

the Lutheran WITNESS

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God opens doors



"Through seven years of back trouble, hospital stays and sick leaves, Lutheran Brotherhood has never let me down."

"It felt as if a sharp knife was jabbing my lower back. Pain came and went and finally I had to have an operation. I spent 19 days in the hospital, two months off work."

And this was only the beginning for Michael Deitzler of Lebanon, Pennsylvania. Less than a year later, Mr. Deitzler was involved in a head-on auto crash which sent him to the hospital again and cost him even more time away from his job. Since then, his back

is all about. We hope accident or serious illness never strikes you. But if it does, we hope that you will be prepared, like Mr. Deitzler.

Join us in Lutheran Brotherhood. We're a fraternal benefit society serving Lutherans. For more information about Disability Income, talk to the representative in your area. You'll be in good company, because we're people sharing brotherhood.



Mr. Deitzler discusses Disability Income benefits with his Lutheran Brotherhood representative, Robert Erdman.

problems have become frequent, and so have his hospital stays and sick leaves.

"I've been in and out of the hospital for seven years now," says Mr. Deitzler, "but through it all, Lutheran Brotherhood has stood by me without fail. My Disability Income Contract has helped me bear the financial burden of costly things like my hospitalization and the nerve stimulator I wear to control the pain in my back. And my contract's renewable to age 65, even with the problem I have."

"Mr. Erdman, our Lutheran Brotherhood representative, has been right there with every episode. And he cares, like a friend. He's visited me in the hospital and at home. We really appreciate that."

Here at Lutheran Brotherhood, we're pleased that we can help the Michael Deitzler family. That's what Brotherhood

"Thanks, Lutheran Brotherhood"

Mr. M. R. Deitzler
Lebanon, PA



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Lutheran Brotherhood
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Minneapolis, Minnesota 55402

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* Minneapolis, Minnesota 55402

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Usually I dislike funerals. Everything about them seems artificial—the heavy perfume of flowers, the hushed conversation about trivialities, the lifeless expressions. Mr Shang had been a Christian brother; in fact, he had been an employee of our Concordia Middle School.

The service began at 9 a.m. at Mr. Shang's home. We got there a bit early and found ourselves present at the final 15 minutes of a Confucian service. Though Mr. Shang was Christian, his children were not. Because of respect for his faith, they allowed a Christian service. But in their minds the real service was the Confucian one. By stumbling onto that service, we saw again, by contrast, the beauty of the Gospel.

Under the tent in front was an altar table. Above and behind that altar table stood seven consecutive rising steps, each with flowers, candles, and urns, all leading the eyes up past the altar to Mr. Shang's large photograph. The imagery was clear—Mr. Shang was now beyond us, gone.

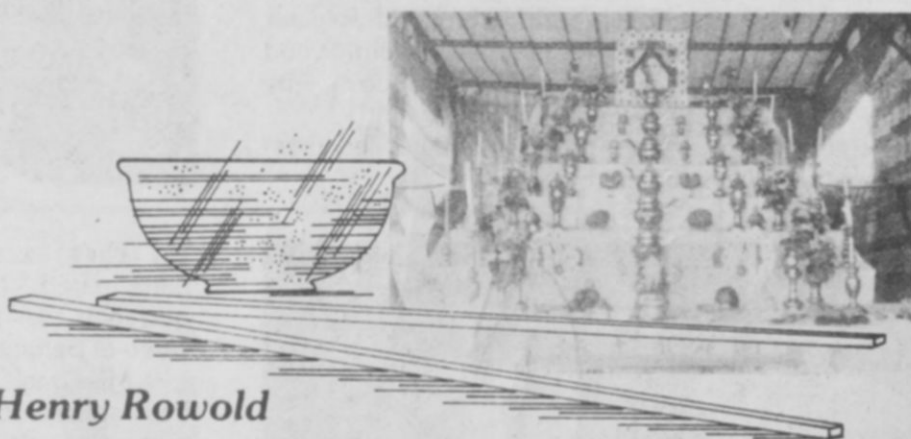
came the assurance of Jesus from Mr. Shang's pastor. Where is Mr. Shang? Indeed, he is beyond—beyond chopsticks and tea, beyond any hunger or thirst, beyond any need for paper money. Mr. Shang is there, in Christ's love, in the home prepared by the Lord.

The flowered cross that Mr. Shang's congregation had prepared for his funeral rested against the altar table—there was no room for it on the altar or the elaborate series of steps. That too carried its message. The movement of the eyes up to Mr. Shang's photograph began not with the chopsticks and tea on the altar, but with the cross at the foot of the altar. Covering the chopsticks and tea, the family's attempts to show proper respect for Mr. Shang, even Mr. Shang himself, is Christ's cross—from it we look up to the Lord of all life. That is who Mr. Shang is—one redeemed and loved by Christ.

Quite a contrast was evident in those two services. The Confucian service was impressive on its own terms. In fact, the significance of the Christian service

Chopsticks and Tea or THE LORD'S PRAYER?

Henry Rowold



What seemed strange, incongruous amidst the solemnities of the service were the two rolls of bread, the oranges, the cup of tea, and the pair of chopsticks on the altar. Blowing about on the ground were the ashes from paper money burned to him. All of these were tributes through which his children showed respect for their father.

Most of the talk at the service centered about Mr. Shang—who he had been, what a good father and person he had been, how everyone should try to be like him. But with all that edifying talk, the chopsticks and cup of tea dominated, a silent rebuke of all attempts to look into that beyond, much less to provide for it. His children gave reverence to him, but at death's door those chopsticks and tea seemed woefully out of place. What is that beyond? Where is Mr. Shang? Who, after death, is he? Indeed, who are any of us?

The Christian pastor was to give an answer. He quoted Christ's words, "In My Father's house are many mansions." Into the mixture of the artificial and the genuine, the chopsticks and tea in front of the casket,

did not lie in its greater solemnity. Actually, a most significant part was reached when the Christians began praying the Lord's Prayer. Something more than chopsticks and tea warded off death. Mr. Shang's family in Christ spoke together the language he had spoken, the language of the Father's children, the language of the Father's home: "Our Father, Who art in Heaven. . . ." Not a professional recitation or for familial respect, the prayer spoke anticipation of joy in the home of our Lord, now enjoyed already by Mr. Shang.

When leaving the funeral, one last thought occurred to me. We are pilgrims indeed, pilgrims not only in this world, but even at a funeral. And yet we pilgrims are not orphans, but children looking ahead past chopsticks and tea, past an empty beyond, to full family life, which includes Mr. Shang, with our Lord in heaven.

Usually I dislike funerals. Everything about them seems artificial. But I thank the Lord for that service. It opened up a vista of faith I had seldom appreciated before.

"I was born in a jungle. I worshiped stones and trees and snakes until you sent a missionary to tell me about Jesus."—Paul Fynn was explaining how God had opened doors in Ghana, West Africa.

"In 1959 God permitted Cuba to be ruled by a communist regime. I came to Miami in 1960. I was depressed and lonely. The only thing that kept me from going crazy was that Christ I had met. I realized that He cared for me even in exile."—Cuban refugee Leticia Godoy could then add: "All I am and have belongs to Jesus."

These and other stirring testimonies were heard by 7,500 persons jammed into St. Louis' Kiel Auditorium for a Mission Rally during the 53rd Regular Convention of The Lutheran Church—Missouri Synod (LCMS). From all over the world they had come—by plane, train, bus, or personal vehicle.

Rev. Robert Merz traveled 2,000 miles from Bremerton, Wash., by motorcycle.



"His Bible studies and his address to the mission rally gave the convention its punch," said one delegate, speaking of Dr. Oswald C. J. Hoffmann.

Another delegate, also from Washington, drove his camper van only to have it stolen in St. Louis. Fellow delegates learned of the tragedy and raised \$2,000 in half an hour. "If more comes in and there's some left over, I'll donate it to a scholarship fund for inner city Christian day school pupils," he commented.

After addressing the delegates, former president Oliver R. Harms was given a standing ovation.



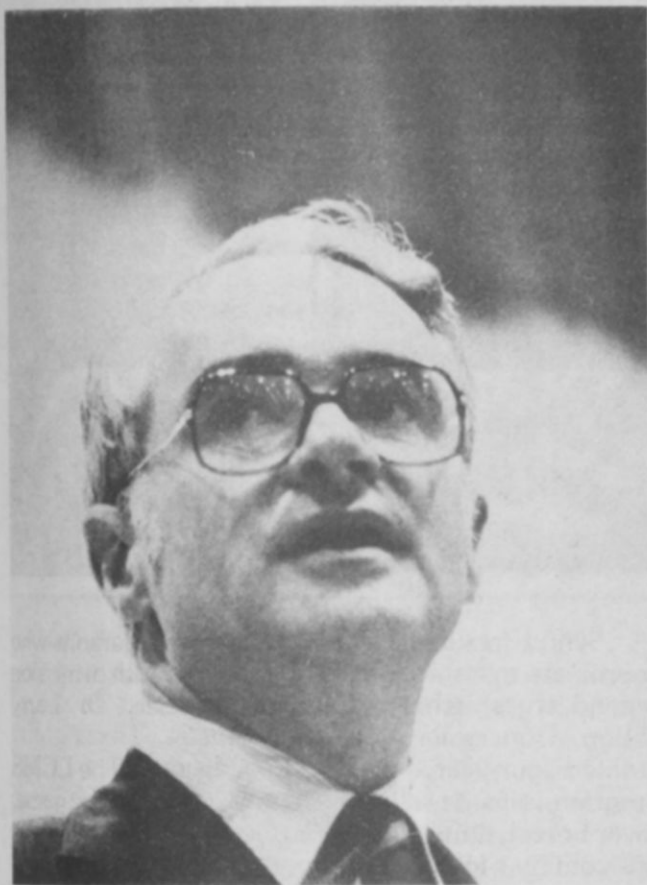
These examples typify the variety of persons who participated. "They demonstrated a breadth of mission outreach that is an institutional wonder," Dr. Larry Neeb of Seminex recognized.

Missions! That was the main thrust. "The LCMS has determined that missions is the name of the game, and we're getting it back on that track," boomed Dr. Oswald C. J. Hoffmann, convention Bible study leader.

The 1,100 delegates approved 20 "Challenges for the 80s." These include opening 10 new overseas mission fields, new literacy work in 10 spoken languages, church extension funds in 10 partner churches or missions, and the establishment of 180 new congregations yearly in the United States.



Rev. Douglas Johnstone, seated, president of the Conference of Lutheran Churches in Venezuela, looks over written material prepared for the Venezuela mission booth.



U.S. Senator Thomas F. Eagleton of Missouri criticized certain infringements which the Internal Revenue Service seems to be making on the church.

Frustrations and challenges

Missionaries or presidents from 20 fields spoke of their frustrations and challenges. "We've had 400 percent inflation in the last two years," lamented Leopoldo Gros of Argentina. "And the dollar has lost so much value that we've merged congregations and may even close two Lutheran day schools. But God is with us; He will provide the resources and manpower; already we have 12 students in our Buenos Aires seminary."

The Brazil District with its 180,000 members was granted partner-church status. "President Gedrat of Brazil is such a good administrator that he could be the next president of Synod, so I want him safely tucked away in Brazil," Dr. J. A. O. Preus quipped.

The convention also gave top priority to bringing Christ to Native Americans. "I know only one Indian Lutheran pastor in the Missouri Synod—ME," said Rev. Don Johnson of the Makah Indian tribe.

Also approved was the continuation of a Task Force on Constitution, Bylaws, and Structure, which will report back to the 1981 convention. Delegates delayed "major surgery" on Synod's structure, but did expand a statement of objectives which congregations will be asked to ratify.

One delegate pleaded that this be the last convention at which a published list of preferred candidates for office is permitted. But his resolution lost. "Apparently we like lists," the chairman observed.

As many as 33 persons were lined up simultaneously at microphones to discuss publication of a new hymnal. "We'd be here all summer if we had to approve every hymn for such a book," a man from Iowa observed privately.

"My favorite funeral hymn won't be included. How can the Missouri Synod bury me?" Dr. J. A. O. Preus joked. Delegates adopted a revised edition of the *Lutheran Book of Worship* which, Dr. Ralph L. Reinke, president of Concordia Publishing House, advised, would be available in mid-1980 at a cost of about \$8.50. The revision is called *Lutheran Worship*. →



Missouri Synod President J. A. O. Preus autographs a copy of his new book, a translation of Martin Chemnitz' *De Coena Domini*, The Lord's Supper, for synodical vice-president George Wollenburg. The 296-page volume was released by Concordia Publishing House during the convention.

Entering God's Open Doors



More than 7,500 persons attended the mission rally at Kiel Auditorium in downtown St. Louis.

Heated debate raged concerning fellowship with The American Lutheran Church (ALC). Even experts disagreed. President Robert Preus of Concordia Seminary, Fort Wayne, Ind., said, "The basis for fellowship is no longer present." He had challenged President Ralph Bohlmann of Concordia Seminary, St. Louis, Mo., who argued for continued study of differences as part of a "pastoral approach" to resolving differences. Delegates voted 861 to 147 for extending "fellowship in protest." The 1981 convention will reconsider the action.

One observer commented: "Most of my relatives are in other Lutheran groups. When I hear the word 'fellowship,' I think of my relatives, not of experts."

The LCMS is the first major denomination to request a pro-life amendment to the U.S. Constitution, to curb "abortion on demand." "I'm really happy about our stand against abortion. I don't mind being identified with Roman Catholics on that," said a delegate from the Northwest District.

A new synodical administrative center will be built at Concordia Seminary, St. Louis, by 1983. The project will cost four to five million dollars and will hopefully be debt-free by the time it is dedicated. Mrs. Marcella Niemann of Milwaukee has already made a large donation through the LCMS Foundation. (Renting space presently costs the Synod about \$300,000 a year and will exceed \$450,000 by 1983.)

Synod President Dr. J. A. O. Preus was directed to coordinate ministerial training for Hispanics, now the second-largest ethnic group in the nation. In other action, Concordia College of Austin, Texas, was granted four-year status, and a deaconess training program is to be established at Concordia College, River Forest, Ill. The Lutheran Deaconess Association will continue to offer its program at Valparaiso University.

"Americans grumble about high gasoline prices," observes Rev. Paul Fynn, chairman of the Evangelical Lutheran Church of Ghana. "They should travel overseas and find out what it costs there." Interviewing him is Rev. Gerald Kieschnick (left) of Beaumont, Tex.



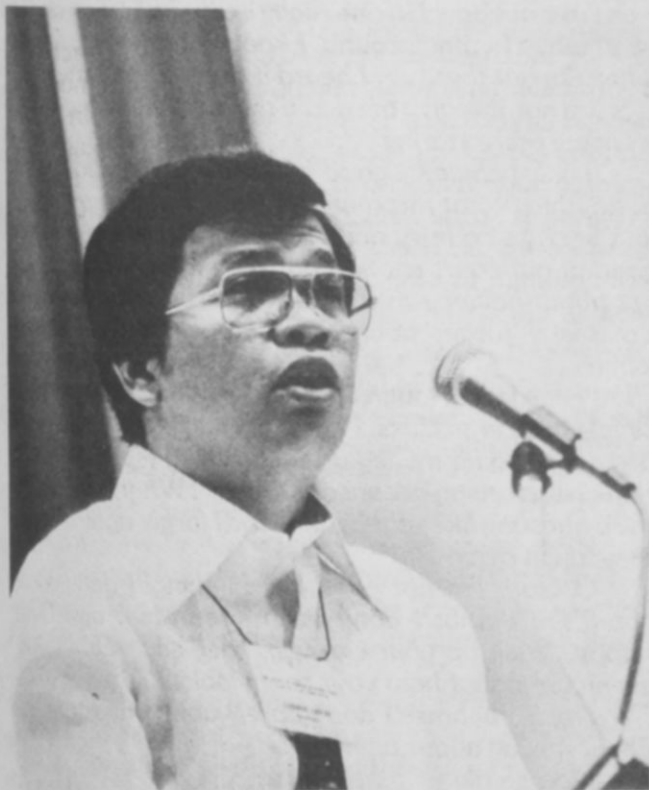
Another resolution calls for more materials in the Spanish language.

The Synod's Board of Directors is asked to study communications efforts of commissions and boards and report to the 1981 convention. (Some believe all periodicals and media efforts should be under one board.) In related action, delegates unanimously urged adoption of every-home subscription to the LUTHERAN WITNESS.

The needs of older people, the lonely, and the refugees received particular attention. The mission rally raised \$45,000 to ease the plight of southeast Asian refugees housed in Hong Kong.

Evolution vs. creation

"Where the evolutionary theory is being taught in the public schools, the Biblical account of creation must also be permitted to be taught," according to one resolution the delegates passed. The resolution will be sent to all state departments of education.



Rev. Eduardo Ladlad, president of the Lutheran Church in the Philippines, brought greetings from his rapidly-growing partner church.



Preaching at several services was Rev. Johannes Gedrat, president of the Brazil District, which was granted partner-church status.

"The Year of the Child" received emphasis as a children's choir sang Spanish, Chinese, and German translations of "Someone Special," authored by Jaroslav Vajda and Carl Schalk. And Dr. Ralph L. Reinke said a computer had indicated the purchaser of the 31 millionth ARCH BOOK as Max Middendorf, a dentist from Brownstown, Ind., and the father of three ARCH BOOK-reading children. Middendorf, a delegate from the Indiana District, made the purchase at the CPH booth in the Convention Center.

To help meet the fantastic opportunities of the 1980s, the convention authorized a fund-raising effort with a goal of \$40 million. Dr. Gerhardt Hyatt, president of Concordia College, St. Paul, Minn., will direct the effort. "I am honored, but we must approach this task with humility," Hyatt said.

As the July 6-12 convention closed, Synod president J. A. O. Preus said: "It was a pleasure to see how you've worked together. I hope you'll report with enthusiasm when you get home."

"I am encouraged by the attitude of this convention . . . its positiveness . . . about getting on with the work of the Lord . . . and I am confident that this is indicative of the attitude back home," he added.

Delegate Paulo Hasse of Brazil summed it up: The mission booths were inspiring; the mission spirit has been marvelous. I hope that spirit lasts."

Dr. Edward A. Westcott Jr., executive secretary of missions, concluded: "If we lay genuine needs before our people, I know they will respond."

(NOTE: For more detailed information, readers are referred to the convention issues of the REPORTER.) ■

MARY MAGDALENE
JEREMIAH
REBECCA
JACOB
GIDEON
MARY

Ted Schroeder

**A meditation
based on Judges 6-7**

I hate myself. I get so tired of my face. It never gets any better. Nose too big. Ears stick out. New pimples here . . . here . . . here . . . Oh God, if only I could look good enough so they would look at me and not turn away. Not good-looking—like a star or anything—not that much—just halfway decent. Maybe then they would smile. Instead . . .

I'm a nobody. No one really likes me. The guys get quiet when I come around. I know what they call me when I'm not there . . . I heard it once. Sometimes my legs will hardly carry me down the hall when they're all standing there staring . . .

If only I could be good at something. I'm not good at anything—not math or English . . . nothing. Forty-fifth in cross-country and I'll never be a guard. I'm no good at out-court shots. That second one today only got about halfway to the basket. I even miss layups. Layups! I forget how many steps to take. They laugh . . .

I heard them laughing when I couldn't think of that simple answer in class. I knew it. I just couldn't say it. I pretended to hit my leg on the desk so they wouldn't think I was crying because I forgot . . . What if she asks me a question like that again? And I forget again—and they laugh again . . .

O God, I'm not good for anything. I don't look good. I'm dumb. I can't even keep Mom and Dad happy. "Pick up your clothes," they say. "Don't you even care about how your room looks?"

No. Sometimes I don't care—about my room, or about me, or about anything.

I feel so alone . . . so afraid.



Take time to look at Judges 6-7 before reading the rest of this article. There you will discover or rediscover one of the most fascinating of God's chosen. He was a truly reluctant hero.

During the time of the Judges, when Israel was more a group of independent tribal states than a nation, Midian, a militaristic neighbor, took Israel captive and held the people in virtual slavery for more than 40 years.

When God chose to deliver the people, He did it in a most unusual way. He selected "the least of the least"—a farmer named Gideon, who was confronted by an angel while he was trying to hide some grain in a winepress (vat for pressing grapes).

Gideon protested mightily against being chosen to save his people. He took the leadership against Midian only when he was convinced of God's presence by several miracles.

Gideon gathered men, reduced the number of recruits to a mere 300, and decisively defeated the mighty armies of Midian. In a brilliant military ploy, his men attacked the Midianites by night, using torches and trumpets instead of weapons to convince the sleeping enemy soldiers that they had been set upon by hordes. Midian fled and Gideon was victorious.

You will enjoy reading the account of the "least of the least" who became the "greatest of the great" against his own will, by the hand of God.

But what might have been Gideon's feelings as he reflected on the message of the angel and the task that lay ahead of him?

If I told you—you wouldn't believe me. It doesn't make any sense. Me? Can He really mean me?

It's been bad these past years. Midian has been all over us. We need permission to breathe—they take everything, even our food. Some starve. It's pretty awful.

And we feel so alone—so puny. If only God would hear and help. But He seems to have forgotten us—gone somewhere—abandoned us. That's why what happened this afternoon seems so impossible.

I was out there in that pit—that winepress. I was scared. I thought they would catch me again trying to hide food. I just wanted to put some grain in there so we would at least have that this winter. All of a sudden he was there—this man, or whatever he was. And he

pointed to me (ME!) and said, "Mighty man of valor, God has chosen you to save Israel."

I thought he had to be a fool or something. Me? Save Israel? I'm a nobody from a family of nobodies. I'm not even sure I can save myself.

Could it really have happened? Did he really mean frightened little Gideon to be the one who saves? He'll have to prove it to me if he expects me to believe Him.

"God is with you," he said. He kept repeating, "God is with you."

Wanted! Right now! Volunteer angels. No previous experience necessary.

Wingless angels with Good News. Angels with big hearts and patient words and loving hands and listening ears.

Angels willing to find His young people in the pits of their own hurts and fears. Angels who will hear the pain of growing and not knowing, of longing and dreaming and being afraid.

Angels who will say with the Savior's patient care: "My dear child—God's child—God is with you. Jesus really is your friend. He loves long noses and big ears and even faces with pimples. He loves people who forget easy answers and can't make layups. He especially loves kids who don't always keep their room clean. He loves them, and incidentally, I do too."

But even more we need angels whose faith in their Savior overflows in their words, who can shout, cry, sing, glow with Good News:

"Listen my child, God's loved child, the news is more exciting still. You! You with the big nose and ears—you who miss layups and drop your clothes on the floor. You with the weak knees and stalled tongue—you are a winner. There are armies to defeat and you can beat them. There are miracles to be lived and you can live them, trumpets made just for your lips and torches that only you can set afire.

"You are His chosen—His new Gideon—His hero—sent to save His people by the power of the Spirit."

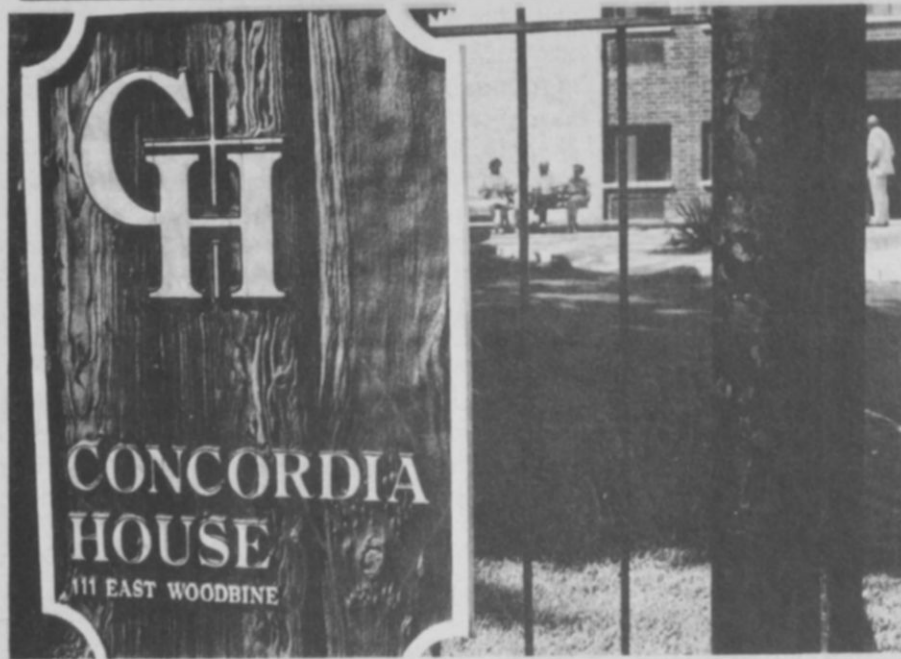
Who will tell them, again and again—tell them surely and truly with the love that will make it possible for them to hear?

Who will tell them, hear them, heal them? Who will be their angels now? ■

CONCORDIA HOUSE

supportive fellowship

for the elderly *Mary Manz Simon*



Concordia House was built across the street from its sponsoring parish, Concordia Lutheran Church, Kirkwood, Mo.

Once upon a time there was a Lutheran church. When the congregation was 100 years old, the people had a birthday celebration. There were big gatherings. Famous speakers came. The church collected lots of money to thank God for His many blessings.

One third of the thankoffering became a "gift to us," members recall. That money was used for parish projects.

One third of the money was given to people in faraway countries. Those funds were used for mission efforts in Korea and other places.

The last third of the offering was given to the community around the church. That gift planted a seed for a senior citizens' apartment community.

It's four years after the birthday celebration. The party is over. The

speakers are gone and the thank-offering treasury is empty.

But the money started new opportunities to serve God. This is the story of what happened with the birthday money which Concordia Lutheran Church gave its community, Kirkwood, Mo.

The brick apartment residence resembles other low-rise buildings in the suburban area. Residents park in a tree-shaded lot, wheel grocery bags in carts donated by an area supermarket, and chat with neighbors beneath umbrella tables on the patio.

But Concordia House is more than a building. "It is a very visible sign of our ministry of love to the community," says Walter Jaeckel.

"This one congregation went out on its own to do something for the community," continues this

friendly white-haired man. "The congregation didn't build Concordia House for its own needs, but to serve others."

When Jaeckel and his wife Jeanette began as managers of Concordia House in August 1977, the building wasn't even completed. They were given a desk, a phone, and a list of 565 names.

"We spent most of our time interviewing those prospective residents," recalls Jeanette. "Individuals are subsidized by the government, so we carefully followed federal guidelines for selection."

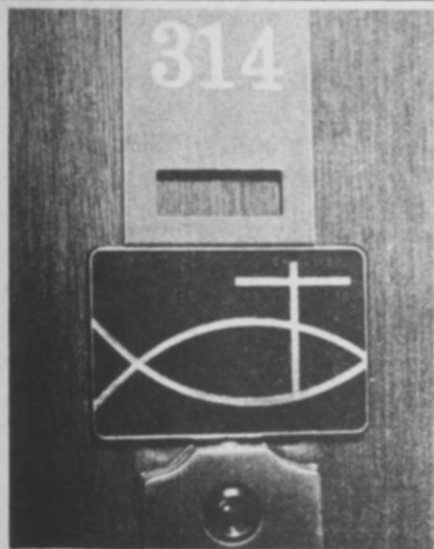
Members of the married couples club from Concordia Church helped many senior citizens move into the completed 78-apartment residence in March 1978. Volunteers from the church continue to assist older adults cross the street to attend Sunday worship services. On arrival, each new resident receives a "welcome packet" from the congregation.

"But there is no way we push Concordia Church," says Walter. "Because of federal funding, if we were in any way trying to get members, we'd be stepped on."

So the Jaeckels spend their many hours at Concordia House modeling Christian love.

Jeanette offers to help an aged resident carry a pile of bedsheets

Jeanette Jaeckel, left, talks with Concordia House residents, whose average age is 75. The oldest resident is a 94-year-old man.



The Jaeckels spend half of their time each week making shut-in calls.

Formal evangelism programs are strictly outlawed by federal guidelines, although Concordia House residents receive a welcome pack prepared by Concordia Church. Many tenants place the Christian symbol from the packet on their front door.



The Jaeckels discuss a problem with a resident.

because they are heavy for arthritic hands. Walter expresses genuine concern for an elderly man who has fallen against a television set in an upstairs apartment. The two spend many hours each day helping the residents, all of whom are 62 years or older.

"The chair next to the manager's desk is always filled," says Jeanette from the glass-walled office. "That chair never gets cold."

She and her husband have always been active churchworkers. Jeanette taught in a Lutheran kindergarten for 17 years and received her first paycheck after donating the first six months of classroom work.

Walter was a pre-ministerial student before spending the next 20 years as an engineer. He recently completed the lay ministry program at Concordia College, Milwaukee. The Jaeckels have also raised three children.

"We visited people in Milwaukee-area nursing homes for 25 years," Walter recalls. "All those days in homes and county institutions were really training for our work now."

Concordia House is a nonprofit agency. The board of directors is selected from the membership of Concordia Church.

The Jaeckels spend about half their time managing Concordia House. During most afternoons, in addition to one day a week, they fulfill the other half of the job description written by Concordia Church. They "develop and provide leadership in a ministry to senior adults in the congregation as well as in the community."

Although the Jaeckels work with Concordia Club, a parish group for members over 50, much time is spent visiting those on the parish shut-in list.

Monthly visits are made to about 60 persons.

"Before we call, we try to plan a devotion based on what the persons' needs were on earlier visits," says Walter. "Often the message in last Sunday's sermon is a takeoff point. But many times we change our pre-

CONCORDIA HOUSE



Mrs. McCulloh volunteers for office duty while the Jaeckels are ministering to other residents.



Resident Henry Bell simply says, "I love it here."

Walter Jaeckel's mechanical ability helps when equipment needs care.



pared devotion right on the spot because different needs become apparent."

"The goal of our ministry to older adults is to have them help themselves," says the pastor, Rev. Walter Schoedel. "We try to insure that the entire congregation is aware that our senior adults are resourceful members of Christ's body, the church, and to have a concern for them."

"In our parish the Jaeckels are recognized as a part of our team ministry," he continues. "This, in turn, makes older people feel that they are needed and wanted."

The pastor readily admits that not all parishes can build an apartment house. He knows that not all congregations can hire people to work specifically with older adults.

But Schoedel encourages other parishes to "continue to involve all ages on the various ministry boards of the church."

Schoedel notes that, contrary to popular opinion, people do not necessarily get more religious as they grow older. "My experience has been that where the church becomes a supportive fellowship for

them, they seem more ready to hear the Gospel," he says.

Those words "supportive fellowship" are very descriptive of the Concordia Church ministry to older persons. That ministry is not limited to Concordia House, which was built in response to a survey of community needs. The ministry includes participation in the Kirkwood Council on Aging and Meals on Wheels.

During recent snowfall-record breaking winters, "snow angels" shoveled driveways and sidewalks for elderly members who needed the service.

The list could continue.

Schoedel sums up, "We have tried to develop a program of enrichment by and with the elderly. We

aren't giving a handout, but a helping hand."

Once upon a time there were many Lutheran churches. Sooner or later, every Lutheran church had a birthday.

People collected lots and lots of money to thank God for His many gifts through the years. People wondered, "How can we use this money to start new ways to praise our wonderful Lord?"

They carefully surveyed needs. They prayed and planned. They worked hard celebrating their church birthdays with new ministry ideas.

But then all these Lutheran people took time out. They sat down to read their Bibles. The books opened to the first chapters of the first book.

In Genesis, the people read, "And God saw everything that He had made, and behold, it was very good."

The Lutheran people cheered and were happy. They knew God would continue to bless them, as they found more ways to share His goodness and love.



Resident Mrs. Viola Tacke says, "Living here is just like heaven. I can sleep as long as I want."

Estate Planning Furthers the Kingdom

Otto A. Dorn

Bob Jensen, a farmer in Iowa, wanted to retire. Bob (not his real name) thought he'd sell the acreage himself. But Bob discovered he would be subject to a large capital gains tax. The reason: farm values have increased tremendously in recent years. Someone suggested he write the Lutheran Church—Missouri Synod Foundation (LCMSF). As a result, he transferred the farm to the foundation. The LCMSF sold it at a good price. Bob, his wife, and two children will receive income as long as any one of them lives. Bob also saved the capital gains tax; his family will receive income on the total amount; and his heirs can save on estate and probate costs.

Art and Mary Klein were anxious to contribute \$10,000 for missions. However, they needed the income from that money during their lifetime. The foundation's Life Income Pooled Fund Agreement provided the answer. The Kleins (again, not their real name) now receive quarterly income checks. They'll continue to

receive them as long as either one lives. Thereafter, the principal will be used for missions.

Careful planning resulted in many advantages for the Jensons and the Kleins. The same can be true for you, especially if you wish to support a favorite charity, and if your property has increased considerably in value. In fact, every one should have a will and make provision in case he or she dies. This is known as financial or estate planning.

Perhaps you thought estate planning was only for the wealthy. But everyone who owns property, or ever puts money in the bank, has an estate! Your family may have \$25,000 or \$50,000 or perhaps \$80,000. In today's economy it is easy for an estate to total even more. People often do not realize how large their estate is.

You want what you have acquired over the years to be preserved properly and invested judiciously. Actually estate planning is just plain, common sense. State and federal regulations require tax levies on certain estates; but no one can tell you what to do with your property—whether to sell it, keep it, or give it away.

You yourself can decide who should receive your property and how the entire matter can be handled, without family arguments—while at the same time achieving the lowest tax liability.

As mentioned before, preparation of a will is vital. Less than half the people in the U.S. now prepare a will. As a result millions of dollars are lost yearly. There is much heartache. And it's because an estate is divided only according to state laws rather than how the owner would have wanted. Without a will, there is no way of knowing if the property will reach those who need it most. (If there is no will, the courts will also decide who is to be the guardian of minor children.)

Edward, who owned a good-sized farm, died suddenly. He had never bothered to write a will. His assets were divided according to the laws of the state and his widow received only a portion of what her husband would have wanted her to receive.

If you do not have a will, have one prepared soon. Or if your will was prepared years ago, let an attorney review it. The new laws adopted by Congress in 1976 made many changes concerning marital deductions, capital gains tax, etc.

Since its beginning 20 years ago, the LCMSF staff has assisted church members with their finances and estate planning. This has assured correct distribution of funds and property, saved taxes, and achieved advantages for the beneficiaries.

Those wishing information may address the Lutheran Church—Missouri Synod Foundation, 500 N. Broadway, St. Louis, Mo. 63102.

Marlys Taege

Marriage: A Matter of Wholeness



A bright smile (the result of the right toothpaste), the correct hair coloring, and the new dry deodorant—put them all together and what do you have? The sure formula for a lifetime of love and happiness—according to today's commercials and advertisers.

Only it isn't that simple.

One-fourth of today's married women are not absolutely certain their marriages will last until death, according to Market Opinion Research. One-third of all the new marriages are currently ending in divorce. It's not just a phenomenon related to young marrieds, however, for nearly one-fourth of those women in the age 35-54 bracket who have ever been married have also been divorced.

Lasting marriage isn't a matter of love at first sight or "Light My Fire, Baby." Marriage is a matter of wholeness... not wholeness of the individual (although that should surely be an outgrowth) but wholeness of the union and wholeness of the family.

It's a wholeness which is sanctified by God. "Marriage is to be honored by all, and husbands and wives must be faithful to each other," says the Lord (Heb. 13:4, TEV). He provides a pattern for the marriage relationship in His description of His "marriage" to His people: "Israel, I will make you My wife; I will be true and faithful; I will show you constant love and mercy and make you Mine forever. I will keep My promise and make you Mine, and you will acknowledge Me as Lord." (Hosea 2:19-20, TEV)

Considering the seriousness which the Lord places on marriage, plus its significance as a unit of society and its importance in the preservation of the human race in an orderly manner, it's amazing that marriage and parenthood are the facets of life for which most people have the least preparation. We go to school for 12 or 16 or more years to prepare for a vocation. We take classes in tennis, pottery, needlework, swimming, and a mile-long list of other avocations to prepare us for profitable use of our leisure time. We

attend Sunday school, vacation Bible school, released time classes, and confirmation class to increase our faith and prepare us for church citizenship.

But preparation for marriage? Preparation for that lifelong (we hope!) relationship which so much influences our success in other realms? Nonsense, we say, leaving it to osmosis or instinct—or possibly a half-hour session with the pastor when the couple comes to set the wedding date.

We assume that someone who has grown up in a Christian home has observed the methods of Christian parents as they relate to one another and to their children—and therefore understands it all. Unfortunately children don't always observe, and parents don't always provide the perfect example, even if they are Christian. Moreover, lots of families in this country are not Christian, and many home situations are abnormal, with parents who are separated, divorced, widowed, or absent (due to jobs, recreational pursuits, or emotional abdication).

The church has an obligation to uphold the sanctity of marriage, not just through sermons on Mother's Day and Father's Day, but through classes—and not just for newlyweds but also for older-weds, for marriage involves change and change can bring problems.

Marriage isn't like it used to be in Bible times when God's people were a nomadic lot. Then boys learned at their father's knee how to follow in his footsteps as a shepherd or carpenter or tent-maker, and girls practiced homemaking and child care from little on.

And marriage isn't like it used to be in pioneer times when the whole family braved hardships together as they went west in a covered wagon or homesteaded as a unit.

Nor is marriage like it was 50 years ago when families lived in close proximity to relatives, and women with small children could count on a helping hand and some adult conversation from a maiden aunt or a nearby grandmother.

What then does the church

have to offer as a message to the married women of today? Several Bible basics:

1. A God Who lives and loves us

—and can be counted on to answer prayer. When we place ourselves in His hands, He will guide us and never give us more than we can bear—that's His promise.

When we see marriage as a service to him, our house becomes His habitation (a real incentive to cleaning) and our sink and stove become an altar where we offer our thanks for His blessings and our talents to provide for the family He has given us.

2. A mutuality in marriage based on dual submission (Eph. 5:21)

In a Christian marriage, the wife is commanded by the Lord to love and honor her husband as head, while he gives his totality in love and labor for her, as Christ gave Himself for the church. There's an equality in the submission: "A wife is not the master of her own body, but her husband is; in the same way a husband is not the master of his own body, but his wife is." (1 Cor. 7:4, TEV)

We voluntarily agree to this submission when we take our marriage vows. We volunteer to limit our personal freedom in expectation of a higher good—mutual supportiveness and love—the acquiring of a helpmate who will uphold and encourage us, an enabler who will assist us to more fully use our talents and become all that God wants us to be.

The beauty of this unity, when practiced under the ordinances of God, far overshadows the responsibilities we acquire and the freedoms we lose. To have someone you can trust, someone with whom you can share your most intimate thoughts, someone you can count on to be there when you need him (or her)—that's the real meaning of helpmate.

3. A oneness, a wholeness

that combines the differing natures of male and female. Sexuality is the gift of God, something to be cherished and enjoyed, as seen in the Song of Solomon. Sexuality finds its perfection in marriage, not in one-night stands or the back seat of a car or an experimental orgy or prostitution. Its power and pleasure arise from shared tenderness and desire, not force or bribery or "proving your love." "A man should fulfill his duty as a husband, and a woman should fulfill her duty as a wife, and each should satisfy the other's needs" (1 Cor. 7:3, TEV). In marriage, the two become one—physically, mentally (working toward the same goals), and emotionally (cherishing and loving).

When two become one in marriage, the goal is completion, not competition; enabling, not outwitting; fulfillment, not manipulation; cooperation, not coercion; communication, not concealment; openness in conquering weakness, not evasion to overcome faults. In short, the goal is wholeness; the method is maturity.

4. An understanding of forgiveness.

"There isn't a single sin nowhere on me!" That's how a mentally retarded Christian explained what Christ's death meant for him. Because Jesus died on the cross, the sins of all believers are forgiven in God's eyes. So often in marriages, there's a tendency to carry a grudge, to never forget a hurt, a mistake, a wrong that your mate did to you. But when we remember what Christ did for us, then we, too, freely forgive others. How essential this kind of forgiveness is to the continuing harmony of a marriage, since we are all human and therefore imperfect!

Fear of failure can immobilize us. Knowing that our partner will forgive our mistakes frees us to try

Marriage: A Matter of Wholeness

again, to dare to be the "me" that God created me to be.

The Christian concept of forgiveness also includes repentance, a sorrow for what we do wrong and a desire to overcome, to change, to grow. It is in such growth—together—as Christians, that marriage finds its constant newness and challenge. A marriage never grows stale when two people are continuing to grow in Christ and in His service.

Children deserve such a home—where there is growth and love and forgiveness and wholeness. Children deserve parents who understand that they are the gift of God . . . and parents need to be reminded that children are the gifts of God.

But how can the church help parents raise their children to be blessings?

The obvious answer is by parent training courses, but that's only the beginning. Children need to feel welcome in the Lord's house. Children's sermons, children's choirs, parochial schools, and active youth groups are important.

So are nursery schools and day-care centers. The ideal is for women to remain at home while their children are little, but with so many women today returning to work before their children are in school, the Lord has given Christians a glorious evangelism opportunity. Think of how many children from non-Christian homes can be exposed to God's Word through a parish day-care center. ("Train them up . . .") Even for the mother who remains at home, nursery care for a morning or two a week can be a real blessing, particularly if her family lives too far away to babysit. (Even if they do live nearby, chances are grandma's employed and unavailable anyway.) Those mornings can give a young mother the time she needs to shop, clean the house, and "regain her sanity" through a few hours to herself.

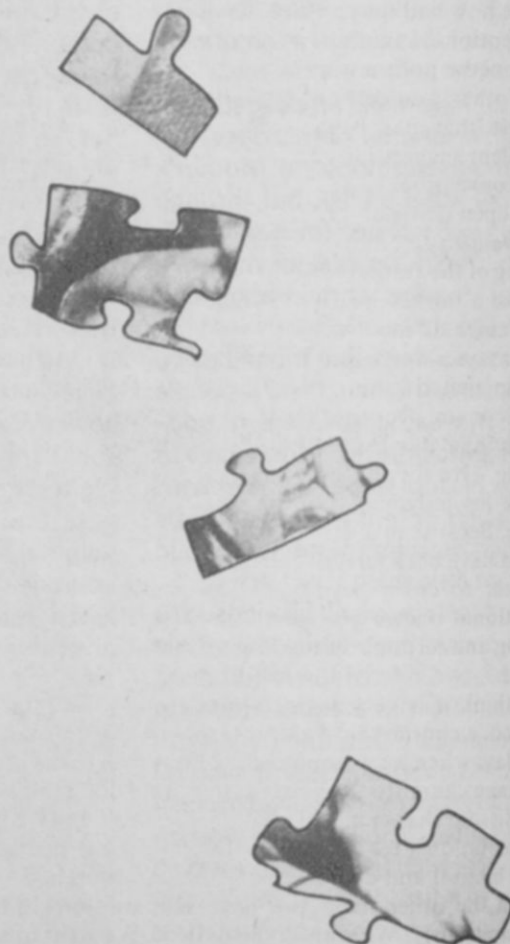
If the church really believes in the preservation of the family, then each parish must ask itself, "How can we aid parents in bringing up their children? How can we help working mothers and fathers? How can we enhance the relationship between husband and wife?"

Change is inevitable. The challenge to the church is to see change as opportunity . . . opportunity for evangelism and service; and for the future welfare of the church, evangelism and service must begin with the home. ■

Condensed from "And God Gave Women Talents!," chapter 11.

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from the PRESIDENT

(The synodical convention has just come to a close. Elsewhere in this issue are reports of the many excellent actions that were taken and perhaps you've heard other reports from your delegate. But I would also like to share with you some of my informal thoughts that I shared with the delegates at the convention's end.)

Working under the great verse from Scripture which has served as the basis for this convention, I want to begin with the reiteration that not only does God Open Doors, but He has opened them. It is my very firm belief that God has been at work during this convention opening doors to us in many different ways, and for that, first of all, we thank Him, and secondly, we thank all of the people who have participated in this convention.

I've now had the responsibility of serving and chairing five conventions. I think of those conventions and then think of this one—the politeness and the kindness that you've shown to each other, and certainly to the chair, and also the thoughtfulness that has been expressed. There have been some excellent suggestions made. It's been a real pleasure to chair this convention, to see the way you have worked together to help open doors and to keep them open.

I want to say that we have had a few tense moments. The voting of the resolution 3-03 on fellowship was in my opinion almost a miracle of God. I didn't really like that resolution very much. In fact I went to one of the District presidents who never says a word (that's one of the reasons I like him so well) and suggested to him, "Why don't you get that thing pulled off the floor and propose tabling it, since it really doesn't say a lot more than the Dallas resolution and all we do is sit and hassle." He thought about it, then decided against it, and I think his judgment and the leading of God was better than mine. Because in a very remarkable way, on a resolution that could have been terribly, terribly divisive on the most difficult subject to come before this convention, the most highly emotional one—we got over 800 concerned, informed, intelligent, and certainly convinced delegates to come together and agree.

I think it is very indicative of the spirit of the Missouri Synod, a church that I grew up in, and that I've known from the days when we were considered way over to the right—the old German church to the present time. Yet I don't think the spirit of Missouri has changed a bit. On the one hand we have said, in resolution after resolution after resolution, that we want to be a biblical and confessional Lutheran church.

On the other hand, we have said we don't want to act precipitously. We want to be patient. We want to reach out. We want to be in fellowship and to work with and cooperate with other churches and other Lutheran churches. It seems to

me that the convergence that came between such an overwhelming majority of this convention on that very difficult and emotion-laden vote was something that I will always remember as representing Missouri.

We go at each other. We're concerned. We don't always agree, but we come together and we work together, and I know that we rejoice together. And for that I am very grateful!

I've said this in 200-300 congregations that I wish you could have had the experiences I've had in visiting partner churches in seeing the mission of this wonderful church of ours. I think these 1,700 people and the visitors have seen a glimpse with these partner church presidents, the treasurers, the missionaries, the mission fair, and all of the things that you have had an opportunity to experience. I hope that it has opened a door in every heart, and a door in every mind, to give us a little indication of the really wonderful work that the Lord has led this church into both here and abroad.

As said by General Hyatt, President of Concordia College, St. Paul, Minn., and I think he spoke a very great truth, the church needs to regain a sense of its self-esteem. We voted to collect \$40 million. I know we can do it. I haven't the slightest doubt that we can do it.

We can do anything that we set our minds to with God giving us the grace and the blessing of His Word and His Spirit; and when we decide on His things, to do His mission not our own, not for our own glory—we do it for Him.

I hope that message of General Hyatt came through loud and clear. I hope there's not one dime given in that collection that says I'm doing it for my Synod, or I'm doing it for those officials, or I'm doing it because I want to get ahead, or I'm doing it because somebody tells me to. You do it because the Lord Jesus Christ has opened a door in front of you and showered you with gifts to use so that more people may come to know Him. That's all that's why we do it.

In closing I commend you all to God as you journey to your various homes. May He bless you, may He bless every pastor and teacher in His ministry, and every congregation. May we grow together, walk together, love Him, work for Him, and walk into those marvelous opportunities which He has put before us. God bless you and God bless our church.

J. A. O. Preus

J. A. O. Preus

In compiling this and the following months' special reports on television and its effects on American society, many sources were researched and taken into account. However, we found the most valuable tool to be 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. Unless otherwise noted, all source material is taken from articles and worksheets in that

304-page manual. We highly recommend the T-A-T manual for reading and treatment methods to Christian and concerned families who wish to understand and to evaluate their use or misuse of television. 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 and paraphrasings are printed here with that organization's consent.

Television: A Treacherous Teacher

I. Stereotypes, Myths, Values

The idiot box. The boob tube. The cool, blue, one-eyed monster. The most powerful institution in America, according to 1,000 men and women of distinction polled by *U.S. News & World Report* in 1974. "... a teacher, a source of information, a form of cultural transmission, an agency for socializing the young, a technique of displaying behavior that children will observe and imitate." ("Televized Violence: Recent Research on its Effects," Alberta E. Siegel, p. 176.)

No matter what you call it, it's with us.

Its short history

"The first regular program of entertainment offered on TV was in London in 1936. Three years later, regularly scheduled telecasting was initiated by NBC in the United States. World War II interrupted the commercial development ... but ... by 1949, there were one million TV receivers in use in the United States. ... Today, over 60 million homes in the United States receive television, and more than one-third of U.S. families own more than one TV set." ("Televized Violence: Recent Research on its Effects," Alberta E. Siegel, p. 174.)

"... by 1976 ... (about 98 percent) had working television sets ... a distinctly larger percentage than those that have indoor plumbing or can provide adequate diets." (Television—An Overview: Your Prime Time—or TV's?, Robert M. Liebert, p. 7)

"... by the mid-1960s 55 percent of American families had changed their sleeping habits for television, 55 percent had altered their mealtimes, and 78 percent had begun to use television as an "electronic babysitter" (N. Johnson, 1967). Visiting others and entertaining at home also have reportedly decreased (e.g., Cunningham & Walsh, 1958), and the use of other media such as radio and movies has been adversely affected (e.g., Baxter, 1961)." ("Television as a Moral Teacher," Robert M. Liebert and Rita Wicks Poulos, p. 199)

"Large city water systems had to be redesigned to cope with the sudden demand of toilets flushing during prime time commercial breaks." ("Has Anyone Seen the Teacher?," Ben T. Logan, p. 229)

The average set is on more than six hours a day, seven days a week. Children "begin to view around age 2½. By age seven, 94 percent view regularly. During their entire childhood, American children average two to three hours daily. ... ("Children and the Television Experience," Susan Harvey, p. 89)

"For some reason not yet explained, very intelligent children tend to watch more than others, and suburban children, despite all those backyards, average about an hour a week more than do city children." ("How TV Changes Children," Claire Safran, p. 167)

The April 28 issue of the *St. Louis Globe-Democrat*

reported that "By high school graduation, they've spent 11,000 hours with classroom teachers, 15,000 hours with the television set."

"School-age youngsters watch more TV than do pre-schoolers. ... teen-agers and college students are light watchers, viewing becomes heavier during young adult years when more time is spent at home and heavy viewing is characteristic of the middle-aged and even more characteristic of the elderly." ("Televized Violence: Recent Research on its Effects," Albert E. Siegel, p. 175)

Why the fascination?

"Unlike print, television does not require literacy. Unlike the movies, television is 'free' (supported by a privately imposed tax on all goods), and it is always running. Unlike radio, television can show as well as tell. Unlike the theater, concerts, movies, and even churches, television does not require mobility. It comes into the home and reaches individuals directly. With its virtually unlimited access from cradle to grave, television both precedes reading and, increasingly, preempts it. ...

"Television is the chief common ground among the different groups that make up a large and heterogeneous national community. No national achievement, celebration, or mourning seems real until it is confirmed and shared on television.

"Never before have all classes and groups (as well as ages) shared so much of the same culture and the same perspectives while having so little to do with their creation. ...

"All major networks serving the same social system depend on the same markets and programming formulas. ... The nearly universal, non-selective, and habitual use of television fits the ritualistic pattern of its programming. You watch television as you might attend a church service, except that most people watch television more religiously." ("Living With Television: The Violence Profile," George Gerbner and Larry Gross, p. 215)

Its subtle stereotyping

The cohesion and stability society seeks, programmers rationalize, means that all television characters must be identifiable and recognizable.

People are conditioned to believe that only important and decision-making people merit exposure on television. Besides spawning a whole array of stars and "beautiful people" to emulate, television also teaches us who is inconsequential *because of their absence*. "Recognition refers to the frequency with which the group appears on television, while respect

refers to the formal role status (occupational and social) to which the group is assigned." ("Spot Messages appearing within Saturday Morning Television Programs: A Content Analysis," Stephen Schuetz and Joyce N. Sprafkin, p. 280)

The stereotypical portrayal of males and females is particularly blatant. "... Males have occupied between 66 percent and 75 percent of all television roles for the past 10 years. ... Even though women make up about 40 percent of the national labor force, only about 20 percent of TV roles having a definite occupational activity are held by women. Most TV women are assigned marital, romantic, and family roles. ...

"Almost 75 percent of television female characters are found in comedies or similar shows. More than 50 percent of the male characters are in crime, western, and action-adventure shows. Within these roles, females are portrayed as more attractive, fair, sociable, warm, happy, peaceful and youthful than males. ... In contrast, television males are portrayed as more powerful, smart, rational, and stable than females. Overall, males are presented as very callous; that is, aggressive, nonaltruistic, and unable to resist the temptation to break societal rules, unable to repair damage caused to others or to express their feelings in resolving conflict. ... Further, their activity is generally rewarded. ...

"Marriage is shown as reducing a male's power but enhancing a female's. Only one third of TV males are married compared to two thirds of TV females. Single men are portrayed as more powerful (i.e., get their way) than married men, whereas single women on TV are far more likely to be victims of violence than are married women. ...

"Over the last 10 years, whites have been given between 70 to 90 percent of all scripted parts on television, leaving between 10 to 30 percent of the roles for black and nonblack minority members. Due to pressure from black groups, the current proportion of blacks on TV approximates their number in the U.S. population. But nonblack minority members are still under-represented. ... Furthermore, non-Americans are presented in a negative manner. In children's programs, good characters speak standard English and more than 50 percent of the bad characters have foreign accents." ("Television and Stereotyping: Stereotypes on Television," Joyce N. Sprafkin, p. 53-56)

"Children, adolescents, and old people together account for less than 15 percent of the total fictional population.

"Approximately five in 10 characters can be unambiguously identified as gainfully employed. Of these, three are proprietors, managers, and professionals. The fourth comes from the ranks of labor. ... The fifth serves to enforce the law or preserve the peace on behalf of public or private clients. ... One in every four leading characters acts out a drama of some sort of transgression and its suppression at home and abroad." ("Living With Television: The Violence Profile," George Gerbner and Larry Gross, p. 219-220)

Its not-so-subtle myths and values

Action is always highly dramatic and entertaining. "In real life much is hidden from our eyes. Often, motives are obscure, outcomes ambiguous, personalities complex, people unpredictable. The truth is never pure and rarely simple. The world of television, in contrast, offers us cogency, clarity, and resolution. Unlike life, television is an open book. Problems are never left hanging, rewards and punishments are present and accounted for. The rules of the game are known and rarely change." (*Ibid.*, p. 217)

The rules of the game demonstrate myths of the great

American dream. William F. Fore ("The Role of Mass Communication in Society: A Theological Perspective," p. 246-248) describes the central myths of television's society as "(1) *the fittest survive* ... and the fittest in our mass media are *not* lower-class, non-white Americans.

"(2) ... *power, including decision-making, starts at the central core and moves out*. The political word is from Washington; the financial word is from New York. ... While watching the television set one has the sense of being at the edge of a giant instantaneous network where a single person at the center pushes the right button and millions of us 'out there' see what has been decided."

"(3) ... *happiness consists of limitless material acquisition*. This has several corollaries. One is that *consumption is inherently good*—a concept driven home so often and so effectively by the advertising industry as to need no elaboration." [Ed. note—We will elaborate on this theme in the third part of our series.] "Another is that *property, wealth, and power are more important than people*.

"(4) ... *progress is an inherent good* ... to stop going, to stop wasting, to stop consuming more and more, quicker and quicker, to say at any given moment enough is enough, would spell immediate doom.

"(5) ... *there exists a free-flow of information*. ... instead of a genuine free-flow there is consistent, pervasive, and effective propaganda and censorship."

"Power heads the list: *power over others, power over nature*. As Hannah Arendt points out, in today's media world it is not so much that power corrupts as that the aura of power, its glamorous trappings, attracts. Close to power are the *value of wealth and property*, the idea that *everything can be purchased*, and that *consumption is an intrinsic good*. The values of *narcissism, immediate gratification of wants, and creature comforts*, follow close behind.

"Thus the mass media tell us that *we are basically good, that happiness is the chief end of life and that happiness consists in obtaining material goods*. The media transforms the value of sexuality into *sex appeal*; the value of self-respect into *pride*; the value of will-to-life into *will-to-power*. They exacerbate acquisitiveness into *greed*; they deal with insecurity by generating more *insecurity*, and anxiety by generating more *anxiety*. They change the value of recreation into *competition* and the value of rest into *escape*. And perhaps worst of all, the media constrict our experience and substitute media-world for real-world so that we are becoming less and less able to make the fine value judgments that such a complex world requires."

What a contrast to the Biblical and Christian values we have been taught and wish to teach our children! "Instead of power over individuals, the Bible calls for justice and righteousness (Amos 5:23-24); kindness and humility (Micah 6:6) and the correction of oppression (Is. 1:17). Instead of power over nature in order to consume and waste, the Genesis story affirms the value of man's ... harmony with the whole creation. Instead of the value of wealth, Jesus tells the rich young ruler to sell all that he has ... (Matt. 19:17-22; Mk. 10:17-21; Lu. 18:18-23.)

"... The values of narcissism, of immediate gratification and creature comforts are placed against Jesus' affirmation that if anyone wants to be a Christian that person must leave self behind, must take up his or her cross and follow Jesus' way (Matt. 16:24)." (*Ibid.*, p. 249)

(Next month: The portrayal of sex and violence on television.)

God's gifts

The Council of Presidents and the placement officers of the Synod's terminal schools have again assigned graduates their first call into full-time service in the church.

All these young men and women are truly the gifts of God. His Spirit has moved these young people to dedicate their lives to Jesus Christ and His church.

St. Paul writes, "And His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry." (Eph. 4:11-13)

However, even though more than 300 pastoral candidates were available for assignment this spring, a critical shortage of young men to serve in the pastoral ministry remains. Likewise, the number of calls for teacher candidates exceeds the number of graduates available. In contrast to other denominations, where there is a so-called surplus of workers, we are faced with a shortage which is likely to last at least for several years.

Christian parents have repeated opportunities to create an environment which encourages young people to be open to the call of the Holy Spirit.

Pastors, teachers, and others who serve in full-time ministries also need to recognize the responsibilities and opportunities of their role. If the conduct of their ministry projects an image of dignity, joy, and excitement, they too can become the means by which God provides these precious gifts to His church.

Let each of us ask himself, "Am I doing everything possible by word and deed to create a climate in which the young generation of this day will aspire to be the servants of God and His church in the future?" May God use us as His instruments so that His gifts of pastors, teachers, and other servants in ministry might be multiplied!

Ralph A. Phipps
President, Colorado District

Capital punishment

The convicted killer of a 26-year-old Concordia Seminary graduate, David Aasved, has been sentenced to be hanged. There are 490 other convicts on "death row" in 24 of the 34 states that still have the death penalty.

"Thou shalt not kill" is the commandment sometimes cited against executing murderers. Yet this commandment was given particularly to forbid murder, killing with hatred and malice aforethought. Hence executing a murderer is not a violation of this commandment.

Capital punishment is not necessarily required by the Bible, nor is it always forbidden. On the one hand, we read: "Whoever sheds the blood of man, by man shall his blood be shed." (Gen. 9:6)

Yet after Cain killed Abel, "the Lord put a mark on Cain, lest any finding him should kill him" (Gen. 4:15). There are additional cases in the Bible in which God did not make capital punishment mandatory. In other instances, however, He demands the execution of murderers (Num. 35:19-20; Deut. 19:12-13; Rom. 13:1-5).

When the government deals fairly and justly with murderers, it prevents the community from being polluted with distorted values of life (Num. 35:33). The deterring

effect of capital punishment is asserted in the Bible (Rom. 13:1-5; Deut. 13:11).

A University of Chicago study claims: "Every time a state executes a murderer, seven or eight future murders may be prevented through deterrence."

The state has the right to determine whether or not capital punishment should be inflicted. But above all, we Christians rejoice when a murderer repents of his sin and turns to Jesus for pardon.

E. E. M.

Room for a stranger

The need for resettlement of refugees continues to increase. There are many "boat people" waiting to come; they need a place to live, food, and clothing. By sponsoring a refugee family, you and your congregation can hear the words of Christ saying to you, "I was a stranger and you took Me in." (Matt. 25:35)

Your District office has the film "Room for a Stranger" prepared by the Lutheran Immigration and Refugee Service. It offers information on refugee problems and refugee needs; it also guides congregations sponsoring a refugee family. Contact your District office and schedule the film "Room for a Stranger." Your congregation or its ladies', men's, and youth groups will profit from it.

Eldor Meyer
President, Nebraska District

Bible smuggling

Many Lutherans and other Christians support organizations that smuggle Bibles into communist countries. Church leaders disagree, however, about the ethics of Bible-smuggling. And a respected magazine, *Christianity Today*, stated that one such organization was unreliable and did not account for large sums of money. The drinking and sexual misconduct of at least one leader of the group resulted in a shooting death.

This does not mean, of course, that all such groups are immoral. Jesus to the Communist World, led by Lutheran pastor Richard Wurmbrand, was described by *Christianity Today* as "intemperate [fanatical] but honest."

Still, smuggling gives Christians a bad name, according to Paul Hansen, a Lutheran World Federation staff executive who travels extensively in communist countries. Even worse, it may be used as an excuse for further persecution—either subtle or direct—of Christians by atheistic communists.

Wherever possible, Christians should seek legal alternatives to Bible-smuggling. In some cases tourists can legally carry in one or more Bibles in the language of the country and leave them behind. In other cases Christians may be able to persuade governments to allow regular shipments of Bibles into the country. Christians can support the printing of Bibles within many countries. Where none of these is possible, Christian broadcasts can be beamed into communist nations.

Before involving themselves in Bible smuggling, believers should investigate other avenues of sharing their faith with those who live under communist oppression.

F. P.

ALC fellowship

Two years is long enough to protest. . . . It would be a sin on the part of the LCMS to continue this fellowship, as we do no service for the faithful still remaining in the ALC. We should help them by being strong in the teachings of our Lord and the Lutheran Confessions, and by encouraging them to "come out of" that apostate church and join with the LCMS.

Mrs. J. E. Gottschamer
Kansas City, Mo.

The Missouri Synod, in the tradition and excellence of its loyalty to the Scripture and the Confessions, would be fully justified in separating from that fellowship. We see no merit in delaying what we believe an inevitable act.

Paul G. Vigness
Editor, *Lutheran Alert*
Tacoma, Wash.

The article by James Manz was timely. However, the true area of agreement between Lutheran synods was not fully mentioned. As Lutheran Christians we agree on Holy Scripture as the source and norm for all teaching. We agree on the person and work of Jesus Christ for the salvation of all people. We agree on the basic Lutheran teaching of justification by faith. There is a common confession of the sacraments, including a common belief in the real presence of Christ in the Lord's Supper. With many other Christians, we Lutherans share the same trinitarian faith.

As was noted in the article, the basic area of disagreement is in the *method* of Scriptural interpretation. As important as these differences are, they do not yet need to imperil fellowship between Lutherans. I would simply remind your readers that Christians and not merely theologians are the ones in fellowship.

Secondly, a common sharing, witnessing, and studying of the Bible among Lutherans might help to send a message to the theologians of all Lutheran synods. Then our theologians might even be called back from their right-wing and left-wing wanderings to be centered in the inspired Word of God and to teaching and proclaiming its message of salvation.

Jim Jensen
San Marcos, Tex.

I plead that all Lutherans seek Christ by 1) confessing who we are—sinners; 2) submitting to His lordship; 3) praying that eyes will see, ears will hear, and hearts will understand; and 4) expecting Him to answer (1 Cor. 2:5).

Sandra A. Rezek
Lexington, Ky.

Misprint

As I was reading in the June issue your special report, "Behind in Your Rent," by Dr. Griesse, I found that the verse in Malachi was misprinted. It should be, "shall rise with *healing* in his wings," not *feeling*. Jesus does not just *feel* for our sins, but *heals* us and restores us as if our sins never were.

Mrs. J. Kuesta
Cissna Park, Ill.

Inflation

My article apparently generated some discussion, as I have received personal letters. One criticism against my piece concerned the government's role in inflation. The government DOES have a large effect on our economic prosperity, and this should be expanded upon to allow further Christian witness. But there is a very strong tendency to view ALL our economic functions and problems through the role of government, blaming rising prices completely on taxes, deficit spending, and the printing of cheap money. This, I firmly believe, is a denial of God's truth, and strongly impairs the self-examination and confession necessary to purge ourselves of the sin of inflation. . . .

The problem with inflation occurs because we don't trust in the absolute wisdom of the Holy Spirit to guide us through these matters.

Frank C. Bearden
Lubbock, Tex.

The whole idea of a "right" to equal distribution of wealth is based on the politics of catering to the envy of people. As we Lutherans count them, God gave us TWO commandments against coveting.

Taxing away the wealth of producers robs us of the capital needed to improve productivity.

Martin F. Littmann
Middletown, Ohio

Our history

I am delighted with the interesting research in "The New Spirit of St. Louis." Every Lutheran of the Missouri Synod should know these details.

Oscar R. Triana
Calimesa, Calif.

Glaring weaknesses

The article on Rev. Crosmer's ministry among Mormons is appreciated. However, there are two glaring weaknesses. First—no strong statement that Mormons are not Christian. Too many of our members think that Mormons are just another denomination (and the Mormons encourage that mistake!).

Second—no explanation as to the urgency of alternative education. In Mormon communities the public schools are run by the church (at least they were when I lived in Salt Lake City). Any Christian is discriminated against in sports, drama, achievement awards, etc. It's easy to see why students would rather be Mormon. The only hope for a non-Mormon education is with the Christian schools. Public schools do not exist!

Jan W. Schambach
Durham, N.C.

(The manuscript was shortened due to lack of space. Readers are referred to "How to Respond to the Latter Day Saints," printed by Concordia Publishing House.—Ed.)

More on missions

I have had no easy time getting the information I seek on missionaries and mission work. There is a great need for more on this, as our congregations must be informed.

Russell Schupp
Grand River, Ohio

Church attendance

After again listening to Dr. Robert Schuller I read "Why People Go To Church" (May issue). The plunge of U.S. church attendance can be turned around. . . . I pray that all our Missouri Synod pastors be led by the Holy Spirit to make a special effort to feed their lambs inspiring messages.

(Name withheld)

Youth notes

The U.S. Government awards summer internships to students seeking work in their specialized majors. Students must demonstrate leadership and be in the upper third of their class. **Tim Schalk**, a junior at Concordia Teachers College, River Forest, Ill., is working this summer in Washington, D.C., in the Office of Surface Mining (Reclamation and Enforcement), under the Department of the Interior. The son of Prof. and Mrs. Carl F. Schalk, Tim is majoring in physical science.

The Marshall Scholarship program, begun at the end of WWII in honor of U.S. Army General George Marshall and the Marshall Plan, is funded by the British government. Thirty young American scholars have a chance to study tuition-free for two years at the university of his or her choice in Great Britain. **Robert Charles Koons** of Houston, a Michigan State University senior, has been accepted to study philosophy at Orien College, Oxford University. Koons is a member of Christ Memorial Lutheran Church, Houston, Tex.

Milestones

After 20 years of chaplaincy service to the Home for Aged Lutherans, Wauwatosa, Wis., **Dr. C. August Hardt**, 85, retired last summer. Recently the Residents Council, the governing agency of residents, invited him to dinner and a meeting. The present chaplain, Rev. Lando C. Otto, and Dr. William T. Eggers, executive vice-president of the home, escorted him to the entrance of the Meeting Room. There Hardt saw a plaque reading "Meeting Room, Donated by the Residents of the Home for Aged Lutherans in Honor of Dr. C. August Hardt, Chaplain 1957-1978."

In 1970 **Rev. Roy Brockopp** came to St. Louis to serve as the executive director of Lutheran Churches (Metro Lutheran Center). Brockopp and his wife were surprised with an honorary banquet June 10 celebrating the 25th anniversary of his ordination and their 30th wedding anniversary.

College clips

A special National Endowment for the Humanities seminar on "Humanist Rhetoric" will be held this summer at the University of California, Berkeley. One of the 12 college instructors selected from

throughout the U.S. to participate is **Dr. Walter W. Cannon**, chairman of the division of Humanities and Fine Arts at Concordia College, Milwaukee, Wis.

Dr. Robert Preus, president of Concordia Theological Seminary, Fort Wayne, Ind., has been chosen "1979 Boss of the Year" by the Three Rivers chapter of the American Business Women's Association.

The past president of the Manitoba-Saskatchewan District, **Rev. Philip Fry**, was honored May 11 by the Lutheran Seminary of Saskatoon, Sask., with an honorary Doctor of Divinity degree. The citation referred to his warmth, wit, and wisdom, especially in three main areas—youth work, education, and administration.

The American College of Sports Medicine has accepted **Dr. John Buuck** as a fellow. Buuck, academic dean and biologist at Concordia College, Portland, Oreg., met the high criteria for selection, which indicates nationally recognized status in research abilities. Buuck has conducted doctoral research on the effect of exercise on the adrenal gland, and has recently researched the effect of salt in the diet on hypertension. **R.M.**



65th anniversary as church organist

When Esther Jache began playing the organ for Immanuel Lutheran Church, Manchester, N.H., it was the Lenten season of 1914 and she was just 14 years old. "The organist who was asked to play was not present, so they asked me to fill in," she recalls. "I just continued from there." Jache plays on about 70 occasions annually and "is exceptionally faithful to her job," notes Rev. Robert M. Duchow. Pictured are (from left) Esther Jache at the organ, Rev. Duchow, daughter Ruth Jache, and head deacon Donald Kehr. Jache was honored April 22 with the presentation of a purse by the congregation.



Fellow members cheer for four different schools

Gloria Dei Lutheran Church, Nassau Bay, Tex., boasts of its five cheerleaders who represent four area schools. They are (from left to right) Laurie Gans, a junior at Clear Lake; Vanessa Klyng, a senior at Clear Creek; Beth Van Horn, a junior at Friendswood; Cindy Hauffer, a freshman at Clear Creek; and Kim Wegener, eighth grader at Clear Lake Intermediate.

In the vineyard

Last Lenten season, 47 members of Chapel of the Cross in St. Louis County authored a Lenten devotional booklet.

... At Trinity in Freistatt, Mo., 14 members of the Dorcas Ladies Aid wrote devotions for a vacation devotional booklet.



Trinity Lutheran in Morristown, Minn., was without a pastor. They applied for a 1978 graduate. David Aasved was assigned. In June of last year their pastor elect was shot to death. Trinity Congregation held a memorial service and with monies raised by their local Aid Association for Lutherans (AAL) branch, other AAL branches, and concerned people, a total of \$5,000 was collected. The AAL home office in Appleton, Wis., matched this amount. Beverly Duhme, (left) secretary for Trinity's AAL branch, presents the \$10,000 to Mrs. Harlen Steffen, mother of Mrs. David Aasved. Mrs. Aasved and her son Daniel live in Janesville, Minn.

The 1914 confirmation class of St. Paul's Lutheran Church, St. Joseph, Mo., met for a 65th anniversary reunion



Nursing home residents dramatize Passion story

The residents of Crestview Lutheran Home in Minneapolis dramatized the Passion story and Chaplain Clarence Pauling directed the project. This dramatization by senior citizens is strong evidence of the Christian ministry Crestview provides.

at St. Paul's on Palm Sunday, April 8. Six of the original 12 members were present for worship and a following luncheon.

Members of Mount Calvary in Houston, Tex., gathered in a worship service to pay tribute to their former pastor, the Rev. Samuel Kent, who died last year from a brain tumor. As a memorial to Pastor Kent, a congregational gift was given to the chaplaincy department of M. D. Anderson Hospital and Tumor Institute. This gift helped to purchase a Tel-Ed television receiver which brings live and videotaped instructional, educational, and informational programs dealing with diagnosis, therapy, and rehabilitation.

New mission

A new Lutheran congregation in Gretna, Nebr., has been conducting services at the city hall. The congregation

expects to start constructing its first unit this year.

Church dedications

On June 10, Grace Lutheran in Strasburg, Ill., dedicated its new church building. The former sanctuary was destroyed by fire on Dec. 25, 1977.

Church anniversaries

Trinity Lutheran in Wellsville, Mo., celebrated its 100th anniversary in June. . . St. James Lutheran in Imperial Beach, Calif., celebrated its 25th anniversary July 1. . . St. Peter's Lutheran, located northwest of Gibbon, Minn., celebrated its centennial with a German service on July 12th, and an English worship on the 15th. . . Also on the 15th, Emmanuel Lutheran in Brook Park, Minn., observed its 75th anniversary. . . St. Paul Lutheran in Colby, Wis., celebrated its centennial on July 28 with a contemporary service, the festival service on the 29th, and an afternoon service in the old tradition. . . On July 28 and 29 First Lutheran in Bozeman, Mont., observed its 50th anniversary. . . Also on the 29th, St. Paul's Lutheran in Kenesaw, Nebr., marked their 75th anniversary. . . August 5th is the date St. Paul's Lutheran in Poltimore, Quebec, Canada, will celebrate its 100th anniversary. . . The 100th anniversary of St. Paul's Lutheran in Laurium, Mich., will be celebrated on Aug. 12, and on the same date Redeemer Lutheran of Fort Worth, Tex., will celebrate its silver anniversary. . . In Tobias, Nebr., Zion Lutheran will use the 12th to celebrate its centennial.

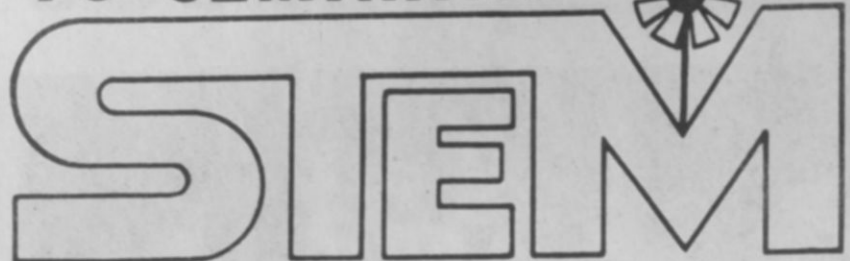
—Walter Loeber



Charter Sunday at Grace Lutheran in New Caney, Tex.

Eight new missions were started in Texas in 1978. One is Grace in New Caney which had its start in May 1978. In less than a year the congregation was ready for charter Sunday with 54 charter members. Pastor James C. Tonn shepherds this congregation, located 25 miles northeast of Houston.

'79 SEMINARS



Stewardship Training Enables Mission

Making Music on '88 Keys

What Others Are Saying

"The materials were excellent and well presented."

—Kansas

"The seminar was an inspiration to me. It was well received by the people."

—Oregon

"... edifying, informative, interesting ..."

—Washington

"It was one of the best workshops I have attended. We had something to take home, but even better, we learned how to use it."

—Nebraska

"... good motivation, effective education, informative with a challenging confrontation. This seminar said to all present that Synod's Stewardship Department is 'on the ball' and eager to lead the church to a higher level of the Christian stewardship life."

—Missouri

"In just about every gathering around here someone turns up who says good things about the recent STEM seminar."

—New York

"Thanks for your excellent stewardship program and what the STEM seminar has done for our stewardship committee. Your enthusiasm and new ideas will be a great benefit for a long time to come."

—Missouri

One pastor "noted," "This is the best seminar the Synod ever put on."

A District executive blended in, "I didn't know you'd be that good."

Making music concert tour style on what is almost a full keyboard of 88 key locations around the country, The Lutheran Church—Missouri Synod Stewardship Department has launched seven months of 1979 "STEM" seminars.

STEM stands for Stewardship Training Enables Mission. The seminars, held on weekends, are attended mostly by lay people. What pleases them most, they say, is that virtually all of the presentations are visualized, with indicators on each visual to say when a corresponding piece is in the kit each has before him.

The ongoing use of the take-home kit, weighing a pound and a half and almost two inches thick, may be the best feature of the seminars because participants have been led through each piece and shown how to use it.

Participants learn that an effective stewardship program in a parish is year-round, but they expect to be helped most as they go to work immediately to get ready for their fall Every Member Stewardship Visits.

Besides being greatly helped, participants say, they just plain "enjoy" the STEMinars. "We had lots of laughs," they report. Sessions are orchestrated with what must be the biggest collection of stewardship cartoons anywhere.

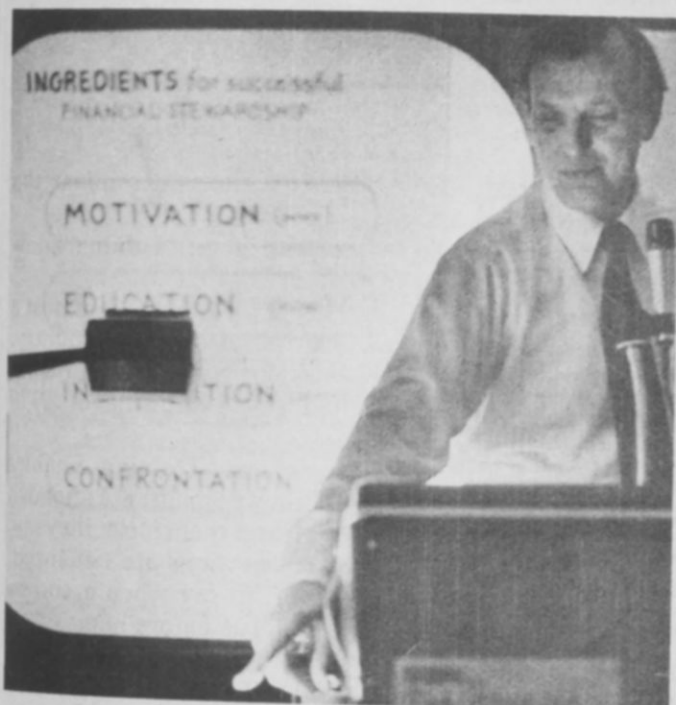
Participants also know they are a bit weary at the end of the six-hour training session, yet they know they have finished a lot of work. In fact, this is recognized, with a certificate acknowledging six hours of stewardship training received.

"A real winner," sang a pastor from Oregon.

"Terrific," intoned a lay leader from Kansas.

You can join the chorus by writing to the Stewardship Department. They'll tell you where your "key" is—exact time and place, etc.

Better hurry. Two octaves are already gone!



STEM Seminars Still Coming

- Aug. 4 Durango, Colo.
- Aug. 5 Northwest Colorado
- Aug. 11 Calgary, Alberta
Irvine, Calif.
- Aug. 12 Edmonton, Alberta
San Jose, Calif.
- Aug. 18 Lubbock, Tex.
Vancouver, B.C.
- Aug. 19 Odessa, Tex.
Minneapolis-St. Paul, Minn.
Prince George, B.C.
- Aug. 26 Columbia, Mo.
- Sept. 8 Boise, Idaho
Springfield, Mass.
- Sept. 9 Hutchinson, Kans.
Spokane, Wash.
Albany, N.Y.
- Sept. 15 Kearney, Nebr.
Aberdeen, S. Dak.
- Sept. 16 Oklahoma City, Okla.
Rochester, Minn.
- Sept. 22 Evansville, Ind.
Pierre, S. Dak.
- Sept. 23 Rapid City, S. Dak.
- Sept. 29 Reno, Nev.
- Sept. 30 Sacramento, Calif.
- Oct. 6 Watsonville, Calif.



For more information about STEM seminars, contact your District office or write The Department of Stewardship, LCMS, 500 N. Broadway, St. Louis, Mo. 63102.

CHURCH notices

Official notices

From the Districts

REV. G. REINHART has been appointed counselor of the Hanover Circuit replacing Rev. Dennis Putzman, who has accepted a call to another circuit.—A. J. Stanfel, president, Ontario District.

REV. DANIEL Q. JOHNSON has been appointed counselor of the Sioux City Circuit replacing Rev. Grant C. Q. Quill, who accepted a call to another District.—Ellis Nieting, president, Iowa District West.

REV. JOHN SCHRIEBER has been appointed counselor of the Humboldt Circuit replacing Rev. Robert Snyder, who has accepted a call to another District.—Ellis Nieting, president, Iowa District West.

Tenures

THE BOARD OF CONTROL of Concordia College, Ann Arbor, Mich., with the approval of the Board for Higher Education has granted tenure to Jeannette Lietzau, Carolyn Lipp, and R. Edward Schroeder.—M. S. Pohl, president, Concordia College, Ann Arbor, Mich.

THE BOARD OF CONTROL of Concordia College, Portland, Oreg., with the consent of the Board for Higher Education, desires to grant tenure to Gary Lietke. Any correspondence pertaining to this action should be sent to E. P. Weber, president, Concordia College, Portland, Oreg.—E. P. Weber, president.

Colloquies

PAMELA KNAUER, Lincoln, Ill., has completed all requirements of the colloquy for placement in the teaching ministry of The Lutheran Church—Missouri Synod.

DWIGHT STELLING, St. Louis, Mo., has submitted his 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.

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- ☐ HOLY LAND, Oct. 15-24
- ☐ CARIBBEAN CRUISE, Feb. 9, 1980
"Danea" 7 days — 6 ports
- ☐ OBERAMMERGAU — 1980
New additional departures

Name _____

Address _____

City/State _____ Zip _____

GARY RAWLINS, Napa, Calif., has applied for admission into the colloquy program for the teaching ministry of The Lutheran Church—Missouri Synod.

ALAN D. WINEGARDEN, Seward, Nebr., has completed all synodical requirements for a colloquy and has been approved as a candidate for the teaching ministry by the faculty of Concordia Teachers College, Seward, Nebr.—M. J. Stelmachowicz, president.

ED QUARNSTROM, Little Falls, Minn., PEGGY STEWART, Houston, Tex., and ERWIN WACKENHUTH, North Caldwell, N.J., have met the requirements for lay ministry by colloquy and have been certified for service in The Lutheran Church—Missouri Synod.—Royal W. Natke, acting administrator, Board for Lay Ministers, Concordia College, Milwaukee, Wis.

LARRY COURSON, VENICE DOUGLAS, TERRY HOESE, DAVID JASKIERNEY, HAROLD KRENTZ, RICHARD MULLER, RONALD SCHEER, and ARMOND SCHOOF have successfully completed the colloquy program and are eligible for a call into the ministerium of The Lutheran Church—Missouri Synod.

CHRISTIANO ARTIGAS, St. James, Minn.; ALVIN BAUMGARTEL, Manchester, Mo.; THOMAS COX, Tampa, Fla.; SUNG CHIL CHANG, Jackson Heights, N. Y.; KENNETH FOOSE, Brooklyn, N. Y.; JEFFREY HERING, Bensenville, Ill.; JAMES JENSON, Tacoma, Wash.; EDWARD KLETZIEN, Sheboygan, Wis.; WILLIAM MACK, Tacoma, Wash.; DANIEL J. MCVEY, New Haven, Mich.; DELTON NACK, Port Huron, Mich.; MARTIN SCHLOSSMAN, Chicago, Ill.; and RANDY WINKEL, St. Louis, Mo., 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., within four weeks after publication of this notice.—E. C. Weber, chairman, Colloquy Board.

Notices

WANTED: 50 copies of *The Lutheran Hymnal* for use by Resurrection Lutheran Church, Cambridge, England, in its outreach to RAF bases in its vicinity. Contact Lt. Col. James Denard, Box 3433, APO, New York, 09775, or Rev. Leonard Laetsch, Resurrection Lutheran Church, 25 Westfield Lane, Cambridge CB4 3QS, England.

WANTED FOR MISSION BOARDING HOME IN INDIA: Set of the Encyclopedia Britannica 1974 edition (or later) which includes the Macro-Micro Sets. John Kessler, Loch End Boarding Home, Kodai Kanal 624 101, Tamil Nadu, India

AVAILABLE FOR POSTAGE: 55 *Children's Hymnal*. Mount Olive Lutheran Church, 460 Murphy Ave., Sebastopol, Calif. 95472. Phone 707/823-6316.

Position changes

Pastors

ABRAM, Henry C., Prince of Peace, Orlando, Fla., to Grace, Chester, and St. Paul, Amelia, Va.

ALBERS, Paul J., Christ, Chattanooga, Tenn., to Holy Cross, Memphis, Tenn.

ALLSHOUSE, William N., Good Shepherd, Memphis, Tenn., to St. Paul, Bridgeport, Nebr.

BAUMGARTNER, Erwin J., institutional chaplain, University of Illinois Research, Chicago, Ill., to pastor, Good Shepherd, Frankfort, Ill.

BERG, Roger T., Trinity, Bend, Oreg., to Immanuel, co-pastor, Puyallup, Wash.

BOETTCHER, David N., missionary to Nigeria, to pastor, Bethlehem, Milwaukee, Wis.

BOK, Vern L., First, Duluth, Calif., to Greenhaven, Sacramento, Calif.

BRUCH, Daniel C., Concordia College, Austin, Tex., to St. Paul, Emmetsburg, Iowa

BUESCHLEIN, Carl W., Trinity, Tilley Park, Ill., to Holy Cross, Scottsdale, Ariz.

CONNER, Charles M., Grace, Lamar, Mo., to Shepherd of the Valley, Oak Grove, Mo.

DALLMAN, Roger H., assistant, Walther Memorial, Milwaukee, Wis., to Prince of Peace, San Diego, Calif.

EIFERT, Clarence C., St. John, Spokane, Wash., to associate, St. John, Wheaton, Ill.

FRANZEN, Norman N., Our Savior, Evansville, Ind., to missionary-at-large, Ascension, Garden Grove, Calif.

GAUER, David, Morning Star, Lakeside, Calif., to Good Shepherd, Pendleton, Oreg.

GRUENWALD, Edward S., Trinity, Grove Lake, and St. John, Villard, Minn., to St. Paul, Chapin, Ill.

HAGEBUSCH, Michael C., assistant, Our Savior, Baltimore, Md., to pastor, Trinity, Chestertown, Md.

IMIG, Daune E., Christ, Jacob, Ill., to Olive Branch, Coon Rapids, Minn.

JOHNSON, Dudley M., Mount Calvary, Sundance, and Bethlehem, Moorcroft, Wyo., to First, Bozeman, Mont.

KLEIN, Richard, c.r.m., to Immanuel, Nipigon, Ont., Can.

LEFEBER, Gerard F., Christ, Brooksville, Fla., to St. Paul, New Orleans, La.

MESSERSCHMIDT, Lester P., St. Luke, Dix Hills, N.Y., to Emmanuel, Hampton, Va.

MULLER, Lyle D., St. Luke, Itasca, Ill., to executive for Program-Evangelism and Missions, Northern Illinois District, The Lutheran Church—Missouri Synod

NEUMANN, Leonard C., Christ the King, Muscle Shoals, Ala., to Zion, Pevely, Mo.

RICHARDSON, Glenn W., Bethlehem, Ferrin, Ill., to St. Michael, Wolcottville (Akron), N.Y.

RIVETT, Edward J., St. Luke, Olmsted, Ill., to First Immanuel, San Jose, Calif.

ROGAHN, Gregory C., St. Peter, LaGrange, Mo., to Our Savior, El Paso, Tex.

SCHINDLER, Vernon L., missionary to Ghana, West Africa, to Zion, Chamberlain, S. Dak.

SCHUELER, Dennis R., assistant, Zion, Bethalto, Ill., to Immanuel, Mayville, Wis.

SCHULTZ, Otto G., c.r.m., to King of Glory, Sylvania, Ohio

SCHULZE, Robert A., Bethany, Campbell River, B.C., Can., to Trinity, Abbottsfort, B.C., Can.

SCHWAN, Paul W., Zion, New Palestine, Ind., to Mount Calvary, Huron, S. Dak.

SEILER, Brian J., c.r.m., to institutional chaplain, State Hospital, Lapeer, Wis.

SETTGAST, Leland, Highland Park, Los Angeles

You Will Never Know Unless You Inquire

to chaplaincy services director, Los Angeles County Jail, Los Angeles, Calif.

SHUMATE, John A., Christ Redeemer and St. Peter, Easton, Mich., to Prince of Peace, Waukegan, Ill.

SIMMONS, Charles F., St. Paul, Fremont, Wis., to Redeemer, and Zion, Boyd, Minn.

SIMONSON, Duane R., St. Paul, Rushville, and Zion, Hay Springs, Nebr., to Zion, Douglas, and Our Redeemer, Glenrock, Wyo.

SMIDT, Donald D., Christ, Murray, Utah, to Mount Calvary, Phoenix, Ariz.

SMITH, Harry D., First, Knoxville, and Christ of the Cumberlands, Harrogate, Tenn., to Concordia, Cincinnati, Ohio

SPLITGERBER, William F., c.r.m., to assistant, St. Matthew, Bel Air, Md.

SQUARE, Arthur E., Bethlehem, Ossian, Ind., to St. John, Topeka, Ill.

STAHL, Martin, St. Paul, Stanwood, Iowa, to Trinity, Grand Island, Nebr.

STAPF, Carl J., Immanuel, Greenville, to Bethlehem, Johnson City, Tenn.

STARR, Frank D., Christ, Augusta, Mo., to First, Lufkin, Tex.

STEINBECK, Arnold G., Good Shepherd, Honolulu, Hawaii, to Bethlehem, Monterey, Calif.

STEINBRONN, Reuben A., Grace, La Mesa, Tex., to St. Peter, Swanville, Minn.

STENBECK, Mark C., associate, Our Redeemer, Dallas, Tex., to Faith, Springfield, and Zion, Bolivar, Mo.

STROHSCHIEIN, David P., Peace, Estacada, Oreg., to Holy Cross, St. Cloud, Minn.

TEMPLE, Evan J., Life Enrichment Director, Lutheran Social Service of Minn., to pastor, Faith, Fair Oaks, Calif.

TESKE, Paul N., Gethsemane, N. Jackson, Ohio, to chaplain, U.S. Navy

THEISS, Louis C., St. John, Bay City (Amelith), Mich., to Trinity, Odessa, and Grace, Correll, Minn.

TRAUGOTT, Frederick W., Faith, Stephenville, Tex., to campus pastor, Detroit Metro Campus Ministry

UDE, Stephen C., St. Paul, Wauneta, Nebr., to St. John, Yuma, Colo.

UPTON, John, Grace, Wayne, Nebr., to Messiah, Ewa Beach, Hawaii

VAN DER LINDE, Dirk A., Trinity, Glidden, Wis., to Trinity, Kearney, Mo.

VASEK, Bobby N., St. John, Palmer, Kans., to Grace, Paris, and St. John, Clarksville, Tex.

VEHLING, James J., missionary to Japan, to St. Stephanus, St. Paul, Minn.

WALDSCHMIDT, Robert O., c.r.m., to Peace, Pomona, Calif.

WEBER, Wolfgang M., St. Paul, Thornton, to Apostles, Franklin Park, Ill.

WEGENER, Thomas C., St. John, Hubbard, Iowa, to missionary-at-large, Ridgeway Mission, Waterloo, Iowa

(Continued on Page 28)

Oberammergau Passion Play, Lutherlands, Prague, Vienna, and France. July 14-28, 1980; \$1,450 from Chicago, complete. For descriptive folder and details write: Dr. Roger D. Pittelko, 64 Grange Road, Elk Grove Village, IL 60007, or call 312/439-3597.

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WEISS, Donald E., assistant, Redeemer, Cuyahoga Falls, Ohio, to pastor, Prince of Peace, Oregon, Ohio

WENDZEL, Linden B., Gethsemane, Snellman, Minn., to Zion, Clyman, Wis.

WESTRA, John, Peace, Owensboro, Ky., to assistant, Holy Cross, Fort Wayne, Ind.

WINDSOR, Thomas J., St. John, Laguna Beach, to Messiah, Downey, Calif.

WINKER, Eldon K., First, Blytheville, Ark., to Faith, Oakville, Mo.

WOLFF, Robert P., Christ the King, Racine, Wis., to Immanuel, Chino, Calif.

WUENSCH, Reinhard H., Mount Calvary, Eola, to associate, Trinity, San Angelo, Tex.

WYPPICH, Raymond, c.r.m., to director of chaplaincy services, Lankenau Hospital, Philadelphia, Pa.

YUNK, William J., Unity, Detroit, Mich., to St. Timothy, Detroit, Mich.

ZERBE, Roy M., Holy Cross, Davenport, Iowa, to Zion, Oklahoma City, Okla.

ZIMMERMAN, Mark E., Emmanuel, Arcadia, Ind., to director of recruitment, Concordia College, Ann Arbor, Mich.

Teachers

BOETTCHER, Myron Mr., Lutheran High School, Denver, Colo., to Concordia Teachers College, Bronxville, N.Y.

BOLDT, Dennis H. Mr., St. John, LaGrange, Ill., to Niagara Lutheran Junior High School, Niagara Falls, N.Y.

BROWN, Arthur W. Mr., St. John, Wheaton, Ill., to headmaster, Lutheran High School Assoc. of Pinellas Co., Clearwater, Fla.

COVERSTON, Linda L. (Jacobi) Mrs., Trinity, Delray Beach, Fla., to Concordia, Hyattsville, Md.

FISCHER, Mark J. Mr., Lutheran High School Association, Memphis, to Messiah, Memphis, Tenn.

GUEBERT, Lois Miss, Lutheran High School, Cleveland, Ohio, to assistant librarian, Concordia College, Ann Arbor, Mich.

GUST, Juliann Miss, St. Matthew, Walled Lake, Mich., to Epiphany, Eau Claire, Wis.

HOYE, Allen C. Mr., Zion, Clyman, to St. Martini, Milwaukee, Wis.

KERSTEN, William C. Mr., cand., to St. Paul, Garden Grove, Calif.

MC CONNELL, James H. Mr., Grace, Escondido, Calif., to director of Christian education and youth, St. Luke, Ann Arbor, Mich.

MEYER, Alan J. Mr., candidate, to Martin Luther High School, Maspeth, N.Y.

MOELLERING, Diane (Rueger) Mrs., candidate, to Bethlehem, Lakewood, Colo.

MUELLER, Paula K. (Hemminghaus) Mrs., candidate, to St. John, Denver, Colo.

NIETING, R. Mark Mr., Pilgrim, Baltimore, Md., to Risen Christ, Myrtle Beach, S.C.

PATTERSON, Myra (Ludwig) Mrs., Zion, San Francisco, to St. Peter, Lodi, Calif.

PEDERSEN, Fred R. Mr., St. Paul, Melrose Park, Ill., to First, Knoxville, Tenn.

PETERMAN, Susan K. Miss, Calvary, Lincoln Park, Mich., to St. Paul, Leavenworth, Kans.

RIPKE, Mark E. Mr., candidate, to St. Andrew, Denver, Colo.

ROTH, Philip M. Mr., Gethsemane, St. Paul, Minn., to principal/teacher, St. Mark, Kaneohe, Hawaii

SALECKER, Richard S. Mr., candidate, to Redeemer, Westfield, N.J.

SCHRADER, Stephen P. Mr., Lutheran High School, Mayer, to St. Peter, Edina, Minn.

ST. MARTIN, Ruby Miss, Holy Cross, Dallas, Tex., to Walther Memorial, Milwaukee, Wis.

VAN LUCHENE, Darrell G. Mr., St. Mark, Flint, Mich., to principal, Eastdale Lutheran High School, Memphis, Tenn.

VOGEL, Janet Miss, Trinity, Amarillo, Tex., to First, Little Rock, Ark.

WRIGHT, William R. Mr., education and youth counselor, Iowa District West, to assistant to the president in education and youth, Minnesota South District

Obituaries

ELMER FRANK GIESE, Feb. 13, 1904, Milwaukee, Wis., to April 7, 1979, Baltimore, Md.; son of Rev. Frank and Minnie Walk Giese; graduated St. Louis seminary, 1927; parishes: Pittsburgh, Pa.; Cortland, N. Y.; Utica, N. Y.; Bronx, N. Y., 1948-69. Circuit counselor, Atlantic District, 1943-48; 1949-52; 1960-64. Survivors: Marie Bowman Giese; son Rev. Burton; daughter Doris Fink. Funeral and interment: May 9, 1979, Preston, Md.

REINO W. HEIKKINEN, June 13, 1917, Calumet, Mich., to April 23, 1979, Duluth, Minn.; son of Alexander and Hanna Ylimutka Heikkinen; graduated Springfield seminary, 1939; parishes: Toronto, Ont., Can.; Detroit, Mich.; Port Arthur, Ont., Can.; Gardner, Mass.; Sebeka, Minn.; Troy, N. H.; Ironwood, Mich., 1964-79. Survivors: Mildred Luoma Heikkinen; son Charles. Funeral and interment: April 26, 1979, Ironwood, Mich.

ERNEST FREDERICK HEMPEL, Dec. 27, 1887, Lutherville Ark., to May 15, 1979, Vinton, Iowa; son of Frederick and Wilhelmine Eidam Hempel; graduated Springfield seminary, 1911; parishes: Iowa Falls, Iowa; Sumner, Iowa; Conroy, Iowa; Stanwood, Iowa, 1939-47. Circuit counselor, Iowa District, 1930-36. Survivors: sons Gerhard, Lorenz, Victor; daughter Loretta York. Funeral: May 19, 1979, Vinton, Iowa. Interment: May 19, 1979, Cedar Rapids, Iowa.

THEODORE A. G. KRENZKE, Sept. 19, 1904, Racine, Wis., to March 28, 1979, Waupun, Wis.; son of Charles and Ida Berg Krenzke; graduated St. Louis seminary, 1928; parishes: Georgetown and Ada, Minn.; Lakefield, Minn.; Windom, Minn., 1953-71. Circuit counselor, Minnesota District, 1947-57. Survivors: sons Theodore, Martin, Rev. Richard; daughter Barbara Wyatt. Funeral: March 31, 1979, Shawano, Wis. Interment: March 31, 1979, Wayside, Wis.

EARL C. MATTHIES, Nov. 7, 1906, near Omaha, Nebr., to May 1, 1979, Detroit, Mich.; son of Alfred and Minnie Helwig Matthies; graduated Seward teachers college, 1929; schools: Columbia, S. Dak.; Hamtramck, Mich.; Gethsemane, Detroit, Mich.; Holy Cross, Detroit, Mich., 1960-73.

Survivors: Ida Zastrow Matthies; daughters Janet Thrun, Arlene Doepeke. Funeral: May 4, 1979, Detroit, Mich. Interment: May 4, 1979, Livonia, Mich.

GERALD PAUL OTTE, Oct. 12, 1929, Okarche, Okla., to April 13, 1979, Fort Worth, Tex.; son of Rev. Theodore and Martha Kubish Otte; graduated St. Louis seminary, 1954; parishes: Houston, Tex.; Fort Worth, Tex., 1963-79. Texas District circuit counselor, 1961-62; evangelism chairman, 1962-63; chairman, Mission Board, 1964-78; first vice-president, 1978-79. Survivors: Eunice Oesch Otte; sons James, Paul; daughters Susan, Mary JoAnna. Funeral and interment: April 17, 1979, Fort Worth, Tex.

MARTIN CARL SCHAEFER, Aug. 28, 1892, St. Louis, Mo., to May 16, 1979, St. Louis, Mo.; son of Ernst and Carolina Hartmann Schaefer; graduated St. Louis seminary, 1916; parishes: Baton Rouge, La.; Emmaus, St. Louis, Mo.; St. Paul, St. Louis, Mo.; director of missions, Western District, 1932-58. Survivors: son Martin; daughter Miriam Mock. Funeral and interment: May 18, 1979, St. Louis, Mo.

FERDINAND HENRY SPRENGLER, May 31, 1906, Cologne, Mich., to April 4, 1979, Thorp, Wis.; son of Frederick and Mary Schlueter Sprengler; graduated St. Louis seminary, 1931; parishes: Reseburg, Thorp, and Stanley, Wis.; Dorchester, Wis.; Abbotsford, Wis., 1946-73. Circuit counselor, North Wisconsin District, 1956-62. Survivors: Orlena Roesler Sprengler; son Rev. Donald; daughter Shirley Gostonski. Funeral and interment: April 7, 1979, Thorp, Wis.

WALTER F. TROEGER, Nov. 4, 1890, Lutherville, Ark., to May 7, 1979, Santa Monica, Calif.; son of Adam and Cheruska Buehring Troeger; graduated St. Louis seminary, 1913; parishes: Santa Monica, Calif.; Redondo Beach, Calif., 1913-60. Southern California District; circuit counselor, 1924-30; first vice-president, 1930-42; president, 1942-48. Survivors: Bertha Liebig Troeger; son Edgar; daughter Marjorie. Funeral and interment: May 11, 1979, Santa Monica, Calif.

HERBERT H. UMBACH, April 6, 1908, St. Louis, Mo., to May 4, 1979, Valparaiso, Ind.; son of Paul and Lizzie Moellering Umbach; graduated St. Louis seminary, 1929; professor, Valparaiso University, Valparaiso, Ind., 1945-78. Survivors: Alma Busse Umbach; daughter Stephanie. Funeral and interment: May 6, 1979, Valparaiso, Ind.

ADOLPH HAROLD WISMAR, Feb. 12, 1914, Gretna, La., to May 11, 1979, Sharon, Conn.; son of Rev. Adolph and Christiana Kaufman Wismar; graduated St. Louis seminary, 1936; parishes: Hoboken, N.J.; Peekskill, N.Y.; Meriden, Conn.; Akron, Ohio, 1959-79. Circuit counselor, Atlantic District, 1955-56. Survivors: Norma Just Wismar; sons Rev. Adolph, Rev. Gregory. Funeral: May 14, 1979, Cornwall, Conn. Interment: May 14, 1979, Falls Village, Conn.

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HERMAN FRED ZEHNDER, Nov. 17, 1916, Frankenmuth, Mich., to April 11, 1979, Bay City, Mich.; son of William and Emilie Bickel Zehnder; graduated St. Louis seminary, 1941; (D.D., 1972, Concordia Seminary, St. Louis); parishes: Fort Wayne, Ind.; Bay City, Mich., 1946-73. Michigan District: third vice-president, 1951-53; Board of Education, 1949-51, Board of Directors, 1951-53; synodical Church Extension Board, 1953-71. Author: *Teach My People the Truth*. Survivors: Lenore Eckert Zehnder; sons John, Timothy; daughters Elizabeth O'Hare, Kathryn McGivern, Miriam Donahue. Funeral: April 14, 1979, Bay City, Mich. Interment: April 14, 1979, Frankenmuth, Mich.

Meet the authors

Otto A. Dorn, author of "Estate Planning Furthers the Kingdom," is executive counselor of the Lutheran Church—Missouri Synod Foundation.

Thomas P. Krause, author of "God's Sun, Wind, and Water," is pastor of St. John's Lutheran Church, Galveston, Tex.

Henry Rowold, author of "Chopsticks and Tea or The Lord's Prayer?," is a missionary to the China Evangelical Lutheran Church in Taiwan.

Ted Schroeder, author of "Least Becomes Greatest Through God," is editor of Sunday school materials for the Board of Parish Education, The Lutheran Church—Missouri Synod.

Mary Manz Simon, author of "Supportive Fellowship for the Elderly," is a former WITNESS features editor, currently teaching part-time at McKendree College, Lebanon, Ill.

Marlys Taege, author of "Marriage: A Matter of Wholeness," is public relations director of Bethesda Lutheran Home, Watertown, Wis., and a member of the Editorial Commission for Official Periodicals.

Looking ahead

The September issue of the WITNESS will feature

—the secret to rapid school growth at Redeemer Lutheran School in Austin, Tex.

—witnessing on the state fair grounds of Danbury, Conn.

—the widespread use of alcohol and alcoholism dependency among teenagers.



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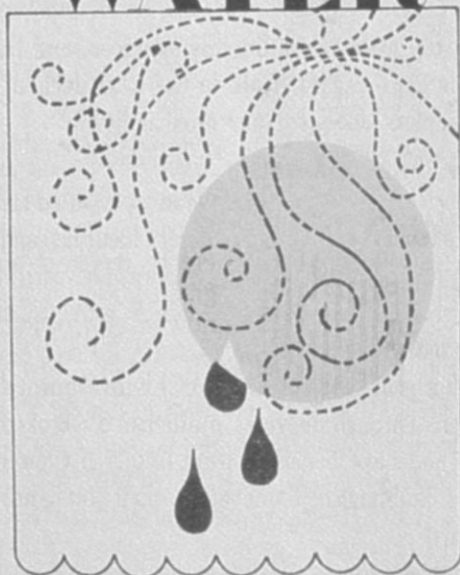
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Thomas P. Krause

GOD SUN, WIND, and WATER



beach ministry in Galveston

Ministry while walking a beach in swimsuit and sandals? Yes! Lutherans in Galveston Island, Tex., take advantage of a situation. Imagine talking to a woman from northern Germany who is "Lutheran" but not ready to reaffirm her faith; spending a few minutes with a Moslem from Iran who does not know Jesus as God; moving on to an engineer from NASA who survived the Holocaust, is reading the New Testament in Greek, but does not have any answers to life; and chatting with a young man from Dallas with wife and child, who just lost his job and "had never taken time to know about God, but now I'm ready to listen."

These are but a few of the contacts made this past summer on the 32 miles of beach on "Sunsational Galveston Island," two miles off the Gulf Coast of Texas, by the Lutheran Beach Ministry of Galveston. Seminary students Craig Du Bois and Mark Beebe worked for three months last summer as Lutheran beach ministers—sharing their faith with some of the 25,000 to 40,000 daily summer visitors, plus training fellow Lutherans in evangelism.

Craig and Mark have found Galveston a favorite vacation spot where persons escape the pressures of big city life.

A natural question then is, how do you take advantage of this situation? How do you get people to speak with you, particularly about Jesus and the Christian faith? To meet this need, several innovative methods have been developed by the beach ministers and its directors.

The favorite of Craig and Mark was "Jacob's Well," a free ice water stand. This portable stand, with a wooden "Jacob's Well" sign, is placed on the most popular public beach. Passers-by are offered a free glass of water; those sitting on the beach are encouraged to stop by. The stand's name evokes a lot of questions and many are surprised the product is free. The water opens a conversational door to speak of the free, living water offered by Jesus at "Jacob's Well" in the New Testament.

One memorable time last summer around "Jacob's Well" involved seven early grade school girls who ran up to the stand, having seen the free ice water sign. Their high school babysitter came dragging along behind and joined her charges on the sand as they gathered around Craig and Mark to hear "who Jacob is." After a good conversation and more ice water, the small girls began to bound away, but the babysitter started asking questions. Another excellent opportunity developed to share Jesus on a deeper level.

"Jacob's Well" has also facilitated an ongoing relationship with the beach patrol, who stop by regularly while on duty. During the summer of 1977 one young lifeguard was a frequent visitor to the stand; and several local Lutheran classmates had an opportunity to share their faith with this friend, whom they had previously known only on a social level. It is obvious that God had His hand in the ministry, helping us to take advantage of the situation He has placed before us.

A free "Galveston—Sun, Wind, and Water" but-

ton also met with great success on the beaches because of its dual meaning. This witnessing tool was mainly developed and first used by John Fiene, the 1976 beach minister and now a student at Concordia Seminary, Fort Wayne, Ind. This appealing souvenir is comfortable to use because of the three elements mentioned on the button. It is given to people with words of welcome and questions about their visit and their homes.

This is easily followed by comments on the dual meaning of the words. People are generally happy to hear of the "other" meaning of Sun, Wind, and Water. Most can guess that the other "sun" is the Son of God, Jesus Christ. Few know that the "wind" must be the Holy Spirit, whose presence can be as real in our lives as the constant wind on the beach. But it is the "water," God's means of bringing new life and forgiveness in Baptism, that pricks the interest level of the listener, particularly the non-Christian.

The button's flexibility allows for either a brief presentation of the Gospel or a long discussion on the meaning of Christ in our lives. One farmer from Topeka, Kans., when presented with the button and its dual meanings, gave an enthusiastic testimony on Jesus Christ's meaning in his own life.

Some situations present an excellent opportunity for correcting a basic misunderstanding of the Gospel. For example, a young mother, who quickly admitted that her stepfather was a minister, seemed apprehen-

sive when the sharing became more personal. When the beach minister stated, "You must have a clear understanding of the meaning of Jesus for your life," she replied, "I don't dance, if that's what you mean."

Many other methods of witnessing make the beach ministry an excellent testing ground for seminarians. More traditional methods are employed like the

"Kennedy questions" and tracts, but other innovative ice-breakers have been utilized. "Jesus is Lord" frisbees, seine fishing, volleyball, sand-dollars, and "Sharing the Son" T-shirts were developed last year. These T-shirts are sold to area participants as witnessing tools; but are also worn by Mark Beebe and Craig Du Bois. They extend their ministry into the evening hours by talking with tourists along the Galveston Seawall.

One evening a young man showed interest in what a "beach minister" does, and they found another opportunity to proclaim Jesus as the only Lord of Life. This young man, while raised in a Protestant denomination, had felt the Triune God had not heard his prayers in time of need. So he turned to "gods" who "heard and answered" his prayers. He witnessed to his beliefs in a "sun god," a "surf god"—who gave him good waves when he wanted to go surfing, and a "shark tooth god"—who blessed him with enough shark teeth to sustain his jewelry trade.

The seminary students, on the beaches daily, are the feet and voices of this ministry, but behind the scenes are many Lutheran people, of all synods throughout southeast Texas. They give support through prayer, monetary gifts, and personal time to walk the beaches to witness.

One individual who has kept the Lutheran Beach Ministry alive is Ken Buehring, an insurance representative and former principal at St. John's Lutheran School in Galveston. During the first summer of this new experiment, in 1973, Ken spent several days walking and witnessing with the beach minister, Charles Boerger, now pastor in San Antonio.

In this experience, Ken found a personal way to share Jesus as he had never done before. He also knew similar rewards awaited others. So when the support dropped at the end of the summer, Ken convinced others to take advantage of this God-given situation; and the program has now completed six years.

St. John's Lutheran Church in Galveston is the home base for the ministry. Rev. Thomas Krause, pastor at St. John's, has acted as co-director and pastoral supervisor for the past three years. The support that began at St. John's through its Lutheran Laymen's League, youth groups, and individuals has grown to include many area Lutheran congregations and organizations. For example, the Texas District of the Lutheran Women's Missionary League was so sold on this ministry that they made it a two year, \$5,000 mites project.

To those who are involved, the future looks bright and the prospects are endless.

A unique outreach with the Gospel? Perhaps, but those involved with the Lutheran Beach Ministry of Galveston see it as simply taking advantage of a God-given situation and a means to reach others for Christ, our Lord.



Beach ministers Mark Beebe (left) and Craig Du Bois (second from left) share the Gospel with two young men from Minnesota who stop by their free ice-water stand, "Jacob's Well."



For right: Beach minister Mark Beebe shares the Gospel with a family visiting the beach at Galveston, Tex.



Rev. Thomas P. Krause, pastor of St. John's Lutheran Church, Galveston.



Left: Craig Du Bois throws a "Jesus is Lord" frisbee.

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