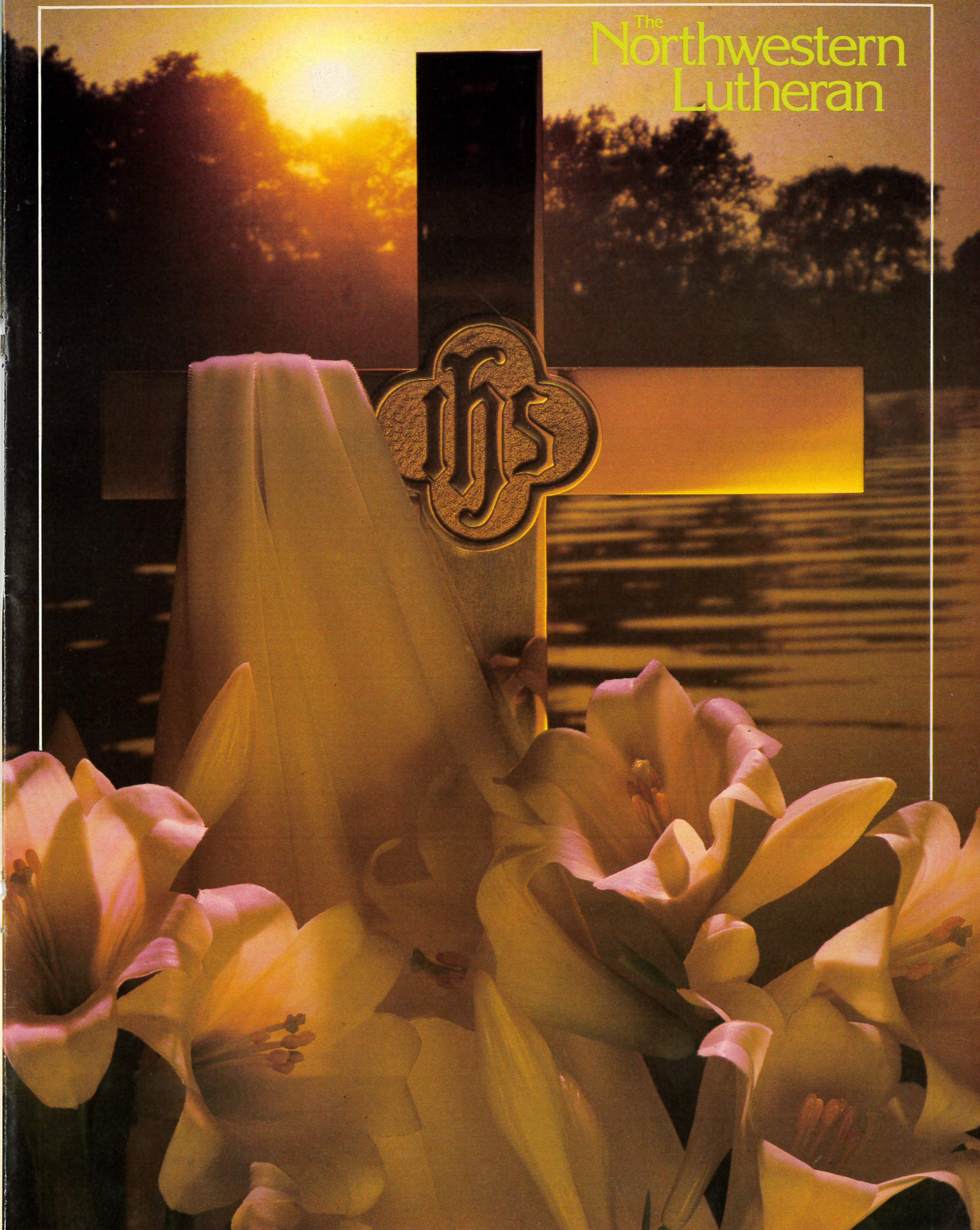
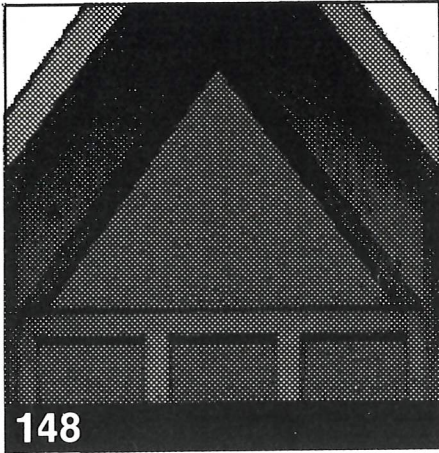


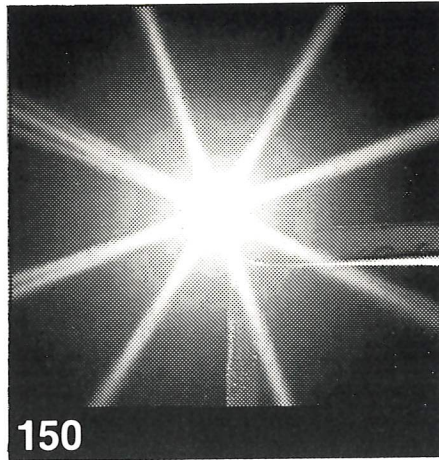
APRIL 15, 1987

The  
Northwestern  
Lutheran





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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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## Easter epitaphs

by Robert H. Hochmuth

*Why do you look for the living among the dead?*  
(Luke 24:5).

**I**t was a mistake for the women to go to honor Christ as though he were among the dead. Later in the day the Emmaus disciples too expressed their high regard for Jesus, but in words which honored him as though he were among the dead. In that frame of mind friends might just as well have erected a monument in Jesus' memory inscribed with the hopeless tribute: "We had hoped he was the One."

### An epitaph for Jesus?

This Easter calls for us to advance beyond that sad error of honoring Jesus as though he were among the dead. For people to remember him merely as an influential teacher who once fostered kindness and understanding, or to regard him as a crusader of long ago who strove to eradicate injustice among people, is to consign him to a grave. Such tribute would be better off left bottled up along with the women's spices and ointments.

In their case it's plain they were proceeding on the basis of common experience. Death is final; all mankind recognizes that. "There is a remedy to all things except death," is the way Cervantes penned it. Seeing no escape, some seek to avoid talking about it; some attempt to muffle its bony rattle with philosophy like that of the great mind of Socrates: It is foolish to fear what we do not know to be fearful; death brings the unknown; therefore it is foolish to fear death. Some wring a smile from derisive graveyard inscriptions: "If there be a future world, my lot will not be bliss; but if there is no other place, I've made the most of this." Men's reason and their rhymes do not remove the issue.

Then there is Mark Twain's attempt to meet the issue with wry humor: "The chief cause of dying is living." Not so. Death testifies that we are among those who have offended God; what's more, with all our medical progress the death rate remains one per person.

### An epitaph for us

Whether so inscribed or not, every grave marker repeats the divine judgment: "The wages of sin is death." That's mankind's unsolicited, but universal, epitaph. "Death came to all men, because all sinned,"

is the way Paul summed it up in Romans 5:12. The cause of our physical death is being at odds with God's will.

What about Jesus? He was really human, and he really died. But to award him the epitaph loses sight of the rest of the facts: It's true his humanity was as real as Adam's — and it was also as sinless as Adam's when he received the Creator's breath. Jesus was a new start for the human race in Mary's virgin womb. For his humanity death was not the inevitable as it is for ours. He joined our race as a new creation, stepping into our place to live the life we owed and to suffer and die in our stead.

Our Savior-God takes no pleasure in the death of the wicked. To restore us fallen and dying creatures and to make us fit for his family again he gave his one and only eternal Son to join our race to be a perfect substitute for us. God the Son was willing to become our brother to gain forgiveness and new life for us. He was even willing to die, and he went to his death claiming to be God and promising death would not hold him in the grave.

That death was neither tragic nor final. It was the Father's way of dealing severely with human offenses, as he must, while making it possible for him to deal mercifully with human offenders, as he desires.

On the third day the open grave and the angels attest Jesus is not among the dead. There is no odor of death, no call for tears, no call for spices or ointments. He has risen. All his claims are verified. It's no occasion for an epitaph.

This testimony is to register not only in our heads and hearts, but also in our lives. How unfortunate if we sing alleluias about a risen Christ, but seldom talk to him or seldom enjoy him as our companion in all the affairs of life. That would come close to reassigning the living Christ a place among the dead.

Look again. Listen again. The open tomb rules out an epitaph for him. He lives and we are ransomed from the grave. As far as a memorial for us is concerned, God has already let us engrave on our hearts the only epitaph of eternal significance: "I know that my Redeemer lives." □



Robert Hochmuth is pastor of St. Andrew, Sacramento, California.

## Witness where you are

**I**t was Easter Sunday evening. The disciples were gathered behind locked doors. Suddenly the Lord Jesus stood among them. He ate a piece of fish. He unfolded the Scriptures. And he gave his disciples a mission: be my witnesses.

There is no separating the resurrected Christ from his command to be witnesses. During his earthly ministry Jesus sometimes did tell his disciples to say nothing of what they had seen and heard. But Easter changed all this. His commission is plainly stated several times: be my witnesses.

It's an assignment all Christians have. It's an assignment we are capable of fulfilling with the Spirit's help. But not all must jet to Africa's sunny shore or rap on strange doors to be a witness. Wherever you are in life, whatever your situation, there is your mission field. Witness where you are!

Parents, witness where you are. By your love for spouse and children, by speaking the word of forgiveness when sin is confessed, by taking time for family devotions and daily prayer, you witness where you are.

Employers and employees, the world of business and the factory floor are your mission field, the place where Christ is glorified by your words and deeds. Perhaps it's the pin you wear in your lapel which opens a door for words about your faith; or the firm "no" to temptation which provokes the question "why not?" Witness where you are.

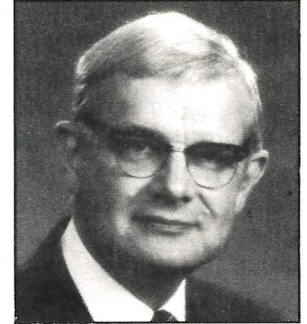
Our witness to Jesus Christ is not only for the unbeliever; it is for the believer who needs to be strengthened in the faith. On the inside cover of my confirmation notebook I've taped an article clipped several years ago. A Lutheran pastor makes the point that "confirmation ministry is the front line for evangelism in most Lutheran churches." He says this not in a critical way but to emphasize what an important ministry this is. Pastors and parents who work together in confirmation instruction are busy witnessing. It's a task which needs to be done well.

What a mission field is found around the hospital bed. One really has a captive audience confined to bed. In addition there are often roommates, visitors, doctors, nurses, housekeepers. The prayerbook by the bedside, the conversation, the expression of confidence and hope — all are witnesses to him whose own we are.

We witness by the way we spend our money. Very few of us will be sent into pagan cultures to bring Christ to the natives. Many of us may never knock on the door of an unchurched person to tell of Jesus. But with our offerings to support the ministry of those who do, we witness where we are.

Evangelism seminars and workshops help us to become more conscious of the privilege the risen Christ gives to his people: be my witnesses. We witness to one whose love brought him to the cross for our salvation, to one whose resurrection insures eternal life for all who trust him. Express your Easter joy. Witness where you are.

Victor H. Prange



*Victor Prange  
is pastor of Peace,  
Janesville, Wisconsin.*

## Romans 12 and 13

# Portrait of a Christian life

by Julian G. Anderson

**A**fter looking in the past articles at all the wonderful things God has done for us, it's time for us to ask, "What can *we* do for God?" And so we're going to look at Paul's portrait of a Christian life, as set forth in his letter to the Romans, chapters 12-13.

### Living sacrifices

"Because God has been so merciful to us, I'm urging you, my brothers and sisters, to give yourselves to him, body and soul, as living sacrifices dedicated to his service. For God will be pleased with this kind of spiritual worship from you. And you must stop using this world as your pattern for the way you live. Instead, you must let God change you completely by giving you a new mind, so that you will be able to recognize the good and pleasing and perfect things God wants. . . ."

### One body, many parts

"We all have a body made up of many parts, but the parts don't all have the same work to do. And in the same way all of us who are in Christ are one body, in which we are also joined to all the other members. And since we all have different gifts, each of us has a different job to do, depending on the gift which God has given us. If God has given us the ability to speak as a prophet, we must speak only those things which agree with what we believe. If we have the ability to serve others, we must be busy with our serving. If we're a teacher, we must be busy with our teaching. If our job is to encourage others, we must be busy encouraging. If we're sharing what we have with others, we must do it generously. If we're a church officer, we must do the best job possible. If we're one who helps those who are in trouble, we must do it with a happy heart.

"Our love must be genuine, having nothing to do with anything that is wicked, and holding fast to what is good. Our hope must keep us joyful, and in our troubles we must patiently hold on to our faith, and spend much time in prayer. . . ."

### Obedient citizens

"Every person must obey the government authorities, for God rules over and governs every authority, and whatever authorities there are have been put there by God. And this means that the person who

opposes any authority is rebelling against God himself, and people who do this will be punished. . . . You see every authority is God's servant, working for your good. . . . And this is why you must also pay taxes. . . ."

### The right use of the law

"You mustn't be in debt to anyone, except for your debt to love one another, for the one who loves the other person has fulfilled the law. For example, the commandment, 'You must not kill' or 'You must not steal' or 'You must not have any sinful desires,' and any other commandment, are all summed up by this one command, 'You must love your neighbor as much as you love yourself.' Christian love will never do any wrong to one's neighbor. Therefore Christian love fulfills the law perfectly."

### Our best motivation

"And you must do all this because you know what 'day' it is we're living in. And you know that the time has come for you to wake up out of your sleep, because our salvation is closer now than it was when we came to faith. The night is nearly over, and the day is almost here. Therefore we must get rid of all the things that are done in the darkness, and put on the armor we need for fighting in the daylight.

"We must live clean, respectable lives, like people who are living in the daylight, and not be getting drunk and parading around town in our drunken condition, or living in sexual sins, or doing other disgusting, immoral things, or be quarreling and filled with jealousy. Instead, you must try to live as the Lord Jesus Christ lived, and pay no attention to your sinful mind and body, which fills your heart with sinful desires." □

*(Editor's note. Bible quotations in this and former articles were taken from Pastor Anderson's newly published translation of the Greek New Testament into simple, everyday American English, available from Northwestern Publishing House or the author.)*



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

# *I want to be a pastor, Mom!*

by John A. Braun

**W**hat is it that moves a young man to think about being a pastor? Have you ever stopped to think about why your pastor became a pastor? For me, part of it was coming home from school one day with the news that I wanted to be a pastor. When I told my mother about it, she wasn't very impressed because I had also come home a couple of times with the news that I wanted to be a cowboy like Roy Rogers or a pro football player. I was in grade school and vocational choices were more imagination than reality.

The day I came home wanting to be a pastor the whole school had watched a film about Christian missionaries in New Guinea. I was impressed and decided I wanted to be a pastor so I could help tell others about Jesus.

Imagining I was a pastor was play. After I watched my own pastor on Sunday morning, I came home and pretended to lead the congregation. I was in the junior choir, and we kept our choir gowns at home so I had a robe for my play. I even enlisted my brother to be the organist and Mom and Dad to be the congregation once in a while. I remember my mother interrupted our play one day with a serving of ice cream. She just said that it was time for an "ice-cream social" and the service would continue later.

God chooses people for the ministry; no one really chooses the ministry without God's guidance. At the right time God works in those whom he has chosen to create a desire to serve him and then to take the steps necessary to do it. No one should presume to say or even think that he has chosen God or the ministry by his own effort or decision.

Those who study to be pastors only gradually come to realize that God has chosen them to be his special servants. No one comes to know that God has chosen him overnight. As he did with the apostles, he starts with a desire to learn about his grace and mercy — a willingness to begin. As he trains men, Jesus still slowly shows those willing to learn whether or not he has chosen them. He does it with a series of small steps along the way. Sometimes we are aware of them; sometimes we are not.

There are people who have had dramatic confrontations with God about being a pastor. There are some examples in the Bible. Moses did at the burning bush. Jeremiah did. Jonah did but ran away at first, and Paul did as he persecuted the church. I have never been one of those. Serving God in the ministry has been an idea for me since that first thought in the

*God chooses  
people for the ministry;  
no one really chooses  
the ministry without  
God's guidance.*

freedom of my childhood. I thank God for such a small and insignificant beginning.

I don't remember that anyone told me that I would make a good pastor, but I'm convinced that God was working in my childish imagination to cause me to think about the work of the ministry. I knew that Jesus died for my sins, and I would enter heaven when I died. That message was precious to me, and I wanted to thank God in some way for what he did for me. Being a pastor was one way to do it.

God uses many different ways to cause young men to think about being pastors. Perhaps some have had a dramatic experience that led them to seriously contemplate the ministry. Maybe a pastor, a teacher, parents or a friend suggested it to them. I've learned that such suggestions are important to those who have finally become pastors. God doesn't do it the same way for everyone. The experiences and the people surrounding potential pastors have led many to think about the ministry, but remember that God, the Holy Spirit, has had a hand in confronting each one with ideas about the ministry. □



*John Braun teaches English at Northwestern College, Watertown, Wisconsin.*

# Will you forgive me?

by Thomas H. Trapp

A church member once wrote to his pastor, "The sin that I committed is so great that not even God can forgive it. I've ruined my good name; I've ruined my family's good name; and worst of all I've ruined my Savior's good name. I don't think God will ever forgive me."

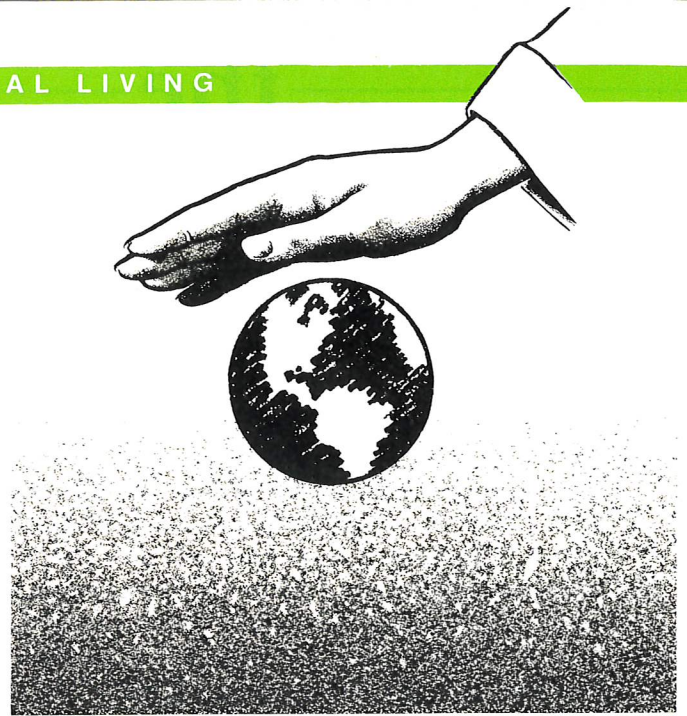
Can we commit a sin so great as to exhaust the love of God? Is God's grace limited?

The pastor responded with a very brief letter. In fact, the letter was only one line — a Bible verse from 1 John 1:7 which he altered a bit. The pastor wrote: "Dear Bob, The blood of Jesus his Son, purifies us from *all* sins," and then the pastor added these words, "except the sin of Bob." The repentant member correctly understood the intentional addition to 1 John 1:7. The pastor wanted Bob to know that the apostle John made no exceptions. God forgives *all* sins. The blood of Jesus Christ is powerful enough to forgive sins that we think "not even God can forgive."

King David once wrote: "For as high as the heavens are above the earth, so great is his love for those who fear him; as far as the east is from the west, so far has he removed our transgressions from us" (Psalm 103:11,12). God knows the sinners that we are and the evil that we do. He knows our selfish thoughts. Yet Jesus keeps calling us back and inviting us to his miraculous Supper: "Come, eat and drink . . . for the forgiveness of sins." How God can overlook our godless actions, foul language and evil thoughts we will never understand. We simply believe that when we partake of Jesus' very body and blood through the bread and wine in communion, each and every one of our sins are forgiven, including the sins *we* may label "unforgiveable."

At communion we experience God's great love and mercy; but do we ever leave the Lord's Table and then withhold forgiveness from others who also repent?

One Sunday morning a woman who attended a Bible class was not sure who was willing to forgive her. The discussion was on abortion. "I just don't understand how any woman can murder her unborn child. She'd have to be a monster!" said one of her friends from the church. The woman remained quiet during the class. In an anonymous letter to *His*



*Choice* (a national newsletter printed by "Women Exploited By Abortion") she openly confessed to her friend: "I wonder if you realized that one such 'monster' was sitting in that very room with you. I wonder if you realized it was me." She went on to admit that she wanted to disclose her sin to her friends, but she was afraid of the shock, horror and revulsion on their faces. "I want to make it clear that I'm not asking for pity, or expecting you to condone the sins of my past. I don't condone them myself. What I am asking for is your acceptance of me as a person, not a 'monster.'" "

She went on to describe the frightening guilt that overcame her after years of denying that she ever had an abortion. She wondered if she committed the "unforgiveable sin." She mourned her unborn child's death. She begged for God's forgiveness over and over again.

Then one day she heard the encouraging words of 1 John 3:20 which say that if our heart condemns us "God is greater than our hearts; and he knows everything." It was then she finally realized that her crime was nailed to Calvary's cross two thousand years before she carried it out. "I finally accepted the mercy Jesus was so willing to give, and my life began to experience his healing," she writes. "I know God has forgiven me, and I finally have forgiven myself. . . . The question is" she pleads with her closing words, "will you?"

How can we say "no"?

On the cross and at his Supper  
Jesus said, "Yes!" □



Thomas Trapp is campus pastor for Wisconsin Lutheran Chapel and Student Center at the University of Wisconsin, Madison.

# the Resurrection anchor of our faith

by Thomas B. Franzmann

**T**he Festival of the Resurrection is the oldest of all Christian special days. All over the world Christians are celebrating it again this year. And well they should! The historian Philip Schaff wrote: "The resurrection of Christ from the dead is reported by the four Gospels, taught in the Epistles, believed throughout Christendom, and celebrated on every 'Lord's Day' as a historical fact, as the crowning miracle and divine seal of his whole work, as the foundation of the hopes of believers, as the pledge of their own future resurrection. . . . The Christian church rests on the resurrection of its founder." Christians believe that the resurrection is the event around which all history revolves.

However, as Paul L. Maier said in *First Easter*, "The central event of history is also its most controversial." From the day the empty tomb was first discovered to now, human beings have struggled with the resurrection. Why?

Because it requires belief in a miracle, perhaps the hardest of all miracles to accept. Human reason rebels at that. Yet the evidence supporting it is tremendous. Unbiased historians and researchers must admit that no event in ancient history has better documentation. John Schaller, writing in *Biblical Christology*, said: "The certainty of Christ's resurrection is as unassailable as that of any other historical fact, without exception." Even unbelievers must face the fact that something happened on the first Easter which altered the course of history more than any other event.

Faced with such evidence, what is human reason to do? How can the rationalist account for the great weight of evidence? Over the centuries human reason has proposed various theories. The first was the "stolen body" theory. This was suggested by the enemies of Christ from the very beginning. Supposedly, the disciples came and stole the body so the empty tomb would look like a resurrection. Then they concocted a plot to deceive the world.

Another is the "wrong tomb" theory. This suggests that the women who came on Sunday morning got the tombs mixed up. A gardener said, "He is not here," and they trumpeted the news as a resurrection!

Still another is the "swoon" theory. It claims Jesus was not really dead. He was in a semi-coma and the

cool of the tomb revived him. The rest is history.

Finally came the "hallucination" theory. All the followers of Christ imagined, in their great longing, that they saw Jesus alive. They meant well, but were mistaken. Jesus was really dead in the grave.

There are others. Yet the evidence stares them all down. From the spear through Jesus' side to the heavy wrappings on his body, from the huge stone over the door to the Roman guard on duty, from the failure of his enemies to produce a dead body to the tremendous change that came over his followers afterwards, from the inability of heathenism to stop the march of Christianity around the world to the minute details in the Gospels showing the story could not have been a fabrication — and much more — all the evidence stands in the way of each and every theory explaining away the resurrection.

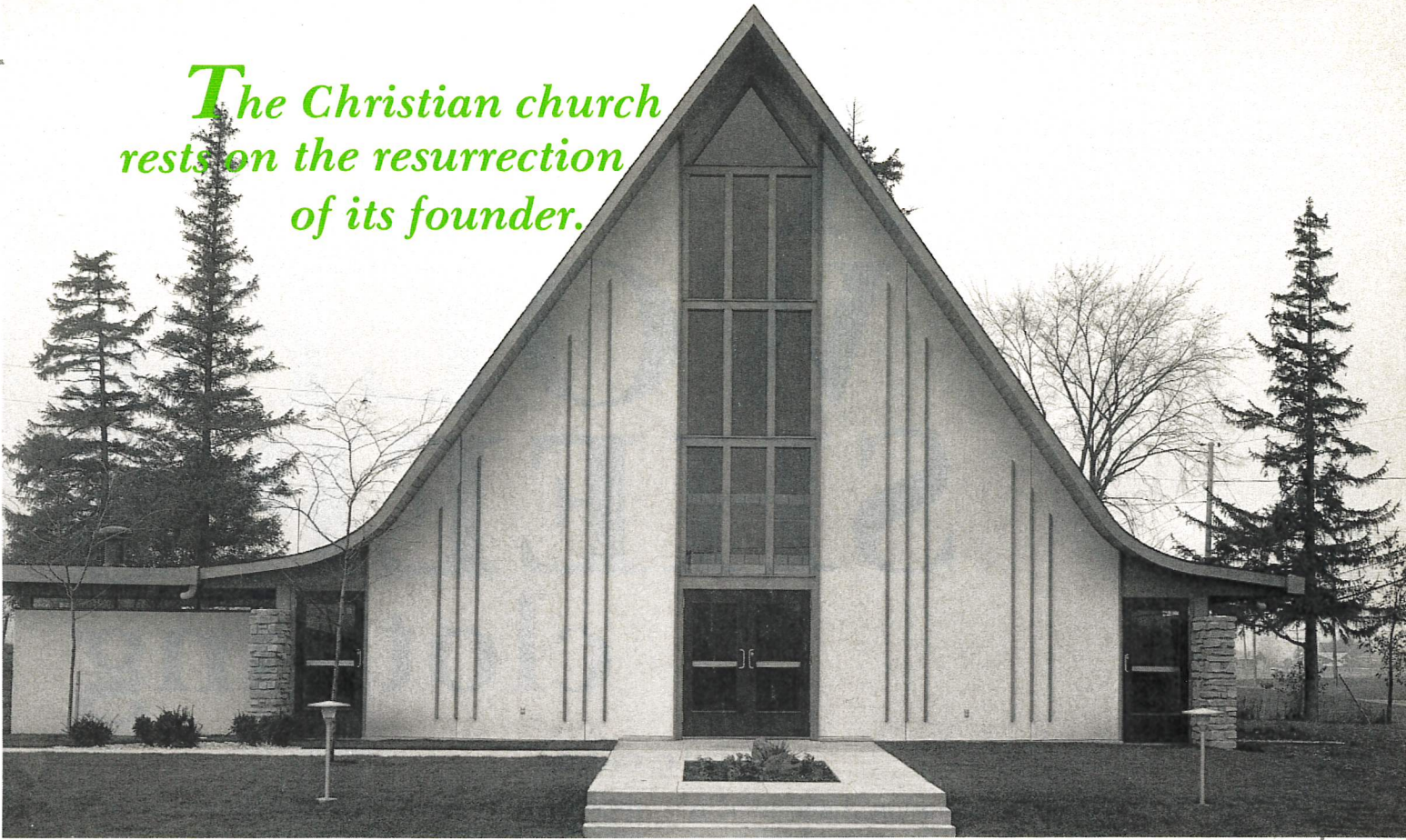
Maier said the theories are "all tributes to human ingenuity. . . . The different explanations also have this in common: they all require at least as much faith to believe in their validity as in the resurrection itself. For the overpowering weight of all the sources, all circumstantial evidence from the first Easter, and logic itself stand against them."

**W**e do not relate this in an attempt to "prove" that Jesus rose from the dead. Most skeptics will remain skeptics, no matter how much evidence is placed before them. The point is, people who reject the resurrection of Christ do not do so because there is not enough evidence. They do so because they willfully reject the possibility that God has power over death. Conversely, people who accept the resurrection of Christ do not do so because the evidence is so overpowering. They do so because the Holy Spirit has awakened faith in their hearts.

That Christ rose from the dead is reported in the clearest terms in Holy Scripture. Christ was dead. His enemies wanted him to remain dead. His followers were distraught and discouraged because they believed he was dead. They went to the tomb fully expecting to find his body there. Even when some of them heard the breaking news, they could not bring themselves to believe it.



*The Christian church  
rests on the resurrection  
of its founder.*



What had happened? The stone flung away, the empty tomb and the body wrappings bore silent testimony that God had acted in an astounding way. The message of the angel and the appearances of Christ stated the case so plainly that the smallest child can understand: "He has risen! Death could not hold him! He lives and will never die!"

But is there no room in Christianity for people who cannot accept this one doctrine? After all, they still have all the teachings of Jesus which he spoke before his crucifixion. Isn't that enough on which to build a fairly solid branch of Christianity?

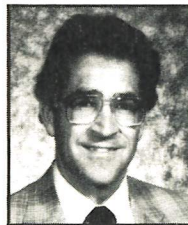
Think about this from Philip Schaff: "Without [the resurrection] the church could never have been born, or if born, it would soon have died a natural death. The miracle of the resurrection and the existence of Christianity are so closely connected that they must stand or fall together. If Christ was raised from the dead, then all his other miracles are sure, and our faith is impregnable; if he was not raised, he died in vain and our faith is vain.

"It was only his resurrection that made his death available for our atonement, justification and salvation; without the resurrection, his death would be the grave of our hopes; we should be still unredeemed and under the power of our sins. A gospel of a dead Savior would be a contradiction and wretched delusion. This is the reasoning of St. Paul, and its force is irresistible.

"If Christ did not really rise, then the words which he spoke to Mary Magdalene, to the disciples of Emmaus, to doubting Thomas, to Peter on the lake of Tiberias, to all the disciples on Mount Olivet, were likewise pious fictions.

"But who can believe that words of such dignity and majesty, so befitting the solemn moment of the departure to the throne of glory, as the commandment to preach the gospel to every creature; to baptize the nations in the name of the Father, the Son and the Holy Spirit; and the promise to be with his disciples always to the end of the world — a promise abundantly verified in the daily experience of the church — could proceed from dreamy and self-deluded enthusiasts or crazy fanatics any more than the Sermon on the Mount or the Sacerdotal Prayer!"

The resurrection is a matter of faith still. But what a faith! Faith in the resurrection overcomes doubts and fears. The risen Lord assures us that he has defeated death and that he can give us the victory as well. By his resurrection Christ has given us life, and hope, and a destiny that cannot fail! □



*Thomas Franzmann is pastor  
of St. Mark, Citrus Heights, California.*

# portrait of **A WOLF in SHEEP'S clothing**

by Joel C. Gerlach

**T**he National Education Association is perplexed about "the surge of religious dogmatism" exhibited by college students on campuses nationwide. The N.E.A. voiced its concern in an article in the winter edition of its higher education journal, *Thought and Action*. The author of the article, "Teaching Students Who Already Know the Truth," is David McKenzie, professor of philosophy at Berry College in Rome, Georgia.

In addition to a Ph.D in philosophy from the University of Texas, McKenzie earned a Bachelor of Divinity degree from Southern Baptist Theological Seminary. He is now a clergyman in the United Methodist Church.

McKenzie asks his colleagues, "How do we encourage intellectual inquiry among the growing number of religious dogmatists in the classroom?" He brands as a dogmatist anyone who uncritically accepts as a settled issue what the Bible has to say. "I believe that it is incumbent on those of us who teach at the college level to dismantle dogmatism wherever we find it," McKenzie says.

Religious dogmatists have plagued the church for a long time. A dogmatist, properly defined, is a person who espouses and propounds teachings of the Christian faith without properly grounding those teachings in the Scriptures. He knows definitely that what his church teaches is correct, but he doesn't know why.

But that is not the kind of dogmatism that bothers McKenzie. He says, "The most basic of the dogmas

these students uphold is a commitment to the inerrancy and absolute authority of the Bible." That kind of commitment, according to McKenzie and his colleagues, is "basically irrational." He suggests that if "dogmatic ministers around the country have their way, free thought in a free society will become anachronistic."

Religiously dogmatic students come from a variety of sources, according to McKenzie. But two religious developments have had greater impact on the number of such students than anything else. One is the charismatic movement. The other is the trend toward conservatism among the Southern Baptists, the denomination in which McKenzie received his theological training.

What upsets McKenzie is the "slippery slope" fallacy in logic students employ in making their case. They say that if one part of the Bible is rejected, then other parts will be rejected also, and before long nothing is left. It's like a domino effect. In taking issue with that, McKenzie says, "It is perfectly possible, of course, to accept parts of the Bible as literally true, other parts as symbolically true, and other parts as simply false." Philosophers like McKenzie want to help their students to be able to determine what is true and what is false.

In effect McKenzie is saying that Jesus was mistaken when he asserted, "Your word is truth" and that "the Scripture cannot be broken." McKenzie also accuses Bible-believing clergymen of hypocrisy. He states:



Holy Bible

*The really sickening aspect of this debate is that educated clergy and theologians around the country know the Bible is not literally true, but many of them either deceive themselves or lie to their people because it is important for the people to believe in literal biblical truth. The whole issue provides a nice study of Machiavellian politics, or more directly, an application of Plato's "Noble Lie."*

McKenzie offers four suggestions to enable college instructors to engage their students "in a fruitful and morally [sic] appropriate response." All four suggestions proceed from the same premise. Truth is something we discover by testing and probing for it wherever the quest for it may lead us. Truth is not something God discloses to us in an inspired Bible. "The basic difference between dogmatists and college professors," McKenzie says, "is that the former believe

themselves to be in possession of what we are struggling to give them. . . . They have absolutized their truth."

**T**he fact of the matter is that it is not the Christian who absolutizes the truth. God did that by declaring, "All Scripture is inspired by God," and because of that it "is profitable for doctrine." McKenzie refutes that by saying, "It begs the question of the truth of the Bible since it comes from the Bible itself." In saying that he summarily brushes aside St. Paul's insistence that the Bible authenticates itself because the power of God is in the word and works through the word. Perhaps the reason McKenzie does not see that is because it is evident only to the eyes of Spirit-created faith.

Another assumption on which McKenzie's entire case rests is the assumption that human reason decides what is true and therefore also what a person may believe. In his view, human reason sits in judgment upon the word of God, not the other way around. St. Paul had it correct. He said, "We take captive every thought to make it obedient to Christ."

Martin Luther distinguished between the *magisterial* and the *ministerial* use of reason. When reason is used in a *magisterial* way, reason is a *master*. The master decides for itself what is true. When used in a *ministerial* way, reason is a *servant*. The servant learns from God with God's help what is true. For McKenzie reason is the master. For Luther reason is a servant.

When a professor of philosophy advocates what McKenzie does, it comes as no surprise. When a man who calls himself a Christian minister advocates what McKenzie does, it doesn't necessarily come as a surprise either. But what it does do is cause concern on our part for Christian students who sit in his classroom. It is hard to imagine a more apt example of what Jesus had in mind when he said, "Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves."

It is easier to deal with a wolf when you can see what's beneath the sheep's clothing. It is also good to know what the N.E.A. espouses in its professional journal of higher education. □



Joel Gerlach is pastor of Our Redeemer, Santa Barbara, California.

by Paul E. Kelm

**S**omeone tried to tell me that Jesus actually died on Wednesday of Holy Week and that Jesus' words about "three days and three nights in the heart of the earth" (Matthew 12:40) proved it. When did the crucifixion take place, and why do we celebrate Maundy Thursday and Good Friday?

The evangelists are unanimous in establishing Jesus' death on "Preparation Day" (Matthew 27:62, Mark 15:42, Luke 23:54-56, John 19:14,42). Both Scripture and Jewish sources such as the first century historian Josephus identify "Preparation Day" as Friday, the day of preparation for the Sabbath. Incidentally, there is no evidence that John's term "Special Sabbath" (19:31) can mean anything but that the Saturday Jesus spent in the tomb fell during the extended Passover/First Fruits celebration.

That Jesus died on Friday is the consensus of early church fathers. In fact, the celebration of Good Friday can be traced back to at least the third century.

The contention that Jesus died on Wednesday or Thursday is based on the supposition that Matthew 12:40 *must* mean a literal 72 hours. Scripture interprets Scripture. At least ten passages state that Jesus would or did rise "on the third day" (cf. Matthew 16:21, 1 Corinthians 15:4). That Jews used the expression "three days" or "three days and three nights" as an idiom for any part of three days should be clear in comparing Esther 4:16 with 5:1 or Genesis 42:17 and 18. Matthew 27:63-65 seems to suggest that the Sanhedrin understood Jesus' words this way. In the Jewish Talmud Rabbi Eleazar ben Azariah (c. 100 A.D.) says: "A day and night are an Onah (a unit of time), and the portion of an Onah is as the whole of it."

A more widespread controversy argues from John 18:28 that Jesus died on the Passover. This would mean that either Jesus wasn't celebrating the Passover with his disciples on Maundy Thursday or there were two Passover days (a contention of some who posit two calendars in dispute or a different reckoning of days by Galilean and Judean Jews at that time). A better explanation of John's words seems that "eat the passover" in this verse refers to a joyous meal called the "Haggigah" associated with the Passover festival. The ceremonial uncleanness the Jews wanted to avoid would not have barred them from a (Passover) meal after sundown anyway. Mark 14:12, Luke 22:7 and other verses assure that Jesus was celebrating the Passover when he instituted the Lord's Supper.

At least as early as the fourth century Christians celebrated "Holy Thursday." The term "Maundy" comes from the Latin *mandatum*, which means "command" and is taken from John 13:34. "Love one another" was Jesus' command. "Do this" was his second imperative that night, as he instituted the Sacrament.

**M**y brother says a person can't be born again at baptism because some people who were baptized don't show evidence of rebirth in the way they live. He also claims that the word "water" in John 3:5 really means "word." How can I respond?

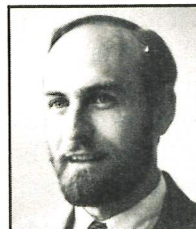
When people refuse to accept Scripture as it is written, the only response is more Scripture. Jesus clearly links spiritual rebirth with baptism in John 3. St. Paul does the same in Titus 3:5, Galatians 3:27, Colossians 2:12 et al.

While baptism is a means of grace that initiates spiritual life, that new life coexists on earth with a rebellious old nature (cf. Romans 7). Scripture is filled with urgent injunctions to *grow* spiritually (Ephesians 4:11-15, 1 Peter 2:2,3 etc.). When the new life given by God isn't spiritually nourished with the word and human nature is allowed free reign, Christian life is stunted and may die.

That one can forfeit the Christian faith and life God worked in baptism is attested by such verses as 1 Corinthians 10:12, Hebrews 6:4-6 and 10:26,27. It would be inappropriate to discredit baptism when some reject everything God gave them in baptism. That there may be hypocrites in the visible church is old news.

It would be equally inappropriate to equate sin with unbelief. Christians aren't perfected saints, as Paul observes again in Philippians 3:12. There may be mixed evidence in a life that reflects the struggle of "new man" and "old Adam."

Your brother does remind us that Christian life will be inspected. Tom Wolf says: "There are two reasons why people don't want to become Christians. One is that they've never seen a Christian. The other is that they have." □



Send your questions to Questions, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222. Questions of general interest are preferred. Questions will be answered, however, only through this column.

Pastor Paul Kelm is the synod's executive secretary of evangelism.

### An evangelism opportunity

I read with interest Professor Raddatz's article, "How shall we bring them in?" (February 15).

I would hope that we can find a way to cultivate the evangelism function of our Christian schools. Emphasis on evangelism to non-member children and nurturing of member children in our schools should be complementary, rather than conflicting, functions.

A further thought: Most of our communities have a great need for more and better day-care facilities. If and when possible, I would like to see our synod reach out to children and their families through providing day-care and/or preschool facilities for younger children. Like our other Christian schools, these facilities could perform the dual function of providing an environment for the Christian growth of children of member parents, as well as providing a tremendous opportunity to reach out and win souls for Christ.

*Katherine Sigrist  
Westerville, Ohio*

I'm writing in response to an article written by Professor Darvin Raddatz entitled, "How shall we bring them in?" (February 15). He writes about congregations who think inviting the "unchurched" into a Lutheran school may dilute the Christian character of the school. I feel moved to tell you that the day my children were invited to attend the Lutheran school in our community was the day God answered one of my most impossible (I thought) prayers. My children receiving a Christian education — what a wonderful gift.

The congregation was warm and supportive. As a single parent, money, time and patience aren't in abundance — but all was made possible.

*K. Taggart  
Dowagiac, Michigan*

### Our church architecture

Thank you for the fine article in the February 1 issue urging us to treasure and preserve our beautiful old churches. We have a fine heritage. My concern, however, is that it stressed preservation as an end and goal in itself, which it is not.

We maintain church architecture, not because it is a goal, but a means to the goal of serving our God. We are not here to maintain mini-museums in honor of past worship. We maintain church architecture because it is a unified, cohesive art-form for worshiping and praising our Lord. Our churches are tools, answerable to the needs of the people. As such there are valid reasons to incorporate changes when deemed necessary. Those changes may be for artistic or practical reasons.

Today, practical issues also confront the desire to maintain church architecture. Consider many of our older churches, majestically perched on high ground. This poses a real barrier for our physically handicapped and a matter of priorities for grounds committees.

Keeping our churches accessible is a subject many of our churches are addressing. As long as it is done with an eye to being compatible with present architecture, it should not be discouraged.

*Randall S. Siegel  
Mequon, Wisconsin*

### Hymnal Sampler

The Sampler is far less drastic a change than the one made by the Missouri Synod to the Blue Book but one that is equally as disturbing to me. I had hoped the Wisconsin Synod could find a way to *add* to the old without stripping it of everything traditional. The language of the King James Version is beautiful to me. It is special and unique as is the sacred music sung in our services.

The changes in the liturgy are minor, I'm told, but they are confusing to me. Thee, Thou, Holy Ghost,

etc., have been replaced because of their so-called antiquity. How ironic then that new hymns with these same familiar terms have been added to the Sampler.

The Lutheran Hymnal is my Lutheran heritage, and one that I have always been comfortable and happy with. Now I leave church feeling frustrated, angry and very sad that something precious and meaningful to me is missing.

*Sandra L. Kelly  
Fond du Lac, Wisconsin*

After reading David Robertson's letter (February 15), I feel that another point of view should be heard.

I too had felt that The Lutheran Hymnal should be changed or improved by addition of newer hymns. We are using the Sampler in our congregation and although I appreciate the work put forward by the committee, I find that we Lutherans did not realize what a gem we have in The Lutheran Hymnal.

When worshiping together the use of the King James' wording gives a beauty and reverence that today's common words cannot convey. To me the Lord's Prayer is un-touchable in its beauty and contents as is. As lay people there is hardly anyone who does not understand the liturgy. We as parents and our trained ministers and teachers have the ability and the responsibility to teach our children.

The WELS is growing because we are here, unchanged in our devotion, and not swept along with the times. Let us not rush headlong into a change that we would regret in our hearts and minds.

*Fred Lenz  
St. James, Minnesota*

Letters between 100 and 250 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.

**Most popular TV preacher . . .** Evangelist Billy Graham is America's "most popular television preacher," according to results recently released by the Roper Organization and reported in *USA Today*. A survey of 1997 adults conducted by the Roper Poll showed that the most popular televangelists are Billy Graham (25 percent), Jimmy Swaggart (15 percent), Oral Roberts (11 percent), Pat Robertson (8 percent) and Robert Schuller (8 percent). Informed of the results of the poll, Graham said that he was "surprised and humbled."

**No promotion of religion . . .** Senator Paul Simon (D., Ill.), new head of the U. S. Senate judiciary subcommittee that handles church-state issues and a member of the Lutheran Church — Missouri Synod, has warned against attempts to apply the "inflexibility of religious dogma" to political life. In delivering Notre Dame University's 1987 Lecture on Religion and Public Life, Simon criticized efforts to amend the U. S. Constitution to provide for organized prayer in public schools. His predecessor in the Senate position, Orrin Hatch (R., Utah), had supported this and other initiatives by conservative Christians. "There are functions the government can perform well, like building highways and providing aid to students," Simon said. "But promoting religion is not a function that government performs well."

**Judge rules against books . . .** Describing secular humanism as a religion that does not believe in God, U. S. District Judge W. Brevard Hand has ordered Alabama's public schools to stop using 45 textbooks in which secular humanism is allegedly taught. In his ruling against the textbooks Hand wrote that "the most important belief of this religion (of secular humanism) is its denial of the transcendent and/or supernatural; there is no God, no creator, no divinity." He found that the history books involved in the Alabama case "discriminate against the very concept of religion, and theistic religions in particular, by omissions so serious that a student learning history from them would not be apprised of relevant facts about America's history."

**Russian openness no benefit to church . . .** Soviet observers are skeptical that prisoner releases in the Soviet Union will include large numbers of Christians currently held in the Soviet prisons and labor camps. Former U. S. Ambassador to Poland, Richard T. Davies, told a New York audience that although the new liberalization policies may have a positive impact on various aspects of Soviet society, "We can expect no slackening in the anti-religious attitudes."

**New China press building ready June 1 . . .** A completion date of May 31 has been set for constructing the building to house the Amity Printing Press outside Nanjing, People's Republic of China, the American Bible Society reports. When the press begins operations — scheduled for late summer 1987 — the Amity Press will give priority to the printing of Bibles, New Testaments, hymnals and other Christian literature. ABS also reports that training of the staff who will run the presses and other equipment is already underway. The state-of-the-art-machinery, together with its installation and supervision, is being paid for by donations to the United Bible Societies, the world fellowship, through its members, including the ABS. Equipment includes a giant Timson web offset press together with associated bindery and other equipment needed to produce a complete book, starting with computerized typesetting equipment programmed in Mandarin Chinese script.

**Dutch court acquits cardinal of discrimination . . .** Cardinal Adrianus Simonis, archbishop of Utrecht, was acquitted in March of a charge of promoting discrimination against homosexuals. In a radio interview the cardinal had explained the Vatican's October document on pastoral care for homosexuals by making the distinction between homosexual inclination, which the church accepts, and homosexual practice, which it forbids. He called homosexuality a disorder and upheld the right of a Catholic to refuse to rent a room to a homosexual person. These remarks provoked a storm of protest in the Netherlands. The Dutch gay movement had asked the court for a summary judgment ordering the cardinal to apologize and forbidding him from making further discriminatory remarks about homosexuals.

**Teachers' union sues state in Minnesota . . .** The Minnesota Federation of Teachers is suing the state over a program that allows 11th and 12th graders to take college courses for credit because some of the participating colleges enroll only Christians. Two of the religious colleges involved in the program — Bethel College of Arden Hills and Northwestern College of Roseville — are evangelical institutions that require participating students to sign statements that they are Christians. Roger Peterson, attorney for the teachers' federation, said that "the whole process of paying money to religiously supported colleges for public school students is unconstitutional." The case is expected to be ready for trial by April 1.

**Greatly embarrassed . . .** To our great embarrassment the family name of Dr. Walter A. Maier, founder and first speaker of the Lutheran Hour, was misspelled in *The Northwestern Lutheran* of March 1. □

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.

# Crowd compassion

by Robert J. Voss

Crowd compassion moved Jesus to share the good news with the multitudes. His compassionate heart reached out to a world in which people were like sheep without a shepherd — wandering aimlessly through life. Motivated by compassion for the crowds, Christ's followers for all time were urged to pray for workers. Jesus saw the continuing need for workers to share the gospel with a world in desperate need of it.

The crowds are still there, even in greater numbers. The estimated world population in 1986 was 4,935,000,000. It is estimated also that two-thirds to three-fourths of

the world's people are like "sheep without a shepherd," without the hope that we have in Jesus Christ, the Good Shepherd. In the United States there are 241,000,000 people with millions still unchurched. The need for workers is greater than ever before!

Is Christ's crowd compassion reflected in us? Do our hearts reach out to people in their greatest need? Are we heeding his injunction to pray for workers?

The purpose of the synod-wide recruitment Sunday, to be observed this year on May 3, is to be renewed in our crowd compassion, to become more diligent in our

prayers for workers and to grow in our commitment to share the gospel with the lost. Today Jesus still says to us, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field" (Matthew 9:37-38).

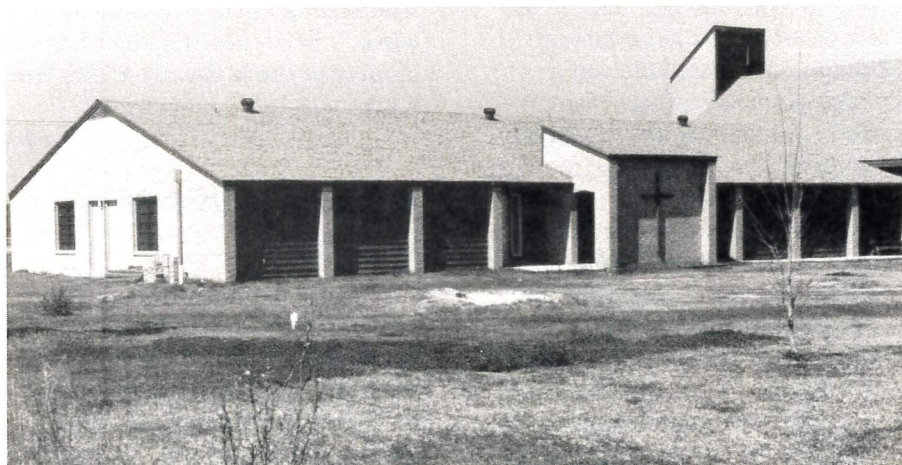
Crowd compassion calls for workers, for our personal work in witnessing to the straying and wandering, the commitment of our young people to future work in full-time ministry. The decreased enrollment in our worker training schools today may indicate serious problems in reaching out to the world of tomorrow.

Crowd compassion invites our diligence in praying for workers and our faithfulness in sending them.

## South Central District

**Lord of Life of Friendswood, Texas**, dedicated a new education/fellowship facility on January 18. Pastor Robert Van Norstrand, former pastor of the congregation, served as guest speaker at the afternoon service. Plans for the building program began in 1980 when a committee was formed to investigate the needs of the growing congregation. Groundbreaking ceremonies were held February 10, 1985, with actual construction beginning a month later. Cost of the project was kept below \$84,000, as members gave of their time and skills in the construction and members of other WELS congregations aided by serving as sources of supplies and hired labor. Members also supplied the necessary funds for the project. Charles L. Learman is pastor of the 127-communicant congregation.

The facility contains two large classrooms for the growing elementary school and another



Lord of Life Lutheran

smaller classroom is also in use. The fellowship area is designed to be divided into additional classroom area when the need arises. The building program has served as an example of what a congregation can do utilizing its members' time and talent.

Because of the success of this building program, under God, the pastor has been asked to prepare a report for the district to serve as a guide for other congregations planning their own expansion program.

## Southeastern Wisconsin District

**Crown of Life, Waukesha**, served by Pastor A. J. Kunde, has purchased a three-acre site for \$50,000 and has plans to start a parsonage. . . . Formal worship services at **Abiding Peace in Streamwood, Ill.**, will begin the first Sunday in May. D. Witte is the pastor. . . . The first formal worship service at **New Life in Buffalo Grove, Ill.**, was held December 7 with 93 in attendance. Early land purchase has been

requested. Pastor C. Cordes serves the congregation. . . . **Holy Scripture, Fort Wayne, Ind.**, served by G. Schwanke, has gone off operating subsidy as of January 1. General Motors is planning a new auto plant in the area. . . . Formal worship services will begin the first Sunday in May at **Good Shepherd, Lafayette, Ind.** J. Pankow is pastor of the congregation. A new Japanese auto plant will open in the area next year. . . . The district mission board is interested in the **Lexington, Ky.**, area about 75 miles south of Louisville. Toyota plans a factory there in two years. . . . The Board for Home Missions recently approved the request from the Southeastern Wisconsin District Mission Board for a full-time pastor to serve the **Milwaukee Campus Ministry**. No additional funding from the synodical budget will be needed for the man. The Campus Ministry Foundation, Madison, Wis., has received a \$30,000 grant for a three-year period from the Siebert Lutheran Foundation of Milwaukee to assist in funding the ministry. The calling process should begin in early April. . . . **Wisconsin Lutheran College** received a visit from the accreditation team from the North Central Association of Colleges and Schools. Granting of accreditation will have significant implications for the institution and its students. Planning continues for the proposed new library building. Drawings have been completed. The three-level building will have space for 100,000 volumes, computer equipment, music collections, seminar rooms and classrooms. . . . **Pastor Herbert Buch**, pastor at Wisconsin Lutheran Child and Family Service, Milwaukee, celebrated the 50th anniversary of his ordination to the holy ministry on January 1. A devotional service was held in the Bethany Chapel followed by a reception. Of special note was the choir formed by Pastor and Mrs. Buch's children and grandchildren. . . . **Eleven hearing**

**impaired children** came to Mt. Calvary, Waukesha, on December 6 to focus on "Birthday Party for Jesus." Sponsored by *WELS Hands* and directed by Verna Weigand with the help of volunteers, the class was a follow-up to VBS for deaf children ages 4 to 12 held in the Milwaukee area the past two summers. . . . **WLHS Adapt** (Alcohol and Other Drug Abuse Prevention Team of Wisconsin Lutheran High School, Milwaukee) has sponsored a seminar designed to provide information, insights and understanding related to problems and temptations that our young Christians face in their lives. The seminar was held February 28 at the school. The school's art students have again been recognized for their outstanding accomplishments. The Regional Scholastic Art Awards has recognized several students for their outstanding work. Their paintings had been on display at the Milwaukee Art Museum.

— James Huebner

## Western Wisconsin District

A "Holy Communion-Rededication" service on November 2 marked the end of a year-long centennial celebration for **Trinity of Marshfield, Wis.** Seventy percent of the congregation's communicants who are not shut-in or living out of town received holy communion in the service. Three festival services were held earlier in the year to commemorate the past blessings of dedicated former members, pastors and teachers. During the last service the members reaffirmed their confirmation vows and rededicated themselves to the unchanging mission God has given to his church to "go and preach the good news to all creation." For the festival services a 10-member brass and wind ensemble provided the music and the children of the Christian day school presented a

historical review of the congregation's history. The theme for the centennial observance was "Our God our help in ages past, Our hope for years to come." Guest speakers for the services were Missionary Roger Sprain, President Carl Mischke, and former pastors of the congregation, Gerhardt Lambrecht and James Babler. The 490 baptized member congregation is served by Donald Buch. Roger Oemig is principal of the school with an enrollment of 68. . . . **St. Matthew of Marathon**, observing its centennial in 1987, held a service on March 22 commemorating the history of the congregation. Pastor Douglas Found was guest speaker. Traveling missionaries, using woodland trails and water routes, laid the foundation for the congregation. Rev. Wm. Hudtloff, pioneer missionary of the Lutheran church in Central and Northern Wisconsin, first made regular visits to the community. After his retirement, missionary activities were carried out by Rev. John Himmler. In January 1887 a group of settlers met with Rev. Himmler, adopted a constitution and St. Matthew was born. That same year work was begun on the first church building, which served until 1974 when the present structure was dedicated. The congregation has been served by 12 pastors. Ronald M. Andresen is the present pastor.

— David Kipfmiller

### DISTRICT NEWS SCHEDULE

- April 15:** South Central, Southeastern Wisconsin, Western Wisconsin
- May 1:** Arizona, California, Dakota-Montana, Michigan
- May 15:** Minnesota, Nebraska, North Atlantic
- June 1:** Northern Wisconsin, Pacific Northwest, South Atlantic

If your district does not appear, it is because no news items were reported by your district reporter.



## NOTICES

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

### CHANGES IN MINISTRY

#### PASTORS:

**Braun, Mark E.**, from St. John, Sparta, Wis., to Wisconsin Lutheran College, Milwaukee, Wis.  
**Clement, Arthur J.**, from inactive to Institutional Ministry, Madison, Wis.  
**Enderle, Michael P.**, from Divine Peace, Mississauga, Ont., Can., to Willow Lake/Bethlehem, Willow Lake, S. Dak.  
**Kuerth, Roger L.**, from Peace, Otsego, Mich., to Northwestern Preparatory School, Watertown, Wis.  
**Lintner, Joel W.**, from Faith, Melstone, Mont., to Faith, River Falls, Wis.  
**Rosenau, David L.**, from Grace, St. Joseph, Mich., to Zion, Toledo, Ohio.  
**Shrader, James F.**, by colloquy to Redeemer, Pembroke, Ontario, Can.  
**Ulrich, Ross W.**, from Our Savior, Jacksonville, Fla., to Hope, St. Charles, Mich.  
**Weimer, Robert L.**, from inactive to Christ, Morrissett, S. Dak.  
**Wiederich, Larry L.**, from inactive to Good Shepherd, Girard, Ohio.

#### TEACHER:

**Greschner, Allen A.**, from St. Croix Lutheran High School, West St. Paul, Minn., to Wisconsin Lutheran High School, Milwaukee, Wis.

### ADDRESSES

#### PASTORS:

**Bartsch, Mark O.**, Box 115, Waco, NE 68460; 402/728-5464.  
**Bunde, Gilbert C.**, R. 2, Box 44A, Fairfax, MN 55332; 507/426-7819.  
**Clark, David R.**, 2505 Burly Oak Dr., Austin, TX 78745; 512/444-9108.  
**Cortright, Charles L.**, 1733 Norwich, Clovis, CA 93612.  
**Cross, Larry E.**, 4024 Carol Lane NW, Rochester, MN 55901; 507/288-9473.  
**Peter, Henry T.**, 1107 Center St., New Ulm, MN 56073.  
**Strackbein, John T.**, Angulo 2979 — Apt. 2, Residencia Juan Manuel, Guadalupe, Jal. Mexico; 011-52-36-41-96-79.  
**Tollefson, Donald L.**, 12 Brownstone Pl., Flanders, NJ 07836; 201/927-9094.  
**Wiechmann, Raymond L.**, 105 Beacon Square Dr. W., Holiday, FL 33590.  
**Winters, Richard A.**, 16812 Creekside Cir. SE, Prior Lake, MN 55372; 612/447-4955.

### CONFERENCES

**Michigan District**, Ohio Conference, April 27-28 at Shepherd of Peace, Worthington, Ohio. Agenda: Joel (Grundmeier); Acts 15 (Bickel); Canoncity (Kovacic); Bridging the Communications Gap (Schmeling).

**Michigan District**, Southwestern Conference, April 28 at Hope, Hartford. Agenda: Seminar on "Spiritual Gifts" (Clark).

### ANNIVERSARIES

**Bay City, Michigan** — St. John school (100th), June 14, 8:30 and 10:30 a.m. (picnic follows); Church building (25th), October 4, 8:30 and 10:30 a.m.; St. John congregation (125th), October 25, 4:00 p.m.

**Ridgeville, Wisconsin** — St. John (125th); June 14, 10:15 a.m. (dinner following) and 2:00 p.m. Contact Anniversary Committee, Rt. 4, Tomah, WI 54660; 608/372-6956.

#### SACRED CONCERT

The Lutheran Chorale of Milwaukee, Rev. Kurt Eggert, director, and the Vesper Singers of Watertown, Prof. Frank Zabell, director, will present a sacred concert of works by Pachelbel, Vaughan Williams, Ives, Kodaly and others on May 3, 3:30 and 7:30 p.m. at Atonement, 4500 N. Sherman Blvd., Milwaukee, and on May 10, 7:30 p.m. at Northwestern College, Watertown.

### INNER CITY VBS

Teachers, synodical students and fellow Christians: Spend an exciting, educational and edifying two weeks (June 14-26) teaching vacation Bible school, canvassing or making follow-up calls. The synod's Milwaukee Inner City VBS Program provides young children with the opportunity to learn of their Savior and helps the inner city churches to canvass their areas. Many of these children have not had the chance to hear the word, simply because no one was there to teach them. You can teach and canvass with us. Come and share with the children the gift of eternal life. For information write or call: David Rockhoff, 6717 W. Wartburg Circle, Mequon, WI 53092; 414/242-7217.

### ROCKY MOUNTAIN CAMP

The Rocky Mountain Christian Camp, sponsored by the Colorado Conference of the Nebraska District, will be held July 11-18 at Leadville, Colo. The camp is maintained so young people in grades 7-12 may have an opportunity for Christian fellowship with others of their faith. The camp aims to assist our youth in their spiritual growth.

Campers sleep in tents and cook their own food, but there are modern restrooms and running water. Time is allotted for the study of God's word, fellowship, sporting events, swimming, hiking, fishing and mountain climbing. Cost is \$60.00 per camper. There is a \$10.00 refund for applications received by July 1.

For further information and/or applications, contact Pastor Paul J. Schultz, 1620 Bowen St., Longmont, CO 80501; 303/776-1626.

### SPECIAL OLYMPIC GAMES

The Seventh International Summer Special Olympic Games will be held July 31 through August 8 at the University of Notre Dame in South Bend, Ind. Nearly 4500 mentally handicapped children from 60 nations will be participating.

Members of Peace Lutheran in Granger, Ind., would like to help and house our synod members who may be bringing handicapped athletes to these olympic games. For assistance write to Peace Lutheran OWLS, 16791 Cleveland Rd., Granger, IN 46530.

### FAMILY CAMPING TOUR

The Lutheran Science Institute is planning a Family Camping Tour from August 2 to 13 at two Indiana state parks and one in Ohio. There will be opportunity for fossil hunting. The nature and geology of the sites will be reviewed with 3-D slides. For further information write Lutheran Science Institute, Inc., 19545-102 St., Bristol, WI 53104.

### VACATION

Vacation on South Carolina's beaches by historic Charleston. Beautiful Savior's parsonage available June 8-26 in exchange for preaching June 14 and 21. Contact Pastor W. G. Hoffmann, 720 Old Trolley Rd., Summerville, SC 29483 or call collect 803/873-5522.

### SUNDAY SCHOOL MATERIAL

Various material from the Sunday school series "The Story of God's Love" is available for cost of shipping. Contact Pastor Dale Hella, P.O. Box 640, Alpine, CA 92001; 619/445-5951.

### ALTAR AVAILABLE

An oak altar 32" tall, 24" deep, 5' long, available for cost of shipping. Contact Pastor D. Harders, Faith Lutheran, Rt. 3, Box 95, Pittsburg, KS 66762; 316/232-1506.

### CHURCH FURNISHINGS

Available for cost of shipping: 28 oak church pews 9' x 9"; matching walk-in pulpit and baptismal font. Contact Pastor Reinhart Kom, Christ Lutheran, S89 W22970 Maple Ave., Big Bend, WI 53103; 414/662-3315.

### PARAMENTS NEEDED

Red and black paraments are needed for a 23½ x 97½ altar. Contact Zion Lutheran, Box 386, Eitzen, MN 55931; 507/495-3158.

### NURSE: URGENTLY NEEDED FOR AFRICA

The Executive Committee for Central Africa and the Medical Mission Committee are in urgent need of a nurse to serve us in Central Africa beginning in 1988. Qualifications: Should preferably be a four-year bachelor of nursing graduate. However, three-year nursing programs may also apply pending approval from the government in either Zambia or Malawi. This program would begin in January 1988 with attendance at Seneca College in Toronto for an academic and field study program ending in late May. The month of June is allowed for preparation for travel to Africa with arrival in approximately mid to late July. Service in the field would be three consecutive years followed by three months deputation service back in the United States which would complete the obligation. If you are interested in serving your Lord in this manner, please write to: Jerome C. Brooks, M.D., 5625 Washington Ave., Racine, WI 53406; 414/886-8220, or Miss Linda Phelps, R.N., 1568 W. Howard Ave., Milwaukee, WI 53221. Further inquiries may be sent to Mrs. Esther Moldenhauer, 244 W. 16381 Pioneer Rd., Jackson, WI 53037; 414/677-2500.

### WELS FILM/VIDEO RENTAL

#### JOHN HUSS

1987 55 min. ½" VHS color JSCA  
John Huss discovered the truth of salvation by grace nearly a hundred years before Luther. And he persisted in the proclamation of that truth, in spite of the pope's attempts to silence him. This forerunner of the Reformation cheerfully paid for his persistence with his death at the stake in 1415. This video tells his dramatic story. Rental fee: \$15.00.

Send your order for renting the videos to WELS FILM/VIDEO RENTAL SERVICE, Northwestern Publishing House, 1250 North 113th Street, P.O. Box 26975, Milwaukee, WI 53226-0975. Phone 414/475-6600.

### AUDIOVISUAL AIDS

#### ONE AT A TIME (VHS-36-OAT)

1987 20 min. ½" VHS color JSCA  
This video takes the viewer to Japan, where our national and expatriate missionaries are immersed in the patient and painstaking work that brings Japanese souls to Christ, "one at a time".

#### WHAT IS A LUTHERAN? (VHS-33-WIL)

1987 60 min. ½" VHS color JSCA  
A set of four filmstrips has been put on to video tape. This is an update of the series that has been in our catalog since 1969 and is somewhat the worse for wear. There are four segments to the series, each about 15 minutes in length:

1. What Lutherans Believe
2. Luther — A Man for All Time
3. What Are the Lutheran Confessions?
4. Lutherans in America

The fourth segment in strongly ecumenical in nature and is *not* recommended for viewing in our churches.

With annual subscription, or rental, order from AUDIOVISUAL AIDS, Northwestern Publishing House, 1250 North 113th Street, P.O. Box 26975, Milwaukee, WI 53226-0975. Phone 414/475-6600.

#### BETHANY HOMECOMING

Bethany Lutheran College, Mankato, Minn., will hold a *Grand Homecoming* July 10-12 for all alumni and friends. The theme of the homecoming is "Basis for Excellence" and marks the 75th anniversary of the institution and the 60th anniversary of Bethany as a college of the ELS. For information or registration materials contact Bethany Lutheran College, 734 Marsh St., Mankato, MN 56001; 507/625-2977.

# Growing Up All Alone



**By Rhonda Marie**

Suicide is now the second leading cause of death among teenagers. The author blends material from her personal life, academic training and professional experience with solid scriptural counsel to form an educated plan to prevent teenage suicides. The book is intended for parents, teachers, counselors or friends of an adolescent. It encourages all to be responsive to danger signals given off by troubled teenagers.

136 pages

Paper

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## PIONEERS' CONVENTION

The 22nd biennial convention of Lutheran Pioneers will be held April 25 at Eastside Lutheran, 2310 Independence Ln., Madison, Wis. Activities will begin with a worship service at 8:30 a.m. For further information contact Lutheran Pioneers, Inc., P.O. Box 66, Burlington, WI 53105.

## LWMS CONVENTION TAPES

Highlights of the 1986 LWMS National Convention are now available on VHS video cassette. If you were unable to attend the convention, here is your chance to view a non-professional video of the proceedings. Each edited tape is six hours in length and is cataloged for viewing in segments. The cassettes are loaned free of charge from the central office or a copy may be purchased for \$10.00. Contact: Mrs. Gladys Maas, 3244 S. 14th St., Milwaukee, WI 53215; 414/671-4731.

## LWMS CONVENTION

The 24th annual convention of the Lutheran Women's Missionary Society will be held June 26-28 at Mayo Civic Center, Rochester, Minn. The convention theme is "Lord Send Forth Your Word and Heal Them." Speaker for the opening service will be Pastor Harold J. Hagedorn, associate secretary, Board for Home Missions.

For registration form contact Mrs. Dorothy Laabs, National LWMS Secretary, 2 Bowen St., Oshkosh, WI 54901.

## CIVILIAN CHAPLAINS

**Rev. Joel Jaeger**  
Home Address  
Kastanien Strasse 4  
6501 Klein Winternheim  
West Germany  
Phone 011-49-6136-8041  
Mailing Address  
Same as above

**Rev. Lee Neujahr**  
Home Address  
Rennweg 70  
8500 Nürnberg 20  
West Germany  
Phone 011-49-911-538563  
Mailing Address  
98th General Hospital  
PO Box 391  
APO NY 09105

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

## NAMES WANTED

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

**BEAUMONT-PORT ARTHUR-ORANGE, TEXAS** — Pastor John Kuske, 8245 Gladys St., Suite 207, Beaumont, TX 77706; 409/898-7243.

## SERVICES

Good Shepherd of Pipestone, Minn., a daughter congregation of St. Peter, Balaton, is holding services at 7:45 with Sunday school at 9:00 a.m. Address: 221 S.E. 4th St., Pipestone.

## CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

**SEDONA, ARIZONA** — Trinity, Hwy. 89A, 6 miles west of West Sedona. 10:45 a.m.; SS 9:45 a.m. Pastor Gary Haag, 295 View Dr., Sedona, AZ 86336; 602/282-4423.

**MIAMI, FLORIDA** — Cutler Ridge, 20851 Gulfstream Rd., Miami. 11:00 a.m.; SS/Bible class 10:00 a.m. Pastor Steve Lockman, 9630 Montego Bay Dr., Miami, FL 33189; 305/235-0322.

## NEW WELS CHURCHES

### Names Requested

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

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

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

Arizona	Gilbert* Peoria* Tucson (Southwest)*
California	Bakersfield* Pleasanton*
Colorado	Colorado Springs (East)*
Florida	Jupiter* Miami (Hispanic)* Panama City*
Georgia	Alpharetta*
Illinois	Buffalo Grove/Wheeling* Streamwood*
Indiana	LaFayette*
Michigan	Houghton/Hancock*
Minnesota	Elk River* Shoreview*
Nebraska	Omaha (Southwest)*
New Mexico	Roswell*
New York	Manhattan*
Ohio	Toledo (Northwest)
Oklahoma	Owasso*
Pennsylvania	Bucks County*
South Dakota	Custer*
Texas	Atascocita* Beaumont* Universal City
Washington	Everett* Spokane Valley* Woodinville/Bothell*
Wisconsin	Madison (Hispanic)* Waunakee*
Ontario, Canada	New Market*

\*Denotes exploratory services.

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THE NORTHWESTERN LUTHERAN



The January/February issue of *Public Opinion* (published in Washington D.C. by the American Enterprise Institute) devotes half of its pages to the “American idea of failure.” The notion “that an individual would be a failure,” the magazine said, “because he or she had not reached certain goals in life is comparatively new.”

Furthermore, the fulcrum of the success/failure phenomenon is fragile — dollars. In Los Angeles, for example, “there is no such thing as a well-regarded ‘intellectual’ in the absence of a relation to money. . . . The Golden Rule here is ‘He who has the gold makes the rules.’ Grown men and women say it and take it deadly seriously.”

A fictional alien lands his spaceship to scout the planet Earth as a potential colony. “There is no benefit to us in conquering this planet,” he reports to his superiors. “Its inhabitants are obsessed with failure and will bring their own civilization to an end soon.” The alien recommended that “we bypass this miserable, failure-obsessed planet and invade some other world.”

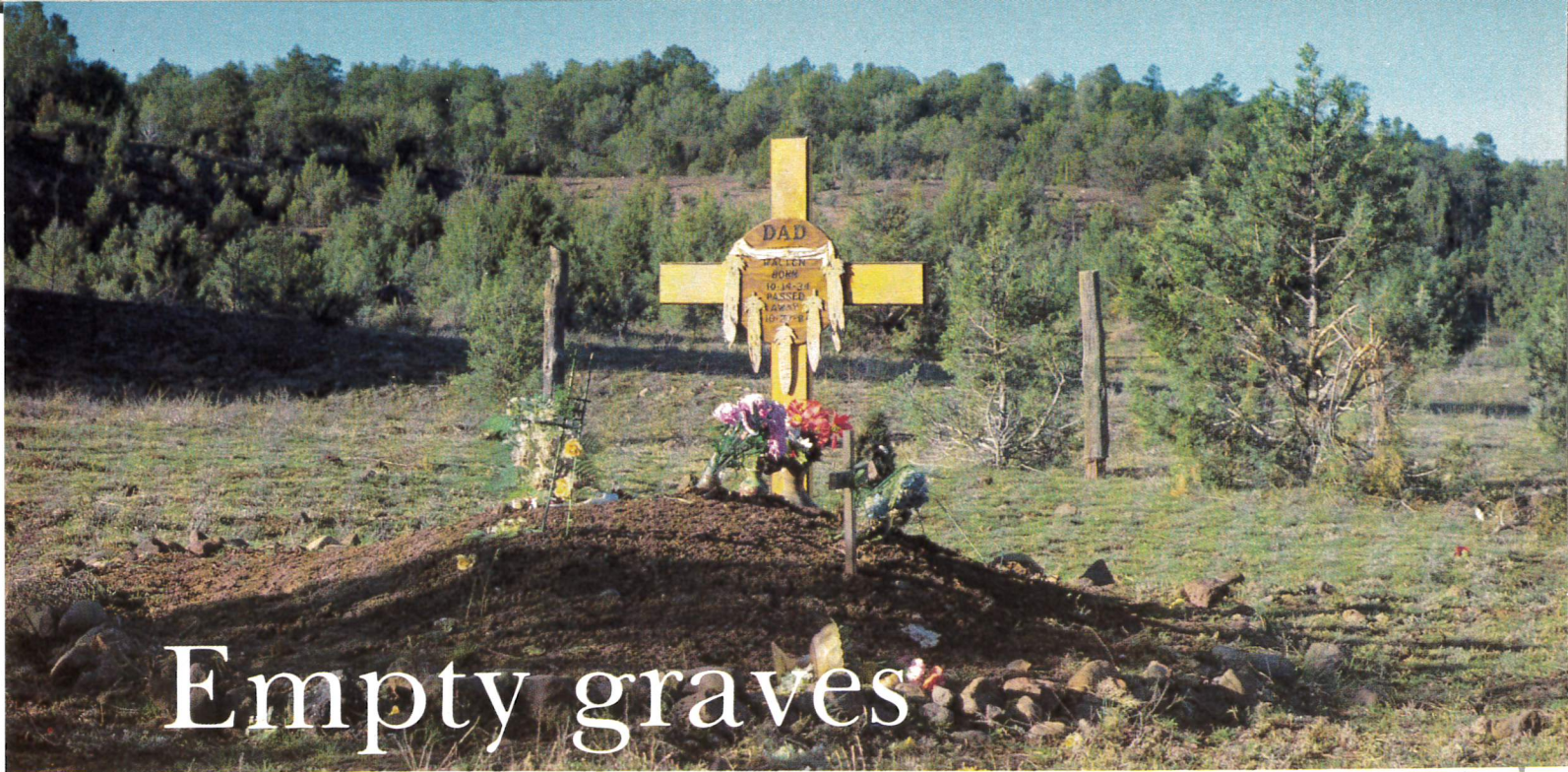
This obsession with failure is like a noxious fog which penetrates even the niches and nooks of our national life. The Iran controversy — it is said — is a clinical example of media obsession with failure. So much so that even some members of the media — though pleading innocence — ask themselves to what extent the crisis is their creation.

In this area I decline to comment because the field is already crowded with experts. But the success/failure phenomenon is also found in the Christian’s world. Obsession with the sinner’s failure? An emphatic yes. Mostly, however, by its victim. A Christian psychiatrist in New York said that most of his cases involved people whose underlying emotional problem is unresolved guilt. Either they cannot handle the feeling of guilt or they suffer from its suppression.

And that’s where the great diapason of the gospel sounds forth: Your sins are forgiven. That’s what Easter is all about. A cross and an empty tomb say so. A risen Savior says, “My peace I give to you.” Easter is God’s covenant: “I will never leave you nor forsake you. . . . No one can pluck you out of my hand.” We live all our days by the promises of the faithful God who gave us his Son and Easter.

Failures? We will always have them in the church. We will repent them till the end of time. But with a difference. Each morning is an invitation to close the book on the past and to start a new page in our life. Our failures are removed from us as far as the east is from the west. Each day is a day the Lord has made. It is not an aimless flight of time, but a Lord’s day, inviting us to rejoice and be glad for his grace and love and promises.

James P. Schaefer



# Empty graves

by Eric S. Hartzell

**T**hey stood out like two bright little birds in a forest of dead tree trunks. Two little boys — happy and excited. The big people stood somber and still, hunched over in their grief around the yawning red hole in the ground. The two boys crept forward around the legs of the big people. They were intent about something. It was not on the casket that was about to be lowered into the ground.

Closer and closer they crawled. Their dark eyes sparkled with excitement. It was something in the grave. One boy held back. The braver one inched forward and peeked down into the depths of the grave. When he had taken a peek, he scrambled back through the mourning forest of adults. As they came by me, the timid boy whispered excitedly, “Did you see Jesus?”

It is a true story. It happened at the Whiteriver cemetery on an Apache Indian reservation in Arizona. What does it prove?

People still creep up to graves and look down. Not only little boys, but big people — you and I. Sometimes we look down through our tears. A loved one, a young one, a friend lowered slowly on green canvas belts into the grave. And our eyes can't help looking. Is Jesus in the grave? How can this awful thing called death happen to us? How could loving Jesus let it happen?

The answer is that Jesus doesn't let it happen. He stopped having anything to do with death and graves 2000 years ago. Like the two little boys we will always find the grave empty. Jesus won't be there.

And we can't help but think of those other two boys

— boys yet in their faith and understanding — Peter and John. They all had to be told, “Why are you looking for the living among the dead? He is not here. He has arisen.”

We smile as we think back on the two little boys. They weren't torn up or grieved by the death that was so visibly affecting the big people. They were playing. They wanted to see if Jesus was in the grave. When he wasn't there, off they went. There was nothing more of interest there. They ran off to play someplace else. They ran off to find other exciting things.

At Easter we celebrate because we can't find Jesus in certain places. We can't find him in the grave. We can't find him in Calvary's gloom and sorrow. We can't find him in any of the depressing graves we peer into. Jesus isn't there, nor should he be. Like the boys, why should we big people be further concerned with the grave? True life beckons us to come and be happy.

But what about that most awful of graves — our own! We see the dirt piled up. The backhoe is idling off to the side. The gray stone with our name on it stands poised to take its dread place.

Go ahead! Look down into the grave! . . . and see that you, like Jesus, aren't there.

“We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life” (Romans 6). Why seek the living among the dead? □



*Eric Hartzell is missionary to the Apaches in East Fork, Arizona.*