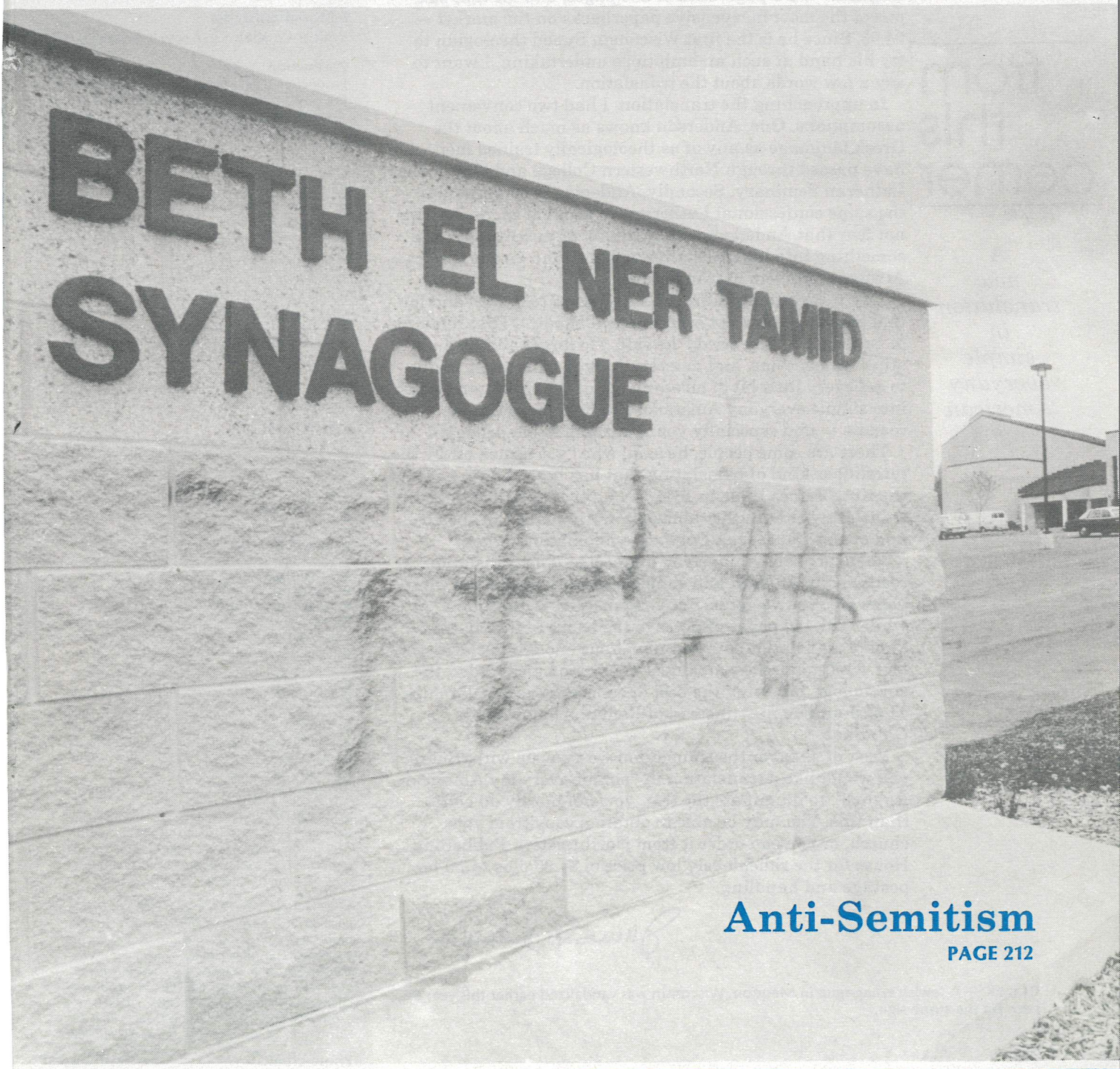


The Northwestern Lutheran

AUGUST 1, 1984

The
Christian
prays
PAGE 216



Anti-Semitism

PAGE 212

from this corner

A
new
translation
in
simple
everyday
American
English

It is not often that a New Testament is published translated by an individual. These translations are usually done by committees. Among such individuals are Phillips and Knox in England, Goodspeed, Moffat, Beck and Taylor.

To this select group we can now add another name, Julian G. Anderson. Anderson is a familiar name to readers of *The Northwestern Lutheran*. Since 1976 he has been a contributing editor in charge of Bible studies. Prior to his retirement he was a parish pastor and professor of classical and New Testament Greek at Bethany Lutheran Theological Seminary, Mankato, Minn., the seminary of the Evangelical Lutheran Synod.

After years of work he has published his theological legacy: the "New Testament into simple everyday American English." It's a paperback of 886 pages, and for that size one of the most inexpensive paperbacks on the market — \$4.95. Since he is the first Wisconsin Synod theologian to try his hand at such an ambitious undertaking, I want to say a few words about the translation.

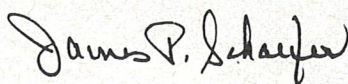
In approaching the translation, I had two convenient assumptions. One, Anderson knows as much about the Greek language as any of us theologically trained men who have passed through Northwestern College and Wisconsin Lutheran Seminary. Secondly, Anderson is committed to the same confessional Lutheranism as all of us. So we need not fear that Anderson will, wittingly or unwittingly, slip something into his translation to bolster an errant theology. Always a problem in translations.

"My translation's different," Anderson told me, "and for that reason I know not everyone will like it." (That remains to be seen.) "I have tried," he said, "to forget all about all other translations, and do everything from scratch, trying to get every little bit of meaning out of the Greek, and put it into simple everyday American English, for ordinary readers — and especially young readers in our schools."

There are some people, he said, who "get turned off by the interlinear kind of translating that has been the vogue since the King James Bible in 1611. . . . I have tried the kind of translating that Luther aimed at: try to make the apostles and evangelists speak *English* — idiomatic English."

There are some things you might like. The translation reads easily. If plain and simple everyday English is what you want, you've got it. But you must live with it for a while. The 150 pages of notes to the books (a first in this kind of translation) are just numerous enough to clarify the text. The epistles are arranged in chronological order, the chronology following the best of conservative scholarship. Thus James is first (instead of Romans) followed by Galatians.

Most of us favor the translation we grew up with. But if you would like a translation in "simple everyday American English" to illuminate the text, you can hardly do better than this. You may be able to obtain a copy from your church, or you can order it from Northwestern Publishing House for the ridiculously low price of \$4.95 plus \$1.50 for postage and handling.



COVER — A Jewish synagogue in Mequon, Wisconsin was vandalized earlier this year as seen on the stone sign.

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

The Northwestern Lutheran

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Thank God he forgets!

"For I will forgive their wickedness and will remember their sins no more" (Jeremiah 31:34).

How forgetful human beings can be. Names and faces become blurred in our memory. Promises, even those made at the confirmation altar and on the wedding day, are bent and bruised. Loved ones who should be most treasured by us are shamefully taken for granted. Even God who has revealed his love on Calvary's cross and recorded it in his Holy Word is barely remembered after Sunday's brief hour.

Forgetfulness is something we've learned to live with and almost even to expect. But does God ever forget? Have you ever thought about the all-knowing, all-wise God forgetting something? It can happen. He himself says so. And when we hear what he forgets, we'll quickly join in saying, *"Thank God he forgets!"*

What he does not forget

What if God would forget things the way we do? What if for just one hour he forgot and took his hands off this complex world he once created? What if for just one day he forgot to put the sun to bed at night and to rouse it in the morning? What if for just one season he forgot to cause the seed to sprout and the rain to water it?

Or, what if he forgot about me? What if he lost track of me, one little cipher, in this world of four billion plus? What if he let my house number slip from his memory or lost sight of me in the madding crowds of life? What if he forgot or didn't care about my blisters and blunders, my tears and temptations, my dreams and desires? What a shambles this world would be and what a hopeless shuffle across it life would become.

But he doesn't forget! The world he made he remembers and sustains by

his powerful word (Hebrews 1:3). His children, even the lowest of them, he calls by name (Isaiah 43:1) and from his wisdom, colored by his love, sends their daily care. Only one thing does he ever forget. To Israel and to us he said it, "I will forgive their wickedness and will remember their sins no more."

What he does forget

"So what else is new?" some people say, shrugging spiritual shoulders, "What's all this talk about forgiving and forgetting sin? Who needs it?" "Move over, God," they're saying, "we can take care of ourselves." Watch out! Sin has a unique way of chocolate-coating itself to appear attractive. It has its own Chanel No. 5 to cloak its odor and its own cataracts to stretch slowly over conscience's eye. When it succeeds, the end result is death, eternal death in hell.

Others respond, "Yes, it's good to hear that God forgives and forgets sin, but . . ." The thought, though true, doesn't excite them too much. "Sure, I'm a sinner," they say, "but so are a lot of others." They talk about sin in the abstract as something next door in someone else instead of something very real in their own daily lives. Sin to them is some slight smudge on the back of one hand instead of dirt imbedded under every fingernail and ingrained in every pore. Watch out! How Satan likes to blur the commandments and blunt the conscience so that sin is less and less recognized and God's forgiveness more and more rejected.

Still others respond, "I hear you saying that God forgives and forgets sin, but can he forgive me? Isn't my sin too big? Didn't it happen too often?" Like some dream those "special sins" of the past can come back again and again to haunt us. Like

some skeleton, whenever conscience's door is opened, they pop out to scare us. How clever the devil is. When he can't withhold the message of God's forgiveness, he tries to tell the sinner that it doesn't hold true or apply to them.

But to the penitent, to whom each sin is eternally serious and its burden unbearably grievous, God's words about forgiving and forgetting sin are wondrously sweet. In other places he said it other ways. In Micah 7:19 he promised to "hurl all our iniquities into the depths of the sea." In Psalm 103:12 he promised to remove our transgressions from us "as far as the east is from the west." He promises not only to cancel sin, but to blot it out as if it never happened. He promises not only to remove it from before his face, but to cast it behind his back into the depths of the sea.

Make no mistake about his words. It isn't as if God ignores sin or wishes it away. He's no indulgent grandparent patting an erring child on the head with the words, "This time I'll overlook it, but don't do it again." When God forgets sin, it's because he has already paid for the sin. He forgets sin because his love remembers what happened on Calvary's cross. Because he well remembers Jesus' total payment for sin, he can say, "I will forgive their wickedness and will remember their sins no more."

When by faith I know he was referring also to my sins, I have to say it, *"Thank God he forgets!"* □



Pastor Lauersdorf is at St. John's Lutheran Church, Jefferson, Wisconsin.

Salvation is not anti-Semitism

The swastikas smeared on the wall of the synagogue in Mequon were anti-Semitic; holding up the cross of Christ to our Jewish neighbors is not. Refusing to employ qualified Jews is anti-Semitism; declaring that there is only one way of salvation for Jews and Gentiles alike is not. Most Jews reject this distinction, and growing numbers of Gentile Christians no longer understand it.

Consider the presentation of the Passion Play at Oberammergau this summer. An interreligious delegation sponsored by the American Jewish Committee and including prominent Roman Catholic and Protestant scholars has called for greater efforts to “eradicate defamations of Jews and Judaism that persist in the drama, despite revisions of the text.” The delegation says the play “remains marred by a deep and pervasive anti-Jewish orientation.”

The Oberammergau Passion Play, first performed in 1634 and generally given at ten-year intervals by the residents of Oberammergau in Bavaria, is essentially the history of the Passion week, from Christ’s entry into Jerusalem through Easter Sunday. The play takes some liberties with the actual Passion history in the interest of a dramatic performance, chiefly enlarging on incidents like the expulsion of the money-changers from the Temple, the plotting of our Lord’s capture in the Garden of Gethsemane, the development of Judas into a traitor and a desperate suicide, and especially dramatizing the role of Caiaphas. Despite such dramatic padding of the biblical account of Christ’s Passion, the play does not distort the essential presentation of the Passion history read in our churches during the Lenten season. The Oberammergau Passion Play is true to the account of the four Gospels when it depicts the priestly leaders of the Jews, especially Caiaphas, as the instigators and prime movers in the tragedy of Christ’s death. They were responsible for plotting the arrest of Christ in Gethsemane, for his mock trial, and for maneuvering a protesting Pontius Pilate into pronouncing the death sentence. “His blood upon us and our children!” appears both in the Gospels and in the Oberammergau drama.

In the last two decades Jewish protests and pressures have accomplished “revisions” of the Oberammergau text, toning down dramatic or drastic expressions, but the American Jewish Committee will not rest content until the Oberammergau Passion Play disavows the Gospel account on which it is based, and thus “eradicates” any “defamation of Jews and Judaism.” Christians who maintain that the Gospels are a true account of the events that led to the crucifixion of Jesus Christ will be branded as anti-Semitic.

Peter was not a “defamer” of his countrymen when he told his Jewish audience on Pentecost Sunday, “You killed the Prince of Life”; nor was Paul a “defamer” of his countrymen when he sorrowed over their damnation because in their unbelief they rejected Christ. Neither one was anti-Semitic. Both sought their fellow countrymen’s eternal welfare. Neither are we anti-Semitic when we seek the eternal welfare of God’s first covenant people by bringing the testimony of love and grace that “salvation is found in no one else; for there is no other name under heaven given to men by which we must be saved” (Acts 4:12). Jesus Christ is the Lord and only Savior of both Jews and Gentiles.

What if proclaiming this salvation in Christ alone brings down on us the charge of being anti-Semitic — or anti-Buddhist, or anti-Islam, or anti-Shintoist, or anti-African, or anti-American? Rather bear this abuse and vilification than deny him who told us, “Whoever acknowledges me before men, I will also acknowledge him before my Father in heaven. But whoever disowns me before men, I will disown him before my Father in heaven” (Matthew 10:32,33).

Being faithful to our Lord is not anti-Semitic; not when it means salvation.



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

Carleton Toppe

letters

Consider our teachers

Thank God for Christian day schools! Many of our congregations are blessed with them. However, along with this privilege, responsibilities are involved — responsibilities on the part of the boards of education, pastors, teachers and congregations.

Why do we hear so much about teacher “burn out?” Are we expecting too much from some of our teachers? Are we expecting too much above and beyond the calls extended? Many of our teachers do not know the meaning of an eight-hour day or a forty-hour week. A sixteen-hour day and an eighty-hour week would no doubt be the “rule” rather than the “exception” in many cases.

Another school year has passed. We would do well as congregations to consider our teachers and the “loads” they are expected to carry. We should carry out our responsibilities towards them in a God-pleasing way.

*Dorothy L. Stoltenburg
New Ulm, Minnesota*

Favorite pages

I would like to tell you how very much improved I feel The Northwestern Lutheran is becoming since your new format the past year.

One of my favorites is your letter page. I find it often has stimulating thoughts and answers questions I had had also. And the Dad who writes to his child away at school or in service. I have used these articles to send to friends in service or away at school. They often explain things in “true Biblical form” that would be hard for me to express.

Then, too, recently the first-person experience of daily living in stories such as “Eight is not enough” and “Nowhere to hide” (May 1 issue). I feel they capture the lay person’s attention as they are so “down to earth” and one can truly relate to and integrate some of these Biblical principles into one’s own life and experiences. Please keep these coming. They are excellent!

*Mari Fleischer
Horicon, Wisconsin*

A sad note at graduation

Parents and friends crowded in the gymnasium at Dr. Martin Luther College participated in a very beautiful and meaningful graduation service on May 19.

Nevertheless, a sad note ran through the entire proceedings: the knowledge that 75 of these talented and eager young men and women were without calls to the teaching ministry. Even though an estimated 25-30 additional calls are to be assigned in mid-July, many eager and dedicated people will still be standing “idle in the job marketplace” because no church has called them.

Are there any answers for these people? The canvass-witness team can employ a very small number. Congregations without Christian day schools may well consider calling directors of Christian education from these graduates for their congregations.

Are we, as congregations, doing all we can? Can neighboring congregations, together, share a graduate in such part-time teaching as kindergarten, remedial help and special education? Above all, could married women teachers, who are not dependent on their teaching salary for their living expenses (even though it is so nice to have that extra income), for the good of the church, take leaves of absence, a “sabbatical,” early retirement, or whatever it may be called, in order not to lose these gifts of God to his church?

All predictions of teacher enrollment and teacher needs indicate a shortage of teachers ahead of us. There will, then, again be a need for these experienced married teachers in the years ahead. That future shortage of teachers will be so much the worse if these trained DMLC graduates are lost now. It is much less likely that such graduates, having found other fields of work, will leave those jobs and enter classrooms later on. Our WELS “pool” of dedicated, experienced, married teachers has been a godsend in years gone by when there were teacher shortages. Could not the same dedication to Christ and service to his lambs lead many, now, to step aside for a time that these young trained servants of the Lord may not be lost to our classrooms?

*Frederic G. Kosanke
Elkhorn, Wisconsin*

Broadcasts to Siberia

About five or six months ago I wrote a letter to the editor inquiring about radio broadcasts which are to be beamed into Siberia from South Korea bringing German gospel programs to the Russians of German extraction exiled along the Mongolian border regions of Siberia.

Somehow during the course of my letter this question was lost or overlooked and we never received an answer as to when these broadcasts were to begin. I have received letters and phone calls from fellow Lutheran Russian Germans requesting information that I can’t give concerning these broadcasts that were authorized by the WELS convention last summer (1983).

Would you please print a news item in The Northwestern Lutheran telling us what is being done. There are many of us Russian Germans in the U.S. and Canada who are gravely concerned about our kinsmen who are dying without the gospel.

*Alexander R. Weber
Gaines, Michigan*

(We will bring our readers a complete report on this project within the next month or so. We share the writer’s “grave concern about our kinsmen.” — Editor.)

Thanks

Just wanted to say thanks for “As others see us” in The Northwestern Lutheran, May 15 (p. 154). I heartily agree.

I suppose the article will generate some heat, hopefully also some light. My thanks again to Pastor Gerlach for writing it and to your editor for printing it.

*Rolf F. Westendorf
Milwaukee, Wisconsin*

Letters between 100 and 250 words are preferred. Letters are subject to editing. Open letters, letters written to persons and letters written to another publication will not be printed. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Address your letters to LETTERS, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, WI 53222.

I believe . . . in the forgiveness of sins

Dear Bev,

We are delighted that basic training is behind you and that you like your new assignment. The scenery may be much different, but people everywhere are basically the same. They are sinners like you and I. They have a darker side which will show from time to time. As Christians, we should be the least surprised of anyone when that sinful nature comes oozing out of the cracks of the lives of decent, respectable, highly responsible people. But in the flurry of living, we can forget that all people are not born morally neutral, but morally corrupt, needing conversion. It sounds like that is what you are wrestling with right now. How can you forgive someone for doing what you thought he was incapable of doing?

LOVE LETTERS ON THE CREED by Richard H. Stadler

A lot of our inability to forgive other sinners when they reveal that they can commit some shocking sins stems from our forgetfulness. We can forget that everybody, even the finest Christian (however you define that!), has a sinful nature capable of any of the socially shocking sins. Remembering that truth becomes a laborious, painful chore when we have admired someone, almost idolized him. It is hard for us to believe that our "hero" would do such a thing. When he does, our image of that person is shattered. Our dream dies. And just like a person grieving the death of a loved one, we grieve the loss of the hero's image.

We may try to deny it — "he couldn't have done this!" We may get angry at others who caught him or who reported him. We might even be tempted to get angry at God for letting him do it. We may feel personally betrayed, because our hero has assassinated our image of himself. He has killed the person we *thought* he was. He has forced us to admit that he is not invulnerable. He has his own Achilles' heel. All temptations do not bounce off him like bullets off Superman. We hate coming back from fantasyland to reality, and we may resent that he and his sin have forced us to do it.

Bev, do you remember the great "cave scene" from Plato's *Republic*? People were chained looking at a wall on which shadows of real objects were cast as images of the real objects were passed in front of a light. One of the prisoners escaped out of the cave and into the painful, dazzling light of day where he saw real trees, not just shadows cast on a wall. When he returned to the cave to tell people the discovery, they resented the truth, denied it and preferred the shadows to the real thing.

In a way, that is what you are struggling with, isn't it? Your colonel, whom you admired so much, has turned out to be a frail, vulnerable human being. Now he needs

forgiveness. His brass is tarnished and so is his reputation. The real man in the uniform is different from the shadow projected for your attention. It hurts to see the real man, capable of real sin, sins you never expected *him* to commit. How different is he from King David, the hero warrior? David abused his royal power, stole the wife of a loyal officer in his own army, committed adultery with her and then had her husband slaughtered so he could cover up the pregnancy that resulted from his adultery.

Does a down-and-outer deserve God's forgiveness more than an up-and-outer? The Bible doesn't say that Christ died only for the sins of predictably corrupt sinners. In 1 John 2:2 it says that Christ is the atoning sacrifice for our sins, and not for ours only, but also for those of the *whole world*! That includes your colonel. I hope somebody there is inviting him to repent and receive the forgiveness Christ has earned for him. I hope you can remember that his sin is not any more unforgivable than any other sin, just because he shocked you with it.

If we mean what we say when we recite the creed, we believe in the "forgiveness of sins." The Bible doesn't limit that forgiveness to those whose sins we could anticipate. Christ earned forgiveness even for the sins of those whose sins catch us completely flat-footed and off-balance. "Forgive one another even as God for Christ's sake has forgiven you," says the Bible (Ephesians 4:32). If, as you indicated in your letter, he has publicly admitted he is sorry, not just for being caught, but for doing what he did, he needs to hear the good news that "if we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness" (1 John 1:9).

That doesn't mean your colonel will be exempt from the consequences of his action. He may have to pay some judicial penalties. There are some scars which he has left which time may never fully erase. But this we *know* — Christ has erased his sin by his lifeblood on the cross. Your colonel deserves God's forgiveness not one bit less than we do — 'cuz we don't deserve it at all. Reread the gospel promises in your Bible, Bev. Let them soak into your heart and dilute the acid of disappointment brewing there. That's the only antidote I know for what you've described. We'll be supporting you with our prayers.

Love from your mother and me,

Dad



Pastor Stadler is at St. James, West St. Paul, Minnesota.

Solomon & Jonah

by Ernst H. Wendland

Both Solomon Bimbe and Jonah Mweene came to our Central African mission 30 years ago as sort of an inheritance. When the Methodist mission decided to discontinue its work in the Sala Reserve west of Lusaka, Northern Rhodesia (Zambia), our own missionaries in that area stepped in and filled the gap. Solomon and Jonah had been trained to serve as teachers in the Methodist school system, but when the Methodist Church pulled out, they both decided to take up farming. It took a while before they embraced Lutheran teachings, but both of them clearly understand the difference. When I asked Mr. Bimbe about this he simply replied, "Lutherans teach the truth about the Lord's Supper."

When they became members of our Lutheran Church of Central Africa, it was only natural that men of their ability and recognized leadership should serve as lay preachers in the congregations to which they belonged. When an expanding mission outreach doesn't have enough pastors to take care of the many requests for preaching services, consecrated laymen are temporarily called upon to help with this work until a more permanent arrangement can be made. Solomon Bimbe and Jonah Mweene served in this capacity for a number of years, continuing their studies of Lutheran doctrine and practice with their supervising missionaries.

The two men continued to serve so well that they were finally granted full status as "evangelists." An evangelist in our Central African Church is a called worker who receives support from the church and who carries on his duties of preaching and teaching under pastoral supervision, similar to our own vicar system here in the states. In this capacity both Solomon and Jonah have served



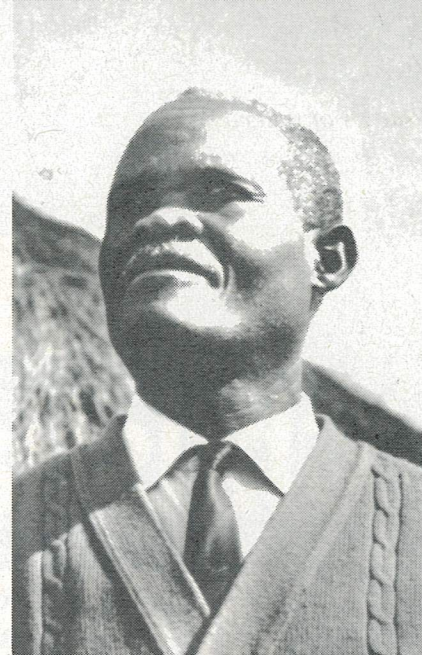
Solomon Bimbe

faithfully in the Sala for nearly 20 years.

Solomon Bimbe is now 74 years old. He is Ila by tribe. One can recognize this immediately when he smiles, as he often does, revealing that his front upper teeth are missing. Anthropologist Edwin Smith explains that according to Ila tradition this practice of "kubangwa" (knocking out the front teeth) was done so that the people would resemble their cattle in appearance. A cow was to them a prized possession, an ideal picture of beauty.

Africans refer to Mr. Bimbe as "Mwalli Muntu." Translated literally this means: "There's a person inside." Only an African can fully understand what this designation implies. It is usually used when Mr. Bimbe voices a rather strong, authoritative opinion. Africans have a high respect for age, and Mr. Bimbe is listened to with respect. His support of our church through the years has been a real source of strength.

Telling stories is Solomon Bimbe's forte. He enacts little details as he goes along. When Goliath is slain Mr. Bimbe falls to the floor and pantomimes the giant's demise until the final body twitch. Of course, cutting off the head in this sequence is beyond even Mr. Bimbe's ability to reenact. When the baby Jesus nestles at his mother's breast it is remarkable to see Mr. Bimbe's wrinkled face take on babylike gestures and contortions. The audience is enthralled.



Jonah Mweene

Jonah Mweene is Lenje by tribe. He is 78 years old. He still preaches every Sunday. When he was asked recently how long he planned to continue preaching, he declared: "As long as God gives me power I cannot stop." Missionaries who have worked with Mr. Mweene through the years — and there have been quite a few of them — invariably speak of him as one of the finest Christian gentlemen they have ever known. When meeting up with Mr. Mweene one immediately sees why this is so. His friendly countenance and his firm grip reflect an inner warmth and strength which leave a lasting impression.

Both Solomon Bimbe and Jonah Mweene have had serious problems with illness in recent years. But one can predict that they will continue to preach and to teach faithfully as long as the Lord "gives them the power to do so."

What Paul wrote to the Colossians many years ago is true today: "All over the world this gospel is producing fruit and growing." Solomon and Jonah are a precious part of this fruit, a fruit which our Lord himself assures us will be harvested "unto eternal life." □



Professor Wendland teaches homiletics and Old Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

The Christian prays



“I don’t pray enough.”
“I wish I could pray better.”
“My prayer life leaves me flat.”

These comments Christians offered in a discussion on prayer. It seems to be generally true that many Christians feel pangs of guilt shooting through them whenever the subject of prayer is broached. If “prayer is the Christian’s vital breath,” why are so many Christians gasping for air?

ALONG THE PATH OF DISCIPLESHIP

by Thomas B. Franzmann

When we try to match our footsteps to those of the Master, we see that the rhythmic regularity of his paces was often interrupted. He paused to pray. He gave thanks at mealtimes. He prayed before raising Lazarus from the dead. He prayed before selecting his apostles. He was praying when his transfiguration took place.

Jesus prayed at the most crucial times in his life. If ever anyone were too busy to pray, it was Jesus when they came to arrest him in the garden. But there he was, praying repeatedly. If anyone were ever too overwhelmed by circumstances to pray, it was Jesus when he

was dying on the cross. But there he was, praying some of the most memorable prayers we know. Jesus prayed.

Sometimes we feel frustration when we observe how slow the disciples were to understand what Jesus tried to teach them. But not always slow. They were sharp to observe the prayer life of Jesus. They recognized the value of it. They said: “Lord, teach us to pray.” The request itself was a prayer, a prayer we would all do well to plead.

Jesus taught his disciples how to pray. Like salt and pepper lightly sprinkled, Jesus interspersed his lessons on prayer throughout his teachings. Prayer should be addressed to the true God (Matthew 4:10). Prayer should be uttered in Jesus’ name (John 16:23). Prayer should flow from the heart (Mark 7:6). Prayer should be in submission to the will of the Father (Matthew 26:39). Prayer should not be just for show (Matthew 6:5f). Prayer should not be like pagan babbling (Matthew 6:7).

Each of these sayings is a gem. Each is intended to bless us, his followers, in our prayer life. Each should be taken to heart by the Christian who desires to walk in the footsteps of the Lord.

But in one place, in just a few verses, Jesus concentrates more instruction on prayer than in any other location in the Bible. That “holy of holies” of prayer is the Lord’s Prayer. No part of the Bible is known by more people than the verses in which Jesus teaches the Lord’s Prayer.

Now, don't react, "The Lord's Prayer! We recite that without even thinking about it!" It's true, of course. We do say it from beginning to end without really praying it — sometimes. But that is not the fault of him who taught it. We really don't mean to say, "Lord, you goofed when you taught the Lord's Prayer. When your disciples asked you to teach them to pray, you should have given them a better prayer." We don't mean to say that at all.

Think about the Lord's Prayer. His disciples, seeing his prayer life, asked, "Lord, teach us to pray." And he who knew everything about prayer, who always had the best interest of his disciples at heart, who longed for them to have the kind of communion with the heavenly Father that he had — he commenced to teach them. Did they expect a lengthy dissertation? Did they settle down for a definitive answer? They got just seventy words. Just seven short petitions with a brief introduction and conclusion.

There is a whole sermon in its brevity. Our Lord's Prayer is short enough for small children to learn. This writer remembers learning it at age four and one-half, sitting at the feet of his Christian mother as she nursed his younger brother. A piece of candy cane was the reward for each petition learned (perhaps the reason for the clear memory?). It's short enough to say in a hospital room, as part of family devotions, or hurriedly in a crisis. It's short enough for a congregation of hundreds to say in virtually every worship service. It's short enough to sing at weddings and funerals.

But never was brevity more deceptive. The Lord's Prayer is so deep that no scholar, however brilliant, has yet exhausted it. Using its simple petitions as an outline, it can be expanded to three pages (Luther's enchiridion), or to 40 pages (the exposition in our new catechism). Using its petitions as a guide, the most experienced Christian at prayer can run a self-check on the content of his own prayer. Using its carefully chosen subjects as an example, the most important concerns to God and us will receive the attention they deserve.

No, the Lord Jesus did not miss a grand opportunity. But we miss a grand opportunity if we slight the Lord's Prayer in our praying. He knew exactly what he was doing. We still have a lot to learn about what we are doing in prayer.

Perhaps the best tool for improving our prayer life is one we have had all along — the Lord's Prayer.

But it is not the only tool. Luther once said: "I am so busy that if I did not spend two or three hours each day in prayer I could not get through the day." Two or three hours a day in prayer! Should we picture Luther sitting with folded hands for two to three hours each day? Not at all. Luther was using a different definition of prayer, a broader definition. For him prayer was a combination of Bible study and prayer.

When Luther prayed, he would ask the Lord to open his understanding to the Scriptures, then he would read, translate, study, mull, and pray some more. He would ask: "Lord, what is your Spirit trying to say to your servant in this text?" Then he would dig and pry and

root in the text until the Lord gave him the answer to his question.

In other words, prayer was a two-way street for Luther. His prayers would go up the street; God's answers would come down the street. And God's Word was always open before him in the process. We can learn from this. Our prayer life will be enhanced if we will let it be a two-way form of communication. With Bible open, take your requests and petitions to the Lord. Then study the Bible to let God show you his answers. This will improve both your Bible study and your praying.

Your Bible study is more relevant and alive when you are looking for specific answers to specific questions. Then it is not just an exercise in religious duty. And your praying becomes more directive. Instead of being limited by your personal needs and experiences, it is directed by the text you are studying. You are led to meditate on subjects and themes you would probably miss, were you praying without the Scriptures open.

This writer knows one Christian woman, now living in Washington, D.C. who spends at least two hours a day in this kind of prayer. Rising early in the morning, she sits in her favorite chair with Bible and notebook. The notebook is already chock-full of comments, questions, discoveries. For each session she uses a one-page guide called "The Quiet Time." The sheet has a place for noting the section of the Bible she is studying. It suggests beginning the session with prayer. It has a section headed: "Look for Treasures." The treasures are:

- Examples to follow
- Sins to avoid
- Commands to obey
- Promises to claim
- Truths to believe
- Comforts to harbor
- Hope to build on

The guide ends with a suggested format for praying, called ACTS, an acronym for

- A doration
- C onfession
- T hanksgiving
- S upplication

Even without the rest of the sheet, ACTS is a nice aid to praying. It offers a plan for praying, which many of our prayers lack.

Praying is part of discipleship. Jesus prayed. His disciples pray. Don't put it off. Luther once said: "It is well to let prayer be the first work in the morning and the last work in the evening, and to guard against the false deceptive idea which says: 'Wait a bit, I'll pray later. First I must do this or that.'"

In praying you are walking the path that Jesus trod. □



Pastor Franzmann
is at St. Mark's,
Citrus Heights, California

President Nitz elected in Arizona-California District

Delegates from the Arizona-California District meeting at Arizona Lutheran Academy, Phoenix, June 12-14, elected Pastor Marcus C. Nitz of Garden Grove, California to his first two-year term as president of the district.

Nitz, 52, is a 1957 seminary graduate and served a parish in Tucson before accepting a call to King of Kings, Garden Grove, in 1971. In 1983 he became president of the district when President Immanuel G. Frey resigned for

time. Delegates also overwhelmingly voted to keep the Lutheran Apache Mission of Arizona under the jurisdiction of the world board. The district also dissented from a mandatory retirement age of 70 for members of boards, commissions, and committees, as recommended by

the commission.

In other action delegates elected Pastor David Gray of Phoenix as first vice president and Pastor Lowell K. Smith of San Diego as second vice president. Pastor Philip A. Koelpin of Flagstaff was elected district secretary.

Reported by William J. Schaefer

conventions

health reasons. Prior to that he had served as first vice president of the district.

In addition to reviewing the Synod's work program the 194 delegates representing 99 congregations reviewed the preliminary report of the Administration Survey Commission. The commission was appointed in 1981 to review the Synod's administrative structure. Its final report will be acted on by the 1985 convention of the Synod.

The convention agreed with the spirit, goals and objectives of the commission as it aims to streamline the administration, increase lay and teacher involvement, and create a greater degree of flexibility in district administration necessitated by the various sizes of the 12 districts.

In three areas the district differed with the commission. The district preferred not to include world and home missions in the same division. Both are separate operating divisions at the present

Datestone laid at convention

The opening service of the Michigan District, held at Michigan Lutheran Seminary, June 12-14, served also as the datestone laying for the Seminary addition and renovation project now under construction. The \$3 million project is scheduled for completion by August of 1985 and was part of the capital needs to be paid for from the Reaching Out Offering.

In his report to the convention President Waldemar J. Zarling, president of the district for 16 years, announced his retirement from the parish ministry as well as from the district presidency. By formal resolution the district thanked him for his faithful and conscientious service and wished him God's richest blessings in his retirement.

Delegates elected Robert P. Mueller of Owosso, Mich., as their new president. Mueller had served the district as vice president for 14 years.

Mueller, 52, is a 1957 graduate of the seminary and served congregations in Livonia, Flat Rock and Monroe, Mich., before coming to Salem, Owosso. He is also a member of the Synod's

Committee on Relief and chairman of the board of the Martin Luther Memorial Home.

Pastor Paul Kuske of Grove City, Ohio was elected first vice president and Pastor Erhardt Schultz of Durand, Mich., was elected second vice president. Pastor William Balza of South Haven, Mich., was reelected secretary of the district.

Delegates passed a resolution endorsing a remedial funding program of the Synod and encouraged congregations of the district to reevaluate their 1984 subscriptions.

In addition to reviewing the entire synodical work program, the delegates also reviewed the report of the Administration Survey Commission. The delegates endorsed the report with three exceptions: the establishment of a single outreach division, a mandatory retirement age for members of the Synod's boards, commissions and committee; and the transfer of the Lutheran Apache Mission to the domestic mission board and the transfer of the Antigua mission to the world mission board.

Reported by Edward A. Schaeewe



President Nitz
Arizona-California



President Mueller
Michigan



President Frey
Pacific Northwest



President Bitter
Western Wisconsin

Pacific Northwest District meets

Sixty-nine pastors, teachers and laymen of the Pacific Northwest District, representing congregations in Alaska, Idaho, Oregon and Washington, met at Evergreen Lutheran High School, Dupont, Wash., June 12-14. Received into membership of the district were two new Alaska congregations, Shepherd of the Hills, Anchorage, and King of Kings, Wasilla.

Delegates reelected President George W. Frey, 68, of Tacoma to his ninth two-year term. President Frey, a 1940 seminary graduate, has spent his entire ministry in Washington. He served congregations in Clarkston and Yakima before coming to St. Paul of Tacoma in 1959.

The convention welcomed the Synod's president, Carl H. Mischke, as a visitor. President Mischke preached the sermon at the convention's communion service and also spoke on "The Call to the Public Ministry with Special Reference to Termination and

Reentry."

Of special interest to the convention was the report of the Administration Survey Commission. In general the delegates endorsed the report. But there were several areas of disagreement. Delegates urged that executive secretaries be advisory members of the Coordinating Council. They also disagreed with a recommendation of the commission that members of Synod's boards, commissions, and committees retire at 70. Finally, delegates urged the commission to confer with the executive committee of the Lutheran Apache Mission before transferring this mission to the home mission board.

In other elections, Pastor Gerald R. Ditter of Portland was elected first vice president and Pastor Theodore D. Lambert of Bremerton was elected second vice president. Pastor Warren L. Widmann of Portland was reelected to the district mission board.

Reported by James R. Oldfield

President Bitter reelected

The Western Wisconsin District, meeting at Northwestern College, Watertown, June 11-13, reelected President Donald F. Bitter of Fort Atkinson to his third two-year term. Also reelected were Pastor Henry E. Paustian of Watertown, first vice president; Pastor Richard E. Lauersdorf of Jefferson, second vice president; and Pastor Harold W. Sturm of Arlington, secretary.

Bitter, 55, is a 1955 seminary graduate and served parishes in Fond du Lac and Kewaskum before accepting a call to St. Paul of Fort Atkinson in 1965.

Delegates commended the Administration Survey Commission for their comprehensive report, but expressed disagreement with sections of the report. They disagreed with a proposal to combine home and world missions in one operating division. Among the reasons cited by the delegates was the failure of the commission

to take fully into account the substantial differences in scope, direction and function of the two boards.

The convention urged that the Lutheran Apache Mission continue under the jurisdiction of the world mission board and that additional consideration be given to relieve the workload of district presidents. Delegates demurred from a commission proposal that there be a mandatory retirement age for members serving on the Synod's boards, commissions and committees.

Concerned about the operating fund deficit, delegates endorsed a remedial fund raising effort. Circuit pastors of the district will spearhead the effort, urging congregations to review their 1984 subscriptions with the encouragement to consider an increase.

Reported by David A. Kipfmiller

In the news

Schulz resigns

President Wayne I. Schulz of Rapid City, S. Dak., asked the delegates to the Dakota-Montana District convention not to consider him for reelection to the presidency of the district.

He cited his 13 years of service to the district, first as chairman of the district mission board and later as district president for two two-year terms.

"I feel," he said, "that I can no longer do justice to the growing demands of what a district



Schulz

president should be doing and also to the needs of a growing congregation with a rapid changeover of members."

Schulz, 43, said that Rapid City is a growing area with a fast-changing population and has two colleges and a large air force base. The congregation, with a Christian day school, has received over 500 baptized members in the eight years he has served it, Schulz said. It has also undertaken a complete relocation project. "This is barely scratching the surface of what can and should be done as far as outreach and internal growth are concerned." During this time, he said, "the congregation has been understanding and supportive."

Schulz told the delegates he was not saying "farewell to extra service in the future if God so wills it. For now I pledge myself to be a supportive voice in the background. . . . I will continue to be a team man dedicated to the forward progress and the outreach work of the district and the Synod."

Schulz, a 1966 seminary graduate, was assigned to Trinity, Aberdeen. In 1975 he accepted the call to St. Paul, Rapid City.

President Wiechmann retires

After 41 years in the ministry — the last 17 at Bay Pines Lutheran Church in Seminole, Fla. — Pastor Raymond L. Wiechmann retired.

He also retired as the first president of the South Atlantic District, an office he held since the district was formed in 1973. The



Wiechmann

district comprises Florida, Georgia, South Carolina, Mississippi, Alabama, Louisiana, Tennessee and the West Indies.

Wiechmann, 66, spent most of his ministry in the promotion and administration of home missions.

A 1943 graduate of the seminary, Wiechmann's first call was to teach school in Lawler, Iowa, and help start a new mission in New Hampton. In 1944 he was called to a new mission in Monticello, Minn.

In 1947 he was called to Salem, Milwaukee (Granville), the site of the organization of the Synod in 1850. In 1950 he was elected to the mission board of the Southeastern Wisconsin District and in 1957 was elected its chairman. In 1959 he accepted a call to St. Lucas, Milwaukee.

In 1961 Wiechmann was elected chairman of the General Board for Home Missions and in 1963 accepted a call as the Synod's first executive secretary of the General Board for Home Missions. He served in that office until 1967 when he accepted a call to Bay Pines of Seminole.

As high points in his ministry at Bay Pines he cites the forming of two daughter congregations, Christ the Lord, Clearwater, and Peace, Holiday; and the founding of Bay Pines Christian day school.

Vicar Joel Petermann, Bay Pines' current vicar, described Wiechmann as a dedicated, active man who likes to laugh. He is also a "fantastic teacher," Petermann said.

And when someone in the congregation needs help, Wiechmann is the first one to reach for his wallet or volunteer to wash windows or mend fences for the sick, said Petermann, the tenth vicar to serve under Wiechmann.

Bay Pines marked his retirement with a special service on June 10. A dinner and program at a local restaurant followed the service. On June 12 at the district's convention the delegates observed his retirement with a special evening service.

In 1945 he married Miriam Schaefer of Milwaukee. There are four children, all but one living in Florida. At the end of June he moved to his retirement home in Hernando, Fla.

Florida

Anniversary celebrated

Bay Pines Lutheran of Seminole celebrated its 25th anniversary on March 3. Pastors Peter Kruschel of Orlando and David Nottling of New Port Richey were the guest speakers. Both pastors had served as vicars at Bay Pines.

Bay Pines is the fourth oldest congregation in the South Atlantic District and the largest with more than 400 baptized members. Bay Pines has been "mother" to two "daughter" congregations, Peace of Holiday and Christ the Lord of Clearwater.

At the time of the anniversary the former district president, Pastor Raymond L. Wiechmann, was its pastor. The anniversary offering purchased a new \$14,000 Hammond 820 organ.

Reported by John P. Huebner

Parsonage dedicated

Christ the Lord of Clearwater recently dedicated its new parsonage. The congregation

Dr. Martin Luther College Alumni and Friends Society meets

The Alumni and Friends Society of Dr. Martin Luther College, New Ulm, Minn., held its annual luncheon and meeting on Friday, May 18. Honored guests at the luncheon were the graduates of 1934. Of the 17 graduates, two are deceased and the other 15 were all present.

The class of 1944 was also represented by many who had been members of the class in the college years. Of the nine who graduated seven were present.

Among the graduates from classes before the golden anniversary class was Albert Moskopf, '18, of Fond du Lac, Wis. By coincidence Roland Jacobs, '34, of Elmore, Ohio, was also present. Jacobs had been his pupil in grade school and later joined him to teach at St. Peter in Fond du Lac.

waited four years for permission to build because of the moratorium on mission parsonages due to lack of funds. The success of Reaching Out has lifted the moratorium.

The congregation's pastor, Keith Kruck, and his family have now moved the three miles from their rented home to the parsonage on the church property. The home's architecture matches that of the church and fellowship hall. Christ the Lord, organized in 1976, is the fastest growing congregation in the South Atlantic District and presently numbers more than 200 baptized members and 170 communicants.

Reported by John P. Huebner

Minnesota

Pastor Martin Birkholz retires

After serving for 43 years, Pastor Martin Birkholz of Mankato, Minn., retired from the ministry on June 30, 1984. A 1941 seminary graduate, his entire ministry was spent at St. Mark in Mankato, a congregation which he started and

helped organize in 1942. He has also served as pastoral advisor for the Lutheran Collegians on the campus of Mankato State University. Pastor Birkholz and his wife, Lila, will live in their home in Mankato. □

Reported by Charles Degner

With the Lord

Irwin J. Habeck 1904-1984

Professor Irwin J. Habeck was born May 7, 1904 in Winona, Minn. He died June 5, 1984 in Mequon, Wis.

He was a 1927 graduate of the seminary. He served congregations in Minocqua-Woodruff, Medford, Weyauwega and Milwaukee, Wis. before accepting a call to the semi-



Habeck

nary in 1966. He served as visiting elder of the Wisconsin River Valley and Winnebago Conferences; president of the Northern Wisconsin District, 1946-1950; synodical vice president, 1947-1966; and on the Commission on Doctrinal Matters and the Northwestern Publishing House Board of Directors.

In 1929 Professor Habeck married Dorothy Seefeldt. He is survived by his wife; son, Pastor Daniel (Carol); and four granddaughters.

Funeral services were held June 8 at Calvary, Thiensville, Wis.

Hans A. Schultz 1909-1984

Pastor Hans A. Schultz was born March 14, 1909 in Milwaukee, Wis. He died May 7, 1984 in Chesaning, Mich.

He was a 1934 graduate of the seminary. During his ministry he served congregations in Wonewoc, Hillsbo-

ro, Woodland and Milwaukee, Wis.; Hazelton, N. Dak.; Clear Lake and Altamont, S. Dak.; and Chesaning and Oakley, Mich. During his retirement he served as vacancy pastor in Ohio, Michigan, Texas and



Schultz

Louisiana. He also served as vice president of the Michigan District, 1959-1963.

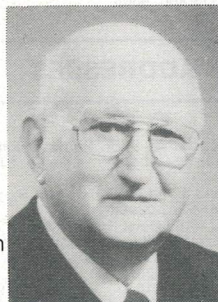
In 1935 he married Vera Thorman. He is survived by sons, Robert and Arnold; daughters Suzanne (James) Miller, Marianne (Dennis) Peters and Virginia (Thomas) Hafner; two sisters-in-law and 12 grandchildren.

Funeral services were held May 10 at Zion, Chesaning, Mich.

Theophil F. Uetzmann 1899-1984

Pastor Theophil F. Uetzmann was born March 15, 1899 in Watertown, Wis. He died March 21, 1984 in Manitowoc, Wis.

He was a 1924 graduate of the seminary. He served his entire ministry



Uetzmann

in Manitowoc, Wis., at First German and Immanuel.

In 1926 he married Esther Schroeder. He is survived by his wife; son, Paul (Carol); daughters, Elizabeth (Clarence) Weinberger, Judith (Peter) Polster, and Priscilla (Robert) Levendusky; eight grandchildren and four great-grandchildren.

Funeral services were held March 24, 1984 at Manitowoc, Wis.

Marie Wilhelmina Koch 1901-1984

Mrs. Marie Wilhelmina Koch was born January 2, 1901 in San Francisco, Calif. She died March 19, 1984 in Manitowoc, Wis.

In 1928 she married Dr. Henry A. Koch. Her husband served in the ministry in Berlin, Germany; Bronxville, N.Y.; and Manitowoc and Morrison, Wis. before his retirement in 1969.

Mrs. Koch is survived by her husband; son, Pastor Henry F. (Judith); daughters, Elizabeth (Donald) Knuth and Ruth (Arthur) Felix; one sister; and eight grandchildren.

Funeral services were held March 24, 1984 in Manitowoc, Wis. □

Looking back from The Northwestern Lutheran

50 years ago . . .

Dr. Martin Luther College celebrated its 50th anniversary June 16 to 18. The observance of this jubilee came to a close with the graduating exercises. Seventeen members of the Normal Department and 22 of the high school received their diplomas. Prof. John Meyer of Thiensville delivered the address.

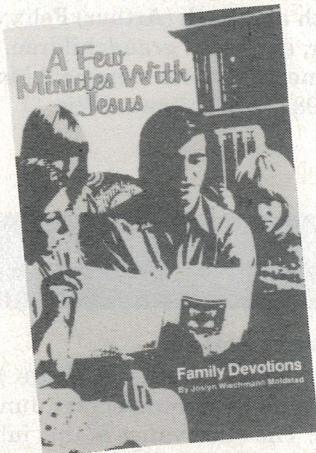
25 years ago . . .

According to a recent report on Sunday school attendance among all Lutheran church bodies, the ratio between baptized membership and Sunday school attendance in our Synod is 6½ to 1. Among all other Lutheran church bodies the ratio is 3 to 1. Are we doing what we can to bring the gospel to children, particularly to unchurched children?

10 years ago . . .

Fifty years ago our Synod's first overseas mission was formally begun when the first public worship service was held in Lodz, Poland. This mission celebrated its 50th anniversary during the recent convention of the Church of the Ev. Lutheran Confession. The most important item on the agenda of the convention is the question of its relations to the newly formed SELK, a union of three free churches of Germany. □

a great new devotional book



A Few Minutes With Jesus

By Joslyn Wiechmann Moldstad

This book of 89 devotions for families with children is based on the concept expressed in Proverbs 22:6, "Train a child in the way he should go, and when he is old he will not turn from it". The devotions, in the form of stories, revolve around a Christian family much like yours, with children between the ages 3 and 13. Bible texts and quotations are from the NIV. The devotions make a special effort to encourage your children to go to God's Word to find comfort and strength in every need. 112 pages. Paper.

06N0565 \$5.95

PLEASE SEND ME _____ COPY(s) of *A Few Minutes With Jesus* (06N0565). Enclosed is a check or money order for \$5.95 plus 10% of the total dollar amount — \$1.50 minimum — for transportation and handling. (Wisconsin residents add 5% state sales tax).

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PHONE (414) 442-1810

NL

NOTICES

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

CHANGES IN MINISTRY

PASTORS:

Berg, Jeffrey A., from St. John, Vesta, Minn., to Pilgrim, Menomonee Falls, Wis.
Festerling, Howard H., from Indonesia to Exploratory, NW Toledo, Ohio.
Hartmann, Robert C., from mission counselor, Michigan District to mission counselor, Western Wisconsin District.
Jensen, Robert Q., from Our Savior, Brookings, S. Dak., to Exploratory, NE Glendale, Ariz.
Krause, James H., from Messiah, Shiocton, Wis., to Hong Kong.
Mahnke, Jon M., from Beautiful Saviour, Carlsbad, Calif., to Apostles, San Jose, Calif.
McWaters, Jerome D., from Prince of Peace, Thousand Oaks, Calif., to St. Paul, Honolulu, Hawaii.
Miller, John D., from St. John, Renville, Minn., to Shepherd of the Lakes, Fairmont, Minn.
Nolle, John M., from Goodview Trinity, Winona, Minn., to Prince of Peace, Yucaipa, Calif.
Nuckolls, Terry B., from Alpine, Alpine, Calif. to Beautiful Savior, Carlsbad, Calif.
Reiter, Claire L., from Immanuel, Willmar, Minn., to Calvary, Glenwood, Minn.
Schumann, Walter A., from Trinity, Watertown, Wis., to retirement from full-time ministry.
Sprain, Roger J., from Zion, Denver, Colo., to Hispanic Mission, Madison, Wis.
Swanson, George P., from Messiah, White Rock, N. M., to Peace, Wilmot/Hope, Twin Lakes, Wis.
Wendland, Paul O., from Zambia, Africa to St. Paul, Hopkins, Mich.

TEACHERS:

Bandelin, Cassandra K., from inactive to St. Mark, Eau Claire, Wis.
Bauer, Jacqueline, from inactive to Gloria Dei-Bethesda, Milwaukee, Wis.
Benson, Wanda, from inactive to King of Kings, Maitland, Fla.
Borchard, Nancy, from inactive to St. Paul, Saginaw, Mich.
Kruse, Marilyn, W., from Martin Luther, Neenah, Wis., to St. Croix Lutheran High School, West St. Paul, Minn.
Madsen, Janel, from inactive to St. John, Watertown, Wis.
Marks, Joan, from inactive to Zion, Columbus, Wis.
Root, Cheryl, from inactive to Mt. Olive, Appleton, Wis.
Sauer, Faith E., from Immanuel, Medford, Wis., to Trinity, Nicollet, Minn.
Schleef, Ronald E., from Trinity, Marshfield, Wis., to Grace, Durand, Mich.

ADDRESSES

PASTORS:

Bare, James A., 137 Baker St., Redwood Falls MN 56283.
Becker, Siegbert W., 1011 W. Sierra Ln. 101N, Mequon, WI 53092.
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Kiecker, Peter E., 15455 Schaefer Ave., Baton Rouge, LA 70816.
Kruschel, Herbert R., 748 Tumblebrook Dr., Port Orange, FL 32019; 904/788-8764.
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Kuschel, Kieth B., 2975 Nichols Ave., Trumbull, CT 06611.
Kutz, Thomas C., PO Box 277, Tyler, MN 56178.
McWaters, Jerome D., 1521 Piikea St., Honolulu, HI 96818.
Metzger, Paul W., 908 Martin Ave., Fond du Lac, WI 54935; 414/923-5543.
Miller, John D., 517 Tilden St., Fairmont, MN 56031.
Nass, Thomas P., 809 Range St., North Mankato, MN 56001.

Neumann, Karl H., 737 Nunn Ave., Rice Lake, WI 54868.
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Schlomer, Larry W., 2925 Fir St., El Paso, TX 79925.
Schulz, Thomas A., 4980 Foothills Dr., Sierra Vista, AZ 85635.
Sellnow, Donald C., 1317 Western Ave., Watertown, WI 53094.
Swartz, Donald G., Rt. 1, Box 118, Ixonia, WI 53036.
Tollefson, Donald L., Bldg. 9-161 Ashland Ct., Stanhope, NJ 07874.
Westendorf, Daniel D., 258 Prospect Ave., Hartford, WI 53027.
Wiechmann, Raymond L., 4449 Spruce Dr., Dunnellon, FL 32630; 904/344-1824.
Zahn, Thomas R., 514 W. 7th St., Mankato, MN 56001.

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Grosinske, Steven C., 33705 Beechnut, Westland, MI 48185.
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Ihms, Carole, 1559 Sunrise Lane, Duncanville, TX 75137.
Pickering, Lisa A., 620 S. Main St. No. 201, Jefferson, WI 53549.
Tatge, Gilbert W., 4348 N. Glenway St., Wauwatosa, WI 53222.
Wobeck, Clyde W., 700 Hanson Ct., Onalaska, WI 54650.
Wolter, Sharon, 2209A - 13th St., Two Rivers, WI 54241.
Zenker, Rachel C., 1230 N. Maple, Watertown, SD 57201.

CALL FOR NOMINATIONS

Wisconsin Lutheran Seminary

The Wisconsin Lutheran Seminary Board of Control, with the approval of the Commission on Higher Education, requests the voting members of the Synod to submit names of candidates to fill the vacancy caused by the death of Prof. Irwin J. Habeck.

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

Please send letters of nominations together with pertinent information so that they are in the hands of the undersigned no later than August 21, 1984.

Pastor Paul A. Manthey, Secretary
Wisconsin Lutheran Seminary
Board of Control
8419 W. Melvina Street
Milwaukee, Wisconsin 53222

REQUEST FOR COLLOQUY

Pastor Delmar Harders, Pittsburg, Kansas, formerly a pastor in the Lutheran Church — Missouri Synod, has requested a colloquy for the purpose of entering the pastoral ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence relative to the request should be addressed to the undersigned.

Gerald E. Free, President
Nebraska District

FALL PASTORS' INSTITUTE

The 1984 pastors' institute at Wisconsin Lutheran Seminary will be conducted on a series of Monday afternoons beginning September 24. Sessions will be held in the multi-purpose room in the library basement from 1:30 to 4:30 p.m. The program is as follows:

Sermon Studies on the Creed:

Prof. Martin Albrecht
The Doctrine of Justification in
the Light of Present Problems:
Prof. Leroy A. Dobberstein

Send registrations to President Armin W. Schuetze, 11831N Seminary Dr., Mequon, WI 53092. Fee is \$7.50.

Paul A. Manthey, Secretary
Wisconsin Lutheran Seminary
Board of Control

SERVICES

Northwest New Jersey — Roxbury Fire Engine Co. #1 Building, 122 Main St., Succasunna, New Jersey. 9:30 a.m. Pastor James Tauscher, 151 Milltown Rd., East Brunswick, NJ 08816; 201/254-1207.

WISCONSIN LUTHERAN SEMINARY AUXILIARY ANNUAL MEETING

All women of WELS congregations are invited to the 12th annual Wisconsin Lutheran Seminary Auxiliary meeting October 6 at the seminary in Mequon, Wis. Registration and coffee hour at 9:00 a.m., worship service at 10:00 and the day's activities will conclude at 4:00 p.m.

Reservations preferred by September 23. A \$6.00 fee includes registration and dinner. Make checks payable to Wisconsin Lutheran Seminary Auxiliary and send to Miss Lee Abraham, corresponding secretary, 3030 N. 83rd St., Milwaukee, WI 53222. Please include name, address, telephone, church membership and pastoral conference.

ANNIVERSARY

St. Paul's of Montrose, Minn., will celebrate its 75th anniversary on Sunday, August 26, 1984, with services at 10:15 a.m. and 2:30 p.m. Dinner will be served at noon and a lunch after the second service. All former members and friends of the congregation are invited. For more information contact Pastor Robert J. Hellmann, 612/675-3201.

75TH ANNIVERSARY

Immanuel, Elgin, N. Dak. will celebrate its 75th anniversary August 12. Pastor Carl Lindemann will preach at the afternoon festival service. Former members and friends of the congregation are invited to attend the worship and fellowship activities. For further information contact Pastor Lloyd Fager, Box 366, Elgin, ND 58533.

135TH ANNIVERSARY

Grace, Milwaukee, Wis., will observe the 135th anniversary of its founding on October 7 with special services at 8:00 and 10:30 a.m. Professor Armin J. Panning of Wisconsin Lutheran Seminary will be guest speaker. A potluck dinner will follow the services and an afternoon program is also being planned. Former members and friends are cordially invited to attend. For further information contact the church office, 1209 N. Broadway, Milwaukee, WI 53202; 414/271-3006.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

WASILLA, ALASKA — King of Kings, above Brady's Floor Covering, Mile 44 Parks Hwy, Wasilla. 10:00 a.m.; Bible class/SS 9:00 a.m. (Summer schedule worship at 9:00). Pastor Rick Johnson, P.O. Box 872767, Wasilla, AK 99687; 907/376-7771.

MISSISSAUGA (TORONTO AREA), ONTARIO, CANADA — Divine Peace, 26 Ann Street, Mississauga. 10:30 a.m.; Bible class/SS 9:30 a.m. Pastor Roy W. Hefti, 1051 Cedarglen Gate #39, Mississauga, Ontario L5C 3A7; 416/272-4835.

GROTON, CONNECTICUT — Worship for military and relocated WELS members will be held during the summer on Thursdays at 7:00 p.m. at Dolphin Community Center, Route 12, Groton. For further information contact Pastor Curtis J. Holub, 300 Buckland Rd., South Windsor, CT 06074; 203/644-2110.

SPRINGFIELD, MISSOURI — Zion, Red Cross Building, 1730 E. Portland, Springfield. For information contact Mr. Jentsch, 417/883-7139 or Mr. Hanson, 417/882-6910.

POUGHKEEPSIE, NEW YORK — Trinity, YMCA in Poughkeepsie. 9:30 a.m. Pastor Thomas R. Gumm, 20 Tamarack Circle, Fishkill, NY 12524; 914/896-4644.

PINEHURST, TEXAS — Abiding Faith, 33133 F.M. 149, Pinehurst. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Gordon Waterman, 14007 Crescent Drive, Tomball, TX 77375; 713/351-8001.

SUGAR LAND/STAFFORD/MISSOURI CITY, TEXAS — Redeeming Grace, Missouri City Fire Station, 1523 F.M. 2234, Missouri City. 11:00 a.m.; Bible class/SS 10:00 a.m. Pastor Mark Barenz, 1807 Trinity Station, Sugar Land, TX 77478; 713/980-4632.

ADDRESSOGRAPH

Addressograph machine equipment is available to any congregation. Contact St. Paul School, 225 E. Harris St., Appleton, WI 54911.

NEW WELS CHURCHES

Names Requested

In recent months the Wisconsin Evangelical Lutheran Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to:

WELS MEMBERSHIP CONSERVATION
2929 N. Mayfair Rd., Milwaukee, WI 53222

Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

- Alaska South Anchorage*
Wasilla
- Arizona N. Glendale*
N. E. Tucson*
- California Amador Valley*
Clovis
Poway*
- Colorado Aurora*
N. E. Denver
- Florida Cape Coral*
Daytona Beach*
Deltona*
Jupiter*
Miami (Hispanic)*
Ocala*
- Georgia N. Atlanta
- Idaho Boise*
- Louisiana Baton Rouge
- New Jersey Succossanna
- New Mexico W. Albuquerque*
- New York Poughkeepsie*
China Grove
- North Carolina Dickinson*
- Ohio S. E. Cincinnati*
Marietta*
N. W. Toledo*
- Texas Abilene*
S. Austin*
Bryan/College Station
N. W. Houston
San Angelo*
N. E. San Antonio*
- Virginia Roanoke*
- West Virginia Parkersburg*
- Wisconsin Hayward
Madison (Hispanic)*

*Denotes exploratory services.

LABOR DAY RETREAT

Faith, Pittsfield, Mass. will host a Labor Day weekend family retreat in the Berkshire Hills of Mass. In addition to devotions and Bible study, there will be fun fellowship activities including canoeing, sailing, swimming, volleyball, softball and campfire singalongs. For further information please contact Pastor Mark M. Schulz, 885 Holmes Rd., Pittsfield, MA 01201.

GERMAN BIBLES NEEDED

Large family-size German Bibles are needed for German church services. Please contact Annie Stahl, Box 310, Stanford, MT 59479.

CIVILIAN CHAPLAINS

Rev. Richard A. Froehlich	Rev. Lee A. Neujahr
Home Address	Home Address
Hunsruckstr 12	Goldwitzerstrasse 31
6500 Mainz-Hechtsheim 42	8524 Neunkirchen a. Br.
West Germany	West Germany
Telephone 06131-58453	Telephone 09134-5716

Tourists in Europe: For time and place of services call the chaplains or WELS Special Ministries Board, 414/771-9357, USA.

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PREPARING FOR CHRISTIAN MARRIAGE

These filmstrips stress the importance of finding the right spouse for a Christian marriage. They point out the many errors dating couples may make in choosing a lifetime partner. They offer positive suggestions that can be helpful in selecting a spouse, before any commitment to marry is made. This series of filmstrips is intended especially for teenagers and young adults, but parents might also benefit from viewing them.

Getting Yourself Ready For Marriage (FS-437-GRM)
 1984 8 min. C & M color JSCA

What to Look for In a Life Partner (FS-438-WLP)
 1984 8 1/2 min. C & M color JSCA

What to Expect From Marriage (FS-439-WEM)
 1984 9 1/2 min. C & M color JSCA

Christian Marriage is Different (FS-440-CMD)
 1984 8 1/2 min. C & M color JSCA

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The root of the problem



by Rolfe F. Westendorf

What would you think if you read the following news item in your newspaper?

"The federal government has approved new legislation aimed at controlling and strengthening the auto repair shops of our nation. The disturbing increase in defective automobiles coming from the manufacturers, to quote one official, 'demands that we take swift and positive action to get these vehicles repaired before they cause serious injury.' The legislation will provide better training and higher wages for automobile mechanics and will require annual inspection and licensing of repair shops. The new legislation will cost the taxpayers six and a half million dollars."

You would think it ridiculous? Certainly! Legislators who ignored faulty manufacturing in favor of promoting expensive repairs at repair shops would never be reelected. But today legislators are proposing the same kind of action and drawing praise for it. I'm talking about legislation aimed at improving public schools.

There is certainly room for improvement in the public school system and there always will be. I am not opposed to improving the system. But the proposed improvements will not solve the problems because the problem is not the public school. The problem lies in the homes that fail to provide their children with a teachable disposition. Insert enough such children in *any* school system, and the school will have problems that it cannot solve.

Why have schools reduced their standards to the point where nonreaders can graduate from high school? Children who refuse to learn need the encouragement of passing grades to put forth any effort at all. Imposing higher standards will only help emotionally healthy children to reach higher goals. The emotionally deprived will fall further to the bottom of the heap. What will any school do with 24 teenagers in second grade?

Why have schools reduced teaching time? Because — I suspect — it's easier to control unruly children for four hours than for six hours. Adding hours to the school day does not increase the student's attention span. It only increases the time when he must entertain himself by distracting his classmates and destroying his teacher.

Why do we need more money and better training to get effective teachers? Because teaching is tough today. Some of the exciting challenge is still there, but there is more and more discouraging frustration. Better teachers would certainly help. But I don't know if there is enough money to draw qualified personnel into the profession.

There's not much to be gained by spending more money on education. There is much to be gained by attacking the source of the problem: the home that sends children to school with no respect for themselves or authority. The problems would be solved if every parent in this country could be made to believe that

1. Rearing children is more important than making money.
2. Without a caring mother there can be no home.
3. If you don't get respect, you can't give respect.

If parents can't learn these simple principles and believe them, there is little that can improve the education of their children. Then the extra money might better be spent on bigger prisons. They'll be needed anyhow, even if the schools are Lutheran Christian schools. □



Pastor Westendorf is at Siloah, Milwaukee, Wisconsin.