



The  
Northwestern  
Lutheran

JANUARY 1, 1983

*Jon:  
A special boy*

PAGE 8



## from this corner

*The Lord  
our God  
be with us,  
as he was  
with our  
fathers . . .*

Here at The Northwestern Lutheran we celebrate a birthday every January 7. Nothing elaborate: a cake, a candle or two, a cup of coffee raised in salute. That's it. It's the birthday of The Northwestern Lutheran. This year, the 71st. The years have been kind to the magazine. At 71 it is still robust and growing.

Authorizing the magazine took the twelfth biennial convention of the Evangelical Lutheran Synod of Wisconsin, Minnesota, Michigan and Other States just ten lines of German print in its 1913 *Proceedings*. Today, task forces, ad hoc committees and commissions would have pawed over the project for a decade and the final report (in its shorter version) would run ten pages, instead of ten lines. I will share with you the entire ten lines (the translation is mine):

*A memorial from the honorable Wisconsin Synod points out that the time has come to publish an English version of the Gemeindeblatt [the synod's official German magazine]. Throughout the synod a pressing need has been felt for such a publication.*

*We direct that the publication of such a magazine be undertaken following the eight-page format of the Gemeindeblatt. The editorial work is to be given to a committee, the naming of which we delegate to the honorable President Gausewitz. The printing and business affairs of the magazine are to be turned over to Northwestern Publishing House.*

And those few lines launched the magazine.

President Gausewitz appointed an editorial committee consisting of John Jenny, pastor of St. Jacobi, Milwaukee; John Brenner, pastor of St. John, Milwaukee (8th and Vliet); and Frederick Graeber, pastor of Apostles, Milwaukee. The committee continued its editorial work almost intact into the 1930s.

In his lead editorial of the first issue, dated January 7, 1914, Jenny sounded the note of staunch confessionalism which had characterized the synod for more than a generation, urging that the "precious Reformation principles" not be lost as the transition from German to English continues at full speed. "Hence our motto: 'The Lord our God be with us, as he was with our fathers: let him not leave us, nor forsake us.'"

"To this end," Jenny writes, "The Northwestern Lutheran endeavors to bring to the Lutheran home articles both instructive and edifying, and to keep people in touch with the current events in the religious world." And 71 years later our purpose has not changed that much.

With this January 1 issue we would like to welcome several thousand more readers whose congregations have adopted the every-home plan. All of us at The Northwestern Lutheran pledge to try to make it a memorable year of good Christian reading. If we fail, you should at least know we tried — and tried hard.

*James P. Schaefer*

COVER — This photograph of Jon Becker is illustrated on the front cover of the book "Jon: Lessons in Love." See page 8.

*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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# Saying goodbye/hello to the old and the new

*Because of the Lord's great love we are not consumed, for his compassions never fail. They are new every morning; great is your faithfulness (Lamentations 3:22,23).*

There are precious few certainties in life: death, taxes, and our salvation in Jesus Christ. Beyond those things most everything that is said is subject to challenge.

However, at this time of the year, the end of one year and the beginning of another, we can add one more certainty to our short list: "For some people, for a large number of people, the end of 1984 can't come fast enough!" For them, 1984 was a *bad* year! Is that our assessment? As we write "finis" to 366 days of grace and blessing, joy and sorrow, marvelous opportunities and missed chances, and prepare to open a new book, the pages of which are clean, shiny, and blank — how do we say "good-bye and hello"?

## As Christians

The answer is "as Christians." Those two words add perspective as well as another dimension to our proposed action. As Christians means that, as in all things, we function as those who are saved, secure, sure, and safe! From that perspective we are then not merely indulging in nostalgia or simply wiping the whole thing out of our memories. Furthermore, we are not going to fearfully and apprehensively attempt to peer into the misty future to try to see what, if anything, lies before us in the form of disaster or calamity.

We will do as God's Word in Lamentations suggests. We will look back with *some reflection*. We will look back with *much thanksgiving* and we will look ahead with *great expectation*.

## Aware of God

Jeremiah, the writer of the words cited, lived not only a long time ago, but also in a time and age when a good many of God's people were very *aware of God* in their lives. They were aware of his miraculous dealings with them, aware of his contact with them through his prophets, aware of him through the Word thus

*1985 should be a year of great expectations, not because we know so much about it, but because we know the One who knows everything.*

far revealed to them. Jeremiah was also aware of their lives as contrasted to that which God expected from them.

His conclusion to the fact that they weren't "consumed"? It was God's love, God's mercy, God looking with great pity upon his people.

How about us? Are we, were we, in this past year so recently concluded, very *aware of God* in our lives? Were we conscious of a growth in knowledge of our Lord Jesus? Did we realize an increased appreciation for our opportunities to serve?

Or was God real — though remote? Awareness of the permeating presence of our God in our lives produces reflection and reflection produces both repentance and thanksgiving.

Let no Christian at year's end say,

"Thankful for what?" Though we may have been called upon to scale a mountain of personal problems, none of us climbed alone. Our God's love surrounded, supported and sustained us. That, in and of itself, always causes the reflective Christian to be a thankful Christian.

The thankful note must also be sounded as we recognize the caring, concerned, compassionate Lord contacting us regularly through word and sacrament, touching us with his Spirit in every aspect of our lives. Never for a milli-second did he forsake or abandon us. The faithfulness of our God is not only a fact but a reason for heartfelt thankfulness.

## Great expectations

Ah, but what of the new year? What lies ahead? What danger and disasters lurk out there like demented muggers ready to damage our well-being and destroy our quality of life?

We don't know! But that's the point. The future is unknown to us — but *not to God*. He assures us that every morning he will be with us just as he was all through the night. Each day he will be there with his forgiveness, his strength, his guidance.

Truly, 1985 should be a year of great expectations, not because we know so much about it, but because we know the One who knows everything. That's a great way to enter the new year, confident that our God will do great things for us and accomplish great things through us. □



Pastor Koeplin serves at Atonement, Milwaukee, Wisconsin.

## Facing our deficit

What if our seminary at Mequon graduated fewer than forty candidates for the parish ministry in 1992? And few if any more in 1993? There would not be enough graduates to maintain our mission program. A growing number of our congregations would be without pastors or would be experiencing longer vacancies.

What happened back in 1984? Only fifty-five freshmen entered Northwestern College that year. What happened in 1985? There was another small freshman class. And the size of the freshman class at Northwestern College more or less determines the number of graduates from Wisconsin Lutheran Seminary eight years later.

What has gone wrong? Too many young men are choosing professions that pay better or are otherwise more attractive from a secular point of view. Too many parents are not pointing their sons to more important goals in life than a good income and a comfortable living. (The influence of parents, whether expressed or unspoken, remains a major factor in their children's choice of a vocation.) Too many instructors may be leaving students with the impression that the Christian ministry is just one profession among many. Too many pastors are not singling out promising young men in their congregations and encouraging them to prepare themselves to serve in the pastoral ministry.

Need this drop in enrollment be? The pool of students is still there in the high schools. In spite of a smaller number of high school graduates, enrollments are up in many other colleges. Northwestern's recruitment and educational program is still in place, the same program that will be graduating more than seventy seniors next spring. The need is still there. In these days of moral sickness and decay and of the spiritual collapse of American churches, the need for staunch and well-equipped men of God to declare God's saving truth and to contend for godly living is greater than ever.

The heritage is still there. By a miracle of God's grace our synod still has the inspired, inerrant Bible; it still has God's law undiluted by society's distortion and perversion of morality; it still has God's gospel uncompromised by human effort. There is still a heritage to guard, a truth to contend for, a cause to serve in the Wisconsin Evangelical Lutheran Synod. As Christ told the Philadelphia church in the Book of Revelation, so he also says to our synod, "See, I have placed before you an open door that no one can shut. I know that you have little strength, yet you have kept my word and have not denied my name."

Back in the 1960's, when there was a crying need for more pastors and teachers, our synod roused itself, declared its purpose, mustered its youth, and sent its sons and daughters to Northwestern College and Dr. Martin Luther College to build up our ministry and to extend the borders of our synod. We need that vision, that purpose, and that response today. God will not fail us; let us not fail him.

Carleton Toppe



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



# letters

## Lay assistance

As the incarcerated brother expressed it so poignantly, there is such a tremendous need for spiritual assistance in prison (October 15).

Every week I lead a Bible study in the penitentiary as a volunteer. Some questions are repeated over and over again: "What does it mean to be a Christian?" "What about the unforgivable sin?" "Do you have time to talk today?" "I called my wife — she claims to be Christian — and a strange man answered. What can I do?"

Inmates are subjected to all kinds of advice and counsel. Humanistic psychology and cults look for converts. Unless an inmate is well grounded in the Word of God, how will he distinguish truth from falsehood? Bible study is essential.

Lutheran inmates need to partake of Holy Communion to reassure them that they are still part of the body of Christ, and to strengthen and sustain them in their fight against despair, loneliness and temptation.

The families of these men and women are under great strain. Will they hold together under the pressure of a long sentence? Is there a roof over their heads, food on the table and transportation to visit the prison?

To do an effective job we need not only the concern of overworked pastors but also that of dedicated lay people who love the Lord and their brothers and sisters in Christ who are in this kind of trouble as well as the offenders who need a new start in life.

Is it not possible that we might first locate and identify those precious souls for whom Christ died and then reach out to them with the love and assistance they need right now?

John E. Magnuson  
Los Alamos, New Mexico

## More volunteers

This is written in response to a recent article by Micki Rosenau, "Bah humbug!" (November 15). This article impressed me, not only because Mrs. Rosenau is a friend and a former member of my parish, but because of the subject matter which she addressed.

For some time I have observed that our lay people (and that includes pastors' wives) are the "nuts and bolts" of our churches. Without their dedicated, faithful service to the Lord and to the people of our churches, we would not be able to very effectively carry out our mission as a church.

Unfortunately, we sometimes can overwork our good people. In many churches the same people do the same work year in and year out. It's simply expected of them. That can lead to a "burnout" and to someone saying, "bah humbug" with all sincerity. We certainly don't want to take advantage of our dedicated people and overwork them in the church. It is wise to rotate many aspects of church work on a regular basis and thus get more people involved in the work of the church.

By the same token, we do want to recognize that those who faithfully and tirelessly serve the Lord and their church are doing so as good stewards of their time and talents. They are serving not to their own glory but to the glory of God. And those who retain that spirit in their service will not burn out and say "bah humbug," but will receive rich personal rewards through their service. We who serve in the pulpits of our congregations thank the Lord for these dedicated Christians.

Oliver H. Lindholm  
St. Peter, Minnesota

## Appreciate magazine

I am writing as a representative of our Rockwood Ladies' Bible Hour to tell you how we all appreciate and enjoy the new format of The Northwestern Lutheran.

We use many of your articles as the basis of our lesson discussions and Scripture readings in our monthly Bible classes. As all families in our church receive your magazine, we can do this, and we surprisingly find ourselves more informed as to updated events in our synod and mission fields. We also find that our ladies are reading the entire magazine — not just the article chosen for reading and discussion for that meeting.

May the Lord continue to bless and guide you, your staff, the contributing pastors and all who make possible this valuable means of communication in our churches.

Elaine LaViolette  
Manitowoc, Wisconsin

## Come to a Bible class

It was recently reported in a publication of another Lutheran synod that its adult Bible class enrollment now averaged 19.4 percent of all adult communicants — excluding high-school-age youth.

According to our Wisconsin Synod statistical report for the same period the average was a mere eight percent. What's wrong?

Surely our Synod has been producing enough Bible class materials for many more to use. Surely our pastors are in favor of Bible classes. Surely our members realize the importance of such classes, too. Or is there still something that could be done by all concerned to improve the situation? The subject deserves some serious research and soul-searching, especially when we compare ourselves with the Bereans who "received the message with great eagerness and examined the Scriptures every day" (Acts 17:11).

Our Synod has been blessed with God's pure Word. We love to sing about this "our great heritage" and "spreading its light from age to age." But are all of us really letting it "through life guide our ways"? Can we really be satisfied with a twenty-minute sermon on Sunday morning? God says, "Let the Word of Christ dwell in you richly as you teach and admonish one another with all wisdom" (Colossians 3:16). Have we no questions to ask, no problems to resolve, no doubts to dispel, no hopes to express and no joys to share?

That's what happens in Bible classes — lots of good wholesome Christian discussion and sharing, with application to modern times and our own needs. Maybe we all still could grow a little more as Christian spouses and parents, as Christian church members and leaders, and as Christian witnesses and neighbors? What do you think, 92 percent?

Keith C. Kruck  
Clearwater, Florida

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.



## Faith in Jesus, the only way to come to God

**I**n our last lesson we reached the climax of this letter to the Hebrews with the picture of Jesus as God's great head priest, who made the one perfect sacrifice (himself), and brought the blood of that sacrifice to God in heaven, which is his temple, or home. And then he took his place at God's right hand as *our* head priest to pray for us and strengthen us spiritually. And with Jesus' death,

### LETTER TO THE HEBREWS

by Julian G. Anderson

resurrection and ascension God's plan of salvation for the world was *completed*, since every sin of every human being has been atoned or paid for.

But the personal salvation of every human being can never be completed until he or she is brought to faith by the work of the Holy Spirit and *kept* in that faith until he or she dies and rises again and is brought into heaven also to take his place around the throne of Jesus in the new heavens and new earth (see picture in Revelation 4, especially verse 10, where the 24 older men picture the whole church). And so now a word of warning is in place — that as long as we are in this sinful world, which is still ruled by the devil, there is the danger that we can *lose our faith!* So now read 10:19-39. . . .

As believers, we can go right into heaven without fear, since Jesus has opened up for us a new and living way to get through the curtain. Yes, *he* is the way (John 14:6), as well as our head priest. But it is our *faith* that gives us this confidence and allows us to go in, the faith that clings to the truth that our hearts have been made completely clean by Jesus' blood and

the pure water of our baptism. And so we must *hold on firmly* to that faith (vv. 19-23).

In verses 24-27 we see the situation as Apollos saw it. Some of the Christians were staying away from their meetings and services. And if this continued, they would *lose their faith*. And if that happened, "there isn't any sacrifice left that will take away our sins," and the result will be eternal damnation. Therefore he urged the others to do what they could to help. After all, to give up one's faith in Jesus is to "treat God's Son like dirt" and make the blood of the covenant "something common and cheap." And this deserves God's heaviest punishment (vv. 24-31) And so he urges his readers to remember how things were when they first came to faith — how they were insulted and attacked and suffered all sorts of mistreatment during the attacks on the Christians that took place after the death of Stephen (see Acts 8:1-3), and later in the days of Herod Agrippa (see Acts 12:1-19), and possibly in the days following Paul's arrest in 57 (see Acts 21:23-36). But they had taken all this cheerfully, knowing that they had something far better, which will last forever. Therefore they must not *lose their courage or faith*, which will bring them each a great reward. "For in just a very little while the one who is coming will be here . . . and the person who is *perfect* in God's sight by *faith* will live" (vv. 32-39).

### Faith has always been the only way to God

Read Chapter 11. . . . The title above tells the story. But read again the beautiful, simple definition of faith in verse 1 — "Faith is *being sure* about things we hope for and *certain* about things we can't see." Memorize it,

and think about it often. And think again about all the famous men and women Apollos parades before us here — Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Rahab, Gideon, Barak, Samson, Jephthah, David, Samuel, the prophets. We know all of these people as men and women of *God*. And as verse 2 reminds us, "it was because of their *faith*" that they all "became famous."

And now think again about verse 6a, where the Holy Spirit tells us, "without *faith* it's *impossible* to please God." And then let's reread verse 13, which comes right in the middle of the great section about Abraham, who is the great example of faith in all of human history. "All these people died as *believers*, since they hadn't yet *received* what God had promised them. But they saw the promises as something they *would receive* in the future. They also spoke of themselves as *visitors* and *foreigners* here on earth. And people who say such things make it clear that they're looking for a homeland of their own." That's the kind of people we must take as our examples, and the kind of people we must strive to be.

And finally we must remember what Apollos says in verses 39,40, that "all these people haven't yet received what God promised them, because God had planned something better for *us*. His plan is that we and they will all be made perfect at the *same time*" (v. 40). This is our great hope. □



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



# Back home again

by Lois M. Cox



Superintendent Raymond and Lois Cox in their home in Blantyre, Malawi, Africa.

Many people have asked us the same type of questions lately. "Is it good to be back *home*?" "Did you have a good leave?" "How was it at *home*?" These questions came from expatriate acquaintances who experienced some of the same "dual citizenship" feelings we do. We are a WELS couple — Rev. Raymond and Lois Cox. We live in a lovely city in Malawi, Africa. In our answers to these recent questions we could say, "Yes, we are indeed happy to be *home* again," and also, "Yes, we had a wonderful furlough back *home* in the USA."

You may wonder how we can be "at home" and yet just have left "home." Do we have divided hearts or even two homes? Let me try to explain. We came to Zambia in 1961 (then Northern Rhodesia). We were midwesterners sent by you people of the WELS to follow the great commission of the Lord. It is only over these many years that the feelings of a real home in Africa has grown.

It was not always easy for us or our five children. The sounds, the sights, the languages and accents of other people are so different and must be learned and accepted. The children went to school in a British system, with youngsters of many nations. Their national sport became soccer, not baseball, and their favorite food was curry rather than a hamburger. Ask any of them and they will speak of Africa as their beloved first home. Each of the children now resides in the USA, so you can perhaps understand how our hearts embrace the home we've left, and cling to those children saying good-bye in an airport to wing our way to another "home" 10,000 miles away.

You too are part of that group because all these years you have given us what is necessary for our support. Your letters have given us courage, your financial backing has sustained the entire operation, and your prayers are heard and answered.

During our recent furlough in America (last March to May), we had opportunities to visit many devoted mission supporters. There were questions concerning the church's growth, its problems, its future. We tried to introduce people to the Africans who are one with us in

faith and doctrine. We also wanted to share the joys of the good life we have as a missionary couple. We wanted to dispel the idea that we are either to be pitied or glamorized. We have always felt honored to be sent by you to do this work, so we do it with enthusiasm, love and Christian devotion.

What makes it so good for me to be "home" that I want to write about it? Well, it's the many little things that please a woman. The setting of our table with our own dishes for our first dinner prepared in our own kitchen. To reach in a cupboard and find the right pan without even looking. To realize that today is my weekly day to water the African violets and other houseplants. Simple things like feeding our dogs, calling to a neighbor across the way — all this makes me feel *at home again*. The old familiar things that we treasure are all part of that good feeling.

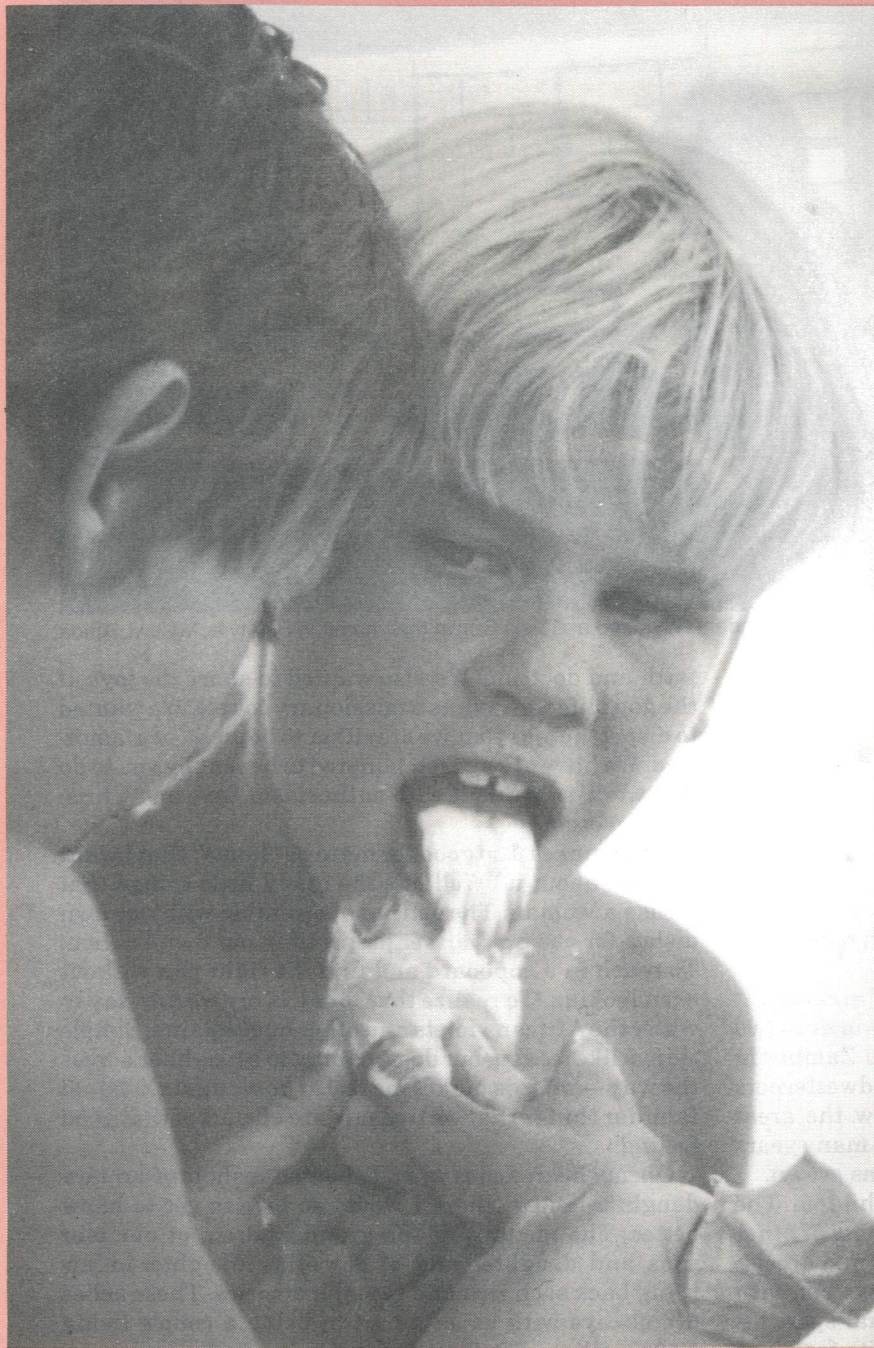
Oh, my heart aches when I show snapshots of our new daughter-in-law whom I would so love to get to know better. The pictures of the grandchildren, of our four sons and daughter and of our other daughter-in-law bring back such rich and recent memories. These aches are always with us as a part of being a couple living 10,000 miles away from *home*.

I am writing these words in the hope that you will cherish the work that you as a synod have chosen to do. Remember that you are directly behind the 75 world missionaries, teachers and nurses serving away from their home in America. We know you make our outreach of the gospel of Jesus Christ possible. Yes, we are glad to be in our beautiful "home" in Blantyre and are eager for Sunday when we will be reunited with the loving Christian congregations which on your behalf we are privileged to serve. □



Lois Cox lives in Blantyre, Malawi, where her husband is superintendent of the Lutheran Church of Central Africa.





Jon Becker with a friend  
in the summer of 1979.

**A** Tucsonan has written a slender book about love. "Jon: Lessons in Love" by Ruth Becker (Northwestern Publishing House, \$4.95, 88 pages) is the story of how Becker and her husband, Gordon, learned to accept the retardation of their son Jonathan, now 14, and how that acceptance gave them a measure of love they had never expected.

The book is dedicated to Gordon, who died 2½ years ago. In addition to Jon, the Beckers had three other children: Bill, now 23; Brian, 20; and Kathy, 18.

Ruth is an instructor in the College of Nursing at the University of Ari-

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necessary."*

zona. She is president of the Association for Retarded Citizens of Arizona and chairs the Governor's Developmental Disabilities Advisory Council.

Although "Jon" is written from a Christian point of view, Becker said she hopes the book will also be helpful to non-Christian parents.

"The specific reason for writing the book was to reach Christian parents who would have the same question I had which was, 'Why would God want a child to be born mentally retarded?'" she said.

Much of the book's power comes from Ruth's description of the Beckers' enormous daily struggle to help Jon learn to help himself, and in the almost superhuman efforts two people will make to show the child they've created that he is loved.

Ruth first became concerned about Jon when he was five weeks old. He

# Jon: A special boy

by Ed Severson



didn't raise his head; his eyes didn't follow her finger movements; and he didn't respond emotionally when he was held or when he was breast-fed.

When she talked about this to her doctor, he said there wasn't any need to worry.

At six months, Ruth was sure that Jon did not have the interest or motivation of a normal child. His development was slow.

"You're doing too much for him," her doctor said. He said she wasn't giving Jon a chance to try to do things himself.

She said she was.

"Well, you're not doing enough for him," the doctor said.

Ruth was almost certain that Jon was retarded.

She went through a period of guilt when she thought she had brought on the retardation of Jonathan.

**A**t nine months, Jon could finally turn over, but he couldn't grasp a 4-ounce baby bottle. He fed poorly, gagging on strained baby food, and he made no eye contact. She made an appointment for Jon at an evaluation center.

A few days later, she took Jon in for his 12-month checkup and told the doctor what she'd done. He scoffed and said Jonathan was normal.

On Jon's first birthday, his picture was taken. He responded to the flashing light.

"We had one piece of evidence that he was responding to the world round him," Ruth wrote.

Gordon immediately rigged up light and shadow effects, so that Jon could see how his shadow changed as he moved. Jon was fascinated.

When Jon was 22 months old, the Beckers were called into the evaluation center after Jonathan had had 10 months of laboratory, physical and psychological testing: He was 50 percent behind where he should be at his age. It would probably get worse. He was severely mentally retarded.

"Jon is retarded," the Beckers' doctor finally admitted. "I am glad to see you're handling it so well emotionally."

Throughout the book, there is a strong message for the parents of retarded children: Learn to trust your instincts as parents.

"We parents observe our children over many hours on a daily basis, whereas the physician may only see the child for a few minutes," she writes.

Nevertheless, physicians frequently discount parents' observations as "overly worried responses" or "comparisons with others' children."

Sometimes, the Beckers would find professional help but personal insensitivity in the same doctor.

For instance, Jon began having epileptic seizures when he was about two and a half years old. At one point, Jonathan was having problems because of his medication and a neurologist was helpful in giving him a corrected dosage.

However, the same doctor turned to Ruth and said, "Don't invest any more time or money in this child than is absolutely necessary."

**E**ach step of Jon's developmental progress has been slow, the result of hundreds of hours of efforts on the part of the Beckers, their friends and professionals.

After two and a half years of training, for example, Jon was able to learn to swim. A three-year effort to teach him how to speak resulted in his learning to make a few limited sounds.

Because of Jon's lack of development in forming close relationships, the Beckers learned about a love in which you give far more than you receive. But when their son's love came, it came without warning and with the force of summer lightning.

One evening, Ruth had gotten Jon ready for bed, and told him to "run in and give daddy a kiss," something he had never done before.



Ruth Becker Schaller

Jon made his way into his father's bedroom, climbed onto the bed with difficulty and placed his cheek on his father's cheek.

For the past two and a half years, Jon has been in a Tucson group home. He comes home to stay with Ruth on the weekends and holidays.

Ruth said there is no way to prepare for a situation like a child's retardation. "You just fly by the seat of your pants," she said. "Each handicapped child has different handicaps, and you're not prepared for that handicap."

As to the question she had when Jon was born: Why would God want a child to be born mentally retarded?

"Ironically, my son answered that question for me through who he is," Ruth said. "Jon taught me the lessons — I didn't learn them on my own." □

*(Ruth Becker is now married to Pastor Loren Schaller who is serving an exploratory mission in Tucson. Schaller was formerly an associate editor at Northwestern Publishing House. Ruth Becker Schaller has directed that all royalties from the book flow into the Care for the Mentally Retarded Fund of the synod's Special Ministries Board.)*

*Ed Severson reports for the Arizona Daily Star, Tucson, and the article is used with permission.*



# The Christian communicates

**A** herd of mules was attacked by a pack of wolves every night. When the wolves came, the mules kicked viciously in all directions, mauling and maiming each other, while the wolves usually escaped unscathed. Finally a wise old mule called the herd together for a conference and suggested a plan of action. That night when the wolves came, instead of kicking randomly, the mules all put their heads together in a circle and did all their kicking outward. That way they did no harm to each other, and soon put the wolf pack to flight!

It's frustrating trying to get people to work together like that. In the home, on the job, at church, in school —

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## ALONG THE PATH OF DISCIPLESHIP

by Thomas B. Franzmann

people can't seem to get things done. They seem to talk past one another. They don't seem to speak the same language. As a result their well-intentioned efforts often result in damage to one another while the wolf escapes without wounds.

### Good communication needed

We know what's behind the problem: lack of communication. It set in early in human history. When people at Babel disobeyed God's command to spread out and fill up the earth, choosing instead to build a monument to themselves, God put an effective end to their project. He changed their languages so they could not communicate with one another.

Ever since then the human race has been paying the price for disobedience and pride — people have had trouble communicating with one another. The language barrier has caused incalculable problems and expense. It has precipitated wars and bitter rivalries. It has made the spread of the gospel a painstaking and difficult thing.

Even where people do speak the same language, pride and disobedience to God's commands causes them to talk past one another. They can't seem to get their heads together, to work on problems together, to share life's

joys together, to advance the kingdom of Christ together. Good communication is so hard to bring about, yet it is urgent that we do so.

### Communication according to God's Word

Good communication starts with the Eighth Commandment. When God said: "You shall not give false testimony against your neighbor," he was addressing the problem of communication. Luther has given us a concise explanation of God's intentions. "We should fear and love God," he wrote, "so that we do not tell lies about our neighbor, betray him or give him a bad name; but defend him, speak well of him and take his words and actions in the kindest possible way."

This commandment, which every confirmand learns by heart, is basic to good communication. How can we hope to work together with others, anywhere, without a faith-born respect for the name and honor of those with whom we are working? God asks us to cultivate a purity of heart, modeled after the purity of Jesus' heart, which honestly tries to see the best in the words and actions of others, which sincerely wants what is best for others.

If we allow ignorance of the facts, selfishness, or envy to color the way we see our neighbors, how can we hope to cooperate with them? How can we expect to understand their words the way they mean them, or vice versa? Still needed is the advice of the apostle in Ephesians 4:15: "Speaking the truth in love, we will in all things grow up into him who is the head, that is, Christ." Love is the key, as he said in 1 Corinthians 13:4-7: "Love is kind. . . . It is not rude. . . . It keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects. . . ."

### Resolving conflicts

A well-known Christian counselor, Jay Adams, said: "Few things are sapping the strength of the church of Jesus Christ more than the unreconciled state of so many believers. So many Christians have matters deeply imbedded in their relationships, like iron wedges forced between themselves and other Christians. They





*Unresolved conflicts lie behind the bitterness and resentment found in so many Christian families, churches and schools.*

can't walk together because they do not agree. When they should be marching side by side taking people captive for Jesus Christ, instead they are acting like an army that has been routed and scattered and whose troops in their confusion have begun fighting among themselves. Nothing drains the church of Christ of her strength so much as these unresolved problems, these loose ends among believing Christians that have never been tied up."

Adams is right. Unresolved conflicts lie behind the bitterness and resentment found in so many Christian families, churches and schools. They rob Christians of happiness in their interpersonal relationships. They even strain the relationship between Christians and their God, because they interfere with the worship and prayer life of many Christians. Conflicts need resolution.

There is no shortcut to the Bible's counsel that conflicts be dealt with head-on. Face-to-face communication is the order of the day. St. James said (5:16): "Confess your sins to each other and pray for each other." Jesus said (Matthew 5:23,24): "If you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First go and be reconciled to your brother; then come and offer your gift." St. Paul said (Ephesians 4:26,27): "In your anger do not sin: Do not let the sun go down while you are still angry, and do not give the devil a foothold."

Such confrontation takes courage. Again, Adams: "I say that it takes courage to confront others. Unfortunately, many people lack such courage. Timothy had to be exhorted by the Apostle Paul to be more courageous. . . . Is there any hope? Yes, there is. Courage is, as Paul says, developed: it does not appear full-grown. Courage comes, not by sitting around praying for it, or waiting for it to come. Courage comes when a Christian prayerfully sets out to obey, whether he feels courageous or not."

**How to communicate**

There are several things that are sure to kill good communication. They are: explosion, tears, and silence. If you blow up, few people will stand up to you in order to resolve the conflict. If you burst into tears, most people will hesitate to try to stem the tide. If you clam up, who can break through the barrier of silence that you erect?

A pair of Christian counselors, Martha and Charlie Shedd, suggest the following six steps along the path to good communication among Christians:

1. Pray for wisdom from the Holy Spirit
2. Plan for a suitable time
3. Speak the truth in love
4. Don't lose your temper
5. Allow for reaction time
6. Commit the problem to the Lord

Another Christian counselor, Tim LaHaye, writes: "Things equal to the same thing are equal to each other. If two people are properly related in a personal way to Jesus, they will most likely be properly related to each other. Jesus Christ wants to be Lord and Savior of you as an individual, then of your relationships."

As Christians walk together along the path of discipleship, communication is vital. Poor communication leaves obstacles and barriers on the road. Good communication clears and levels the way. If our Lord was able to bridge the huge gap between heaven and earth in order to talk to us, cannot we strive more and more to overcome the smaller barriers that keep us from talking to our fellow Christians? □



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



## WELS Lutherans for Life meet

Dr. C. Everett Koop, Surgeon General of the United States, told the 375 participants at the WELS Lutherans for Life convention held November 17 at Wisconsin Lutheran High School that infanticide (the intentional killing of a born infant) is part of a domino effect.

"The first domino," he said, "was abortion. The second is infanticide. The third is euthanasia. The growing acceptance of one has led to the growing acceptance of the other." He cited the case of Baby Doe.

Baby Doe suffered from Down's Syndrome of an undetermined

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### In the news

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severity and a blocked but repairable esophagus. The parents in consultation with their obstetrician and pediatrician decided not to repair the damaged esophagus. Six days later Baby Doe died of starvation.

As a result, on October 9 President Reagan signed the Child Abuse Amendments of 1984 which includes a Baby Doe provision making it more difficult for a Baby Doe case to be repeated in the future.

Dr. Koop praised the hospice movement as a positive step in easing the suffering of the terminally ill. He cautioned, however, that advocates of euthanasia have begun to infiltrate hospices and are encouraging the early termination of the dying.

In his keynote address, Pastor Paul Kelm, executive secretary for evangelism, praised the work of the WELS Lutherans for Life for showing that the sanctity of life is a Christian issue and not simply a Roman Catholic issue. He noted, however, that pro-life members must "widen the war" by looking not only at saving lives but at saving souls.



(Above) Chuck Skeels, right, director of member loans for the Wisconsin Synod, with C. Everett Koop at the convention. (Right) Victor Manian, chief judge of Milwaukee County, conducted a workshop on the legal aspects of abortion.



He called for those active in WELS Lutherans for Life to inspire a parallel sense of mission in their home congregations. "The real war," he said, "is one in the hearts . . . and that war is winnable."

Kelm noted that the underlying concern at the convention was that babies saved not become souls damned. "It would be a horrible irony to have saved a little boy at a counseling center from abortion, and to have lost the little girl next door to spiritual oblivion."

In addition to the principal addresses there were 12 workshops dealing with the right to life.

Nearly 50 representatives of

WELS Lutherans for Life chapters attended the national congress of the organization held the previous evening. Delegates asked the national board to develop a standard counselor's training manual and to clarify the role of women within the agency.

Pastor Robert J. Voss of Libertyville, Ill., and Al Stueck of Mundelein, Ill., were reelected to the national board of directors. Larry Verlinden, M. D., was elected to the board replacing Dennis Doebler who declined to run for reelection.

*Reported by Robert Fleischmann*

## Toppe celebrates twenty-fifth

On November 13 Northwestern College celebrated the 25th anniversary of Carleton Toppe as its president. The guest speaker was Pastor Robert J. Voss, executive secretary of the Commission on Higher Education.

Toppe came to Northwestern in 1948 and was called to the presidency of the school in 1958, succeeding Prof. E. E. Kowalke who had been president for 45 years.

During Toppe's presidency the school has undergone considerable change. The campus has been almost rebuilt. The college and preparatory school have been completely separated as to faculty and administration. The curriculum has seen considerable revision. And just recently the school has been accredited by North Central. No other 25-year period has seen such extensive

changes.

At a reception which followed the service, President Toppe said that the changes cannot be attributed to him or his presidency.

"I just happened to be president when these things needed to be done." None of this could have been done, he said, "unless the grace and power of God worked in the hearts of all members of the synod."

A 1937 graduate of Wisconsin Lutheran Seminary, Toppe served parishes in Manitowoc, Auburn and Brush Prairie, and Elmwood before accepting the call to Northwestern College.

Toppe also serves as a contributing editor of *The Northwestern Lutheran* and as a member of the Commission on Higher Education.

*Reported by John Braun*



## Construction moves along at MLS

Construction projects can be interesting as anyone can tell you who has lived through one — at a mission or established congregation. The same is true on the campus of Michigan Lutheran Seminary as the campus family watches the walls rise on the largest single project funded by the Reaching Out offering.

The new school year at the Saginaw prep school began with 311 students listening to the sound of construction accompanying the instructors' voices. The largest portion of the \$3-million-plus project, a new full-size gymnasium, is actually ahead of schedule thanks to the summer's good weather and the contractor's good planning.

Despite minor difficulties that arise in any complicated building project, school officials feel confident that there will be no problem hosting the 1985 Wisconsin Synod convention in August.

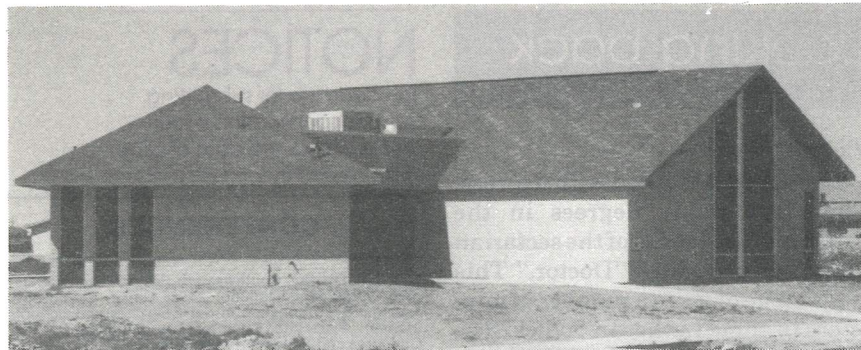
Three new members were added to the faculty in a special service of ordination and installation on September 9. They were Tutor Thomas Jeske, Tutor Richard Warnecke and Tutor Dania Habeck.

*Reported by William Zeiger*

## Auxiliary anniversary

On October 10 the Dr. Martin Luther College women's auxiliary celebrated its 25th anniversary with more than 500 persons in attendance. Pastor Emil F. Peterson, who was instrumental in organizing the auxiliary 25 years before, spoke at the opening devotion.

Six projects totaling more than \$7000 were approved. In addition \$1250 was given to the financial aids office for grants-in-aid and another \$1000 was given to the library. Several thousand dollars were also given to the centennial project — a children's literature room in the library and an endowment fund with a minimum



**FAITH OF EL PASO, TEXAS** recently dedicated its new worship center. One of four WELS churches in El Paso, Faith was organized in 1979. Faith numbers about 100 baptized members and is served by Pastor Steven P. Blumer, its first resident pastor.

goal of \$50,000 to be used for the purchase of children's literature.

Officers for the 1984-85 year are Mrs. Phyllis Enstad of St. Paul Park, president; Mrs. Lorraine Behlmer of St. James, secretary; and Mrs. Judy Blevins of Mankato, treasurer.

## Broadcast begins

On Sunday, November 4, religious radio broadcasts began, beamed at 2 million Germans in Siberia, Kazakstan and other central Asian provinces of Russia. The project was authorized by the 1983 synodical convention.

Pastor Helmut Flegel of Milwaukee is the speaker, and Pastor Paul Eckert of Milwaukee is the announcer. For the time being the thirty-minute program, *Dies Ist Der Tag*, is being produced by Prof. Delmar C. Brick of Dr. Martin Luther College, New Ulm.

The broadcast is beamed from Saipan at 7:30 p.m. shortwave on KFBS and from South Korea at 9:00 p.m. medium wave on HLAZ. Radio time for the year will cost \$15,700 and is a non-budgetary item, sustained by gifts and donations.

The Far East Broadcasting Company of La Mirada, Calif., is handling the station arrangements.

## Arizona

### Dedication at Tempe

Emmanuel of Tempe dedicated its remodeled sanctuary and new parish center on September 30. The \$160,000-project increased the

church capacity to 400 and added two classrooms to the school in addition to providing four offices.

Emmanuel was organized in 1951 and currently lists 700 baptized members. The congregation is served by Pastors Daniel D. Pautz and Charles D. Found. Five teachers serve the 99-pupil school of which Roger Sievert is principal.

*Reported by William J. Schaefer II*

## With the Lord

### John H. Martin 1911 — 1984

Pastor John H. Martin was born September 12, 1911 in Stanton, Nebr. He died November 22, 1984 in Milwaukee, Wis.

A 1937 seminary graduate, he served congregations in Waucousta, Wis., Belleville, Mich., Toledo, Ohio and Council Bluffs, Iowa, before accepting a call to St. Andrew, Milwaukee, where he served until his retirement in 1983. During his ministry he served as district vice president, circuit pastor and member of district stewardship, evangelism and mission boards.

In 1940 he married Irene Raasch. He is survived by his wife; son, John; daughter, Marie (Tom) Balistreri; brothers, Helmuth (Mabel), Pastor Gerold (Dorothy), and Philip (Marjorie); sisters, Esther Raasch and Margaret (Pastor Leo) Gruendeman; and two grandchildren.

Funeral services were held November 26 at St. Jacobi, Milwaukee, Wis.



## Looking back from The Northwestern Lutheran

### 50 years ago . . .

The world is flooded with degrees. There are many degrees in the Church. Nine-tenths of the sectarian ministers are called "Doctor." This is also true of quite a number of ministers in some Lutheran bodies. Perhaps the Old Adam in you envies some of these folks their degrees, some honorable, others adopted. You need envy them no longer. From one of our exchanges we give you a list of the most honorable degrees which are automatically conferred on every child of God: LL.D., Disciple of the Lord of Love . . . D.C.L., Dear to Christ the Lord . . . M.A., The Master's Assistant . . . B.A., Born Again . . . B.S., Blessed Saint . . . D.D., Destroyer of the Devil . . . Ph.D., Doctor of Philanthropy . . . Ch.M., Christlike Man . . . B.D., Beloved of the Divine . . . D.A.C., Doctor of Applied Christianity . . . L.M., Lord of a Mansion.

### 25 years ago . . .

President Oscar J. Naumann has taken up residence in Milwaukee to serve the synod as its first full-time president. Delegates at our synod's convention decided that the combination of the synod presidency and the pastorate of a large congregation was too much of a burden for any one man to bear. President Naumann had been serving St. John Lutheran, St. Paul, Minn.

### 10 years ago . . .

Prof. William Zell has been installed as president of Northwestern Preparatory School. Although he has been on the faculty as professor of German since 1960, he is virtually the first preparatory school president in the school's 110-year history.

#### NOTICE FOR CONGREGATION TREASURERS

The cutoff date for the PBS receipts in the Synod's postoffice lock box is the last business day of each month. *December 1984* lock box offerings will be credited as 1984 receipts through *January 11, 1985* as long as they are received in the lock box on or before that date and are clearly labeled as *December* offerings on the Form 220.

Norbert M. Manthe  
Chief Accounting Officer

## NOTICES

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

### CONFERENCES

**Michigan District**, Southwestern Pastor/Teacher/Delegate Conference, January 21 at Grace, St. Joseph. Agenda: Sex Education in our Churches and Schools (Janke); Pros and Cons of Sex Education in our Churches and Schools (Franzmann).

**Northern Wisconsin District**, Rhinelander Pastor/Teacher Conference, January 25 at Ascension, Antigo. Agenda: Moralizing vs. Scriptural Motivation; Scriptural Principles of Stewardship.

**Southeastern Wisconsin District**, Chicago Conference, January 14, 15 at Palos, Palos Heights, Illinois. Agenda: Resignations, Terminations of Calls, and Re-entry into the Ministry (Mischke); Hebrews 7 (Voss); How Pastors Use Computers (Lyon, Naumann).

### CHANGES IN MINISTRY

#### PASTORS:

**Bratz, Dennis R.**, to Grace, Seattle, Wash.  
**Kuehl, James P.**, from Shepherd of the Valley, Westminster, Colo., to mission, Colombia, South America.  
**Linn, David C.**, from Trinity, Clear Lake, S. Dak., to Trinity, Omak and Prince of Peace, Twisp, Wash.  
**Paustian, Richard C.**, from Holy Cross, Tucson, Ariz., to exploratory, Gilbert, Ariz.  
**Sattler, Mark J.**, from Our Redeemer, Wabasha, Minn., to St. Matthew, Danube, Minn.

### ADDRESSES

#### PASTORS:

**Baumler, Gary P.**, 1314 Thomas Ave., Watertown, WI 53094; 414/251-3973.  
**Berg, Peter M.**, 3415 N. Erbes Rd., Thousand Oaks, CA 91362; 805/492-8830. Off. 805/492-8943.  
**Dusek, Michael C.**, 2500 S. 8th Ave., Yuma, AZ 85364; 602/726-8716.  
**Hellwig, Glen**, 1927 Broadway, Benton Harbor, MI 49022; 616/925-5186.  
**Jeske, Thomas J.**, 2777 Hardin St., Saginaw, MI 48602; 517/793-7154.  
**Kogler, Richard A.**, 31785 Yucaipa Blvd., Yucaipa, CA 92399; 714/794-2554.  
**Laper, Ardin D.**, 167 Clement Ave., Sun Prairie, WI 53590; 608/837-2647.  
**Lemke, Paul N.**, 2 NE 50th Ave., Ocala, FL 32651.  
**Warnecke, Richard**, 2777 Hardin St. Saginaw, MI 48602.  
**Weir, Russell G.**, 120 S. Church St., Whitewater, WI 53190.  
**Wendland, Robert P.**, em., 2026 Gray Ct., North Fort Myers, FL 33903; 813/656-4367.  
**Wietzke, Bruce V.**, Box 377, Lowell, WI 53557; 414/927-3104.  
**Zahn, Larry A.**, 875 Highway 124, Lawrenceville, GA 30245; 404/962-0692. Off. 404/963-4575.

#### TEACHERS:

**Bredendick, Daniel**, 7500 Laurel Canyon Blvd. #130, North Hollywood, CA 91605; 818/982-2402.  
**Lehmann, Arnold O.**, em., Rt. 4, Box 271, N7353 County Y, Watertown, WI 53094; 414/699-2118.  
**Nagel, Louise B.**, 3363 S. 65th St., Milwaukee, WI 53219.

#### 100TH ANNIVERSARY

St. Paul, Brownsville, Wis. will observe its centennial throughout 1985. The following Sundays will receive special emphasis: **January 27**, Initial Anniversary, James Hoff, preacher; **May 19**, Confirmation Reunion, Kenneth Ewerdt, preacher; **August 11**, Christian Education, John Schmidt, preacher; **October 20**, Synod Recognition, Winfred Nommensen, preacher; **December 8**, Rededication, Paul Huth, preacher.

Former members and friends are invited to join the congregation on one or all of the festive Sundays. For further information write: Mr. Mark Ewerdt, Secretary, St. Paul's Centennial Committee, Rt. 1 Box 25, Brownsville, WI 53006; 414/583-4392.

#### SYNOD NOMINATING COMMITTEE

The Synod Nominating Committee will meet at 9:00 a.m. on Thursday, January 24, 1985 at the Synod Administration Building, 2929 N. Mayfair Road, Milwaukee, Wis. The nominating committee is to propose a slate of three candidates for the following 16 offices:

Executive Committees of the Board for World Missions — Apache (pastor); Central Africa (layman); Japan (pastor); Latin America (layman); Southeast Asia (layman)

Northwestern Publishing House Board (one seminary professor and two laymen)

Special Ministries Board (one pastor, one teacher, one layman)

Coordinating Council (one layman)  
Chairman of the Board for Home Missions (pastor)

Chairman of the Board for World Missions (pastor)

Chairman of the Board of Trustees (pastor)  
Chairman of the Commission on Higher Education (pastor)

The list of candidates nominated will be published twice in The Northwestern Lutheran prior to the Synod convention. The Synod will elect one of the candidates on each slate at its convention in Saginaw, Mich. August 5-9, 1985.

Any board, committee or member of the Synod is invited to suggest nominations for these offices. Kindly send names with appropriate information to the secretary of the Synod, Pastor David Worgull, 1201 W. Tulsa St., Chandler, AZ 85224 by January 17, 1985.

David Worgull, WELS Secretary

#### NOMINATIONS

##### WISCONSIN LUTHERAN SEMINARY Professor of Music and Education

The men listed below have been nominated for the professorship of music and education at Wisconsin Lutheran Seminary to fill the vacancy caused by the retirement of Prof. Martin Albrecht effective the close of the present school year.

Prof. Bruce R. Backer, New Ulm, MN  
Rev. Mark R. Bitter, New Orleans, LA  
Rev. Daniel M. Buske, Lansing, MI  
Rev. Kurt J. Eggert, Milwaukee, WI  
Rev. Bryan M. Gerlach, El Paso, TX  
Kenneth W. Jeske, Kenosha, WI  
Rev. Mark A. Jeske, Milwaukee, WI  
Rev. Harlyn J. Kuschel, Reedsville, WI  
Phillip A. Lehmann, Hales Corners, WI  
Rev. Richard W. Lehmann, Hales Corners, WI  
Prof. Mark J. Lenz, New Ulm, MN  
Rev. George R. Pavia, Killeen, TX  
Rev. James P. Tiefel, Saginaw, MI  
Prof. Franklin F. Zabell, Watertown, WI

The Wisconsin Lutheran Seminary Board of Control is scheduled to meet on February 5, 1985 and will then call a man from this list of candidates. Correspondence concerning these nominees should be in the hands of the undersigned by February 4, 1985.

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

#### NOMINATIONS

##### WISCONSIN LUTHERAN SEMINARY Office of President

Prof. Armin W. Schuetze is resigning as president of Wisconsin Lutheran Seminary after the current school year ends. The following men, therefore, have been nominated for this office.

Prof. Richard D. Balge, Mequon, WI  
Prof. Paul E. Eickmann, Watertown, WI  
Prof. Wilbert R. Gawrlich, Mequon, WI  
Prof. John C. Lawrenz, Saginaw, MI  
Prof. Armin J. Panning, Mequon, WI  
Prof. Cyril W. Spaude, Watertown, WI

At a meeting of the Wisconsin Lutheran Seminary Board of Control on February 5, 1985, a man will be called from these nominees. Please send all correspondence regarding the candidates to the secretary by February 4, 1985.

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



**CALL FOR NOMINATIONS  
NORTHWESTERN COLLEGE**

Northwestern College is seeking a replacement for Professor Lloyd Thompson, who will be retiring at the close of the 1984-85 school year. The Board of Control of Northwestern College, therefore, with the approval of the Commission on Higher Education, requests the voting membership of the synod to nominate men to fill this position. The nominees should be qualified to coach college football, teach physical education classes, direct the intramural program, and coach a spring sport. Qualifications for coaching wrestling are also desirable.

Names of candidates, with pertinent information, should be in the hands of the undersigned no later than January 25, 1985.

Myron R. Kell, Secretary  
NWC Board of Control  
233 North Maple St.  
Watertown, WI 53094

**CALL FOR NOMINATIONS  
NORTHWESTERN PREPARATORY SCHOOL  
Professor of English**

The voting members of the Synod are requested to nominate men who are qualified to serve in the English department of Northwestern Preparatory School, Watertown, Wis. This vacant position on the NPS faculty was formerly filled by Prof. Arlyn Boll who accepted a call into the parish teaching ministry. Duties include teaching English on the high-school level and the sharing of responsibility for advising students in the extracurricular activities of school publications, dramatics and forensics.

Nominations, with pertinent information, should be in the hands of the undersigned no later than January 12, 1985.

Myron Kell, Secretary  
Northwestern Preparatory School  
Board of Control  
233 N. Maple  
Watertown, Wisconsin 53094

**REQUEST FOR NOMINATIONS  
WORLD MISSION WORKER  
TRAINING COUNSELOR**

The Board for World Missions had been granted approval to begin the process of calling for the above-named position authorized by the 1983 Synod convention. Implementing the calling procedure at the board's April 17, 1985, meeting is contingent upon final funding approval by the Coordinating Council after it has reviewed the 1985 congregational commitments.

Members of the Synod are invited to place before the board names of pastors who have the following special qualifications: 1. To plan, implement and conduct worker-training seminars in which the placement of resident missionaries is not feasible or possible. (e.g. India, Nigeria, Cameroon) 2. To serve as resource for the staffs in our other world mission fields, particularly as they initiate and develop their national worker training programs. 3. To develop and conduct more adequate orientation programs for missionaries and their families as they prepare to serve in our world mission fields.

The man called must be free to travel and will have his office at 2929 North Mayfair Road, Milwaukee, Wisconsin. He will work closely with the executive secretary of the Board for World Missions. Pertinent information should be in the hands of the undersigned by March 1, 1985.

Daniel H. Koelpin, Secretary  
11984 Wincanton Drive  
Cincinnati, Ohio 45231

**CERTIFICATION COURSES**

Dr. Martin Luther College will offer an extension course, Rel. 50 *Christian Doctrine II* at Fox Valley Lutheran High School, Appleton, Wis., beginning January 14 and meeting Monday 6:30 p.m. to 9:15 p.m. except April 8, ending May 6. Pastor Fred Toppe, Kimberly, Wis., will teach the course. Teachers in the Synodical Certification Program are encouraged to enroll. Others may enroll for audit or credit. Contact Prof. George Heckmann, Dr. Martin Luther College, New Ulm, MN 56073; 507/354-8221, Ext. 231.

**HEATING UNITS AVAILABLE**

As a result of remodeling, Michigan Lutheran Seminary has a pair of roof-top heating units available for cost of transportation. They are approximately 5 years old, still valuable for the right situation. Contact MLS business manager Steven Dallman at (517) 793-1041 during the business day.

**ALTAR — LECTERN**

An altar and matching lectern are available to any congregation. Altar is 6' 9" long, 32" wide, 42" high. Top is removable and base folds flat. Contact Paul L. Nolte, 403 Albion Ave., Fairmont, MN 56031; 507/235-9765.

**AUDIOVISUAL AIDS**

**WHY DO I RESPOND?**

(FS-454-WIR) also (VHS-6-WIR)

1984 12 min. C & M color JSCA  
This presentation is a general introduction to Christian stewardship. It stresses that we are responsible to God, not only for the use of our money, but also for the use of all the blessings he has given us. Because he has done so much for us, our response should be that of willing gratitude. This presentation is offered in the traditional filmstrip form, and also on VHS video tape for congregations which have the equipment to show it.

**DID YOU EVER SEE A STEWARD**

(FS-455-DSS)

1984 7 min. C & M color PI  
A delightful discussion of stewardship for children. Done in cartoon style, this filmstrip uses a guitar-strumming baby-sitter to present the essentials of stewardship to her eager young charges. Teachers will be pleased to have this for their classrooms.

Order from: Northwestern Publishing House  
AUDIOVISUAL AIDS  
3624 W. North Avenue  
Milwaukee, WI 53208-0902

**EXPLORATORY SERVICES**

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

**COTTONWOOD, ARIZONA** — Cottonwood Junior High School (Band Room), Mingus Avenue at 6th St. For information call Pastor William J. Schaefer, 602/282-4423.

**CHANGE OF TIME  
OR PLACE OF WORSHIP**

in the following exploratory areas or mission congregations.

**SUCCASUNNA, NEW JERSEY** — Immanuel, Roxbury Fire Station #1, 122 Main St., Succasunna. 10:30 a.m.; Bible class/SS 9:00 a.m. Pastor Donald Tollefson. 9-161 Ashland Ct., Stanhope, NJ 07874; 201/347-9358.

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

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

**NAMES WANTED**

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

**DeLAND, DELTONA, ORANGE CITY and DeBARY, FLORIDA** — Pastor Mark Johnston, 1623 Lakeside Dr., DeLand, FL 32720; 904/738-1953.

**TERRE HAUTE, INDIANA** — Pastor Thomas Kneser, 75 S. Manhattan Ave., Indianapolis, IN 46241; 317/244-8244 or Mr. Tom Thompson, 7725 Carlisle Rd., Terre Haute, IN 47802; 812/299-5820.

**KALISPELL, WHITEFISH, COLUMBIA FALLS, MONTANA** — Pastor Robert Koester, 345 Strand Ave., Missoula, MT 59801; 406/542-0233.

**FREDERICK, MARYLAND and CHARLOTTESVILLE, VIRGINIA** — Pastor Paul Ziemer, 7782 Beadfield Ct., Manassas, VA 22110; 703/791-3482.

**CHURCH ITEMS AVAILABLE**

The following are available for cost of shipping: altar, pulpit, lectern, baptismal font, single and triple branch candelabra, red dossal with valance, high-backed oak chair. Contact Norman W. Holmes, Bethlehem Lutheran, 312 W. Elm St., Urbana, IL 61801.

**MISSION SEMINAR  
Wisconsin Lutheran Seminary**

The 1985 mission seminar is scheduled for January 30-31 with two morning and one evening session on the 30th and two morning sessions on the 31st. The emphasis on world missions carries the theme: "Send men whose eyes have seen the King." Topics include: Sweden; Cameroon, Nigeria, and Mexico; Reaching the unchurched; The media; and Brazil.

Jonathan J. Rockhoff  
Seminar Secretary

**LAND WANTED**

Do you own property in or around the area of Rio Rancho (west Albuquerque, New Mexico) that you purchased at one time and would like to donate to our church? Peace Lutheran, a mission congregation of the WELS, is looking for land on which to build. Four plots have been generously given which we can use or trade for a church site. If you can help, please contact Pastor Steven Wilkens, 505/898-4709 or Pastor Hugh Reaume, 602/945-6798.

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# Are you a racist?

by Rolfe Westendorf

I suppose everyone is, more or less, and so I suppose that you too are a racist. But what does racist mean? What is this nasty thing that almost everybody is? Racism is simply the process of judging people on the basis of their race. Often the judgment is derogatory, and that's what everyone complains about. Sometimes the judgment may be complimentary, but people complain about that too.

So what's wrong with racism? It is simply the injustice of judging a person on the basis of his race, instead of judging him on the basis of his words and actions. The classic case is the confinement of Japanese-Americans during World War II. They became enemies because of their race, no matter how much they loved the United States. We know now that it wasn't fair. As a result of that racism, innocent people were unfairly penalized. And that's the usual result of racism.

But unfair penalties are not necessarily a part of racism. Jesus says that God condemns our evil thoughts, even when no one is hurt by those thoughts. Thus the sin of racism can occur even when there's no member of that other race within 500 miles. If we have a low opinion of a certain race of people, we have sinned against the Eighth Commandment. We need to repent and seek God's forgiveness, even if we've never had a chance to hurt a member of that race with our racist opinions.

Racism is not always a sin. Racism may include complimentary judgments upon a certain race of people. We may genuinely admire the outstanding achievements of a certain race. That is not sin, even though it is racist in nature. However, it may become a sin if we offend a member of that race by judging him and his race and not

treating him as a fellow human being.

Accusations of racism are almost always aimed at white people. But people of other races can be just as guilty of racism, and often are. It is white racism, however, that does the most damage because white people control most of the economic and political power. Usually minorities don't have enough power to hurt white people with their racism. But sometimes they can. And sometimes they do.

Is it possible to be free from the sin of racism? Probably not, but then the Bible never said we could keep sin out of our lives. The Bible does tell us what to do with sin. Repent! Seek and receive God's forgiveness. Try hard to reject the racist opinions that come to your mind. Try hard to defuse the racist opinions you hear from others. And be very careful that you don't even by accident hurt the feelings of a person from another race. □

*(If your group or organization would like to hear a speaker on the subject of racism, please contact Pastor Howard Kaiser, chairman of the Multi-Cultural Mission Committee of the General Board for Home Missions, 3051 N. 73rd Street, Milwaukee, WI 53210.)*



*Pastor Westendorf serves at Siloah, Milwaukee, Wisconsin.*