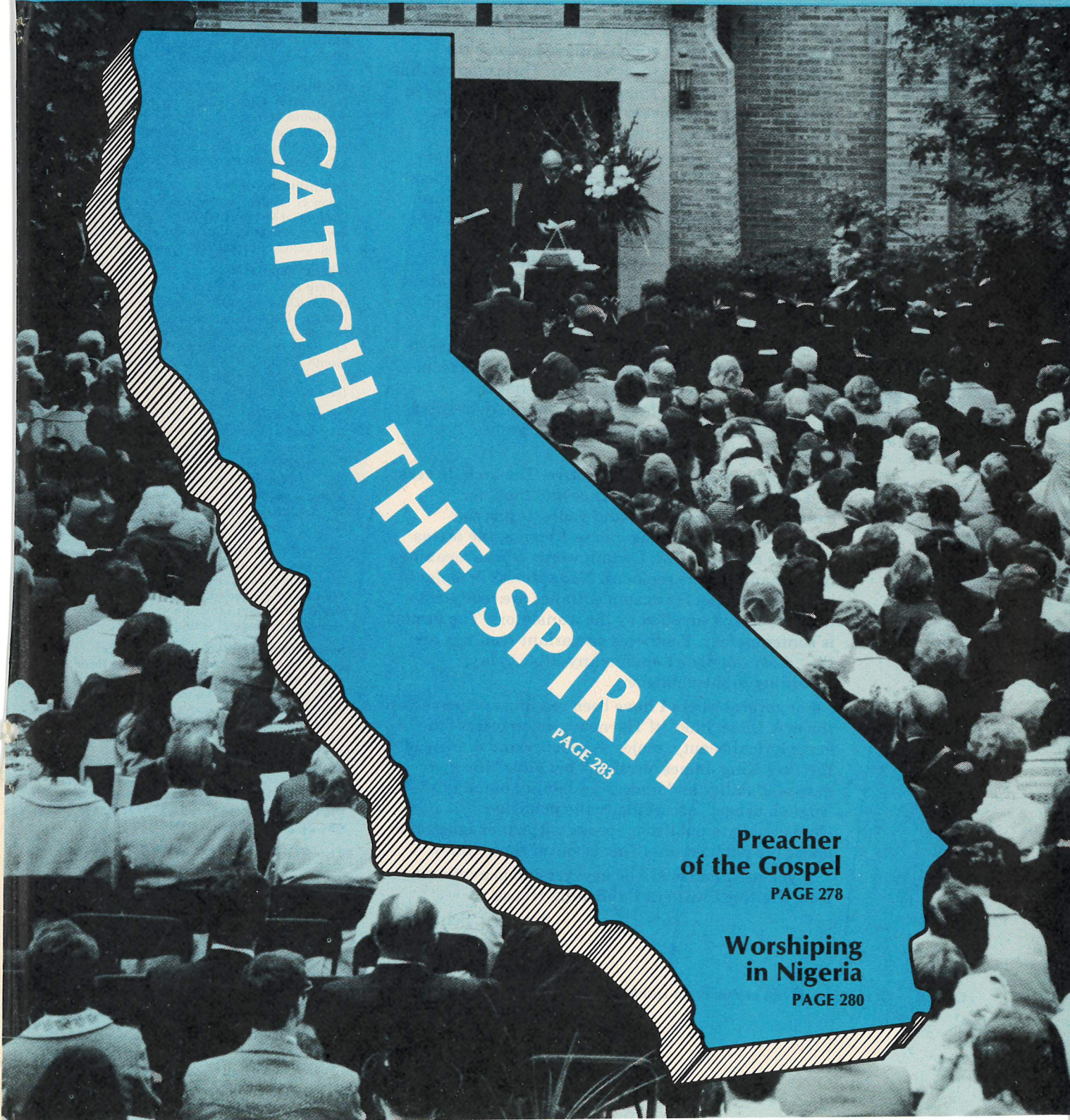


The
**Northwestern
Lutheran**

OCTOBER 1, 1982



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THE SPIRIT**

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from this corner



For some of us the King James Version is bred in our bones. It was the version used exclusively throughout my theological education, from the sixth year at Northwestern Prep through the senior year at Wisconsin Lutheran Seminary. Prior to that I was confirmed by a pastor who, with a will of iron, had us memorize vast sections of the King James — or else.

As I grow older, I have become forgetful about yesterday or last week. But my memory refuses to yield up any of those sections of the King James Version. In wakeful hours of the night they flood my mind.

And the words grow dearer each year. I look sadly at a younger generation which will never know the majesty of the King James Version. The cadences that set it apart, far apart, from every other translation in use today. They will never appreciate its reverent, slavish faithfulness to the original.

Suddenly this summer new life was breathed into the King James Version. Thomas Nelson Publishers which publish the Revised Standard Version issued the New King James Version. "The Bible for all who love God's Word," and "the true conservative translation," is what its publisher calls it. "The liberals got their translation in the Revised Standard Version," said Sam Moore, president of Thomas Nelson Publishers.

One hundred and thirty scholars worked for seven years on the revision. And each one of the 130 team members signed a statement of faith that the Scriptures in their entirety are the uniquely inspired Word of God, free from error in the original autographs.

The revisions are not substantive. The archaic verbs and pronouns are updated. Thee and thou, for example, give way to you and yours. It has the complete text of the King James Version, the *textus receptus* as it is called. Certain words whose meanings have changed were replaced. *Naughtiness* is replaced with *wickedness*, for example. Italics are retained to indicate words supplied by the translators. The format is contemporary. Footnotes on variant readings are the "most complete found in any Bible today," according to the publisher.

For several weeks I have been reading extensively in the new Bible. I like it! The new version offers "the same lyrical beauty, majesty, cadence and dignity of the 1611 King James Version," but adds "the up-to-date readability and understandability of today's English usage," according to the publisher. Occasionally a publisher speaks without exaggeration about his publications. This is one of those times.

If you are interested, the new version is available from the Northwestern Publishing House.

James P. Schaefer

COVER — Graduation service at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

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

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God's work goes on

When they had crossed, Elijah said to Elisha, "Tell me, what can I do for you before I am taken from you?" "Let me inherit a double portion of your spirit," Elisha replied. "You have asked for a difficult thing," Elijah said, "yet if you see me when I am taken from you, it will be yours — otherwise not." . . . Then he took the cloak that had fallen from him and struck the water with it. "Where now is the Lord, the God of Elijah?" he asked. When he struck the water, it divided to the right and to the left and he crossed over (2 Kings 2:9,10,14).

It's amazing how the work of the Lord goes on. Like some unending chain, link by link, God forges his Church. As one generation lays its work down, the living Lord raises a new one to take it up. As leaders in his work near their end, he prepares replacements. For Moses there was a Joshua; for Paul a Timothy, and for Elijah — the prophet powered by God — there was an Elisha. All this reminds us that the *work of the living Lord goes on*.

A great prayer

At the banks of the Jordan Elijah and his pupil pause. Behind them stand fifty men from the school of the prophets as apt witnesses. Rolling up his prophet's cloak, Elijah strikes the waters and they are parted by an invisible hand. On the one side the water piles up while on the other it flows away so that the two prophets cross over with dry feet. What a striking reminder that the God of Moses was also the God of Elijah (Exodus 14:21), that God lives on!

Once across the Jordan the master turns to his pupil. A final paternal blessing he would offer him, "Tell me," he asks Elisha, "what can I do for you before I am taken from you?" Elisha's reply came without hesita-

tion. Often our choices are reflections of our inner self and so it was with Elisha. "Let me inherit a double portion of your spirit," he replied. In this request was mirrored no selfish grasping for greatness, as if the pupil wanted to do things mightier than the master. Instead there was humility there and true desire to work for his Lord. Just as in Israel the double inheritance designated the eldest son as heir (Deuteronomy 21:17), so Elisha desired to be considered Elijah's eldest son, the heir and successor to Elijah's work. And he wanted to do this work in the spirit of Elijah. The pupil knew the difficulty of the task ahead; he had been too long with Elijah not to know. He knew also from where the power had to come. To walk in Elijah's steps and to continue Elijah's work would require the same power he had witnessed working through his master. It would take the power of the living God.

This admirable request was not Elijah's to grant. Only God could, and it was into God's hands that Elijah wisely placed it. "If you see me when I am taken from you, it will be yours — otherwise not," he replied giving Elisha a sign. With this sign he turned Elisha's thoughts away from a beloved earthly master to a higher one, the living God who has all wisdom and power.

We said that our choices often are a reflection of our inner self. So what choices do we see when we look, for example, at our prayer life? How do we respond to that heavenly Friend who has invited us, "My Father will give you whatever you ask in my name" (John 16:23)? Is it more asking for earth's pennies which gleam for a while than for heaven's dollars which are eternity's gold? Is there selfishness in our prayers as pastors and people, more concern for personal gain or glory than for outward and inward growth of God's kingdom? In fact, how often do we pray about that kingdom, the work that

needs to be done and our share in it? Let Elisha's prayer remind us what our work on earth really is and from where the power comes to do it.

A great answer

As Elisha watched, his master was taken up by a whirlwind and the prophet's cloak came fluttering down. Can we even imagine how Elisha must have felt? God had answered his request; God had chosen him to take Elijah's place; God would power him for the task. To make further doubt impossible, Elijah's cloak, the symbol of the prophet's office, had been left as a convincing sign to him and others of his calling.

Back to the river bank Elisha walked now alone while the fifty sons of the prophets watched from the other side. Yet he wasn't alone for as he rolled up that cloak and struck the river, it divided again just as it had done for Elijah. "Where now is the Lord, the God of Elijah?" he asked and received his answer as the waters parted. The living Lord was with him. So Elisha went to work with Elijah's cloak and Elijah's God. Yes, God lives on and sees to it that his work is done.

We say it, too, "Where now is the Lord, the God of Elijah and Elisha, the God of Mary and Martha, the God of Paul and Peter?" And he gives us a mighty answer. "He is our God forever and ever; he will be our guide even to the end" (Psalm 48:14). He is "the same yesterday and today and forever" (Hebrews 13:8). He "will be with us always to the very end of the age" (Matthew 28:20).

Can we hesitate when God calls us to work for him? □



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

Personal problems

"Everybody's got a problem," blurted the shabbily dressed customer in a late-night cafe as he was forced to listen to the loud complaints of another customer. While this elderly street person was obviously voicing a personal feeling of disgust over being exposed to problems which did not affect him and which he did not care to hear about, he was at the same time expressing a homely but generally accepted truth. This truth is echoed daily by a popular advice columnist as she solicits letters from her readers concerning their particular problem for treatment in her letter columns. In this less-than-perfect world "everybody's got a problem."

It is highly unlikely that you yourself do not have a problem of some kind. Your personal problem may differ in detail from the next person's problem, but it is unlikely that you are the only person in the world who is experiencing that problem. This provides an opportunity for a variety of "experts" to propose a solution to the problem through mass media available to them in today's world. In addressing problems which come to their attention, they may even call attention to problems you never knew you had.

Many of them, who may be experts only in their own view, are eager to listen to those who have become entangled in life's many perplexities, and they are more than ready to proffer advice in guiding hapless victims out of those perplexities. You are regularly invited to present your specific problem to the advice columns of newspapers, and you need not search extensively in popular magazines and books to ferret out advice on achieving mental, spiritual, and psychological health, setting up standards for living, and devising a comfortable and pleasant lifestyle for yourself. If by chance these popular advisers perceive your problem as lying beyond their own area of competence, they are likely to advise you to seek professional counseling.

Unfortunately, much of such advice, both professional and amateur, does not emanate from the same respect that Christians have for Scripture as the inspired Word of God. This often becomes apparent in the kind of counsel that is offered. It may be sincere, it may be appealing, and it may proceed from recognized experts, but it can very well be in conflict with the teaching of Scripture. In current society, with its strong leanings toward what man thinks rather than what God says, this is often true in the area of marriage, family relationships and morality.

It is vital to Christian faith and life that we distinguish between what comes from the mind of man and what comes from the mind of God. The inspired Psalmist points to the infallible source of guidance in all the problems of life in the words, "Thy word is a lamp unto my feet and light unto my path." The one who inspired him to write this, foresaw all problems that humans would encounter — yours included — and knew the solutions. His Word deserves consulting whatever your problem may be. It is also well to take into account that contrary advice, sound as it may appear from the human point of view, can only lead to disaster in the long run if it is adopted.

Immanuel G. Frey



Pastor Frey is at Zion, Phoenix, and is president of the Arizona-California District.

letters

New hymnal welcome

The article, "A new hymnal for WELS" (July 1, p.200) was read with interest in our household.

The letters advising against a hymnal change in the September 1 issue were not surprising but we would like to register a vote in favor of the proposed changes.

No, we are not supporting change for the sake of change but we also disagree with resisting change on the premise that change is always bad especially for the Wisconsin Synod.

Yes, the language needs updating. We would favor lowering the pitches in chants and hymns to a more comfortable level. We would look forward to adding hymns both old and new. How about "Away in a Manger" or "Jesus Loves Me, This I Know" for starters.

Most of all, we would favor some "hard looks" at our liturgies, not only in terms of revisions but also with emphasis on ways to add variety from Sunday to Sunday. Perhaps a "modular" approach could work. Whatever method is used, the goal should be an end to being able to "float" through an entire Sunday's liturgy without paying attention to any of it.

No, a new hymnal will not be perfect. We, along with fellow WELS members, will miss things about *The Lutheran Hymnal* especially at first.

But, we welcome the attempt at improvement and updating. We hope the following generation will do the same.

Mr. and Mrs. Gene Rodewald
New Ulm, Minnesota

In response to *The Northwestern Lutheran's* article of July 1 and recent letters against the new hymnal (September 1), I would like to express my opinion on the new hymnal.

I, too, have been a WELS member all my life. I, too, have read and studied about other religions and believe we have stayed closest to the Bible. I, too, consider myself old-fashioned in the church's doctrine. However, as for the forms of our

worship, I know of no place in the Bible where we are told, "You must have only one order of service," or, "You must worship in a language which has not been spoken for hundreds of years" (i.e., King James). The very reason Luther translated the Bible into German and wrote hymns and a service in German was so that the people of *his day* could worship in *their own* language. Why should we not do the same?

I am not suggesting that *TLH* is no longer useful. I would like to see us use *Lutheran Worship* — the new Missouri Synod hymnal. In addition, we should either keep *TLH* in the pews as a source of hymns not included in *Lutheran Worship*, or we could publish a smaller supplemental book of hymns.

Lutheran Worship keeps many of the fine hymns we know. It has changed many into language we can understand. It also gives us four options for Sunday service — including the one we presently have. It introduces many other good hymns.

This attachment to King James English sounds to me like the same problem the Synod faced early in this century in changing from German to English. Certainly, we can all agree that it was the thing to do. I will be very disappointed if we do not do the right thing again next year — adopt *Lutheran Worship*.

David Robertson
Blissfield, Michigan

Just a theory

The "just war theory" (June 1, p. 168) did nothing to end national debate during the Viet Nam era and it will do nothing to end debate in the church today.

The trouble with the "just war theory" is precisely that it is a theory. What we need are facts. Scriptural facts.

Frankly, I doubt that the Bible even covers the topic of "just" wars. What the Bible prohibits is *sinful* wars. Whether a particular war is sinful or not is a black and white fact that can be decided by Scripture. Let us return the debate to that foundation, so we can deal in facts rather than theories and opinions.

Roger Kovaciny
Tappen, North Dakota

A virtuous woman in Proverbs

There has been some criticism about the working mother in *The Northwestern Lutheran*. What does Scripture have to say on this subject?

Proverbs 31:10-31 tells us about a working mother. She is well organized, caring, and a business woman. The King James Version calls her a virtuous woman. The New International Version (NIV) calls her a wife of noble character.

Besides being a successful saleswoman, she is also a careful land investor (v. 16).

Her family and household help are well cared for even when she is out selling her merchandise, and well provided for as a result of her work (vv. 15, 21 and 24).

She is concerned not only with an income for the home and family; she is conscientious in her career also, turning out the best of work (v. 18). She is compassionate and able to contribute to the needy (v. 20).

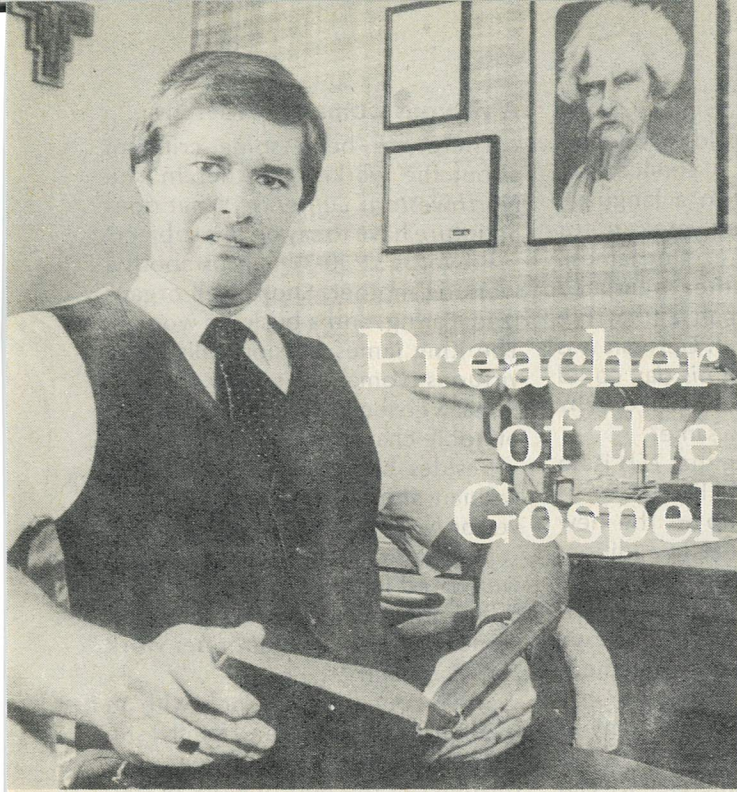
Is her husband poorly thought of because his wife works? Verse 23: Her husband is respected at the city gate, where he takes his seat among the elders of the land (NIV).

How does her family feel about her efforts? Obviously, she cannot be there 24 hours of the day every day, and must depend on hired help to carry out the affairs of the household according to her instructions. Verse 28: Her children arise and call her blessed; her husband also, and he praises her (NIV).

Virtuous women who desire to follow the example of Proverbs 31, in the Lord, should not be berated. "Give her the reward she has earned, and let her works bring praise at the city gate." Proverbs 31:31 (NIV).

Clara Jackson
Sacramento, California

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. Letters should be in response to an article in *The Northwestern Lutheran*. 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*, 3512 W. North Ave., Milwaukee, Wisconsin 53208.



Preacher of the Gospel

by Dean Jensen

Well, what do you know . . .

Samuel Clemens of Hannibal, Missouri, couldn't quite make the grade as a preacher of the gospel, but he's got a relative right here in Milwaukee who is looking forward to a full-time call as preacher of the gospel.

The relative has the name Samuel Clemons [The difference in spelling results from a birth certificate misspelling some generations ago. Ed.] and right now he is a practicing lawyer.

But he is also about midway through his studies for the ministry of the Wisconsin Evangelical Lutheran Synod and expects to be assigned next May to a congregation as a one-year vicar before returning to seminary to complete his education. When the time comes, Milwaukee's Samuel Clemons is going to give up law and become a man of the cloth.

"It's what I have wanted since I was in my teens," said Clemons, 31. "I got sidetracked from that goal for a number of years. But I returned to the conclusion that I was even more interested in the ministry than in the law."

Clemons is enrolled at the Wisconsin Lutheran Seminary in Mequon where he has completed one year of study. He also is employed part time with the law firm of Kasdorf, Dall, Lewis & Swietlik.

How would the news that he is going to be a minister be received by his distant relative, the illustrious American humorist who wrote under the name of Mark Twain and was the brother of Clemon's great-great-great-grandfather.

One could speculate that if he were alive today, Twain would be green with envy.

Twain once confided in a letter that he wanted more than anything in the world to be a preacher, but couldn't find a joy in the field because, in his words, he lacked the "necessary stock in trade — i.e., religion."

Clemons, who has read all of Twain's published works, has no quarrel with those literary scholars who rate Twain with the greatest of America's writers.

"I can't say, though, that I share his philosophy or his views on religion," said Clemons.

Twain once said that man was placed on earth only to provide a meal ticket for microbes and described him as a mistake in evolution, a creature who "begins as dirt and departs as stench."

Clemons said that for all of Twain's scornful remarks about religion, the author was apparently versed in Scripture, citing an obscure biblical epitaph he selected for the gravestone of his devoted housekeeper.

Milwaukee's Clemons said that as a youth he often resented the fact that he was named after his illustrious relative.

"I was embarrassed by it," he said. "I used to dread returning to school in the fall when I would have all new classes. For the first several days when the teacher would be taking attendance there would be snickers from all the kids every time the teacher called out my name. I used to hate it when we would have some program at the school that was open to the public and the principal would introduce me as 'our own Mark Twain.'"

Clemons said that his mother, an English professor, once explained to him why she gave him the name Samuel.

"My father was very ill during the time she was carrying me," he said. "She knew he wasn't going to be around long and, as it happened he died six months after I was born. She had read somewhere that when parents name their children after famous people, it gives the children something extra — something to shoot for. She knew that I wasn't going to have a father for long and that I could use a little extra something in life."

Clemons said, however, that while he once felt his name was a terrible millstone dangling from his neck, he later discovered that there were good things about having it.

"For one thing," he said, "people never forget my name once they have been introduced to me."

And over the years, friends and casual acquaintances have given him some nice gifts because of his name, including an 11-volume set of works by Twain that was published in 1904 and a charcoal sketch of his namesake.

He smiled when he was asked if he would ever name a son Samuel Clemons.

"No way, even though my wife and in-laws would like that," he said. "I already have a son. His name is Benjamin Peter. If my wife and I have any more sons, I promise you none of them will have the name Samuel Clemons, Jr." □



Mr. Jensen is a reporter for the Milwaukee Sentinel. This article appeared in the Milwaukee Sentinel and is used with permission.

It's obvious that I can't do anything to make your name holy, Lord. It's holy in itself because you are holy! When I remember that "holy" means "separate," it still awes me. You must be *separate* from sin. Our sins threaten to *separate* us from you. And yet, you do not separate yourself from us — you sent your Son to get involved in human life, live a human life, and suffer the punishment we humans had deserved.

Some think you should have given them an easier life. Others think they've worked enough for you and now they want to coast spiritually.

I love your name and the God it represents — a savior Lord. Some people talk as if you owed the world salvation. Nonsense! You owed it to yourself! You preserved the honor of your name all by yourself as you satisfied your own deep longing for the salvation of sinners. Your name has

name and giving the impression that retired people don't need everything your name stands for. Use me to help others see that they need you just as much as I do, Lord.



O Father, it's a scary thing to be teaching Sunday school! I don't want to misrepresent you to these children! Your name stands for a God

Hallowed be thy name

Your name is precious to me. It stands for the God who gave life to this world and to me individually. It stands for the God who adopted me into his family and makes me acceptable to himself because of Jesus' life, death and resurrection. Your name sums up everything you are for me — comfort, forgiveness, peace, power, refuge, fortress, courage, hope.

O Lord, never let me dishonor your name by misusing it. Help me to remember all the virtues and qualities which your name calls to mind. I don't want to take your mercy for granted and become careless in my Christian discipleship. I don't want my speech or conduct to embarrass you or dishonor your name. I don't want people around me to quip, "Really, people who worship her God don't really take their religion seriously." O God, help me to represent you accurately to the people I date, work with and live with.



Father, there are a lot of mixed-up people in this world! They don't know you and they don't care! Some worship no god at all except their own lusts. Others are burning themselves out for a distorted god they think is you. And it's not just the younger people, either. Many are as old as I am. They've become self-centered, bitter, and indifferent about you.



always stood for a God who desired to rescue sinners, and we can dishonor your name by picturing you in a distorted way. Don't ever let me do that, Lord.

I could be dishonoring your name, too, by not claiming the mercy and forgiveness your name stands for. I see a lot of people my age doing that, coasting on their spiritual merit badges from earlier years. They're getting upset with the younger generation's excesses, but rarely admit that they have sins themselves. My sins may be different now from when I was young, but I still need your mercy, Father. If I stopped asking for your mercy or spurned your sacrament, I'd be dishonoring your

who hates sin and yet still passionately desires to save the sinner. Help me to teach my lessons so the children in my class will take their sin seriously but not be afraid of you. When they hear your name, I want them to associate it with the true you, not a boogeyman who only loves them when they're well-behaved.

Please, God, overpower all those people who are misrepresenting you to people. Break the influence of teachers who say sinners have to earn their way into heaven. Frustrate the work of those preachers who don't teach the truth about you or water down the truth from the Bible and misrepresent your name.

Finally, Lord, a lot of the kids at school use your name as a punctuation mark! Their parents curse and use your name to show they're mad or excited. God, protect me from such a disrespectful, bad habit. Some of the kids don't even realize they're doing it, until I ask them why they do it. Invade my life so my words and my life will accurately portray you to my world so others can believe in you, too. □



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

Worshiping in Nigeria...

Holding with tradition

By Ernst H. Wendland

Missionaries often have a mighty struggle within themselves wondering what to do about liturgical services in foreign fields. They work in an entirely different cultural context. People in other countries have such different ways of expressing themselves. By attempting to foist our own culture on other societies it is so easy nowadays to be put in a class with paternalists and colonialists, not to speak of even being called neocolonialists and imperialists!

Translating the liturgical order of service in our Lutheran Hymnal, pages 5 and 15, and adapting this for use in a foreign field, was once considered by the early missionaries as a logical step to take. And why not? Basically the Lutheran liturgy was neither American, British, German nor Scandinavian, having antedated modern Europe by centuries. In its various parts it simply re-echoed in the language of God's word the pathway of a sinner coming before a gracious God, receiving comfort in word and sacrament, and expressing praise

and thanksgiving to the God of all grace.

More recently this kind of adapting has come in for criticism. The pioneer missionaries have been faulted for "putting the natives in a liturgical straightjacket." "Why not let the people express themselves naturally?" is a question frequently heard. "Look at the independent sects," we are told, "see how happy they are as they express their own personalities and do their own thing."

As one hears these calls for "self-expression" growing in intensity, even in our own country, one does have misgivings about whether or not we are too staid and formal in our liturgical services, both at home and overseas.

A recent visit to Africa has convinced me to think twice before recommending that we throw our liturgical traditions to the winds of change. On either side of the rest house in Abak, Nigeria, in which I stayed, were the meeting places of independent sects. Nigeria has these



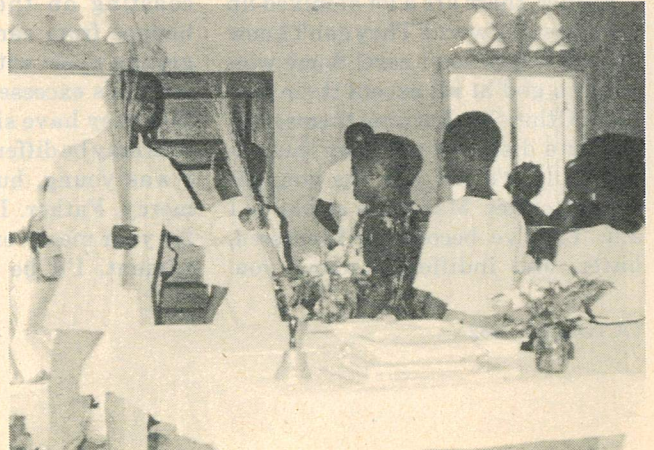
in abundance. One place belonged to "The True Church of God." These people came together almost every night. The beating of drums together with much shouting and dancing constituted their "worship."

On the other side of the rest house was "Christ Faith Church." The members of this congregation carried on in similar fashion — with one variation. Their drumming, shouting and dancing was interspersed with the babbling of many unintelligible voices. We were told that the nightly vigils in both of these congregations served the purpose of "freeing sick members from evil spirits."

Members of Ikot Osom bring their offerings.



A church officer receives the small handmade brooms which the children bring as their offering at Ikot Osom.





The choir members sing as they enter church at Uruk Uso.

At both of these gatherings the people were surely "doing their own thing." In fact, their sounds could have come right out of the heart of the African bush. They reminded me of a typical village beer party at the height of the celebration. Instead of beer, of course, these people were intoxicated with some kind of self-induced religious enthusiasm. Typically African? Very much so. The only possible association with Christianity was an occasional use of Christian names, words and terminology to give the noise a biblical flavor.

Are our Lutheran churches in America losing their hold on the people because we are out of step with the times?

By way of contrast imagine yourself to be sitting in one of the churches of Christ the King Lutheran Synod in Nigeria on a Sunday morning. The pioneer Synodical Conference missionaries who introduced Luther-

anism to this area followed tradition. You become aware of this as an usher hands you an Efik hymnal and you follow along in the service. The language is unfamiliar but the parts of the service are immediately identifiable. What you are following is an obvious translation of the order of service in our Lutheran Hymnal. The musical settings are different because they must fit in with a different language. Someone has obviously put a lot of time and effort into this musical adaptation so that the Nigerian Lutherans can use an order of service which has been followed by other Lutherans for centuries and on various continents.

Are the results too staid and formal? Does the African have difficulty identifying with this kind of service? As you sit there and hear how beautifully the people respond in their prayers and praises to the Lord, you wish that Lutherans in America could do this with the same amount of active participation and enthusiasm. There is a Lutheran character about a service of this kind which transcends

time, space, race and culture. African Lutheran Christians identify with it. It unites them. They would feel very much out of place in the atmosphere of a sectarian church. One also has the feeling that they would be reluctant ever to part with this identity which is so firmly based on God's holy word.

Are our Lutheran churches in America losing their hold on the people because we are out of step with the times? Are not the churches which are "swinging it more," bringing in "rock" music and singing in a "country western" style identifying more with the people? One hears such questions being raised more and more.

There is nothing wrong, of course, in making liturgical adaptations. Our Lutheran confessions state that "it is not necessary that human traditions, that is, rites and ceremonies instituted by men, should be everywhere alike" (*Augsburg Confession, VII*). Before we get too worried about making all sorts of liturgical changes in order to "stay in tune with the times," perhaps we should ask ourselves to what extent we are still in tune with the word of God. Our Lutheran liturgical forms really follow Scripture from beginning to end.

It is here that our Nigerian brothers and sisters can serve as examples to us. When the word of God has meaning for us, the pattern followed by our Lutheran order of service will have meaning as well. Pages 5 and 15 of our Lutheran Hymnal, when followed thoughtfully and meaningfully, will be as relevant today as they were many centuries ago. □



Professor Wendland teaches homiletics and Old Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin. He served as a missionary in Africa from 1962 to 1978.

I would like to know

Would you please explain the term "help meet" in Genesis? So many women claim this is a put-down by God or that women must serve men.

The term "help meet" or "helper suitable" (NIV) is certainly no put-down of women. God calls himself mankind's "helper." And Jesus so named the Holy Spirit in the Gospel of John. For that matter, serving is not demeaning. Jesus came as a servant and by his apostle encourages us to "by love serve one another."

God made women neither inferior nor subservient to men. He did, as St. Paul explain in 1 Corinthians 11 and 1 Timothy 2, create woman subordinate to man. If that word can be stripped of its overtones, it may describe the difference in being — not worth or ability — for which God created man and woman. There is an "order" of creation.

Scripture applies the role relationship of man and woman to marriage, prescribing the husband as the head of the wife. Yet, rather than domineering, Scripture terms the husband's role as self-sacrificing.

Scripture applies the role relationship of creation also to the church. In the church and out of reverence for God women are asked not to assume a position of authority over men that would challenge God's will. Yet Scripture exalts the ministry of women within the parameters of divine order.

The Bible fails to apply the creative order of the sexes to society apart from marriage and the church. We would do well not to canonize our opinions on the subject.

The Bible describes distinctive roles for man and woman, especially in marriage. The Bible does not condone chauvinistic caricatures of those roles.

What is meant by "being born again" in Jesus' words to Nicodemus (John 3:3), and how is this applied in the Lutheran Church?

With the expression "born again," Jesus encompassed a number of truths. Because original sin has left the naturally born incapable of knowing God, believing in God, or living with God, a new and spiritual life must be given the sinner. "Born again" is Scripture's description of the faith and spiritual, life that transforms the living dead into the never-dying.

Because spiritually lifeless human beings are incapable of making themselves alive by an act of will, intellect, or emotion — a so-called "decision for Christ," the expression "born again" emphasizes that the Holy Spirit creates faith and spiritual life in us. No one ever gave birth to himself.

The Lutheran Church applies the term "born again" especially to baptism, because that's what Jesus did. "Unless a man is born of water and the Spirit, he cannot enter the kingdom of God."

Others have used the expression "born again" in an unfortunate way. While retaining Jesus' focus on new

and spiritual life, they have applied the expression to people and to examples of spiritual life. "Born again Christian" is a redundant expression. All Christians are born again. There is no biblical warrant for identifying a more committed, more vocal, "more spiritual" class of Christians as "born again." This would be to confuse the Spirit's gift of faith and spiritual life with the variety of ways in which the Spirit may express spiritual life and the differing levels of growth and maturity in Christian faith. It may also be a judgment beyond human right or ability to make.

I've read about the large number of people hospitalized for obesity-related problems, many of which may be caused by overeating. What does the Bible teach about gluttony?

For something labeled one of the seven deadly sins by medieval scholasticism, gluttony receives sparse treatment in Scripture. More than mere overeating, gluttony depicts self-indulgence instead of self-control, the worship of gifts instead of the Giver. "Their god is their stomach," St. Paul says in Philippians. That makes gluttony a deadly sin.

It would be judgmental to accuse everyone who is overweight of gluttony. Glandular disorders, differing metabolism rates, and nonphysical occupations may account for weight problems without the worship of food. The svelte figure may belie a gluttonous soul.

It would be legalism to prescribe a "Christian weight chart" or a "moral diet." In fact, Americans have managed to create polar excesses: the gluttonous abuse of our national wealth and anorectic worship of the lithe "body beautiful." There have always been self-righteous extremists for whom diet becomes a path to God as well as health.

It would be hypocritical to pick on the overweight and ignore the many other abuses of the body, from overwork to overindulgence in alcohol. The fifth commandment plays no favorites.

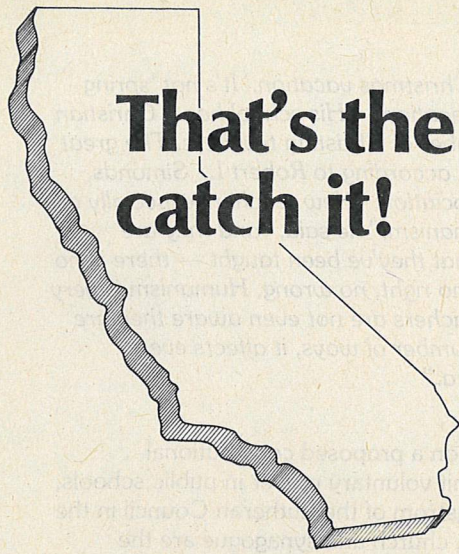
But it would be impenitence for the person who abuses food to excuse not only the strain that excessive weight places on the organs and systems of God's temple, but also the unwillingness to subject all appetites to the will of God.

St. Paul has two appropriate directives in 1 Corinthians. "All things are lawful for me, but I will not be brought under the power of any." "Whether you eat or drink or whatever you do, do it all for the glory of God." □



If you have a question, send it to QUESTIONS, The Northwestern Lutheran, 3512 W. North Ave., Milwaukee, WI 53208.

Professor Paul E. Kelm, who writes this column, is dean of students at Wisconsin Lutheran College, Milwaukee, Wisconsin.



That's the spirit . . . catch it!

by Joel C. Gerlach

land between San Diego and Escondido. Your assignment is to explore both areas and to recommend one or the other to the district mission board as a place to begin a mission congregation. That's a pretty responsible assignment — and you just graduated from seminary.

Meanwhile all over the country your sem classmates are being ordained and installed — in regular congregations. You won't even be installed. You'll be ordained and commissioned. Who's going to show up for the service? Your family lives in Minnesota. Your wife's family lives in California. At least your in-laws can make it to the service.

But someone's been doing some planning. Members of neighboring

Put yourself in the shoes of a recent seminary graduate. Your name is John C. Baumann. Eight years of pretheological and theological training are behind you. Ahead of you is a lifelong opportunity to serve God's people. Countdown to assignment day has come and gone. You're going to do exploratory work under the

mist." He emphasized the Scriptural basis for optimism in the ministry.

Colleagues came too, 22 pastors and a half dozen teachers, 3 mission board members. Sixteen laid on hands — my, that was a long time to kneel.

The host congregation arranged a reception and fed the multitude with help from sister congregations. Not everyone got into the fellowship hall. No matter. The weather was great. It almost always is in California. The overflow sat at tables outside.

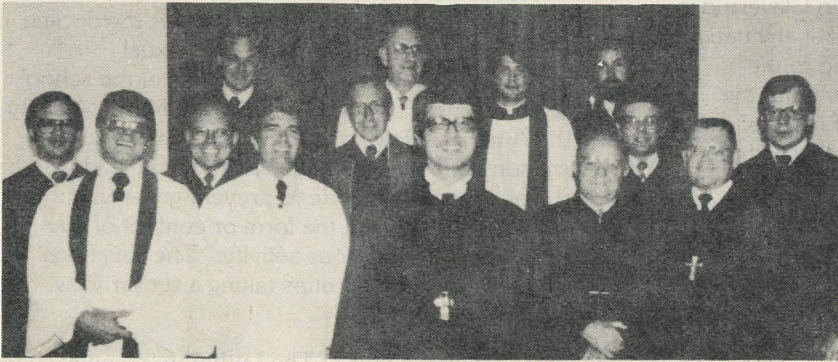
John, you took some gentle ribbing from the speakers. But it's the recollection of the heartfelt well-wishes they expressed that will help sustain you when the going gets tough in the weeks and months to come.

When it was all over, you had three cars full of groceries to haul home to try to find room for. That was just another way our WELS members in neighboring churches joined to say, "Welcome, John and Carolyn. We're glad you're here. We're interested in what you're doing. We support you in your work. We'll be praying for you. We'll do what we can to help. Count on us."

That's the mission spirit. It's alive and well in southern California. It's part of the story of mission growth in the Golden State. From 2 congregations in 1952 to 46 in 1982.

Pastor John Baumann will try with the Lord's help to make that 47. He'll need your help too, WELS members. He will need your prayers, your gifts to the Church Extension Fund, your regular offerings to the Synod's budget to pay his salary and rent his apartment, and to provide him tools with which to work.

If vacation plans or business trips bring you to southern California, check out John Baumann and see how things are going in north San Diego County. And when you do, see if you can catch some of the spirit that helps make a mission go and grow in the Golden State. □



The ordination of John C. Bauman (foreground).

supervision of the California Mission Board in San Diego County. Hold on a minute! There are 2 million people in San Diego County. And counting. O.K., narrow the field, north San Diego County.

The mission counselor rents an apartment for you and your wife Carolyn. You haven't seen it. You just give the address to United Van Lines, tell them to deliver your belongings there, and you take off cross-country headed west, heeding the Lord's call, not Greeley's, to go west, young man.

Now it's July and here you are. You have no church, no parsonage, no congregation, no site, no welcoming committee, just an area. Two areas, as a matter of fact. San Diego on the coast between San Diego and Oceanside, and Poway in-

congregations, Reformation in San Diego, Ascension in Escondido and Beautiful Savior in Carlsbad. The mission counselor solicits an invitation from Pastor John Mahnke in Carlsbad. That's where the service will be held.

August 1 is the Big Day. Yes, it was a big day, not just for John Baumann. People came, more than 250 of them, enough to fill the church. The San Diego County WELS Congregations' Choir came. They sang. So did soloist Sue Gorz, a teacher at Beautiful Savior. Choir and soloist added inspiration to an already inspiring service. Pastor Allen Schroeder who supervised John's summer vicar work two summers earlier, preached. He exhorted, "Missionary, Be A Christian Opti-



Pastor Gerlach of San Jose, California, is mission counselor for the California mission board.



NEWS around the world

Dr. Martin H. Scharlemann, professor since 1952 at Concordia Seminary, St. Louis, died in late August due to the "consequences of cancer." Scharlemann was one of five faculty members who stayed on the faculty after 45 other faculty members and a majority of the students left Concordia Seminary in 1974 to protest the suspension of the school's president, John H. Tietjen. The controversy was triggered by the use of the seminary of the historical-critical method of interpreting the Bible. In the late 50s Scharlemann had been accused of introducing the seminary to the historical-critical method. In Cleveland in 1962 in one of the most dramatic moments of any national church convention Scharlemann apologized to the convention for causing a controversy throughout the synod. In his apology he said he believed the Scriptures were "utterly truthful, infallible and completely without error," and the convention voted to accept his apology by a 653 to 17 vote. Scharlemann had been planning to teach a fall course at the St. Louis seminary, and Concordia Theological Seminary, Fort Wayne, Indiana, was planning to give Scharlemann an honorary doctorate on October 20.

The Christian Educators Association, an organization of Christian public school teachers, met recently in Roseville, Minnesota. Interviews showed that many Christian teachers have a difficult time conveying any of their Christian beliefs. Others, however, find the door wide open, reports Christianity Today. Many Christian teachers find themselves boxed in by court rulings on church and state separation. But since school districts are controlled locally, prevailing attitudes apply. A teacher from suburban Minneapolis didn't mince words about the attitude in her district. "I don't feel comfortable anymore in my school," she said. "A moral climate worse than 10 or 15 years ago exists." She had trouble with a seven-year-old boy and found out that the boy was watching sexually explicit cable TV programs. The mother defended the boy saying that she wanted her children exposed to all things in this world so they would grow up with a broad mind. "It was ridiculous," said the teacher. "This is what you spend your day fighting." On the other hand a teacher from a small town in central California freely testifies to his Christian faith. "I use holidays to witness," he said. "I let students know it's not

'winter break'; it's 'Christmas vacation.' It's not 'spring break'; it's 'Easter vacation.' His school has a Christian principal and a number of Christian teachers. The great enemy is humanism, according to Robert L. Simonds, president of the association. "New teachers especially are indoctrinated in humanism," he said, "and they are simply conveying what they've been taught — there is no God, no absolutes, no right, no wrong. Humanism is very subtle. And most teachers are not even aware they are teaching it. In any number of ways, it affects every classroom in America."

In a Senate hearing on a proposed constitutional amendment to permit voluntary prayer in public schools, Dr. Charles V. Bergstrom of the Lutheran Council in the USA said the home, church and synagogue are the proper places for prayer. "Mechanical recitation of prayer in public school denigrates these truly religious experiences," he said. "Prayers in public schools are not essential to the cultivation of religion in our youth." Also opposing the amendment were representatives of the Southern Baptist Convention, the National Council of Churches and the American Jewish Congress. On the other side of the question was Edward McAteer of Religious Roundtable who said that those who oppose school prayer were "enemies of God." McAteer said the abolition of school prayer is responsible for the decline in public morality, including abortion and sexual permissiveness. He was joined in support of the school prayer amendment by representatives of Moral Majority and the American Jewish Forum. The National Association of Evangelicals supported the amendment but urged that changes be made to prevent government officials from "influencing the form or content of any prayer or any other religious activity." The Knights of Columbus were among groups taking a similar view.

Edgar R. Trexler, editor of The Lutheran, recently spent some time in East Germany. On the financial side, he said, "the East German government does not collect a church tax as the pre-World War II government did, and members are not in the habit of giving to the church. Some leaders admit that if Western aid of the East German churches were withdrawn, the church in East Germany would be hard pressed to survive. Of the \$3.3 million annual budget of one of the churches, \$2.1 million comes from churches in West Germany. Salaries of pastors are standardized at about \$333 per month with each pastor paid the same amount regardless of the size of the congregation. Maintenance of old church buildings is a financial drain because of dwindling membership. Numerous churches are being renovated through state and church funds because they are cultural landmarks. The towering cathedral at Schwerin in Mecklenberg, for example, gets up to \$50,000 yearly from the state for renovation." □

News items appearing in News around the world represent current events of general interest to the readers of The Northwestern Lutheran and should not be interpreted as representing the views of the editors. Since the items come from a variety of news sources, the editor does not assume responsibility for inaccuracies that might inadvertently be reproduced on these pages.

News from the WELS

New president installed

On Sunday, August 22, Pastor Theodore B. Olsen was installed as president of Martin Luther Preparatory School at Prairie du Chien, Wisconsin.

He succeeds Oscar J. Siegler who had served as president since 1963. Prior to 1963 the 99-year old school was administered by the president of Dr. Martin Luther College on the campus of which the prep school



Olsen



Siegler

was located. In 1979 the prep school was moved to the Prairie du Chien campus.

Olsen, a 1966 graduate of seminary, had been pastor of Zion Lutheran Church of Gainesville, Florida, for the past four years. Since 1966 Olsen had also served as pastor of St. Mark's, Brown Deer, Wisconsin, and as professor of religion and social studies at Dr. Martin Luther College, New Ulm, Minnesota.

The prep school with a current enrollment of 305 is maintained by the Synod to provide a high-school education for its future teachers and pastors.

Siegler honored

Pastor Oscar J. Siegler was recently feted by the board and faculty of Martin Luther Preparatory School on his retirement from the presidency of the school, a position he had held since 1963.

Siegler, a 1940 graduate of seminary, served congregations at Pickett and Mt. Calvary, Wisconsin, before accepting the presidency of the school in 1963.

While in the pastoral ministry he served on the Board of Trustees of Northwestern College. From 1952 to 1963 he was president of the Northern Wisconsin District. He served as the Synod's second vice president from 1961 to 1963.

Since 1952 Siegler has been a member of the Commission on Inter-Church Relations and is currently serving as its secretary. □

Indiana

Mission chapel dedicated

Holy Scripture of Fort Wayne in November 1981 dedicated its new chapel with the pastor, Glenn L. Schwanke, reading the rite of dedication.

Exploratory services were started on the south side of Fort Wayne in 1976. In July of 1977 Donald L. Thompson was installed as the first resident pastor. Pastor Schwanke was installed in July of 1981.

The congregation was organized in the latter part of 1976 with 23 baptized members. The congregation now numbers 51 baptized members. □

Michigan

Anniversary of ordination

St. Luke's of Vassar recently celebrated the 25th anniversary of ordination of its pastor, Orville F. Maasch, all but 23 of which were spent at St. Luke's.

A 1957 seminary graduate, his first call was to Grace, Kenton, Ohio. After two years he accepted a call to St. Luke's.

Pastor Maasch also serves on the Michigan District's Commission on Evangelism. He is a circuit pastor and serves as chairman of the Northern Pastoral Conference. □

South Dakota

Organist Honored

Half a century of organ playing was recognized when Immanuel of Ward, South Dakota, honored Emily Sedlacek. She was presented with a plaque. After the presentation there was a recognition dinner served by the women of the congregation.

The late Pastor William Lindloff

called upon the 12-year-old Emily when the regular organist failed to show up for the service. For 30 of those years Emily has made a round trip of 40 miles to play for Immanuel's services. She has served under the last six pastors of Immanuel: William Lindloff, Robert Wendland, Larry Ellenberger, Keith Haberkorn, Dennis Schmidt, and the present pastor, Richard Voswinkel. She has also served under a like number of vacancy pastors. □

West Virginia

Dedication at Beckley

Good Shepherd of Beckley dedicated its new church in July. Good Shepherd is the only Wisconsin Synod church in West Virginia.

Exploratory services were begun in Beckley in 1976. In 1978 Robert L. Hoepner was installed as the first resident pastor. In 1980 Good Shepherd became an organized congregation.

The church was designed by three architects who are members of the congregation: Duane Anderson, Robert Krause and David Newman.

Pastor Hoepner conducted the morning dedication service. In the evening festival service Pastor Daniel H. Koelpin of Cincinnati, Ohio, was the guest speaker. Pastor Koelpin conducted the first exploratory services. □

Wisconsin

Day school centennial observed

St. Paul's of Algoma observed the centennial of its Christian day school in June in conjunction with the graduation service for the class of 1982.

St. Paul's, organized in 1862, had a part-time school until 1881 when a two-classroom school was erected.

The 1881 school served the congregation until 1952 when the congregation erected the present school on a site several miles from the church. Three projects since then have improved the school building.

In the past school year the school had an enrollment of 110. The pastor of St. Paul's is David B. Dolan who is also serving as the acting principal of the school. The school has five teachers. □

With the Lord

Pastor Adolph C. Buenger 1909-1982

Pastor Adolph C. Buenger was born November 14, 1909, at Kenosha, Wisconsin. He died on July 25, 1982, at Port Washington, Wisconsin.

A 1936 graduate of Wisconsin Lutheran Seminary, he served ten years as pastor of St. John's Lutheran Church of Milwaukee before accepting a call as assistant pastor to his father at Friedens, Kenosha, in 1946. He was senior pastor of Friedens from 1948 until his retirement in 1978.

Pastor Buenger served as secretary of the Southeastern Wisconsin District from 1946 to 1950. He was



Adolph C. Buenger

secretary of the board of control of Wisconsin Lutheran Seminary from 1955 to 1957. After serving a term as first vice president, he served as president of the Southeastern Wisconsin District from 1962 to 1972. He also served on the Synod's Pension Board and Investment Board, Kenosha's Commission on Human Relations, and its United Cerebral Palsy Board.

In 1937 he married Alvis E. Stroede. He is survived by his wife, three daughters, two sisters, one grandson, and other relatives and friends.

The funeral services were held on July 28 at Friedens Lutheran Church, Kenosha. □

INSTALLATIONS

(Authorized by District President)

Pastors:

Ordained and Installed

Schulz, Gregory P., as pastor of Trinity, Aberdeen, South Dakota, on July 18, 1982, by D. Hrobsky (DM).

Ordained

Ruege, John A. Jr., as tutor/instructor at Dr. Martin Luther College, New Ulm, Minnesota, on July 18, 1982, by J. Ruege, Sr. (DM).

Installed

Hartmann, William H., as missionary in southern region of Malawi, on August 15, 1982, by R. Cox.

Stern, Jonathan D., as pastor of New Salem, Sebawaing, Michigan, on August 5, 1982, by G. Struck (MI).

Woller Roger E., as pastor of St. John, Fairfax, Minnesota, on August 1, 1982, by O. Engel (MN).

Teachers:

Anderson, Dale W., as teacher and principal at Zion, Moberidge, South Dakota, on August 22, 1982, by M. Lindner (DM).

Aswege, Daniel, as teacher at Zion, Denver, Colorado, on August 15, 1982, by R. Sprain (NE).

Buege, Charles, as teacher and principal at St. Paul's, Stevensville, Michigan, on August 22, 1982, by H. Kuske (MI).

Cochrane, Randy W., as teacher and principal at Trinity, Bay City, Michigan, on July 25, 1982, by K. Plocher (MI).

Dahl, David, as teacher at Good Shepherd, Burnsville, Minnesota, on August 1, 1982, by D. Tiarks (MN).

Dast, Douglas, as teacher and principal at Bethel, Bay City, Michigan, on August 22, 1982, by K. Schroeder (MI).

Eternick, Mark, as teacher and acting principal at Pilgrim, Menomonee Falls, Wisconsin, on August 15, 1982, by H. Kruschel (SEW).

Heyer, Philip J., as instructor at Michigan Lutheran High School, St. Joseph, Michigan, on August 29, 1982, by P. Bell (MI).

Libka, Thomas A., as teacher and principal at St. Paul's, Rapid City, South Dakota, on August 15, 1982, by W. Schulz (DM).

List, Arnold A., as teacher at St. Paul, Algoma, Wisconsin, on August 29, 1982, by D. Dolan (NW).

Margelofsky, Roger, as teacher at Immanuel, Hutchinson, Minnesota, on August 8, 1982, by R. Winters (MN).

Marten, John A., as teacher at St. John, Princeton, Wisconsin, on August 15, 1982, by R. Pless (NW).

Martens, James, as teacher and principal at Christ, Big Bend, Wisconsin, on July 18, 1982, by R. Kom (SEW).

Meyer, Mark, as teacher at Trinity, St. Paul, Minnesota, August 1, 1982, by G. Meyer (MN).

Schultz, Dennis, as instructor at Manitowoc Lutheran High School, Manitowoc, Wisconsin, on August 30, 1982, by L. Ellenberger (NW).

Thierfeldt, Paul A., as teacher and principal at Mt. Olive, Overland Park, Kansas, on July 25, 1982, by S. Schroeder (NE).

Thompson, Michael C., as principal at Christ, Saginaw, Michigan, on July 30, 1982, by G. Schroer (MI).

Wentzel, Peter A., as teacher at St. John, Peshtigo, Wisconsin, on July 25, 1982, by K. Wenzel (NW).

Wrobel, Steven L., as teacher at St. Paul, Van Dyne, Wisconsin, on August 15, 1982, by C. Lindemann (NW).

ADDRESSES

(Submitted through the District President)

Pastors:

Grundmeier, David A., 10940 Barrington Ct., Cincinnati, OH 45242, 513/489-5466.

Hartmann, William H., PO Box 2083, Blantyre, Malawi, Africa.

Klessig, Dale L., 623 Church St., Wayland, MI 49348.
Lawrenz, Carl J. em., 494 Grove St., Lomira, WI 53048, 414/269-4905.

Ruege, John A. Jr., Dr. Martin Luther College, College Hts., New Ulm, MN 56073.

Schulz, Gregory P., 915 S. Dakota St., Aberdeen SD 57401, 605/225-6081.

Schwanke, Glenn L., 6521 Donna Dr., Ft. Wayne, IN 46819.

Stern, Jonathan D., 120 S. Fifth St., Sebawaing, MI 48759, 517/883-2082.

Woller, Roger E., 105 E. Lincoln, Box 217, Fairfax MN 55332, 507/426-7007.

Teachers:

Anderson, Dale W., 814 W. 5th Ave., Moberidge, SD 57601, 605/845-7777.

Aswege, Daniel, 3367 S. Monaco Pkwy, Apt. A, Denver, Co 80220, 303/756-3468.

Buege, Charles, 5665 St. Joseph Ave., Stevensville, MI 49127.

Cochrane, Randy W., 1311 Stanton, Bay City, MI 48706.

Dahl, David, 13606 Heather Hills Dr., Burnsville MN 55337.

Dast Douglas, 733 N. Pine, Bay City, MI 48706.

Eternick, Mark, W151 N5455 Badger Dr., Menomonee Falls, WI 53051.

Heyer, Philip J., 9972 Cleveland E2, Baroda, MI 49101.

Libka, Thomas A., 319 Cleveland, Rapid City, SD 57701, 605/343-1174.

List, Arnold A., 505 Fourth St., Algoma, WI 54201, 414/487-5476.

Margelofsky, Roger, R. 3, Box 105, Hutchinson, MN 55350.

Marten, John A., 328 S. Clinton, Princeton, WI 54968, 414/295-6255.

Martens, James, 489 W 22940 Maple St., Big Bend, WI 53103.

Meyer, Mark, 441 Rice St., St. Paul, MN 55103.

Schultz, Dennis, 1402 New York St., Manitowoc, WI 54220, 414/682-5014.

Wrobel, Steven L., 325 Polk St., Apt. 3A, North Fond du Lac, WI 54935, 414/922-4406.

DMLC LADIES AUXILIARY

An invitation is extended to all the women of the Wisconsin Ev. Lutheran Synod to attend the 23rd annual meeting of the Dr. Martin Luther College Ladies Auxiliary at our teacher-training school, Dr. Martin Luther College, New Ulm, Minnesota, on Wednesday, October 13, 1982. The coffee hour and registration will begin at 9:00 a.m. in the Luther Memorial Union. Baby-sitting service will be provided for your small children if you wish to bring them along for the day. The opening worship service will be at 10:30 a.m. The theme for the annual meeting will be: "Fruitful Trees for Bearing Much Fruit." A noon luncheon will be served in the gymnasium. During the business meeting projects to be carried out during the coming year will be selected by the ladies. You may send your gifts to help carry out these projects to the treasurer: Mrs. Richard Kuckhahn, Box 88, Gibbon, Minnesota 55335. Make all checks payable to the *DMLC Ladies Auxiliary*. An educational and entertaining program is also being planned for the day and there will be minitours of the campus. The business meeting will conclude at 3:15 p.m. Come and spend an enjoyable day with your fellow Christians!

LUTHERANS FOR LIFE CONVENTION

The first Lutherans For Life Convention will be held November 5 and 6, 1982, at Wisconsin Lutheran College, 8830 W. Bluemound Rd., Milwaukee, Wisconsin. Lutherans For Life is an affiliation of members of WELS congregations concerned about abortion, euthanasia, and related problems.

Keynote addresses will be given on Abortion, Infanticide, and the Abortion Revolution. A partial list of workshops includes: Abortion and the Bible, The History of Abortion, Euthanasia—This Will Kill You!, The Effects of Abortion on Society, Adoption — A Better Answer, and The Politics of Abortion.

Registration fees are: Single, \$15.00 (\$20.00 after October 10), Couples, \$25.00 (\$30.00 after October 10), Students/Retirees, \$7.50 (\$10.00 after October 10). Fees include lunch on Saturday. The Banquet at 6:30 PM on Saturday is \$10.00 per person. Sessions begin at 7:30 PM on Friday.

For registration form and further details write to: Lutherans For Life, P.O. Box 37, Libertyville, Illinois 60048 or call 312/934-9234.

CALENDAR OF CONFERENCES

ARIZONA—CALIFORNIA

PASTORAL CONFERENCE

Date: October 26-28, 1982; Tuesday, 10:00 a.m. Communion service.
Place: St. Paul's, North Hollywood, California.
Preacher: Vilas Glaeske.
Agenda: Luther's Bondage of the Will; Luther Weindorf; The Filioque Controversy; George Ferch; Luther on Baptism; Donald Stuppy; A Review of the New Hymnal, *Lutheran Worship*; George Pavia; An Exegetical Study of 1 Corinthians 15:51-58; Frederic Nitz; TV's Positive Religion; Edward Pinchoff; The Theology of the Roman Catholic Mass; David Schultz.
Note: All excuses should be sent to the secretary prior to the conference.

P. Koelpin, Secretary

DAKOTA-MONTANA

EASTERN PASTORAL CONFERENCE

Date: October 26-27, 1982; 10:00 a.m. Communion service October 26, 9:00 p.m.
Place: Ascension, Moorhead, Minnesota.
Preacher: E. Conradt; D. Hrobosky, alternate.
Agenda: Exegesis of 1 John 1: 1; D. Linn; Isagogical Study of Daniel; D. Hrobosky; Keeping an Evangelical Awareness of Fellowship Principles in our Ministry; E. Werner; False Prophets; P. Stuebs; Exegetical-Homiletical Study; W. Rouse; The Individual Bible Study Movement of the 18th Century and Now; G. Johnson.

D. Linn, Secretary

MICHIGAN

COLONIAL PASTORAL CONFERENCE

Date: October 12-13, 1982.
Place: Peace Lutheran, King of Prussia, Pennsylvania; H. Huffman, host pastor.
Preacher: J. Guenther; D. Gieschen, alternate.
Agenda: An Exegesis of Romans 13:8-12; P. Schmiede; Are Our Funeral Practices Christian?; P. Ziemer; Doctrinal Evaluation of Hymns 1 through 260 — Lutheran Worship; R. Hefti; The Bondage of the Will; R. Schleicher.

K. Arndt, Secretary

OHIO CONFERENCE

Date: October 18-19, 1982, Monday 7:00 p.m. Communion service.
Place: Our Savior, Hollidaysburg, Pennsylvania; G. Griep, host pastor.
Preacher: L. Prah; F. Kneuppel, alternate.
Agenda: Toward Agreement on Applying the Principles Set Forth in the CHE Paper, The Role of Women in the Light of the Holy Scriptures; T. Bartz; The Use of the Septuagint vs. the Hebrew text in the New Testament Quotes; C. Krug; Amos 5 (Isagogical); Acts 4 (Exegetical-Homiletical); M. Ahlborn; Reports, Casuistry.
Note: Please excuse to host pastor.

M. Ahlborn, Secretary

DISTRICT TEACHERS' CONFERENCE

Time: October 6-8, 1982. Registration on October 6, beginning at 11:30 a.m. Closing service on October 8 at 12:45 p.m., followed by lunch.
Place: Grace Lutheran School and Michigan Lutheran High School, St. Joseph.

MINNESOTA

MANKATO PASTORAL CONFERENCE

Date: October 5, 1982; 9:00 a.m. Communion service.
Place: Trinity, Nicollet, Minnesota; R. Polzin, host pastor.
Agenda: Exegesis, 1 Corinthians 6: V. Voss; The Pastor as Counselor — What Is Expected of Him?; R. Reimers.
Note: Please excuse to the host pastor.

W. Wagner, Secretary

NEW ULM PASTORAL CONFERENCE

Date: November 2, 1982; 9:00 a.m.; 11:00 a.m. Communion service.
Place: St. Paul's Lutheran Church, New Ulm, Minnesota.
Preacher: T. Hartwig; T. Henning, alternate.
Agenda: Exegesis of 1 Corinthians 15:50-58; L. Huebner; Essay on the spiritual body which we shall possess in heaven; J. Brug; An evaluation of the synod committee's report on the role of man and woman; M. Lenz.
Note: Please excuse to secretary.

C. Henkel, Secretary

RED WING PASTORAL CONFERENCE

Date: October 19, 1982; 9:00 a.m. Communion service.
Place: Trinity, Dexter (rural Austin); M. Majovsky, host pastor.
Preacher: R. Kuznicki; H. Muenkel, alternate.
Agenda: Exegesis of Zechariah; M. Sattler; The Charismatics; L. Cross; Formula of Concord, Article IX; E. Roecker.
Note: Please excuse to the host pastor.

R. Kuznicki, Secretary

TEACHER'S CONFERENCE

Date: October 21-22, 1982, 9:00 a.m.
Place: St. Paul's Lutheran School, New Ulm, Minnesota.
Agenda: Influence of Humanism; E. Sievert; Minor Prophets Cry to the Christian Teacher of Today; D. Raddatz; Sectionals; Reports; Business Meeting.

M. Hopmann, Secretary

NEBRASKA

COLORADO PASTORAL CONFERENCE

Date: October 5-6, 1982.
Place: Prince of Peace, Salt Lake City, Utah.
Preacher: T. Bauer.
Agenda: Exegesis of 2 Peter 2:4-10 with Special Emphasis of Christ the Cornerstone; J. Schuetze; Being Effective Communicators of God's Law in a Permissive Society; J. Schultz; Mormonism from the Viewpoint of a Former Mormon; S. Tanner.

T. Wendt, Secretary

ROSEBUD PASTORAL CONFERENCE

Date: Tuesday, October 12, 1982; 10:00 a.m. Communion service.
Place: St. Paul's, South Colome, South Dakota; T. Johnston, host pastor.
Preacher: R. Wahl.
Agenda: An Exegesis of Isaiah 65:17-25; N. Baumann; The Rosebud Conference and the CLC (Now and Then); L. Neujahr.

R. Wahl, Secretary

NORTHERN WISCONSIN

LAKE SUPERIOR PASTORAL CONFERENCE

Date: October 19-20, 1982; Tues. 9:00 a.m. Communion service.
Place: Zion, Peshtigo, Wisconsin; T. Meier, host pastor.
Preacher: R. Frohmader; M. Hannemann, alternate.
Agenda: Exegesis of 1 Peter 5: K. Wenzel; Augsburg Confession, Article 16; J. Hering; Stewardship presentation; E. Kock; Evangelism presentation; P. Kolander; Membership in Veterans Organization?; F. Mueller; Isagogical study of Nahum and Habbakuk; T. Schnick; Battle of Armageddon; J. Kingsbury.

M. Hannemann, Secretary

PACIFIC NORTHWEST

PASTOR-TEACHER CONFERENCE

Date: October 14-15, 1982, 9:00 a.m.; Communion service October 13, 8:30 p.m.
Place: Orcas Island.
Agenda: Burnout in the Ministry — Disillusionment with the Divine Call; D. Zietlow and L. Hartzel; Accelerated Christian Education: An Evaluation; J. Kilcrease II; Improving and Maintaining the Relationship Among Called Workers; J. Henning; Teaching God's Lambs to be His Missionaries; P. Anderson.

C. Sorenson, Secretary

WESTERN WISCONSIN

CENTRAL PASTOR CONFERENCE

Date: October 19, 1982, 9:00 a.m.
Place: St. John's, Milton, Wisconsin; M. Schwanke, host pastor.
Preacher: S. Ehlike; L. Meyer, alternate.
Agenda: Exegesis of 1 Corinthians 12:1-11; J. Mattek; It's a Sin to Make the Gospel Boring to Our Confirmands; J. Werner.
Note: Please excuse to host pastor.

S. Ehlike, Secretary

WISILLOWA PASTORAL CONFERENCE

Date: October 11-12, noon to noon.
Place: St. Paul's, Moline, Illinois.
Preacher: G. Hintz.
Agenda: Exegesis of selected verses of 1 Corinthians 15: M. Brunner; isagogical study of Zephaniah; Haggai; K. Kratz; How Do We Know the Old Testament Believers Hoped for the Resurrection?; J. Braun; Resources for Methods of Training Families in Establishing a Christian Lifestyle; W. Schneider.

J. Kutil, Secretary

WISCONSIN ASSOCIATION OF LUTHERAN EDUCATORS

Date: October 28, 1982, registration: 8:30 a.m.; October 29, closing devotion: 2:15 p.m.
Place: Wisconsin Lutheran College, Milwaukee, Wisconsin.
Agenda: Business meeting; presentations on the handicapped; and 15 sectionals, sectional topics to be printed in *Conventioneer*.

M. Moldenhauer, President

CIVILIAN CHAPLAINS

Rev. Richard A. Froehlich **Rev. Donald L. Tollefson**

Home Address	Home Address
Effenspitz #7	8524 Neunkirchen a. Br.
6500 MZ Ebersheim 41	Goldwitzerstrasse 31
West Germany	West Germany
Telephone 06136-7841	Telephone 09134-5716

Tourists in Europe: For time and place of services call the chaplains or WELS Special Ministries Board, 414/445-4030, USA.

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for October 26-27, 1982. Business to be acted on is to be submitted to the executive secretary of the board, with copies to be furnished the chairman of the board, no later than ten days prior to the meeting date. James J. Westendorf, Secretary Board of trustees

NEW WELS CHURCHES

Names Requested

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

WELS MEMBERSHIP CONSERVATION
 3512 W. North Ave., Milwaukee, WI 53208

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

Alaska	Kenai
Arizona	Apache Junction*
	Green Valley*
Arkansas	Russellville*
California	Poway*
	Rancho Cucamonga
	San Diego*
Colorado	N. E. Denver*
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	Tyler*
Vermont	Barre
Virginia	Manassas
Washington	Moses Lake*
Wisconsin	Chippewa Falls*
	Merrill
	New Richmond*
Wyoming	Casper
	Gillette*
Alberta	Calgary
	Red Deer*
Ontario	Toronto*

*Denotes exploratory services.

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EXPLORATORY SERVICES

are being held in the following places to determine the potential for establishing a WELS mission in the area. Services are held on Sundays unless otherwise noted.

SOUTHEAST DENVER, COLORADO — Abiding Word, Ames Elementary School, 7300 S. Clermont Drive, Denver. 9:00 a.m.; Bible class/SS 10:00 a.m. Pastor William F. Natsis, 8294 E. Davies Ave., Englewood, Colorado 80112; phone 303/770-8092.

PORTLAND, MAINE — Depot Room of Holiday Inn, exit 8 on Maine turnpike in Portland; 9:00 a.m.; Bible class/SS following. Pastor Paul M. Janke, 1350 Forest Ave. #36, Portland, Maine 04103; phone: 207/797-3207.

TRAVERSE CITY, MICHIGAN — Holiday Inn, highway 31, Traverse City; 10:00 a.m. Pastor Robert P. Kujawski, 212 Griffin Street, Traverse City, Michigan 49684; phone 616/941-4975.

COLUMBUS, MISSISSIPPI — Ramada Inn, highway 45, near Columbus; 10:30 a.m.; Bible class/SS 9:15 a.m. Pastor Daniel E. Schmelzer, 316 Florence, Columbus, Mississippi 39701; phone: 601/329-4179.

ST. CHARLES COUNTY, MISSOURI — St. Peters Civic Center, south of interstate 70, St. Peters. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Peter A. Panitzke, 41 Steeplechase Drive, St. Peters, Missouri 63376; phone: 314/278-2458.

NEW YORK CITY, NEW YORK — 675 West End Ave., Apartment No. 6A, Manhattan, between 92nd and 93rd Streets, three blocks south of 96th Street IRT Broadway-7th Avenue subway stop. For time of service contact locally Mr. John Bills, 212/865-4844 or Pastor John H. Paustian, 218 E. Crescent Ave., Ramsey, New Jersey 07446; phone: 201/825-3816.

POUGHKEEPSIE, NEW YORK — YMCA, Eastman Park, Poughkeepsie. 2:00 p.m.; Bible class 3:00 p.m. Mr. Robert Anderson, 199 Titusville, Poughkeepsie, New York 12603; phone: 914/473-7103.

SPRINGVILLE, NEW YORK — VFW Hall, Mechanic Street. 10:00 a.m.; Bible class/SS 9:00 a.m. Pastor Bruce H. Becker, 13008 Dowd Road, Springville, New York 14141; phone: 716/592-7638.

ARLINGTON, TEXAS — 1506 W. Pioneer Parkway, Arlington. 8:30 a.m. Pastor Gary L. Pieper, 738 Lakeside Dr., Duncanville, Texas 75116; phone: 214/298-9036; or call Mr. Erhardt Panzgraf, 817/460-6891; or Mr. Mel Pavilisin, 817/496-0444.

SOUTHWEST FORT WORTH, TEXAS — Abiding Faith, Seventh Day Adventist Church (north wing), 7051 S. McCart. 9:00 a.m. Pastor Edwin Lehmann, 5008 Lincoln Oaks Dr. N., #501, Fort Worth, Texas 76132; phone: 817/294-9303.

NEW RICHMOND, WISCONSIN — New Richmond Civic Center, First Street and Arch. 7:30 p.m. Pastor James R. Schumann, Route 1, Woodville, Wisconsin 54028; phone: 715/698-2500.

CABLE TV RESOURCES

Is cable-tv coming to your community? Want to know how to get involved and insure public access channels? Interested in videotaped Bible-studies? For a 50-page packet of resource information, send \$5 (for materials, postage and handling) to: West Allis Wisconsin Lutherans c/o Woodlawn Lutheran Church, Mike & Dee Froncek, 2217 South 99th St., West Allis, Wisconsin 53227.

CHANGE OF TIME OR PLACE OF WORSHIP

has occurred in the following
exploratory areas or
mission congregations.

RANCHO CUCAMONGA, CALIFORNIA — Lamb of God, 9513-J Business Center Drive, southwest corner Archibald and Arrow, Cucamonga. 9:00 a.m.; Bible class/SS following. Pastor Glenn E. Wenzel, 7487 Marine Ave., Rancho Cucamonga, California 91730; phone: 714/980-1074 or 980-4794.

DAYTONA BEACH, FLORIDA — Chateau Vivon, 1350 S. Nova Rd., north of Beville Rd.; 9:00 a.m.; Bible study/SS 10:00 a.m. Pastor Steven P. Steiner, 1160 Orange Ave., Daytona Beach, Florida 32014; phone: 904/255-5293.

LEWISVILLE, TEXAS — Prince of Peace, KinderCare, 936 Ralston, south of Fox and Edmonds, Lewisville. 9:30 a.m. Pastor Thomas A. Valleskey, 1826 Sante Fe, Lewisville, Texas 75067; phone: 214/436-3835; or call Mr. Lawrence Spree in Allen; phone: 214/727-5801; or Mr. Thomas Aderman in Plano; phone: 214/422-4103.

ANTIGO, WISCONSIN — Hwy 45 and Willard Ave., Antigo. 10:00 a.m. Pastor Michael J. Spaude, PO Box 323, Antigo, Wisconsin 54409; phone: 714/623-3412.

NAMES WANTED

Survey work preliminary to conducting exploratory services is being done in the following places. If you know of people in these areas interested in WELS services, contact pastors noted.

APACHE JUNCTION, ARIZONA — Pastor Kenneth Pasch, 1233 S. Cactus Rd., Apache Junction, Arizona 85220; phone: 602/982-2111.

IDAHO FALLS, BURLEY/TWIN FALLS, SODA SPRINGS, IDAHO — Hope of the Valley, Pocatello, Idaho. Pastor Gordon J. Peters, 1748 S. Von Elm, Pocatello, Idaho 83201.

ERIE, PENNSYLVANIA — Pastor Thomas A. Heyn, 2805 Lost Nation Road, Willoughby, Ohio 44094; phone: 216/942-3644.

AUDIOVISUAL MATERIALS

SPIRITUAL MAINTENANCE (C-23-SM)
1982 Pastor Roland C. Ehke

On this audio cassette Pastor Ehke presents some thoughts from Ecclesiastes for the college-age person. Recognize the vanity of life without God; listen to God's Word; live by that Word; accept what God sends you and follow what he says to you. A valuable resource in preparing a topic for teens.

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COMPOSERS OF CONTEMPORARY SACRED MUSIC

You are invited to submit music for use at the second *WELS Contemporary Sacred Music Exposition* to be held January 29-30, 1983 at Wisconsin Lutheran College, Milwaukee, WI.

Music submitted for review must be: doctrinally sound; written by a member of the or a church in fellowship with WELS; original as to text and musical concept; able to be reproduced as is... camera ready.

Music may be published or unpublished; written in any contemporary style; written for any choral combination, duet or solo, accompanied or a cappella.

Submit all music by October 15, 1982 to: Kenneth Kremer, 2877 S. 49th Street, Milwaukee, Wisconsin 53219; phone: 414/327-5616. Original manuscripts will be handled as copyrighted material and secured for safe-keeping and return.

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