

September 15, 1990

# the Northwestern Lutheran

**He plants,  
and God  
makes things  
grow**

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## PREFACE

■ Ernst R. Wendland, currently serving as language coordinator for the Lutheran Church of Central Africa, has spent 28 years in Zambia with timeout for schooling stateside. He received a doctorate in African languages and serves as consultant to the United Bible Societies. He is also author of the book, *The Cultural Factor in Bible Translation*, published by the United Bible Societies. This learned man is shy and dreads publicity. Assistant editor Dot Sonntag was able to corner him this summer while he was on furlough. Don't miss this fascinating profile on page 308.

■ We take for granted in our society the freedom to practice our Christian faith according to our conscience. There are signs that this right may be imperiled. Allen Quist, who served three terms in the Minnesota legislature, sounds the alarm on page 312.

■ Did it ever strike you? If God is in control, why is there evil in this world? Don't pass over Mark Braun's probing of the book of Job on page 306 for some answers.

JPS

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

# the Northwestern Lutheran

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### Editorial office

Rev. James P. Schaefer, Editor  
*The Northwestern Lutheran*  
 2929 N. Mayfair Road  
 Milwaukee, WI 53222-4398  
 Phone 414/771-9357 FAX 414/771-3708

Dorothy J. Sonntag, Assistant Editor  
 Kristin S. Sonntag, Intern

### Contributing editors

R. D. Balge, T. B. Franzmann, I. G. Frey, J. C. Gerlach, R. H. Hochmuth, P. E. Kelm, R. E. Lauersdorf, F. E. Piepenbrink, V. H. Prange, C. Toppe.

### District correspondents

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# Why?

by Richard D. Balge

*Why is my pain unending and my wound grievous and incurable? Will you be to me like a deceptive brook, like a spring that fails? . . . This is what the Lord says: "If you utter worthy, not worthless words, you will be my spokesman. Let this people turn to you, but you must not turn to them . . . I am with you to rescue and save you," declares the Lord (Jeremiah 15:18-20).*

**H**ow is it going with you in your main work, your calling as a Christian? It's an easy calling, because Christ has won God's free gift of salvation for you. It's also a hard calling, because now you are carrying the cross in a world which despises and rejects the Crucified.

Jeremiah had a very difficult calling. It was to preach repentance to his dying nation. He had to tell his people that they must stop assuming that they could do as they pleased in ignoring God's will for their lives.

That was not winning any popularity contests for him. Instead of repenting, the people of Judah accused him of treason and blasphemy. They rejected the message which was intended for their temporal and eternal good. That was a painful, wounding experience for Jeremiah.

God had called him, though, and he continued to do what God had called him to do. He continued, but he did go through a period of rebellious doubt. He also expressed it. He himself tells us about it.

## A doubting question

Jeremiah reminded the Lord that he had loved his word and he had lived it. He had not enjoyed preaching death and destruction, but that was the message the Lord had committed to him and he preached it.

But God didn't seem to be standing by his spokesman. Jeremiah asked, "Why?" Like a man in the desert he was looking to the Lord for the water of life. Was God going to be like a dry well? Was God a mirage?

Jeremiah's sinful nature was asserting itself. His words were not words of trust and confidence in the faithful Lord. They were an expression of unbelief

and despair.

Can you sympathize with him? You love God's word because it tells you that he has redeemed you and made you his own. You have tried to live as his redeemed child. You reject the values and activities of unbelievers because you don't want to deny your Savior. Instead of acceptance and respect you sometimes, perhaps often, meet with resistance and scorn.

Do you ask God why it isn't easier to be a Christian? Are you tempted to join them since it seems you can't beat them?

## A call to repentance

If so, the Lord calls you to repentance, just as he called Jeremiah to repent. Turn from this accusation against him who has called you to serve him. Turn to the One who can restore you.

Stop talking trash and begin again to speak his truth. If you start talking like the unbelievers, if you just follow the currents of immorality and unbelief as they do, you will become just like them. "Let this people turn to you, but you must not turn to them."

## A reassuring answer

The Lord didn't answer Jeremiah's "Why?" in a direct way. He did answer him, though. In the face of all opposition, and while the Lord was biding his time with the people of Judah, Jeremiah could continue his work with this promise: "I am with you to rescue and save you."

As long as you and I walk as children of God in this world there will be pain. Pain that people are headed for eternal destruction. Pain over those who have fallen away. Pain that anyone should despise God's gift of eternal life.

In that pain, however, there is always God's sure promise. You are not alone. Your calling is not an exercise in futility. "I am with you to rescue and save you," declares the Lord.



Richard Balge is dean of students and teaches church history and homiletics at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

## *Happiness that lasts*

**T**here is no substitute for the Bible. The Bible sets forth what is godly. And as the Bible itself asserts, godliness holds promise "for both the present life and the life to come."

There are many religions in the world, but since only God knows all things, the only true religion is that which comes from God.

The greater part of Americans polled consider the Bible to be the literal or inspired word of God, according to Dr. George Gallup, speaking before a gathering of evangelical publishers and editors this year at Colorado Springs. He said, however, that the Bible often goes unread.

One author, years ago, pictured a man who was in deep distress. In his distress the man tried to pray. The problem was that he really did not know how to pray. Finally, in desperation, he fashioned a prayer "from bits of oaths he used to swear."

Most Americans are guilty of a similar ignorance of what the Bible says. Dr. Gallup said that, although the vast majority of Americans believe that Jesus is the Son of God, only half of those who claim to be Christian know who preached the Sermon on the Mount. He also said that one out of three teenagers draws a blank when asked what Easter signifies.

Happiness is not found in bypassing God. It is found in godliness. That is a promise. Godliness holds promise "for both the present life and the life to come." Events may not turn out the way you want them to in your present life, but you can depend upon it that "in all things God works for the good of those who love him."

Godliness begins with listening to God. Those people who seek happiness any other way are bound to be frustrated in their search. Listening to God is essential to godliness.

In many American families the emphasis is on other things to make them happy: money, good looks, personality, physical fitness. But valuable as these things may be in the present life, "godliness has value...for both the present life and the life to come."

This is the key to happiness.

Immanuel G. Frey



*Immanuel Frey  
is a retired pastor  
living in  
Phoenix, Arizona.*

# Blessed are the poor in spirit

by Fredric E. Piepenbrink

Jesus couldn't have begun our travel down the road to Christian piety in a more unlikely direction than when he began the beatitudes with "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matthew 5:3).

## Poor

The Greek has two words for our English "poor." One means lacking in anything superfluous. The other word, the one Matthew uses here, is *ptochos*, which means lacking everything, even the necessities. In fact, *ptochos* literally means "to stoop over" or "to cringe," just as a beggar or homeless person will oftentimes hang his head.

But how are we to understand Jesus' first beatitude? Does the road to piety and spiritual blessedness begin down the path of poverty? Must we sell all we have and give to the poor in order to follow Jesus?

That may have been what Jesus told the rich young man to do, but it is not a general principle all must follow. Indeed, the book of Proverbs describes the evils of both riches and poverty.

## Poor in spirit

Financial destitution cannot be what Jesus has in mind because he says, "Blessed are the poor *in spirit*." This cannot be the Holy Spirit, since the third person of the Trinity is infinitely rich in every blessing. So it must be our spirit. Our attitude, our outlook, is to reflect that of a beggar. But how?

Are we as Christians to be pessimists, lacking in vitality and courage? No. Nor does "poor in spirit" mean self-hatred or a sense of personal insignificance. Such mental states are inconsistent with the high worth that is placed upon us in Christ Jesus.

Nor could such an interpretation qualify for such a lofty reward that Jesus promises to the poor in spirit in the words of the rest of the verse, "for theirs is the kingdom of heaven."

Not only is this beatitude the first of the seven to follow, but its promise is of the highest degree. It

**Blessed are the poor in spirit, for theirs is the kingdom of heaven.**

Blessed are those who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they will be filled.

Blessed are the merciful, for they will be shown mercy.

Blessed are the pure in heart, for they will see God.

Blessed are the peacemakers, for they will be called sons of God.

Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.

promises the kingdom of heaven, an intimate relationship with God both as a present reality now and a future hope in heaven.

## The deepest form of repentance

But what could produce such a beatitude? There is only one interpretation that fits. The "poor in spirit" is exemplified

by the tax collector in Jesus' parable, who stood in the back of the temple, not even looking up to heaven, beating his breast and saying, "God, have mercy on me, a sinner." Jesus said of him, "I tell you that this man went home justified before God."

"Poor in spirit" is the deepest form of repentance. It is a recognition and acknowledgement of spiritual bankruptcy. It means coming before the Lord empty-handed, knowing that any good the Lord sees in us will have to be first provided by him as a free gift.

The initial impact on us to Jesus' call to be "poor in spirit" is certainly not blessedness. Hurt? Yes. Loss of pride? Yes. Humility? Yes. But not blessedness. And to call it "blessed" is contrary to all common sense.

But wait! If Jesus tells us on the one hand that we can offer nothing of our own that pleases him, and on the other hand, promises the kingdom of heaven to those who respond by being poor in spirit, it must mean that he is looking for nothing from us. It must mean that he has another way to provide the heavenly blessing apart from anything we might bring. And indeed he does—his Son, Christ Jesus.

So whoever comes to God as a beggar, confessing his own spiritual poverty and trusting in Jesus, will find peace, comfort, joy, blessedness.

Martin Luther caught the essence of this first beatitude. "We are all beggars," he wrote on a note pad two days before his death. Luther's obvious piety can be directly traced to his consistent practice of being "poor in spirit."

*Fredric Piepenbrink is pastor of Atonement, Milwaukee, Wisconsin.*

# I know that my Redeemer lives



by Mark E. Braun

Someone named Marshal de Villars once remarked, "God save me from my friends; I can protect myself from my enemies."

Job would have nodded agreement. His friends came to bring comfort, but they let him down.

And he said so. "A despairing man should have the devotion of his friends," Job said (6:14). These "friends" reminded him of seasonal streams that become swollen in the springtime only to evaporate in summer's heat. "Doubtless you are the people, and wisdom died with you," Job howled, his sarcasm intact (12:2). "I also could speak like you, if you were in my place; I could make fine speeches against you and shake my head at you. But my mouth would encourage you; comfort from my lips would bring you relief."

Job was equally dissatisfied with the "comfort" they offered—which was no comfort at all. While he never claimed to be sinless, Job knew he was not guilty as his friends said. Why had God done this to him? And how could *he* question God? "How can a mortal be righteous before God?" Job asked. "Though one wished to dispute with him, he could not answer him one time out of a thousand. . . . Even if I summoned him and he responded, I do not believe he would give me a hearing."

Job's bitterness and frustration show. Now he cursed the day he was born and wished he had died before he'd ever seen the light of day. He felt hopeless and helpless. He battled with God: "Do you have eyes of flesh? Do you see as a mortal sees? . . . Your hands shaped me and made me. Will you now turn and destroy me?" "[God] has made me his target."

It isn't very pleasant reading, yet Martin Luther remarked: "This is the finest part of the book. It is understood only by those who also experience and feel what it is to suffer the wrath and judgment of God, and to have his grace hidden." If you've suf-

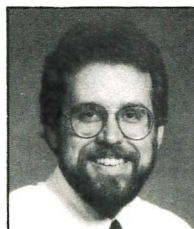
fered, you know what he means.

And yet, in the middle of his agony, Job spoke one of the most amazing faith statements of the Old Testament. He lamented that his friends had all let him down, yet he said, "I know that my Redeemer lives" (19:25). A human redeemer served as an advocate for another. He was to provide an heir for a brother who died childless (Deuteronomy 25: 5-10). He was to buy back the land that a poor relative was forced to sell outside the family (Leviticus 25: 25-28). He was to be an "avenger of blood" when a relative had been murdered (Numbers 35:19-21). Although Job's human friends failed him, he believed he had a divine Redeemer who would plead his case.

Job continued: "And . . . in the end he will stand upon the earth. And after my skin has been destroyed, yet in my flesh I will see God; I myself will see him with my own eyes." Even if he was not vindicated in this life, Job was confident that God would defend him. Even if Job died and was buried, a day would come when he would see God — in his own flesh, with his own eyes. Death would not be the end. He would see his Redeemer on the last day.

Even in such great faith, Job could never have seen all we can see. Jesus Christ, our perfect Brother, our great Defender and Redeemer, rose from the grave. His resurrection is the Father's ultimate assurance that sin cannot harm us and the grave cannot hold us. Because he lives, we also live.

The most powerful answer to human suffering is guaranteed by an empty grave: "I know that my Redeemer lives."



Mark Braun is director of spiritual life programming and instructor of theology at Wisconsin Lutheran College, Milwaukee, Wisconsin.

# Grass roots evangelism

by Nancy Wollenweber Sheets

**I**t was spring and the trustees of our church, Arlington Avenue in Toledo, Ohio, decided to contact a lawn service company to care for the church and parsonage grounds. In the past, the task of mowing, edging, and raking had fallen to volunteers within our church.

Under the experienced hand of this professional, the well-manicured lawn surrounding our church and parsonage started to draw attention from our congregational members and neighborhood. We received quite a few comments on how well-kept the grounds looked.

Winter came, and our pastor of over nine years felt called to serve God in another congregation. As church secretary, I then became the primary liaison between the members and business contacts outside the church. Our church council decided it would be appropriate for us to obtain call forwarding on a temporary basis until our new pastor moved in. The calls were then forwarded to my home. This enabled me to refer callers to the appropriate people and handle any questions regarding pastoral care, general maintenance, etc.

It was the following spring when I started receiving the telephone calls regarding our lawn. A young man who identified himself as an intern at the Medical College of Ohio (which is located about a mile from our church) said he was impressed with the way our church grounds had been maintained. He asked for the name of the person who provided our lawn service.

Of course, I was happy to give him the phone number. Soon our conversation turned to other topics as well. He mentioned that he was from out of town so I invited him to visit us if he had not found a new church home. Before hanging up, he asked if he could give the church's number to other interns whom he knew were also looking for help with their lawns. I agreed.



Arlington Avenue Church

Soon the calls started really coming in. One intern explained he was renting out a duplex in the area and could he please have the number of our lawn service. Another intern had also recently moved into the area near our church, had noticed the well-kept lawn, and asked for the number of our lawn service. The weeks went by and the phone kept ringing.

Most of the interns explained they noticed our grounds on the way to and from work. They appreciated receiving the information about the lawn service because their common lament was lack of time to maintain a home and yard. With each phone call, I was provided with the perfect opportunity to invite them to worship with us.

Far from family and friends, several of the interns were very candid with me. Often they just needed a caring, attentive listener.

Only months later would I learn that the first caller had placed our church's phone number on the interns' bulletin board at the hospital.

Looking back, I am struck once again with the importance of letting our light shine in all things. Even the business of lawn care can work to God's glory. Beautification of our Lord's house became a delightfully unexpected way to reach others. As a result, the Holy Spirit provided an excellent opportunity to sow a different type of seed.

I like to think of it as "grass roots" evangelism!



Nancy Sheets is a member of Arlington Avenue, Toledo, Ohio.

# He plants, and God makes things grow

by Dorothy J. Sonntag

**E**rnst R. Wendland doesn't like to talk much about himself. But he's glad to talk about the Lutheran Church of Central Africa (LCCA), and especially about the newly published translation of the New Testament in ciTonga, the major language of the Southern Province of the Republic of Zambia.



Ernst R. Wendland

The Tonga people needed this *Cizuminano Cipyra* ("New Agreement") says Dr. Wendland, who serves as language coordinator for the LCCA. "It wasn't that they did not have the word of God in their language, but the existing translation had a wooden, unnatural style. It made the Bible very difficult to understand."

The new translation is "a new 'planting' of the word among the Tonga people," says Wendland. "Now they can grasp much more easily what God has been telling them all along in his book."

Wendland, whose responsibilities include teaching at the LCCA Lutheran Bible Institute and Seminary in Lusaka in addition to supervising translations, first went to Africa when his father accepted a call to the Lusaka seminary in 1962.

Wendland returned to the States in 1964. When he graduated from Northwestern College in 1968 he accepted a temporary call to assist at the Bible Institute. After two years he received a permanent call to serve the LCCA as language coordinator, supervising the translation of several Christian literature publications.

"My background in languages at Northwestern helped," he says, "but I knew I needed further study." He took a leave of absence to return to

school. From 1974 to 1976 he earned a master of linguistics degree from the University of Wisconsin-Madison and completed the course work for his doctorate. He finished his dissertation in 1979. Wendland also has studied theology and language during the summer quarter at Wisconsin Lutheran Seminary and at the Wycliffe Bible translators' institute of linguistics in London.

To gain more knowledge of African languages, he sought help from Dr. James Loewen, the United Bible Societies' Central Africa translation consultant. Loewen guided him in translating materials into the Tonga and Chaewe languages. When Loewen was transferred, the UBS asked Wendland to take over as consultant for Central Africa.

Wendland makes little of his accomplishments, especially the completion of two advanced degrees in a limited time. "I was able to test out of a couple of courses, thanks to my language classes at Northwestern and the African languages I'd learned," he shrugs, "and I got permission to carry some extra credits each semester." He mentions only in passing that he taught, as well as studied, in London, and that he has also written a book, *The Cultural Factor in Bible Translation*, published by the UBS.

To be sure his translations accurately reflect native speech, Wendland always works with a native. He's found many gifted nationals, he says. "I learned from working with them. National men and women who may not have a formal education have the intellect and ability to fulfill important roles in the church."

He especially praises the principal of the Lutheran Bible Institute and Seminary, Pastor Salimo Hachibamba, who serves as coordinator of the Bible translation program. "This new translation has been a long time in coming," said Wendland. "The project did not really get off the ground until it was reorganized, with guidance provided by the LCCA," and Hachibamba became the coordinator.

"It has not been an easy task," said Wendland. "Some participants were opposed to producing a version that placed primary emphasis on the meaning of the message, rather than a word-for-word render-





Pastor Salimo Hachibamba (left) receiving a complimentary copy of the Tonga New Testament from the Honorable Mwanang'onze (center), Minister of Education of the Republic of Zambia. Mr. Keith Ellem (right), distribution consultant of the United Bible Societies, based in Nairobi, Kenya, looks on.

ing. Some translators were unhappy that their generous subsidy for attending largely unproductive committee meetings was cut. Then there were those who objected to the content of the new version."

When he could, Hachibamba encouraged compromise on minor matters. "On other occasions, however," said Wendland, "he held firm, particularly where a potential distortion of the gospel was involved."

While waiting for the New Testament to appear in print, Hachibamba and the members of his team, reports Wendland, "went on to complete the entire Old Testament. This work is now in its final stages. We hope to have the whole Bible out in a couple of years."

In addition the translation team is supervising nine Bible Society projects in Central Africa. Translations are being undertaken in Zambia, in the Mbunda, Nkoya, Lala, Lenje, Mambwe, and Tonga languages; in Malawi, in Chaewa and Tumbuka; and in Botswana in the Kalanga tongue.

"We want to help publish faithful and understandable renderings of the word of God," said Wendland. The translations, he believes "are vital to outreach in Africa."

Reticent about his own accomplishments, Wendland speaks proudly of his family. He met his wife, the former Margaret Westendorf, when she

served as a nurse at the Central Africa medical mission in Mwembezhi. He is pleased that she has been able to continue her professional career, particularly, he says, because "Margie had to grin and bear it" during the especially demanding years while he earned his doctorate. She manages the health unit at the U.S. embassy in Lusaka. She has also taught health and nutrition classes at the Lutheran Bible Institute.

The Wendland children are in school, two in America and two in Africa. Robert is a freshman at Northwestern

College and Joel a sophomore at Michigan Lutheran Seminary. Stephen is in eighth grade and Naomi in fifth at the U.S. embassy school in Lusaka.

Wendland also praises his father, Ernst H. Wendland, who has served as pastor, missionary, professor, and who came out of retirement to return to teaching at the seminary in Lusaka. "My father always offered support," says his son. "I didn't intend to enter church work. I even spent a year studying forestry at the University of Montana, but he never expressed disapproval, although I'm sure that he hoped his first-born would carry on the family tradition and become a pastor."

He didn't become a pastor, but Dr. Wendland's work is vital to Christ's mission to the church. He doesn't take credit for it, however. Minimizing his own efforts, he quotes: "*Uusyanga naba uutilila kunyina mbwabede pe, ccita buyo Leza uzizimenya.*" That's 1 Corinthians 3:7 in the new Tonga version. "So neither he who plants nor he who waters is anything, but only God, who makes things grow."



Dorothy Sonntag is assistant editor of the *Northwestern Lutheran*.

# The Lutheran College

**I**t was a demanding curriculum that President Ernst established in the early 1870s. Students in the *Gymnasium* (classical department, ministerial course) carried 31 class hours per week. More than half the courses were in the field of foreign language. For nearly 90 years there was little change.

In 1961 a major revision of the curriculum went into effect. The class-hour load and the number of credits required for graduation were reduced. Three out of every eight credits required for graduation at Northwestern College today are in the foreign language field.

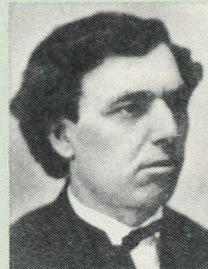
If there is anything that makes preparation for the ministry of the WELS different from that of most other church bodies, it is the emphasis on and adherence to Scripture. If a pastor is to know and understand (and defend) the word of God, he needs to know the languages in which it was written. He needs to know Hebrew and Greek. Northwestern College and Wisconsin Lutheran Seminary still believe that preparing our future pastors must rest on that linguistic foundation.

Northwestern was threatening to burst at the seams in the 1920s, a prosperous decade that made it possible for families to enroll sons and daughters in the preparatory and commercial departments of Northwestern, rather than in their local high school, where education was free.

In the fall of 1924, for example, 75 ninth graders enrolled. In the depression years of the 1930s, Northwestern's total prep and college enrollment declined to less than 200. The ninth grade class in 1933 numbered only ten students, only two of whom graduated from the college and later entered the ministry.

After World War II the synod faced a pent-up need for building and rebuilding on the Northwestern campus. No building of any consequence had been done since 1912. Northwestern's buildings were wearing out, and enrollments were increasing.

Way back in 1915, when the college celebrated its 50th anniversary, plans had been made for a library, and money was being collected for it. The



Adam Martin  
1865-1869



Lewis Thompson  
1869-1870



August Ernst  
1871-1919

war scuttled those plans. It was not until 1950 that the synod finally moved to build a multi-purpose library-science building. At the same time the gymnasium was enlarged and a new heating plant was constructed.

The old library had been so cramped and unserviceable that most students never did have access to the stacks, and the faculty did not show the library to visitors if they could avoid it. But that long-delayed building was only the first of a 25-year rebuilding program at Northwestern.

The middle '50s saw three new buildings take their places on the campus: a replacement for the old food service center, a chapel and classroom building, and a new dormitory to accommodate the increasing number of students.

Two other dormitories were built in 1967 and 1975, replacing the old 1875 dormitory. In 1971 a new gymnasium was built. Between 1950 and 1975 Northwestern's physical plant was transformed. Today no faculty member or student is embarrassed to show visitors our attractive, modern buildings.

Even the old gymnasium, which has been remodeled into a music center and auditorium, is a handsome structure. The college still awaits a library-administration building adequate for its present-day needs.

Enrollment pressures had fueled the building program at Northwestern. The total enrollment in both the preparatory and college departments was 290 in 1953. In 1959 it was 411, and in 1967 it was 532. Since 1980 the total enrollment has generally been in the 400s.

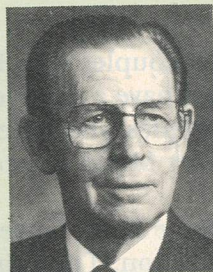
The college enrollment climbed from 148 in

# in Watertown

by Carleton Toppe



Erwin Kowalke  
1919-1959



Carleton Toppe  
1959-1987



Robert Voss  
1987-present

1959 to 298 in 1968. It remained there until the mid 1970s. This pool of manpower enabled our synod to expand into all except two or three of the 50 states in the 1960s and 1970s. Currently the college enrollment is in the low 200s.

For nearly 110 years Northwestern was a school with a preparatory and a college department. For many years Northwestern had a seven-year program. This was increased to eight years in 1919. Not until 1974 did the synod establish the preparatory department as a separate school, Northwestern Preparatory School, with its own faculty and president. NPS has its own dormitory, but shares other buildings with the college. Its first president was William Zell. Mark Schroeder is now president.

The college presidents, who were also in charge

of the preparatory department until 1974, were Adam Martin (1865-1869), Lewis Thompson (an interim president, 1869-1870), August Ernst (1871-1919), Erwin Kowalke (1919-1959), Carleton Toppe (1959-1987). Robert Voss is the current president.

Today NWC offers the synod's only college-level training program for the WELS pastoral ministry. From the early 1960s to the late 1980s Bethany Lutheran College of Mankato, Minnesota, conducted a pre-seminary program for older students. Since 1987 Northwestern College has absorbed this course of study (the Seminary Certification Program) for older men into its program.

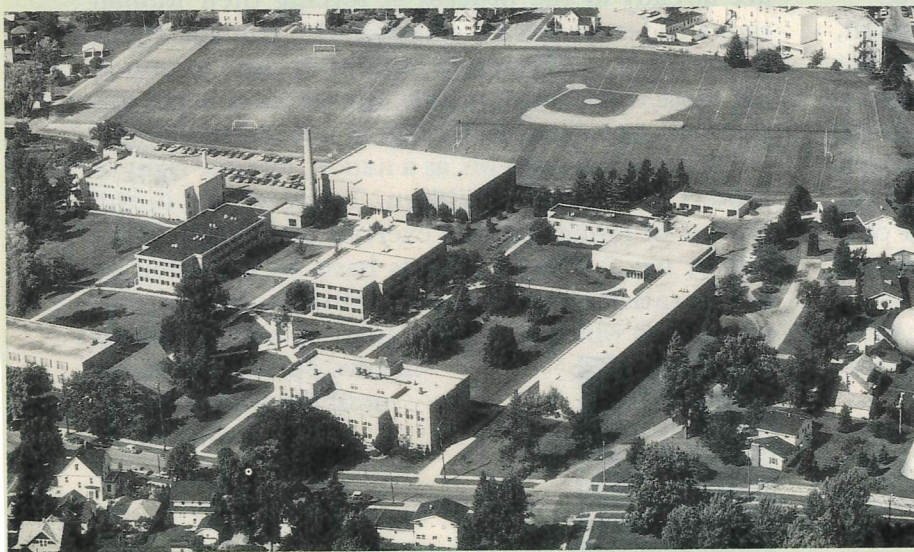
Northwestern College has several major concerns. It must rebuild its enrollment if it is to meet the needs of the synod. That requires energetic recruitment. But the recruitment will not be successful unless there are positive influences in family homes. It will not be successful if the Holy Spirit does not move the hearts of our youth to aspire to the pastoral ministry. Northwestern needs more than recruitment; it needs considerable prayer to the Lord of the harvest.

In the opinion of this writer, NWC must also retain its identity as a pastor training college. When a freshman enrolls at NWC, the pastoral ministry is a distant goal, eight or nine years away. If he is to remain on course, resisting influences that would pull him away to other professions, he needs the support of fellow students who are taking the same road he is. He is more likely to stay on course if there are fellow students on all sides who are marching steadily toward that goal and who can strengthen his purpose to reach that goal.

The Lutheran college in Watertown has served its synod conscientiously and well for 125 years. The Lord grant it many more years of faithful service to his ministry in the Wisconsin Evangelical Lutheran Synod.

*This is the last of two articles on the history of the college.*

*Carleton Toppe, retired president of Northwestern College, lives in Watertown, Wisconsin.*



Aerial view of present-day NWC.

# Whatever happened to freedom of religion?

by Allen Quist

Several years ago a widow by the name of Evelyn Smith inherited a duplex in Chico, California. Renting out that property has been her main source of income.

Ken Philips and Gail Randall came to her to rent one of her apartments. They told Evelyn they were married and gave her a deposit on the apartment.

Evelyn, however, learned they were not married. They were, as used to be said, "living in sin." She returned their deposit and said that she would not be a party to fornication.

Mr. Philips responded by filing a complaint with California's Human Rights Department claiming that Mrs. Smith was in violation of California's housing law, which forbids discrimination on the basis of marital status.

The State of California agreed with Mr. Philips and proceeded to fine Evelyn \$474 plus interest which she was required to pay to Mr. Philips for damages. She was also required to post a notice in her rental units which essentially said that cohabiters were welcome there any time.

Mrs. Smith responded by saying, "I don't answer to man, I answer to my God." She said that she would let her apartments sit empty before she would rent to fornicators. The case is now under appeal.

A similar case occurred recently in Marshall, Minnesota, where Mr. Layle French refused to rent to a cohabiting couple. The Minnesota Human Rights Department brought action against him on the same grounds that were used to prosecute Evelyn Smith. The state of Minnesota ruled Mr. French is in violation of its antidiscrimination codes which protect marital status. Mr. French has also been ordered to pay a fine for damages.

Meanwhile, Minnesota law forbids fornication and adultery. At the same time it now requires private citizens to facilitate that illegal activity.

One might ask what legitimate interest the state has in protecting cohabitation. Numerous studies have shown that cohabitating couples break up within a relatively short time, while the consequences on the partners and on any children are the same as

divorce. And when couples who have lived together do marry, they then have a divorce rate that is almost twice as high as couples who have not cohabited. So much for Margaret Mead's recommendation for "trial marriages."

The primary issue here, however, is not the consequences of fornication. The primary issues are the basic principles of government and human rights. The First Amendment to our United States Constitution guarantees the free exercise of religion. Mrs. Smith and Mr. French are clearly being denied that right. There is, however, no right, constitutional or otherwise, for living in sin. When cohabitation is given precedence over religious liberty, something is drastically wrong.

And where will this lead? What if two adult college students complain to a state's human rights department that the private college which they attend is denying them the right to cohabit in the dormitory? Do we know that a court would treat the free exercise of religion at a private college any differently than it treated the free exercise rights of Mrs. Smith and Mr. French?

Could it be that all private citizens and private organizations have a stake in this issue? Many states are already in the process of forcing their human rights codes on private colleges. The Human Rights Department in Minnesota came very close to imposing those codes on all private Minnesota colleges this past year, free exercise of religion notwithstanding.

Sixteen years ago we, as a nation, lost our right to protect our unborn children. Today we are in the process of losing the free exercise of religion. What will be next? The secularists have no intention of being satisfied with their victories. We can be resolved to win these battles now, or we can wait to involve ourselves in them until the wolf is at our own door.



Allen Quist is a member of Norseland (ELS), St. Peter, Minnesota.

## LWMS holds annual convention

"Don't slack off on your prayers. They are the most effective thing we've got going for us." Speaking at the annual convention of the Lutheran Women's Missionary Society, Colombian missionary Carl Leyrer spoke on behalf of all missionaries when he told the assembly that while financial support from the LWMS is vital, even more important is that "you care about us. You don't know how much it means to us."

Over 1500 delegates and visitors from 26 states and eight countries attended the convention in Oconomowoc, Wisconsin, June 22-23. The organization, whose purpose is to increase interest in and support of WELS mission endeavors, presented checks of over \$21,900 each for the Campus Ministry Project and for Japan radio broadcasts. Over \$11,500 from offerings received at the convention was designated for Project HOST (Hispanic Outreach Study Training), which will send students to study Spanish

and to assist in Spanish-speaking mission work.

In addition to Leyrer, the assembly heard speakers from Japan, Hong Kong, and Antigua.

Barbara Johne, who spent 17 years in Japan where her husband was a missionary, spoke of how missionary wives sometimes feel their activities are limited in a foreign country. "Often we think about the things we can't do," she said, "but there are many ways we can serve God, ways that very often are right before us."

"The future for Antigua looks terrific," said Jean Korte, a teacher at St. John School in St. John's, Antigua, West Indies. "The school is growing, the church is growing. the word of God is being spread, with your support and help."

Tracy Jarvis, a native of Antigua, is entering her third year of Lutheran elementary teaching in the States. "What a blessing God has bestowed on me," she told the assembly, "to be here, to tell you about my country,



to be a missionary myself."

Missionary Roger Plath of Hong Kong described his role as "church planter." Because we do not know how much longer we can remain in Hong Kong, he said, it is important to establish an indigenous church. Hong Kong, now a British colony, will revert to Chinese control in 1997.

In spite of the drug-related violence in Colombia, Leyrer said, the missionaries feel safe. "We're in God's hands. There are no 'stray' bullets. Now is not the time to quit in Colombia. Now is the time to commit."

Newly elected officers are Barbara Jannisch, vice-president; Shirley Larson, secretary; Jane Oswald, spiritual growth laywoman; Anthony Schultz, pastoral adviser; and James Renz, spiritual growth pastor.

—Dorothy J. Sonntag

## \$250,000 grant received from AAL

Recently the Wisconsin Synod received a \$250,000 block grant from Aid Association for Lutherans of Appleton, Wisconsin.

The grant will fund 21 different projects in the following categories: home missions, parish services, worker training, world missions, and fiscal services.

According to Pastor Wayne Borgwardt, administrator for worker training and the synod's grant liaison officer, "This grant will fund programs that enable us to provide significant service to the church in ways that are innovative and are of a non-recurring nature."

Some of the specific grant projects include the following: a semi-

nar for development officers at WELS high schools and agencies; a workshop for pastors supervising vicars; a review of policies for starting new churches; development of a "builders for Christ" program; production of audio and print materials for evangelism; a joint evangelism convocation; continuing education for Lutheran elementary teachers; and a symposium on ministry to native Americans.

This is the third consecutive year that the synod has received a lump-sum grant from AAL, an Appleton-based fraternal benefit society and the largest such society in the nation.

## Graduation at DMLC

At the service closing the 1990 summer session at Dr. Martin Luther College, New Ulm, Minn., bachelor of science in education degrees were received by two graduates: Todd R. Dahlke of LaCrosse, Wisconsin, and Betty M. Kastenschmidt of Kingston, Wisconsin.

Gerald F. Kastens, principal of St. Paul Lutheran elementary school, Lake Mills, Wisconsin, was awarded a certificate on completion of the school administration and supervision program.

Approximately 385 attended summer sessions offered by Dr. Martin Luther College.



Zehms

## Zehms installed as director of advancement

Pastor Roger Zehms was installed as Director of Advancement for the national office of WELS Lutherans for Life on July 15 at Atonement, Milwaukee. Zehms, who serves with the national director, Pastor Robert Fleischmann, at the national office of WELS-LFL in Milwaukee, is responsible for advancing the cause of the organization, securing support for the continued operation of the national office, and assisting WELS-LFL chapters in their ministries.

## School graduates first class

There have been many firsts at Illinois Lutheran High School of Crete during the past three years, the first three of its existence. Perhaps the culmination of all the "firsts" was the first graduation service held in the school gymnasium on June 3.

The graduating class numbered eight students, three of whom are enrolling at Dr. Martin Luther College, New Ulm, Minnesota, and three more at Wisconsin Lutheran College, Milwaukee.

Pastor Karl Peterson, principal of Manitowoc Lutheran High School, was the graduation speaker.

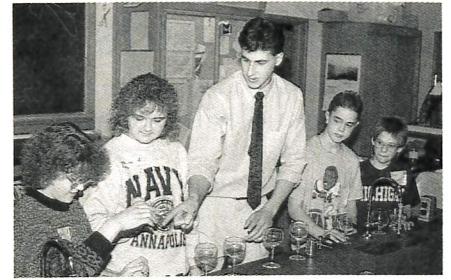
## DMLC freshmen receive hands-on training

"It made me feel I was studying for the most important job in the world," said Katie Scharf. Katie and her fellow freshmen at Dr. Martin Luther College were part of a new program to give prospective teachers a preview of the classroom.

Officially called "Freshman Early Field Experience," the week's concentrated activities were geared to give the college freshmen a broad overview of the teaching ministry and a glimpse of what awaits them after they graduate and are called to teaching positions at Lutheran elementary schools.

The focus was on "very basic things," said Dr. David Wendler, one of the faculty members who organized the week's activities. The objective was "to whet appetites and illustrate that teaching is an exciting profession in today's world," he said.

Speakers presented the many aspects of the teaching ministry. Don Scheuerlein dramatized "The Days of a Teacher's Life." Robert



Greg Schibbelhut demonstrates a science lesson

Fischer spoke about the teacher as evangelist. Ken Kremer addressed the role of teacher as family counselor. Gordon Vetter described the life of the teacher beyond the classroom. Kari Watchke spoke about things like finding an apartment and learning to know children's names.

Freshman Pam Lenz summed up the week's experiences. "I learned that a teacher is a role model—an inspiration to students. There seems to be a lot of joy in being a teacher."

Danielle Stein agreed. "I've always wanted to make a difference in some way. I don't see how I could better make a difference than to teach God's lambs."

—Donna Weber

## Guidance counselors meet

Guidance counselors from the area WELS high schools were invited to participate in a counselors' workshop held in Milwaukee on June 14-15. The event was sponsored by the Association of Lutheran High Schools.

The agenda included standardized testing, career counseling, and schedule building. The reaction of the participants was favorable, and tentative plans are being made for a second workshop in the summer of 1991.

The workshop was funded by a \$10,000 grant from Lutheran Brotherhood.

## Campus Rally—1990

The 1990 national rally of WELS Lutheran Campus Ministries was held March 30 to April 1 at the University of Michigan, Ann Arbor. It was hosted by several campus ministries of the Michigan District.

Under the theme of the rally, "Prepared to Answer," there were workshops and a student forum. A banquet provided entertainment and fellowship. There was sufficient leisure to see old friends and meet new ones.

About 200 college students were in attendance from places as far away as Stanford, University of Arizona, University of Georgia, Cornell, and Texas A&M. Students agreed: "It was a fun-filled, spiritually uplifting weekend!"

—Robert Hoepner



Kortje



Phillips

## Nurses commissioned

Nurses Kimberly Kortje and Linda Phillips were commissioned in June to serve at the Central Africa medical mission. Kimberly, of Norfolk, Nebraska, is assigned to the mobile clinic in Malawi. Linda, from DePere, Wisconsin, serves at the Mwembezi dispensary in Zambia.

Prior to their leaving, Kim and Linda supplemented their nursing skills with a five-month course at

Seneca College in Toronto, Canada, where they studied tropical diseases, obstetrics, and cultural adaptations. They are scheduled for a three year tour of duty.

If you would like to learn more about the challenges and joys of this unique ministry, write Linda Golembiewski, 1576 W. Howard Ave., Milwaukee, WI 53221.

—Daniel D. Westendorf



## Mass Media Digest

### One congregation's experience

At St. Paul, Muskego, Wis., we're not experts in mass media, but we are willing to experiment with the many tools offered by our Mass Media Ministry

The metro-Milwaukee evangelism outreach during the fall of 1987 served as a catalyst. Our Milwaukee area congregations cooperatively purchased space in the newspapers, on billboards, transit signs, and television. Two of our members rented a billboard

and personalized it with our congregation's name and location.

We targeted 2700 homes for survey. We mailed literature to each residence. The students of our Lutheran elementary school distributed doorbag hangers with a brochure informing the residents we'd be coming to take a survey. Most of our surveyors were greeted warmly, because the advance media blitz identified us as friendly people from the community.

God blessed our surveyors with over 300 prospects. Thirteen became members and nine children were baptized. Nearly 100 people continue to be nurtured by mail and personal contacts. Our eighth graders address our monthly newsletter; either with a personal name or to "Our Friends at. . ."

We also use doorbag hangers, a newspaper ad, and a news release before vacation Bible school and Sunday school begin.

Festival services are another

opportunity to invite friends and neighbors, using the invitations from the mass media office. This Easter we had 85 visitors, whom our welcome committee then contacted.

We have a public relations representative who writes news releases for congregational activities. Our local paper usually prints her articles and uses her pictures. Sixteen teams greet newcomers to Muskego, giving information about our community and, of course, St. Paul congregation.

We share the same gospel as the early Christians. Our advantage is modern technology. Mass media assisted outreach can be fun and rewarding.

—Lee Vaccarella

Articles with accompanying photos may be submitted to the Mass Media Ministry, 2929 N. Mayfair Rd., Milwaukee, WI 53222. Please limit submissions to 250 words.

## New head of lay ministry

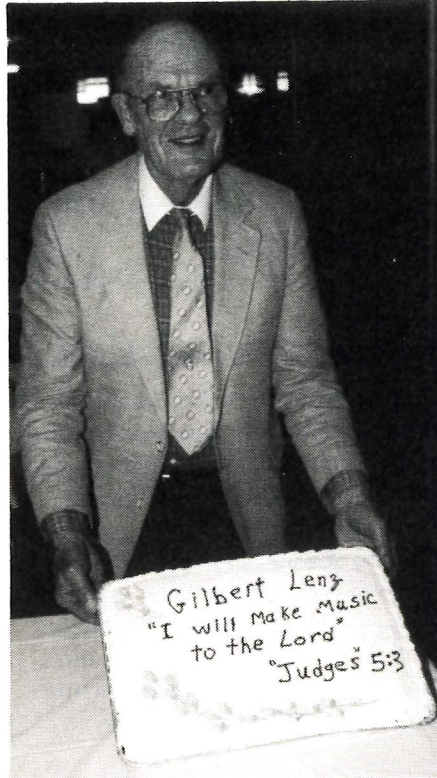


Krueger

Jane Krueger of St. Lucas, Milwaukee, a former Lutheran elementary school teacher, will "take over leadership responsibilities" of the WLIM Lay Ministry program, announced Bill Bonow. Bonow, who headed the program since its beginning two years ago, has resigned. "My original obligation to develop this program has been fulfilled," he wrote in his letter of resignation. "It is now time for someone else to take over leadership responsibilities."

This special program of the Wisconsin Lutheran Institutional Ministry is designed to serve the developmentally disabled in Milwaukee area nursing homes. Starting with eight residents in one nursing home the ministry, involving more than 40 lay volunteers, currently serves 212 persons in six health care centers. "Barring the unforeseen," Bonow wrote, "the total attendance for this year should be near the 6,000 mark."

The Wisconsin Lutheran Institutional Ministry serves a dozen major institutions from the state prison in Waupun to the Milwaukee Regional Medical Complex. The ministry, supported by 63 Milwaukee area congregations, has three full time chaplains. Six part time chaplains serve the other hospitals in the Milwaukee area.



**Gilbert Lenz** was honored recently for 50 years of service as organist at Our Redeemer, Wabasha, Minn. In addition to the special cake, he was also presented with a commemorative plaque. On the same day the congregation dedicated a new Wurlitzer electronic organ.

## Students win trips

Two young artists from St. Paul School in Green Bay, Wis., won trips for themselves and their families recently.

Jacob Destree, 8, earned a trip to Disney World in Orlando, Fla. He was named the grand prize winner in his age category in a coloring contest. The all-expense trip included airfare, hotel accommodations, rental car, and passes to Disney World, Epcot Center, and MGM studios for Jacob and his parents, Ken and Diane Destree.

Nathan Rose, 6, won a trip to

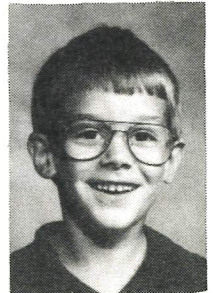
## Michigan District news

**St. John, Zilwaukee**, celebrated 125 years on May 20. . . **Lola Park, Redford**, observed the 45th anniversary of the congregation and the 45th anniversary in the ministry of the pastor, **Edward Zell**, on May 6. . . **Peace, Livonia**, celebrated the 25th anniversary in the ministry of their principal, **Edward Barthel**, who has taught 23 of those years at Peace. . . **Emanuel, Tawas City**, dedicated a new church on Aug. 5. . . **Peace, Otsego**, dedicated a new parsonage on July 15. Volunteers led by Larry Thompson, the building committee chairman, did almost all of the work themselves. . . **Dr. Ronald O. Kapp**, 55, former member of the Board for Worker Training, died March 24. Kapp, an instructor in biology at Alma College, was a charter member of Grace, Alma, where he served as organist, chairman of the board of education, and member of the church council. . . **St. John, Bay City**, honored their pastor, **John Brenner**, on his retirement July 1 after 47 years in the ministry.

—James L. Langebartels



Jacob



Nathan

NASA headquarters in Houston, Texas, when he won the grand prize in a "Day in Space" contest. His drawing depicts his concept of a day in outer space. Nathan, son of Pastor Roy and Barbara Rose, received airfare, five nights in a motel, car rental, and spending money for himself and his family.



## Know your candidates

In November many statewide elections will take place. Most commentators agree that abortion will be a major campaign issue. While we know only the Holy Spirit working in people's hearts can change attitudes, and preaching the gospel is the church's sole purpose, we individually must get involved in the cause for life.

Please, find out each candidate's position. Will he or she place regard for human life above his political career? This information will be mailed to you when you have your name placed on the mailing list of your state's Right to Life chapter. Perhaps your local Lutherans for Life chapter can give you the address.

Because of the Supreme Court's Webster decision, more control of abortion will be at the state level. If pro-life candidates are not elected, the pro-abortion laws will not be changed.

*Bruce and Christine Heckmann  
Sturtevant, Wisconsin*

## Salaries are too low

The letters column has covered many subjects over the past few years, but one subject has not been mentioned: salaries paid by WELS congregations to pastors and teachers. I don't believe it's a secret that our pastors and teachers are the lowest paid in Lutheran circles and other church bodies.

I prepare income tax returns for pastors and teachers in Wisconsin, Minnesota, South Dakota, and North Dakota. I can't imagine how some of the families get by on the salaries paid them. In many instances the wife has to work so that family expenses can be paid.

I know that 20 percent of the 1976 seminary graduates are no longer in the ministry. I feel that finances have had a lot to do with the decision to leave.

We need to upgrade the salary structure in our churches if we expect our young people to enter the preaching and teaching ministry.

We need to give this serious thought as we consider the 1991 church budgets.

*Wilfred W. Bauer  
Bismarck, N. D.*

## Substance abuse

The article, "Drug abuse" (May 1), refers at the beginning to drug and alcohol abuse. Since the word "alcohol" doesn't appear a second time, I am writing to emphasize that alcohol abuse is indeed drug abuse. In fact, overeating is also substance abuse. Abuse is abuse, whether the substance is legal or illegal.

Prof. Mueller correctly calls drug abuse a "subtle form of idolatry." He lists some other forms: money, success, workaholicism, etc. If our addiction of choice is socially acceptable, we are in danger of not recognizing it.

We are all reminded to reach out with Christ to those drowning in any form of substance abuse, because we recognize God's forgiveness for addiction in our own lives.

*Lois Klueder  
Trumbull, Connecticut*

## The Creed

I am generally pleased with the wording changes described in "The creeds for a new day" (May 15). However, I hope that something can be done to better clarify "eternally begotten of the Father" in the Nicene Creed. The old "begotten of the Father before all worlds" leaves room for an idea that God's Son was begotten at some point before the universe was created. This is certainly in conflict with the Bible. The key idea that is to be conveyed is that the Son always existed with the Father. However, "eternally begotten" does not express this truth without ambiguity.

First, "begotten" is not commonly used in today's English. Even those who understand the meaning of "begotten" will have a difficult time with the phrase. The meaning of this word (according to Webster) includes the concept of generating, producing, causing to exist, or bringing into existence. Thus I see no way to use "begotten" without leaving room for the same wrong idea that today's wording provides.

As the Athanasian Creed states, the

Father and Son are coeternal. I hope that some better words can be found to make this truly clear as we read the Nicene Creed.

*Charles D. Groff  
Warren, Michigan*

Prof. Theodore Hartwig responds:

*The recommended new wording, "eternally begotten," does remove the ambiguity inherent in the traditional translation. It does not, however, resolve the mystery of the Son's relation with the Father. Rather, it catches the sense of the original text more clearly. The Nicene Creed here affirms what Scripture teaches: first, that the Son is without beginning, always present with the Father; second, that the Son has his being or nature from the Father. He is the Son by generation, not by creation or adoption. Therefore Scripture declares that he is begotten. "Begotten" expresses the mystery of this relationship more appropriately, it seems to me, than other terms in our language. It certainly is better English than "fathered." Also consider that fathers may be so by adoption.*

*Anyone who is familiar with church history and the battles which Athanasius and other confessors of the faith waged to safeguard the mystery of the Trinity will appreciate that any slighting or changing of the terms in question, though we cannot understand how they fit together, may open the door to error and weaken our assurance that God himself became a human being and saved us.*

*Since room does not allow a full-scale answer to the thoughtful question which was raised, interested readers are referred for further clarification to Luther's discussion of the text in Psalm 2: "You are my Son; today have I begotten you." It is contained in a book that may be found in the libraries of many of our pastors, namely, volume 12 of Luther's Works, pp. 51-53.*

Letters between 100 and 200 words are preferred. In the interest of conciseness, letters are subject to editing. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Letters cannot be acknowledged, nor can all letters be used. Address your letters to LETTERS, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222-4398.

## NOTICES

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

## CHANGES IN MINISTRY

### PASTORS:

Albrecht, Michael J., from Prince of Peace, Houston, Tex., to St. James, W. St. Paul, Minn.  
Balge, Jonathan R., from Our Savior, Ashland, Ohio, to Salem, Owosso, Mich.  
Bauer, Timothy W., from Christ Our Redeemer, Aurora, Ohio, to Bethany, Hustisford, Wis.  
Iblsch, Paul A., from Zoar, Detroit, Mich., to Beautiful Savior, Marquette Hgts., Ill.  
Mueller, Wayne D., from Wisconsin Lutheran Seminary, Mequon, Wis., to Administrator, Board for Parish Services, WELS  
Kronebusch, Kerry F., from Peace, Echo, Minn., to Apostles, San Jose, Calif.  
Ragner, Bradley E., from King of Kings, Garden Grove, Calif., to St. John, Tazarna, Calif.  
Schlomer, Larry W., from Confessional Ev. Lutheran Church, Mexico, to Nigeria, Africa  
Zeitler, John C., from St. Peter, Fond du Lac, Wis., to Chaplain, The Lutheran Home, Belle Plaine, Minn.

### TEACHERS:

Grasby, Nancy, from inactive to St. Peter, Fond du Lac, Wis.  
Groening, Steven, from inactive to Trinity, Manitowoc, Wis.  
Kilndorff, Robert, from inactive to Our Redeemer, Santa Barbara, CA  
Kolberg, Sylvia, from inactive to St. Mark, Brown Deer, Wis.  
Kurth, Travis, to Arizona Lutheran Academy, Phoenix, Ariz.  
Kuschel, Ellen, from inactive to St. Paul, Cudahy, Wis.  
Lemke, Shirley, from inactive to St. John, Two Rivers, Wis.  
Miller, Elsa, from inactive to Christ, West Salem, Wis.  
Nommenson, Dyann, to Grace, Alma, Mich.  
Rodewald, Karen L., from St. John, Hemlock Mich., to Bethany, Saginaw, Mich.  
Schultz, Patricia, from inactive to Cross of Christ, Coon Rapids, Minn.  
Sturm, Kelly R., from St. Matthew, Iron Ridge, Wis., to Good Shepherd, Midland, Mich.  
Swogger, Kristine, from inactive to St. Matthew, Winona, Minn.  
Voss, Lorraine, from inactive to St. Paul, Appleton, Wis.  
Wilde, Michael, from inactive to Buffalo, Cochrane, Wis

## ADDRESSES

### PASTORS:

Backhaus, Curt S., 5113 Dominion Dr., Suffolk, VA 23435; 804/483-9782  
Blauert, Timothy K., 304 S. 25 St., Council Bluffs, IA 51501; 712/328-0157  
Bovee, Jeffrey A., 2621 Nelson Dr. Apt. 5, Menomonie, WI 54751; 715/235-8205  
Danell, James C., 1434 Beech Tree Dr., Green Bay, WI 54304; 414/496-0969  
Dolan, John H., 1929 N. Clark St., Appleton, WI 54911; 414/733-3269  
Duford, Charles S., 1944 Kearney Ave., Racine, WI 53403; 414/637-0920  
Enderle, George A., 421 Glen View Court S., Slinger, WI 53086  
Hadler, Jon W., 111 S. Idaho St., Clark, SD 57225; 605/532-3766  
Handorf, Steven P., 2018 Second Ave., Bowdle, SD 57428; 605/285-6377  
Hohenstein, Jonathan L., 510 S. Elk St. Box J, Elkton, SD 57026; 605/542-7601  
Kahrs, Steven R., PO Box 309, Mission, SD 57555; 605/856-4943  
Krause, James H., 3434 Holly Rd., Corpus Christi, TX 78415; 512/855-5275  
Kunde, Arnold J., 805 W. Chestnut St., Morenci, MI 49256; 517/458-6706  
Martens, Ralph W., Calle Orion #4, Urb. Pereyo, Humacao, PR 00661  
Pamperin, Richard T., 215 1/2 Terrace Ave., Marinette, WI 54143; 715/732-4010  
Pankow, Leonard W., N9314 Hwy 41, PO Box 67, Daggett, MI 49821; 906/753-4297  
Raddatz, Ronald H., 808 Grignon St., Kaukauna, WI 54130; 414/766-0699  
Voss, Mark S., 6671 N. 107 St., Milwaukee, WI 53224; 414/353-7930

### TEACHERS:

Albrecht, Michael P., 221 Clay St. Apt. 3, Montello, WI 53949; 608/297-9205  
Greening, Terrance J., 8594 37th Ave, Fremont, WI 54940; 414/446-2910  
Pfeffer, Gene R., 2320 Afton Dr., Menomonie, WI 54751; 715/235-0112  
Scharf, William A., 2129 Park Ave., La Crosse, WI 54601  
Wehrenberg, Cynthia, 13364 Fordham Ave., Apple Valley, MN ; 612/432-8175

### MLPS AUXILIARY

The Martin Luther Preparatory School Auxiliary will hold its annual meeting Oct. 6 at 10 a.m. in the small chapel of the administration building at the school in Prairie du Chien, Wisconsin.

### DMLC AUXILIARY

The DMLC auxiliary will meet Oct. 10 at Dr. Martin Luther College, New Ulm, Minn. Registration and coffee hour, 9 a.m. in Luther Memorial Union. Opening service, 10:30 a.m. Noon lunch will be served. Baby-sitting service will be provided. Offerings for projects may be sent to Mrs. Kathleen Yanz, Rt. 2, Box 1990, New Ulm, MN 56073. Please make checks payable to DMLC Ladies Auxiliary.

### PASTORS INSTITUTE

The 1990 Pastors Institute at Wisconsin Lutheran Seminary will be held on five Monday afternoons beginning Sept. 24. Sessions will be in the multi-purpose room in the library basement from 1:30-4:30 p.m.

Two lectures will be presented: "The prophet Jeremiah: his mission and message," by Prof. Paul Nitz; and "Ministry: doctrine and applications," by Prof. Leroy Dobberstein.

Please send registrations to WLS, Attn. President Armin J. Panning, 18831 N. Seminary Dr. 65W, Mequon, WI 53092. Registration fee is \$20.00, payable to Wisconsin Lutheran Seminary.

### YOUTH MINISTRY WORKSHOP

A workshop focusing on ministry to high school age youths will be held Sept. 21-23 at the Yahara Center, Madison, Wis. Two tracks are offered: one for those interested in an overview of youth ministry, and one for those who wish to focus more intensely on education.

Registration forms are included in the Board for Parish Services catalog of materials, which every congregation has received. More information and registration forms are available from Pastor Allen Zahn, 7315 E. 75th, Indianapolis, IN 46256; 317/849-7523.

### SONGS WANTED

The Commission on Youth Ministry seeks songs which will appeal to young people in youth groups and elementary schools. Songs in forms other than German-style hymns are preferred. Please send a copy of your work to Kevin Ballard, 608 Hubbell Ave., Mankato, MN 56001; 507/388-6135.

### WELS LUTHERANS FOR LIFE NATIONAL CONVENTION

The national convention of WELS Lutherans for Life will meet Sept. 29 at St. James and St. Croix LHS, West St. Paul, Minn. Speakers will include WELS President Carl Mischke and Prof. John Dolan of the University of Minnesota law school. A full day of workshops is planned followed by an evening banquet. For registration information contact WELS Lutherans for Life - National, 2401 N. Mayfair Rd., Suite 300, Milwaukee, WI 53226-1401; 1/800/729-9535.

### WELS CARES FORUM

All para-synod agencies (those who operate alongside and within the WELS but are not budgeted or supervised directly by the WELS) are invited to the WELS CARES Forum Oct. 12-13 at the Yahara Center, Madison, Wis. Topics: Ways your constituents can provide financial support; Developing and using newsletters; Working with volunteers; Using audiovisual materials in promoting your organization.

Registration deadline is Oct. 1. Fee of \$35 includes all costs (double occupancy rooms). Contact WELS Lutherans for Life - National, WELS CARES Forum, 2401 N. Mayfair Rd. Suite 300, Milwaukee, WI 53226-1401. Please include organization you are representing and name of requested roommate. Make checks payable to WELS Lutherans for Life.

## CONFERENCES

Michigan District, teachers' conference, Oct. 10-12, St. Paul, Saginaw.  
Minnesota District, Mankato pastoral conference, Oct. 2, Emmanuel, Owatonna.

### WELS IN SAUDI ARABIA

The Military Services Committee is monitoring the military status of WELS members. The committee is especially concerned about WELS members who have been transferred to Saudi Arabia.

If you know of any WELS member serving in the U.S. military forces, be sure that your congregation has submitted the name to WELS Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222.

### MARRIAGE ENCOUNTER

We're looking for couples interested in starting a marriage encounter program within the synod. We'd prefer to have people within a 4-hour drive of east central Wisconsin to ease communication at least to start. Contact Bruce and Julie Meier, 13031 County Trunk M, Kiel, WI 53042; 414/693-8265.

### AUTHOR SEEKS WOMEN TO INTERVIEW

Author, writing book on post-abortion syndrome, looking for women who have had an abortion to share their stories about coping with guilt and finding peace. Anonymity absolutely guaranteed. If you would like to help other women coping with the devastation of abortion, please contact Kathleen Winkler, c/o Northwestern Publishing House, P.O. Box 26975, Milwaukee, WI 53226-0975. You need give only your first name and telephone number (please include area code) and time of day you can be reached.

## ITEMS AVAILABLE

The following are available for the cost of shipping.

**PASTOR'S SURPLICE**, measures 37" in front from neck edge to bottom. Contact Dolores Zager, 631 17th Ave. S., Wisconsin Rapids, WI 54494; 715/412-5253.

## ITEMS NEEDED

**FOLDING CHAIRS** for Good News mission, Tallahassee, Fla. We'll pay shipping. Call Dee Froncek, 904/668-4303.

**PEWS FOR NEW MISSION**. Contact Rock of Ages Lutheran Church, 1303 N. McLane, Payson, AZ 85541; 602/474-2098.

## ANNIVERSARIES

**Elizabeth, Illinois**—Faith (25th), Sept. 30, 2 p.m. Guest speaker, Pastor LeRoy Martin; guest organist, Mrs. Vicki Rinness.

**Loretto, Minnesota**—Salem (125th), Oct. 14, 8:00 and 10:15 a.m., Pastor Thomas Haar, speaker; 3:00 p.m., President Carl Mischke, speaker. Dinner at noon. Light refreshments following afternoon service. Contact Pastor Walter Davidson, 9640 Co. Rd. 123, Loretto, MN 55357; 612/498-7281.

**Hudson Wisconsin**—Emmanuel (15th), Oct. 7, 10:30 a.m. Guest preacher, Robert Jensen. Catered noon meal. Contact Robert Heidenreich, 1014 Kinnickinnic, Hudson, WI 54016; 715/386-5634.

**Manitowoc, Wisconsin**—First German (135th) October 7, 8 and 10:30 a.m. 12:30 dinner at Club Bill-mar. Contact First German, 1033 S. 8th St, Manitowoc, WI 54220; 414/684-0101.

**Mukwonago, Wisconsin**—St. John (100th), Oct. 21, 8 and 10:30 a.m. Pastor Carl Mischke, speaker. Catered dinner at 12:30 p.m. Contact Pastor Charles Tessmer, 509 Grand Avenue, Mukwonago, WI 53149; 414/363-8627.

**Osceola, Wisconsin**—Zion (125th), Sept. 23, 10:30 am. Pastor Louis Meyer, speaker for confirmand reunion. 3 p.m., Pastor Carl Mischke, speaker. Noon meal. Contact the Anniversary Committee, Rt. 1 Box 138, Osceola, WI 54020.

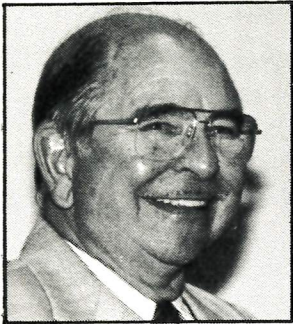
## CHANGE OF TIME OR PLACE OF WORSHIP

**PENRYN, CALIFORNIA**—Hope, 7117 Hope Way. Worship 8:00 and 10:30 a.m., Bible class/ Sunday school, 9:15 a.m. Pastor James M. Behringer; 916/652-4273.

**ORLANDO, FLORIDA**—Crown of Glory, 2017 S. Apopka - Vineland Rd. Worship, 8 and 10:30 a.m.; Bible class/Sunday school, 9:30. Pastor Ray Schumacher, 407/291-2262.

**FLORISSANT/NORTH ST LOUIS COUNTY, MISSOURI**—Redeemer, 13820 Old Jamestown Road, Florissant. Worship, 10:15 a.m., Bible class/Sunday school, 9:00 a.m. Pastor Martin Lopahs, 314/ 355-2882.

**SPRINGFIELD, MISSOURI**—Zion, 4717 S. Golden. Bible Class and Sunday school, 9:15 a.m. Worship 10:30 a.m. Pastor A.L. Schmeling; 417/887-7272.



In these fall months church councils turn their attention to the 1991 congregational budget. It is not an easy time because shaping the budget is not simply a matter of dollars and cents. Stubborn questions must be addressed: Who are we? Where are we going? How are we doing? Where should we be going? These questions shape the budget.

And when these questions are addressed, there is no easy time with the dollars either. Deficits continue to haunt and lame congregations, and not only WELS congregations. It is a national disease. The 1225 congregations of the synod will be trying to fund a goal of about \$150 million, all told, for the Lord's work within and outside the congregation.

There is one more item I urge you to consider. It is time to consider a blanket subscription to the *Northwestern Lutheran* for the congregation. The *Northwestern Lutheran*, 76 years old this year, is the official magazine for the homes of the synod. It brings Christian reading material into the homes—reading material which informs, instructs, and inspires. During the year it will send 420 pages about the workings of the kingdom of God into our homes. Religious literature floods the marketplace. We think it is important that Lutheran literature reaches into our homes. To be redundant: The *Northwestern Lutheran* is Lutheran.

The issue in which you read this call for subscribers is fairly typical of what we offer 21 times a year to our WELS homes. There's a devotion and Bible study. It's a change of pace from the Sunday sermon and Bible class to read a devotion and Bible study, leisurely and with Bible in hand. Added to these is a series of articles on the book of Job with the title, "When bad things happen to God's people."

A number of feature articles follow. A profile of one of our world mission veterans whose language skills are at the disposal of the international Bible societies. A premier college—Northwestern, Watertown, Wisconsin—is celebrating its 125th anniversary. With broad strokes its former president lays out its history. Two one-page articles on evangelism and the First Amendment round out that section.

Many good things are going on in our synod. People and institutions are doing interesting things. We bring you three pages of this kind of news and, if there is room, one page of world religious news. "Letters" by our readers close this section of the magazine. Except for July, August, and December this happens twice a month. Where else can a WELS reader get such a nourishing diet and choose from such a menu?

Of course a blanket subscription costs money. Depending on which method you choose, either \$5.50 or \$6.00 per subscriber. We have tried to ease the impact of the cost in two ways. If requested, we will bill quarterly, rather than annually. Secondly, we have an envelope available which you can send to every home asking for contributions to defray the subscription cost. Congregations are gratified with the response to this suggestion, and the budgetary impact is substantially reduced. (Perhaps someone may wish to make a special gift of a blanket subscription.)

I think you will be surprised at what good things a blanket subscription can bring a congregation.

*James P. Schiefer*

# Let's not grade memory work

by Pam Merten

**"I**n our Lutheran elementary schools we force children to memorize passages from the Bible. . . . If they don't do it, they are punished," said a letter writer to "I would like to know" (June 1). I have this same concern.

The reply referred to Matthew 18:6 as a warning to those who discourage children from committing Scripture to memory: "But if anyone causes one of these little ones who believe in me to sin, it would be better for him to have a large millstone hung around his neck and to be drowned in the depths of the sea."

I doubt that Christian parents would discourage their children from memorizing Scripture. I'm sure we would be overjoyed if our kids wanted to memorize the Bible as readily as they memorize every word spoken by Ninja turtles. But we should not force them to memorize it.

When I taught in a Lutheran school, I applied Matthew 18:6 this way: was I causing my third and fourth graders to stumble and stray from Jesus when I gave the impression that they didn't really love him if they did not memorize Scripture according to my time frame and my standards? By placing an "A" on memory work, was I giving a child the impression that she knew all there was to know about Jesus? By placing an "F" on memory work, was I giving a child the impression that he had no faith?

Often, even after I had thoroughly explained a verse to the students, a child who had memorized it perfectly would not be able to give an example of how it might apply to his own life. On the other hand, a student who had a hard time memorizing often gave a beautiful, heartfelt explanation of what the passage meant.

I would cringe when the students would whip off precious verses with lightning speed. It reminded me of how I used to rattle off multiplication facts.

During the final months of my teaching career, I

no longer graded memory work. Nor did I give homework in Bible history. My wish was to elevate Bible study above every other subject.

I wanted the children to find God's word a pleasurable, longed-for haven during the school day. I wanted them to know that Jesus does not grade their efforts. He just wants to love them and hold their precious lives in his hands. As we read and studied in this way, I could see how the children were led to a desire to learn God's word.

I'd like to offer God's word to our children and then sit back and watch the Holy Spirit work in their hearts to give them desire and longing for the word. Isn't that how we adults want it to work in us? Isn't that, in fact, the only way it can work?

Maybe before we impose memorization of God's word on our children, we ought to examine our own hearts. I believe if our kids saw us—parents, teachers, pastors—digging into God's word, it would have more impact on their hearts than forcing memorization of Scripture. We owe it to our children to re-examine our method of teaching the Scriptures.

Pastor Kelm also referred to Deuteronomy 6:6: "These commandments that I give you today are to be upon your hearts."

That is one of my favorite verses, from which I've asked this prayer: "Jesus, please fill Laura's, Kyle's, Phil's, and my heart with so much love for you that we cannot help but talk about your commandments, impress them upon each other, and think about them as we walk and when we lie down."

I do not expect the answer all at once. I expect to see changes in each of us in God's time. I think it will take a lifetime.



*Pam Merten is a member of Zebaoth, Milwaukee, Wisconsin.*