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NORTHWESTERN

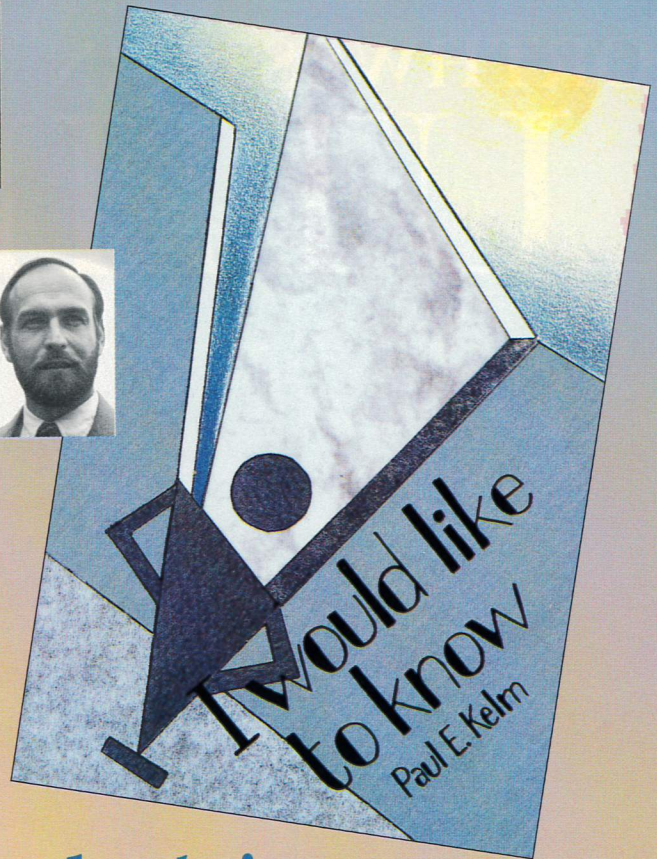
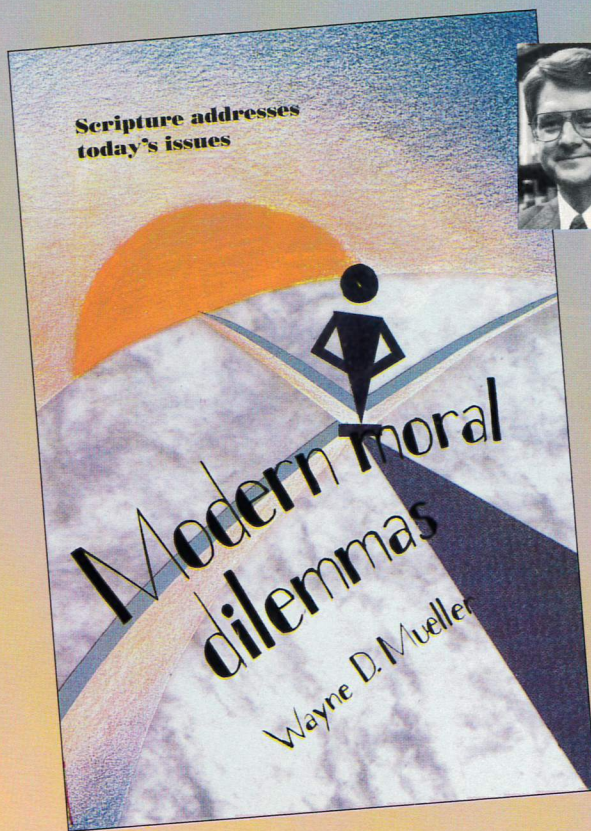
July 1993

LUTHERAN

Sweating for
the Lord

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Scripture addresses today's issues

As you confront a Godless society, it is easy to forget that God has given the Christian a convenient tool for coping—the Bible. God's Word is relevant for today's Christians even amidst the decadence and violence of the society in which you live. Both of these books, reprints of popular series featured in *Northwestern Lutheran*, will help the reader better understand these thorny issues in light of God's Word. Both books will enlighten and strengthen you as they shed the light of Scripture on a number of major moral issues of the day.

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“**F**orgive and forget.” Noble admonition, yet not completely helpful. If it amounts to repressing vengeance, it can be just civility, spiritually neutral at best.

Not just civil

When a child of God has suffered wrong there is a much deeper concern involved in genuinely resolving it than merely burying the hatchet. When Stephen was collapsing, the victim of vicious injustice, he wasn't just holding back from cursing his killers—he was praying for their eternal well-being.

He had come to trust Jesus as God the Son exalted, who had bought and certified pardon and life in God's family for him. As Stephen breathed his last, he was assured his place in glory with his Lord. This is the matrix for the forgiveness he manifested—forgiveness far deeper than just civility.

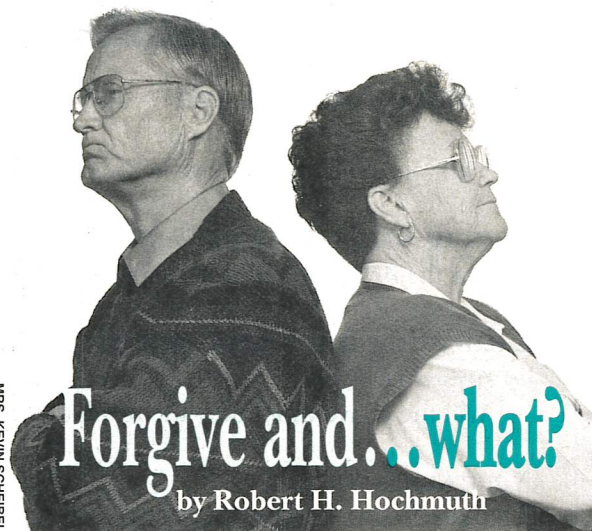
But Christlike

The child of God reckons with the unrelenting fact that the vicious animosity toward God's truth which shatters his bones and ends his life has even more grave consequences; it incites God's damnation. Even now Stephen's heart yearns for these enemies of God's Son to experience the delight of his passion for people to repent and live.

Stephen can be so much more than just an oft-cited model of fulfilling a duty to forgive. He is not forgiving out of a sense of duty to preserve his standing as a deacon. That might be little more than self-centered self-protection.

This victim's heart is centered in God—his grace, his restoring love. That makes Stephen's forgiveness Christlike, not passive, but active in reaching out to restore the offenders. It is not satisfied to forgive and forget, but to forgive and to make a move that can win the offenders back from damnation. This is evident from the pointed testimony Stephen aimed at them previously.

What's more, Christlike forgiveness is not cramped with survival concern, but activated by the possibility



*“Lord, do not hold
this sin against them”
(Acts 7:60).*

of winning the offender. It is not dealing in minimum requirements, but is ready and willing to try still another method, still another time.

More complex

When our vengeful old nature is provoked, to forgive and ignore the guilty party may already seem like a big order, but our Lord is enlisting his forgiven people for an even greater effort. Those who have gained from Jesus the desire for winning the offender back to God's family, heed his directive: “Go and show him his fault.” Biting an offended lip isn't enough when what's called for is speaking up with winning concern.

Take the case of a drunkard's wife after she becomes a child of God. Once her aim was to stay out of her husband's way, to make the best of a bad situation for herself. Now she has new concern for him, not just physical and emotional, but spiritual and eternal. To carry out that concern may well involve her in the tough task of intervening—far harder than trying to pretend “it'll be okay.”

More satisfying

When somebody at work does me wrong, it's natural to give 'em a piece of my mind. By the Spirit's prompting through the word I can become more like Jesus and learn to concentrate on my rival's eternal loss and give 'em a piece of my heart—my forgiven heart. Gaining confidence and getting earnest about this kind of response will give every one of us plenty to work on, and we can pray to find it spiritually fulfilling.

Draw strength and motivation from a daily appointment with our Lord and his warm encouragement to forgive and to remember: The other party needs me to express what it is like relying on a merciful Savior.



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

May the Lord our God be with us
as he was with our fathers;
may he never leave us
nor forsake us. 1 Kings 8:57

NORTHWESTERN LUTHERAN

OFFICIAL MAGAZINE OF THE
WISCONSIN EVANGELICAL LUTHERAN SYNOD

JULY 1993 / VOL. 80, NO. 7

Editorial office

Rev. James P. Schaefer, Editor
Dorothy J. Sonntag, Assistant Editor
Linda R. Baacke, Editorial Assistant
Northwestern Lutheran
2929 N Mayfair Road
Milwaukee WI 53222-4398
Phone 414/256-3888 FAX 414/256-3899

Editorial Commission

Prof. Richard D. Balge (chairman), Mr. John Barber, Prof. John A. Braun, Mr. Mark C. Brunner, Rev. Victor H. Prange.

Contributing editors

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Production

Production services of Northwestern Publishing House. Production, layout: Clifford Koeller. Subscription: Suzanne Giese (manager), Sandy Arndt.

Subscriber service

For subscription service, write: Northwestern Publishing House, 1250 N 113th Street, Milwaukee WI 53226-3284. Allow **four weeks** for a new subscription, subscription renewal or change of address. (If you have a question on your subscription phone 1-800-662-6093, press 8; Milwaukee area phone 414/475-6600, press 5.)

Subscription rates (payable in advance)

U.S.A. and Canada—One year, \$8.50; two years, \$17.00; three years, \$22.50. Twenty-five or more unaddressed copies sent in a bundle to one address at \$5.50 per subscription. Every home mailing plan at \$6.00 per subscription. All prices include postage.

All other countries—Please write for rates.

Northwestern Lutheran is available on **cassette** for the visually handicapped. For information, write: Workshop for the Visually Handicapped, 559 Humboldt Avenue, St. Paul, MN 55107.

NORTHWESTERN LUTHERAN (ISSN 0029-3512) is published *monthly* by Northwestern Publishing House, 1250 N 113th Street, Milwaukee WI 53226-3284. Second class postage paid at Milwaukee, Wisconsin and additional mailing offices. **POSTMASTER:** Send address changes to *Northwestern Lutheran*, c/o Northwestern Publishing House, 1250 N 113th Street, Milwaukee WI 53226-3284. ©1993 by *Northwestern Lutheran*, magazine of the Wisconsin Evangelical Lutheran Synod (WELS). Printed in the USA.

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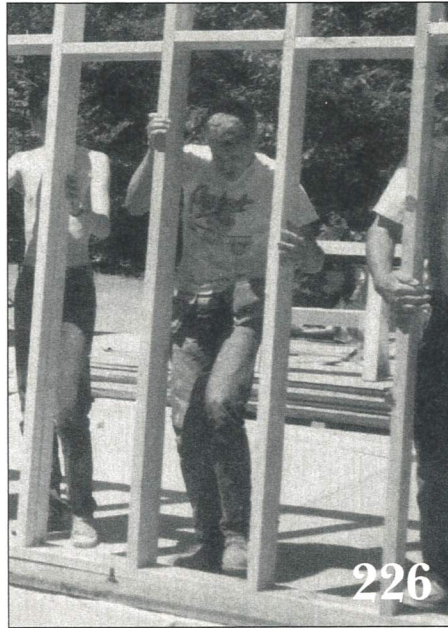
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■ On the cover are some of the Builders for Christ who worked to erect Peace church in Houghton, Michigan. The builders did more than provide a new church, says Peace's pastor, Robert Raasch—they also left “a living example of what it means to find joy in ‘sweating for the Lord.’” Read about Builders for Christ on page 226.

■ Whether our synod schools should be combined has been a topic of considerable discussion, especially by members of the committee appointed to study the issue. The committee's recommendations, made after two years of study, can be found in its report in the *Book of Reports and Memorials* to this year's synod convention. The committee chairman, Herbert Prah, discusses the topics presented in the report in “Educating ministers: preparing for our future” on page 230.

■ Why do we need new hymnals, anyway? Wouldn't the money be better spent for missions? New hymnals can be a valuable gospel tool to use with visitors to your church, says Wayne Schulz in “Evangelism in the hymnal rack” on page 232.

■ For these and more—forward.
 Dorothy Sonntag

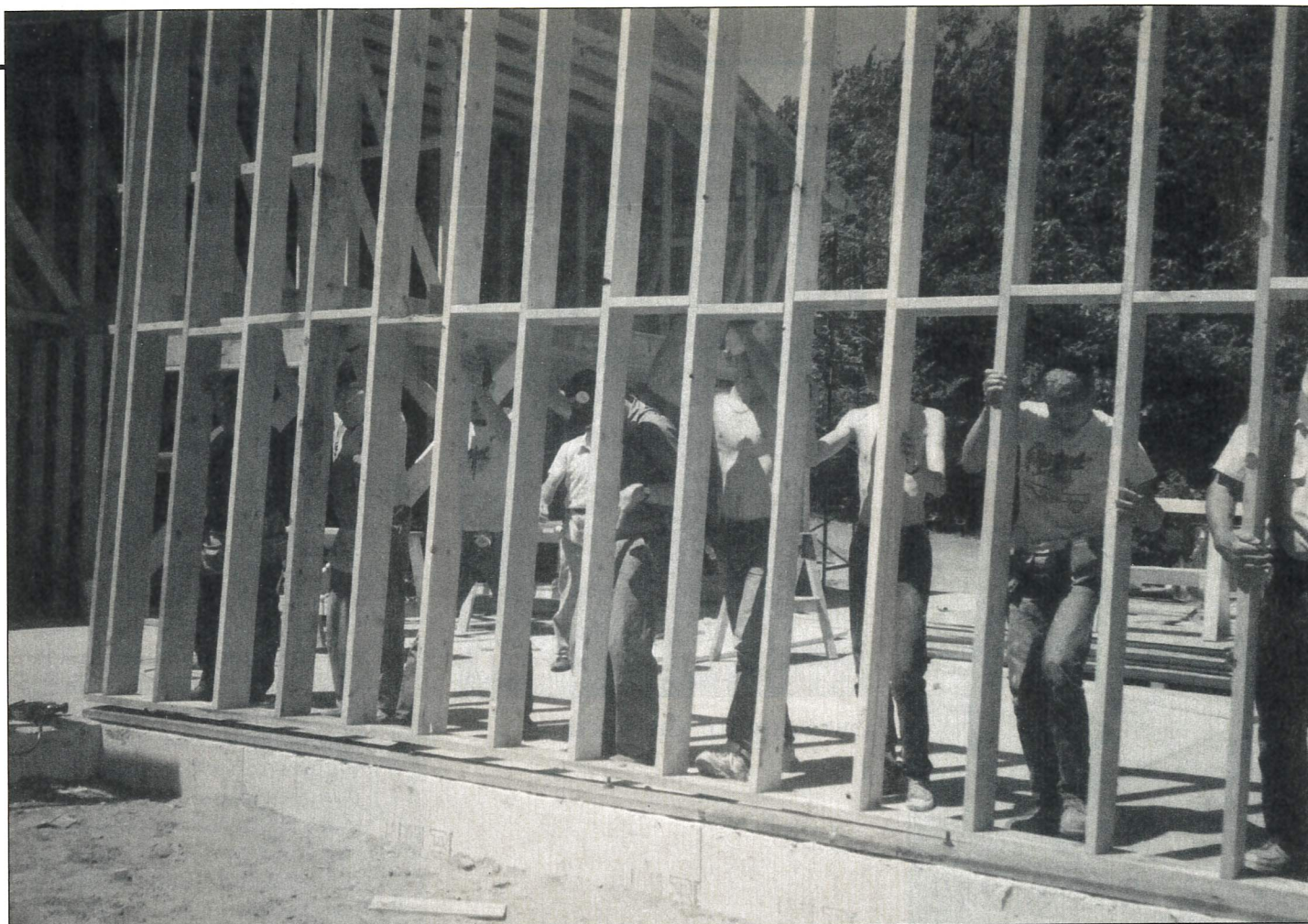
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The builders worked long and hard.

Sweating for the Lord

Their name says it all. They were the Builders for Christ.

by Robert F. Raasch

They came in cars and campers and trucks. They came from Michigan, Arizona, and places in between. They came alone, with their spouses, or with entire families. They came with tools in hand. But most of all, they came with love in their hearts—love for Jesus and his church.

Their name says it all. They were the Builders for Christ. They came to build a church for the Lord in Houghton, Michigan. From June until October, they labored for over 8500 hours, most of them without pay.

Some of the builders brought years of experience as carpenters, contractors, and electricians. Others

were college students who brought strong backs and eagerness to learn.

The builders worked long and hard. A 40-hour week, plus Saturday morning and some evenings, was common. Yet the builders also knew how to relax. They always found time for a daily meditation before lunch and a game of cards afterwards. They spent their evenings touring the area, fishing, or lounging around the campfire, enjoying one another's company.

As for their workmanship, it was beyond our expectations. The craftsmanship is evident in every corner of our new building. From the handcrafted chancel furniture to the tongue-and-groove cedar ceiling, this



Some of the Builders for Christ came back for the church dedication.

The craftsmanship is evident in every corner of the new building.



house of worship was built, as one member put it, "with an extra measure of tender, loving care."

As a mission congregation, we thank God for the gift he has given us through the builders. We now have a beautiful, functional facility where we can worship and grow in God's word and fellowship. Our facility will allow us to open our doors to the lost, the lonely, the searching.

The builders left more than a new church. They also left a living example of what it means to find joy in "sweating for the Lord." While the world sees Christian service as an obligation, the builders regarded their work as something much different. Their work was an opportunity to use their talents in grati-

Building missions across America

Volunteering to help build churches is not new. God's people in WELS have been offering their skills and services to erect churches for many years. What is new is the creation of a roster of builders and construction managers who are willing to travel considerable distances to build mission projects across America. At this time there are 68 builders and five construction managers on the Builders for Christ roster. The roster is being administered by Pastor Marvin Radtke until December 31, when it will come under the auspices of WELS Kingdom Workers and its Director of Christian Volunteers, Dale Mueller. For more information—or better yet, to volunteer—call Pastor Radtke at 715/462-9790 or Dale Mueller at 414/771-6848.

—Peter H. Kruschel
Associate administrator for home missions

tude to God. It was neither guilt nor glory that brought them to the site. It was love—God's unconditional love for them in Jesus Christ.

On dedication day we said farewell to the builders. Their faces are no longer in our midst. But their spirit remains. There was a spirit of Christian joy in serving the Lord.



May God bless the builders. And God bless mission congregations like ours, who have also benefitted from their sweating among us!

Robert Raasch is pastor of Peace, Houghton, Michigan.

Saving souls in Laos

by John F. Chworowsky

We are on the map in Laos. As impossible as this seemed two years ago, it is true today. The "1993 Vientiane Guide" map of the Lao capital city has an arrow pointing to the Swedish Guesthouse and reads "Lutheran Services."

The Laos People's Democratic Republic is not readily accessible to foreigners, but someone qualified in ESL (English as a second language) can get a visa to

teach English. My wife, Johanna, had education qualifications the Lao government sought and I had experience in ESL at Immanuel Middle School in Hong Kong.

We applied in spring 1991 and within three months our visas were approved. I received a release from my mission counseling role in the northeast region of the US and Johanna obtained a leave of absence from her position as a teacher/consultant in special education at Whitmore Lake Schools, Ann Arbor, Michigan.

Funding presented an obstacle. The Lao government would contribute nothing. Funding through the synodical budget was out of the question on such short notice. But WELS missionaries serving in southeast Asia generously offered help, a family in Michigan pledged their support, and the Prince of Peace Foundation in Columbus, Ohio, promised nearly half of the funds needed for our first year.

If necessary, Johanna and I would have come to Laos with only the frequent flyer tickets our granddaughter Alexandra gave us, but it was more comfortable to know we had a financial base.

The first Lutheran service in the history of Laos took place on Reformation Day, 1991. I conducted the service in a room rented by the Australian Anglican Relief and Development Agency. They loaned it to us even though the service was not an Anglican mass.

Thirty-five people attended. The only Lutherans were Johanna, the German ambassador Claus Soenksen, his wife Brigitte, and I. A month later the place of worship was changed to the Swedish

Guesthouse. This time over 100 attended, including the Swedish Charge d'Affaires.

No money was available to rent a place for services, but none was needed. The manager of the Swedish Guesthouse, Gorel Elvbo, and her husband Leif, who are Lutherans, arranged to have space available free of charge. In December they suggested we use the huge rooftop of the Guesthouse for an Advent/Christmas service. Two hundred people attended. It gives an indication of the number of people potentially available for services.

Shortly after arriving in Vientiane, Johanna put her musical talents to use. Besides playing for services, she organized and directs the Vientiane International Choir. It has grown from about a dozen to more than thirty singers and musicians.

The choir's Christmas concert this past December was hosted by US Ambassador Charles Salmon. Nearly 200 people attended. The income from the concert is set aside to promote music, especially among Vientiane's young people and the handicapped. Johanna has already received requests to organize a youth choir.

Johanna's one-year leave of absence was extended for a second year which ends this summer. Future manpower and funding for work in Laos remain uncertain. But we are on the map. Pray the Lord of the harvest that we remain there.

John Chworowsky was mission counselor for the Michigan District until he volunteered to go to Laos.



Johanna Chworowsky (left) with students at the training school in Vientiane.



Niphon, a steward at the Swedish Guesthouse, and John Chworowsky (right) exchange the traditional Lao greeting, "Sabaidi."

John and Johanna Chworowsky teach English to staff members and trainees at the National Center for Medical Rehabilitation.

"Point to the ceiling and scream." Johanna Chworowsky teaches the total physical response method.



The campus
in New Ulm, Minn.,
is proposed as the site
for the amalgamated colleges.



EDUCATING MINISTERS:

It's a hot issue—will the 1993 synod convention ratify the resolution of the '91 convention which calls for merging two preparatory schools and amalgamating two colleges?

Ministerial education is one of the key reasons for our synod's existence. To "go and make disciples of all nations" we must have reliably educated messengers to send. For this reason the WELS operates a seminary, two colleges, and three preparatory schools. They are Wisconsin Lutheran Seminary, Mequon, Wis.; Dr. Martin Luther College (DMLC), New Ulm, Minn.; Northwestern College (NWC), Watertown, Wis.; Martin Luther Preparatory School (MLPS) in Prairie du Chien, Wis.; Michigan Lutheran Seminary in Saginaw, Mich.; and Northwestern Preparatory School (NPS) in Watertown, Wis. To be discussed at the Saginaw convention are whether MLPS and NPS should be merged and the two colleges combined on one campus.

Our synod has at times altered the way its school system is structured. Our theological seminary has been relocated several times, we have educated teachers in Milwaukee and Fond du Lac as well as New Ulm, and we used to have preparatory schools in South Dakota and Minnesota.

The Feasibility Study Committee

In the face of low enrollments, under-utilization of our campuses, and financial constraints, the 1991 synod convention appointed a seven member Feasibility Study Committee to study the issue. The FSC, comprised of three laymen, two teachers, and

two pastors, was given the following directives:

- to maintain the current ministerial education system: prep, college, and seminary;
- to study in detail the plan for a strong, growing, and viable prep, college, and seminary system;
- to determine the feasibility of moving MLPS to Watertown and combining it with NPS; and of moving NWC to New Ulm to operate in conjunction with DMLC;
- to determine when and how the new structure may begin to function (logistics and strategies);
- to determine and study the effects of proposed changes;
- to give a full report to and seek responses from the 1992 district conventions;
- to give a final report to the 1993 synod convention for action.

The FSC report

You may have already formed opinions on these issues, based on your personal experiences and information. If you are seriously interested, you should read the FSC report, contained in the *Book of Reports and Memorials* to the 1993 synod convention. The *BoRaM* is available from your pastor, who also has a copy for your congregation, or the synod administration offices. The report touches on significant, if not compelling, reasons to alter our present ministerial education school structure.

The following is a list of topics developed and presented in the report:

- Synod financial trends



The campus in Watertown, Wis., is the proposed location for the combined prep schools.

preparing for our future by Herbert H. Prah

- Student enrollment trends
- The long range financial impact of the 1991 resolution as compared to maintaining the present structure
- The issues involving “kingdom balance” and good stewardship of our resources
- Curricular and social advantages of a combined college
- Capacity requirements for our ministerial education schools
- The number of pastors and teachers required in the future
- Special concerns for recruiting pastoral candidates
- Advantages and disadvantages of a combined prep school in Watertown
- Advantages and disadvantages of New Ulm as the location for a combined college
- Why a new college campus in Wisconsin has been considered
- Financial considerations if a new college campus location were to be considered
- Why NPS did not move to MLPS
- The role of our area Lutheran high schools
- Survey results from districts, delegates, students, parents, and faculty
- Alternate proposals
- The role of Michigan Lutheran Seminary

Financial considerations

To encourage you to read the complete report of the FSC, here is a partial summary of the financial

considerations:

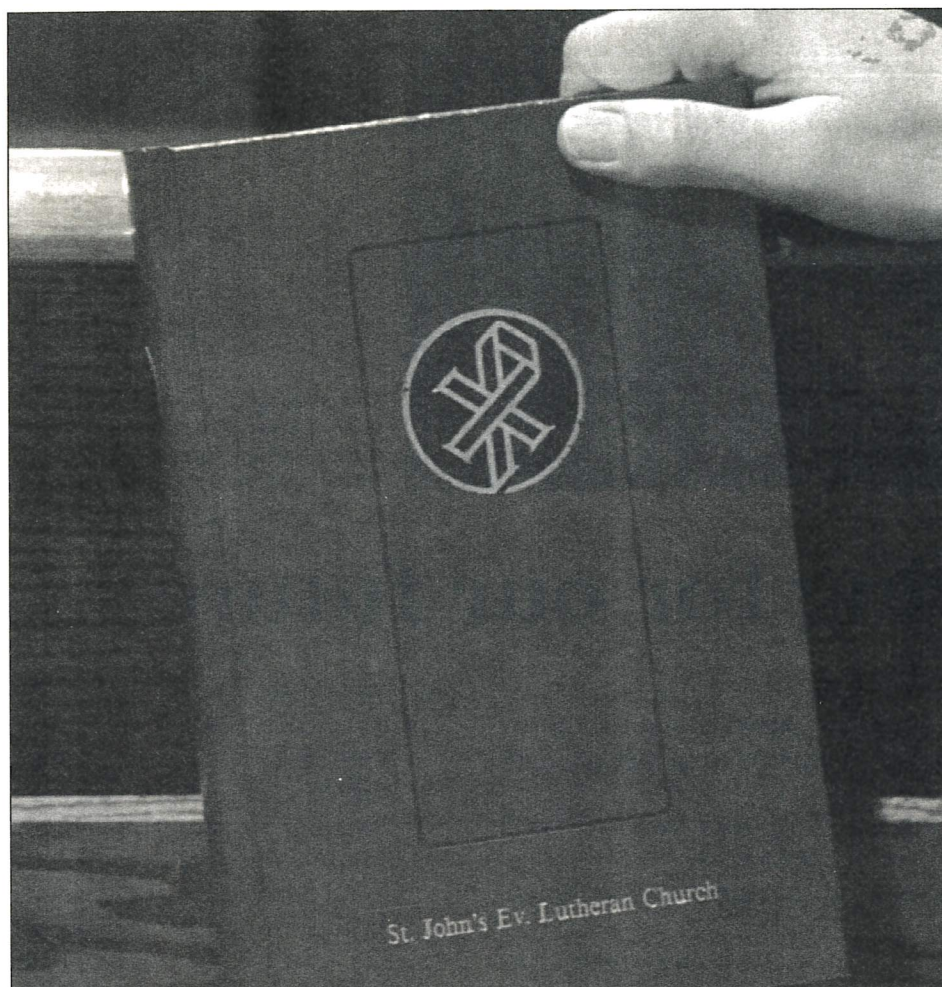
- Relocating NWC to New Ulm and MLPS to Watertown will result in a savings of almost \$70 million over a 20 year period.
- Locating an amalgamated college on a new campus in Wisconsin would result in a savings of about \$42 million over the next 20 years.
- A study showed that it may be possible to raise \$30 million for a new college campus. If this amount were subtracted from the long-range cost, establishing a new campus would then also save \$70 million over the next 20 years.

These figures would suggest that from a financial standpoint the 1991 synod resolution is feasible. From the perspective of prudent stewardship, the resolution is compelling. From the educational perspective, the advantages of blending the college faculties, curricula, and student bodies outweigh disadvantages. From the perspective of meeting present and future needs, the resolution is feasible.

Where do we go from here? The delegates to the 1993 synod convention must make the final decision. Remember them in your prayers. Whether you have made up your mind or are undecided, read the FSC report. Our synod will benefit if you are informed on this issue.



Herbert Prah, pastor of St. Mark, Eau Claire, Wis., is chairman of the Feasibility Study Committee.



Evangelism in the hymnal rack

Filled with the law and gospel, the hymnal is resplendent with theology that sings in grateful praise of the victorious Savior

by Wayne I. Schulz

What does your hymnal tell visitors about your church? Several years ago I attended a concert in a church. Arriving early, I opened a hymnal and examined the tattered book. I thought this must be the congregation Martin Franzmann once wrote about: "And so we have, instead of the splendid picture of the church universal making a full-throated, joyful noise unto the Lord, the picture of the weary church sitting in a padded pew, weeping softly and elegantly into a lace handkerchief."

The next morning, at my own church, I began paging through our well-worn hymnals. What would a vis-

itor think? Most of the first 12 pages were bent, ripped, taped in, or missing, and it was published in 1941. How would first-time visitors react to the words of a liturgy set to Elizabethan English?

Whether we like it or not, some people are "church-shopping." One couple who came to our church was giving each neighborhood church a six-week trial period before deciding which one to join. And I'll never forget a visitor who exclaimed, "Excuse me. But I can't believe you still use THAT hymnal!" We may not think it is fair for others to judge our hymnal or our worship, but considerate Christian love

will listen and be sensitive to the reactions of guests at a worship service.

Welcoming guests

In family settings, when guests arrive for a visit, good hosts introduce them to their family customs. Every Christian congregation is a special family. How do guests feel when they come to the family's spiritual feast, the Sunday worship service? Do they know when to stand and when to sit? Is the service self-explanatory, or do we give explanations which add to the length of the service?

Do visitors discover a pleasant welcome from greeters, ushers, and members but then feel like strangers when they open the hymnal? It is important to consider what may be going on in the mind of the stranger who honors us by coming through the doors of our church. The stranger may have a canyon of emptiness aching to be filled with the peace of Christ, and we have a wonderful opportunity to plant the seed of the word of life through our worship and hymns.

Our old hymnal is good enough for us

Yet, when the congregation contemplates the purchase of the new hymnal, it may not be unusual to hear, "Why should we waste all that money on a new hymnal when we could be using it for mission work? Our old hymnal has always been good enough for us."

We should put ourselves in the shoes of guests in our services, people who may be newcomers to the community or to the Lord's house. We should think not only of Sunday visitors, but also of those who come to weddings and funerals. The hymnal in the pew may be the first contact some have with the WELS. The hymnal can serve as a front-line mission tool. Filled with the law and the gospel of the Scriptures, it is resplendent with theology that sings in grateful praise of the victorious Savior.

The hymnal is essentially a book of God's word for us, to nurture us in our faith, to guide us in our worship, to lead us to lift our hearts and voices in praise of the Triune God. It can also be part of the Lord's mission mandate. Not all guests or unchurched visitors are unbelievers. Their faith may be weak, they may be bruised reeds, but something, someone has led them to come.

A message to guests

What is the message our guests receive on Sunday morning? Law-gospel preaching that interprets God's message and applies it to life is an essential ingredi-

ent. But it is not the only part of the service that hits home with the worshiper. The entire focus in the liturgy centers in God's word, reflects and sings the theology we profess, gives glory to the Triune God, and guides applications to life. That word of salvation through Christ is for the world.

Part of that world is present in our church each Sunday in the form of guests. Expressions and words familiar to us may be mysterious to them. The gospel of Jesus Christ is ageless, yet new and refreshing every time we hear it. But the language through which it is proclaimed, prayed, and sung is not ageless. It is always changing. From time to time the words of our hymns, prayers, and orders of worship must be updated so that the gospel which we treasure can be communicated clearly to the people of each age.

The new hymnal—a gospel tool

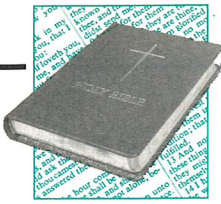
Worship leaders must consider the needs of both members and guests. Worship leaders should recognize that the language of an aging hymnal may withhold people from truth and understanding. Worship leaders should promote the new hymnal as an important gospel tool for us and for others. Not everything in the worship forms and hymns of *Christian Worship* will be crystal clear to guests, but the prayer of those who worked on *Christian Worship* is that it will clearly proclaim the gospel and assist Christians who have every reason to sing new songs to the Lord.

Our German forefathers must have had a mission purpose in mind when they began to use English for Sunday worship. *Christian Worship*, like *The Lutheran Hymnal*, is another important step along the way in the passing of church history, another tool to use. It is a tool for singing and devotions in the home, a book which family members can use to show their unchurched friends or neighbors while inviting them to a worship service. And it is filled with samples for pastors as they teach about worship in Bible information classes.

A word of advice to all who count the cost of the new hymnal and wonder why those dollars should not be spent instead for missions. A word to all who come faithfully to the Lord's house week after week but do not feel gifted for the work of evangelism. Invest in a new hymnal or two for the hymnal racks. It may be a long-lasting investment in mission work.



Wayne Schulz is mission counselor for the Western Wisconsin District. He served on the synod's Joint Hymnal Committee.



The major prophets

Their words were fire

by Roland Cap Ehlke

The prophets were the great preachers of the Old Testament. Through them God spoke. And in them we see the awesome power of God's word—"Is not my word like fire," declares the Lord, "and like a hammer that breaks a rock in pieces?" (Jeremiah 23:29).

The prophets also foresaw the future. They foretold God's judgment upon his apostate people and upon the heathen nations. Most important, they proclaimed the Savior who was to come.

According to Moses, the mark of a true prophet was that everything he said came true. "You may say to yourselves, 'How can we know when a message has not been spoken by the Lord?' If what a prophet proclaims in the name of the Lord does not take place or come true, that is a message the Lord has not spoken. That prophet has spoken presumptuously. Do not be afraid of him" (Deuteronomy 18:21,22).

Some of the prophets, such as Elijah and Elisha, did not put their words in writing. Others did. These 16 men are called the "literary prophets."

The first four literary prophets are designated the major prophets, not because their works are more important than the others, but mainly because of the length of their books. Two of these prophets, Isaiah and Jeremiah, carried out their work in the city of Jerusalem in the kingdom of Judah. The other two, Ezekiel and Daniel, were active in Babylon, after the Jews had been taken into exile there.

Isaiah—evangelist of the Old Testament

The prophet Isaiah carried out a lengthy ministry, from about 740 to 680 B.C. His book divides into two main sections, chapters 1–39 and 40–66. The first part is mainly a book of judgment, not only upon Judah but also on nations such as Babylonia and Egypt. The second part emphasizes consolation, especially offering the comfort of forgiveness of sins.

Isaiah's account of how God called him (chapter 6) paints a majestic picture. "I saw the Lord seated on a throne, high and exalted," amid the praise of angels, "Holy, holy, holy is the Lord Almighty." The prophet responded to God's question "Whom shall I send?" with the classic, "Here am I. Send me!"

Isaiah foretold the virgin birth of Jesus, whom he

refers to as "Immanuel," that is, God with us (7:14). And in what commentator August Pieper called the "greatest of all chapters of Isaiah, indeed in the entire Old Testament," the prophet depicts the Messiah as the suffering Savior: "But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed" (53:5).

The book of Isaiah is quoted about 120 times in the New Testament. As the Gospel writer John noted, "He saw Jesus' glory and spoke about him" (John 12:41). Isaiah is the most prominent of the prophetic books.

Jeremiah—prophet to the nations

We know more about the personal life of Jeremiah than any of the other prophets. The prophetic pronouncements of his book are interspersed with lengthy biographical interludes.

Jeremiah lived a century after Isaiah. In Isaiah's day, God had miraculously delivered Jerusalem from the threatening Assyrian armies. At Jeremiah's time there would be no deliverance from judgment.

In calling Jeremiah as a young man, God declared, "Before you were born I set you apart; I appointed you as a prophet to the nations" (1:5). Although Jeremiah was timid by nature (1:6), the Lord assured him, "Today I have made you a fortified city, an iron pillar and a bronze wall to stand against the whole land" (1:18).

Jeremiah needed that strength. For the most part, his message was anything but joyful. He spoke out against the people of Judah because they had forsaken God. He told them how the Babylonians would destroy the country.

This certainly didn't make him popular. He was imprisoned, put in stocks, let down into a miry dungeon, and taken from his homeland against his will. At one point he cried, "Why did I ever come out of the womb to see trouble and sorrow and to end my days in shame?" (20:18).

The book of Jeremiah contains more words than any other book in the Bible. As well as describing the prophet's personal sufferings, it includes warnings against Judah and the surrounding nations.

Through his troubled ministry, the prophet looked

ahead to the day God would establish a "new covenant" with his people: "I will forgive their wickedness and will remember their sins no more" (31:31-34).

Lamentations— Jeremiah's lament

The small book (5 chapters) of Lamentations is Jeremiah's poetic dirge over fallen Jerusalem. "How deserted lies the city, once so full of people! How like a widow is she, who once was great among the nations! She who was queen among the provinces has now become a slave" (1:1).

The poem expresses horror, grief, and God's anger toward the nation and city that had spurned him. Yet amid these laments, there is hope: "The Lord is good to those whose hope is in him; to the one who seeks him; it is good to wait quietly for the salvation of the Lord" (3:25,26).

Some six centuries after Jeremiah's time, Jesus wept over Jerusalem's hardness of heart. In the years that followed his ministry, the city fell once more, this time to the Romans.

Ezekiel—prophet in exile

Ezekiel lived in Babylon during the Jews' exile there. His book, written from 593 to 571 B.C., has three main sections: threats of judgment on God's impenitent people (chapters 1-24), prophecies against hostile nations (25-32), promise of restoration of God's chastened people (33-48).

The book also contains biographical information, as well as colorful imagery. One of its most vivid descriptions is Ezekiel's vision of the valley of dry bones (37). God miraculously added flesh and skin and breath of life to the bones. This symbolized how he would bring his people back from hopelessness.

The book closes with descriptions of a rebuilt



JAMES J. TISSOT

Isaiah is the best known prophet.

Jerusalem. Revelation, the last book of the Bible, uses this same language to describe the new Jerusalem, namely heaven.

Daniel—spokesman to kings

Like Ezekiel, Daniel lived in exile in Babylon. There he became a prominent statesman. Before heathen kings he boldly witnessed to his faith in the true God.

The first six chapters of the book of Daniel are historical. They include the well-known accounts of the three men in the fiery furnace, the handwriting on the wall, and Daniel in the lions' den.

The other six chapters are prophetic, recording Daniel's God-given dreams about future events. Several of these prophecies pointed to Jesus. From the

book of Daniel, Jesus took the title "Son of man," which he often applied to himself.

In our modern world, God continues to speak through the great prophets of old. His pronouncements of judgment ring out. The wicked of today still face God's eternal wrath—"nor will their fire be quenched" (Isaiah 66:24). And his words of comfort in the Savior continue to reassure believers. "I have loved you with an everlasting love" (Jeremiah 31:3).

Next: The minor prophets.

(More information is available in The People's Bible commentary series, published by Northwestern Publishing House.

The major prophets volumes available are Ezekiel and Daniel. Books may be ordered by calling 1-800-662-6022; in the Milwaukee area call 475-6600.)



Roland Cap Ehlke is an editor at Northwestern Publishing House.



Wisconsin Lutheran Seminary Mequon, Wisconsin

1993 GRADUATES

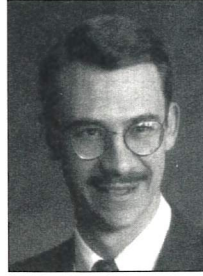
At the Wisconsin Lutheran Seminary graduation service on May 28, 36 graduates received their Master of Divinity degrees. Call assignments to the pastoral ministry are listed on page 244.



Steven D. Bode
Prairie du Chien, Wis.



Daniel L. Borgwardt
Waukesha, Wis.



Phillip M. Enderle
Slinger, Wis.



Tadd D. Fellers
Fort Collins, Colo.



Kenneth J. Fisher
Whitmore Lake, Mich.



Timothy M. Flunker
Dourados MS, Brazil



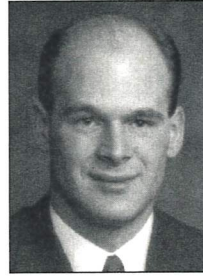
Joseph J. Fricke
Montello, Wis.



Aaron H. Glaeske
Houston, Tex.



Brian L. Goens
Clear Lake, S.Dak.



Peter W. Goetsch
Cornell, Wis.



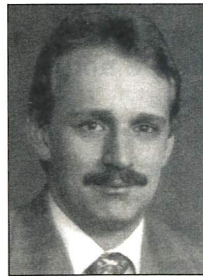
Curtis A. Golm
Hopkins, Mich.



Eddie D. Greschel
Burkburnett, Tex.



Dennis J. Harbach
Kenosha, Wis.



Paul P. Huebner
Milwaukee, Wis.



Joel A. Jenswold
Watertown, Wis.



Geoffrey A. Kieta
Michigan City, Ind.



Kevin J. Klug
Green Bay, Wis.



John M. Koelplin
New Ulm, Minn.



Brian R. Kom
Big Bend, Wis.



Gerald J. Kuhnke
Milwaukee, Wis.



Daron J. Lindemann
New Ulm, Minn.



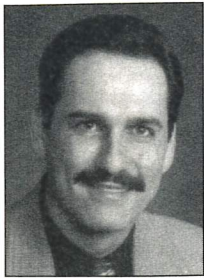
Jeffrey S. Mittelstadt
Juneau, Wis.



Paul D. Nitz
Mequon, Wis.



Theodore J. Olsen
Prairie du Chien, Wis.



Joseph A. Radsek
Potosi, Wis.



Dennis A. Reichow
Juneau, Wis.



Stephen P. Schamber
Yankton, S.Dak.



Erich K. Schaser
Darien, Ill.



Mark H. Schewe
Prairie du Chien, Wis.



Phillip D. Sievert
Janesville, Wis.



Daniel M. Solofra
Burlington, Wis.



Earle D. Treptow
Green Bay, Wis.



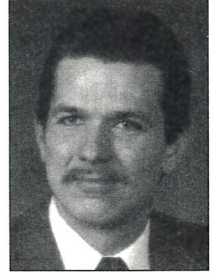
Tod A. Vertz
Livonia, Mich.



Craig T. Wasser
Fontana, Wis.



Robert C. Wassermann
Maple Lake, Minn.



Thomas E. Zimdars
Garza Garcia, Mexico



Dr. Martin Luther College New Ulm, Minnesota

1993 GRADUATES

At the Dr. Martin Luther College graduation service on May 15, 96 graduates received their Bachelor of Science in Education degrees. Names preceded by an asterisk (*) are elementary/secondary education graduates. Call assignments to the teaching ministry are listed on page 245.



Brenda J. Baerbock
Guayama,
Puerto Rico



Stephen J. Balza
South Haven, Mich.



Kyle M. Bender
Morgan, Minn.



Krista L. Bivens
Saginaw, Mich.



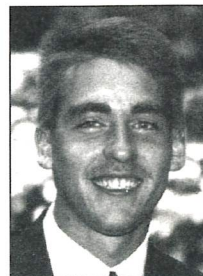
Lisa J. Bode
Prairie du Chien, Wis.



Shelley A. Bradley
Oshkosh, Wis.



* **Gretchen L. Brohn**
South Haven, Mich.



James R. Brohn
South Haven, Mich.



* **James A. Buboltz Jr.**
Fairfax, Minn.



Deborah A. Buelow
Milwaukee, Wis.

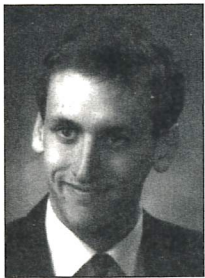


Teri B. Carson
Bentonville, Ark.



Sandra L. Carter
East Jordan, Mich.

Dr. Martin Luther College graduates continued



Craig D. Charron
Omaha, Nebr.



Diane L. Christopherson
Onalaska, Wis.



Philip K. Cole
Yale, Mich.



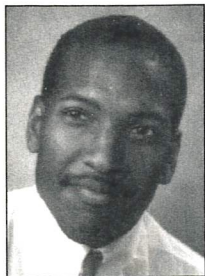
Angeleen B. Ehlke
Madison, Wis.



Jenny L. Farstad
Loretto, Minn.



Angela R. Fischer
Lewiston, Minn.



Thomas G. Flunker
Dourados, Brazil



* **Paul A. Frisque**
Shawano, Wis.



* **Kurt D. Gosdeck**
Watertown, Wis.



* **Thomas M. Gray**
Phoenix, Ariz.



Jennifer L. Green
Garvin, Minn.



Rebecca B. Grunewald
Mt. Calvary, Wis.



Rebekah J. Haag
Manitowoc, Wis.



Pamela L. Hanson
Shawano, Wis.



Angela J. Hoff
Fond du Lac, Wis.



* **Mark D. Holcomb**
Lisle, Ill.



Carol M. Holtz
New Ulm, Minn.



Mark J. Hossele
Saline, Mich.



Renee' B. Humann
Pullman, Wash.



Becky S. Jacob
Winneconne, Wis.



Amy E. Jungemann
Dallas, Tex.



Kirsten M. Just
Shoreview, Minn.



Jessie L. F. Kempky
Pound, Wis.



Jennifer E. Kohlstedt
Somers, Wis.



Wendi L. Kremer
Milwaukee, Wis.



Daniel R. Krueger
Prairie du Chien, Wis.



Lorna J. Kutz
Fort Atkinson, Wis.



* **David B. Lange**
Candia, N.H.



John T. Lange
New Ulm, Minn.



Lisa L. Larkee
Hartford, Wis.



Pamela K. Lenz
New Ulm, Minn.



Susan M. Linn
Dallas, Tex.



Wendy A. Lorfeld
Burlington, Wis.



Susan A. Manthey
Pardeeville, Wis.



Tammy V. Marzinske
Waldorf, Minn.



Tabitha D. Mays
Columbus, Wis.



Sara A. Mittelstaedt
Largo, Md.



Heidi L. Mueller
Jefferson, Wis.



Naoko Nakamoto
Shimodate, Japan



Michelle L. Oakes
Lansing, Mich.



*** Greg T. Obermiller**
Bay City, Mich.



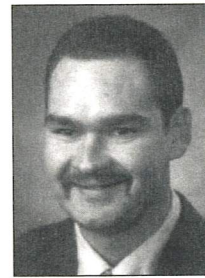
Kim M. Pilz
Pine River, Wis.



*** Kathryn L. Pittenger**
Tawas City, Mich.



*** Michael D. Plocher**
New Ulm, Minn.



Jeffrey P. Powers
New Berlin, Wis.



*** Thomas E. Price**
Franklin, Wis.



Dorann J. Rodriguez
Fond du Lac, Wis.



Mark A. Ross
Manitowoc, Wis.



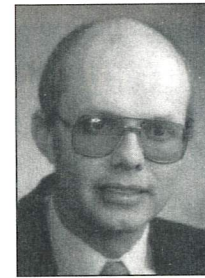
Susan K. Schachtschneider
Kewaskum, Wis.



Steven S. Schalov
Marshfield, Wis.



Faith A. Scheer
Lenexa, Kans.



Scott H. Schomberg
West Salem, Wis.



Rebecca L. Schroer
Stevensville, Mich.



Deborah K. Schultz
West St. Paul, Minn.



Julie L. Schultz
Fond du Lac, Wis.



Sarah L. Schultz
Waukesha, Wis.



Andrew C. Sielaff
Ft. Wayne, Ind.



*** Roberta J. Smith**
Bothell, Wash.



Amy D. Stellmacher
Fond du Lac, Wis.



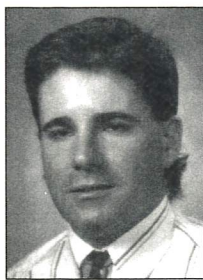
William A. Strasser Jr.
Oshkosh, Wis.



Lisa J. Stuebs
Platteville, Wis.



* **Lisa L. Sturm**
Arlington, Wis.



* **Dennis D. Sukow Jr.**
Johnson Creek, Wis.



Sarah C. Thaens
Winter Springs, Fla.



Judith A. Tischer
Nicollet, Minn.



Michelle M. Toepel
Saginaw, Mich.



* **Lance D. Waege**
Mishicot, Wis.



Tina A. Wagner
Sussex, Wis.



Jason D. Walz
Wauwatosa, Wis.



Shawna D. Weber
LeSueur, Minn.



Kristine L. Yarbrough
Santa Clarita, Calif.



Kelly S. Zak
Bloomington, Minn.



* **Christopher B. Zamenski**
Bay City, Mich.



Julie K. Zickuhr
Grant Park, Ill.



Timothy J. Zunker
Athens, Wis.

NOT PICTURED

Allen R. Ash
Manitowoc, Wis.

Marcia J. Fischer
Lewiston, Minn.

Martin P. LaGrow
New Ulm, Minn.

Constance S. Lake
St. Joseph, Mich.

Carla F. Loeffler
Sebwaing, Mich.

Jennifer E. Loescher
Salem, Iowa

* **Christine M. Schalow**
Chaseburg, Wis.

David A. Schroeder
New Ulm, Minn.

Warren J. Timm
New Ulm, Minn.



Northwestern College Watertown, Wisconsin 1993 GRADUATES

The commencement service was held May 19 at Northwestern College for 53 graduates who received their Bachelor of Arts degrees. The two students honored as speakers for the 1993 class in the fields of humanities and religion respectively were Philip Boll and Steven Lange.

Aden, Darin, Olivia, Minn.
Bode, Timothy, Westminster, Colo.
Boggs, John, Indianapolis, Ind.
Boll, Philip, Watertown, Wis.
Borgwardt, James, Waukesha, Wis.
Borgwardt, John, Waukesha, Wis.
Christie, Aaron, Kawkawlin, Mich.
Doebler, Matthew, Lindenhurst, Ill.
Frey, Aaron, Mt. Pleasant, Mich.
Frey, Edward, S. Chicago Heights, Ill.
Geiger, Michael, Belmont, Calif.
Green, M. Robert, Watertown, Wis.
Habben, Daniel, Tokyo, Japan
Halldorson, Jeffery, Alberta, Canada

Harstad, Gary, West Allis, Wis.
Heiderich, Daniel, Manitowoc, Wis.
Hein, Jonathan, Saginaw, Mich.
Helwig, Michael, Woodruff, Wis.
Johnson, Timothy, Saginaw, Mich.
Kaesmeyer, Mark, Saginaw, Mich.
Karow, David, Madison, Wis.
Kramer, Daniel, New Ulm, Minn.
Kroll, Kevin, Mequon, Wis.
Landwehr, Ryan, Appleton, Wis.
Lange, Steven, New Ulm, Minn.
Martin, Matthew, Oshkosh, Wis.
Mielke, N. Martin, Drake, Colo.
Mueller, Stephen, Greenfield, Wis.

Neumann, Michael, Melstone, Mont.
Otto, Timothy, Milwaukee, Wis.
Pratt, Christopher, Ann Arbor, Mich.
Price, James, Elizabeth, Ill.
Riedel, Roger, Camino, Calif.
Schaumburg, Joda, Niles, Ill.
Schmidt, Daniel, Mankato, Minn.
Schnose, Jonathan, Prescott, Ariz.
Schultz, Clark, Johnson Creek, Wis.
Schulz, Joel, Madison, Wis.
Semro, Jonathan, Saginaw, Mich.
Sims, Daniel, Gladwin, Mich.
Spiegelberg, Thomas, Grand Junction, Colo.

Steinberg, Paul, New London, Wis.
Steinbrenner, Aaron, Fond du Lac, Wis.
Strand, C. James, Racine, Wis.
Strutz, Nathan, Racine, Wis.
Sullivan, Paul, Watertown, Wis.
Vogt, Matthew, Lansing, Mich.
Walters, Mark, Brown Deer, Wis.
Warskow, David, Phoenix, Ariz.
Wegner, Martin, Darien, Ill.
Wegner, Paul, Clear Lake, Iowa
Williams, Robert, Sparta, Wis.
Wolfgang, Luke, Manitowoc, Wis.

International Lutheran federation formed

Representatives from Lutheran synods around the world met at Oberwesel, Germany, April 27-29, to form a federation of Lutheran church bodies which are one in doctrine and confession. The synods making up the Confessional Evangelical Lutheran Conference (CELC)—as the new federation is called—accept the Bible as the verbally inspired word of God and submit to it as the only authority in all matters of doctrine, faith, and life. The federation also accepts the confessions of the Lutheran Church contained in the Book of Concord as correctly expressing the pure doctrine of God's word, and they preach and practice accordingly.

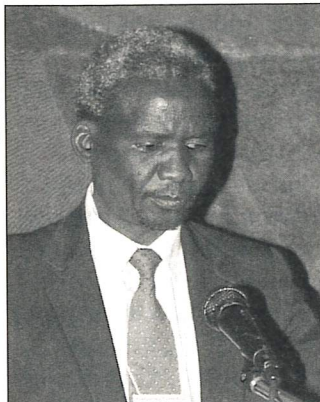
There were 13 charter members of the CELC: Christ the King Lutheran Church of Nigeria; the Confessional Evangelical Lutheran Church (Mexico); the Evangelical Lutheran Church (Finland); the Evangelical Lutheran Confessional Church (Puerto Rico); The Evangelical Lutheran Free Church (Germany); the Evangelical Lutheran Synod (USA); the Evangelical Lutheran Synod of Australia; the Lutheran Church of the Cameroon; the Lutheran Church of Central Africa (Malawi and Zambia Conferences); the Lutheran Confessional Church (Scandinavia); the Lutheran Evangelical Christian Church (Japan); and the Wisconsin Evangelical Lutheran Synod (USA). Delegates from Cameroon and Nigeria were unable to attend the constituting convention.

The CELC divided convention activity between the business of organizing an international federation and the discussion of a number of essays. Most of the essays stressed some aspect of the conference theme: "God's word is our great heritage."

Prof. Salimo Hachibamba, presi-

dent of the seminary of the Lutheran Church of Central Africa, urged the church bodies to speak plainly about sin, redemption, justification, conversion, and faith because of modern trends toward merging or submerging the Bible into local culture to give it rele-

EUGENE G. SCHULZ



"The Bible is above any culture. It is God's book which makes us—even though we are many and have different cultural backgrounds—one in Christ"

—Prof. Salimo Hachibamba,
Lutheran Church of Central Africa

vance. The Bible, he said "is above any culture and other religions or beliefs. It is God's book to men which makes us—even though we are many and have different cultural backgrounds—one in Christ."

Pastor Egil Edvardsen of the Lutheran Confessional Church of Scandinavia reminded the conference that the convention theme had been taken from a Danish hymn and related the sad irony that, though the hymn remains popular in Scandinavia, subjectivism and pluralism have now replaced Scripture as the norm for faith and life.

Pastor Gerhard Wilde, president of the Evangelical Lutheran Free Church of Germany, pointed out that the verbally inspired and inerrant word of God and the Lutheran confessions drew the participants to their common confession. "Ours is a common confession," he said, "showing sinners God's way to bring them to heaven through his word. . . . We have no political or social confession stating how we would like to change the

world." It is a biblical confession, he said, that the CELC needs to use or lose.

Wisconsin Lutheran Seminary professor Wilbert Gawrisch, chairman of the Wisconsin Synod Commission on Inter-church Relations, served as convention

chairman and presided at its business meetings. Delegates discussed the proposed CELC constitution and resolved to work under that constitution until the next convention.

It was also decided that the CELC will meet every three years. During the interim, regional meetings will be held in Africa, Europe, North America, and the Far East. Frequency of the meetings will be at the discretion of the four regions.

Officers of the CELC elected by the convention were Prof. Wilbert Gawrisch, president; Prof. Lyle Lange, vice-president; and President Armin Panning of Wisconsin Lutheran Seminary, secretary.

CELC participants and other guests gathered at Immanuel Church in Steeden, Hessen, Germany, for a closing worship service with Lord's Supper. President George Orvick of the the Evangelical Lutheran Synod preached and Immanuel's vacancy pastor, John Sullivan, served as liturgist.

—Daniel N. Balge

New WELS hymnal available in August

Christian Worship: A Lutheran Hymnal will be formally presented on August 3 at the synod convention in Saginaw, Mich., when hymnal project director Pastor Kurt Eggert will present WELS President Carl Mischke with the first copy. After August 6, shipment will begin to congregations and individuals.

Over 300 congregations have already ordered the new hymnal, according to Northwestern Publishing House, and many more have indicated they will be doing so



The logo for *Christian Worship* is a version of the Chi-Rho, a symbol for Christ.

within the next few months. A sufficient quantity is being printed to meet the expected demand, so congregations may place orders with confidence that they will be processed promptly.

NPH has available a number of *Christian Worship* bookplates, commitment cards, offering envelopes, bulletin inserts, gift acknowledgment cards, and posters, all designed to ease the cost of the passage from the old to the new.

The new hymnal, *Christian Worship*, is slightly larger than the old, *The Lutheran Hymnal*. Although the new hymnal will have 108 more pages than the old, it will be only about 1/4" thicker. The new hymnal will be 6 1/4" by 9 1/2"; the old hymnal is 5 3/4" by 8 1/2". The new hymnal will contain about 40 fewer

hymns. There will be 183 new hymns and 440 hymns will come from the old hymnal.

The pew edition of *Christian Worship*, with a deep red cover, is available for \$16.50. The keepsake edition comes with a choice of burgandy or black bonded leather covers at \$34.99. *Christian Worship: Accompaniment for Liturgy and Psalms*, wirebound, 12" x 9", with 104 pages, is available for \$28.99. Add to the prices the postage and handling charges, and sales taxes where applicable.

All the above items may be ordered by calling the NPH order department toll-free at 1-800-662-6022. Milwaukee area customers call 475-6600. Phone weekdays between 9:00 a.m. and 4:00 p.m.

Schubkegel wins concertato competition

Prof. Joyce Schubkegel is winner of a competition to highlight a new hymn from *Christian Worship: A Lutheran Hymnal* with an original composition. The concertato competition was sponsored by the hymnal introduction committee.

Schubkegel, professor of music at Dr. Martin Luther College, New Ulm, Minn., won the award for her concertato on "Rejoice, O Pilgrim

Throng."

Schubkegel's composition will be used at the opening service of the synod's convention at Michigan Lutheran Seminary, Saginaw, on Monday, August 2.

Second place went to Peter Sordahl, on the faculty of Redeemer school, Tucson, Ariz., for a concertato on "When in Our Music God Is Glorified."

In third place was Prof. Edward Meyer, professor of music at Dr. Martin Luther College, New Ulm, Minn., for a concertato on "Rejoice, O Pilgrim Throng."

Following the announcement of the competition in the fall of 1992, thirteen original compositions were submitted for consideration. A panel of judges chose the top three entries.

Book notes

Proverbs by Roland Cap Ehlke, 322 pages, softcover, \$10.99 plus \$4.25 for postage and handling, stock no. 15N0497.

Job by Rudolph E. Honsey, 364 pages, softcover, \$10.99 plus \$4.25 for postage and handling, stock no. 15N0496.

These two volumes are the latest by Northwestern Publishing House's "The People's Bible" commentary series. The latest volumes uphold the quality of the 24 volumes which precede them.

The two commentaries, written by Hebrew scholars, make the texts live again in language that is neither abstruse or pedantic. Plain, everyday words bring us close to God and his words of life. *Proverbs*

strews our way with wisdom for daily living and *Job* opens for us some of the mysteries of life and God's response to them. These volumes—like others in this series—are well worth the investment of time and money.

—James P. Schaefer

These books may be ordered from NPH by calling 1-800-662-6022 and in the Milwaukee area call 475-6600, weekdays from 9:00 a.m. to 4:00 p.m.

Correspondence course opens prison doors

Edgar Herman is excited because he sees the opportunity to reach thousands who are eager to hear the gospel. But he's frustrated by government regulations.

The people he wants to reach are prisoners. "God has opened a door to us. There's a tremendous increase in interest in Bible materials in prisons," said Herman, chair of the synod's Institutional Ministries Committee which has produced a series of Bible correspondence courses for prisoners. Prisoners and prison chaplains say they would like to have more—but they cannot pay for them. Government regulations prohibit the use of federal funds for religious materials.

Three courses are presently available. Designed with self-study formats, they can be adapted to any Bible translation. "The prisoner mails in a final test," Herman explained, "which is corrected—of course we're not really grading it—and returned with a certificate of completion."

The courses read at a second to fourth-grade level, since studies

indicate that many prisoners have below-average reading ability. Herman hopes to produce more courses in the series at different reading levels. "Our dream is to place thousands of these courses in prisons across the country," he said.

Prisoners are pleased with the courses. "I really like doing this Bible study," wrote a prisoner in Baltimore, Maryland. "Can you send me some more?"

"I learned that God sent his Son down here to die for our sins, and that he is coming again," a prisoner in Waupun, Wisconsin, wrote. "I would like to have more Bible study books, so please send me another."

Prison chaplains are equally enthusiastic. "I am a chaplain at a large county penitentiary and came across your booklet 'Jesus the Christ,'" wrote Rev. Robert L. Reed of Jamesville, New York. "It is superb."

The senior chaplain at a correctional institution in Columbia, South Carolina, found the program "most appropriate" for prisoners. "It is rare and refreshing to find study materials which take into account

the below-average reading level of inmates," wrote J. Michael Brown.

"We can place over 50,000 of these booklets per year in jails and prisons across the United States," said Herman. "The market is there, there's a tremendous increase in interest in Bible materials in prisons, and the reactions are that this is superb material. But prison chaplains can't purchase them."

Herman estimates that \$500,000 over a three-year period is needed to fund the program. Special gifts allowed production of a limited number of booklets, but the funds are exhausted. "We work so hard to get people to hear God's word," said Herman, "and here we have people begging for our material."

The self-study booklets for prisoners can be ordered from Northwestern Publishing House. Information about the prison ministry is available from the synod's Commission on Special Ministries, 2929 N Mayfair Rd, Milwaukee WI 53222-4398, or from Pastor Edgar Herman, 25375 E Huron River Dr, Flat Rock MI 48134.

—Dorothy J. Sonntag

CHORAL READING SESSION

with Mary Prange

ORGAN SESSION
with Lynn Kozlowski

at Wisconsin Lutheran
High School, Milwaukee

Saturday, August 14
8:00 a.m. - 3:30 p.m.

Pre-registration:

\$10 per session, \$15 both sessions

Registration at door:

\$15 per session; \$20 both sessions

Mail registration to:

Northwestern Publishing House
1250 N 113th St
Milwaukee WI 53226-3284

For further information
call Tom Kuehl at
414/475-6600, ext. 146

WLIM installs first executive director

Donald Borgwardt, 44, Cedarburg, Wis., was installed as the first executive director of the 91-year-old Wisconsin Lutheran Institutional Ministry (WLIM) on May 2. WLIM is supported by congregations of the greater Milwaukee area.

A graduate of the University of Wisconsin-Eau Claire, Borgwardt spent over 20 years in marketing, advertising, and management. As executive director he is responsible for administration, development, and public relations of WLIM, which has three full time chaplains and a number of lay ministry programs.

"What we have to do in WLIM is

expand the ministry of God's saving grace to more people," says Borgwardt. "This means we have to start a deaconess program, add more chaplains, and train more volunteers."

The chaplains spend the majority of their time reaching the unchurched among the institutionalized people served by WLIM.

Don, wife Carol, and daughter Elizabeth are members of Calvary, Thiensville, Wis.



Donald Borgwardt

Wisconsin Lutheran Seminary call assignments

The Conference of Presidents met at Wisconsin Lutheran Seminary, Mequon, Wis., May 17-18, to assign calls into the pastoral ministry to the 1993 graduates. The assignments also include graduates from previous years.

- Bode, Steven D.**, Prairie du Chien, Wis., to Dr. Martin Luther College, New Ulm, Minn.
- Borgwardt, Daniel L.**, Waukesha, Wis., to Michigan Lutheran Seminary, Saginaw, Mich.
- Enderle, Phillip M.**, Slinger, Wis., to Redeemer, Huntsville, Ala.
- Fellers, Tadd D.**, Fort Collins, Col., to exploratory field of churches, eastern N. Car.
- Fischer, Kenneth J.**, Whitmore Lake, Mich., to Michigan Lutheran Seminary, Saginaw, Mich.
- Flunker, Timothy M.**, Dourados MS, Brazil, to Prince of Peace, Flower Mound, Tex.
- Fricke, Joseph J.**, Montello, Wis., to Zion, Valentine, Neb.
- Glaeske, Aaron H.**, Houston, Tex., to Martin Luther Preparatory School, Prairie du Chien, Wis.
- Goens, Brian L.**, Clear Lake, S. Dak., to Good Shepherd, Cheyenne, Wyo.
- Goetsch, Peter W.**, Cornell, Wis., to Our Savior, Crown Point, Ind.
- Golm, Curtis A.**, Hopkins, Mich., to Lutheran Church of Central Africa, Zambia, Africa.
- Harbach, Dennis J.**, Kenosha, Wis., to St. James, Prairie du Sac, Wis.
- Hirsch, Paul A.**, Watertown, Wis., to St. John, Markesan, Wis.
- Huebner, Paul P.**, Milwaukee, Wis., to graduate assistant to the president of the Michigan district.
- Jenswold, Joel A.**, Watertown, Wis., to Shepherd of Peace, Worthington, Ohio.
- Kieta, Geoffrey A.**, Michigan City, Ind., to Confessional Ev. Lutheran Church, Colombia, South America.
- Klug, Kevin J.**, Green Bay, Wis., to Exploratory, Loveland, Col.
- Koehler, Ronald III**, Prairie du Chien, Wis., to Grace, Tucson, Ariz.
- Koelpin, John M.**, New Ulm, Minn., to Calvary, Dallas, Tex.
- Kom, Brian R.**, Big Bend, Wis., to St. Peter, Sturgeon Bay, Wis.
- Lindemann, Daron J.**, New Ulm, Minn., to Hope, Lexington, S. Car.
- Lindemann, Michael A.**, New Ulm, Minn., to Risen Savior, Cedar Grove, Wis.
- Mittelstadt, Jeffrey S.**, Juneau, Wis., to Resurrection, Maumee, Ohio.
- Nitz, Paul D.**, Mequon, Wis., to Lutheran Church of Central Africa, Malawi, Africa.
- Panning, Mark T.**, New Ulm, Minn., to St. Jacob, Norwalk, Wis./St. John, Tomah, Wis.
- Qualmann, John D.**, Watertown, Wis., to graduate assistant to the president of the Nebraska district.
- Raddatz, Stephen H.**, Waco, Neb., to Trinity, Jenera, Ohio.
- Radsek, Joseph A.**, Potosi, Wis., to Redeemer, Cedarburg, Wis.
- Reichow, Dennis A.**, Juneau, Wis., to Trinity, Smiths Mill, Minn.
- Schamber, Stephen P.**, Yankton, S. Dak., to Faith, Tacoma, Wash.
- Schaser, Erich K.**, Darien Ill., to Northwestern College, Watertown, Wis.
- Schewe, Mark H.**, Prairie du Chien, Wis., to Northwestern Preparatory School, Watertown, Wis.
- Schmeichel, Duane C.**, Saginaw, Mich., to Prince of Peace, Traverse City, Mich.
- Sievert, Phillip D.**, Janesville, Wis., to Northwestern Preparatory School, Watertown, Wis.
- Solofra, Daniel M.**, Burlington, Wis., to exploratory, Rib Mountain, Wis.

- Treptow, Earle D.**, Green Bay, Wis., to exploratory, Vancouver, British Columbia, Can.
- Unke, Thomas G.**, Owosso, Mich., to outreach exploratory, West Des Moines, Iowa.
- Vertz, Tod A.**, Livonia, Mich., to St. Paul, Batesland, S. Dak./Our Redeemer, Martin, S. Dak./Rock of Ages, Gordon, Neb.
- Wasser, Craig T.**, Fontana, Wis., to Immanuel, Salem, Ore.
- Wassermann, Robert C.**, Maple Lake, Minn., to Epiphany, Racine, Wis.
- Zimdars, Thomas E.**, Garza Garcia, Mexico, to Executive Committee for Latin American Missions, Puerto Rico.

The following have been reassigned to their previous field of labor:

- Arndt, Steven J.**, Nebraska LHS, Waco, Neb.
- Getka, James J.**, Michigan Lutheran Seminary, Saginaw, Mich.
- Jensen, Michael T.**, graduate assistant to the president of the Northern Wisconsin district, Green Bay, Wis.
- Kuske, Timothy P.**, Martin Luther Preparatory School, Prairie du Chien, Wis.
- Malchow, Philip B.**, Missionary, Commonwealth of Independent States, Russia.
- Rosenbaum, Glenn T.**, graduate assistant to the president of the Minnesota district, Rochester, Minn.
- Voigt, Daniel R.**, Northwestern Preparatory School, Watertown, Wis.
- Wessel, Keith C.**, Michigan Lutheran Seminary, Saginaw, Mich.
- Westenberg, Douglas M.**, Northwestern College, Watertown, Wis.
- Westra, Kevin P.**, Martin Luther Preparatory School, Prairie du Chien, Wis.
- Witte, Daniel A.**, graduate assistant to the president of the Southeastern Wisconsin district, Downers Grove, Ill.
- Wordell, Bradley D.**, graduate assistant to the president of the Western Wisconsin district, Lake Mills, Wis.

Church librarians meet

The spring meeting of WECLO (Wisconsin Evangelical Lutheran Synod Church Librarians Organization) was held on April 24 at Peace, Sun Prairie, Wis. Twenty-five librarians from as far away as Alexandria, Minn., and Bay City, Mich., attended.

Librarians toured the newly built library at Peace, referred to by pastoral advisor Prof. Martin Westerhaus as the "cadillac" of church libraries.

Demco, Inc., a library supply company, presented a morning

hands-on workshop on the proper way to repair books. A business meeting was held in the afternoon, followed by a question and answer period.

Librarians purchased books from a display provided by Northwestern Publishing House and took advantage of a library book exchange.

Plans for WECLO's fall meeting are being developed. For information regarding membership, contact



Church librarians Beth Schulz, Carol Servais, and Barbara Koch repair library books at WELCO's spring meeting.

WECLO at 2929 N Mayfair Rd, Milwaukee WI 53222-4398.

—Joanne Weber

Dr. Martin Luther College teacher candidates assignments

The Conference of Presidents met at Dr. Martin Luther College, New Ulm, Minn., May 13-14, to assign calls into the teaching ministry to the 1993 graduates. The assignments also include graduates from previous years.

Ash, Allen, Manitowoc, Wis., to Emanuel, New London, Wis.
Balza, Stephen, South Haven, Mich., to Grace, Falls Church, Va.
Bender, Kyle, Morgan, Minn., to St. John, Two Rivers, Wis.
Brohn, Gretchen, South Haven, Mich., to Michigan Lutheran Seminary, Saginaw, Mich.
Brohn, James, South Haven, Mich., to St. John, Newburg, Wis.
Buboltz, James Jr., Fairfax, Minn., to Nebraska LHS, Waco, Neb.
Buelow, Deborah, Milwaukee, Wis., to Our Savior's, East Brunswick, N. J.
Charron, Craig, Omaha, Neb., to Christ the Lord, Houston, Tex.
Carter, Sandra, East Jordan, Mich., to Michigan Lutheran Seminary, Saginaw, Mich.
Cole, Philip, Yale, Mich., to Pilgrim, Mesa, Ariz.
Cross, Wendy, Saratoga, Cal., to Living Word, Mission Viego, Cal.
Drake, Ginger, Houston, Tex., to St. Paul, Tomah, Wis.
Fischer, Angela, Lewiston, Minn., to Bethany, Fort Atkinson, Wis.
Frisque, Paul, Shawano, Wis., to St. John, Jefferson, Wis.
Gosdeck, Kurt, Watertown, Wis., to Illinois LHS, Crete, Ill.
Green, Jennifer, Garvin, Minn., to St. John, Dakota, Minn.
Gregorius, Justin, Iron Ridge, Wis., to Northwestern Preparatory School, Watertown, Wis.
Grunewald, Rebecca, Mt. Calvary, Wis., to St. Mark, Watertown, Wis.

Haag, Rebekah, Manitowoc, Wis., to St. Andrew, Chicago, Ill.
Herman, Brooke, Freeland, Mich., to First German, Manitowoc, Wis.
Hoff, Angela, Fond du Lac, Wis., to St. John, Two Rivers, Wis.
Hossele, Mark, Saline, Mich., to St. John, Peshtigo, Wis.
Humann, Renee, Pullman, Wash., to Mt. Calvary, Waukesha, Wis.
Kahrs, Mark, Sleepy Eye, Minn., to Crown of Life, Hubertus, Wis.
Kempky, Jessie, Pound, Wis., to Resurrection, Aurora, Ill.
Knittel, David, New Ulm, Minn., to Bethany, Saginaw, Mich.
Kohlstedt, Jennifer, Somers, Wis., to Peridot, Aurora, Ariz.
Kohrs, Linda, Lake City, Minn., to Waucousta, Campbellsport, Wis.
Kremer, Wendi, Milwaukee, Wis., to Immanuel, LaCrosse, Wis.
Krueger, Daniel, Prairie du Chien, Wis., to Bethany, Manitowoc, Wis.
Kuckhahn, Laura, Gibbon, Minn., to Martin Luther Preparatory School, Prairie du Chien, Wis.
Kuehl, Timothy, Brown Deer, Wis., to Kettle Moraine LHS, Jackson, Wis.
LaGrow, Martin, New Ulm, Minn., to Siloah, Milwaukee, Wis.
Lake, Constance, St. Joseph, Mich., to Trinity, Aberdeen, S. Dak.
Lange, David, Candia, N. H. to St. John, Milwaukee, Wis.
Larkee, Lisa, Hartford, Wis., to Bethany, Manitowoc, Wis.
Manthe, Thomas, Oak Creek, Wis., to St. Andrew, Chicago, Ill.
Marzinske, Tammy, Waldorf, Minn., to St. Paul, St. James, Minn.
Mittelstaedt, Sara, Largo, Md., to Faith, Antioch, Ill.
Obermiller, Greg, Bay City, Mich., to St. Paul, North Fond du Lac, Wis.
Paulsen, Kelly, New Ulm, Minn., to Martin Luther Preparatory School, Prairie du Chien, Wis.

Pilz, Kim, Pine River, Wis., to Christ, Oakley, Mich.
Pittenger, Kathryn, Tawas City, Mich., to Northwestern Preparatory School, Watertown, Wis.
Plocher, Michael, New Ulm, Minn., to Eastside, Madison, Wis.
Powers, Jeffrey, New Berlin, Wis., to St. John, Sleepy Eye, Minn.
Price, Thomas, Franklin, Wis., to St. Paul, Tomah, Wis.
Ross, Mark, Manitowoc, Wis., to St. John, Minneapolis, Minn.
Scharf, Rebekah, Oakfield, Wis., to Peace, Hartford, Wis.
Scheer, Faith, Lenexa, Kan., to Faith, Antioch, Ill.
Schomberg, Scott, West Salem, Wis., to Grace, Geneva, Neb.
Schroeder, David, New Ulm, Minn., to Shepherd of the Mountains, Reno, Nev.
Schroer, Rebecca, Stevensville, Mich., to Trinity, Manitowoc, Wis.
Strasser, William Jr., Oshkosh, Wis., to Zion, Valentine, Neb.
Stuebs, Lisa, Platteville, Wis., to St. Paul, New Ulm, Minn.
Sturm, Lisa, Arlington, Wis., to Lakeside LHS, Lake Mills, Wis.
Tesch, Shannon, Watertown, S. Dak., to Immanuel, Hadar, Neb.
Tessmer, Susan, Mukwonago, Wis., to St. John, Baraboo, Wis.
Tischer, Judith, Nicollet, Minn., to St. John, Baraboo, Wis.
Toepel, Michelle, Saginaw, Mich., to Pilgrim, Mesa, Ariz.
Walz, Jason, Wauwatosa, Wis., to St. Martin, Watertown, S. Dak.
Zickuhr, Julie, Grant Park, Ill., to Trinity, Caledonia, Wis.
Zimmermann, Natalie, Lakeside, Ariz., to Michigan Lutheran Seminary, Saginaw, Mich.
Zunker, Timothy, Athens, Wis., to Faith, Fond du Lac, Wis.

Touch of laughter

Our granddaughter Kimi told us she learned in the first week in kindergarten that "Jesus loves me, but I don't know why. He has never met me and when I go to his house every Sunday he is never home."

*Ray and Ardis Tietz
Watertown, Wisconsin*

After a wedding we waited outside to throw the netting full of birdseed (instead of rice) at the bride and groom. A little girl noticed the seeds coming out a hole in her netting. She ran up to one of the bridesmaids and said anxiously, "Will you please tell the bride and groom to hurry up and go home? I'm leaking."

*Laura Fromader
Kendall, Wisconsin*

A long-time member asked to talk to me in the church office after the Sunday service. "How soon can I get to see one of our new hymnals?" she asked. "I want to get at changing the numbers in my funeral instructions. I don't want anybody singing the wrong hymns."

*Robert Hochmuth
Sacramento, California*

Contributions are welcome. Please send them to LAUGHTER, Northwestern Lutheran, 2929 N Mayfair Road, Milwaukee WI 53222-4398.

WELS capsule news

• **Stephen Granberg**, principal of Pilgrim School, Minneapolis, Minn., has been appointed to the board of control of Dr. Martin Luther College. He succeeds Kurt Rosenbaum who accepted a call to another district.

• Expansion plans for **Emanuel, Lansing, Mich.**, are finally underway after two years of struggle for a building permit. The downtown church's building plans were strongly opposed by neighborhood residents who convinced the city to refuse the rezoning and special land use permits Emanuel needed. After two years of negotiating, the city council overwhelmingly approved the project with the support of a number of the neighbors. The \$1 million-plus program calls for an eight-classroom school and a gymnasium; the old school will be remodeled making more space for the congregation's child care center. "My experience with city government," said Pastor John Vogt of Emanuel, "has convinced me that there are many hard-working people in government who are sincerely interested in what is best for the community."

• **Lutheran Girl Pioneers**, based in La Crosse, Wis., received a grant of \$3,100 from Aid Association for Lutherans. The grant funded staff participation in a volunteer management seminar in Boulder, Colo. Three managers attended in-depth training in leadership of volunteers to help the Pioneers' staff work with its 1,500 volunteer leaders. Lutheran Girl Pioneers is an international youth organization of the Wisconsin Synod serving congregations in the United

States and Canada.

• **Grace of God**, halfway across the 110 miles of Long Island at Dix Hills, N.Y., is the only Wisconsin Synod church on the island. To reach more people the congregation has taken to the airwaves, according to its pastor, Luke Werre. After trying unsuccessfully for months to get radio time within its budget, the congregation has finally connected with two time spots, one on Saturday and another on Sunday, in range of the most populated half of the island. "A wave of excitement swept over the members," said Werre, at the prospect of a potential audience of seven million people.

• **Early childhood education** will be before the convention this summer in keeping with a request of the 1991 convention that the continuing need for the program be monitored. The board which supervises synodical ministerial education is requesting convention authorization of a combination five-year elementary-early childhood program. When fully implemented, the proposed combined program will add \$36,000 to the budget.

• On April 25 the **Lutheran Chorale of Milwaukee** gave its 31st annual concert. Joining the chorale at the seminary auditorium were the Wisconsin Lutheran Seminary chorus and the Vesper Singers of Watertown, Wis. A few weeks later **Pastor Kurt Eggert**, director of the chorale since 1957 and currently project director for the new hymnal, announced his retirement. Cal Kozlowski, president of the 55-voice chorale, announced that the board of directors has selected **Mary Prange** of Milwaukee as his successor. Prange is a graduate of Dr.



Kurt Eggert



Mary Prange

Martin Luther College and holds a master's degree in music from the University of Minnesota. She teaches at Atonement, Milwaukee, and has been the chorale's assistant director for the last eight years.

• On July 30-August 1, a workshop, "God's Indispensable People," will be held at the Marriott Hotel, Brookfield, Wis. The workshop, sponsored by **WELS Special Ministries' Special Education Services Committee**, is designed to assist those considering initiating a religious training program for people with developmental disabilities and to provide further training for those involved in such programs. For further information, write WELS Special Ministries, 2929 N Mayfair Rd, Milwaukee WI 53222-4398.

• **Essie M. Whitelaw** is president and chief operating officer of Blue Cross and Blue Shield United of Wisconsin whose health insurance operations employ approximately 1,100 people in the state. Her path at Blue Cross from claims examiner to president has not been without obstacles. "Obstacles are something that we all have in our lives," she said in a recent interview, "We can let them stop us, or we can try to work around them. I choose to do the latter." Whitelaw has been a member of Atonement, Milwaukee, since 1981.

Obituaries

Irma B. Eckert 1909-1993

Irma Bertha Eckert died May 6, 1993, in Milwaukee, Wisconsin. She was born August 18, 1909, in South Haven, Michigan. A 1930 graduate of Milwaukee Lutheran High School, she completed her teacher education in Kaukauna and taught at Mt. Lebanon Lutheran School.

She was preceded in death by her husband Harold. She is survived by son Frederic (Kay), three grandchildren, eight great-grandchildren, sisters Eleanor Schultz and Lorna (Elmer) Van Der Kolk, and brothers Theodore (Janet) and Arnold Reuschel.

James E. Hanson 1926-1993

James Erving Hanson was born October 11, 1926, in Miller, South Dakota. He died March 28, 1993, in Milwaukee, Wisconsin.

After serving in the Navy and graduating from Bethany Lutheran Theological Seminary, he served ELS congregations in Amherst Junction and Manitowoc, Wis. He then served WELS congregations in Bark River, Powers, Zilwaukee, Gladstone, and Rapid River, Mich.; Oakfield, Wis.; and Sault Ste. Marie, Ontario, Canada.

He served on the executive board of Martin Luther Memorial Home, Saginaw, Mich. He was also circuit pastor for the Northern Conference of the Michigan District, member of the Board of Control for Winnebago Lutheran Academy, and organizer and director of WELS Hiawatha Lutheran Youth Camp at Shingleton, Mich.

He is survived by wife Marianne; two daughters, Doralise (George) Kaun and Rosanna (Randall) Riedl; four grandchildren; two brothers Howard and Roger; sister-in-law Virginia (Lloyd) Hohenstein.

Michigan District

• On May 28, departing school personnel at **Michigan Lutheran Seminary** (Prof. Michael Hein, housemother Jane Larson, Dr. John Lawrenz, Mrs. Phoebe Lawrenz, Prof. Jerome Spaude, and board member August Klement) were honored at the school's commencement concert. For the second year in a row, a freshman class of over 100 is expected this fall.

• **Michigan Lutheran High School**, St. Joseph, graduated 30 students on June 6th. Eight graduates have been awarded college grants from outside sources in excess of \$90,000. An incoming freshman class of about 45 is expected.

• **Pastor Paul Naumann** was appointed circuit pastor for the Huron Circuit of the Southeastern Conference.

• **St. Peter, Dorr**, dedicated a new church on May 2nd; District President Robert Mueller preached and St. Peter's pastor, Stephen Otto, conducted the liturgy.

—James L. Langebartels

Nebraska District

• The Lord called **Esther Bertina Hahn** to her eternal home on April 8, 1993, at the age of 94. Mrs. Hahn was the widow of Pastor Edward J. Hahn.

• On April 18, **St. John, Stanton**, celebrated groundbreaking for a school addition. The work will proceed in three phases: adding a gymnasium/fellowship area; expanding and remodeling the kitchen; and upgrading the classrooms. Attention will be paid to making the school more handicapped accessible. St. John is served by Pastor Lon Kuether, and Mr. Mark Hirsch is the school's principal.

—Keith E. Petersen

Southeastern Wisconsin District

• **Siloah/St. Philip Panthers**, Milwaukee, defeated St. John, Jefferson, to win the Wisconsin Lutheran Basketball Association State Championship held at Wisconsin Lutheran College.

• **Amy Lorfeld** was the valedictorian and **Brian Dobler** was the salutatorian of Shoreland Lutheran High School's class of 1993.

• Over 400 people attended the first annual pancake breakfast as part of "I Care" month at Wisconsin Lutheran High School. **David Stamm**, class of '66 and president of George Webb corporation, donated the food for the event. In the *Milwaukee Journal* calendar art competition Wisco students **Jill Newman**, **Lia Thoms**, **Andrea Ortel**, **Joe Parker**, and **Cherilynn Fletcher** received awards. At the June 5 graduation **Robin Losey**, valedictorian, and **Jennifer Tomlin**, salutatorian, addressed the assembly on behalf of the 182 members in the senior class.

• Kettle Moraine Lutheran High School graduated 54 students on May 30. Valedictorian **Joel Heckendorf** will be attending Northwestern College in Watertown. **Uriah Monday**, salutatorian, received a National Merit scholarship to Bradley University.

—Robert A. Sievert

Western Wisconsin District

• St. Paul, Lake Mills, observed the 25th anniversary in the public ministry of its pastor, **Karl R. Gurgel** with a service of praise on April 25, at Lakeside Lutheran High School. Pastor Paul Kelm delivered the sermon. Pastor Gurgel is also president of the Western Wisconsin District.

—Elton C. Strohn

Number of Lutherans declines . . . According to Lutheran World Information, at the close of 1992 world Lutheran membership was 58.3 million. This figure reflects a membership loss of about 400,000 baptized members from the 1991 figure.

Most of these Lutherans are members of church bodies—114 of them—which belong to the Lutheran World Federation. The total belonging to LWF is approximately 54.4 million. Of the federation's 114 churches, 15 have more than one million members. The only church body with more than a million members not belonging to the LWF is the Lutheran Church—Missouri Synod. Since there is no unity of doctrine and practice within the LWF, the Wisconsin Synod has declined to join the federation.

The Nordic countries of Sweden, Norway, and Finland—have 21 million Lutherans—although few attend church and membership is nominal. The United States is listed as having 8.4 million Lutherans even though surveys indicate that at least 12 million call themselves Lutheran. Africa, where the WELS has its largest world mission field, has 6.1 million Lutherans. All of Latin America, which is heavily Roman Catholic, has slightly less than 1.2 million Lutherans.

Rural church growing in China . . . The Christian church is alive and growing rapidly in rural areas of China, according to Kenneth Peterson, director of ministries for the International Lutheran Laymen's League of the Missouri Synod.

He recently visited China to assess the impact of the LLL's cassette ministry. During the visit, Peterson was invited to speak at the dedication of a rural church in the village of Liyang, which more than 2,000 people attended.

About 80 percent of new Christians in China are from rural areas, where there is a critical shortage of pastors

and trained leaders. Rural Christians in China receive simple biblical teaching through the cassette ministry of the China Coordinating Center. The first phase of the cassette training program consists of 12 audiocassettes covering basic Christian doctrines based on the three persons of the Trinity.

Falwell fined by IRS . . . According to a New York Times article, the IRS "has won agreement" from Jerry Falwell's "broadcast ministry to pay \$50,000 in taxes for engaging in political activity" in 1986 and 1987. The IRS "found that the assets and personnel" of the Old Time Gospel Hour "were used to raise money for a [political action committee] in violation of laws prohibiting tax-exempt bodies from participating or intervening in political campaigns on behalf of candidates." A spokesman for Falwell said the PAC mentioned in the settlement was the I Love America Committee.

The IRS "also revoked the tax-exempt status of . . . the Liberty Foundation after determining that it did not operate solely for religious and charitable purposes." The ruling was "not contested."

The settlement "revoking the Old Time Gospel Hour's tax-free status . . . was disclosed" in a February public statement by Falwell. It did not "circulate widely enough to satisfy the IRS." Falwell's spokesman said the agreement "called on the gospel hour to mail its settlement statement to news organizations."

Gospel Hour contributors "will not have to revise their tax returns for those years as long as they were unaware of the political activity." The IRS would not say if Falwell was "found to be responsible for the abuse of tax-exemption or whether he was penalized."

News reported in this section is derived principally from Religious News Service, but use is also made of the Ecumenical Press Service and Lutheran World Information.

NOTICES

The deadline for submitting notices is six weeks before publication date.

NORTHWESTERN PUBLISHING HOUSE Vacationers welcome

Vacationers are welcome to visit the NPH store, 1250 N. 113th Street (one block north of Watertown Plank Rd. on 113th St.), Milwaukee, Wis.; 414/475-6600.

The summer hours for the NPH store from Memorial Day weekend through Labor Day weekend are as follows: **Monday through Friday, 9:00 a.m. to 5:30 p.m.; Saturday, 9:00 a.m. to 1:00 p.m.** The hours for the office remain the same: Monday through Friday, 8:00 a.m. to 4:30 p.m.

EXTENSION COURSE

Dr. Martin Luther College will be offering the following extension course for people seeking synodical teacher certification: **Rel 6075 Lutheran Confessional Writings**, taught by Pastor Fred Toppe, Fox Valley Lutheran High School, Appleton, Wis. Classes are held Mondays, 6:30 p.m. to 9:15 p.m. from September 6 to December 13.

The course assumes a background in Bible study and theology. It will apply toward preschool, kindergarten, elementary, secondary, and post-secondary teacher certification. Persons who wish to take the course for certification must have been accepted into the certification program before registration.

For more information and application forms contact Special Services, Dr. Martin Luther College, 1884 College Heights, New Ulm MN 56073; 507/354-8221, ext. 241.

WELS KINGDOM WORKERS CONVENTION

The WELS Kingdom Workers' convention will be held at Michigan Lutheran Seminary in Saginaw, Michigan from July 30 to August 1.

For information and pre-registration forms contact WELS Kingdom Workers, 2401 N Mayfair Rd, Suite 204, Wauwatosa WI 53226; 414/771-6848; toll-free 1-800-466-9357; FAX 414/771-6130.

WELS EVANGELISM CONVOCATION

August 13-15, 1993 at Wisconsin Lutheran College, Milwaukee, Wis. Inspiration, motivation, instruction. Over 30 speakers and 28 workshops. Bible study, fellowship, worship.

Write for informational registration brochure to WELS Evangelism, 2929 N Mayfair Rd, Milwaukee, WI 53222-4398; 414/256-3888.

**CALL FOR NOMINATIONS
Dr. Martin Luther College**

The Board of Control of Dr. Martin Luther College wishes to augment the list of candidates for the position of professor of religion and history, especially western civilization. As a result, the board requests the voting constituency of the synod to nominate additional names for this position. Nominations with pertinent information should be in the hands of the secretary by July 20. A complete list of nominees will be available upon request from the secretary, Pastor Robert A. Bitter, 173 Waupun Street, Box 277, Oakfield WI 53065.

**CALL FOR NOMINATIONS
Northwestern College**

Northwestern College has been approved by the Northwestern Board of Control and the Board for Worker Training to call for nominations to replace Professor John Braun who accepted the call to be president of the college. The man will be called to teach Latin and English and will be given opportunity through graduate study to further prepare for the assignment. He should be seminary trained and have experience in the pastoral ministry.

Nominations may be sent by voting members of the congregations to Northwestern Board of Control, Pastor Kenneth Gawrisch, c/o Northwestern College, 1300 Western Ave, Watertown WI 53094.

Nominations should be received by July 21. A complete list of nominees will be available from the college.

NOMINATIONS FOR NL EDITOR

The following is a list of people nominated for the call to be editor of *Northwestern Lutheran*.

- | | |
|-------------------------|---------------------|
| Prof. Richard Balge | Mequon, WI |
| Rev. Mark Bartsch | Renville, MN |
| Rev. Gary Baumler | New Berlin, WI |
| Rev. Mark Cordes | Shoreview, MN |
| Prof. Leroy Dobberstein | Mequon, WI |
| Rev. Daniel Drews | Fond du Lac, WI |
| Rev. Roland C. Ehke | Port Washington, WI |
| Rev. Larry Ellenberger | Oak Creek, WI |
| Rev. Mark Jeske | Milwaukee, WI |
| Prof. Paul E. Kelm | Brookfield, WI |
| Rev. David Kipfmiller | Reedsville, WI |
| Prof. Lyle Lange | New Ulm, MN |
| Rev. Richard Lauersdorf | Jefferson, WI |
| Rev. Waldemar Loeschner | Greenleaf, WI |
| Rev. Greg Otterstatter | Neenah, WI |
| Rev. James Pope | Bradenton, FL |
| Rev. Mark Porinsky | Dexter, MI |
| Rev. Ronald Roth | Hales Corners, WI |
| Rev. Jeffrey Schallert | Tulsa, OK |
| Rev. Reuel Schulz | West Allis, WI |
| Rev. Robert Sievert | Milwaukee, WI |
| Rev. Randall Styx | Snoqualmie, WA |
| Prof. David Valleskey | Mequon, WI |
| Rev. Verne Voss | Minneapolis, MN |
| Rev. Paul Wendland | Salt Lake City, UT |
| Rev. Mark Zarling | Fort Atkinson, WI |

Correspondence concerning these nominations should be sent to Rev. Carl H. Mischke, 2929 N Mayfair Rd, Milwaukee WI 53222-4398 by July 20.

NEW PHONES FOR WELS

A new phone system has been installed in the WELS national office. Voice mail permits the caller to leave a message. The new synod number is 414/256-3888. You may dial 256-3 plus the extension number (three numbers) to directly reach the person.

COLLOQUY RESULT

In a colloquy conducted by Vilas R. Glaeske, chairman of the colloquy committee and president of the South Central District, on April 14, 1993, David Baker, formerly a pastor in the Church of the Lutheran Confession, was found to be in confessional agreement with the Wisconsin Evangelical Lutheran Synod. He will be eligible for call into the ministerium of our synod upon completion of three quarters of study at the seminary in Mequon.

VACATIONING PREACHER NEEDED

Preach in exchange for staying in our parsonage at Redeemer Church, Merritt Island, Florida. Seven miles from Cocoa Beach, ten from Kennedy Center and the wildlife refuge, fifty-five from Disney. One or two Sundays—date negotiable. Contact Jerry Kassebaum, 407/453-1000.

SPECIAL EDUCATION CONFERENCE SCHEDULED

A conference on religious instruction for people with developmental disabilities is planned for July 30-August 1 in Brookfield, Wisconsin. Sponsored by the synod's Special Education Service Committee, the conference is intended both for people already working in a program for the disabled and for those who would like to start a program.

Committee chairman Bruce Cuppan reports that grants and gifts "allow this workshop to be carried out with minimal cost to the attendees—basically their time."

For information about the conference, contact Special Ministries, 2929 N Mayfair Rd, Milwaukee WI 53222-4398; 414/256-3888.

CHANGE IN TIME OF SERVICE

Manistee, Michigan—St. Paul. Worship services will now be held at 10:30 a.m. year round. 317 4th St, Manistee MI 49660-2901.

NAMES WANTED

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

SPRINGFIELD, BRANSON, MARSHFIELD, MISSOURI—Contact Pastor Edwin Lehmann, 4747 S Golden, Springfield MO 65810; 417/887-0886.

ANNIVERSARIES

WASILLA, ALASKA—King of Kings (10). July 11, 4 p.m. Dinner and program following. 907/376-7771.

PERIDOT, ARIZONA—Peridot (100). July 17, 2 p.m. 602/475-2749.

MILWAUKEE, WISCONSIN—Gethsemane (100). Jubilation Sunday July 25, 9 a.m. Pot luck meal to follow. 414/643-9390 or 414/645-2899.

NEW LONDON, WISCONSIN—Emanuel (100). Confirmation reunion Sundays, July 18 (1944-1968) and August 15 (1969-1993). Church anniversary Sunday, Sept. 12. School anniversary Sunday, Nov. 14. Times of service are 7:30, 9, and 10:30 a.m. Dinner will be served after the 10:30 services.

STRATFORD (ROZEVILLE), WISCONSIN—St. Paul (100). July 25, worship service, 10:30 a.m., noon meal, anniversary service, 2:00 p.m. Daniel Kuse, C2427 Fairview Rd, Edgar WI 54426.

ITEMS AVAILABLE

Communion set—5 trays of individual silver plated chalices including base and cover, serves 150. Contact Pastor Tim Grams, 715/536-3404.

Mimeograph and stencil maker—ABDick 545 electric mimeograph with ink, stencils, drum, protective covers, ink pads, and owner's manual. Eklund electronic stencil maker with stencils, filter, styli, and manual. Also comes with a metal hood fan to exhaust odor. Free. Contact St. Paul Lutheran Church, 304 Monroe Ave, North Mankato MN 56003; 507/345-4939.

ITEMS NEEDED

Brass candlesticks—12" to 14" for altar. Also needed, plates and paraments. St Martin Lutheran Church, Roscommon MI. Contact Mrs. Schultz 517/821-5274.

Bronze church bell—approximately 16" or bigger. Contact Don Morehouse, Our Savior Lutheran Church, RR1 Tyler Rd, Box 289, Walkerville MI 49459; 616/873-3697.

Choir robes—20-25 adult size, any color. Contact Immanuel Lutheran Church, 1816 SW 5th St, Willmar MN 56201; 612/235-5996 or 235-6728.

Laser printer—for IBM compatible computer for use in mission congregation. Contact Pastor Brian Adams, PO Box 125, State Road 21, Keystone Heights FL 32656; 904/473-4261 or 904/473-2419.

ADDRESSES

PASTORS:

- Hanneman, Bruce W.**, 718 Washington Ave, Hastings NE 68901
Lehmann, Edwin A., 401 N Ellen, Nixa MO 65714
Leyrer, Daniel P., 134 Brandy Dr, Marietta OH 45750

TEACHER:

Woldt, Jon D., 39 14th St, Fond du Lac WI 54935

CHANGES IN MINISTRY

PASTORS:

- Brassow, Roy W.**, from Redeemer, Huntsville, Ala., to Shepherd of the Hills, Fredericksburg, Tex.
Falck, Daniel R., from St. John, Tomah, Wis., to King of Kings, Suffolk, Va.
Gieschen, Philip D., from St. Paul, Winneconne, Wis., to Christ, Eagle River/St. John, Phelps, Wis.
Knickelbein, Thomas B., from Salem, Ann Arbor, Mich., to Good Shepherd, West Allis, Wis.
Kuske, John D., to Redeemer, Tucson, Ariz.
Leyrer, Daniel P., from Immanuel, Salem, Ore., to Crown of Life, Marietta, Ohio.
Moldenhauer, John V., from Minnesota Valley LHS, New Ulm, Minn., to Kettle Moraine LHS, Jackson, Wis.
Neumann, Robert E., from Divine Word, Midwest City, Okla., to Mt. Zion, Hillsboro, Tex.
Schlomer, Larry W., from Christ the King Lutheran Synod, Nigeria, Africa, to Missionary to Mexico/Director of Theological Education.
Spaude, Philip P., from Winnebago Lutheran Academy, Fond du Lac, Wis., to Christ, Beatrice, Neb.
Strawn, Robert, to St. Paul, Broken Bow, Neb.
Voss, Jonathan C., from Ocean Drive, Pompano Beach, Fla., to St. Paul, Remus/Zion, Broomfield Twp, Mich.
Waldek, Erich W., from King of Kings, Clifton Park, New York, to Exploratory, Waterloo, Ontario, Canada.

TEACHERS:

- Ash, Edith**, to Trinity, Brillion, Wis.
Blado, Hazel E., from St. Paul Lutheran, Tomah, Wis., to retirement.
Bunde, Steven G., from Bethel, Menasha, Wis., to Trinity, Minoqua, Wis.
Eisenmann, Mark R., from St. Martin, Watertown, S. Dak., to Atonement, Milwaukee, Wis.
Favorite, Denise M., to St. Peter, Ft. Collins, Col.
Frost, Rebecca L., from Bethany, Manitowoc, Wis., to Grace, St. Joseph, Mich.
Gentz, Marlene J., to Peace, Reedsburg, Wis.
Grunwald, James R., from Lakeside LHS, Lake Mills, Wis., to Michigan Lutheran Seminary, Saginaw, Mich.
Hinn, Dawn, from Waucousta, Cambellsport, Wis., to St. Paul, North Fond du Lac, Wis.
Jahns, Susan D., from Grace, Oshkosh, Wis., to St. Paul, North Fond du Lac, Wis.
Kionka, Jeanne, from Mt. Calvary, Waukesha, Wis., to St. Paul, Ixonia, Wis.
Klindworth, Robert F., from Our Redeemer, Santa Barbara, Cal., to St. Matthew, Winona, Minn.
Koepsell, Jean M., from St. Paul, Winneconne, Wis., to Martin Luther, Oshkosh, Wis.
Ladwig, Ruby A., from Gethsemane, Milwaukee, Wis., to retirement.
Loeschner, Heidi M., from Trinity, Waukesha, Wis., to St. Mark, Citrus Heights, Cal.
Matthies, Timothy J., from Jerusalem, Morton Grove, Ill., to Lakeside LHS, Lake Mills, Wis.
McDonald, Jeanette E., from Friedens, Kenosha, Wis., to retirement.
Mears, Johanna J., from Trinity, Brillion, Wis., to Immanuel, De Pere, Wis.
Mellon, Kathleen A., to St. John, Newburg, Wis.
Neubert, Karrie L., from Grace, Alma, Mich., to Immanuel, Fort Worth, Tex.
Neuman, Jane M., to St. John, Maribel, Wis.
Plath, Deborah A., to Manitowoc LHS, Manitowoc, Wis.
Raasch, Janice I., from Mt Calvary, La Crosse, Wis., to retirement.
Russell, Elsa M., from St. John, Montello, Wis., to retirement.
Schleusener, Lynelle, from St. Paul, South Haven, Mich., to Nozomi (Hope) Japan.
Schmudlach, Scott D., from Bethany, Manitowoc, Wis., to Good Shepherd, Downers Grove, Ill.
Schrupp, Venita R., from inactive to St. John, Fairfax, Minn.
Schumacher, Paul W., from Shoreland LHS, Somers, Wis., to Wisconsin Lutheran College, Milwaukee, Wis.
Strackbein, Ruth E., from Immanuel, Gibbon, Minn., to retirement.
Theimer, Cheryl R., to Trinity, Kaukauna, Wis.
VanLoon, Betty, to St. John, Caledonia, Minn.
Wilson, Noreen M., from Lakeside LHS, Lake Mills, Wis., to Gloria Dei-Bethesda, Milwaukee, Wis.

Not guilty

No matter how we feel,
we are completely, thoroughly,
unequivocally, and eternally free from guilt

by James A. Aderman

The black-robed judge sweeps into the courtroom. The bailiff cries, "All rise!" and the room stands to respectful attention. As the magistrate is seated behind his raised and sprawling oak desk, the courtroom is filled with heart-pounding tension. A judgment is about to be rendered.

"In the matter of the State versus John Smith," the judge intones, "this court finds the defendant"—he pauses slightly for effect—"not guilty."

Scenes like that easily play in our minds after witnessing hundreds of them on television and movie screens. It's a scene that aptly describes our position in God's sight because of Jesus. Our place in the Son is to be declared "not guilty"—justified.

Someone else suffered for our crimes

No one measures up to God's expectations of perfection. Consequently, justice demands a guilty verdict. But we sinners escape the pronouncement of eternal punishment in hell because the judge of the universe has proclaimed us justified.

Don't get the wrong impression, however. Our justification was not the capricious act of an eccentric judge, bent on violating his own law. We are justified because someone else suffered for our crimes. We have been "justified freely by his grace through the redemption that came by Christ Jesus" (Romans 3:24). Jesus bought us back with his blood and rose again for our justification. The pronouncement of not guilty belongs to everyone who trusts Jesus as Savior. "Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

Luther comments on the certainty of our justification when discussing Jesus' dying proclamation, "It is finished." He explains, "We are to mark this well: Christ's suffering is the fulfilling of Scripture and the completing of the redemption of the human race. It is finished. God's Lamb is slaughtered and sacrificed for the world's sin. The true High Priest has complet-

ed his sacrifice. God's Son has given and sacrificed his body and life as a payment for sin. Sin is wiped out, God's wrath is appeased, death is overcome, the kingdom of heaven is won, and heaven is unlocked. Everything is fulfilled and finished, and no one need argue that something still remains to be fulfilled and perfected." The fact that Jesus finished his work as our Savior guarantees that we are completely, thoroughly, unequivocally, and eternally not guilty.

We are free from guilt

Since we are not guilty in God's eyes, there's no reason for us to view ourselves as guilty. Is it possible to hold ourselves guilty when God has declared us justified? Rather, we forgiven sinners need to see ourselves unshackled from the burden of guilt that locks us away from the confidence of knowing God is on our side, that he loves us dearly, and that his only intention is to do us well.

I think of an older gentleman who once slumped sobbing in my office. He agonized over the guilt of a sin that had tormented him for well over half a century. Though his sin was forgiven long ago by Christ, he continued to rechain himself to its shame. He had refused to believe that any sin, every sin—being a poor parent, selfish spouse, sexual sinner, blatant blasphemer—has been forgiven in Jesus.

Our place in the Son has no room for the burden of guilt. We have been pronounced justified by the highest court in the world. Our emotions may tell us differently. They may condemn us for sins we've committed. But that does not change the truth. No matter how we feel, in Jesus our forgiveness is accomplished.

It is finished. Sin's prison door is wide open, welded open; it can't be closed.

Claim God's pronouncement that you are not guilty. That's your place in the Son.



James Aderman is pastor of Fairview, Milwaukee.

Who are the real victims?

A *Nation of Victims: The Decay of the American Character*, a book by Charles J. Sykes, gave thoughtful Americans something serious to think about when it appeared on bookstore shelves last summer. *The Wall Street Journal* reviewed it and editorialized on “the victimization of America.” And *Reader’s Digest* included an excerpt from the book which it titled “No More Victims, Please.” The subtitle pleaded, “Let’s have a moratorium on victims.”

“American life,” Sykes claims, “is increasingly characterized by the plaintive insistence: I am a victim.” Examples include a New Yorker who jumped in front of a subway train while drunk and was awarded \$650,000 because the train hit him; an FBI employee who embezzled money from the government, lost it gambling in Atlantic City, got fired, then won reinstatement after a court ruled that his affinity for gambling was a handicap and thus protected under federal law.

After tracing the development of this cultural phenomenon, Sykes offers an insightful yet distressing analysis of the problem. He sees victimism as “an ideology of the ego” and “an impulse to deny personal responsibility.” Victims become obsessed with their grievances because they are more interested in self-expression than self-control. They like to think of themselves as clients rather than as citizens of the state.

The remedy for the problem includes “holding people responsible for their behavior” by “restoring social stigmas that shrink the zone of acceptable conduct.” The moral contract which got torn up in the 1960s needs to be reinstated together with its power to dish out reproach for conduct that is revolting and reprehensible.

But ultimately, Sykes says, “we need to reaffirm a moral vocabulary declaring that it is wrong to steal, to lie, to abuse children, to father babies and not support them, or to gamble away a family’s resources. If you commit these offenses, there is no one to blame but yourself.”

That’s all well and good, except for the fact that it neglects to say that what we really need in America today is to reaffirm the authority of God and his word. George Washington was right in his farewell address when he said, “Let us with caution indulge the supposition that morality can be maintained without religion.”

We need more books like Sykes’ on the best seller list to get Americans to think seriously about where we are headed as a society. But even more, we need Christians who are willing and capable of sharing their convictions in the marketplace of ideas and who can help phony victims see that in reality Satan has made them his victims. They are real victims in the sense that Satan has blinded them to the truth that Jesus offered himself once for all as a victim to give us all the opportunity to be privileged people of God in Christ.

Joel C. Gerlach



Joel Gerlach is pastor of St. John, Wauwatosa, Wisconsin.

If I had a hammer . . .

by Paul E. Kelm

It is in my nature to try to fix things with a hammer—not because that works, but because I'm impatient, and because I don't know any better.

It is in human nature to try to fix things morally with the law—not because that works, but because human nature is impatient and doesn't know any better.

America has become a gridlock of laws requiring legal traffic controllers (i.e. lawyers) to unravel the mess, because legislators keep trying to fix things with a hammer. The problem with America is not that we don't have enough laws. It's that we don't have enough ethics. People lack the will to obey the laws, and enforcement agencies lack the conviction to make laws stick. Laws may keep people from doing stuff that's really bad, but laws won't fix what's wrong with people. So Jesus came to fix things with his truth, life, and sacrifice. If people aren't changed by Jesus, from the inside out, laws are just expressions of our frustration.

Parents have tried fixing their children with the hammer of the law for generations. Rules won't keep children out of trouble. Well, maybe they will in the short term, while you have the opportunity, authority, and energy to enforce the rules. But the rules are yours, not theirs, unless consistent love and patient dialogue accompanies them. Yelling rules doesn't make better children. It induces them to take their bad behavior out of sight. It takes the heart and will out of behavior. Rules are necessary to parenting—as expressions of God's moral will and boundaries within which children grow up. But if Jesus doesn't renew children with his gospel, rules will only be the "I told you so" of embittered parents.

Leaders in the church sometimes try fixing problems with the law. Dealing with persistently delinquent members is a frustration. It would be neater if

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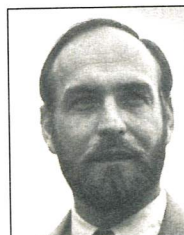
we simply adopted a procedure of dictating letters, sent in sequence, before we remove the obviously indifferent—by policy. When people living together before marriage becomes an embarrassment, the simple solution is to adopt a policy about the use of the church. Counseling with law and gospel and applying biblical principles to individual situations won't answer public relations concerns. Don't misunderstand. The church must

have clear moral positions and consistent Christian practice. It's just that the law can only expose sin and spiritual weakness, never fix these.

Even preachers and teachers can be tempted to hammer at problems with the law. Frustration with declining values may produce preaching against sins in society instead of condemning sin in the hearer, scaring the faithful with the law instead of empowering them with the gospel. Teachers confronted with an unruly classroom may be tempted to make the Savior from sin a detective of sin with a manipulative: "What would Jesus say if he saw you doing that?" In asserting the power of the gospel to both forgive and overcome sin, Paul wrote: "God has made us competent as ministers of a new covenant—not of the letter (law) but of the Spirit (gospel); for the letter kills, but the Spirit gives life" (2 Corinthians 3:6).

The gospel is God's tool for fixing things. It works. Apply it with patience and persistence, with wisdom and love, with confidence and conviction. The gospel changes people, from the inside out. Maybe that's why it takes a while to see the change sometimes. Don't settle for the quick fix of the law, a hammer that only creates bigger problems.

Life is looking up!



Paul E. Kelm is campus pastor
at Wisconsin Lutheran College, Milwaukee.

Dealing with child abusers

I am compelled to write in response to the May article "He did something terrible to Jenny." There are some important details missing which provide valuable information to all pastors who may have to deal with such a situation.

First of all, if the retired elderly man abused Jenny, what about all his previous victims? By the time a child molester is caught, he has undoubtedly victimized many before he is accused. Some of the victims may be

from a generation ago, who are still unable to deal with it. If a judge asks what punishment to give such a person, demand that he accept responsibility for all his previous victims also, so they can get rid of the guilt and anger and not, God forbid, perpetuate the crime.

If the abuser is a member of the minister's congregation, what about 1 Timothy 5:20? In the case of a pedophile, I believe very strongly that the congregation has a right to know so that the young children who may

still be exposed to the abuser may be protected. It simply must not be dismissed as no one else's business.

Name withheld

In the interest of conciseness, letters are subject to editing. Full name, address and daytime 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 READERS FORUM, Northwestern Lutheran, 2929 N Mayfair Road, Milwaukee WI 53222-4398.

YOUR QUESTION, PLEASE

by John F. Brug

Sometimes when I am reading the Bible it seems that the chapter divisions are in the wrong place. For example, the end of Isaiah 52 really seems to be the beginning of chapter 53. How did we get the chapter and verse divisions in our Bible? How reliable are they?

The chapter and verse divisions as we have them are not an original feature of the biblical text. In the oldest Hebrew manuscripts of the Bible the text is divided into verses and paragraphs by little dividing signs and by spaces, but these divisions are not numbered. The numbering of the verses and the dividing of the text into chapters originated in the Latin Vulgate Bible. Our present chapter divisions were established by Archbishop Stephen Langton of Canterbury, England, in the 13th century. This method of division was then incorporated into the Hebrew Bible, although the chapter and verse divisions of the Hebrew Bible do not always match those of the English Bible.

In short, the chapter and verse divisions as we have them are the interpretations of a later editor. In

general, they are well done and help the reader follow the author's line of thought, but readers should not feel too bound by them in reading and interpreting the text. The same is true of the headings which have been inserted into many modern study Bibles. In some cases, these modern headings are improvements over the traditional chapter divisions. In my NIV study Bible a new division begins at Isaiah 52:13, not at Isaiah 53:1. This is an improvement over the traditional division.

When you read the Bible, use the chapter divisions and the editor's headings to help you in following the train of thought, but do not feel too constrained by them. Remember the books of the Bible were written to be read as books, not as chapters and verses.

Send your questions to **QUESTIONS**, Northwestern Lutheran, 2929 N Mayfair Road, Milwaukee WI 53222-4398. Questions of general interest are preferred. Questions will be answered, however, only through this column.



John Brug teaches theology and Old Testament at Wisconsin Lutheran Seminary, Mequon, Wis.

August '93

- 1. Job 11, 12
- 2. Job 13, 14
- 3. Job 15—17
- 4. Job 18, 19
- 5. Job 20, 21
- 6. Job 22—24
- 7. Job 25—27
- 8. Job 28, 29
- 9. Job 30, 31
- 10. Job 32, 33
- 11. Job 34, 35
- 12. Job 36, 37
- 13. Job 38:1—40:5
- 14. Job 40:6—42:6
- 15. Job 42:7-17
- 16. Psalm 42, 43
- 17. Ps. 44
- 18. Ps. 45
- 19. Ps. 46—48
- 20. Ps. 49
- 21. Ps. 50
- 22. Ps. 51
- 23. 2 Samuel 1
- 24. 2 Samuel 2, 3
- 25. 2 Samuel 4:1—5:16
- 26. 2 Samuel 5:17—6:23
- 27. 2 Samuel 7
- 28. 2 Samuel 8, 9
- 29. 2 Samuel 10, 11
- 30. 2 Samuel 12:1—13:37
- 31. 2 Samuel 13:38—14:33

One of the marks of God's people is their love for his word. Many have said, "I will start at Genesis and read the Bible through to the end." But the project is soon abandoned. These proposed readings—5 to 10 minutes each day—will take you through the entire Bible systematically and with variety. The next month's readings will appear in the next issue.

THROUGH MY BIBLE IN THREE YEARS

On May 9th a very quiet, modest philanthropist died suddenly and unexpectedly. Marvin M. Schwan of Good Shepherd, Sioux Falls, S. Dak., was 64. Quiet and modest though he was, his death brought more than ordinary sadness to Lutheran development offices across the land.

Though the dimensions of Mr. Schwan's philanthropy to Wisconsin Synod causes were enormous, most of it was done anonymously as he wished it to be. His reputation both as a philanthropist and business man were such that a lengthy obituary of him appeared in the *New York Times* which referred to his "billion-dollar food empire" and named him the "70th richest American."

Regularly Mr. Schwan gave substantial amounts to budgetary and special causes in the WELS that went unnoted on these pages or on any other pages, as was his wish. As an example of his stewardship: some months ago he gave an unrestricted gift to the synod of \$5 million, followed immediately by a gift of \$500,000 for a special project. It is time this generosity, coming from a heart that loved his Savior, received the recognition that his modesty forbade before.

If I am not mistaken, his first major gift to the synod was back in my stewardship counselor days. It was a gift of \$144,000 in 1972 which enabled the synod to begin work in Colombia. The previous year, the 1971 synod convention had authorized our entry into this South American country *subject to funding*. A year later, the funding was still not at hand. Impatient for the mission to move forward, Mr. Schwan provided the funding, and shortly thereafter we were off to South America. This was the beginning of a long, long list of restricted and unrestricted substantial gifts to the synod.

Mr. Schwan was also generous with Wisconsin Lutheran College, Milwaukee. Dedicated in 1988, the beautiful Marvin M. Schwan library was made possible by his generous gift. He was a principal donor toward the construction of the college's Recreation Complex dedicated last year. Nor did he forget his alma mater, Bethany Lutheran College, Mankato, Minn. In 1988 he donated several million dollars to the college to build a fine arts center.

His home town was Marshall, Minn., where his father owned a dairy. Marvin took over the business in the late 1950s. He built up the business with home delivery which at the time of his death put 2,300 computerized vans on the road in 49 states delivering frozen food — meat, vegetables, juices, and (of course) ice cream. The yellow vehicles, bearing a swan logo, have been described as traveling 7-Elevens. In 1970 he moved into the frozen pizza business when he bought out Tony's pizza. The company, according to the *Times*, "is the nation's leading supplier of frozen pizza to school cafeterias and grocery stores under the Tony's, Better Baked, and Red Baron brands."

At his death I am reminded of a word from St. Paul to Timothy: "Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. Command them to do good, to be rich in good deeds, and to be generous and willing to share. In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life" (1 Timothy 6:17-19). As he has now taken "hold of the life that is truly life," St. Paul has nicely summarized the years Mr. Schwan spent with us. *Requiescat in pace!*

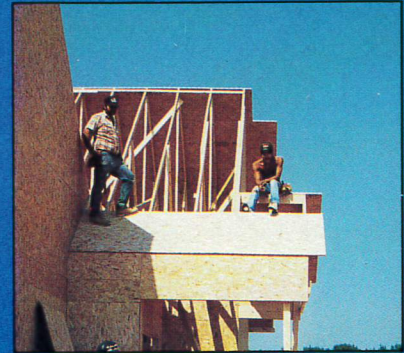
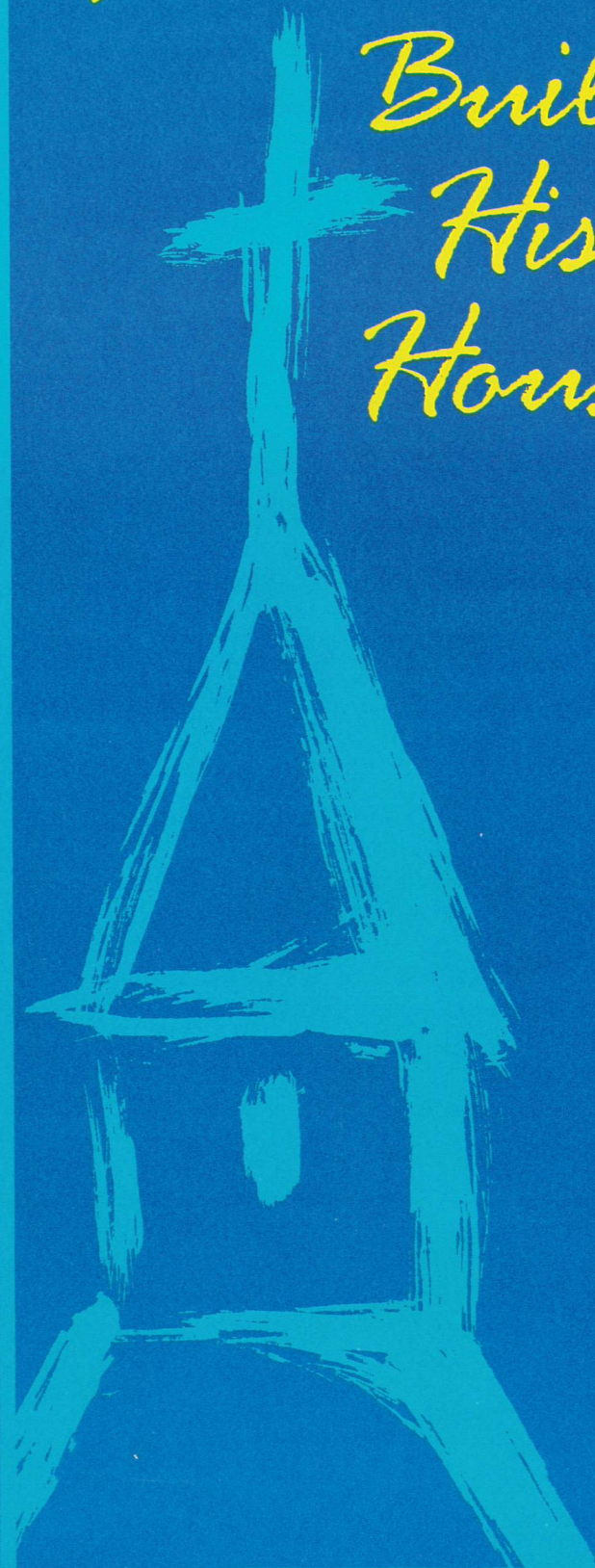
James P. Schuler



Marvin M. Schwan
1929-1993

*"Command them
to do good,
to be rich in
good deeds,
and to be
generous and
willing to share."*
—St. Paul

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Build
His
House*



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**Charles D. Skeels
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2929 N. Mayfair Road
Milwaukee, Wisconsin 53222**

**Or you may call:
1-800-827-2237**

Heak Ke had to choose:
Buddha or Jesus?



Phean was lost in an area
of dope pushers, robbers,
and child molesters.



Heak Ke's prayer

by Loren E. Steele

Heak Ke was excited. She stood up, her samput (skirt) almost covering her bare feet.

"Pastor," she said. "I want to tell you how Jesus answered my prayer."

I was so excited. Heak Ke had been struggling spiritually. All her life in Cambodia she had been a Buddhist. But for the past year she had been coming to our Cambodian-language Bible class to hear about another God.

Heak Ke buzzed on.

"Little Phean got lost this week. She missed her bus from school and started walking home, but didn't know the way. When she didn't get off the bus with the other kids I got worried. I did not know what to do. The whole family went looking for her. But as the hours went on and it began to get dark we really started to get scared.

"Finally, I got so tired from walking I had to come home and rest. I sat on the floor and worried and worried. I looked at the picture of Buddha on the wall. Then I thought about Jesus. Pastor, you said we could ask him for help anytime. I asked Jesus to bring Phean home safe.

"After praying, I put on my coat to go out and search again. When I opened the front door there stood Phean! I could not believe my eyes. Jesus had answered my prayer!"

Phean was lost in a bad part of town—an area of dope pushers, robbers, and child molesters. Vulnerable and afraid, the six-year-old girl walked the streets for hours. All at once she felt a compelling urge to look up. Before her was a sight she recognized: Emanuel Lutheran Church. From there she

*"Pastor, you said
we could ask Jesus
for help anytime.
I asked Jesus
to bring Phean
home safe."*

knew the way because she had come many times to hear about Jesus with her family.

But what she didn't know was that only the week before, on the sidewalk where she stood, an undercover police stakeout ended with a shoot-out. Nor did she realize the house across the street was a "crack house," with buyers constantly going in and out. And next to it lived another little girl whose father was in jail for murder.

The tiny girl walked with Jesus safely past the "crack house," through an area where muggings were frequent, and up to her front door.

Heak Ke looked very thoughtful as I recited a part of Psalm 91. "If you make the Most High your dwelling—even the Lord, who is my refuge—then no harm will befall you, no disaster will come near your tent. For he will command his angels concerning you to guard you in all your ways."

"Yes," she nodded. "I believe that."

Loren Steele is pastor of Emanuel, St. Paul, Minnesota.

