

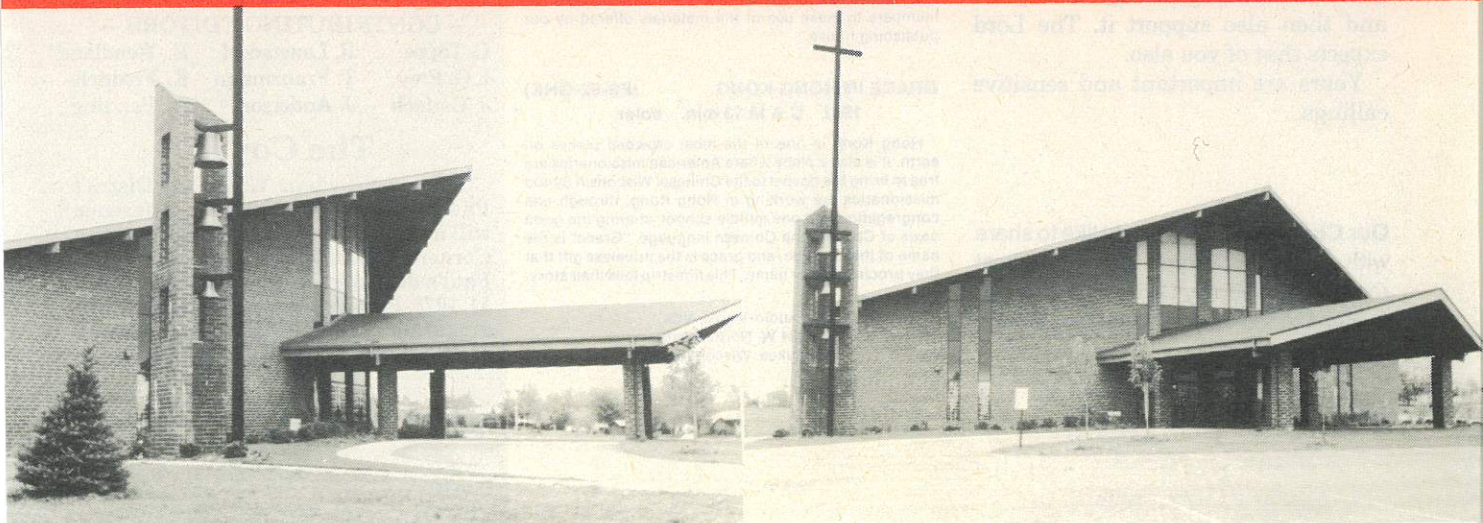


*St. Paul's Lutheran,
Hales Corners,
Wisconsin*



The Northwestern Lutheran

May 24, 1981





Comments by the Editor

Important Callings — This is being written on a day in late April when the seniors at Wisconsin Lutheran Seminary are touring Northwestern Publishing House and are being addressed by the heads of the Synod's departments. In a few weeks they, as well as the graduating teachers at Dr. Martin Luther College, will be assigned their first calls. What will our congregations expect of them? What does the Lord expect of them?

If the Christians at Berea were commended because they "examined the Scripture every day," our Christians have the right to expect similar action of their pastors and teachers. So does the Lord.

If the Christians scattered by the first persecution of the church "preached the Word wherever they went," our Christians are right in expecting their pastors to "preach the Word" and their teachers to remember that "all Scripture . . . is useful for teaching."

If Scripture records with approval that the congregation at Antioch sent Paul and Barnabas out on their first missionary journey, our Christians have the right to expect their pastors and teachers to encourage the young and the not so young to prepare for the Lord's work. So does the Lord.

Having read how the church at Antioch was delighted when Paul and Barnabas later "reported all that God had done through them," you pastors and teachers can be sure that your congregations will expect you to report on the work God is doing through our Synod and then also support it. The Lord expects that of you also.

Yours are important and sensitive callings.

Our Chaplains — We would like to share with you a paragraph from the latest report submitted by Civilian Chaplain E. C. Renz to the Special Ministries Board. It reads:

"At the close of March this overseas ministry reached a milestone. To those who are interested, it was on March 30, 1973, that we arrived in Europe to begin our work of bringing the means of Grace to our fellow Christians in Europe. We look upon the completion of these eight years as a memorial to the grace of God. He has indeed been good to us as a Synod as we endeavored to serve our people away from their home congregations. Whatever has been accomplished in these years, let it all be to the glory of God. Some four years ago, the work was intensified by the calling of a second chaplain to Europe. We thank our God for the opportunity granted to us in working in this field of labor in his kingdom. The response on the part of our people overseas has been a source of encouragement to us as well as a most rewarding experience. We fully appreciate the support of our board and the entire Synod for their interest and for their prayers in behalf of the chaplaincy program. We pray for the Lord's continued blessing upon his work in his kingdom throughout the world."

We, on our part, are grateful to the Lord for the faithful labors of Chaplains Renz and Schlei and their wives. May our Lord bless them!

AUDIO-VISUAL AIDS

THESE ARE WRITTEN (FS-81-TAW)
1981 C & M 12 min. color

This filmstrip shows why the written word is still important in our electronic age, and how the Northwestern Publishing House is meeting the needs. This filmstrip is an excellent tool for pastors who want to encourage their members to make use of the materials offered by our publishing house.

GRACE IN HONG KONG (FS-82-GHK)
1981 C & M 13 min. color

Hong Kong is one of the most crowded places on earth. It is also a place where American missionaries are free to bring the gospel to the Chinese. Wisconsin Synod missionaries are working in Hong Kong, through one congregation and one middle school, sharing the good news of Christ in the Chinese language. "Grace" is the name of their church, and grace is the priceless gift that they proclaim in our name. This filmstrip tells their story.

Order from:
Audio-Visual Aids
3624 W. North Avenue
Milwaukee, Wisconsin 53208

*The Lord our God be with us,
as he was with our fathers:
let him not leave us,
nor forsake us. 1 Kings 8:57*

The Northwestern Lutheran

(ISSN 0019-3512)

Volume 68 Number 11

May 24, 1981

Official Publication
Wisconsin Evangelical Lutheran Synod

Published *biweekly* by
Northwestern Publishing House
Milwaukee, Wisconsin.
All BUSINESS CORRESPONDENCE
is to be directed to:
Northwestern Publishing House
3624 W. North Avenue
Milwaukee, Wisconsin 53208
Subscription rates, payable in advance:
One year, \$5.00 Three years, \$13.00
Five years, \$18.00

\$3.25 per subscription if 25 or more unad-dressed copies are sent in a bundle to one address. Blanket subscription at \$3.75.

Second-class postage paid at Milwaukee, Wisconsin. POSTMASTER: Send address changes to **The Northwestern Lutheran**, 3624 W. North Ave., Milwaukee, WI 53208.

Allow *four weeks* for change of address and renewal order. Give your old address as well as the new. Send stenciled address from a recent issue or an exact copy.

The *deadline* for submitting materials intended for publication in
The Northwestern Lutheran
is *five weeks* before the date of issue.
Address items intended for publication to:

Rev. Harold E. Wicke, Editor
The Northwestern Lutheran
3512 W. North Avenue
Milwaukee, Wisconsin 53208

— **THE EDITORIAL BOARD** —
Rev. Harold E. Wicke, *Editor*
Rev. Walter W. Kleinke, *Assistant Editor*
Prof. Wilbert R. Gawrisch
Prof. Armin J. Panning

— **CONTRIBUTING EDITORS** —
C. Toppe R. Lauersdorf E. Wendland
I. G. Frey T. Franzmann E. Fredrich
J. Gerlach J. Anderson A. Panning

The Cover

The Southeastern Wisconsin District Pastor-Teacher-Delegate Conference will meet at St. Paul's Lutheran in Hales Corners, Wisconsin, on June 9 and 10. St. Paul's dedicated its new church on June 11, 1978. Pastors of the 2,125-member congregation are R. J. Zink, R. W. Lehmann, and G. F. Albrecht.

THE NORTHWESTERN LUTHERAN

Editorials

Our A.U. Friends in Court

In its April issue *Church and State* reported on the March 3 Supreme Court hearing of arguments on our Synod's test case challenging the right of a state to require our elementary and secondary schools to pay unemployment taxes. *Church and State* is especially interested because its sponsoring body, Americans United, has filed a friend-of-the-court brief siding with us.

Although A.U. consistently opposes public funding of church-operated elementary and secondary schools, its brief states that "it believes that the free exercise clause [of the First Amendment] correspondingly guarantees freedom from state intrusion into church-operated school affairs." Noting that a state appeals referee ruled that our doctrine allowed all male teachers to be considered "ministers" but not female teachers, the A.U. brief argues that such intrusion into church doctrine is clearly impinging on the First Amendment rights of the churches.

When the attorney representing the state contended that the primary purpose of the church school is education, not religion, the *Church and State* Article reports, "Several justices challenged the state official on the point. Justice John Paul Stevens noted that the church obviously exists for religious purposes and the church is paying the church school employees' salaries and otherwise funding the schools, so the schools would seem to be for the purpose of religion."

Finally, the article comments: "Most of the justices' questioning during the hearing centered on the application of the provisions of the law, not on constitutional questions. Observers believe that indicates the high court will decide the dispute on that basis."

We think our readers share the viewpoints expressed by the A.U. friend-of-the-court brief and need no convincing on that score. They may, however, appreciate the information the *Church and State* article brings.

Edward C. Fredrich

Rift or Chasm? The Rev. Bailey Smith, president of the Southern Baptist Convention, believes in an infallible Bible. When he declared last summer, "God Almighty does not hear the prayer of a [non-Christian] Jew," he demonstrated that he believed that Christ's word, "No man cometh unto the Father but by me," decided the issue, even if the position he took was unpopular with many.

Dr. Robert Bratcher, a Southern Baptist Bible translator, maintains, on the other hand, "Only willful ignorance or intellectual dishonesty can account for the claim that the Bible is inerrant and infallible." Both men are Southern Baptists.

The New York Times headlines these divergent views among the Southern Baptists thus: "A Rift Appears Among Baptists Who Differ on Fundamentalism." The

term "rift" may leave the impression of a small crack or crevice; a division, to be sure, but hardly a chasm or a gulf.

Is it only a "rift" when one element in the Southern Baptist Convention holds that the Bible can be trusted in every detail, and another element maintains that it cannot be granted such trust? Is it only a "rift" when one holds that the Bible that says that Jesus Christ is the Son of God is a book without error, and the other holds that the Bible that states that Jesus Christ is the Son of God has errors in it? Is it only a "rift" when one side holds that the Bible is the ultimate authority in whatever it presents, while the other holds that the Bible is not necessarily the ultimate authority if we don't think it is?

Even the U.S. Constitution is accorded more respect. Courts and legislatures let that Constitution stand. They may interpret it in different ways, but they let its wording stand. Our Constitution with errors in it would breed legal and judicial chaos, especially if each lawyer and judge determined for himself what the errors were.

That "rift" between conservatives and liberals in the Southern Baptist Convention, or in any other church body, for that matter, is more than a crevice; it is a chasm that is as wide as the gulf that separates truth from error, faith from doubt, hope from fear, heaven from hell. It abandons ultimate authority for anarchy and ecclesiastical suicide. The next generation of the Southern Baptists will prove that the "rift" is indeed a chasm. Unlike today's Southern Baptist liberals, who were still reared to believe the Bible was infallible, many of tomorrow's Baptists will no longer have been nurtured in a faith that knows the Bible is to be trusted.

Carleton Toppe

The Comfort of Christ's Ascension

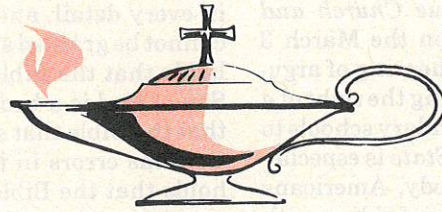
Believers were not losers when Christ ascended to the right hand of the Father.

True, they no longer see him with eyes of the body, but they have his assurance, "Surely I will be with you always, to the very end of the age."

Christians, in common with all people, have their ups and downs, their days of sorrow and their days of joy. But unlike non-Christians, they have Christ with them. He knows what is happening, he cares, he rules, he guides. Remember he said, "All authority in heaven and on earth has been given to me." Though men saw him as a man, he was and is at the same time the almighty Lord of heaven and earth, especially interested in those who love him. He is the One who is with us in every hour.

Nor will he turn away from us at the close of life or the end of time. Of him, who paid the penalty for our sins with his own life's blood, the ascension angels said, "This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven." For what purpose? Yes, to judge the quick and the dead, but also to fulfill his promise of John 14: "I will come back and take you to be with me that you also may be where I am."

Indeed, there's comfort for the believer in the ascension of Jesus Christ.



Studies in God's Word

Death Is Not The End

Read Genesis 50:22-26

What an ending for the Book of Genesis! It started with "in the beginning" and ends with "a coffin in Egypt." That coffin is a jarring reminder that every man is dust and unto dust shall he return (Genesis 3:19). How miserable we believers, of all people, would be if that were the only reminder we would have from that coffin! But turn the page to Exodus and Joshua and Kings. Yes, turn the page to Christ, the greatest Son of Israel, and from him learn the truth that "Death Is Not The End."

The Coffin in Egypt

The Bible abounds in pictures depicting life's brevity. Life is grass that withers (Psalm 103:15) and a flower that fades (1 Peter 1:24), a tale that is told (Psalm 90:9) and a vapor that vanishes (James 4:14). So swiftly life's brief course is run and so surely does the coffin come in every man's life!

Ninety-three years had passed since Joseph had been sold into slavery (37:2), 80 years since he had interpreted Pharaoh's dreams (41:46), and 54 since he had laid his father to rest in Machpelah's cave (45:11; 47:28). Much had happened in his 110-year life span and great had been God's blessings to him! He even lived to see his great-grandchildren. But the time came when this hero of faith gathered his family

around him to tell them, "I die." Soon lips that had sagely advised, "Seven years of plenty, seven years of famine," would be silenced and hands once busied with the storing and selling of grain would be stilled by the phenomenon called death. Death with its coffin came also for Joseph as it does for all men.

Perhaps we don't even like the sound of the word "coffin," not to mention the sight of one. For some people death is a subject to slide over as speedily as possible and an event to wish out of existence as much as possible. Yet every obituary we read and every cemetery we ride by reminds us of the truth that life ends in a coffin.

A Home in Canaan

"I die," Joseph said, but didn't stop there. "God will surely visit you and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob." Later, as the years of bondage in Egypt would stretch on for what must have seemed like an eternity, the children of Israel would remember Joseph's dying words about God's faithfulness. God who had promised Abraham (13:14), Isaac (26:3), and Jacob (28:13) that their seed would inhabit the land of Canaan was a faithful God. Though Joseph could not trace the path God's plan would follow, he did trust God's promise.

Joseph's solemn request also showed his trust in that promise. "God will

surely visit you and ye shall carry up my bones from hence," he charged his brethren, binding them with an oath to carry his coffin to the promised land. For years Joseph's mummy case stood giving silent testimony to his own faith and solid inspiration for their faith in God's promises. And when the night came that the destroying angel passed through Egypt and a panic-stricken Pharaoh ordered Israel away at once, in their haste they did not forget. "Moses took the bones of Joseph with him" (Exodus 13:19) and later they were buried near Shechem in Canaan (Joshua 24:32).

It was this final command of faith which won for Joseph a place in God's "hall of faith" in Hebrews 11. "By faith," Hebrews 11:22 says, "Joseph when he died made mention of the departing of the children of Israel and gave commandment concerning his bones." Not his striking victory in Potiphar's house nor his skilled administration of Egypt's resources, but his command about his bones is what the New Testament records concerning his faith. Surely he who trusted God's promise to give Canaan to Abraham's seed trusted also God's promise about the Savior to come from that seed. Through that Savior Joseph would stand with Abraham, Isaac, and Jacob, and all of God's true Israel in the heavenly Canaan.

We don't have a coffin with the bones of some great leader to revive our faith and renew our zeal. We have something far better, the empty Easter tomb and the risen living Savior. He has promised us, "Because I live, ye shall live also" (John 14:19), and again he has promised, "I am the Resurrection and the Life, he that believeth in me though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die" (John 11:25,26). By his grace we have learned along with Joseph that life does not end in a coffin. When we carry our loved ones to the grave and move ceaselessly forward to our own grave, we know there's an eternity ahead, as sure as the faithful God who promised it.

Joseph's dying legacy to his people was a knowledge of God and his promises. Can we leave anything better?

Richard E. Lauersdorf

Mining the Treasure of God's Word

Matthew 17:24-18:35

Mark 9:33-50

Luke 9:46-50

Luke 17:1-4



BY JULIAN G. ANDERSON

On Offenses, Sins and Forgiveness

Our last four lessons took us to Jerusalem for the Tent Festival in October A.D. 28, where the hostility of the Pharisees was stirred up to a still higher pitch. Now we pick up the story at

Matthew 17:24-27

Note where Jesus was now (v. 24a), and what happened after he arrived (v. 24b). On the Temple tax, see Exodus 30:13-16, noting the amount in verse 13. A half-shekel was equivalent to a Greek double-drachma, worth two days' wages. The collectors were appointed by the head priest and were stationed in the principal towns. Mark Peter's answer in verse 25a, for this was part of Jesus' perfect fulfillment of the Law (Matthew 5:17b). Jesus' point in verses 25b and 26 was that as God's Son he was really exempt, but he wanted to be a law-abiding citizen (v. 27a). But since he was obviously broke, he had a most unusual way of getting the money (v. 27b). The coin was a stater, a large Greek coin worth four drachmas, enough for himself and Peter also, illustrating how he kept the Law for himself and for us too. Next read

Matthew 18:1-5

Notice what the apostles were discussing (v. 1, compare Mark 9:33,34), and Jesus' surprising answer (v. 2; note that it was a *little* child, perhaps only two or three years old, hi-lite). Ob-

serve that the first part of Jesus' answer touched on a much broader question (v. 3, underline), namely, who are *members* of the kingdom of heaven. Then he answered their question (v. 4, underline and hi-lite "humbles," which is the key word here). Think about this story when someone sins against you! This is one of the fine nuggets in Scripture, that aside from love, the greatest virtue in the kingdom of heaven is *humility*, and the humbler one is, the greater he is! Now

Read Mark 9:38-50

Verses 38-40 speak of our proper attitude towards people of other Christian denominations, that we must regard them as such who are also serving the Lord and carrying on his work (vv. 39 and 40; underline v. 40). Verses 41-50 talk about offenses, that is causing others to sin or lose their faith. Note that Jesus spoke first about causing little children, the primary members of the kingdom of heaven (Matthew 18:3), to lose their faith (v. 42). Note that such *little* children *believe* in Jesus, and their childlike faith is much greater than an adult's faith. Now note Matthew's general statement on offenses in 18:7. And then see how Jesus reminds us that it isn't only other people who cause us to sin, but that it is often our own sinful flesh which does so (vv. 43-48). And mark that Jesus does not say that we must maim ourselves, but

that it would be *better* for us to get into the kingdom of heaven maimed than to go to hell in perfect health.

In verse 49 Jesus mentions two common purifying agents: salt, which was used to keep foods from decaying, and fire, which was used to purify metals. Here the fire is used as a picture of our persecutions, sufferings and troubles, by which we are "salted" or purified by the strengthening of our faith. In verse 50 salt describes anything which God might use to purify our hearts and lives, and we are warned that these things may lose their effectiveness. Therefore we must make every effort to keep ourselves pure, so that we can live in peace with one another, not causing others to sin.

Now Read Matthew 18:15-22

Here Jesus tackles the opposite problem, what to do when one of our brothers sins against us (v. 15a). And he outlines the three steps we must take when this happens. Notice carefully what the first step is (v. 15b), and then what we must do if this fails (v. 16). The third step involves bringing him before the congregation (v. 17a), and verse 17b tells us what we must do if none of these procedures are successful (have nothing at all to do with him any longer). In Luke 17:3,4 Jesus adds some further instructions (compare also Matthew 18:21,22). This is the true spirit of Christian forgiveness, for this is the way God deals with all of us!

In verses 19 and 20 Jesus makes one of the most amazing promises in the Scriptures (underline and memorize). Sad to say, most of us too often forget about this completely.

Then Read Matthew 18:23-35

Jesus told this parable to summarize the discussion on sins and forgiveness, and to point out the important lesson we must learn here. First he pictures the tremendous number of sins we all have committed against God (the king) as our debt to him (v. 23; 10,000 talents would be hundreds of millions of dollars), and the way God deals with us (v. 27). Then he pictures our sins against one another as being small in number (v. 28), and the way we all too often deal with each other (v. 30). Then comes the lesson of the story (v. 35), as Jesus describes what the angry king did to that thankless slave (vv. 31-34).

K-12 Curriculum Being Developed

Challenging. Unique. Exciting. Beneficial. Those words describe what is happening in the Arizona Lutheran Academy (ALA) Federation. The 35 teachers from the nine Christian day schools in the federation plus the 13 Academy teachers met on February 6, 1981, and committed themselves to developing a complete K-12 curriculum. Why is this unique? Other high-school federations have given the concept of a K-12 curriculum some attention, but none has embarked on the challenging task of developing a complete curriculum for kindergarten through grade 12. Specifically, what is a K-12 curriculum?

Definition and Goal

As the title indicates, a K-12 curriculum is a planned sequence of concepts, skills and knowledge which students are to learn in the Christian day schools and ALA. Each student is taught a specific amount of material in each grade. What is taught in one grade builds on what students learned in previous grades. This principle is basic to the development of a K-12 curriculum, especially as the students go from the eighth grade of a Christian day school to the ninth grade at ALA.

The goal then is to develop courses of study for each grade (from K-12) in every subject area of the curriculum.

An Apt Name

As the Arizona teachers worked and discussed the K-12 project, the idea surfaced to name the group of high-school and day-school teachers the Federation Faculty. This title aptly describes one of the reasons why this group of teachers committed itself to this long range project which will require many hours of concentrated work.

Reasons

The Federation Faculty sees benefits for pupils, teachers and pastors. A K-12 curriculum will provide continuity in education for students. Teachers from ALA will know what has been taught in the eight grades of the Christian day schools whether those stu-

dents are from Emmaus (Phoenix), Good Shepherd (Tucson), Mt. Calvary (Flagstaff), or from any of the other nine Christian day schools in the federation. Teachers and pastors from the Christian day schools will know the content of each subject taught at Arizona Lutheran Academy. When teachers have the information described above, pupils reap the benefits.

The Federation Faculty sees blessings for Christian education within the federation as a K-12 curriculum is developed. Teachers, pastors, and some parents and students will meet together to study God's Word as it relates to education. They will plan what to teach and when to teach it. Finally they will select the best teaching methods. The study of God's Word will be of spiritual and educational benefit for teachers, pupils, parents and, yes, for all members of the federation. Working

together and sharing ideas will promote a unity of purpose and will result in better communication, better support, and better understanding of Christian education both in the day schools and at ALA. Achieving the above will help the federation reach the goal of Christ's church, that is, to make disciples of all people.

Principles Governing the Project

The success of a project of this size and consequence needs to be based on certain accepted principles. The Federation Faculty accepted the following principles:

- The Scriptures are the basis of a K-12 curriculum.
- Active involvement by board members, some students and parents, and the Federation Faculty is a key to the project's success.
- Curriculum development is a continuous process.
- The principal of each school is responsible for the work of his school's staff.
- The entire faculty of ALA is to be involved in developing that school's religion course of study.



D I S C U S S I O N



G R O U P S

- The pastor of a Christian day school is to be involved in developing the school's religion curriculum.
- The board of education or board of control of each school will be given regular progress reports and will approve the curriculum of its school.

Board for Parish Education Involvement

Curriculum development requires organization. Goals need to be established. Schedules have to be planned. Workshop programs must be developed. The Synod's Board for Parish Education was requested to assist the federation in these endeavors. This was a proper request, for one of the board's objectives is "to assist congregations in establishing curricula for their educational agencies which are in harmony with the principles and purposes of Christian education." Consequently the board encouraged the undersigned to assist the Federation Faculty and the people of the federation with developing a K-12 curriculum.

Achieving the Goal

As stated earlier, developing a K-12 curriculum requires much time and effort. The Federation Faculty began its effort on February 6. The members learned certain aspects of writing a school's philosophy and objectives, of writing a statement of the philosophy and objectives for a subject area, and of developing scope and sequence for that subject area. They selected religion as the first subject for which a course of study is to be developed. They adopted a work and time schedule which obligates them to complete the K-12 religion program by the beginning of the 1981-82 school year.

The work of the day-school and the ALA faculties will be coordinated by a Review Committee comprised of Mr. Joel Mischke, principal of Good Shepherd, Phoenix, chairman; Rev. Don Fastenau, chairman of the ALA Religion Department; and Mr. Lynn Kuether, principal of Pilgrim, Mesa. Between February 6 and June 1 each faculty will work independently on the project. Check points have been established for completion of specific phases of the reli-

gion course of study. On June 1 and 2, the Federation Faculty will meet again to do the following: 1. approve the philosophy and objectives of the Christian day schools and ALA; 2. approve the philosophy and objectives of the religion subject area for the day schools; 3. approve the philosophy and objectives for the religion department of ALA; 4. develop the scope and sequence for each religion course taught at ALA.

Plans are currently being made to continue the development of the K-12 curriculum during the 1981-82 school year and the summer of 1982.

Implications for Other Lutheran High Schools

Other Lutheran high schools and their supporting Christian day schools would do well to monitor the progress of the K-12 project in Arizona by asking themselves how such a program could help their schools better achieve the goal of making disciples for Christ's church.

LeDell Plath

The Scriptures —

The Matter of Translations

More Bible translations have been produced during the lifetime of our readers than in any other similar period of the church's history. This includes translations into many different languages, not only into the English, although it is the English translations that concern us.

Translation has been a problem ever since Babel. After the Flood "the whole world had one language and a common speech." But as humankind multiplied, it gave evidence that it had not learned the lessons God had taught it in the Flood. Though God at the very beginning had given man the command to "fill the earth and subdue it," sinful man after the Flood took a contrary position and said, "Come, let us

build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves and not be scattered over the face of the whole earth." Building this city and its tower was an act of rebellion. It is no wonder that God responded by saying, "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down and confuse their language so they will not understand each other."

Since that time translating from one language to another has become a necessity if people are to understand one another. Joseph in Egypt, for example, at first spoke to his brothers through an interpreter (Genesis 42:23).

Translation is necessary if God's inspired Word is to be conveyed to all nations.

An Old Testament Problem

Most of the books of the Old Testament were originally written in Hebrew, the language of most of the descendants of Abraham. But the time came when Hebrew ceased to be the spoken language of the Israelites. That happened when Judah was led into the Babylonian Captivity. During those years the Israelites began speaking Aramaic, a language related to the Hebrew but sufficiently different to keep the uneducated from understanding the Hebrew Scriptures. Consequently, when Nehemiah brought them back to the Land of Promise and had the Law of God expounded to them, we read: "The Levites . . . instructed the people in . . . the Law of God, making it clear [translating it] and giving the meaning so that the people could understand what was being read" (Nehemiah 8:7,8). Portions of the books of Ezra and Daniel were even written in Ara-

(Continued on next page)

maic. At any rate, after the Captivity the Israelites spoke Aramaic, and the Scripture readings always had to be translated or paraphrased into Aramaic in public worship.

About 250 years before the birth of our Lord Jesus, the Scripture not only was regularly translated into the related Aramaic, but was also translated into Greek. The reason for this was that the majority of the Israelites living in foreign lands understood and spoke only Greek. It was in Egypt that the Greek version of the Old Testament, called the *Septuagint*, was prepared. Some portions of the *Septuagint* are an accurate translation, but not all of it. Nevertheless, it was used by God to keep his people in the diaspora in contact with himself.

A New Testament Problem

Christ, the Apostles, and the people of their day spoke Aramaic, not Hebrew. Thus there is a factor which we must note and which is not mentioned in Luke 4:16-20. When Christ read the Scripture in the synagogue at Nazareth, he immediately translated it into Aramaic for his audience. Putting the Scripture into a language that can be understood was therefore a problem with which Christ and the disciples also had to cope.

Translation remained a problem for the New Testament writers when in their inspired writings they quoted the Old Testament. Writing in Greek, they often quoted from the *Septuagint*, and the Holy Spirit was satisfied even when at times the *Septuagint* did not translate the Hebrew for word, but simply translated the sense.

This becomes evident when we compare Luke 4:18,19 with Isaiah 61:1,2. The Holy Spirit permitted Luke to quote the *Septuagint* which has "and recovery of sight for the blind" where the inspired Hebrew has "and release for the prisoners." Since the thoughts are related — prisoners are kept in dark dungeons — the Holy Spirit was satisfied. At other times, however, he moved the New Testament writers not to make use of the *Septuagint* but to give their own translations of the Hebrew Old Testament text. So the writers of the New Testament and the Holy Spirit who inspired them also faced the problem of translation. It is not something peculiar to our own day.

We would add a note here, something we ought to keep in mind as we pass judgment on our newer translations. When the Holy Spirit inspired the words of the New Testament, he used the Koine Greek, that is, the common Greek spoken by the man on the street. He did not use the classical, older Greek. The Holy Spirit wanted these writings to be understood.

In the church of the first centuries it therefore soon became necessary to translate the Scriptures into Latin, Gothic, Syriac and a number of other languages. The church has had to grapple with the problem of translation from almost the very beginning.

A Reformation Age Problem

Martin Luther is usually credited with giving us the Bible in German. Actually there were some 14 translations into the German before Luther. Luther's translation, however, won out. His German became standard for the language. That does not, however, mean that Luther's translation was perfect. He himself was never totally satisfied with it and continued to revise it until the end of his life.

Another point often forgotten is that Luther in his translation also demonstrated that he was a scholar — even a textual scholar. Using the Greek text that had been prepared by Erasmus, Luther, for example, omitted 1 John 5:7. In the KJV that passage reads: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." These words are found in none of the older Greek manuscripts; they first appear in some of the later manuscripts of the Latin *Vulgate*. In the sixteenth century an editor translated these words into Greek and inserted them into his Greek New Testament. When Erasmus was issuing the third edition of his Greek New Testament (1522), he also inserted them into his Greek New Testament. However, even though these words beautifully teach the doctrine of the Holy Trinity, Luther recognized that they were not part of the original text and never included them in his translation. The fact that they appear in the copies of Luther's Bible which we used in past years in our German services is because a printer by the name of Feyerabend in 1574 (long after

Luther's death) added them to Luther's text.

The English translation that has come down to us from Reformation times is the King James Version of 1611. This version was by no means that first translation of the Bible into English, but because of its language — the language of its day — it won a place as the accepted version. It was the third translation to be called "authorized." The King James Version is the version which most of us have used in the past.

A Present Problem

Three hundred seventy years have passed since the King James Version saw the light of day. It employed the language of its day, with its thees and thous and strange verb forms. These forms were not special forms reserved for addressing God or speaking about God, but were the normal language spoken by the Englishmen of that day in speaking to one another. In speaking to their kings and queens and princes, they used more formal terms.

Not only have language forms changed since 1611, but the meanings of words have changed, as well as sentence structure. That's why, since the late 1800s and especially during this century, an increasing number of new English translations have been offered to the public. This permits the people of our day to read God's Word in terms more familiar to them. This is good and not at all bad. After all, at Pentecost the Holy Spirit had the Apostles address the gathered pilgrims from many nations in their own languages, so that the people in amazement cried out: "Are not all these men who are speaking Galileans? Then how is it that each of us hears them in his own native language?" The Holy Spirit who approved of that on Pentecost certainly approves of that today also. His wish is that all hear and understand and believe the Word — also those who speak our American English.

Another factor that played a role in the need for new translations is the recent discovery of manuscripts of the Bible older than those used by Luther and the translators of the King James Version. This has been discussed in a previous installment of these articles. We can, however, see the hand of God

(Continued on next page)

Saving Lives For Time and Eternity



Lutherans for Life Counseling Center

Nancy calls the hotline number. Mary answers, "This is Mary, may I help you?" "Yes, I am going to have a baby and I want to give it up for adoption."

Nancy is 17 years old. Home life is so disintegrated that she moves out to live with a friend of the family, a former neighbor. She baby-sits for this friend's two children because this friend in the process of divorce proceedings and must work outside the home. She quits school one year before graduation. She takes up with a 19-year-old boy. They are going together one month when she suspects that she is pregnant. This is not a condition un-

known to her since her brother, who has never married, has a child and is presently fighting for its custody. Another brother's child is being raised by her parents. A girl friend is also pregnant. Nancy went to the local sex clinic for pills, but never had a chance to use them. She was already pregnant. She has no plans for marriage, since she sees no permanence in it.

Nancy is only one of hundreds of thousands of teenagers who become mothers out of wedlock each year. If she had gone back to the sex clinic for more help, chances are about 100 to 1 that her baby would now be dead, packed in wax, awaiting final disposal

in an incinerator somewhere.

Instead, because she called the *Pregnancy Counseling Center*, a WELS established and operated salvation center in Palatine, Illinois, she is giving birth to the baby. At the prompting of her counselor, she attended Lenten services five days after her initial appointment at the center. She is enrolled in an adult instruction class. She has also joyfully announced that she wants her baby to be the first one from the center to be baptized in Christ The King Ev. Lutheran Church.

Pastor Paul cannot contain himself over the exciting possibilities from the counseling center. The center is busy. Lives are being saved weekly. Another woman and her husband-to-be (her pregnancy test was negative) also are enrolled in instruction class. Her two children by a former marriage are scheduled for baptism as soon as possible.

God has obviously placed his unrestricted stamp of approval on this mission to the unborn and their parents. The work is not funded by the Synod, but solely through the freewill offerings of WELS members nationwide. Remember us with your prayers and gifts.

Lutherans for Life is ready to supply you with information about *Lutherans for Life* or the *Pregnancy Counseling Center*. For information about this exciting and heaven-blessed work, for films and speakers, write P.O. Box 37, Libertyville, Illinois 60048, c/o of Mr. Larry Marquardt, or Pastor Norman Paul, or call 312/934-9233.

particularly in this that not a single doctrine of the Scriptures is undermined by any of the textual variants found in these manuscripts.

This, of course, is not true of a number of the new translations. One of the earlier ones, the *Revised Standard Version* of 1952, clearly reveals the modernistic trend of its translators in their mistranslations of the messianic prophecies in the Old Testament. Others, like *The Living Bible* (1971), are paraphrases and also reflect the theological bias of their translators. And *The New English Bible* (1970) uses more of a British English.

And then there are translations made by men who accepted their as-

signments with the conviction that the words of Scripture in the original Hebrew and Greek are inspired by God. Among them are the translators of the *New American Standard Bible* (NASB, 1963), *An American Translation* (Beck, 1976), and the *New International Version* (NIV, 1978). The faculty of our Wisconsin Lutheran Seminary at Mequon has had some input in the NIV, and it is gradually winning a place for itself in the churches of our Synod.

For those who would like a brief review of the strong points and the weak points of a number of the more recent translations, we suggest that they order the pamphlet *Bible Translations*

published by our Northwestern Publishing House (see the back page of this issue).

Whether you personally, or your congregation, retain the KJV or adopt one of the reliable newer translations, the main thing is that you read the Word and understand it. For our pastors and professors it is still essential that they study the Word in the original Hebrew and Greek, since there are nuances which no translation can adequately reflect. We thank God, however, that he has so led matters that today we are able to read his word in the language to which we are accustomed.

H. Wicke

The Marxist Advance in Africa

Third World Africa deserves our sympathetic concern. Never has an area of this world experienced such upheavals as the "Dark Continent," especially those countries south of the Sahara desert. If people in Europe and America can hardly keep up with the social and economic changes that are taking place in the world these days, what must one think about the situation as it applies to the millions of people in Africa? Most of them have not only had to change their lifestyle from a village to an urban environment within the past few decades, but this sudden transition has taken place in the hectic twentieth century.

Independence from the West Achieved

Since the 1950s most of Africa has become free of colonial rule. The colonialism from which these countries were freed came out of a Western world, a world which followed a capitalistic system of economy. It is but natural that the leaders of newly independent African countries were left with some negative feelings toward the Western world and its capitalistic system. Western civilization was associated with past exploitation, racism, discrimination, and whatever ills the people thought they might have suffered prior to their independence. Even after independence, the Western world and capitalism continued to be blamed for all the problems which the newly formed governments encountered as they attempted to run things for themselves.

Independence Has Its Problems!

African peoples according to their own tradition are socialistic. The tribe, the family, the community act together. Individual right of decision and self-expression play a secondary role according to customary law. "I am because we are, and because we are,

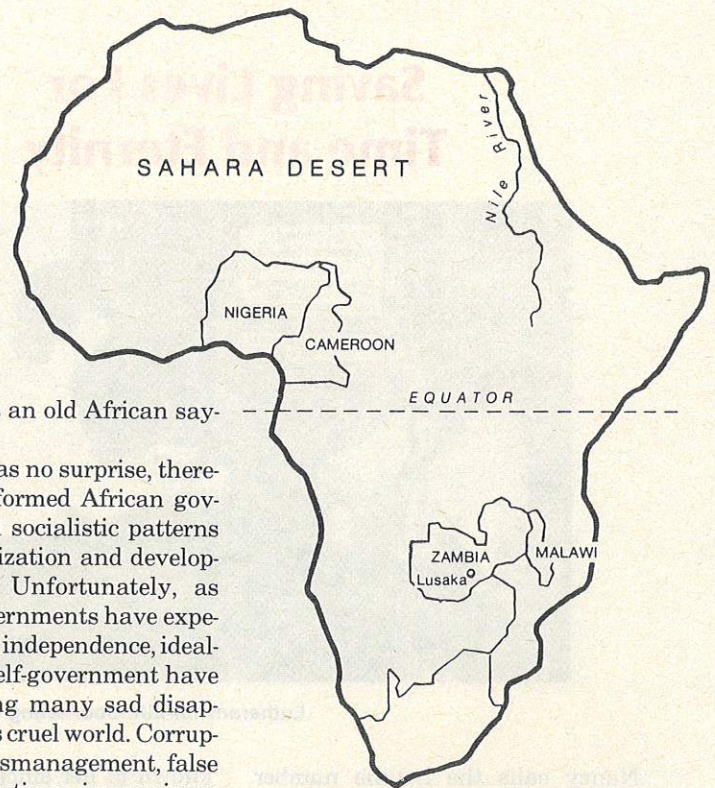
therefore I am" is an old African saying.

It should come as no surprise, therefore, that newly formed African governments favored socialistic patterns of political organization and development programs. Unfortunately, as most of these governments have experienced since their independence, idealistic patterns of self-government have a way of suffering many sad disappointments in this cruel world. Corruption, tribalism, mismanagement, false hopes and expectations, inexperience — all these have played prominent roles in frustrating some well-intentioned dreams. All this, we remember, has happened at a time in world history when even countries with long-established experience in world affairs are battling for economic survival. If we in America consider inflation to be our prime enemy, we can imagine what it must be like in countries where the rate of inflation is so high that it can't even be calculated.

The Turn to the East

Third World countries need help. But where are they to turn for this? To a Western world whose capitalistic system they have rejected? Or to a system of scientific socialism as offered by political systems which follow the Marxist-Leninist line? These promise a salvation which will solve all economic problems and which at the same time will banish all vestiges of colonialism and imperialism. And we can be sure that Marxist propaganda does its very best to associate the Christian church with Western imperialism!

Since they have never fully experienced the heavy hand of Soviet totalitarianism, one should not be too surprised to see these countries being drawn more and more into alliances with governments which in the name of freedom will eventually destroy all freedom. While some of these Third



WELS has missions in Zambia and Malawi and black sister churches in Nigeria and Cameroon.

World countries may be rather reluctant to become increasingly involved with the eastern European community, yet out of desperation they may feel that there is nowhere else to turn.

Tragic Religious Implications

From a Christian standpoint, of course, this is tragic. "Marxism-Leninism," as one political analyst has recently stated, "is not just a socio-economic or politico-economic system, but rather a total-belief system. It claims to offer ultimate answers to ultimate questions."

To this we can add that it thereby presents itself as a substitute for religion. It will either discourage any other kind of religious growth in every possible way, or it will do everything within its power to destroy any kind of ideology which could oppose its system. It uses whatever method of attack is felt to be expedient at the time. It sets itself up as the answer to a perfect world of freedom, justice and equality as well as the solution to the removal of all evil and suffering in this world. It demands a total commitment which in the final analysis cannot stand side by side with any other ideology, be that political or religious.

A Relentless Advance

The Marxist advance in Africa has been relentless. Marxism never lets up in its efforts. Not so long ago it was said that Christianity was growing at a faster pace on the continent of Africa than anywhere else in the world. That day appears to be coming to an end. In some countries like Mozambique, Marxism has simply taken over control. Christianity is being officially discouraged in every possible way. In other countries, Marxist voices through various propaganda media are growing louder, preparing for the day when a complete takeover can be effected. One has to live in these Third World countries, read the daily newspapers, listen to the daily "wireless" (as they refer to radio broadcasts) in order to appreciate this.

What About Us?

We can be sure that Marxists will not cease in their relentless drive to spread their propaganda. But what are we as Christians doing in the meantime? One hears much these days about possible retrenchment, cutbacks, reappraisals because of the synodical budget crunch. It is a sad fact of life, of course, that a synod can't carry on what it can't pay for. Without the willing support of our people to back up an aggressive program of mission outreach, there is no alternative in days of economic stress but to reevaluate and, if necessary, pull back our efforts to reach out with the gospel.

One could close with all sorts of pessimistic pronouncements and prophecies of doom. It is far better to remind ourselves of the Easter victory which we have just celebrated, and in its light pray for our missionaries and for ourselves as Paul encouraged his Thessalonian Christians: "Finally, brothers, pray for us that the message of the Lord may spread rapidly and be honored, just as it was with you. And pray that we may be delivered from wicked and evil men, for not everyone has faith. But the Lord is faithful, and he will strengthen and protect you from the evil one. We have confidence in the Lord that you are doing and will continue to do the things we command. May the Lord direct your hearts into God's love and Christ's perseverance" (2 Thessalonians 3:1-5).

E. H. Wendland

DMLC

Sign Language Club



Signing Class at DMLC

The Committee for the Hearing Impaired is happy to have been instrumental in assisting the students at Dr. Martin Luther College with the reviving and reorganizing of their Sign Language Club.

The actual beginning of the Sign Language Club dates back to November 16, 1976, when a young lady by the name of Sue Fink (nee Pavlet) wrote a very inspirational letter to Mr. Alfons Woldt, Executive Secretary of the Special Ministries Board, asking for help in organizing such a club at DMLC.

The Committee for the Hearing Impaired at that time was operating under the direction of the SMB as a "study committee" with a very restricted budget. A letter of encouragement was sent to Sue by our committee, and through her efforts she was able to generate a meeting of 65 interested students.

Prof. William Arras of DMLC consented to be their advisor, as he was knowledgeable in the area of sign language.

The Sign Language Club continued to be an active organization until the middle of 1978 and then ceased to exist. The failure of this club to continue was directly tied to the lack of materials, good lesson plans, and supporting funds. There was also a very urgent

need for personal involvement by the members of our committee, but again, operating funds and lack of supportive materials made this impractical.

The history of this club could have easily ended right here, except for the hand of God intervening. New students brought new interest in the needs of the hearing impaired. The basic foundation laid by Sue Pavlet Fink and other club members was built upon by Teri Willenberg and Darci Martin, and the Sign Language Club was quickly revived.

The Committee for the Hearing Impaired was now in a position to provide a limited amount of financial assistance and other related instructional materials.

A special trip to DMLC was made by William Hughes, chairman of the Committee for the Hearing Impaired, to address the club members and to assure them of the committee's support. During 1979 and 1980, approximately \$360 in materials and other operational expenses have been directly donated to the Sign Language Club at DMLC.

The deep concern regarding this special mission field is clearly stated in the aims and objectives of this club's constitution:

(Continued on page 174)

Looking at the Religious World

information and insight

Catholic Church Clarifies Stand on Masons

Confusion about whether the Roman Catholic Church approves membership in the Freemasons has been clarified by a ruling from the Vatican. The confusion has persisted since 1974 when Cardinal Franjo Seper circulated a letter stating that Catholic laymen were free to join Masonic lodges "which do not plot against the Church."

In 1976 Cardinal Terance Cook of New York addressed 3,000 Masons in convention in his state praising Masonry in the U.S. "for its charitable works and its firm belief in a Supreme Being." Cook's address, like Seper's letter, was understood as a shift in Catholic opposition to Masonry.

In April the Congregation for the Doctrine of the Faith issued an official Vatican policy statement asserting that there has been "no change in church law barring Roman Catholics,

under penalty of excommunication, from joining Masonic associations and other secret societies regarded as hostile to the church."

Unfortunately, many Protestant denominations are not as perceptive as the Catholic Church is in recognizing the antichristian character of lodges.

Christian Schools Proliferating

Christian day schools sponsored by Protestant churches are opening at an estimated rate of three a day. The new schools, according to a news item in the *Evangelical Newsletter*, are part of the nation's fastest growing segment of education. The new schools are no longer primarily Southern schools established to avoid racial integration, as was the case two decades ago.

All sections of the country are witnessing the growth of private schools, a phenomenon that alarms public-school officials because of dwindling enrollments. According to Paul Kinel,

executive director of the Association of Christian Schools in LaHabra, California, "Many parents are having difficulty identifying with the moral climate of the public schools." Kinel further observed, "The doctrine of humanism is becoming the dominant philosophy in the public schools, the belief in the supremacy of man rather than the supremacy of God."

We think the competition private education offers public education will eventually help upgrade all education. So we are pleased about the proliferation of Christian schools. But we still believe that Christian parents who enroll their children in a Christian school because Jesus is in the classroom have a better motive than do those who do so to enable their children to escape "the moral climate of the public schools." Christian parents should want a Christian education for their children even if the moral climate in public schools were not a problem.

With the Lord

Pastor John E. Raabe 1912-1981



John E. Raabe

Pastor John E. Raabe died suddenly of a heart attack at his home in Brookfield, Wisconsin, on Monday, April 20, at an age of 68 years. The funeral service was conducted at Star of Bethlehem Lutheran Church, New Berlin, Wisconsin, on April 22.

Pastor Raabe was born in New Ulm, Minnesota, on December 30, 1912, the son of Herman Raabe and his wife Oliva, nee Schapekahn. To prepare for the holy ministry he attended the Preparatory Department of Dr. Martin Luther College, Northwestern College and Wisconsin Lutheran Seminary, graduating in 1937.

His first assignment was that of tutor at Northwestern College from 1937 to 1939. He then received a call to Shickley, Nebraska, where he served until 1943. From 1943 to 1946 he was Executive Secretary of the Lutheran Spiritual Welfare Commission of the Synod.

During the years from 1946 to 1950 Pastor Raabe organized and served Faith and Good Shepherd Congregations in Fond du Lac, Wisconsin. Then, in 1950, he was called as pastor of St. Paul's Congregation, Litchfield, Minnesota, and served there for 16 years.

From 1966 to his retirement in 1978, Pastor Raabe was active as District Missionary of the Southeastern Wisconsin District. In that capacity he was involved in gathering and organizing congregations in Grafton, New Ber-

lin (Star of Bethlehem), and Hubertus, Wisconsin; Palatine and Aurora, Illinois; Louisville, Kentucky; Indianapolis, Indiana; Huntsville, Alabama; and Nashville, Tennessee. He also served the Palmer Street Storefront Mission in Milwaukee. During his retirement he was active in assisting in many congregations in the Milwaukee area.

Mourning our brother's death are his wife Lorraine, nee Muenkel, whom he married on January 25, 1946; four children: Anita (Dr. Gene) Sorensen, Becky, John and Debbie; and three brothers, as well as numerous relatives and friends.

Pastor Leo Gruendeman conducted the funeral service. The preacher was Pastor John Martin, who spoke on "The Comfort of the Christian in the Hour of Bereavement," basing his words on Romans 8:31-34. A chorus of his fellow pastors in the Metro-South Conference also sang the praises of God in the service. We are confident that the Lord has said to our brother, "Well done, good and faithful servant!"

H. Wicke

Dedication in Southeast Kansas City, Missouri



Gethsemane Lutheran's New W/E/F Unit

"You could see smiles on everybody's face before the service and you could tell the joy that was in their hearts as you heard them speak . . ." said District President Gerald Free in the introduction of his sermon based on Psalm 84. Pastor Free talked about God's gracious blessings and how they are found and proclaimed in their entirety in our Lutheran church. He said, "This is the real cause for joy today at the dedica-

tion of Gethsemane Ev. Lutheran Church."

The members of Gethsemane in Kansas City, Missouri, agree! Who wouldn't rather be a doorkeeper in the house of God, where God comes through his Word and Sacraments, than dwell in the tents of wickedness! Who would hesitate to give all glory to God through worship, fellowship and evangelism after what God, through

Christ, has done for us! Of the 38 communicants and 63 souls of Gethsemane, who wouldn't be filled with joy at the dedication of their new chapel!

The Worship/Education/Fellowship Unit now being used to God's glory and in his service was dedicated on March 22, 1981. There were 134 persons present who remembered the bank, the care-center, and the YMCA where Gethsemane worshiped since its organization in January 1977. Thanks to the members of our Wisconsin Synod, loans from the Church Extension Fund made possible the purchase of land (\$45,000) and the construction of the chapel (\$115,000).

A special word of thanks also needs to be extended to the Nebraska District Mission Board, the General Board for Home Missions, and the Board of Trustees who were, and continue to be, most helpful and cooperative in helping mission congregations "get on their feet."

Of course, most of all we thank our great God for his undeserved gifts; the building, yes, but especially the full and free forgiveness through Jesus Christ. Brothers and sisters in the faith, won't you smile and share our joy and gratitude!

Pastor Elton C. Stroh

A Very Special Dollar

Several weeks ago the Treasurer of our Synod received a letter in which a dollar bill was enclosed. The letter was sent by a woman from one of our congregations in Missouri. She wishes to remain anonymous. The letter stated:

"In this letter you will find a 'special dollar.' I visit friends in several nursing homes and tell Bible stories to individuals or groups who are eager to hear about their Savior. At the end of yesterday's story I brought in the importance of Jesus' command to go into all the world with the gospel. A dear Christian lady, very much paralyzed, started looking and feeling in her purse until she managed to get out the enclosed dollar. She said I should send it to someone

who still doesn't know Jesus, our Savior.

"Would you kindly use this dollar for our mission in Colombia, for which my husband and I have a special interest? You know how simple it is for our dear Lord to increase its blessing a thousandfold!"

The Executive Secretary of our Synod's Board for World Missions acknowledged this gift with an appropriate letter. In it he assured the donor that her gift would bring a blessing "far beyond that which she can ever begin to imagine." The dollar was promptly sent to Medellin, Colombia, with a letter of explanation.

Recently another letter came from the woman in Missouri, this time addressed to our Synod's Board for World

Missions. The letter reads as follows:

"Thank you sincerely for your letter to my nursing home friend and me. This week after our Bible story together I tried quietly to share your letter with my paralytic friend, not wishing to involve or slight the other several ladies in the group. One of these, a very frail and quiet person, arose, went to her room, and returned. She put four quarters into my hand and said, 'Here is a little more.' The paralytic, after reading your letter, commented simply: 'This is what we must do so others will hear God's Word also.'

"And what did you write? You simply assured her that her gift would bring a blessing 'far beyond that which she can ever begin to imagine.' Since God's every Word is true, these four quarters are being changed into

(Continued on next page)

Special Dollar (continued)

a \$51.00 check — for our mission in Colombia. When my husband said I should write this check my heart was filled with prayerful joy.”

Executive Secretary Theodore Sauer in his letter of reply to this woman summarizes the thoughts of all of us in these fitting words:

“Thank you for your very kind letter and for the double gift in the amount of \$51.00 for the Colombia mission. It is truly heart-warming to see how the hearts of God’s people are touched when they hear of the needs of our world mission fields and in faith and love provide what is necessary to meet those needs. Little did the donor of that first dollar

know what she would set in motion. But it is that way in the Lord’s kingdom. The Lord doesn’t need the high, the rich, and the mighty in order to get his work done. What he is able to use is the humble heart of his children and the love which he has put into that heart in the first place.

“I hope you will be able to convey to the lady who brought those four quarters our sincere thanks, and that you will be able to assure her that the Lord will use her gift also in a very special way.

“Our sincere thanks also to you and your husband for the wonderful way in which you have added to that gift.”

E. H. Wendland

CALL FOR NOMINATIONS

The Reverend Harold E. Wicke is retiring from the editorship of *The Northwestern Lutheran* at the end of the current volume, November 30, 1981. The Conference of Presidents herewith asks the members of the Synod to submit names of candidates from which a successor will be called. The person to be called must be theologically trained. In addition to his duties as editor of *The Northwestern Lutheran*, he may also be given additional editorial duties as determined by the Conference of Presidents. Kindly submit all nominations to the Conference of Presidents by June 15, 1981, in care of the undersigned.

Prof. H. J. Vogel, Secretary
11757N Seminary Drive 65W
Mequon, Wisconsin 53092

CAMP

Camp Willerup has been renamed “SON-SHINE YOUTH CAMP” and moved to Brotherstown, Wisconsin. The camp is run for WELS children, ages 8-12, by the Milwaukee Federation of WELS Churches. Capacity has been doubled so that 160 can attend per week. Two weeks of camp are planned: July 26 to August 1 and August 2-8. Adult staff is needed in all areas of activity. Please contact: Pastor D. Baumler, 2599 S. 89th Street, West Allis, Wisconsin 53227; phone: 414/541-5139.

The Northwestern Lutheran SUBSCRIBER SERVICE

NEW SUBSCRIPTION RENEWAL

For new subscription print name and address below. Allow 4 weeks for delivery of first copy. For subscription renewal include current mailing label to insure prompt and proper extension.

Subscription Rates (payable in advance)

1 yr. \$5.00 3 yr. \$13.00 5 yr. \$18.00

Save by subscribing for 3 or 5 years.
Please write for foreign rates.

CHANGE OF ADDRESS

Allow 6 weeks for change. Attach current mailing label and enter your new address below.

QUESTION OR COMPLAINT

Include your mailing label when writing to us about your subscription.

Mail to: THE NORTHWESTERN LUTHERAN
c/o Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, WI 53208
Phone (414) 442-1810

Make check or money order payable to Northwestern Publishing House.

Name (please print) _____

Address _____

City _____ State _____ Zip _____

ATTACH LABEL HERE

If mailing label is not available, print OLD address in this space.

Name (please print) _____

Address _____

City _____ State _____ Zip _____

Sign Language Club

(continued)

- To bring the good news of Christ to deaf ears,
- To more fully appreciate sign language as a means of communication,
- To obtain effective use of sign language in speaking with the deaf, and
- To be able to use sign language in the classroom.

Membership has grown from 10 students in the fall of 1979 to 40 plus active members to date.

The current officers of the club are: President, Teri Willenberg; Vice-president, Sheila Hughes; Treasurer, Vickie Bressler; and Head Instructor, Darci Martin.

A very rigorous schedule of four separate signing classes are conducted by the instructors (students) of the Sign Language Club. The teaching responsibilities are handled by Teri Willenberg, Advanced; Darci Martin, two classes Intermediate; and Sheila Hughes, Beginners. Finances, record keeping, and required student materials are under the direction of Vicki Bressler.

The devotion and dedication of these individuals have to be an inspiration to all of us involved in the area of special ministries. It is hard to believe that

a seed planted five years ago sprouted, grew, weathered a drought, and is now bearing fruit at DMLC.

The area of hearing impairment is so vast and complicated that we dare not become complacent in our achievements. What has started at DMLC is only the beginning and with the help of God could spread to all of our campuses, high schools, and Christian day schools.

I can't think of a better way to summarize this mission work than with these words so often used in our mission awareness presentations: “Because They Have Lost Their Hearing Does Not Mean They Have To Lose Their Souls.”

William E. Hughes

COME TO THE COOL MOUNTAINS!

Pastors: planning a Rocky Mountain vacation this summer? Free weekend use of the parsonage to any WELS Pastor and family for conducting the worship service on either August 9 or 16 at Messiah Ev. Lutheran Church, Los Alamos, New Mexico. Great fishing, hiking, sight-seeing in every direction from Los Alamos. Contact Pastor George P. Swanson, 336 Joya Loop, White Rock, New Mexico 87544, or call 1-505-672-1704

ADDRESSES

(Submitted through the District Presidents)

Pastors:

Smith, Prof. Dennis D.
250 S. Lotz Road
Canton, Michigan 48188

Tills, Delton J.
13210 Kodiak Dr.
Sun City West, Arizona 85375

NEW WELS CHURCHES

TIME AND PLACE

SOUTH CENTRAL NEW JERSEY

Monthly services are held in the main chapel lounge at Ft. Dix, New Jersey, for the military personnel at Ft. Dix and McGuire Air Force Base and for civilians living in the area. The service is conducted at 3:30 on the fourth Sunday of each month. For local information, contact Donald Davis at 609/723-3332. Please submit referrals to Pastor James Tauscher, 151 Milltown Road, East Brunswick, New Jersey 08816; phone: 201/254-1207.

CALENDAR OF CONFERENCES

MINNESOTA

MANKATO PASTOR-DELEGATE CONFERENCE

Date: June 14, 1981; 2:00 p.m.
Place: St. Paul's Ev. Lutheran, Jordan, Minnesota.
Agenda: Study of the *Book of Reports and Memorials*.
Note: Please make all excuses to the host pastor.
 W. E. Wagner, Secretary

CROW RIVER PRE-SYNOD DELEGATE CONFERENCE

Date: June 15, 1981; 9:30 a.m.
Place: Christ Lutheran, Brainerd, Minnesota; P. Hoyer, host pastor.
Agenda: Study and Review of *BoRaM*.
Note: Please excuse to the host pastor.
 S. Smith, Secretary

RED WING PASTOR-DELEGATE CONFERENCE

Date: June 16, 1981; 9:00 a.m. Communion service.
Place: Ascension Lutheran, Rochester, Minnesota; A. Kienetz, host pastor.
Preacher: G. Horn; W. Hoyer, alternate.
Agenda: *Book of Reports and Memorials*.
Note: Please excuse to the host pastor.
 R. Kuznicki, Secretary

REDWOOD FALLS DELEGATE CONFERENCE

Date: June 16, 1981; 1:30 p.m. Communion service.
Place: St. Matthew's Lutheran, Danube, Minnesota.
Agenda: Study and Review of *BoRaM*; Conference Business.
 R. Hellmann, Secretary

PACIFIC NORTHWEST

DISTRICT PASTOR-TEACHER-DELEGATE CONFERENCE

Date: June 8-10, 1981.
Place: Evergreen Lutheran High School, DuPont, Washington.
Preacher: T. Lambert.
Agenda: *Book of Reports and Memorials*; Bible Studies on Colossians and Song of Solomon.
Note: Excuses to be made to the undersigned.
 G. Peters, Secretary

REQUEST FOR COLLOQUY

Pastor Edward Marcotte of Waverly, Illinois, a pastor of The Lutheran Church-Missouri Synod, has requested a colloquy with a view to entering the preaching ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence relative to the request may be addressed to the undersigned.

President D. F. Bitter
 Western Wisconsin District

WISCONSIN LUTHERAN COLLEGE ANNUAL MEETING

Friday, June 12, 1981
 Beginning at 5:00 p.m.
 with a fellowship meal.

If attending, notify WLC by June 5, 1981.

NOMINATIONS MICHIGAN LUTHERAN SEMINARY DEAN OF WOMEN

The following have been nominated for the faculty position of dean of women at Michigan Lutheran Seminary, Saginaw, Michigan.

Marilyn Baer	Tacoma, WA
Cathryn Cares	Mishawaka, IN
Rebecca Frost	Midland, MI
Susan Haar	Baltimore, MD
Grace Hagedorn	Milwaukee, WI
Lois Hahn	Fort Worth, TX
Maribeth Hahnke	San Jose, CA
Karen Kasley	Duncanville, TX
Sandra Heinze	Niles, IL
Marlene Hopmann	New Ulm, MN
Ruth Huebner	Menasha, WI
Marcia Kiekbusch	Lake City, MN
Marla Krauss	Platteville, WI
Janice Kurth	Watertown, SD
Ruth Levorson	Appleton, WI
Louise Malchow	Kenosha, WI
Carla Melendy	Baltimore, MD
Marilyn Orth	Wausau, WI
Susan Post	Bay City, MI
Mary Prange	Milwaukee, WI
Louise Riek	Austin, TX
Margaret Rutschow	Denver, CO
Linda Sette	Hemlock, MI
Carolyn Sieh	Whiteriver, AZ
Gretchen Troge	Oakfield, WI
Susan Westendorf	Annandale, VA
Ruth Wollenburg	Lake Mills, WI

All correspondence concerning these candidates must be in the hands of the secretary by May 31, 1981.

Pastor Lynn Schroeder, Secretary
 MLS Board of Control
 5105 McCarty Road
 Saginaw, Michigan 48603

AVAILABLE: PARAMENTS

One set of white paraments (96-inch altar frontlet) is available to any WELS congregation or mission for the cost of shipping. Contact Pastor Frederick Casmer, P.O. Box 457, Beaverton, Michigan 48612; phone: 517/535-4148.

NEED FOR HOUSEMOTHER Dr. Martin Luther College

Dr. Martin Luther College is in need of a housemother for Centennial Hall, a dormitory for 130 college women, beginning with the 1981-1982 school year. Characteristics essential for this position include a mature Christian nature possessing a sincere love for the Lord and his Church, a desire to serve him day in and day out, a love and understanding for young people of college-age preparing for the teaching ministry, a readiness to assist the residents of the dormitory in their day to day routines; the willingness and ability to deal with adults in their twenties in one to one situations; and the ability to work with fellow staff members in promoting the best interests of the school and the kingdom of God at large. Personal inquiries are invited as well as the submission of names of qualified individuals. Address all communications to Dean T. F. Zarling, Dr. Martin Luther College, New Ulm, MN 56073.

NEED FOR HOUSEMOTHER

East Fork Lutheran High School is in need of a housemother for about 25 high-school girls for the 1981-82 school year. Characteristics essential for this position include mature Christian nature, a desire to serve the Lord, an ability to work with young people, and a love and understanding for teenage girls. Personal inquiries are invited as well as submission of names of qualified individuals. Send all communications to Reginald C. Riesop, Box 128, East Fork, Arizona 85943.

NEED FOR BOYS DORM ADVISOR

East Fork Lutheran High School is in need of a boys' dormitory advisor for about 20 boys beginning with the 1981-82 school year. Characteristics essential for the position include a mature Christian nature, a desire to serve the Lord, an ability to work with young people, and a love and understanding for teenage boys. Personal inquiries are invited as well as submission of names of qualified individuals. Send all communications to Reginald C. Riesop, Box 128, East Fork, Arizona 85943.

MINNESOTA DISTRICT INSTITUTIONAL MINISTRIES MINI-SEMINARS

June 6, 1981: 1:30-4:30 P.M.

Dr. Martin Luther College
 New Ulm, Minnesota

June 7, 1981: 1:30-4:30 P.M.

Bloomington Lutheran Church
 88th and Nicollet
 Bloomington, Minnesota

Agenda:

Presentation of
**GUIDELINES FOR WELS
 INSTITUTIONAL MINISTRIES**
 Alfons Woldt

THE FORTY-SIXTH BIENNIAL CONVENTION OF THE WISCONSIN EV. LUTHERAN SYNOD

The Forty-sixth Biennial Convention of the Wisconsin Evangelical Lutheran Synod will be held, God willing, August 3-8, 1981, at Martin Luther Preparatory School, Prairie du Chien, Wisconsin.

The opening service with Holy Communion will be held on Monday, August 3, at 9:00 a.m. in the chapel on the campus. The Rev. Waldemar J. Zarling, president of the Michigan District, will preach the sermon. The closing service will be held on Friday, August 6, at 7:30 p.m. The Rev. James P. Schaefer, Stewardship Counselor of the Synod, will preach the sermon.

The opening session of the convention will be held immediately following the opening service in the school gymnasium. Delegates are asked to arrive early enough so that they will have time to register before the beginning of the opening session. Registration will be made in the lobby of the gymnasium.

The theme of the convention is "STRENGTHEN THE STAKES." The Rev. Victor Prange will present three Bible studies relating to the convention theme.

Housing for the delegates will be provided in the dormitories of the school. Detailed instructions regarding travel and housing will be mailed to each delegate.

Meals will be served to all bona fide delegates in the school cafeteria. Meal tickets will also be available to visitors at nominal rates.

Mail sent to delegates during the convention should be addressed in care of Martin Luther Preparatory School, Prairie du Chien, Wisconsin 53821. Delegates can be reached by telephone by calling 1-(608)-326-8480.

CHAPLAIN E. C. RENZ

HOME ADDRESS
 6501 Gau-Bischofsheim
 Bahnhofstrasse 92
 West Germany
 Telephone: 06135-3249
MAILING ADDRESS
 398-12-3568
 USMCA-MZ
 Box 322
 APO NY 09185

CHAPLAIN C. A. SCHLEI

HOME ADDRESS
 8524 Neunkirchen a. Br.
 Goldwitzerstrasse 31
 West Germany
 Telephone: 09134-5716
MAILING ADDRESS
 398 16 7549
 Gen. Del.
 APO NY 09066

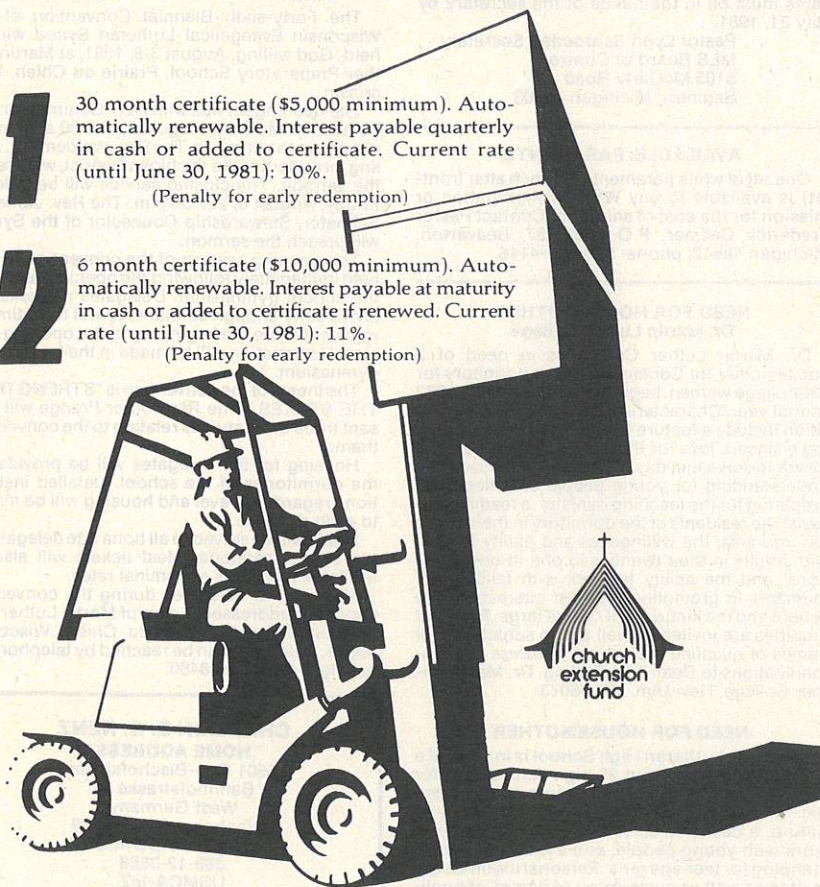
TWO NEW BUILDING BLOCKS TO HELP YOU BE A BUILDER!

1 30 month certificate (\$5,000 minimum). Automatically renewable. Interest payable quarterly in cash or added to certificate. Current rate (until June 30, 1981): 10%.

(Penalty for early redemption)

2 6 month certificate (\$10,000 minimum). Automatically renewable. Interest payable at maturity in cash or added to certificate if renewed. Current rate (until June 30, 1981): 11%.

(Penalty for early redemption)



WISCONSIN EVANGELICAL LUTHERAN SYNOD
3512 W. NORTH AVENUE, MILWAUKEE, WI 53208 (414) 445-4030

Please send application for the 30 month, 6 month certificate.
 Please send information/application on other CEF plans.

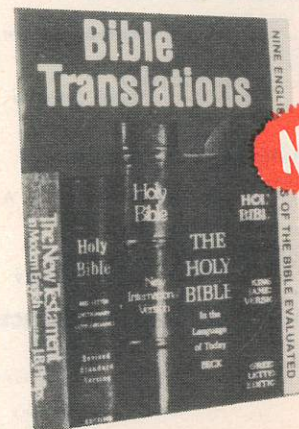
NAME _____
ADDRESS _____
CITY _____ STATE _____ ZIP _____
CONGREGATION _____

SYNOCDICAL CERTIFICATION COURSE

Dr. Martin Luther College has arranged to offer an extension course, Rel. 2E New Testament History, at Michigan Lutheran Seminary Saginaw, Michigan, beginning Monday, June 15, 1981, at 8:00 a.m. and meeting four hours every weekday until June 30. Prof. Paul Kuske of Michigan Lutheran Seminary has consented to teach the course.

All enrollees taking the courses for Synodical Certification must have been accepted into the program before registration. Anyone interested in merely taking the course for academic credit or audit is also invited. All applications should be sent before May 15, 1981.

If you are interested, please contact Prof. George Heckmann, Dr. Martin Luther College, New Ulm, MN 56073; phone 507/354-8221, Ext. 231.



BIBLE TRANSLATIONS Nine English Versions of the Bible Evaluated

The number of modern Bible translations today testifies that no longer is one version accepted by all English-speaking people. The Commission on Christian Literature asked nine WELS pastors and professors to evaluate the most popular English versions. This book published by Northwestern contains these reviews. Each has a brief history, some of the apparent strengths and weaknesses, and suggestions for the best use of a particular version by its readers. Every Bible reader should have this book. Size, 4½ x 6 inches. Paper cover, 38 pages.

04 N 1212 \$.50

Please add 10 per cent of the total dollar amount of the order—\$1.25 minimum—to cover the cost of transportation and handling. Wisconsin residents are asked to add 4 per cent sales tax.



Northwestern Publishing House
3624 W. North Avenue
Milwaukee, Wisconsin 53208
Phone (414) 442-1810