 20,000 Bibles allowed

printed in Russia must register with the local authorities. . . . If our brothers are willing to risk their freedom and even their lives to proclaim God's Word, should we not be willing to support them?

Don Matschull
Plano, Tex.

Pastor Richard Wurmbrand has spent many years behind the Iron Curtain, 14 of which were in Communist prisons, so I would consider him more of an authority on the best methods of bringing Christ to the Communist world than Paul Hansen who is on the executive staff of the Lutheran World Federation. . . .

Catherine Mueller
Albuquerque, N. Mex.

More on homosexuality

Your article . . . was very informative yet very disturbing. . . .

Sure, none of us has the right to cast the first stone, as we cannot judge which sins are the worst, only God can do that. But homosexuality is definitely a sin in itself and we should pray for these people to see the *true light*!

Mrs. M. K. Glessner
Berlin, Pa.

Those who claim "God loves homosexuals too" are guilty of using a true statement to justify a false statement. True, God does love homosexuals; He also loves Charles Manson and Adolph Hitler. . . . This is listed as an abominable sin in many places of the Bible and was well documented in your article. . . . We all sin and will continue to, but the unrepentant sinner who clings to and even flaunts his sin cannot be an accepted part of the church leadership and must be made to understand the error of his actions.

Judith A. Westgate
Fort Wainwright, Alaska

. . . It is time the church came to terms with the issue of homosexuality and stopped its totally negative attitude and condemnation of homosexuals. . . . Most people meet or know gay people every day of their lives and do not know it. . . .

I have been in The Lutheran Church—Missouri Synod most of my life and I am gay. I am a Christian in the true sense of the term. I love the Lord Jesus Christ with all of my heart and try to follow the Christian life to the best of my ability. I did not choose to be gay, I have been that way all of my life. No one in my family, at my work, or in my church knows I'm gay . . . yet if they found out I would be disowned by my family, fired from my work, and my membership in the church would be discontinued. Yet I would still

be the same person these people have known all of their lives. My "loving" family, friends, and fellow "Christians" would shun me and treat me as a leper. . . .

I am against promiscuity and transient sex also—but not a loving, caring, and sharing relationship with someone of my own gender that is true and sincere.

. . . accept us gay people as fellow brothers and followers of Jesus Christ.

A Gay Lutheran Christian

I have been a Lutheran for all my life, and am very proud of it. . . .

So here we are born into a sinful world, no choice, with what afflictions there might be.

How would you like to be something you don't want to be? Hating yourself, praying, and crying all those years for God to remove the affliction. And having people condemn you for this, and make jokes. It's a living hell. And keeping it a secret—that those who think so highly of you don't find out and bring misery and disgrace. To only pull deeper into that lonely shell. . . .

All my life I knew somehow I was different, as far as I can remember, never really understanding until I went to a psychiatrist to get help some years back to learn that my fears were true.

I have written more than I should have . . . but I am such a horribly lonely person that it is about to break me. . . .

Name and location
withheld by editor

Wrong instructor

In the article on the LLL convention, it states that John Daniels heard a message from Rev. Sig Redenbach at New Westminster, B.C. Actually it was Rev. Carl Baase, my wife's father, who instructed John Daniels in the faith after he was attracted to the church in New Westminster, B.C. by the Lutheran Hour.

Roy K. Holm
Regina, Sask.

Freedom and patriotism

Please accept our compliments on the July issue . . . it was excellent, both as to theme and article content. . . .

It is easy to be proud of The Lutheran Church—Missouri Synod, for its resistance to the international socialist propaganda which has afflicted several Protestant denominations at their national headquarter levels, and damaged the councils of churches positions on issues of the day.

Lt. Col. Jerry Asher
Americanism Committee
The National Society of
the Sons of the American Revolution

In the news there are so many things said about the bad things of our country, . . . we know someone can say something complimentary about our nation. . . .

Our flag can even be traced back to Christianity when God gave Moses the Ten Commandments. The curtains of the Ark of the Covenant within the tabernacle were blue, scarlet, and fine-twined linen. When the USA chose their flag, it was the same. . . .

Mrs. Basil Kripps
Augusta, Ga.

Youth then and now

I am very grateful to the writers of the "Youth Then and Now" series. They have done an excellent job of relating the Bible stories to the problems of today's youth. In particular, I am saving the article on Rebecca to give to my daughter when she is older. . . .

Colleen Spahr
Staunton, Ill.

A synodical convention folly?

It is regrettable that, with such a surfeit of theological and pedagogical talent, our recent synodical convention would have indulged in the folly of a resolution which demands that: "Where the evolutionary theory is being taught in the public schools, the Biblical account of creation must also be permitted to be taught." . . .

First, it indicates an almost total lack of understanding of the unbridgeable chasm between scientific speculation and revealed truth.

Second, it demonstrates that we continue to impose on the public education system responsibility for a task which belongs principally and primarily to parents.

Third, it indicates the futility of much of the debate and argument which consumes so much of the time of synodical conventions. . . .

Furthermore, we cannot impose on the non-Christian, non-believing (even atheistic) citizen our faith, our beliefs, or our convictions. The public school must be completely free of demands to promote our dogma and religious tenets, lest it, indeed, "establish religion." . . .

In God's name, our church has more than it can handle in its mission: "to discipline all nations." Let's leave science and mathematics and logic to the public schools; the schools are already overburdened with duties thrust upon them by parents unwilling to do their duty toward their children.

Lyle F. Yerges
Downers Grove, Ill.

Names in the news

On May 20, the congregational family of Rogate Lutheran Church and Church of the Deaf, Clearwater, Fla., and its pastor, Rev. Frank Wagenknecht, all participated in the "laying on of hands" for **James Cheng Hsi Pan**. Pan had come to the U.S. from Taiwan in 1972, leaving behind his wife and two children. Through Wagenknecht, the congregation, and other area Lutherans, he received a scholarship to attend Concordia Seminary, Fort Wayne, Ind., and graduated from there with an M.Div. degree in 1977. Now serving as assistant pastor at Rogate, Pan hopes to receive a call to North or South America among Chinese-speaking people.

Rev. Gerry Hoemann of Zion Lutheran Church, Blythe, Calif., offered the opening morning prayer to the House of Representatives in Washington, D.C., May 10. Hoemann is actively involved in many chamber of commerce committees of Blythe, directs the Blythe Kiwanis Club and Palo Verde Boy Scouts, and was responsible for forming the "New Life Singers," who have performed throughout southern California.

Milestones

July 29 marked the day a special worship service, a reception, and a recognition dinner were given by Messiah Lutheran Congregation, Sterling, Ill., to

honor their pastor of 39 years, **Rev. Eldor Mueller**. Mueller had initiated vacation Bible school programs, a mission church in Rock Falls, and daily telephone devotions.

Zion Lutheran Church of Cleveland, Ohio, recently honored three 50th anniversary celebrations—all for the same person. **Rev. Clarence Schuknecht** was honored on September 9 with a special worship service and banquet, marking his 50th wedding anniversary, his 50th year in the ministry, and his 50 years of service to Zion Congregation.

College clips

Dr. Richard P. Baepler, professor of theology and law and former dean of Christ College (honors program) at Valparaiso University, Valparaiso, Ind., has been appointed vice-president for academic affairs.

The University of North Carolina annually bestows its highest award, the Oliver Max Gardner Award, on faculty members of its 16 campuses. Of the 6,000 combined faculty members, two were chosen as 1979 recipients. **Dr. Richard Bardolph**, the classical civilization department head at Greensboro, was cited for his work as a scholar, teacher, administrator, and public servant. An active Lutheran layman, he was vice-president of the Lutheran Council in the USA from 1971-74. **R.M.**



Jubilant marks 70th anniversary

At the recent annual alumni reunions held at Concordia Seminary, St. Louis, special attention was given to 92-year-old Rev. Otto H. A. Hoemann, who is celebrating his 70th anniversary in the ministry this year. Hoemann served mission fields and parishes in Texas and Iowa, and served as chaplain at the Lutheran Medical Center and Old People's Home in Omaha, Nebr. Now retired in St. Louis, Hoemann speaks here with Dr. J.A.O. Preus, Missouri Synod president.



Resident celebrates 100th birthday

John Bangert (left), now of the Frankenthuth Lutheran Home and formerly of Bay City, Mich., celebrated his 100th birthday June 2. Born in Dittel, Russia, and a veteran of the Russian-Japanese War, Bangert was married to wife Katherine in 1907. The couple came to Windsor, Colo., in 1912 and settled in Bay City in 1924. Mrs. Bangert died in 1969. Bangert's family includes nine children, 23 grandchildren, 34 great-grandchildren, and two great-great-grandchildren. State Rep. James Barcia presented him with a resolution from the state legislature honoring him on the occasion and President and Mrs. Jimmy Carter also sent greetings.



Store window marks 450th anniversary of Catechisms

Reginald Schlueter, 78, a member of St. John's Lutheran Church, La Grange, Ill., has decorated his pharmacy window with Easter messages for 35 years. During World War II, Schlueter placed a picture of Jesus rising from the flames of a burning city in the window to encourage those depressed from the Holocaust. "When God spared our country from real destruction, I vowed to devote one window a year to Him," says Schlueter. Since 1979 marks the 450th anniversary of Luther's Large and Small Catechisms, Schlueter devoted research and talent to honoring this famous German. The display includes rare copies of Luther's books, a bust and small statue of Luther, and placards quoting his writings.



Lutheran students on parade

Springfield, Illinois's Lutheran high school hadn't begun its operation, but the students and supporters have public recognition. A float, made and decorated by the students, was entered in the city's 4th of July parade. Springfield's new Lutheran high school opened this fall with 9th and 10th grades under the direction of Ralph Nitz, principal.



Home for Lutheran high

Members of the Metro-East Lutheran High School board of directors gather by the sign on the site of the new Lutheran high school between Glen Carbon and Edwardsville, Ill. The school, now in its third year of operation, is currently located at St. Paul Lutheran Church in Wood River with freshman through junior classes.



High school support from AAL

William H. Ebel (left), principal of Metro Lutheran High of Wood River, Ill., accepts a \$1,000 check from Phil Whitlock of Edwardsville, representing Aid Association for Lutherans. The grant, part of AAL's Lutheran High School Support System, will be used for faculty members' graduate study and expenses related to curriculum development workshops for the entire faculty.

New missions

A new Iowa District West mission in rural Iowa serves Rowan, Belmond, and Clarion areas. It is the first LCMS congregation in a 60-mile stretch from Eagle Grove to Garner. . . . The Minnesota North District rejoices over two new missions, one in the Garrison area, the other in Baxter (West Brainerd) area. . . . The newest mission in the Northwest District is at Battle Ground, Wash., a community on the northern outskirts of Vancouver.

The first spade

McMinnville, Tenn., was the groundbreaking site by Shepherd of the Hills members for a new church. . . . Redeemer

Congregation at Interlochen, Mich., has broken ground for a new sanctuary.

In the vineyard

Bethel Lutheran Congregation in Kitchener, Ont., raised \$2,425 to help supply 25,000 Bibles for Russian Christians. Pastor Helmut Pruefer reports the shipment will be permitted by the USSR.

Last Easter, Trinity Lutheran Church in Gaylord, Mich., had an Easter tree which sprouted eggs with money. Paper Easter eggs hang from the branches of a willow tree into which congregational and community members place donations. The funds are used by Pastor Emeritis Richard T. Noffze in his minis-

try with retarded citizens in Gaylord.

Church dedications

Two Wisconsin congregations have dedicated new sanctuaries: Our Savior in Eagle River, and Zion in rural Eleva. . . . In Strasburg, Ill., Grace dedicated its new church. The former church was destroyed by fire on Christmas Day 1977. . . . Peace in Grand Island, Nebr., has dedicated a new sanctuary.

Church anniversaries

Members of St. John's in rural Fall Creek, Wis., have celebrated their 115th anniversary. . . . Two congregations celebrated on the 9th of September: Zion in Taylor Ridge, Ill., celebrated their 125th, while the 25th was marked by Hope in Maryville, Mo. . . . Trinity in Mequon, Wis., is observing its 140th throughout this year. Trinity is the oldest Lutheran church in Wisconsin. . . . In Ridgewood, N.Y., Emmaus is celebrating its 75th with special services on each of the four Sundays in October. . . . October 7 is the date Zion in Fallbrook, Calif., and Our Savior in Lovington, N. Mex., celebrate 25th anniversaries. . . . On Oct. 14 Trinity in Houston, Tex., will have a centennial service with additional services on Nov. 11. . . . Also on the 14th, Immanuel in Springfield, Ill., will observe its 50th, and Grace in Atwood, Kans., will mark their 25th. . . . The 125th of Trinity in Cape Girardeau, Mo., will be celebrated on the 21st. . . . On the 28th, Trinity in West Chicago, Ill., will celebrate its 95th.

—Walt Loeber



Infants welcomed into the Kingdom in Augusta, Kans.

Six years ago there were only two infants under age two at Christ Lutheran Church, Augusta, Kans. The congregation recently experienced a phenomenal period when 13 infant baptisms were administered in a 10-week period. Thirty-five infants have been baptized in 1977 and 1978. "We regard the incredible birth rate as both a challenge and a privilege from God," Pastor Herb Drews explained. "It's up to us to give the new, impressionable souls the right impression." Pastor Drews may be leading the way. He and his wife Mary have four children: Rachel, age 6 1/2; Jennifer, age 5; Joshua, age 2; and Abi, born last January. All but Rachel have been born in Augusta.

CHURCH notices

Official notices

CONSTITUTIONAL AMENDMENTS

The 1979 convention of The Lutheran Church—Missouri Synod held in St. Louis July 6-13, 1979 adopted by a required two-thirds majority vote two amendments to the Constitution of the Synod. These amendments must now be submitted to the congregations before they can become effective at the expiration of six months from the date on which the amendments are submitted for vote. By that time it will be necessary for at least two-thirds of the congregations voting within that period to have favored the amendments. Each will be voted on separately.

This announcement is to be regarded as the third announcement and the six month period began July 23 with publication of this announcement in the *Reporter*.

Further details, including the official ballots, will be sent to all member congregations in due time. Congregations are therefore requested *not* to send their votes to the undersigned until they have received the mailing and at that time use the official ballots which will be enclosed.

The proposed amendments concern Article III Objects (Objectives) and Article XI, E, Duties of the Treasurer. The proposed new wording for both of these sections is given below:

Article III Objectives

The Synod, under Scripture and the Lutheran Confessions, shall:

1. Conserve and promote the unity of the true faith (Eph. 4:3-6; 1 Cor. 1:10), work through its official structure toward fellowship with other Christian church bodies, and provide a united defense against schism, sectarianism (Rom. 16:17), and heresy;
2. Strengthen congregations and their members in giving bold witness by word and deed to the love and work of God, the Father, Son, and Holy Spirit, and extend that Gospel witness into all the world;
3. Recruit and train pastors, teachers, and other professional church workers and provide opportunity for their continuing growth;
4. Provide opportunities through which its members may express their Christian concern, love, and compassion in meeting human needs;
5. Aid congregations to develop processes of thorough Christian education and nurture, and to establish agencies of Christian education such as elementary and secondary schools;
6. Aid congregations by providing a variety of resources and opportunities for recognizing, promoting, expressing, conserving, and defending their confessional unity in the true faith;
7. Encourage congregations to strive for uniformity in church practice, but also to develop an appreciation of a variety of responsible practices and customs which are in harmony with our common profession of faith;
8. Provide evangelical supervision, counsel, and care for pastors, teachers, and other professional church workers of the Synod in the performance of their official duties and the maintenance of their rights;
9. Provide protection for congregations, pastors, teachers, and other church workers in the performance of their official duties and the maintenance of their rights;
10. Aid in providing for the welfare of pastors,

teachers, and other church workers and their families, in the event of illness, disability, retirement, special need, or death.

Article XI, E. Duties of the Treasurer.

The Treasurer is the custodian of all moneys and records normally related to the Office of Treasurer of the Synod and shall—

Herbert Mueller, secretary
Lutheran Church—Missouri Synod
July 23, 1979

From the Districts

REV. DWANE C. HOYER has been appointed counselor of the Fort Myers Circuit replacing Rev. Timothy Fangmeier, who has accepted a call to another circuit.—L. Lloyd Behnken, president, Florida-Georgia District.

REV. ALLAN HARLOS has been appointed counselor of the Assiniboia Circuit replacing Rev. Ralph Mayan, who was transferred out of the District.—Roy K. Holm, president, Manitoba and Saskatchewan District.

BETHEL LUTHERAN CHURCH, University City, Mo., has been removed from the roster of The Lutheran Church—Missouri Synod effective Aug. 22, 1979.—Paul Ph. Spitz, president, Missouri District.

REV. RONALD GOCKEN has been appointed counselor of the Omaha South Circuit replacing Rev. David Ludwig, who transferred to another District.—Eldor W. Meyer, president, Nebraska District.

REV. MERRILL KLUHSMAN has been appointed counselor of the Kansas City South Circuit replacing Rev. James Gast;

REV. VICTOR DAHLKE has been appointed counselor of the Great Bend Circuit replacing Rev. Virgil Bening, who has accepted a call to another District.—George J. Bruening, president, Kansas District.

THEODORE J. HOYER, candidate teacher, has resigned from the teacher roster and is no longer eligible for a call in The Lutheran Church—Missouri Synod.—Ralph A. Phipps, president, Colorado District.

Colloquies

PAUL KIBLER, WILLIE CURTIS LUCAS, EDWIN J. NICKLAS, and VERNON OESTMANN have successfully completed the colloquy program and are eligible for calls into the ministerium of The Lutheran Church—Missouri Synod;

WILLIAM N. JOHNSON JR., Columbia, S.C.; PAUL KOSCHMANN, Leavenworth, Kans.; HECTOR O. MORTVEDT, Everett, Wash.; GREG PETERS, St. Louis, Mo.; WILLIAM PHELPS, Tacoma, Wash.; JUAN RUBIO, San Salvador; GORDON J. SPERLING, New York City, N.Y.; and ORVILLE WALZ, Seward, Nebr., have applied for admission to the pastoral ministry by colloquy. All correspondence pertaining to them should be directed to the undersigned at 500 N. Broadway, St. Louis, Mo. 63102, within four weeks after publication of this notice.—E. C. Weber, chairman, Colloquy Board.

JAMES R. HANSON, SANDRA MENDIANS,

and MARVIN SNELLER have completed all synodical requirements for a colloquy and have been approved as candidates for the teaching ministry by the faculty of Concordia Teachers College, Seward, Nebr.;

JULIE KOENEMAN, Ossian, Ind., has applied for admission into the colloquy program for the teaching ministry.—M. J. Stelmachowicz, president, Concordia Teachers College, Seward, Nebr.

PAUL SCHILDWACHTER, White Plains, N.Y., has successfully completed the colloquy program and is eligible for a call into the teaching ministry of The Lutheran Church—Missouri Synod.—Herman Wentzel, academic dean, Concordia College, Bronxville, N.Y.

LINDA M. WALDRON, St. Johns, Mich., has submitted her application in the colloquy program of the teaching ministry of The Lutheran Church—Missouri Synod.—Robert M. Toepper, director of the colloquy program, Concordia College, River Forest, Ill.

Notices

WANTED: Recordings of sacred music produced by your choirs, organists, soloists for religious broadcasting. Churches, schools, colleges, kindly send complimentary recordings to: KFUD/ Lutheran Radio, 801 DeMun Ave., St. Louis, Mo., 63105. Attn: Lula Daniels.

WANTED: Men's choir music—*Joyful Praise* and *Glad Tidings*, two collections edited and published by Geo. Kessle c. 1927. Robert W. Schmitt, Emanuel Lutheran Church, Hamburg, Minn., 55339.

AVAILABLE: Used altar, 8 ft. long, 42" high, 30" deep, and constructed of oak. Jefferson Park Lutheran Church, 5009 No. Northwest Highway, Chicago, Ill. 60630.

WANTED: Used spirit duplicator in reasonable condition. Christ the King Lutheran Church, Mount Pleasant Road at Tory Lane, Newtown, Conn. 06470. Phone: 203/426-6300.

POSITION AVAILABLE

EXECUTIVE DIRECTOR—Good Shepherd Lutheran Home of the West, Inc., serving mentally retarded in eleven western states through six residential facilities with executive offices in Terra Bella, California.

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Send vita, references, and supporting material no later than November 1, 1979 to: George I. Neumann, Personnel Chairman, Bd. of Directors, Good Shepherd Lutheran Home, 9121 Madison Avenue, La Mesa, CA 92041.

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AVAILABLE FOR SHIPPING CHARGES: 25 junior choir robes/stoles, maroon color. Mount Hope Lutheran Church, 5323 Southfield, Allen Park, Mich. 48101.

AVAILABLE FOR SHIPPING COSTS: 30 adult size choir robes, black plus liturgical colored stoles. Trinity Lutheran Church, Altenburg, Mo. 63132.

Obituaries

PAUL G. BARTH, April 4, 1911, Dubois, Ind., to July 15, 1979, Buffalo, N.Y.; son of Rev. Paul and Johanna Heinicke Barth; graduated St. Louis seminary, 1935; (D.D., 1977, St. Louis seminary); parishes: Clinton, Iowa; Ponca City, Okla.; Detroit, Mich.; Buffalo, N.Y., 1951-79. Circuit counselor, Oklahoma District, 1948; author, *Concordia Pulpit*. Survivors: Elfreda Bechberger Barth; sons Paul, Rev. Gregory; daughters Gloria Haeseler, Karen Curley. Funeral and interment: July 19, 1979, Buffalo, N.Y.

OSWALD H. BERTRAM, Aug. 18, 1917, Reinbeck, Iowa, to May 29, 1979, Toledo, Ohio; son of Teacher Henry and Hulda Casten Bertram; graduated Springfield seminary, 1940; parishes: Wallingford, Conn.; Naugatuck, Conn.; Philadelphia, Pa.; Toledo, Ohio, 1964-79. Circuit counselor, Atlantic District, 1948-55; English District, 1956-62. Survivors: Sarah Breck Bertram; daughter Lorna Moulton. Funeral and interment: May 31, 1979, Toledo, Ohio.

FRED M. BICKEL, Nov. 1, 1890, Frankenmuth, Mich., to June 11, 1979, Lapeer, Mich.; son of John and Regina Loesel Bickel; graduated St. Louis seminary, 1914; parishes: Maple Grove, Mich.; Birch Run, Mich.; Bay City, Mich., 1926-63. Circuit counselor, Michigan District, 1948-50 and 1950-56. Survivors: sons Teacher Victor, Rev. Ottomar, Rev. Adolf, Rev. Herman, Rev. Eldor, Rev. Kurt; daughter Elvira Neumeyer. Funeral and interment: June 14, 1979, Bay City, Mich.

HERMAN E. BRAUER, April 4, 1892, Niles, Ill., to May 14, 1979, Summit, Ill.; son of Rev. Herman and Johanna Brockman Brauer; graduated St. Louis seminary, 1916; parishes: New Butler, Wis.; Army and Navy Board; Rochelle, Ill.; Marengo, Ill.; Chicago, Ill.; Summit, Ill., 1946-68. Circuit counselor, Northern Illinois District, 1930-45. Survivors: son Rev. Norman; daughters Lois Chicola, Rhoda Bergmann. Funeral: May 17, 1979, Summit, Ill. Interment: May 17, 1979, Justice, Ill.

PAUL JULIUS BUELOW, Oct. 4, 1932, Holland, Minn., to July 12, 1979, Tulsa, Okla.; son of Rev.

(Continued on Page 26)



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(Continued from Page 25)

Julius and Gladys Meyers Buelow; graduated Springfield seminary, 1964; parish: Ada, Okla., 1964-79. Survivors: Donalyn Krueger Buelow; sons Michael, David, Keith; daughters Debra, Kathryn. Funeral: July 16, 1979, Ada, Okla. Interment: July 17, 1979, North Branch, Minn.

ALBERT HERMAN WILLIAM CHOLCHER, Feb. 25, 1894, Deshler, Nebr., to May 8, 1979, Deshler, Nebr.; son of Rev. William and Martha Thiemann Cholcher; graduated St. Louis seminary, 1918; parishes: Eagle, Nebr.; Kramer, Nebr.; Elwood, Nebr.; Jansen, Nebr.; Hampton, Nebr., 1947-63. Circuit counselor, Southern Nebraska District, 1938-44. Survivors: Magdalene Firks Cholcher; son Harold. Funeral and interment: May 12, 1979, Deshler, Nebr.

WALTER EDWARD DORRE, May 19, 1900, Chicago, Ill., to July 5, 1979, Fort Worth, Tex.; son of Adolph and Minna Wilken Dorre; graduated St. Louis seminary, 1923; parishes: Swiss Alp, Tex.; Fedor, Tex.; Houston, Tex.; chaplain, U.S. Air Force; Fort Worth, Tex.; resident counselor, South America, Sao Paulo, Brazil; area counselor for Latin America office, Missouri Synod, St. Louis; Altus, Okla., 1967-72. Texas District: secretary, 1927-33; financial secretary, 1939-41; second vice-president, 1948-50; Board for Missions in North and South America, 1950-59. Survivors: Erna Schwegler Dorre; sons Lawrence, Rev. Ralph; daughter Hildegard Stults. Funeral and interment: July 9, 1979, Fort Worth, Tex.

HUGO E. HARTMANN, Oct. 10, 1906, Gotha, Fla., to May 28, 1979, St. Louis, Mo.; son of Ludwig and Antonia Krause Hartmann; graduated St. Louis seminary, 1929; parishes: missionary, Isle of Pines, Cuba; Delray Beach, Fla.; institutional missionary, New Orleans, La.; Metairie, La.; Emmaus, St. Louis, Mo.; Transfiguration, St. Louis, Mo.; Renault, Ill., 1969-78. Survivors: daughters Marie Bretzke, Barbara Palisch. Funeral and interment: May 31, 1979, Renault, Ill.

REINHOLD ADOLPH HINGST, Sept. 29, 1906, Lindenau, Tex., to May 21, 1979, Lakeland, Fla.; son of John and Sarah Ritter Hingst; graduated St. Louis seminary, 1931; parishes: Roswell and Carlsbad, N. Mex.; Denver, Colo.; Lakeland, Fla., 1952-72. Colorado District: chairman, Board of Support and Pensions, 1942-45; chairman, Board for Parish Education, 1945-51; Church Extension counselor, 1951-52; Florida-Georgia District: Church Extension counselor, 1953-54; chairman,

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Mission Board, 1954-57. Survivors: Irma Claer Gelhausen Hingst, sons Donald, Rev. Harold; daughter Judith Ann Inselmann. Funeral: May 24, 1979, Lakeland, Fla. Interment: May 26, 1979, Denver, Colo.

ERICH R. HINRICHS, Sept. 16, 1914, Zachow, Wis., to May 20, 1979, Fort Wayne, Ind.; son of William and Dora Schultz Hinrichs; graduated Seward teachers college, 1937; schools: Wisner, Nebr.; Paullina, Iowa; Gillett, Ark.; St. Louis, Mo.; Cincinnati, Ohio; Crown Point, Ind.; Fort Wayne, Ind., 1966-79. Survivors: Alma Holzhauer Hinrichs; son Kenneth; daughter Karen Leonard. Funeral and interment: May 22, 1979, Fort Wayne, Ind.

CHARLES WILLIAM AUGUST KUEHNER, Dec. 17, 1889, to June 26, 1979, New Ulm, Minn.; son of George and Maria Warnke Kuehner; graduated St. Louis seminary, 1913; parishes: Melville, Sask., Can.; Winthrop, Minn., 1920-63. Survivors: Clara Fiss Kuehner; son George. Funeral and interment: June 29, 1979, New Ulm, Minn.

HENRY KURING, Sept. 20, 1926, Edmonton, Alta., Can., to May 16, 1979, Hoyleton, Ill.; son of Rev. Henry and Erna Humbke Kuring; graduated St. Louis seminary, 1951; parishes: Cincinnati, Ohio; Cross Plains, Ind.; Red Bud, Ill.; Hoyleton, Ill., 1973-79. Funeral and interment: May 19, 1979, Hoyleton, Ill.

ANDREW STEVEN LUCAS, June 10, 1895, Beaver Meadows, Pa., to May 19, 1979, La Mesa, Calif.; son of Andrew and Bertha Stefanko Lucas; graduated Springfield seminary, 1921; parishes: Hurley, Wis.; Laurium, Mich.; La Mesa, Calif.; Ironwood, Mich., 1924-67. Member Southern California District Inner Mission Department, 1948-49, chairman, Inner Mission Dept., 1949-50. Survivors: Edna Kraklow Lucas; sons Andrew, Teacher Nathanael; daughters Ednaeae Parsch, Esther Tapper. Funeral: May 21, 1979, La Mesa, Calif. Interment: May 21, 1979, San Diego, Calif.

RAYMOND O. MANTYNEN, July 14, 1929, Oshawa, Ont., Can., to June 2, 1979, Kitchener, Ont., Can.; son of Antti and Ellen Rajamaki Mantynen; graduated Springfield seminary, 1955; parishes: Pangman, Edgeworth, Ceylon, Sask., Can.; Flin Flon, Man., Can.; Kitchener, Ont., Can., 1961-79. Editor of the *Lutheran Witness* Ontario District supplement, 1963-79. Survivors: Norma Nielsen Mantynen; sons Randy, Philip.

(Continued on Page 28)

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(Continued from Page 27)

David, Christopher. Funeral: June 6, 1979, Kitchener, Ont., Can. Interment: June 6, 1979, Waterloo, Ont., Can.

RALPH A. PINGEL, April, 10, 1920, Hinsdale, Ill., to June 8, 1979, Sauk Rapids, Minn.; son of August and Emma Mueller Pingel; graduated River Forest teachers college, 1942; schools: Waltham, Minn.; Cicero, Ill.; Sauk Rapids, Minn., 1962-79. Survivors: Evelyn Halamka Pingel; daughters Ruth Neis, Carol. Funeral and interment: June 11, 1979, Sauk Rapids, Minn.

FRED AUGUST WEGENER, March 13, 1894, Deshler, Nebr., to July 15, 1979, Jefferson City, Mo.; son of George and Mary Fricke Wegener; graduated Springfield seminary, 1916; parishes: Inlet, Quebec, Can.; McCook, Nebr.; Oberlin, Kans.; Lincolnville, Kans.; Ottawa, Kans.; Fairview, Kans., 1955-61; Kansas District: chairman of Appeals Committee, 1946-52; chairman of Nominations Committee, 1948-54. Survivors: Lydia Brase Wegener; daughters Dorothy Schaefer, Magdalene Foltz, Lois Sohn, Rhoda Kellerman. Funeral and interment: July 18, 1978, Jefferson City, Mo.

Position changes

Pastors

BAUER, Benjamin T., Risen Savior, Green Valley, Ariz., to Immanuel, Deerfield, Kans.

BAUMANN, Barney, c.r.m., to Christ, Mustang, Okla.

BERGELIN, Darrel L., Grace, and Zion, Uniontown, Mo., to Trinity, Howards Grove (Sheboygan), Wis.

BERTERMANN, Delvin C., Trinity, Paw Paw, Mich., to Grace, Akron, Ohio

BERTERMANN, Mark C., Redeemer, John Day, to assistant, Beautiful Savior, Milwaukie, Ore.

BEYER, Mark E., Redeemer, Saginaw, Mich., to associate, St. John, Oxnard, Calif.

BICKEL, Timothy, c.r.m., to worker priest, Shepherd of the Falls, Granite Falls, Wash.

BOOTH, Timothy E., Good Shepherd, Chicago, Ill., to St. Paul, Waseca, Minn.

BRAMSTEDT, John, c.r.m., to assistant, St. Luke, Wisconsin Rapids, Wis.

BRAUER, Martin W., Holy Cross, Memphis, Tenn., to institutional chaplain, Lutheran Medical Center and Laclede Groves, St. Louis, Mo.

BROWN, Edwin T., Trinity, Albany, to Immanuel, Hereford, Tex.

BRUMMER, H. David, assistant, Holy Spirit, Elk Grove Village, to pastor, Grace, South Holland, Ill.

BUNDENTHAL, Theodore K., c.r.m., to Holy Cross, Tuscaloosa, Ala.

BUNZEL, Frederick J., assistant, Immanuel, Brookfield, Wis., to St. Matthew, Dongan Hills (Staten Island), N.Y.

BYERS, Gary W., St. Andrew, Flint, Mich., to associate, St. Paul, Decatur, Ill.

CAMANN, Francis, St. Paul, Williamsburg, Iowa, to TrinityGrace, Bear Creek, Wis.

CAMERON, Ivory C., Immanuel, Vredenburg, Ala., to St. Paul, Jackson, Miss.

COOK, Edwin H., Trinity, Sidney, Nebr., to Mount Calvary, Sundance, and Bethlehem, Moorcroft, Wyo.

DAHL, David C., institutional chaplain, Minot, N. Dak., to Trinity, Cortez, Colo.

DIETRICH, Herman K. Jr., St. Paul, North East, Pa., to Emmanuel, Van Wert, Ohio

DISHOP, James L., St. Paul, Dolton, to St. Paul, Oak Lawn, Ill.

DOROH, David A., Christ, Morgan City, La., to Our Redeemer, Florence, Ala.

EHRHARDT, Walton, First English, New Orleans, La., to chief chaplain, Orleans Parish Sheriff's Office, Southern District, The Lutheran Church—Missouri Synod, New Orleans, La.

FINNERN, Terry L., St. John, Onarga, Ill., to St. John, Wadena, Minn.

FREITAG, Alfred J., assistant, Immanuel First, West Covina, to assistant, Trinity, Los Angeles, Calif.

FRUSTI, Paavo, Trinity, Marcus, Iowa, to Salem, Westland, Mich.

GEHARDT, Leonhardt, St. John, May City, to St. John, Charter Oak, Iowa

GRABOWSKI, Robert A., St. Paul, Duluth, Kans., to Mount Olive, Lockport, N.Y.

GRAUDIN, John E., Bethany, Alexandria, Va., to Grace, Summerville, S.C.

HAGEN, Levine K., Our Saviour, Albuquerque, to Christ the King in the Valley, Los Lunas, N. Mex.

HALTNER, Robert W. Sr., c.r.m., to Good Shepherd, Hurley, Wis.

HANER, James R., Redeemer, Lubbock, Tex., to Grace, Tulsa, Okla.

HARTRICK, Paul W., chaplain U.S. Army, to pastor, St. Paul, Fremont, Wis.

HINZ, Clarence R., St. John, Port Hope, Mich., to St. Peter, Edina, Minn.

HODDE, John F., St. John, Forest Park, Ill., to missionary-at-large, Southern California District, The Lutheran Church—Missouri Synod, Board for Missions, Sunnymead, Calif.

HOHENSTEIN, Kenneth F., Trinity, Edinburg, Ill., to Peace, Flagstaff, Ariz.

HOI M, Peter R., Mount Calvary, Bayard, Nebr., to Christ the Redeemer, Wells, and St. Peter, Easton, Minn.

HOWE, Paul F., Our Redeemer, Cloquet, Minn., to chaplain, U. S. Army

HUGHEY, Barry S., missionary to Venezuela, to Zion, El Paso, Tex.

JURCHEN, Arnold H., Our Redeemer, Chugiak, Alaska, to Trinity, Quesnel, B.C., Can.



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KERN, Paul T., Zion, Mount Pulaski, Ill., to Zion, Scotia, Nebr.
 KIRK, John E., Our Savior, Lawrenceville, to St. Paul, Sadorus, Ill.
 KLAFFEN, Michael A., Immanuel, Livermore, to Faith, Orange City, and St. John, Ireton, Iowa
 KNOERNSCHILD, Gerhardt E., Hope, Winnipeg, Man., to St. Paul, Medicine Hat, Alta., Can.
 KRUGER, David F., Eternal Trinity, Milton, Fla., to associate, Shepherd of the Hills, Littleton, Colo.
 KUHLMANN, Kenneth, c.r.m., to Peace, Port Charlotte, Fla.
 LEWIS, Lawrence A., c.r.m., to Ascension, Apple Valley, Calif.
 LINDEMANN, Peter A., Incarnate Word, Florence, S.C., to Holy Trinity, Chenango Bridge, N.Y.
 LINDERMAN, Bruce E., Redeemer, Deer River, Minn., to St. John, Lovell, Wyo.
 LUDWIG, David G., Beautiful Savior, Omaha, Nebr., to Prince of Peace, Orlando, Fla.
 MAZAK, Richard A., Trinity, San Angelo, Tex., to Mount Olive, Newton, N.C.
 MCGHGHY, Hugh R., Holy Cross, Seeley Lake, and Faith, Condon, Mont., to St. John, Louisville, Ill.
 MEEHLEIB, Willard H., Peace, Galena Park, Tex., to Zion, Abilene, Tex.
 MENDENHALL, Thomas B., assistant, Grace, Wayne, to senior pastor, Grace, Wayrie, Nebr.
 MEYER, John Paul, assistant, Shepherd of the

Hills, Littleton, Colo., to First, Kingsville, Ont., Can.
 MEYER, Willard V., Trinity, Brownsville, Tex., to associate, Zion, Bethalto, Ill.
 MOEHRING, James E., Our Savior, Beulah, and Redeemer, Interlochen, to St. Paul, Herron, Mich.
 MORLEY, Robert S., St. John, Wartburg, Ont., to St. Luke, Tillson-Burg, Ont., Can.
 NAGLER, Stephen L., Shepherd of the Hills, Lake Isabella, to St. Paul, Artois, and First, Willows, Calif.
 NAUMANN, Frederick A., pastor-at-large, to assistant, Pacific Hills, Omaha, Nebr.
 NICELY, Douglas, missionary-at-large, Southern Illinois District, to pastor, Bethany, O'Fallon, Ill.
 OTTE, Gregory, Lutheran High School, Cleveland, Ohio, to assistant, St. John, Orange, Calif.
 PAULING, Delayne H., c.r.m., to missionary-at-large, South Downers Grove, Ill.
 PRUST, David M., Trinity, Auburn, Nebr., to associate, Immanuel, Riverside, Calif.
 PUTZMAN, Dennis J., St. Matthew, Hanover, Ont., to Resurrection, St. Catharines, Ont., Can.
 QUILL, Grant C. J., Calvary, Sioux City, Iowa, to Our Redeemer, Delevan, Wis.
 REIMANN, Albert E., Prince of Peace, Spring Lake, Minn., to Immanuel, Grand Forks, N. Dak.
 RICHTER, George J. Jr., Risen Christ, Mississauga, Ont., Can., to Christ The King, Racine, Wis.
 ROSCHE, Kenneth L., St. Paul, St. Clair Shores, Mich., to Messiah, Elmhurst, Ill.

Meet the authors

Paul Heerboth, author of "The Reformation Pillars," is associate secretary for personnel services of the Board for Missions, The Lutheran Church—Missouri Synod.

David Hendricks, author of "They Mended a Broken Community," is a newswriter for the *San Antonio Express* and maintains membership at St. Paul Lutheran Church, Wichita Falls, Tex., his original hometown.

T. J. Kleinhans, author of "The Debate That Split the Church," is manager of fraternal communications for Aid Association for Lutherans.

Elmer E. Maschoff, author of "It Condemned—To Preserve Truth," is serving as a part-time chaplain and vacancy pastor in the St. Louis area.

Lorraine M. Radtke, author of "God Made Me a Winner," is public relations director of the Home for Aged Lutherans, Wauwatosa, Wis.

Martin H. Scharlemann, author of "His Footsteps in the Sea," is a professor at Concordia Seminary, St. Louis.

Ted Schroeder, author of "The Good News in Bokyi," is editor of Sunday school materials for the Board of Parish Education, The Lutheran Church—Missouri Synod.

Joyce Strine, author of "When My Children Leave Home . . .," is a teacher at St. Paul Lutheran School, Glen Burnie, Md.

Looking ahead

The November issue of the *WITNESS* will feature

—an overview of the 75 years of creative ministry that Wheat Ridge offers to "real people."

—a congregation in Rocky River, Ohio, that traces its tremendous growth through Bible study.

—the joys and frustrations of prison ministry at the main city jail in Los Angeles.

Cover illustrations:

(Top row) Luther's parents, Hans and Margaret Zeigler Luther. After being struck by lightning, Luther vowed to become a monk and entered Erfurt monastery. Following obedience, poverty, and chastity vows, Luther begged in the streets. (Middle row) While serving at Wittenburg monastery in 1511, Luther discovered salvation came through Scripture, grace, and faith alone. He posted 95 theses against indulgences on the church door at Wittenburg. (Bottom row) The Leipzig Debate between Dr. John Eck and Martin Luther. Charles V asked Luther to retract his writings at the Diet of Worms. Luther refused by saying, "Here I stand. I can do no other. God help me, Amen." In hiding at Wartburg Castle, Luther worked with Philip Melancthon (left) to translate the Bible from Latin and Greek into German.

(Religious News Service Photos)

Her first book touched your heart. Her second will change your life.

Intensely personal insights into the experience of human suffering by one young quadriplegic who found that God is not silent in times of physical and emotional pain. *A Step Further*, sequel to the million-seller *Joni*. Includes photos and Joni's own drawings. At bookstores everywhere in cloth, \$6.95.



Using My Handicap

God Made Me a Winner

by Lorraine M. Radtke



Schmidt sits at the Braille typewriter in her studio apartment at Badger Home for the Blind.

o have climbed to a mountaintop and know you arrived—not because you see but because you sense the changed terrain underfoot! To feel the different atmosphere, the thin air, the strong breeze! To smell the fresh vegetation! To realize the absence of noise and perceive the awe of God's presence! That's only part of blind Edna Schmidt's story.

To have perfect attendance as a teacher for 20 years and to battle Milwaukee snowstorms to achieve it! To grope through piles of snow; to taste the snow or experience altered sounds in a blizzard!

To know and yet not to see with one's own eyes! This, too, is part of her story. And Edna Schmidt (for whatever reason she doesn't reveal her age) has had a lifetime of experiences—more than many "sighted" persons have had. She has even traveled throughout the United States as a public relations representative for the National Federation of the Blind. In fact, she journeyed alone on trains—not with fear, but with a sense of adventure. However, she says, she was often



Dr. Herbert Berner, pastor emeritus of Mt. Olive Lutheran Church, and Mrs. Berner (right) visit with Edna Schmidt (second from left) and Loretta Dittmann, Schmidt's friend and fellow resident at the home.

met at the station by a sighted person, who escorted her in a city.

She has even visited Europe, Mexico, the Orient, Canada, and Morocco. She likes to shop in foreign lands—to browse for such favorites as jewelry, clocks, or purses and then to eat in a street cafe.

"I haven't missed any part of living," Edna emphasizes. And she will tell you casually, you can't help but feel God, even in the air.

"God has been on my side, God gave me a life and intelligence. I figured I had to live up to the privilege. It has been a challenge; I have determination and I just made up my mind to do whatever I set out to do."

Every Sunday morning finds Edna and two other residents of the Badger Home for the Blind attending the 11 a.m. worship services at Mount Olive Lutheran Church.

Every Sunday she's at her home, playing cribbage with a male resident. She also plays sheepshead, pinochle, and "Schmier." She loves to listen to baseball games on her radio, and often attends them with sighted persons.

Oh, yes, she rides a bicycle, too—a tandem bike, accompanied by a sighted person.

"You can minimize any handicap," she says.

What educators these days refer to as "mainstreaming," Edna has done all of her life. Born blind, she attended the Wisconsin State School for the Blind as a child. But her mother soon decided Edna could obtain her education in the Milwaukee public schools, which then already had a special program for the blind. She always traveled by streetcar to school with her mother. When Edna was about 13 years old, she insisted she could go by herself, despite a number of transfers.

She was confirmed by the Rev. Carl Dietz of Immanuel Lutheran Church, Milwaukee. When she began confirmation instruction she thought she would need private lessons. But after a few times Pastor Dietz invited her to join the regular class.

Years later, when she was the first "non-sighted" teacher of the blind in the Milwaukee public schools, she went by streetcar and bus to her school assignment. (Prior to receiving her degree in education she had worked as a dictaphone operator for the American Appraisal Company and for the National Federation of the Blind.)

After Edna became a teacher, she still was not satisfied. She studied for and received a masters degree. In fact, she earned 16 credits beyond her masters degree.

Edna is a member of the Board of Directors of the Badger Association for the Blind, which operates the room and board home where she lives. She also is a Board Member of the Sunrise Home for the Blind, a nursing home.

The list of accomplishments is myriad. They are testimony to her words, "My handicap has never stopped me from doing what I wanted to do."

Three days of every week—Tuesday, Wednesday, and Thursday—she works as a paid staff person at the Milwaukee Public Library. She proofreads the Braille written by volunteer workers. At the time of my interview she was proofreading a calculus book.

In her studio apartment she has a Braille writer, a radio, a regular typewriter, a television with sound (no picture).

Her life, she will tell you, is based on good organization. An example: a friend called and asked for a mutual friend's phone number; Edna Schmidt went over to a cabinet, opened the door and immediately found the box in which she has a Braille card file of needed phone numbers.

When she was a teacher she compiled a book in Braille about colors. "It's important for children to know about color and to learn what colors clash and what colors match, because blind children live in a sighted world," she commented.

To coordinate her own wardrobe, Edna marks her

clothing and accessories, so she can feel what colors she is wearing.

Edna is one of 66 persons who lives at the Badger Home for the Blind. Her God-given leadership talents have brought recognition.

Wisconsin VFW auxiliary president Patricia Mortensen called her blindness "a challenge" in presenting her the annual Humanitarian Award, which "emphasizes the well-being of others." The award was made on Wednesday, June 27, 1979, at the opening session of the 58th annual Veterans of Foreign Wars convention at Janesville, Wis.

A citation for her devoted service to others was also presented at this time. As Edna began her brief speech of acceptance, one could clearly see why she was chosen for this honor and commendation. Her philosophy is: "God gave me this life as a precious gift, to use to the fullest. My aim has always been to minimize my handicap."



Mrs. Willard Schrank, Mount Olive Service League president, stands at the podium, while Schmidt (center) takes notes in Braille for the Mount Olive Lutheran. Schmidt later transcribes her notes onto a regular typewriter.



William A. Hartman holds the door of Mount Olive Church while Edwin Steig and Ralph Block escort Edna Schmidt and Ernest Barthels (back right) inside.

After congratulations by Wisconsin VFW commander Arthur Schultz, a telegram was read to all those in attendance at the session:

"I am sorry I cannot be with you at the VFW State Convention. I hope you can take a moment to extend my best wishes and congratulations to Harold "Zip" Morgan and Edna Schmidt when they receive the Humanitarian Award. These two outstanding people are most deserving of the award. Thank you for inviting me to share in your tribute to these very fine senior citizens."

Governor Lee Sherman Dreyfus

Not only has Edna minimized her own handicap, but through her efforts she has helped countless blind children and adults to minimize theirs as well! ■

"A Ringing Out"

That's the meaning of the Latin, "catechismus." In 1529, when Martin Luther wrote his *Small Catechism*, it "rang out" or "called out" the principles of Christian life loud and clear.

First published as a series of seven posters, the *Small Catechism* was intended for "children and the unlettered." The language was simple; the

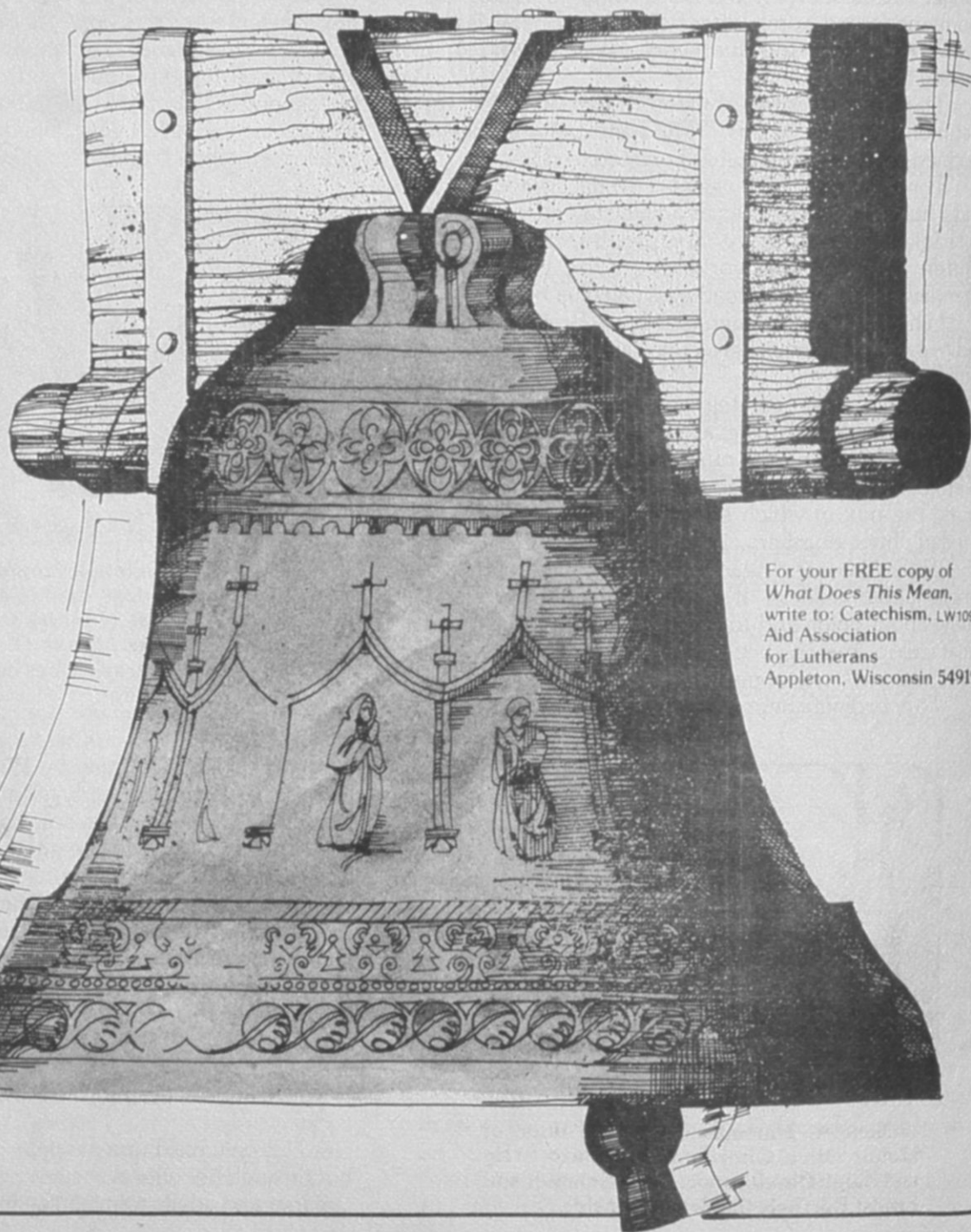
teachings, universal. Soon the *Small Catechism* could be found in every household whose members cherished their relationship with God and each other.

Today, Luther's teachings are as relevant and as essential as they were centuries ago. On this, the 450th anniversary of the introduction of Luther's *Small*

Catechism, Aid Association for Lutherans offers you an informative, authentically illustrated brochure based on Martin Luther's *Small Catechism*.



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