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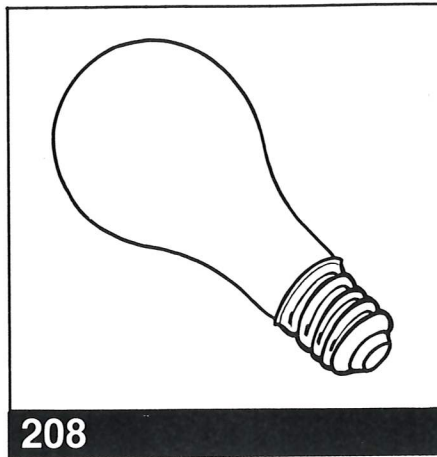
the Northwestern Lutheran



One-bulb worship
PAGE 208



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

the Northwestern Lutheran

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My navigator

by Robert H. Hochmuth

He will guide you into all truth (John 16:13).

Jesus' promise keeps us from relegating the person of the Holy Spirit to the realm of the vague or the mystical, despite the observation of the author who penned: "The Half-Known God." Scripture's many-sided description of the Holy Spirit's activity for our salvation provides a definite portrayal, even though the Spirit is and remains invisible, and is represented to us with certain symbols: dove, wind, fire.

The titles by which Jesus designates the Spirit begin to sketch the image of an ally: Counselor, Comforter, Spirit of Truth. Our hymns augment the picture: "Tenderest Friend," "Delightful Guest," "Eternal Paraclete."

To Martin Luther is attributed another prized characterization, describing the Holy Spirit as our divine pilot who navigates for us our perilous course, keeping us from the proverbial rock of false security on the one hand and from the whirlpool of despair on the other.

Skirting the rocks

It wouldn't take much effort by Satan to dash any of us on the rocks of self-righteous security. We were born drifting with the assumption that we can expect to gain a place in the family of God on the basis of our own respectability. After all, we are not as bad as a lot of other people. We feel satisfied with ourselves; why shouldn't God be satisfied with us too?

It is the Holy Spirit who has to steer us away from such presumption. With the harsh truth of God's law he convinces us that our Creator does not ask us merely to be nice; he demands that we be holy. He sharply indicts us for trying to live our lives independent of him. He convicts us of offending God by the good we have failed to perform, as well as by words and actions that challenge his unbudging standards.

The Holy Spirit was navigating when the alarmed crowd, convicted of its guilt, pleaded with Peter: "What shall we do?"

The Holy Spirit is at the helm when any one of us comes to acknowledge that our own offenses merit

condemnation in the face of God's unserving justice.

Our forefathers called this the "strange work" or the "alien activity" of the Holy Spirit, because condemnation is not, of course, his ultimate objective. My Counselor wants to save me by leading me to trust in Jesus' redeeming life and sacrifice. But to do so he must alarm me about my need; he must keep me from self-satisfaction.

Evading the whirlpool

Satan would be content to leave it at that. If he cannot destroy me with presumption, he will be glad to have me join Judas, sucked into the depths of despair. When I have sinned, he aims to convince me my guilt is so disgusting that God will never have anything to do with me. But my truthful Comforter sets a reliable course, pointing to Jesus' all-atoning sacrifice to assure pardon and peace for my conscience.

My guide gently turns me from my feelings to his word, to focus again on the "whoever" in John 3:16. He makes that fact an unfailing beacon to pilot me past Satan's swirling accusations.

He establishes a genuine confidence about my relationship to my heavenly Father by persuading me to turn from looking at myself and to rely entirely on him who guaranteed, "I have redeemed you; you are mine."

If it comes down to worrying about how weak my faith is, he doesn't lecture me about faith; he gives me something—rather, someone—to have faith in: Jesus who was delivered for our offenses and was raised again to certify we have been forgiven.

And when I am uneasy about how I will handle trials that lie ahead, his apostle assures me that the Spirit, who began the good work in me by generating faith in the first place, will carry it on to completion. In his truth there is security for you and me.



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

Sin or disease?

The Alcoholics Anonymous billboards and the media trumpet it forth: "Alcoholism is a disease." Alcoholics, they repeat, are victims of a disease, of a bodily malfunction. They are no longer responsible for their drinking; they cannot voluntarily control their drinking behavior.

Since E. M. Jellinek published *The Disease Concept of Alcoholism* in 1960, most Americans "take it for gospel" that there is a scientifically proven, uniquely patterned drinking history peculiar to a disease called alcoholism.

But many Christians do not check out this declaration with Scripture. Scripture passage after Scripture passage condemns drunkenness, the excessive use of alcohol. It actually condemns it in the same verses that condemn such sinners as the sexually immoral, thieves, the greedy, slanderers . . . "they will not inherit the kingdom of God" (1 Corinthians 6). God explicitly and unmistakably declares that those who practice such sins will be lost eternally—unless they recognize their actions as sins and admit their guilt, unless they repent of their sins and turn to divine grace that forgives such repentant sinners for Jesus' sake. And then as forgiven sinners, they strive with God's help to turn from their sinful ways and walk in the paths of righteousness.

Scripture does not treat excessive use of alcohol as something you can't help, over which you have no more control than a man with nerve damage has over a paralyzed limb. God does not consider the alcoholic a victim of disease. He declares the excessive use of alcohol a sin, a soul-destroying sin.

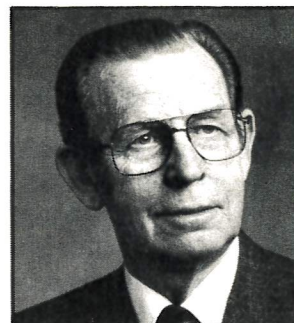
Even secular scientists agree that alcoholics are responsible for their misuse of alcohol. Since the "disease concept" (for which, incidentally, Jellinek relied heavily on data supplied to him by AA) became established thirty years ago, science researcher after science researcher has investigated that concept and has found it to be wanting. In his book, *Heavy Drinking*, Howard Fingarette, a recognized authority on the subject, states emphatically, "No leading authority accepts the disease concept." "Almost everything that the American public believes to be scientific truth about alcoholism is false."

Behavioral science research has discovered that alcoholics really do not lack control. Their craving for liquor is not irresistible. Experiments have shown that if money or sociability or privileges are involved, alcoholics can limit their drinking. Many diagnosed alcoholics "choose to moderate or abstain for reasons that are important to *them*." It is not a disease but "the drinker's mind-set, the drinker's beliefs and attitudes about alcohol, that influence the level of consumption." "Even when parents or siblings are heavy drinkers, the fate of a particular person is crucially influenced by conduct, character, beliefs, and environment." What the researchers noted repeatedly was that it was not a disease that determined the course of a heavy drinker's efforts to control his drinking; it was "willpower and personal strengths."

In sum—even scientific observation can demonstrate that the alcoholic is responsible for his drinking habits.

But it is better to learn this from the Bible, which not only determines responsibility, but the gospel of forgiveness and salvation are also at hand for comfort and assurance and strength.

Carleton Toppe



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

Psalm 91

by James A. Aderman

Jesus taught us to pray, "Deliver us from evil." Psalm 91 is a commentary on that petition.

Psalm 91 is very similar in tone and word choice to Psalm 90, the only psalm in this collection written by Moses. For instance, both psalms refer to God as a dwelling and a refuge. Each of these hymns also calls God "Most High" (the inaccessibly sovereign one) and "Almighty" (the invincibly mighty one). Nonetheless, we cannot be sure of Psalm 91's author.

An interesting feature of this hymn is that it can be read as a conversation between two believers. One apparently finds himself deep in danger; he needs deliverance from evil. The other believer, who seems to have greater spiritual depth, exhorts him to be at peace because of the Lord's gracious promise of rescue. The final three verses introduce God's voice into the conversation. Read the psalm and look for evidence of the three voices.

The promise of deliverance

The psalm begins with a statement of a general spiritual principle, "He who dwells in the shelter of the Most High will rest in the shadow of the Almighty" (v. 1). When the Lord is the roof over our heads, there are no storms of life which can harm us.

Then we hear the voice of the beleaguered believer who, in spite of his circumstances, responds in faith. "I will say of the Lord, 'He is my refuge and my fortress, my God, in whom I trust.'"

Pictures of deliverance

"I'm glad you understand that," the disciple seems to say as he pictures two ways God protects those who through faith live surrounded by the Lord. Believers, he says, are like birds who escape from a captor's net and find safety under their nesting mother's wings (vv. 3,4). Believers are also like people who escape harm even though they live in a city ravaged by an invading army or infested by a deadly disease (vv. 5-8).

Read Ephesians 6:11,12 and Ecclesiastes 9:12. Then list examples from your own experience of "fowler's snares" you have encountered. How did God help you escape and cover you with his feathers? 1 Corinthians 10:13 will help you answer. Think of a time when death or danger stalked you, and yet you were untouched while your enemies were crushed. Similar promises include Psalm 118:6-14 and Romans 8:35-39.

Assurances of deliverance

The disciple's personal testimony of faith in God follows along with the assurance of angelic protection (vv. 9-12). God, unlike a harried human chief executive officer, doesn't need underlings to cover for him. But he created angels to provide us with extra assurance of his complete protection. And did you notice: guardian angels exist? Their presence is not to comfort just Christian children but believing adults as well.

The promise that we who dwell in the Lord will be protected even as we kick savage lions and poisonous cobras out of our path has both a physical and spiritual fulfillment. The Scriptures picture enemies of God's people as lions and serpents (Psalm 17:12; Proverbs 28:15; Jeremiah 51:34; Zephaniah 3:3). But our ultimate enemy, Satan, is also called a lion (1 Peter 5:8) and a serpent (Genesis 3:1; Revelation 12:9, 20:2).

It's through Jesus that we have proof that Satan and his demons have been defeated. The Savior "appeared . . . to destroy the devil's work" (1 John 3:8) and has "made a public spectacle of [Satan and his demons], triumphing over them by the cross" (Colossians 2:15). It is also because of Jesus that we know those who "live as enemies of the cross of Christ" will find "their destiny is destruction" while "our citizenship is in heaven" (Philippians 3:18-20).

The Lord's confirmation of deliverance

It is the Lord himself who then confirms this testimony (vv. 14-16). Notice that these verses explain how one "dwells in the shelter of the Most High" and, consequently, "finds rest in the shadow of the Almighty." The one who dwells loves the Lord, is willing to claim the Lord as his God, and prays to him. The rest he finds includes rescue, protection, answered prayer, honor, and eternal life. As someone who dwells in the Lord through faith in his Son, recount some specific ways the Lord has given you rest. Then spend several minutes praising God for his unbreakable promises that he will "deliver us from evil."

Next time: Psalm 132.

James Aderman is pastor of Fairview, Milwaukee, Wisconsin.

Punishment

Revenge or rehabilitation?

by Wayne D. Mueller

Let the punishment fit the crime. "Eye for eye" (Exodus 21:24). "A man reaps what he sows" (Galatians 6:7). We're all for that, aren't we? That is, we're all for someone getting what he has coming as long as that someone is somebody else.

There is a renewed interest these days in punishment. Many states are building new prisons. The nation's supreme court has upheld the justice of capital punishment, and impending executions find their way into the news with greater regularity. Tougher laws implicate accomplices in a crime, and tougher punishments are handed out for those who carry lethal weapons.

As the incidence and heinousness of crime increase, public opinion is leaving behind long-held ideas that prisons are primarily places of social rehabilitation. The public wants revenge. Frightened by senseless murders and brutal sexual attacks, people are concerned about their personal safety. Stopping crime has taken precedence over treating the criminal.

What should the Christian's attitude be toward the punishment administered by civil authorities? What is the purpose of punishment? Does society have a right to avenge itself on those who offend it? Does punishment ever serve as a deterrent, and should it be carried out for that purpose? Or should penal institu-

tions concentrate their efforts on rehabilitating offenders and returning them as contributing citizens to society?

Rehabilitation

Christian attitudes mirror God's own purposes for meting out punishment. And, you might say, God does in a certain sense use punishment for rehabilitation. God is looking for the improvement of the believer when he allows suffering to come his way. "The Lord disciplines those he loves, and he punishes everyone he accepts as a son" (Hebrews 12:6). The believer calls this kind of punishment chastisement, because he accepts it as loving discipline. "No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it."

Yet God's use of punishment as chastisement may not be the best model for civil punishment. God's punishments are received as chastisements only by his own believing children. Only those who understand that their punishment is deserved will see it as a signal to reach out for help. In the world of civil justice, however, rehabilitation will seldom be the main purpose of incarceration. Our jails are full of people who have not admitted their guilt. As long as that mindset prevails, imprisonment will only harden criminals.

The sad history of American prisons is that relatively few inmates have been rehabilitated in the true sense of the word.

Deterrent

Capital punishment is urged today by many who see it as a deterrent. Maybe the death of the murderer does not bring back his victim, they argue, but at least it keeps him from taking more human life. The deterrent power of any penalty should be obvious. Setting high bail keeps undesireables off the streets. Long prison sentences slow down repeat offenders. Tickets decrease the number of speeders.

Sometimes God, too, punishes to prevent further sinning. And he gave civil authority the right to do the same in his name. God gave government the specific authority to take the life of murderers.

Some argue that statistics fail to prove the deterrent power of capital punishment. But the Scriptures say that the deterrent effect of any civil punishment is lessened when the wheels of justice grind too slowly. "When the sentence for a crime is not quickly carried out, the hearts of the people are filled with schemes to do wrong" (Ecclesiastes 8:11). The deterrent power of capital punishment in our country is greatly diminished by inconsistent application and endless appeals.

Becoming a Christian does not remove one's liability for civil punishment. God forgave King David his sins of adultery and murder. Yet as a deterrent to the heathen who might think that David was "getting away" with his sins, God allowed David's son to die. What David received as chastisement at the hand of a forgiving God appeared as a punishment and deterrent to the unbelieving world.

Punishment is payment

When God punishes, his main purpose is neither rehabilitation nor deterrent. Neither of those purposes was present when God punished his own Son on the cross. Neither one of those purposes will be present when God punishes the unbeliever in hell. Jesus' punishment was a payment for the sins of the world. Hell is punishment for those who refuse Christ's payment for their sins.

God's perfect justice demands payment for every sin. Sin incurs a debt. Both civil and spiritual crimes involve liability. There is no such thing as a victimless crime. Sin always hurts somebody, whether God, ourselves, or our fellowman. When we hurt or take from others, we owe them something.

A society that forgets that punishment is first of all payment for a crime betrays its ignorance about the

seriousness of all sin. The sin of Adam and Eve is not what we would consider a capital offense. Yet God told them they would die and expelled them from the garden. No amount of rehabilitation or payment for sins was able to reinstate them in paradise. Only Christ's death was payment enough for the liability which they incurred.

A model

We cannot demand that civil government perfectly model the pattern of God's purposes in punishment. In fact, God does not ask that of government. But we can expect that in every society civil justice will be influenced by the corporate sense of justice its citizens have.

That's where we come in. God has asked us to share a very special message with our sinful world. It is the message of law and gospel from his holy word. Both carry a strong message of justice. The law speaks of guilt and liability for sin. It tells us that payment is due and that there is no plea bargaining with God. The gospel is the story of how God's love designed a plan by which his perfect justice could be satisfied, the payment made, and the prisoners set free.

Only when society as a whole accepts the concepts of God's justice can we honestly expect that civil government will more carefully reflect them. It is still true: the best way to heal this world is to share the message that will prepare it for the world to come.

Personal involvement

We will certainly want to share the perfect justice of the law and gospel also with those who are behind bars. Our support for prison ministry demonstrates our concern for eternal justice for all sinners. That concern will prompt our personal visits as well as our prayers and support of our chaplains and pastors.

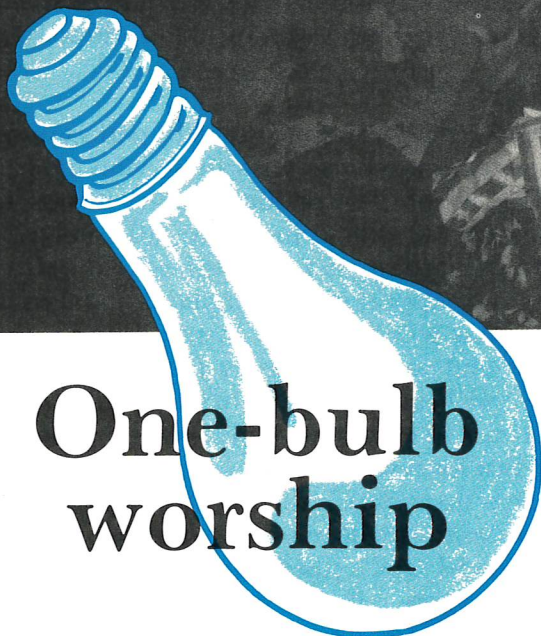
Christians will also want to speak up for the defenseless and work for speedy justice. At the same time, we will curb our desire to see criminals pay for their crimes so it does not spill over into a private or public lust for revenge.

There is no perfect justice in this world. And punishing criminals will not bring it about. The world cannot model God's justice on the cross of Calvary.

But we can preach it and prepare as many as possible for the Lord's final sentencing.



Professor Mueller teaches theology and New Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.



One-bulb worship

*God's word
is reaching out
into India's darkness*

by John H. Kurth

Our hosts brought out a charpoy, an Indian bed for us to sit on as the sun set. Not many village homes have chairs. The people of Chillamuru Village welcomed us, two American visitors, into their remote village in the arid, poverty-stricken Arissa area of the state of Andra Pradesh. India has 23 states, 700 million people, and 500,000 villages. This is one.

There is no church building here, although the ubiquitous Hindu temple occupies a prominent spot with its fierce and ugly images. (Did you ever see a happy Hindu image?) Two years ago a brush-walled,

Pastor Deva Bhushanam conducts the worship service at Chillamuru. Seated next to him is Prof. David Valleskey of the Board for World Missions.

thatch-roofed, windowless chapel was erected by the members, but wind and monsoon rain made short work of it, and now only the church plot remains, waiting for more substantial construction.

Worship this evening will be in front of a member's mud-brick house, with the small covered entry serving as the chancel, and the bare back yard as the nave. A few mats are the pews, and the stars decorate the ceiling. Members work from dawn to dusk in the fields, most as day laborers for wealthy Hindu landowners, scratching out a living in the planting and harvest seasons. The other half of the year they get by on what other work they can find and on what they grow in their small gardens. All gospel-sharing and instruction in God's word is done in the evening after work.

Two men with thin 10-foot sticks are on the flat roof of a neighboring house. They are draping strings over the electrical high line overhead, hooking up the connection for our soon-to-begin worship. Since our host has no electricity at his home, a borrowed connection to the high line runs current to the single bare bulb for our chancel.

The visitors are led to the three chairs in front of the table/altar, and in his white cassock our host, Pastor Kaki Deva Bhushanam, conducts a brief worship. Part of it is our "Page 5" liturgy chanted in Telugu. A few Lutheran chorales, sung in Telugu, share time with Christian songs set to tunes of the Indian culture. Maybe three people have hymnals. The others sing from memory.

The word is read from the Telugu translation of the Bible. About 100 worshipers, children and adults, direct their prayers to the Triune God. Under the light of one rather dim bulb that still manages to light the whole area, shining eyes and seeking faces are eager to hear and share the message of Jesus, their Savior.

Chillamuru congregation, with its one bulb, is one of six Lutheran village churches begun by Pastor Deva Bhushanam. He is a retired school headmaster who finished his seminary training in night school in Madras while teaching days. He did not accept assignment in that Lutheran church body because of its unfaithful confession of Scripture.

Following his retirement he returned to his hometown of Nayadupeta and began mission work to villages in that area. Operating with his pension of 600

rupees (about \$35), he paid food and rent for himself and his extended family and reached out into the villages.

Assisting him are his son, Michael, and daughter, Elizabeth, who works with the women and children, teaching songs and scripture. A portable pump organ and Michael's guitar accompany the singing. Another son, Zechariah, and a nephew, Annand, have also begun evangelism work.

Because of the extreme poverty of this area, the Committee for Mission Expansion (CME) has helped Pastor Deva Bhushanam with a grant of \$2500 from the India Fund to complete a house for his family, as well as with a gift of \$120 toward transportation and other expenses, which include bus fare—when buses are running—and bicycle rental.

The Board for World Missions has approved a program of more regular support for this outreach. The purchase of bicycles and a monthly contribution toward support of about \$21 per worker would enable the three younger men to move to homes in the village areas and expand the work of teaching about Christ.

The CME also has undertaken a program of pre-seminary training for these lay workers, with Pastor Deva Bhushanam in charge of the teaching. Some English language instruction and some Telugu translation of materials will be part of the program.

God also continues to use Pastor T. Paul Mitra to reach out in Madras in the Tamil language. Age has limited his work, but he continues to serve a small group. We also are sharing materials for training a lay helper for his group.

One bulb can't light all 500,000 of India's villages, but God's word is reaching out into the darkness. If you wish to help in our outreach to India, contributions to the India Fund are welcome. Your gifts to the Lift High the Cross special offering and to our regular synod mission offerings also make expansion of this type of outreach possible. Like the two men draping the wire over the high line, with your gifts and prayers you can make it possible to light more gospel bulbs.



John Kurth is the synod's world mission counselor.



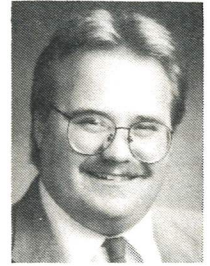
1990 Graduates

Dr. Martin Luther College
New Ulm, Minnesota

At the DMLC graduation service on May 19, ninety graduates received their BSE degrees. Call assignments into the teaching ministry will appear in the July issue.



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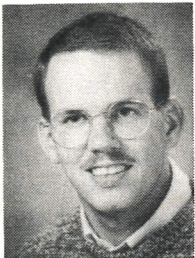
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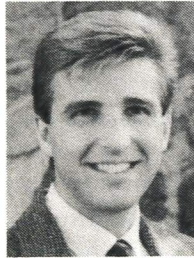
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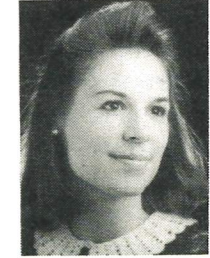
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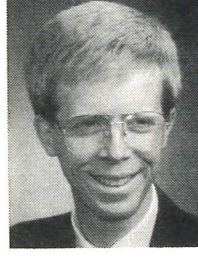
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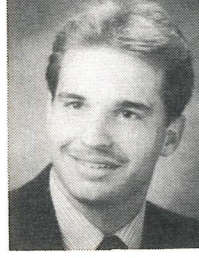
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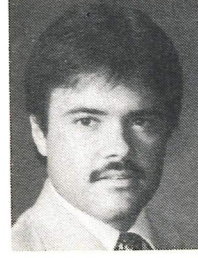
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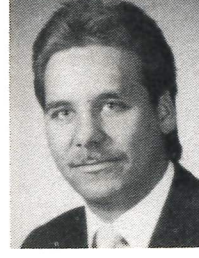
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Watertown, Wis.



Matthew D. Lober
Jackson, Wis.



Karen J. Lorenz
Manitowoc, Wis.



Julie B. Luetke
Onalaska, Wis.



Betty L. Marnach
Rockland, Wis.



Ronald J. Martinson
Marshall, Minn.



Michelle M. Meihak
Wabasha, Minn.



Lynette R. Miller
Lannon, Wis.



Patrick L. Miller
Beaver Dam, Wis.



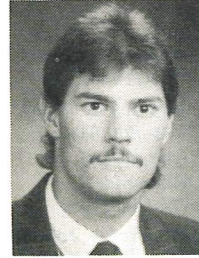
Neil V. Neumann
Albuquerque, N.M.



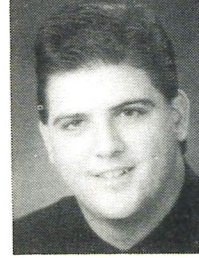
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Andrew J. Pappenfuss
Appleton, Wis.



Douglas D. Plath
Sodus, Mich.



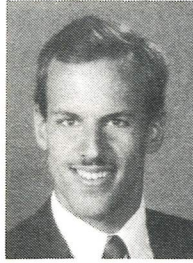
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Vesta, Minn.



Katherine L. Radue
Neenah, Wis.



Amy J. Rahmlow
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Mark A. Renner
Madison, Neb.



Ann M. Romain
Saginaw, Mich.



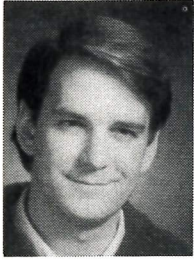
Susan R. Schaefer
Aurora, Colo.



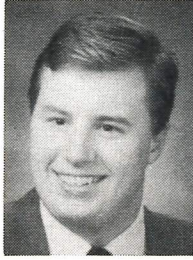
Lisa A. Schmaltz
La Crosse, Wis.



Jill K. Schmidt
Andover, Minn.



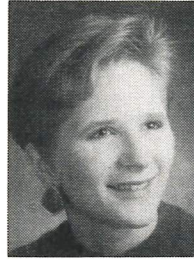
Bryan A. Schneck
Benton Harbor, Mich.



Paul H. Schroer
New Ulm, Minn.



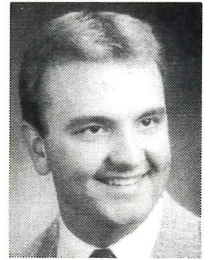
Jennifer A. Schultz
Kenosha, Wis.



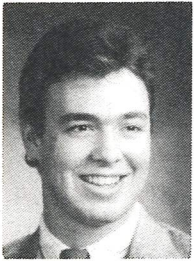
Camielle J. Schwerin
Stillwater, Minn.



Colleen E. Steffen
Springfield, Minn.



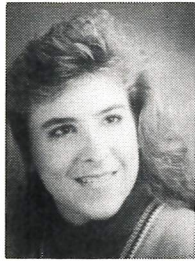
Kurt J. Steffen
Platteville, Wis.



Darin D. Stewart
Lincoln, Neb.



Eunice H. Tank
Brillion, Wis.



Kathryn A. Tank
New London, Wis.



Cindy J. Techlin
Appleton, Wis.



Derek P. Vanderheyden
Green Bay, Wis.



Melanie M. Voigt
Marshfield, Wis.



Claire L. Wessel
New Ulm, Minn.



Rachel M. Westendorf
Hartford, Wis.



Michele D. Wille
San Diego, Cal.



Christine S. Winterstein
Monroe, Mich.



Kristi L. Wohlers
Brookfield, Wis.



Janell S. Wolff
Lake City, Minn.



Lisa L. York
Watertown, S.D.



Mark J. Zoellner
Neenah, Wis.



Kristine K. Zunker
Athens, Wis.

NOT PICTURED

Andrea I. Bolstad
Coon Valley, Wis.

Bethany E. Ehlert
Madison, Wis.

Christine A. Hillmann
Oshkosh, Wis.

Gregory A. Johnson
St. James, Minn.

Nathan J. Raddatz
New Ulm, Minn.

Ruth A. Ridge
Juneau, Wis.

Darrell F. J. Roecker
Slinger, Wis.

Kristina M. Schibbelhut
Fond du Lac, Wis.

Jeffrey A. Schoenherr
Jefferson, Wis.

Margaret E. Thomas
Augusta, Ga.

Guy W. Wolff
Sleepy Eye, Minn.

Bible published in 1928 languages . . . Books of the Bible have been published in 1928 languages, according to figures released by the United Bible Societies. The complete Bible has been translated into 314 languages, the New Testament in a further 715, and single biblical books in another 899 languages. The complete Bible became newly available in two Southeast Asian languages last year—Tok Pisin in Papua, New Guinea and Trukese in Micronesia.

Education and denominational loyalty closely tied . . .

A landmark national study says the quality and duration of Christian education at the local level has a surprisingly direct link to the number of church members who remain loyal to their denominations. According to those who wrote the final report, the concern about evaluating and renewing Christian education efforts at the congregational level parallels the concern over the quality and effectiveness of education in the public schools. "The fact that involvement in Christian education ends for most Protestants at the ninth grade is only one problem," says the study. "Equally serious is the fact that those adolescents and adults who choose to participate are not often exposed to particularly effective programming." The study declares Christian education "matters much more than we expected. Of all the areas of Christian life we examined, involvement in an effective Christian education program has the strongest tie to a person's growth in faith and to loyalty to one's congregation and denomination." The study, described by researchers as the largest and most comprehensive of its kind in the field of religious education, was conducted by Search Institute of Minneapolis with the cooperation of six denominations. The effort was supported by a major grant from the Lilly Endowment, Inc.

Lutherans total 59 million . . . According to figures from the Lutheran World Federation there are 59 million Lutherans in the world, of whom 54.8 million belong to the LWF. The number of Lutherans in Europe dropped from 1988—from 39.3 million to 38.4 million. Membership of the Lutheran Church of Christ in Nigeria went from less than 90,000 in 1988 to 340,000 last year, primarily because the church formerly counted only adults and now includes all baptized children as well. Among the fast-growing African churches is the Ethiopian Evangelical Church Mekane Yesus, which reports 817,000 members. Nearly two-thirds of the world's Lutherans—38.4 million—live in Europe. The United States and Canada have 8.9 million. Africa has 5 million, Asia 4.5 million, Latin America 1.2 million and Australasia/Pacific has 757,000.

Religious figures on "most admired" lists . . . The list of men "most admired" over the past decade is dominated by religious figures, according to the Princeton Religion Research Center. In its February 1990 newsletter, the organization quotes Gallup poll results as showing that—apart from the most popular figure, former President Ronald Reagan—the most admired men during the 1980s were religious figures. Religious figures most admired in the decade were, in descending order, Pope John Paul II, Billy Graham, the Rev. Jesse Jackson, and former President Jimmy Carter, an active "born again" Christian.

Christians leaving Hong Kong . . . The Hong Kong Christian Institute estimates that by 1993, about 20 percent of the Christians of Hong Kong will have emigrated, and the figure for clergy and other church workers will be 25 percent. The British colony is due to revert to Chinese control in mid-1997. There are an estimated 500,000 Christians in Hong Kong, whose population is about 5.75 million.

New president for LWF . . . The Lutheran World Federation elected its ninth president at its meeting in Brazil in February. Gottfried Brakemeir of the Evangelical Church of the Lutheran Confession in Brazil assumed the presidency as the federation closed on February 8. The new president was born in Brazil but is German by heritage; he studied at the German universities of Goettingen and Tuebingen. A new constitution was also adopted at the meeting. Its intent was to restructure the federation. The restructuring will increase representation in the federation from churches in the southern hemisphere and reduce representation from the northern. The new constitution would make it clear that the LWF is a "communion of equals," according to the reports.

Soviets print Bibles . . . The International Bible Society has agreed to print the first 250,000 of one million New Testaments that have been requested by an official of the Soviet Children's Fund. Albert Likhanov, head of the secular Soviet agency, which was set up in 1987 to support orphans and families, met with Bible society officials last November and requested four million scriptures. Mr. Likhanov said that deep spiritual needs of the Soviet people caused him to ask for the Bibles. Bible society executive Eurgen Rubingh agreed to print one million Bibles on a Soviet government-controlled printing press. Bibles will be given to donors to the children's fund who request them. The International Bible Society has already distributed 1.4 million scriptures through churches in the Soviet Union.

News items appearing in News Around the World represent current events of general interest to the readers of The Northwestern Lutheran and should not be interpreted as representing the views of the editors.

Restructuring of secondary school system proposed

by James P. Schaefer

The Board for Worker Training is submitting a report to the synod's 12 districts, meeting in June, embodying proposals which could lead to a substantial restructuring of the synod's ministerial school system. The system, which the board coordinates, consists of three preparatory schools, two colleges, and a theological seminary.

In its introduction to the report, the board refers to changing times which are calling for a reconsideration of the system as a whole. Changing times, the report says, are confronting the synod with educational questions and proposals which are "weightier than any in memory."

Changing times, the report points out, include the growth of area Lutheran high schools (20 throughout the synod), declining resources for the operation of the ministerial six-school system, a smaller pool of potential students, and declining enrollments in the system.

In view of some of these problems, a previous study commission had recommended the merger of the two colleges, Dr. Martin Luther College, New Ulm, Minn., and Northwestern College, Watertown, Wis. DMLC is the synod's terminal school for teachers in its 370 Lutheran elementary school system, maintained by congregations of the synod. NWC offers the undergraduate, pre-seminary course for the synod's pastors.

Though the report does not foreclose the possibility of a college merger, it is cool to the proposal. "The potential for budgetary savings in a combined college is not compellingly large," the report says. "Additional capital ex-

penditures for a combined college would be large in view of future needed enrollments." The future may dictate a merger, the report concludes, "but it would be precipitous to force the combining of the colleges at this point."

The synod's strategic plan (Vision 2000+) requires both colleges to double their enrollments, with DMLC graduating 140 each year and the seminary graduating 70 pastor candidates to place pastors in 300 new congregations. The report is skeptical that merged colleges could produce these graduates.

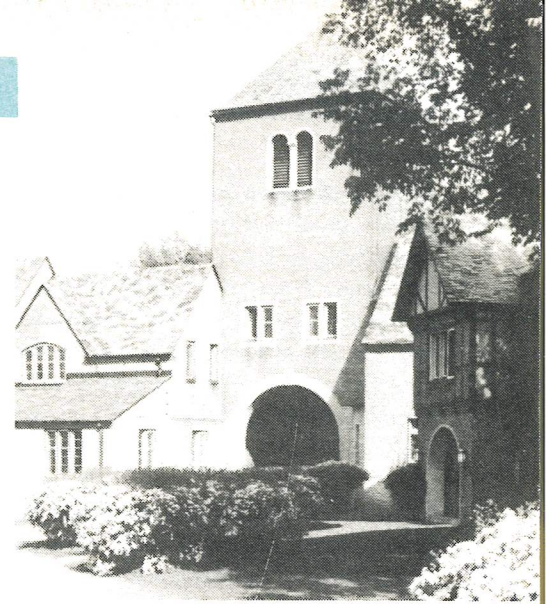
Turning to the prep school system, the report called for "a change in philosophy in the operation of secondary Lutheran education (associated with the 20 area Lutheran high schools) and the secondary-level training of future church workers (focused in the prep school system)."

The report asks that "both the area Lutheran high schools and the prep schools shift somewhat in focus to include in their goals the emphasis and goals of the other."

Specifically, the report asks that "the area Lutheran high schools focus more adequately on training for full-time public ministry and that the prep schools focus more on the ministry shared by all Christians regardless of occupation."

The shift in philosophy has substantial long-range implications. The shift "envisions the two systems eventually melding into one, with some specialization being part of that single system."

In listing eight options for restructuring the prep school system, the report tilts in the direction of amalgamating or closing at least



Wisconsin Lutheran Seminary is one of six synodical schools.

one of the schools. In its commentary on the various options, the report appears to be leaning toward the amalgamation of Martin Luther Preparatory School at Prairie du Chien, Wis., with a high school.

The report recognizes that changes outlined in the report "present dangers as well as opportunities. . . . Changes may involve some initial disruption of flow of students into the two worker training colleges. . . . Some uncertainty may exist as schools modify programs and priorities. . . . The change which is constructive and necessary in the long term may be disruptive in the short term."

The district conventions, which include all the pastors of the district, all the male teachers, and one lay delegate from each congregation, are advisory. The conventions will review the 40-page report and forward their recommendations and reactions to the worker training board. The board will then submit its final proposals to the 1991 synod convention for approval.

The report is available through your congregation in the booklet *Report to the Twelve Districts*. The report is also available from the Board for Worker Training, 2929 N. Mayfair Rd., Milwaukee, WI 53222. Ask for the "Report on Synodical School Structure."

WELS to launch nationwide '91 Christmas outreach

"Give thanks to the Lord, call on his name: make known among the nations what he has done and proclaim that his name is exalted." These words from Isaiah 12:4 set the tone and purpose for a unique congregational outreach program for the Wisconsin Evangelical Lutheran Synod.

Shepherded by the Board for Evangelism and produced by the Mass Media Ministry, the program, "Let the WELS ring out," offers every member an opportunity to walk together in a national outreach using the most powerful of media tools, television.

Christmas 1991 is the target date chosen to send a video Christmas



"Baby Jesus" receives finishing touches to his makeup during filming of the videotape.

card from the WELS to the nation. The TV message is the opening salvo for the outreach which includes coordinated radio spots, invitation to worship cards, Christmas tree ornaments, and a specially written Christmas Eve service. News releases, newspaper advertising mats, and other marketing tools round out the multi-faceted program.

Details of the program will be

unveiled in a special video documentary to be shown at district conventions this June.

"Initial reaction to the TV spots and the entire concept has been exceptionally good," said Pastor Robert Hartman, WELS administrator for evangelism. "We look forward with optimism to the preview showings at the district conventions."

—John Barber

Southeastern Wisconsin District

On May 6 **Divinity-Divine Charity**, Whitefish Bay, celebrated the 25th anniversary of the merger of Divinity and Divine Charity Lutheran congregations. Professor John Jeske was the guest speaker. . . . St. John, Libertyville, Ill., recognized the 25 years of faithful service to their congregation from **Pastor Robert J. Voss** with a special anniversary service. An evening dinner at the Libertyville High School followed the afternoon service. . . . Pastor Greg Gibbons, vice-president of the board, addressed the 36 seniors graduating from **Shoreland Lutheran High School**, Somers, at their commencement service on May 25. . . . **Wayne Baxmann**, principal at Ket-

tle Moraine Lutheran High School, finished second in a "Del Harris Look-Alike Contest." In addition to other prizes, the Milwaukee Bucks coach signed Baxmann's ticket, "Best to Wayne, I look like you!" . . . Twenty-five juniors and seniors from **Wisconsin Lutheran High School**, Milwaukee, were accompanied by five chaperones to Tijuana, Mexico, to construct two 11' x 22' x 7' homes. People will make these their new homes instead of the cardboard shacks they had been living in.

—Robert A. Sievert

Western Wisconsin District

St. Peter, Savanna, Ill., is celebrating its 100th anniversary this year. On March 25 a rededication

service was held with Pastor William Fischer as the guest speaker. Other special events will include a confirmation reunion on June 17 and a service of celebration and thanksgiving on Oct. 7. The congregation has been served by 15 vicars and 18 pastors. . . . **Peace, Sun Prairie**, dedicated its new addition on April 22. President Carl Mischke was the guest speaker. The new addition includes a fellowship hall, kitchen, library, classrooms, and offices. The original facility, built in 1952, was also remodeled. The total cost was approximately \$520,000. Congregation members donated 3,000 hours of labor. . . . **Immanuel, Mosinee**, dedicated its new worship facility on May 6. The congregation has relocated to the corner of 20th and Jackson.

—Elton C. Stroh

by Paul E. Kelm

In our Lutheran elementary schools we force children to memorize passages from the Bible and parts of the catechism. If they don't do it, they are punished. In essence, we tell them they have sinned. Since memorizing the Bible is not commanded by God, why is this practice not considered legalism? Do we not fall under Jesus' judgment of Matthew 18:6 when we set up this arbitrary rule for children?

Requiring children to memorize portions of the Bible and catechism as part of the school's religion curriculum is no less legitimate than requiring them to memorize multiplication tables in the math curriculum. A child's refusal to do either is sinning against the Fourth Commandment and should be identified as such.

It is not legalism when a school establishes extra-biblical policies (e.g., dress codes, confirmation requirements) unless the school claims its policies are God's will or makes them conditions of Christianity.

Though God has not explicitly commanded the memorization of Scripture, memorization is implicit in such passages as Deuteronomy 6:6 and 11:18, Psalm 119:11, Romans 10:8, and Colossians 3:16. Matthew 18:6 is more readily applied to those who would discourage children from committing God's word to memory than to a teacher who insists on it.

If memorization of the faith is no more than a mechanical exercise in fulfillment of religious requirements, it risks becoming the worst form of legalism—work righteousness. I trust that memorization in our schools is accompanied by the interpretation and application of that word which produces love for the truth as well as faith in the truth. I trust also that meditating on God's word is offered as a treasure of the Christian's life with God, not a course to pass.

How does our church feel about the lottery? Isn't it gambling if we buy lottery tickets?

The lottery is legalized gambling; and our churches oppose it for biblical reasons.

Inherent in the lottery is a materialistic view of life which makes money the means and measure of happiness. Such false values foster discontent with God's blessings, distrust of God's promises, covetous comparisons, and unhealthy desires. Jesus warned: "Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions" (Luke 12:15).

The lure of easy wealth incites human nature's greed and indolence. Honest labor is devalued. The very notion of shortcuts to prosperity weakens ethical standards. Greed's grip on the mind can escalate

from godless distraction to a gambler's obsession. Paul warns, "People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction" (1 Timothy 6:9).

The lottery undermines Christian stewardship, the responsibility of using God's resources for God's purposes with God's principles. Scripture clearly condemns lottery purchases that shortchange support for family, government, church, and charity.

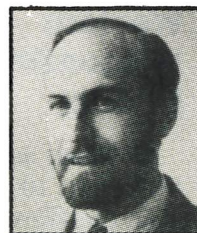
What Americans call "discretionary income" Christians spend according to the principle: "Whatever you do, do it all for the glory of God (1 Corinthians 10:31). If buying a lottery ticket isn't poor stewardship according to that principle, then promoting the lottery with our purchase is poor judgment according to the principle: "Not everything is constructive. Nobody should seek his own good, but the good of others" (1 Corinthians 10:23,24).

Pastor Schaefer mentioned a reference to Christ by a Roman historian Tacitus (April 1, From this corner). What is the complete reference?

Cornelius Tacitus, writing about the reign of Nero in his *Annals*, book XV (about 110 AD), says:

To suppress the rumor [that he had ordered the fire of Rome], Nero falsely charged with the guilt, and punished with the most exquisite tortures, the persons commonly called Christians, who were hated for their enormities. Christus, the founder of the name, was put to death by Pontius Pilate, procurator of Judea in the reign of Tiberius; but the pernicious superstition, repressed for a time, broke out again not only through Judea where the mischief originated, but through the city of Rome also.

Incidentally, there are references to Christ also in the writings of Suetonius and Pliny the younger (Roman contemporaries of Tacitus), a second-century satirist named Lucian, and Flavius Josephus, a first century Jewish historian who wrote for the Romans.



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

Pastor Paul Kelm is director of the synod's spiritual renewal program.

“Thee” and “Thou”

In the Letters column (March 15 and May 1), two readers ask why we are taking “thee” and “thou” and capital letters for pronouns referring to God out of our publications. Since that usage reflects the publishing policy of Northwestern Publishing House, the NL has requested a reply from NPH.

The usage in question does not imply any lack of respect for God. It only raises the question of how we show that respect. For many who were taught that way, “Thee” and “Thou” and capital letters may express respect, but the language of itself does not carry that meaning.

NPH made its choice based on ancient and present language use. For example, the original languages of the Bible did not have a distinct pronoun or use a capital letter to distinguish God. Neither have most Bible translations. Luther’s German translation uses the common pronoun *du* without a capital when referring to God, rather than the more formal *Sie*. The King James Version uses *thee* and *thou*, uncapitalized, for God and Satan alike, because that was the common pronoun of the language in the 1600s.

Today in America we use the pronoun *you*. Consistent language usage suggests using it for God also. The New International Version, used in most WELS publications, does not capitalize the pronouns.

Using the language as the inspired authors of the Bible did, also has a theological upside. Our God, whom we know through Christ, became one of us, redeemed us, and invited us to approach him personally in prayer. He has broken down the barriers separating us, even to where each of us can address him as “you.” God, for Christ’s sake, is not aloof from us.

These are some reasons why we follow this policy. Each Christian in personal use should follow the way that is most meaningful for him or her.

Gary P. Baumler
(Vice President/Editorial Services at
Northwestern Publishing House)

Church and government

With reference to Prof. Mueller’s excellent article, “Church/Government” (April 1), I have two questions regarding the statement, “God gives government no authority to help or hinder religion. The state steps over the line when it promotes any religion, including Christianity.”

First, isn’t that inconsistent with our Lutheran Confessions, such as Melancthon’s paraphrase of Psalm 2:10-12, “For the first care of kings should be to advance the glory of God”?

Second, doesn’t Christ’s statement, “He who is not with me is against me, and he who does not gather with me scatters” (Matthew 12:30), refute any claim of impartiality for civil rulers in matters regarding religion?

Gerald Lancette
Hudson, Wisconsin

Prof. Mueller replies:

Certainly godly rulers help religion and advance the glory of God when their personal conduct and public rule conform to their Christian convictions. But the article defined promoting religion specifically as preaching the gospel message. Good rulers promote outward righteousness to set a favorable context for gospel work (Proverbs 14:34), but only preaching the gospel creates and nourishes faith in righteousness which comes from God (Romans 10:3,4,17).

Give due where it belongs

“Jubilees in Zambia and Malawi,” (March 15) neglected to tell the NL readers why Zambia and Malawi escaped Africa’s turmoil.

When British colonial rule ended, the British left behind workable political and judicial systems; indigenous, trained administrative civil service; and adequate health, road, and rail systems.

Most important, they left a common language—English, so essential in missionary work. The other colonists, on the whole, just dumped Africa and left her to the vultures.

Let’s give due where it belongs.

Paul Chodura
Bolton, Ontario



WELS National Sunday School Convention

July 20-22

at the Concourse Hotel
Madison, Wisconsin

A national Sunday school convention sponsored by the WELS Board for Parish Education; three major speakers, 32 different workshops, a special worship service; an opportunity for inspiration and information.

Registration is \$55.00 and includes three meals. Hotel rooms are available at a reduced rate. Please register by June 29. For more information, contact WELS Board for Parish Education, 2929 N. Mayfair Rd., Milwaukee, WI 53222; 414/771-9357.

A WORD TO OUR SUBSCRIBERS

Because of budget constraints and increased costs we must reluctantly increase the Northwestern Lutheran subscription rates, effective July 1, 1990.

1 year subscription	\$ 8.50
2 year subscription	\$17.00
3 year subscription	\$22.50
Bundles per subscription	\$ 5.50
Every home mailing plan per subscription	\$ 6.00

NOTICES

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

NOMINEES—MLS

The following have been nominated to teach science at Michigan Lutheran Seminary. Please send correspondence regarding the nominees by June 10 to the board secretary, Jerold Meier, 397 Auburn, Plymouth, MI 48170.

Richard F. Ash	Manitowoc, Wis.
Robert C. Boeck	New London, Wis.
Steven B. Bremer	Neillsville, Wis.
Ronald D. Bruttig	Livonia, Mich.
Glenn E. Bode	Phoenix, Ariz.
Ron E. Briney, Jr.	New Ulm, Minn.
Wayne A. Foelske	Saginaw, Mich.
David Golisch	Livonia, Mich.
James R. Grunwald	Lake Mills, Wis.
Paul R. Johnston	Watertown, S.D.
Robert F. Klindworth	Lake City, Minn.
Roger C. Klockziem	New Ulm, Minn.
Keith J. Koczynski	Dexter, Mich.
Kurk K. Kramer	Fox Lake, Wis.
Daniel J. Kuehl	Toledo, Ohio
Travis Kurth	Plainfield, Ill.
Keith D. Lauber	Fond du Lac, Wis.
Stephen L. Merten	Aurora, Ill.
Brian C. Miller	Algoma, Wis.
Conrad Miller	Wauwatosa, Wis.
Gregory A. Miller	Eagle River, Wis.
Philip R. Moll	Waukesha, Wis.
Matthew Nitz	South Milwaukee, Wis.
David Paustian	Saginaw, Mich.
Gordon J. Peters	Bend, Ore.
Brent Schacht	Bellevue, Wash.
Edward E. Schutters	Lake Mills, Wis.
Kurtis A. Seeger	Milwaukee, Wis.
Jeffrey F. Spiaser	Waco, Neb.
Martin P. Sponholz	New Ulm, Minn.
Paul A. Thiesfeldt	Overland Park, Kan.
Steven R. Thiesfeldt	Prairie du Chien, Wis.
Ronald M. Wels	Crete, Ill.
Riley M. Westphal	Weyauwega, Wis.
Paul L. Willems	New Ulm, Minn.
Randall R. Zeamer	Kenosha, Wis.

NOMINEES—NORTHWESTERN COLLEGE

The following have been nominated for the science professorship at Northwestern College. Pertinent information may be forwarded to the board secretary, Pastor Harold Sturm, 1300 West-ern Ave., Watertown, WI 53094, by June 5.

Richard F. Ash	Manitowoc, Wis.
Robert H. Behnke	Watertown, Wis.
Robert A. Bock	Watertown, Wis.
Glenn E. Bode	Phoenix, Ariz.
Paul R. Boehlke	New Ulm, Minn.
Ronald A. Buelow	Kenosha, Wis.
Wayne A. Foelske	Saginaw, Mich.
Allen A. Greschner	Milwaukee, Wis.
James R. Grunwald	Lake Mills, Wis.
Glen H. Hellwig	Benton Harbor, Mich.
Allan R. Hess	Appleton, Wis.
Alan L. Jeffers	Prairie du Chien, Wis.
Paul R. Johnston	Watertown, S.D.
Travis Kurth	Plainfield, Ill.
Keith D. Lauber	Fond du Lac, Wis.
Conrad F. Miller	Wauwatosa, Wis.
Theodor O. Nommensen	West Bend, Wis.
Gordon J. Peters	Bend, Ore.
Edward E. Schutters	Lake Mills, Wis.
Martin P. Sponholz	New Ulm, Minn.
Steven R. Thiesfeldt	Prairie du Chien, Wis.

DID I HEAR YOU SAY "HELP"?

Are you frustrated because you can't seem to locate the appropriate mental retardation services in your community? We have a free information and referral service designed to help you. Give us a call: 1-800/369-INFO (In Wisconsin, 414/261-3050). The National Christian Resource Center on Mental Retardation is a service of Bethesda Lutheran Home, 700 Hoffmann Dr., Watertown, WI 53094.

ALCOHOLISM AWARENESS RETREAT

The seventh annual Alcoholism Awareness retreat for recovering alcoholics and/or family members will be held July 13-15 at Wisconsin Lutheran College in Milwaukee. For more information, contact John Cook, Wisconsin Lutheran Child and Family Service, 6800 N. 76th St., PO Box 23980, Milwaukee, WI 53223; 414/353-5000.

ROCKY MOUNTAIN CHRISTIAN CAMP

Rocky Mountain Christian Camp will be held June 23-30 at Leadville, Colorado. The camp is for young people entering grades 6-9. Cost is \$65 with an early registration refund of \$10. Contact Paul J. Schultz, 1620 Bowen St., Longmont, CO 80501; 303/776-1626.

FAMILY CAMPING IN MICHIGAN

Camp Lor-Ray has 30 fully developed campsites nestled among the pines on a private lake. It is owned and operated by an association of WELS and ELS churches in western Michigan and is available for overnight or weeklong stays from Memorial Day through Labor Day. Contact Milt Charriot at camp, 5281 Russell Rd., Twin Lakes, MI 49457; 616/766-3152; or at home, 2233 Hudson St., Muskegon, MI 49441; 616/755-2004.

VACATIONERS

If you are vacationing in the Wisconsin Dells area this summer, you are invited to attend services at Newport Lutheran (ELS), five miles south-east of Wisconsin Dells on Hwy. 16. Services at 7 p.m. Saturdays and 10:30 a.m. Sundays. Pastor Joel Willitz, 212 Volk St., Portage, WI 53901; 608/742-4286.

MILWAUKEE ZOO VISITORS

When you visit the Milwaukee County Zoo, A-postles of Christ congregation invites you to worship with them. We are located 1/2 mile west of the zoo on Bluemound Rd. (Hwy. 18), at 112th St. and Wisconsin Ave. Worship is at 9:00 a.m. For information, call 414/774-6469.

CHANGES IN MINISTRY

PASTORS:

Brenner, John F., from Bay City, Mich. to retirement.
Clark, David R., from Risen Savior, Austin, Tex., to Messiah, White Rock, N.M.
Essmann, Harold A., from St. John, Waterloo, Wis., to retirement.
Kehl, David A., from Good Shepherd, Rumford, R.I., to St. John, St. John's, Antigua.
Krause, James H., from Hong Kong, to Gethsemane, Corpus Christi, Tex.
Spaude, Jerome E., from Michigan Lutheran Seminary, Saginaw, Mich., to St. Paul, Calgary, Alberta, Canada.

TEACHERS:

Archer, Joe E., from Mt. Calvary, Flagstaff, Ariz., to East Fork LHS, Whiteriver, Ariz.
Goede, Ned H., from Beautiful Savior, Milwaukee, Wis., to Wisconsin LHS, Milwaukee, Wis.
Kremer, Marlis A., from Gethsemane, Milwaukee, Wis., to St. John, Wauwatosa, Wis.
Makurat, Rebecca, S., from St. John, Montello, Wis., to St. Matthew, Iron Ridge, Wis.
Petermann, Susan, M., from St. John, Lewiston, Minn., to North Trinity, Milwaukee, Wis.
Plamann, William, K., from St. Andrew, St. Paul Park, Minn., to Wisconsin LHS, Milwaukee, Wis.
Rautenberg, Ann, from inactive to St. Peter, Eldorado, Wis.
Ristow, Wendy, L., from Pilgrim, Minneapolis, Minn., to St. John, New Ulm, Minn.
Schuelein, Lynne, from inactive to Faith, Tacoma, Wash.
Sickmann, Loral, L., from St. John, Sparta, Wis., to Timothy, St. Louis Park, Minn.
Strobel, Kimberly, R., from St. Peter, Eldorado, Wis., to St. Peter, Kekoskee, Wis.
Voss, David, J., from East Fork LHS, Whiteriver, Ariz., to Fox Valley LHS, Appleton, Wis.
Wiebusch, Monica, G., from Grace, Portland, Ore., to Our Savior, Grafton, Wis.
Zander, Nancy, from inactive to Trinity, Hoskins, Neb.

ADDRESSES

PASTORS:

Callies, Arthur D., 221 S. Ellis Ave., Peshtigo, WI 54157; 715/582-3093.
Dux, Leroy P., 2585 Shettler Rd., Muskegon, MI 49444; 619/777-3011.
Enderle, Jerome L., 1046 SW Twin Creek Dr., Lee's Summit, MO 64081; 816/246-4034.
Kingsbury, Jerome R., em., PO Box 101, Wells, MI 49884.
CONGREGATION:
Shepherd of the Lakes Lutheran Church, PO Box 312, Fairmont, MN 56031; 507/238-2998.

FACULTY CONFERENCE Becoming All Things to All Men

A conference sponsored by the Board for Worker Training will be held June 6-8 at Northwestern College, Watertown, Wisconsin. Major presentations include the following:

1. Blessings of a liberal arts-based worker training curriculum in an age of specialization
2. The changing needs of the public ministry
3. Multi-cultural consciousness in candidates for ministry
4. Curricular implications for preparing future ministers to become all things to all men

The conference includes the faculties of the synodical schools and invites representatives of area Lutheran high schools, Wisconsin Lutheran College, and Bethany Lutheran College.

PRESCHOOL TEACHERS' WORKSHOP

St. Matthew, Iron Ridge, Wis., will host a workshop for early childhood educators on August 18. Spend a day growing professionally and spiritually. Topics include emergent writing, rhythm activities, make-it and take-it projects, and more. Contact Dan Whitney, 8371 N. Ann St., Milwaukee, WI 53224; 414/354-9713.

COMMISSIONING OF NURSES

On June 6, **Kim Kortje** will be commissioned as nurse for the Mwembeshi Dispensary in Zambia at her home church, Good Shepherd, Omaha, Nebraska. The service begins at 4:00 p.m. On June 17, **Linda Philips** will be commissioned for the mobile clinic in Malawi at her home church, Martin Luther, Neenah, Wisconsin. The service will begin at 3:00 p.m. All are welcome to add their prayers and bid them Godspeed and safe return.

RADIO FUND GIFTS

Europe Asia Radio Fund committee chairman James Werner asks that gifts for the fund be sent to Europe Asia Radio Fund, 2929 N. Mayfair Rd., Milwaukee, WI 53222, and not to his home address.

MIMEOGRAPH AVAILABLE

Available for the cost of shipping: Roneo 475 mimeograph machine, about 5 years old. Good condition. Contact Pastor John Baumgart, 2601 49th St. N., St. Petersburg, FL 33710; 813/321-2472.

ANNIVERSARIES

Dalton, Wisconsin — Grace (75th), July 15, 10:15 a.m. Buffet dinner following. Contact Alfred Graff, Rt. 1, Dalton, WI 53926; 414/394-3188.

Buffalo, Minnesota — Immanuel (100th), Sept. 16, 9:30 a.m. Pastor William Leerssen, speaker; 3:30 p.m., Pastor Norman Kuske, speaker. Catered dinner at noon. Children's centennial service, 8 p.m., Sept. 15. Contact Pastor Stephen Smith, Rt. 1, Box 244, Buffalo, MN 55313; 612/682-1878.

NAMES WANTED

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

LEXINGTON, KENTUCKY — Pastor Steven Mischke, 10415 Scarlet Oak Ct., Louisville, KY 42041; 502/425-1101.

LEE'S SUMMIT, MISSOURI — Pastor Jerome Enderle, 1101 SE Hamblen Rd., Lee's Summit, MO 64081; 816/246-5192.

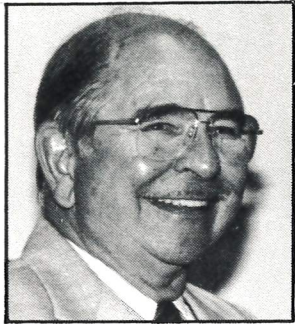
CLOVIS/PORTALES, NEW MEXICO — Mr. John Schroeder, East Star Rt. Box 56, Portales, NM 88130; 505/276-8427.

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

LEE'S SUMMIT, MISSOURI — Gethsemane, 1101 SE Hamblen Rd. Worship, 9:30 a.m., Bible class/Sunday school, 10:45 a.m. Pastor Jerome Enderle, 816/246-5192.

MOSINEE, WISCONSIN — Immanuel, 2001 Jackson St. 8 and 10:30 a.m.; S.S./Bible study 9 a.m., Pastor Mark L. Schlenker, 731 Western Ave.; 715/693-7210.



A few Sundays ago Wisconsin Synod folk in the Milwaukee area shared a memorable event: a festival of hymns. Also participating were the Lutheran Chorale of Milwaukee; its maestro, Pastor Kurt J. Eggert (who serves as editor of the new Wisconsin Synod hymnal); a flutist; a tympanist; and a brace of trumpeters. At the organ was the talented Lutheran Chorale accompanist, Lynn Kozlowski. Each of the four sections of the service began with a commentary of wit and substance delivered by a member of the hymn committee of the new hymnal, Pastor Mark Jeske of St. Marcus, Milwaukee. About 850 of the faithful, in full voice, attended an afternoon and evening presentation of the festival.

Providing a base for the festival were new hymns approved for the new hymnal—new hymns not included in the *Sampler*. Launching the festival was a golden oldie, Neander's "Praise to the Lord, the Almighty," sung full-throat by the Chorale. The commentator told us that when Billy Graham was attending the confirmation of his grandson in one of our churches, the congregation began the service with this special Lutheran chorale. Dr. Graham, visibly moved by the moment, was said to have remarked later, "I'll have to get one of those Lutheran hymnals."

The local folks and visitors were obviously delighted with the new hymns, joined in lustily with the singing of them (shared with the Chorale), and when the final note of the festival arrived, burst into spontaneous applause (gasp!), not a common happening at a WELS concert held in a church.

Among the new hymns sung at the festival was one by Anna Hoppe, a gifted, prolific Milwaukee poet. If you had read these pages in the 1920s and '30s, she would need no introduction. In those days scores of her hymns appeared in the *Northwestern Lutheran*. One time she sent to the *Northwestern Lutheran* original hymns written for the gospels and epistles of the entire church year. She was only 52 when she died in 1941. St. John on 8th and Vliet was her home church. That she was a gifted poet was plainly evident in her hymn sung at the festival: Rise, arise! Your spirits will soar too when you get the chance to sing it.

Another hymn written by a person more familiar to our readers than Miss Hoppe was also sung at the festival. A ringing Easter hymn, it was written by Pastor Werner H. Franzmann, a former editor of this magazine, living in retirement in Westfield, Wisconsin. With full organ and twin trumpets leading the way, it lifted the faithful to their feet. You'll love to sing it of an Easter morn!

And another retired editor, Pastor Jaroslav Vajda, of Concordia Publishing House, St. Louis. In our present hymnal, the latest of the six baptismal hymns is dated 1841. In 1984 Vajda filled the void. And what a special work it is. Soon, please God, you will be singing the first verse:

See this wonder in the making;
God himself this child is taking,
As a lamb safe in his keeping,
His to be, awake or sleeping.

And each of the following three verses sustains the simple, tender beauty of the first. You'll love it!

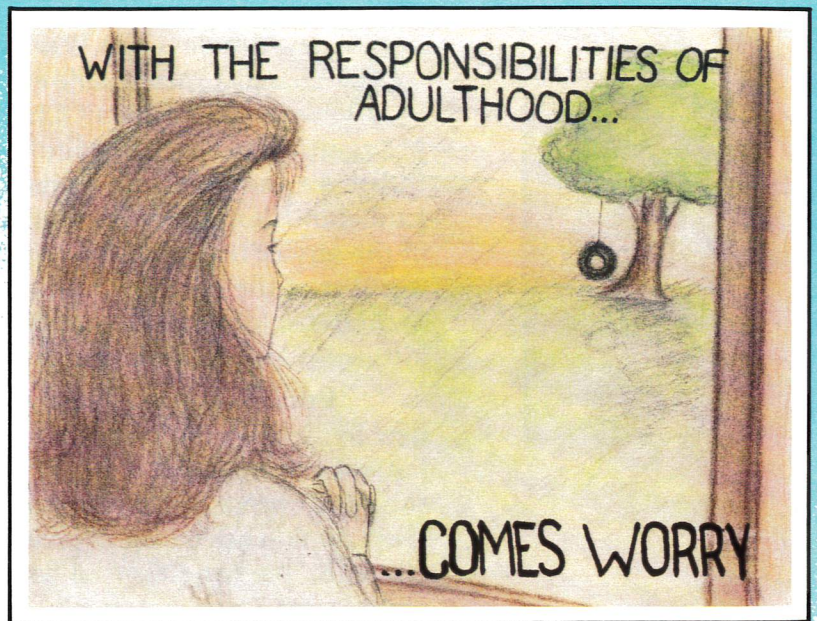
It is difficult for any of us to let go of the old. For those of us who were at the festival of hymns, the task has been eased with this taste of things to come.

James P. Schaefer

Daybreak

The sun comes up;
The moon goes down.
The day from night now
frees us.
The morning breaks;
My heart awakes.
Let us begin with Jesus.

*Jobeth Kahrs
Salem Lutheran School
Colorado Springs, Col.*



Jennifer Meier, St. John, Mequon, Wis., Kettle Moraine LHS

Do you worry?

Sometimes I worry. Okay, I worry a lot: about college costs, what I am going to wear to the next dance, if a certain girl might laugh when I ask her out, what my parents will say when they see my report card. The list goes on.

What do you say to someone whom the anxieties of this world have reached? Even godless people have attempted to answer that question. Stoics told people not to worry, for there is nothing to worry about. Epicureans told us not to worry, for there is nothing we can do about the future.

For us as Christians, there is nothing to fear in pain, humiliation, or death, because these belong to this life only and have no part in heaven. Neither can we eliminate wars, disease, famine, or unbelief, because such belong to man's suffering here on earth.

We should not stop trying to change the world, however. The hour is fast approaching when we will be called to account whether we have used our time of grace to bring souls to salvation, or if we were idle while they died.

Yet we are not left to our mission alone, thank God! He promised, "Surely I will be with you always, to the very end of the age." As weak and frail as we are, we have the almighty ruler of the universe at our side. Let us not ever forget that God is guiding every step of our way.

*Scott C. Mund, David's Star, Jackson, Wis.
Kettle Moraine LHS*

A little poem about worry

It's a busy day in many houses;
In so much hurry are husbands and spouses.
It doesn't matter if you're Larry or Bob,
You all seem to be hurrying to your job.

There's so much worry in the world this day,
For what reason I cannot say,
There's so many things adults worry about—
It seems that life is a boxing bout.

You know we'll win with God on our side;
Your worry on his shoulders will go for a ride.
You may in God put all your trust;
Without him we'll surely go bust.

So quit your running around in a flurry,
Making life difficult with your worry.
Just send all your worries away with a nod
By putting all your trust in our Lord God.

*Paul Haferman
Good Shepherd, West Bend, Wis.
Kettle Moraine LHS*

TeenTalk, a monthly feature, is coordinated by Karen Spencer. Young people ages 13-18 are invited to send brief articles, art work, photos, or news of teen activities to *TeenTalk*, Karen Spencer, 2297 E. 25th Place, Yuma, AZ 85365. Include your church name, and a self-addressed stamped envelope for return.