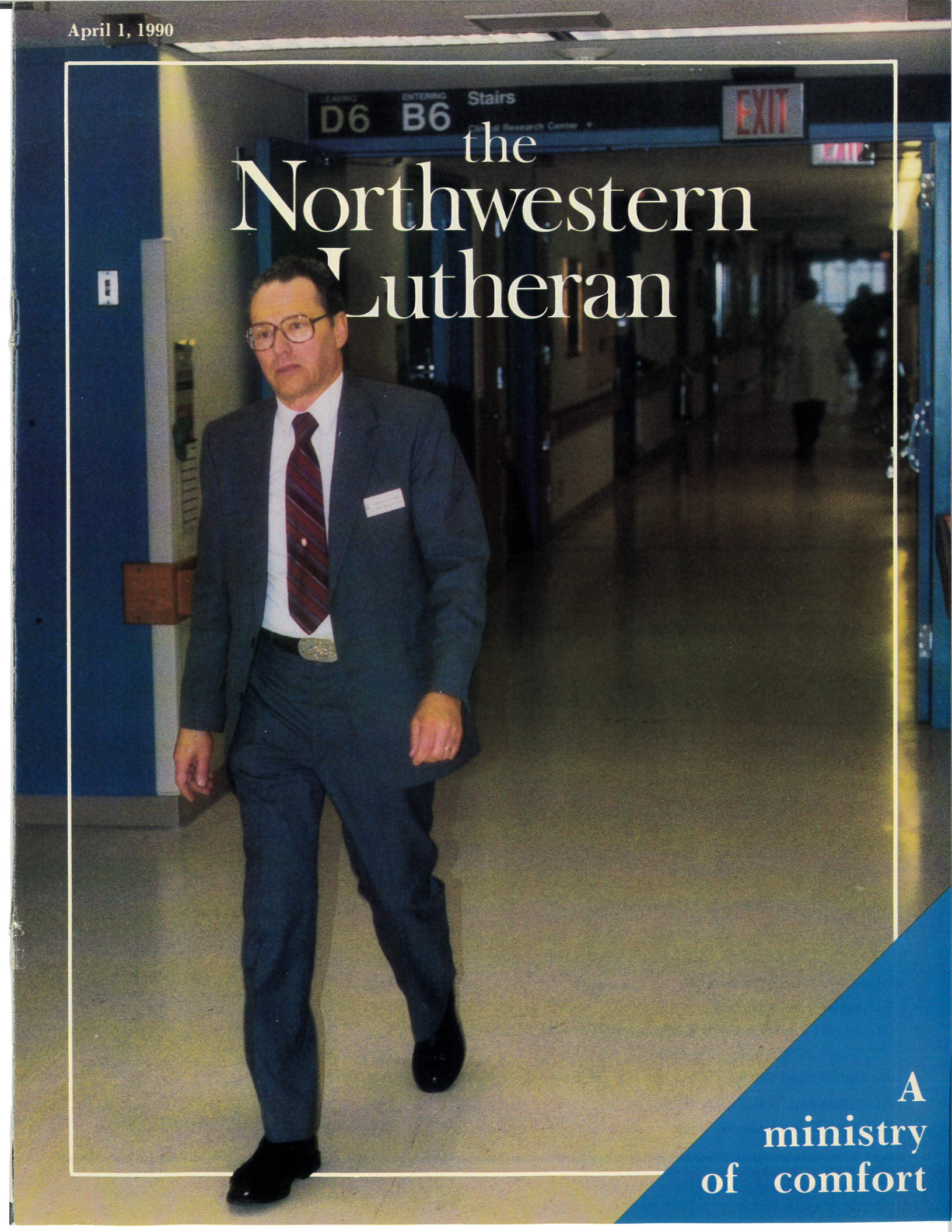


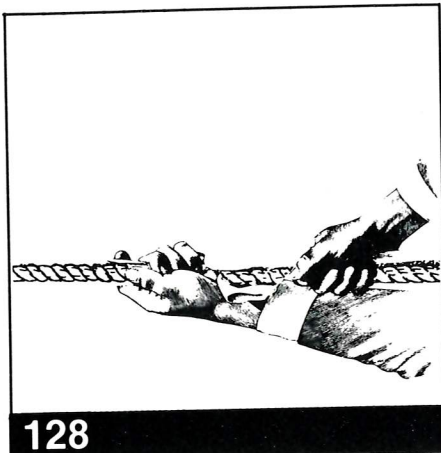
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A man in a dark blue suit, white shirt, and striped tie walks towards the camera in a hospital hallway. He is wearing glasses and has a name tag on his lapel. The hallway is brightly lit with overhead lights. In the background, there are signs for 'D6', 'B6', 'Stairs', and 'EXIT'. The floor is a light-colored tile.

# the Northwestern Lutheran

A  
ministry  
of comfort





128



130

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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## FEATURES

**The word for today** by *Richard E. Lauersdorf* 123  
Christ's search and rescue mission

**A study in Psalms** by *James A. Aderman* 125  
Psalm 51

**God's gifted people** by *David J. Valleskey* 126  
Gifts for serving the saints—encouraging, giving, leading

**Zero for Zorro** by *Jonathan R. Schoeneck* 127  
Giving something up for Lent?

**Contemporary moral issues** by *Wayne D. Mueller* 128  
Church/Government

**A ministry of comfort** by *David E. Priebe* 130

## COLUMNS

**Editorial comment** by *Immanuel G. Frey* 124  
Religion getting some bad press

**I would like to know** by *Paul E. Kelm* 136

**Letters** 137

**From this corner** by *the editor* 139

**TeenTalk** coordinated by *Karen Spencer* 140

## NEWS

**Money talks, so do pastors** 133

**Schmeling accepts call** 134

**Michigan Lutheran Seminary offers Taste of Ministry** 134

**Florida LWMS holds super rally** 135

**South Central District** 135

**Southeastern Wisconsin District** 135

**Western Wisconsin District** 135



# Christ's search and rescue mission

by Richard E. Lauersdorf

*For the Son of Man came to seek and to save what was lost (Luke 19:10).*

**L**ost! What a terrible word. A wallet with the vacation funds is lost. A child strays from its parents at the beach and is lost. A home is destroyed by fire and is lost. A jetliner goes down in the fog and lives are lost. Nobody likes to hear or read that word "lost."

## Lost

Can we think of a more graphic word for describing natural man's spiritual condition? We are lost from the moment of conception, lost in the fog of unbelief, lost in the forest of sin, lost and doomed to the fires of hell. Adam and Eve saw to that when, in the Garden of Eden, they trusted the devil rather than the Lord.

We are lost also because of what our sinful nature leads us into. Daily we lose our way with each thought, word, and deed, which so easily go astray. We are lost and speeding down hell's highway to doom's destination. Yes, lost, lost, lost!

## Lost no longer

To people lost in sin, Lent and Easter have a wonderful message. Jesus came to seek and save the lost. His filled cross and emptied tomb proclaim clearly that sinners are lost no longer. We are lost no longer because on that cross he went into the fires of hell for us. Lost no longer because he went into and out of our graves. Lost no longer because he has fully paid for our sins.

Moreover, we are lost no longer because he has brought us to faith just as he did with Zacchaeus, that tax-collector in Jericho. Lost no longer because at a baptismal font he put the sign of the cross not only on our heads, but also on our hearts. Lost no longer because through his gospel he enlarges that cross in our hearts and lives, making it the all-pervading and persuading force. Lost no longer because in his Holy Supper he reaches to us individually with his body and blood riven on that cross in payment for our sins.

Lost no longer because he has promised to keep that cross with its forgiveness in our hearts till our dying day. Yes, lost no longer because he came to seek and to save the lost—*me*.

## Seeking the lost

By God's grace we are lost no longer. But millions still are, not because the Savior hasn't paid for their sins, but because they don't know the Savior. Is our reaction, "Too bad; tough luck; hope somebody tells them; hope somehow, someday, they will find out"? God gives the message of the Savior not only for us to treasure, but also to transmit. God gives us two arms, one which he would wrap around the cross in faith and the other which he would use to reach out in concern to beckon others to the cross.

What better time than this Lenten season to reach for the lost on the streets and in the homes where we live? What better time to lift high the cross with special offerings so that more in the world might know?

The words of the anonymous poet caught this important truth:

LOST—it is a terrible word;  
It means that someone hasn't heard;  
It means that someone's heart is cold;  
It means that one's outside the fold.  
It means that someone doesn't care;  
It means that someone failed to share;  
It means that someone still says, "No";  
It means that someone failed to go.  
It means that someone will not be  
With Jesus through eternity.  
It means the Savior died in vain,  
For someone chooses this world's gain.  
O, Lord, help us at any cost  
To do our best to seek the lost!

*Richard Lauersdorf is pastor of St. John, Jefferson, Wisconsin and the synod's first vice-president.*



## Religion getting some bad press

**R**eligion is getting some bad press these days. That caption summarizes an article written by syndicated writer William Buckley Jr. As reasons why religion is getting a bad press he cites Jimmy Swaggart, the Ayatollah Khomeini, and an excommunicated Mormon. In case you have forgotten, Khomeini last year made a search for a writer who, in his opinion, was guilty of blasphemy against religion, and the excommunicated Mormon was involved in a shootout with federal and state officers.

Swaggart and, of course, Jim Bakker have become well known, to the point of having become the butt of coarse jokes by comedians. Bakker was accused of attempting to cover up an adulterous affair with a church secretary, an incident which led to the downfall of his television empire. Soon after, Swaggart confessed to a lecherous encounter with a prostitute. Shortly before this, another evangelist, Oral Roberts, purportedly saw in a vision the figure of a 900-foot high Jesus (not many believed him) and later sponsored a broadcast in which he said that the Lord would "call him home" unless he raised 4.5 million dollars for missionary work by a certain date. Roberts did not help to polish the image of television evangelists in the eyes of the public either.

Added to this, a few weeks ago a clergyman, who had been elected to the position of bishop coadjutor of the Episcopal diocese of Arizona, pleaded guilty in a Denver courtroom to a charge of a homosexual act in a public restroom. No wonder that religion is getting a bad press these days.

Such disclosures may be attributed in part to the improved media coverage in modern times. They may also be attributed in part to a proclivity of irreligious people to hold the clergy in disrepute. But this does not provide the entire answer for the clergy's getting into trouble. The answer lies with the morality of the ministers themselves.

In an effort to forestall such problems among its clergy, a 48-member interim policy committee of the Evangelical Lutheran Church in America recently approved standards of morality and ethics among its 17,128 ordained clergymen. The committee said, "In all matters of morality and personal ethics, this church expects its ordained ministers to be exemplary." It listed standards expected of its ministers.

You have heard similar qualifications for the ministry outlined at the installation of a minister, including the ones pertaining to adultery, promiscuity, alcohol abuse, and greediness. Current and former members of the Conference of Presidents can recall occasional unsavory lapses among the clergy of our own synod.

Religion gets a bad press when these scriptural precepts are violated. Buckley once asked a prominent European who was pontificating about "the great mischief that was being done by missionaries who move in on native tribes and totally break down their cultural order." Buckley asked the European, "Which of the Ten Commandments has been responsible for bringing pandemonium to the poor savages?"

You can't blame the Ten Commandments for the bad press these days either.

Immanuel G. Frey



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



# Psalm 51

by James A. Aderman

**P**erhaps it was as he lay on the ground before the Lord in the Tabernacle that David composed this psalm. The psalm's title says the king wrote these verses "when the prophet Nathan came to him after David had committed adultery with Bathsheba." Following Nathan's confrontation, David spent six days in the Tabernacle, pleading with the Lord for his young son's life, repenting of his sin of murder and adultery, and fasting (2 Samuel 12:15-20).

Psalm 51 could well describe David's weeklong wrestling with the Lord. It appeals for forgiveness (vv. 1-9) and renewal (vv. 10-12), vows eager praise (vv. 13-17), and joyfully intercedes for all of God's people (vv. 18-19).

## Appeals for forgiveness

David's sin weighed heavily on him. Look at the pictures he uses to describe it. He says his sins are like spray-painted billboards held up for all to read, billboards which need to be blotted out (v. 1). They have soiled him inside and out and they cry out for washing (v. 2). His crime haunts him as it is "always before" him (v. 3). He feels crushed by his sin (v. 8). What pictures would you use to describe how sin affects you?

David offers no excuse for his actions. "Against you, you only, have I sinned . . ." (v. 4). He pleads guilty of complete imperfection, even from the moment he began to exist (v. 5). He even gives God the credit for allowing him to see himself in all his gory guilt ("You teach me wisdom in the inmost place," v. 6). When you ask God for forgiveness, how do you show you are willing to confess complete guilt? How do you sometimes do the opposite of what David does here and offer a "ya-but" defense? "Ya, I did wrong, but you have to understand the circumstances, Lord." Describe a time that covering up sin has backfired in your life.

"Cleanse me with hyssop" (v. 7) sets us into the heart of the king's plea for forgiveness. (Hyssop is a bush whose branches were used for dipping into the blood of a sacrificed animal and then for sprinkling that blood on God's people to show how the forgiveness pictured in the sacrifice had come personally to them.) David describes how complete God's forgiveness is ("I will be whiter than snow," v. 7). He speaks about his desire to hear the gospel message of "joy

and gladness" (v. 8).

But why did David believe that God would cleanse him, look away from his sin, blot out his iniquity? Verse 14 offers the answer, "Save me from blood-guilt, O God, the God who saves me. . . ." God had graciously committed himself to save from sin's sentence David and all who trusted the promise of a Messiah. List the Scripture passages you know which prove that point.

## Appeals for renewal

David understood that the thankful believer's response to forgiveness is to struggle to keep from falling into those same sins again. That's why he also pleads, "Create in me a pure heart . . ." (vv. 10-12). What makes these words so appropriate as a response to the sermon each Sunday?

## Vows of praise

David next lists the ways his life will be different as a result of his forgiveness. He will share his faith (v. 13). He will openly express his joy about the righteousness God freely gives his people (vv. 14,15). He will maintain a relationship with the Lord which is characterized by inward repentance, not by outward ritual (vv. 16,17). Think about the ways you express your gratitude for God's grace as you witness, as you praise him, as you live in constant repentance.

## Intercession for God's people

It may seem something of an afterthought that the closing pair of verses asking that "Zion prosper" are attached to this psalm. However, the future of the nation was very much a concern to David. God had already told the king, as a result of his crime of adultery and murder, "the sword will never depart from your house" (2 Samuel 12:10). That prophesied war and worse, an insurrection led by members of his own family. Why might we need to pray for our nation or families or congregations as a result of our sins?

There's one more point. David offered his confession for use in public worship. He let his entire nation know of his repentance. Are there sins you have repented about which you need to tell others?

*Next time: Psalm 58.*

*James Aderman is pastor of Fairview, Milwaukee, Wisconsin.*





## Gifts for serving the saints— encouraging, giving, leading

by David J. Valleskey

**W**e have been talking about spiritual gifts in this series, *charismata* in the language of the New Testament, gracious gifts of God to his redeemed children.

What should we do with these gifts? The Scriptures provide a simple answer to that question: "Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms" (1 Peter 4:10). We have been gifted to serve.

Where should we serve? In these brief articles we have been emphasizing service within the congregation. Lest we be misunderstood, we should make it clear that this is not the only arena in which the Christian can serve with his or her gifts. Nor, in fact, is service in the church in and of itself more pleasing to God than serving elsewhere with one's gifts. Life for the Christian is not divided up into the sacred and the secular, the sacred being what one does at church and the secular everything else. All of life is the arena for gift use on the part of the Christian.

This is certainly true about the gift of encouraging (Romans 12:8). It's hard to think of any place where one with this gift couldn't put it to good use. We all know people who seem to have a knack for saying just the right thing to bolster someone else's sagging spirits, whether it be a word of comfort or encouragement or something more in the line of a spiritual pep talk. Such people could well be exercising the spiritual gift of encouragement.

The New Testament gives us one such example, Joseph of Cyprus, who is better known to us by his nickname Barnabas, which means the Encourager (cf. Acts 4:36). When the apostle Paul gave up on Barnabas' nephew, John Mark, who had left Paul and Barnabas during the first missionary journey, Barnabas took this young man on as his personal project. His encouragement of John Mark was not in vain. Many years later Paul was to say of Mark, "He is helpful to me in my ministry" (2 Timothy 4:11). Still later the

Gospel of Mark came from his pen.

Those with the gift of encouragement can help to make someone's day—or even his life!

The next gift Paul lists in Romans 12 is that of "contributing to the needs of others" (Romans 12:8), or simply, giving. With this gift we see again a difference between our general Christian responsibilities and special gifts. In 1 Corinthians 16 Paul makes it clear that every Christian ("each one of you" v. 2) is called upon to give from what God has given to him or her. Yet, according to the Romans 12 passage, to some the Lord gives a special grace-gift, a *charisma*, for giving. A very rich person may have this gift; so may a poverty-stricken believer, such as the poor widow who gave all she had.

If one's special gift is giving, says Paul, "let him give generously," or, more accurately translated, "single-mindedly." As with every other gift, this one, too, is put to proper use when it doesn't call attention to the person using the gift but has the single aim of glorifying God and serving the best interests of his kingdom.

Leadership is yet another of the many *charismata* Paul lists in Romans 12 (v. 8). Nehemiah is a good biblical example of a believer blessed with the gift of leadership. Read Nehemiah 1 and 2 to see how Nehemiah challenged his fellow Israelites to trust the Lord and rise up and rebuild the shattered walls of Jerusalem. Under his leadership the task was accomplished in record time, even in the face of adversity.

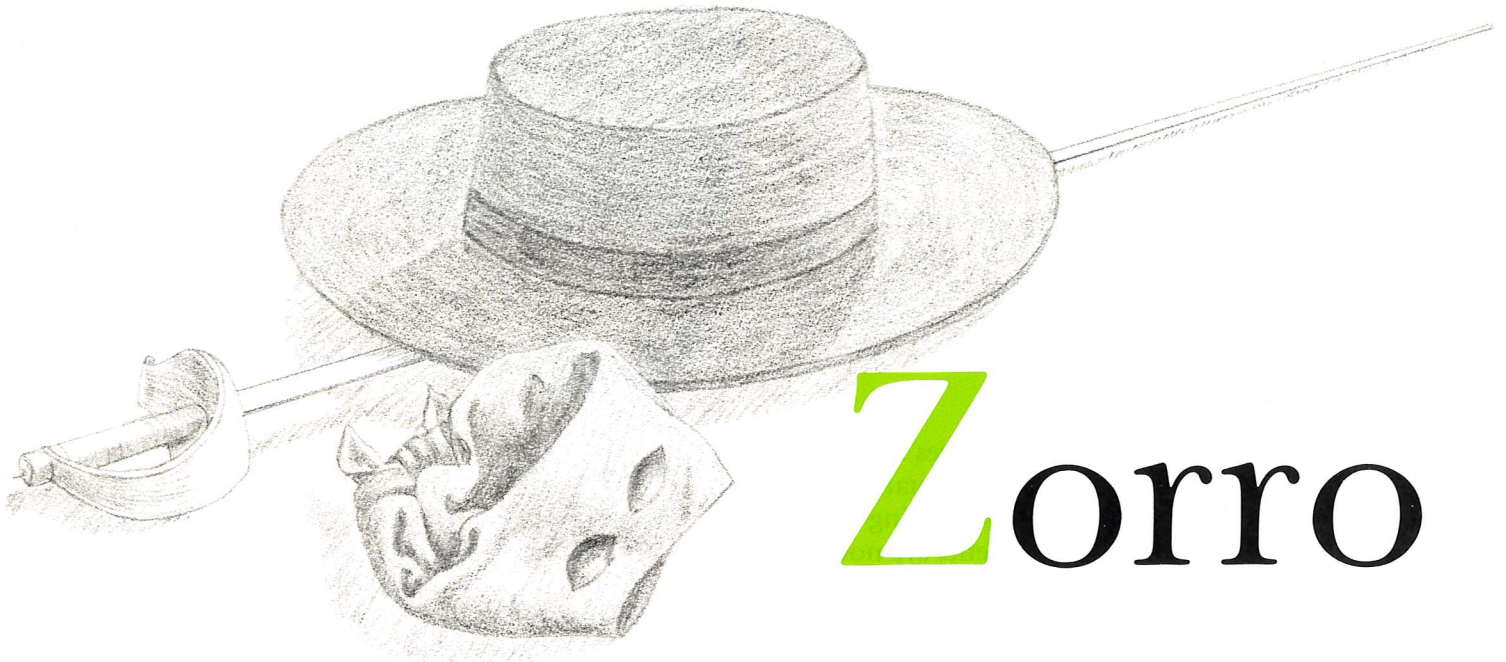
Like Nehemiah, one blessed with the gift of leadership today will inspire others to follow, both by his vision of what can be under God and by his own personal example. The church needs those who lead as well as those who follow.

*Next time: Showing mercy; faith; administration.*

*Professor Valleskey teaches pastoral theology and New Testament and is vice-president of Wisconsin Lutheran Seminary, Mequon, Wisconsin.*



# Zero for



by Jonathan R. Schoeneck

**W**hen I was in the third grade, my favorite show on television was “The Adventures of Zorro.” Wouldn’t you know that it was televised on Wednesday night at the same time we were to be leaving for Lenten services.

Theoretically, I could have watched the entire show, clicked off the set, and dashed the thirty yards to our church next door. I could have slid into a pew and had my hymnal out before the bells stopped ringing, or at least before my father (the pastor) started the service.

Mom would not accept the theory. I “gave up” Zorro for Lent.

In those early years, the idea of Lent being a time of repentance was impressed on me. The hymns carried the somber theme of the passion of the Lamb. The nighttime setting of the Wednesday evening services seemed to emphasize the dark deeds that were done. The cross loomed before me. My heavy eyelids helped me identify with the sleepy disciples.

Through the years, this season and these special services have been an important part of my life. There is a closeness with other Christians committed to the single purpose of these services.

Our congregation has a soup supper before our

Wednesday service. The fellowship is different from any other church activity. The setting is casual as we meet at the end of a work day for a light meal. We meet to share in the sorrow of the suffering Savior, and yet the joy of Easter is peeking around the corner.

Now that I am an adult, the six weeks of Lenten services have become a countdown to Easter. “Wednesday again, so quickly?” And we are one week closer to the celebration that focuses our faith on life through Christ. In turn, each Easter counts down the time to our own day of resurrection and reunion with Christ.

Sometimes we joke about giving something up for Lent. My son is ready to forego his cold green beans. It is at times an effort to take the time to meet for meditation and to use this season to reflect, to repent, and to be renewed by the depth of Christ’s love for us.

But I have never given up anything by observing Lent. I have gained.



*Jonathan Schoeneck is the principal of Christ the King School, Bremerton, Washington.*



by Wayne D. Mueller

**M**ay we block the doors of an abortion clinic to express our Christian faith? Do we have to pay taxes to a government that provides birth control to high school students? May believers refuse military service during what they consider an unjust war? Or, how should we view a divorce which a state court grants but which the Bible does not allow?

Less and less, it seems, earthly governments reflect Christian principles. How spiritual people should live under secular rule has become a daily dilemma. And it appears that the questions will only get tougher.

### Common origin

Some direction for this dilemma comes from conceding that "separation of church and state" is an inadequate expression of Scripture's teaching on the matter. Church and world governments are not separate in every way. One thing they have in common is their divine origin. Civil authorities derive their right to rule from God. "For there is no authority except that which God has established. The authorities that exist have been established by God" (Romans 13:1).

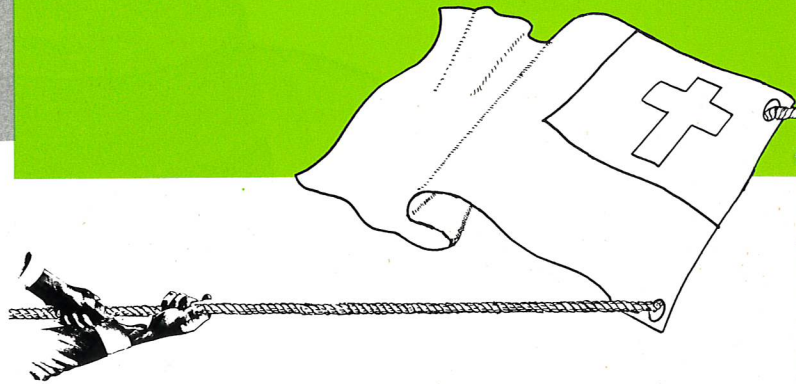
This is an important truth. Paul and Peter encouraged New Testament Christians to obey civil authorities, well aware that their readers were being oppressed under these governments. So, we cannot solve every church-state tension merely by appealing to Acts 5:29. Believers then and now know that we do not disobey God by suffering civil injustice. We Christians take our name from One who suffered in exactly that way without resisting. Evil governors and pious church leaders have this in common: they exercise authority by God's allowance.

### Common citizenship

Civil and ecclesiastical governments also have a common citizenry. Hebrews 11:8-16 describes Abraham's life of faith as a tale of two cities: one worldly, one other-worldly. Abraham is the father of today's believers too.

Both the church and the state rightly claim you as a citizen. We belong to two countries. The apostle who wrote, "Everyone must submit himself to the governing authorities" (Romans 13:1), also said, "But our citizenship is in heaven" (Philippians 3:20). Peter wrote, "You are . . . a holy nation, a people belonging to God" (1 Peter 2:9). But four verses later he instructed, "Submit yourselves for the Lord's sake to every authority instituted among men."

# Church / G



### Common interests

Church and civil leaders have common interests, too, and benefit from each other's services. Each has a legitimate stake, for instance, in education. While the state regulates, the church counsels and performs marriages. Both have an interest in charitable endeavors. The church benefits from public services such as fire and police protection. The government benefits from the moral training and character the church imparts to its citizens.

Thus there is no absolute separation of church and state. Both are agents of God. Devotion to civil service is as godly a pursuit as public ministry to the church. Those who hold dual citizenship not only hold the privileges of two countries; they have obligations to both. "Fear God, honor the king" (1 Peter 2:17).

### Separate tasks, tools

The church and the government share divine institution and citizenry. But God has a distinctly different purpose for each of them. To the church he gave the command to bring peace of heart (Acts 10:36). To government he gave the task of keeping outward peace (1 Timothy 2:2).

When church representatives try to keep outward peace, they assume a role God has not assigned them. Churches preach a social gospel and work for social justice without God's command or blessing (Luke 12:51). On the other hand, God gives government no authority to help or hinder religion. The state steps over the line when it promotes any religion, including Christianity.

To carry out these different purposes God provided the church and government distinctly different



# overnment



tools. To the church he has given the gospel (Ephesians 3:6,10-12). To keep the peace (Romans 13:3,4), government has the tools of authority (Matthew 20:25), force (Romans 13:3,4), and human reason (Acts 18:14) by which it metes out punishment and offers reward.

When the citizens of Christ's kingdom carry out the work of his church, they must not use the tools of government. Although the government does not bear the sword for nothing (Romans 13:4), Christian soldiers do battle for the church carrying "the sword of the Spirit, which is the word of God" (Ephesians 6:17). When Peter wielded the government's sword on behalf of his Savior, he was sharply reprovved by Jesus (John 18:11). So instructed, the early church conquered pagan governments with passive suffering rather than active resistance.

## Tough decisions

The tools you carry into battle indicate which citizenship you are serving. That answers a lot of hard questions. Certainly, a Christian may serve as a policeman and soldier. He may be judge or juror. He can write his congressman or throw the rascal out at the polling booth. His conscience may demand that he refuse to pay his taxes or that he demonstrate against some civil injustice.

But when he does these things, he is acting as an agent of the state. He uses the tools of force and reason which God gives to worldly powers. He will not wear his "Come to the WELS" button when he marches on the capitol any more than he would wear his service revolver on an evangelism call. Consciences err when they take up the cause of one country with the weapons of another.

Force and disobedience are a last resort for Christians, even when they are acting as citizens of the state. Our primary citizenship is in the kingdom of heaven. Those who have peace of heart prefer the task and the tools of the church for bringing about change. The love of Christ compels us to exhaust all peaceful means (Romans 12:17-21).

Martin Luther wrote, "As theologians we are obliged to teach that a Christian is not to offer resistance but to suffer everything. . . . A Christian may offer resistance, not as a Christian but as a citizen. . . . A Christian as a citizen may bear the sword and temporal office. . . . But our office will not allow our advising [him] to offer such resistance."

## Dual citizenship

Luther's advice is good advice in these last days. It is easy to get caught up in lopping off ears when our main task is to whisper into them the words of peace. It's easy to get caught up in causes and forget *the* cause.

We see how many church people have lost their confidence in the inspired pen of the prophets and have picked up the sword of the state. They are frustrated by what they see as the indifference of most Christians to the immorality in society. Is it possible that our apathy is offering an easy excuse to those who fight the church's battles with the weapons of state?

"Give to Caesar what is Caesar's and to God what is God's", Jesus said (Matthew 22:21). This is our Lord's invitation to end our apathy and engage the daily tensions of dual citizenship. What do we owe Caesar? We owe at least what unbelieving citizens give their government: submission to the laws of the land (1 Peter 2:13; Romans 13:1,5); tax money (Romans 13:6,7); and respect (Romans 13:7).

But Christians owe Caesar more, things the unbeliever cannot give, like prayer (1 Timothy 2:1,2) and the support of a willing conscience (Romans 13:5). Our personal example of morality (1 Peter 2:15) proves that the best way to change government is by being one of the governed who has changed. This kind of service seldom draws banner headlines, but slowly and surely it demonstrates that citizens of Christ's kingdom are not indifferent to the needs of the state. And it proves that the word of God is still sharper than any double-edged sword (Hebrews 4:12).

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



# A ministry of

by David E. Priebe

**S**ince the end of the Second World War a full-time chaplain has served the regional medical centers in Madison. For almost 40 years this ministry was part of the domestic mission program of the Wisconsin Synod. Since 1982, however, the WELS Western Wisconsin District has assumed financial responsibility for this ministry.

*Pastor David Priebe of Juneau, chairman of the Madison Institutional Ministries' board which oversees the program, recently interviewed Pastor Arthur Clement, the full-time chaplain in Madison.*

*Pastor Priebe:* Why is the hospital chaplaincy so important?

*Pastor Clement:* The chaplaincy provides pastoral care to Wisconsin Synod members who are hospitalized some distance from their home communities. Because of distance it is impractical or impossible for home pastors to visit regularly.

*Priebe:* What institutions are served by you?

*Clement:* We work in four Wisconsin cities. In Madison, where I am full-time chaplain, patients are visited in the five major medical facilities, including a large VA hospital and the University of Wisconsin Medical Center. Our work in Madison also involves visiting patients at the Mendota Mental Health Institute and the New Start Drug and Alcoholic Rehabilitation Center and prisoners in the county jail and at the Oak Hill Correctional Institute at Oregon.

In addition to the Madison chaplaincy, three other cities are served by part-time chaplains. Pastor Kenneth Gast serves the VA hospital in Tomah. Pastor Donald Buch serves St. Joseph's hospital, adjacent to Marshfield Clinic. Pastor Thomas Hilliard serves Lutheran hospital and St. Francis Medical Center in La Crosse.

Wisconsin is recognized as one of the nation's lead-

ers in health care, and some of its medical centers are internationally renowned. The Marshfield Clinic is rated among the top diagnostic institutions in the world. As many as 5,000 patients a day are cared for in the clinic. Cancer care at the University of Wisconsin Cancer Center also attracts people from around the world. Madison and Marshfield for many are cities of final hope.

*Priebe:* What are the most difficult visits to make?

*Clement:* I suppose that each chaplain would answer your question in a different way. For me, visits to the bedside of comatose patients are among the most difficult. In most cases the patient has been the victim of terrible violence, such as from an accident, and is suffering extreme trauma. To look upon battered and torn bodies (my cases frequently involve young people) is an emotionally wrenching experience for me.

Into such critical care environments the chaplain is often called to bring comfort and hope and strength. If the chaplain ever learns to weep with those who



Chaplain Arthur Clement at the University of Wisconsin Medical Center in Madison



# f comfort



weep, it is here.

*Priebe:* What are your easiest visits?

*Clement:* For me, where the patient and the patient's family are deeply rooted in their faith and eagerly reach out to the chaplain for his words of comfort. It is very easy to establish rapport and speak heart to heart in such situations.

*Priebe:* What is your relationship to the patient's home pastor?

*Clement:* I do not replace the home pastor. I often phone pastors to inform them about special things that are happening. I urge the pastors to visit when and if they can. Sometimes the patient is inactive in his church, and I encourage the person to resume attending his home church.

*Priebe:* How do you combat the sameness of a specialized ministry?

*Clement:* True, there is a sameness. But at the same time there is a great variety involved in the work of a chaplain. People's personalities and needs are different; the situations are different; and the institutions differ from one another.

As a chaplain I don't necessarily go from room to room giving the same devotion and prayer. There are no "automatic" words. I use a text, devotion, and prayer to fit the individual's personal need. Finally, I regard each patient or prisoner in my ministry as a personal friend whom I love. And all that gives variety.

*Priebe:* What are some of the joys of your ministry?

*Clement:* Meeting wonderful Christian people! The joy of seeing how strong God's people stand under the pressure of affliction. The joy of knowing that I have made someone's life easier to bear and helped to add new dimensions to that person's faith. The joy of seeing gravely ill or injured persons recover. The joy of reclaiming some wandering soul. Those are just a few of my joys in this ministry.

*Priebe:* Are there any frustrations?

*Clement:* It is frustrating never to have enough time—not to be able to more carefully plan out the day. It is frustrating that so many churches fail to let us know they have hospitalized members. I spend hours every week sorting out WELS members. It is frustrating to see the loneliness of long-term patients who have few visitors. I would certainly recommend that congregations keep the cards and letters coming to such patients. I would also recommend that pastors phone their long-term members each week.

*Priebe:* Does ministering to the terminally ill ever depress you?

*Clement:* I don't think the word "depress" fits. Ministering the gospel to comfort terminally ill patients and their families is one of the highest privileges a chaplain can have. In no way is it depressing to prepare a brother or sister in Christ for heaven. What helps the most is for the chaplain himself to come to



## *There comes a time when God has taken a life and machines take over.*

terms with the true meaning of death as it relates to the believer and to carry around with him always the joy and comfort this gives.

*Priebe:* How do doctors and nurses react to your presence?

*Clement:* Favorably! I try to work with the medical staff and make doctors and nurses feel comfortable around me. I believe that the medical profession more and more is recognizing the need to minister to the whole person, including the patient's spiritual needs. In fact, I receive requests from both doctors and nurses to minister to patients.

*Priebe:* What about the attitude of hospital administrators toward chaplains?

*Clement:* In my experience, good and getting better. For example, chaplains as well as area pastors are provided regularly with workshops to give them the latest medical information on such topics as AIDS, ethics, cancer, and so forth.

*Priebe:* What is your relationship with chaplains of other denominations?

*Clement:* It is one of cordiality. We work elbow to elbow, share problems and information, and even humor. We refer patients to one another. Missing is a spirit of competitiveness or ill-will. We enjoy a lively esprit de corps.

*Priebe:* How do medical ethics affect your work?

*Clement:* We are involved here with the questions of when to remove life-support systems from terminally ill patients, allowing them to die, and when to withhold attempts to resuscitate. There comes a time when God has taken a life and machines take over. The medical centers here in Madison have ethics committees which include at least one member of the clergy. At any time the patient's family is faced with a decision concerning the use of intensive, extraordi-

nary medical measures or the issue of terminating life-support for a patient, an appeal may be made to the hospital ethics committee for guidance.

Guidance is based upon a careful review of the patient's medical record along with recommendations by members of the medical team caring for the patient. The family can request the patient's own pastor as well as the chaplain to be present with words of comfort and advice. I have found that crucial decisions regarding critically ill patients are deliberately, not impulsively, made. Frankly, I have had no trouble operating within the framework of hospital ethics as I have experienced and studied them.

*Priebe:* Are there any future challenges for your ministry?

*Clement:* As I see it, one of the challenges for our chaplains in the various areas of southern Wisconsin is to help provide clinical education and training to our seminary students. Another challenge for our chaplaincy programs is to be more involved in the writing and publishing of devotional literature. Another is to provide annual workshops for part-time institutional chaplains. There are others, but these will do.

And may I add: It is a wonderful privilege to minister to the ill and to the prisoners. And I give thanks for the love and generosity of congregations and individuals who make this ministry possible. Literally, we chaplains are there because you—the people—care!

*David Priebe is pastor of St. John, Juneau, Wisconsin.*



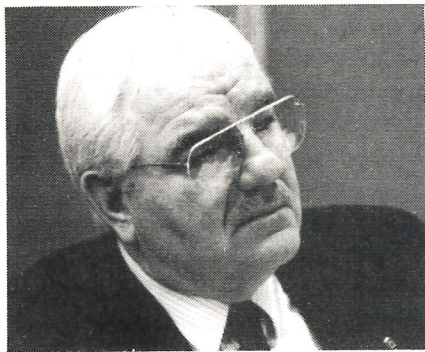
# Money talks, so do pastors

by David J. Farley

How many WELS pastors and laymen does it take to talk about money? In this case about 250 of them. That's how many attended a conference called "Leadership Training for Money Matters" in Milwaukee in mid-February.

The conference, underwritten by a grant from Lutheran Brotherhood, was presented by a conference committee under direction of our church's Conference of Presidents. Two representatives from each of our circuits attended.

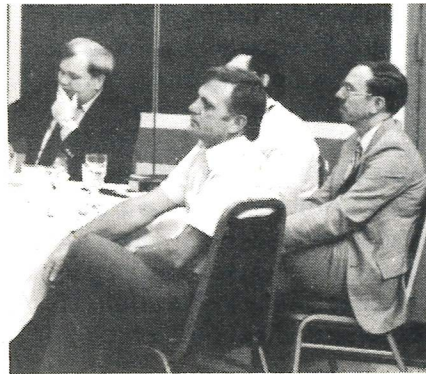
Why gather so many of our church's leaders in Wisconsin during the season's worst blizzard?



Pastor David Ponath, chairman of the planning committee

Highlighting the conference's focus on pastoral leadership, committee chairman Pastor David Ponath explained, "Our goal was to make pastors more aware of the theology of money, their management of their own money, and ways they can better serve as leaders encouraging their members to manage financial resources as God would have us manage them."

The two-day agenda offered presentations by each member of the Committee for Leadership in Money Matters. Small group Bible studies were moderated by Prof. Armin Panning, president of Wisconsin Lutheran Seminary. Pastor



Some of the 250 conference participants

Ron Roth, WELS director of planned and special giving, offered training in ways to manage money. Dan Carow, general agent for Aid Association for Lutherans-St. Louis area, led a team of presenters in showing how to put management skills into practice.

The pastors who attended received materials to use in their own circuits. Area workshops with pastors and church leaders are scheduled for late spring with seminars in each congregation to follow.

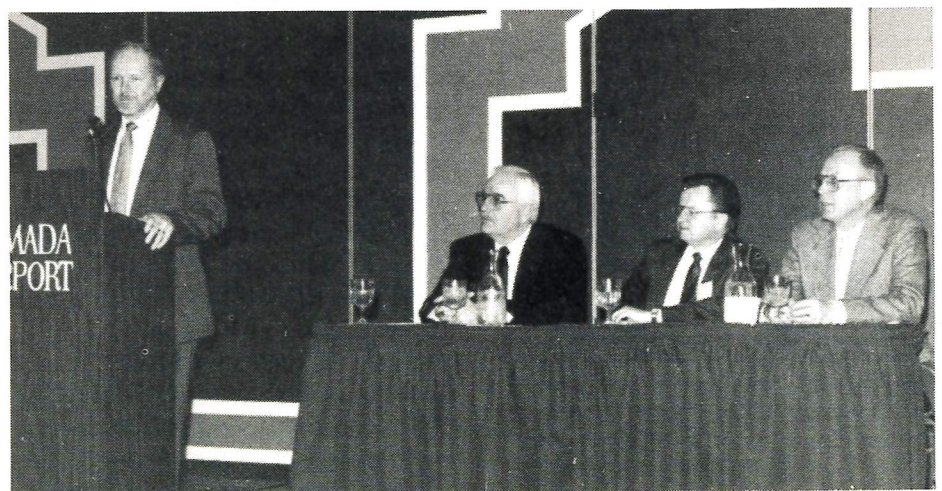
The materials employ videotape, audio-cassette, printed and oral

media on each level. Those using them will see and hear fellow church members from the trenches, training camps, and command bunkers of the stewardship battleground. Commenting on their focus Pastor Richard Schlieve (Platte Circuit, Neb.) added, "I was excited that we did Bible study on a scale like this. Often you get tons of material, but little Scripture at meetings. But not this time."

Citing frustration on the part of pastors in the area of finances, the difficulties they face in providing leadership in this area, and the abundance of resources at our membership's disposal, the Conference of Presidents a year ago envisioned this training program for our pastors. Last summer's synod convention directed that the training be offered to all the church's lay members as well.

Is that quite an undertaking? How many WELS pastors and laymen *does* it take to talk about money? In this case, it's going to take all of them.

*David Farley is pastor of Peace, Bakersfield, California.*



Left to right Prof. Armin Panning, Pastors David Ponath and Ronald Roth, Mr. Dan Carow (Roth and Carow were members of the planning committee)



## Schmeling accepts call

Daniel M. Schmeling, principal of Wisconsin Lutheran High School, Milwaukee, has accepted the call as administrator for the WELS Board for Parish Education, effective July 15.

The current administrator, Donald H. Zimmerman, who has held the post since 1976, is retiring.

Schmeling, 49, is a native of Milwaukee where his father, Gerhard Schmeling, was the pastor at Bethel Lutheran Church, which merged in 1976 with Nathanel Lu-

theran Church.

The Board for Parish Education is responsible for assisting congregations in establishing and maintaining Christian education agencies and developing curriculum materials for these agencies.

Schmeling is a graduate of Wisconsin Lutheran High School, Dr. Martin Luther College, and North Texas State University where he received his doctorate in elementary and secondary education. He has been principal of the high



Schmeling

school in Milwaukee since 1985.

He is married to Ellen Albrecht and there are three children, two of which are still at home.

## Michigan Lutheran Seminary offers Taste of Ministry

For a high school student, choosing a career can be a difficult and complicated task. Often a little information and first-hand observation will help make the decision easier. This is the goal of a program at Michigan Lutheran Seminary, Saginaw, called the Taste of Ministry, or TOM.

TOM has two parts, TOM-Teacher and TOM-Pastor. In these programs high school seniors are given the opportunity to spend time with WELS elementary school teachers in their classrooms

as well as with WELS pastors in their parishes.

The TOM-Teacher program, active since 1983, is carried out in cooperation with three Saginaw area schools: St. Paul, Bethany, and St. John. The seniors observe the teachers at work and are given opportunities to work with children in both small and large groups. Last year 51 MLS students participated in the TOM-Teacher program.

Students who choose to prepare for the ministry will go on to our synod's teacher training school, Dr. Martin Luther College, or to Northwestern College to prepare for the pastoral ministry.

One recent MLS graduate illustrates what happens to some of the participants. "All my siblings had gone to DMLC," she said. "I was going to be different; I didn't want to do what everyone else had done. Then I entered my TOM classroom and saw all those bright little faces. After a few days, I thought, 'How could I not?'"

Now in its third year, the TOM-Pastor program sends MLS seniors to cooperating pastors throughout the Michigan District for a three-day weekend.

Each senior usually participates

in the parish's Sunday service, experiences part of the pastor's weekly schedule, accompanies the pastor on a shut-in or evangelism call, and attends a meeting of one of the congregation's organizations.

Sometimes a student may have a special experience during his TOM weekend. "The last day of my weekend," one senior recounted, "the pastor had a funeral. . . . When I saw the reaction of the family members to his words to them before the service, I told myself, 'That's what I want to do. I want to bring the comfort of the gospel to people like this.'"

The weekend can have a great effect on the students, especially those from lay families who see the pastor only in the classroom and Sunday services. "My experience," a layperson's son said, "took the position of the pastor from being only in the pulpit to the great variety in his work. . . . I realized pastors are real people."

The program does seem to be having an effect. One 1989 graduate of MLS, now a freshman at Northwestern College, says, "Half of the 14 freshmen from MLS would not be here were it not for their TOM weekends with pastors."

—William Zeiger



**Intern**—The Northwestern Lutheran has a new student intern. Wendy L. Greenfield, a junior at Wisconsin Lutheran College, is filling this position. Greenfield is a member of St. John, Wauwatosa. She is majoring in English and minoring in communication.



## Florida LWMS holds super rally

by Helen Radtke

On Nov. 10 and 11, at the Las Palmas Inn in Orlando, the Gulf Atlantic and North Florida Circuits hosted a Super Rally, the first of its kind in the district. Women from the Southern Pines and Gold Coast Circuits were invited, boosting the attendance to more than 160.

The theme for the rally was "Inspire, Inform, Involve." Banners and posters highlighted the rally theme. Murals made by Christian day school students depicted our

world missions.

Pastor Raymond Wiechmann, first president of the South Atlantic District, was the guest speaker at the Friday evening service. Two choirs also sang. Following the service we became acquainted with the history of the LWMS by viewing the 25th anniversary video.

Saturday morning the women attended workshops featuring the Apache Mission by Mark and Gretchen Boehme; Special Ministries by Pastor Steven Staude; and

the Role of the Missionary's Wife by Mrs. Esther Huebner. Saturday afternoon World Mission Counselor John Kurth showed slides and spoke on WELS missions in Nigeria and Cameroon, Africa.

All the presentations were warmly received by the women. By God's grace we were inspired and informed, and by his grace we will become more involved as we are "united to serve Jesus."

*Helen Radtke is president of the North Florida LWMS Circuit.*

## Southeastern Wisconsin District

On Jan. 1 Pastor Roger Zehms became the Director of Advancement at the national office of WELS Lutherans for Life. His main responsibilities include development work for the national organization and advancement of the organization's work in synodical institutions. . . . Two of the four scheduled district evangelism workshops entitled "Prospect, Witness, and Nurture" were held at Shoreland and Illinois Lutheran high schools. The other two are scheduled for Wisconsin LHS on April 28 and at Kettle Moraine LHS May 5. . . . Shoreland Lutheran High School welcomed 112 parents of seventh and eighth graders at the annual "Pacer Brunch," a get-acquainted activity which is part of the school's recruitment efforts. The Bethany Lutheran College choir, Mankato, Minn., performed at Shoreland on March 6. . . . A 1989 Wisconsin Lutheran High School graduate, Andy Adrian, was featured in the Dec. 25 issue of Sports Illustrated in its "Faces in the Crowd" segment for setting a new Junior World record for the 18-19-year-old men's category by bench pressing 330 pounds in the 165-pound body-weight class.

—Robert A. Sievert



## South Central District

Our Redeemer, San Angelo, Texas, has purchased a church building. Close to Goodfellow Air Force Base and easily accessible from all parts of the city, the building seats 80 people. Funds to purchase the facility were raised by the members of the congregation. . . . Members of Abiding Faith, Fort Worth, Texas, have dedicated their first church building. The 2300 sq. ft. facility sits on two acres of land in the southwest corner of the city. Work done by congregation members held the cost of the project, including land, to \$250,000. Funds from the Church Extension Fund made this project possible. . . . Lone Star, Tyler, Texas, dedicated its first worship facility. Since the building is a renovated house, the congregation enjoys some added benefits such as ample storage space, a large kitchen, and even a fireplace. The dedication marked a milestone for the

WELS work in East Texas, which first began in 1967.

—Charles L. Learman

## Western Wisconsin District

September marked the tenth anniversary of the dedication of Trinity Lutheran School in Marshfield. Nine of the school's graduates are presently enrolled in a pastor or teacher course, while a tenth is now teaching at St. Peter School in Fort Collins, Col. . . . Anita K. Rohda passed away Dec. 14 at the age of 87. She was preceded in death by her husband, Prof. Dudley Rohda, who taught at Northwestern College. . . . A Lutheran free conference was held in Merrill on Feb. 6. Participants from the WELS and LCMS discussed the ministry and its application to the role of women in the church. . . . A special service was held March 31 to observe the 25th anniversary of Prof. Theodore Olson, president of Martin Luther Preparatory School.

—Elton C. Stroh



by Paul E. Kelm

*God has not provided answers  
to all our questions regarding eternal life.*

*We have no authority to fill in the blanks  
with sentiment and supposition.*

*Can a proposal of marriage be an invitation to sin? I am a widower. The woman to whom I am considering proposing agreed to a "no-fault" divorce initiated by her husband four years ago. He has subsequently remarried. We are both WELS members and aren't sure how to apply the words of Jesus (Matthew 5:32, Mark 10:10-12) and Paul (Romans 7:2,3, 1 Corinthians 7:10,11) regarding reconciliation of her former marriage and her freedom to remarry.*

A proposal of marriage can be an "invitation to sin" when one or both of the parties to the proposed marriage have broken a previous marriage contrary to God's will, and have refused to reconcile the previous marriage. Scripture recognizes three situations in which a person is free to remarry: the death of a spouse (Romans 7:2,3), adulterous unfaithfulness by one's spouse (Matthew 5:32), or unbelieving desertion by one's spouse (1 Corinthians 7:15). God knows no "no-fault" divorce. To initiate such a divorce is to reject God's will in unbelieving desertion.

Counseling by mail is never wise. Please speak with your pastor. In the circumstances you describe, however, there is no reason to consider your proposal of marriage an invitation to sin. The woman you hope to marry was deserted by a man who refused to honor his biblical vow of marriage. Paul writes: "If the unbeliever leaves, let him do so. A believing man or woman is not bound in such circumstances; God has called us in peace." Further, the man's subsequent remarriage makes any reconciliation of the first marriage impossible.

The translation of Matthew 5:32 may have caused you uncertainty. *God's Word to the Nations*, a study Bible produced by the Luther Bible Society, renders this verse: "Everyone who divorces his wife, except for the fact that she has been sexually unfaithful, causes her to be looked upon as an adulteress; and whoever marries a divorced woman is looked upon as an adulterer." The notes explain that the common translation, "causes her to commit adultery," inaccurately interprets the passive Greek verb and leaves a

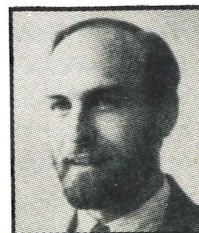
wrong impression. Jesus is speaking of a woman who is the innocent party in a divorce and has been stigmatized socially by the sin of her husband (as also is the man to whom she may be remarried).

*Do our departed loved ones in heaven know what's going on in our lives here on earth?*

For his own reasons God has not provided answers to all our questions regarding the life with him that Christians enjoy upon death. We have no authority to fill in the blanks with sentiment and supposition.

That in God's presence sorrow is unknown and joy is complete, Scripture assures us (Revelation 7:17; Psalm 16:11). Some have inferred from this that no awareness of the world left behind intrudes on that perfect joy. The visions of Revelation portray those who have died in the Lord as preoccupied with his glory, not pondering the mundane. Jesus' parable of the rich man and poor Lazarus places a figurative "chasm" between this world and the next. Nowhere does Scripture suggest that in heaven we assume God-like omniscience to traverse that chasm.

In fact, Isaiah 63:16 denies such supernatural knowledge of human affairs on the part of the sainted Abraham and Jacob. In his commentary on that verse Martin Luther wrote: "These people are dead and know nothing of us. . . . Here the Holy Spirit teaches that the saints are dead to us . . . they are not concerned about our affairs."



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.



## Subdue or control?

I was pleased to see the timely article, "The environment" (Feb. 1). All of us need to be reminded that a Christian's responsibility to rule the earth is an act of stewardship. Unfortunately, there are all too many who understand the word "subdue" to mean "exploit." Would as many misinterpret this word if the translation had been "control," as used by Dr. Beck in his translation of the Bible? Might the word "control" better indicate the need to practice stewardship?

*Hilbert R. Siegler  
Bangor, Wisconsin*

## Times change, Jesus doesn't

Carl Berg is right to say times have changed (Letters, Feb. 15). However, we must be careful that we don't adjust our thinking and living and try to fit Jesus Christ as an afterthought into this ever-changing world. Has Jesus changed any? Isn't he the same yesterday, today, and always?

*Wesley Koski  
Kalamazoo, Michigan*

## Well-written articles

With each new issue of the Northwestern Lutheran, I look forward to reading the articles in this publication, including those written by WELS women.

It is encouraging to find such well-written articles. The writers are surely using their God-given talents.

*D. R. Ganter  
Brookings, South Dakota*

## Using our talents

There are many professional and well qualified women in the church who are willing and most able to contribute more than care of the altar linen and serving at dinners. I find it hard to believe that our Lord will turn someone away from heaven's gate because she used all the talents he gave her.

This should be looked at seriously by our synod as it moves forward into the '90s.

*Joice Sullivan  
Sparta, Wisconsin*

## Opportunities are present

The Lord has given women many opportunities to serve his church. To name a few, there are church secretary, member of the choir, altar guild, evangelism committee, Ladies Aid, and LWMS. Be a Sunday school teacher, church organist, a volunteer at a pregnancy counseling center, or a Pioneer leader. Make banners for the church, visit shut-ins. Join OWLS, attend home and school meetings, join your high school's guild.

Above all, pray for the church, your pastor, teachers, and missionaries.

*Lois Kirkpatrick  
Watertown, Wisconsin*

Letters between 100 and 250 words are preferred. In the interest of conciseness, letters are subject to editing. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Letters cannot be acknowledged, nor can all letters be used. Address your letters to LETTERS, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222-4398.

## NOTICES

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

### REQUEST FOR NOMINATIONS Martin Luther Preparatory School

The board of control of MLPS is preparing to call a replacement for Prof. Carl Lemke, subject to the approval of the Board for Worker Training at its April meeting. Voting members of the synod are invited to submit nominations for this position.

Teaching responsibilities are in algebra, geometry, and English together with some coaching duties (football and track).

Nominations and pertinent information should be submitted by April 5 to

Mr. John Schultz  
Route 3, Box 96  
Goodhue, MN 55027

### CALL FOR NOMINATIONS Michigan Lutheran Seminary

The Board of Control of Michigan Lutheran Seminary, Saginaw, Mich., asks for nominations for the position of science professor. A nominee should be apt to teach science from a Christian viewpoint and should be synodically certified or able to meet this requirement before teaching. He will be expected to study during the 1990-91 school year to meet certification requirements of the State of Michigan. The person called will be asked to teach chemistry plus some other subject in the science or mathematics area. It will be beneficial if he has skills in one or more of the following: chorus, library science, computer science, or coaching.

Names with all pertinent data should be sent on or before April 20 to the secretary, Mr. Jerold Meier, 397 Auburn, Plymouth, MI 48170.

### CALL FOR NOMINATIONS Northwestern College—Science/Mathematics

Northwestern College seeks nominations of men qualified to teach college science and mathematics and who are familiar with computer technology. Please submit nominations with pertinent information by April 21 to the Northwestern Board of Control, Pastor Harold Sturm, Secretary, 1300 Western Ave., Watertown, WI 53094.

### RESULT OF COLLOQUY

In a colloquy conducted Jan. 16, 1990, Jerry A. Kassebaum, formerly a pastor in the Lutheran Church-Missouri Synod, was found to be in confessional agreement with the Wisconsin Evangelical Lutheran Synod. Mr. Kassebaum will enroll at our Wisconsin Lutheran Seminary, Mequon, Wis., and will be eligible for a call into the ministerium of the Wisconsin Ev. Lutheran Synod after finishing his prescribed course of study.

Second Vice President Robert J. Zink  
Professor Richard D. Balge  
District President Vilas R. Glaeske

### NEWS FOR THE NINETIES

A comprehensive evangelism convocation for lay people and church workers will be held at Northwestern College June 15-17. Interested individuals may obtain information from Tom E. Stieber, 4502 Armistice Ln., Madison, WI 53704; 608/244-0062.

### FARSI SPEAKER WANTED

The Central Asia Radio Committee is seeking individuals having ability to fluently speak Farsi. Please contact John Barber, WELS Mass Media Ministry, 2929 N. Mayfair Rd., Milwaukee, WI 53222; 414/771-9357.

### NORTHWESTERN PREPARATORY SCHOOL Nominees for Professor of German and History

The following have been nominated for the professorship at NPS:

Rev. Michael Albrecht	Houston, Tex.
Rev. Thomas Behnke	North Fond du Lac, Wis.
Prof. Martin Bentz	Stevensville, Mich.
Rev. Charles Cortright	Clovis, Cal.
Rev. Joseph Dietrich	Plymouth, Minn.
Rev. John Dolan	Appleton, Wis.
Rev. Daniel Drews	Lubbock, Tex.
Mr. Rick Elise	Ixonia, Wis.
Rev. David Grundmeier	Mason, Ohio
Rev. Kurt Grunewald	Mt. Calvary, Wis.
Rev. Robert Gurgel	Milwaukee, Wis.
Rev. David Haag	Beaverton, Mich.
Rev. John Hartwig	Lilongwe, Malawi, Africa
Rev. Joel Jaeger	Mainz-Bretzenheim, West Germany
Rev. David Kehl	Rumford, R.I.
Prof. Robert Krueger	Prairie du Chien, Wis.
Rev. Douglas Lange	Phoenix, Ariz.
Rev. Jeffrey Limpert	Merrill, Wis.
Rev. Thomas Lindloff	Lake Mills, Wis.
Rev. Thomas Nass	North Mankato, Minn.
Rev. Nathan Radtke	Hayward, Wis.
Rev. Jonathan Rimmert	Friesland, Wis.
Rev. Richard Russow	Sturgeon Bay, Wis.
Teacher John Schibbelhut	Fond du Lac, Wis.
Mr. Steven Schiller	Hustisford, Wis.
Rev. Alois Schmitzer	Jenera, Ohio
Rev. Jonathan Schultz	Omaha, Neb.
Rev. Donald Thompson	West Bend, Wis.
Mr. Dale Tollefson	Mukwonago, Wis.
Rev. Donald Tollefson	Long Valley, N.J.
Rev. Mark Voss	Lincoln, Neb.
Rev. Mark Wagner	Wauwatosa, Wis.
Teacher Gerald Walta	Lake Mills, Wis.
Rev. James Weiland	Racine, Wis.
Rev. Lynn Wiedmann	Gainesville, Fla.
Rev. Richard Zahn	Fond du Lac, Wis.
Rev. Mark Zaring	Fort Atkinson, Wis.

Please send pertinent information regarding these nominees by April 5 to the board secretary, Rev. Harold Sturm, W6910 Hwy K, Arlington, WI 53911.



## NAMES WANTED The Lutheran Home

The Lutheran Home Association seeks names of individuals qualified to fill the position of Spiritual Services Coordinator. This person is to coordinate the spiritual programs at all Lutheran Home facilities and to serve as primary on-site chaplain at Belle Plaine, Minn. Experience in the parish coupled with a love for special ministries would be important qualifications. Also needed are administrative capability, mature theological judgment, and ability to function comfortably in a team setting.

Please send complete educational and biographical information to The Lutheran Home, 611 W. Main St., Belle Plaine MN 56011. Names of qualified individuals will be submitted to the president of the Minnesota District for consideration in preparing a call list for the Lutheran Home Board.

## CHANGES IN MINISTRY

### PASTORS:

**Cortright, Charles L.**, from St. Peter, Clovis, Cal., to Our Savior, East Brunswick, N.J.

### TEACHERS:

**Hosbach, Daniel J.**, from Salem, Ann Arbor, Mich., to Michigan LHS, St. Joseph, Mich.

**Ihde, Barbara**, from inactive to St. Matthew, Iron Ridge, Wis.

**Lemke, Carl M.**, from Martin Luther Preparatory School, Prairie du Chien, Wis. to Wisconsin LHS, Milwaukee, Wis.

**Schmeling, Daniel M.**, from Wisconsin LHS, Milwaukee, Wis., to WELS Board for Parish Education.

**Schmoller, Nancy**, from inactive to Trinity, Watertown, Wis.

**Siewert, Karen A.**, from Grace, Yakima, Wash., to Emmanuel, Tempe, Ariz.

**Stroh, Phillip A.**, from Lakeside LHS, Lake Mills, Wis., to retirement.

## ADDRESSES

### PASTORS:

**Boehringer, John F.**, 321 Clark Ct., West Salem, Wis. 54669.

**Degner, Steven C.**, 4263 Harmony Ln., Santa Maria, CA 93455.

**Ditter, Gerald G.**, Box 3187, Pinetop, AZ 85935.

**Dorn, John S.**, Box 792, South St. Paul, MN 55075; 612/455-2844.

**Hein, David L.**, 51 S. Park Street, Oconomowoc, WI 53066; 414/567-6375.

**Henning, Paul J.**, N5188 Hwy A, Juneau, WI 53039; 414/386-4619.

**Hillemann, Roland C., em.**, 2406 Independence Lane #102, Madison, WI 53704.

**Koelpin, Winfred A., em.**, 38371 Roycroft Ct., Livonia, MI 48154.

**Kogler, Fredrick A.**, 1637 Allen Ct., West St. Paul, MN 55118.

**Kosanke, Frederic G., em.**, 135 Fox Run, Beechwood Lake Subdivision, Hendersonville, NC 28792.

**Meier, Timothy A.**, Box 35-114, Taichung, Taiwan 40098.

**Mosher, Scott C.**, 3810 Pace St., Thatcher, AZ 85552.

**Proeber, James N.**, 901 Ely Blvd. S., Petaluma, CA 94952.

**Reid, Pieter G.**, 2109 Baldwin St., Sturgis, SD 57785; 605/347-5376.

**Schaeve, Paul E.**, 226 S. Main Street, Box 197, Perry, MI 48872.

**Schmeling Paul M.**, 1081 Eleventh Ave., Granite Falls, MN 56241.

**Schumann, Daniel L.**, 1710 W. College Ave., Normal, IL 61761.

**Schumann, Robert J.**, 322 Steward Ave., Columbus, OH 43206; 614/444-4216.

**Stern, Jonathan D.**, 3105 Meadow Lane, Manitowoc, WI 54220; 414/682-2417.

**Vander Galien, Paul W.**, Box 326, Zeeland, ND 58581; 701/423-5436.

### TEACHERS:

**Hadler, Willis E.**, 602/485-2273.

**Howell, Kathryn A.**, 313/668-7911.

**Hussman, Karen E.**, nee Smith, 4750 N. 90 St., Milwaukee, WI 53225; 414/463-0735.

**Ihde, Barbara**, 239 Victory Dr., Juneau, WI 53039.

**Kramer, Randall A.**, 520 Craig St., Crete, IL 60417.

**Pacl, Dianne**, S2850 Cnty. Hwy. G, La Valle, WI 53941; 608/985-7730.

**Schlavensky, John M.**, 8544 W. Golden Lane, Peoria, AZ 85345.

**Wendorff, Laura M.**, W151 N203 Fillmore Dr., Cedarburg, WI 53012; 414/377-6081.

**Witte, Dale A.**, 525 Superior Ave., Tomah, WI 54660; 608/372-2347.

## NAMES REQUESTED

Wisconsin Lutheran College, under the auspices of the president of the Southeastern Wisconsin District, is seeking qualified candidates for calls in the following areas:

Computer Information Systems  
Education  
English  
Music (Choral and Instrumental)  
Philosophy  
Psychology  
Theology

Candidates should hold an earned doctorate or equivalent in the discipline or in a closely related field, hold or be willing to obtain synodical certification, be an active member of a WELS or ELS congregation, and be sympathetic to the liberal arts mission of WLC and the college's commitment to lay ministry.

Candidate information should be sent to Dr. John Bauer, Academic Dean, Wisconsin Lutheran College, 8830 W. Bluemound Rd., Milwaukee, WI 53226.

Wisconsin Lutheran College greatly appreciates the support provided by those who have in the past recommended individuals for calls to WLC in other academic disciplines. Those who know of members of the WELS or ELS who possess the academic and spiritual qualities that would suit them for teaching at WLC in areas other than those listed above are encouraged to forward their names to WLC. The college is particularly interested in identifying individuals who serve as faculty at other colleges and universities. However, the names of graduate students currently working toward advanced degrees in any area are also of interest.

Further information may be obtained by calling 414/774-8620.

## LWMS RALLY

The Milwaukee metro-south circuit will hold its spring rally April 28 at Jordan, 1642 S. 77 St. Registration 9:30 a.m., opening service 10 a.m. World Mission Counselor John Kurth will speak on mission work in India.

## SINGLES — AGES 21 TO 98

Including those once married and now single

WINGS (WELS Network of Growing Singles) is sponsoring the third annual singles seminar to be held on May 5 at Wisconsin Lutheran College. Join us for a day of spiritual growth and fellowship aimed at the Christian single. Registration forms will be sent to everyone already on our mailing list. If you are not on the list, please write to WINGS, Wisconsin Lutheran Child and Family Service, PO Box 23980, Milwaukee, WI 53223.

## CAMP BASIC

Camp Basic, a summer camp for the mentally handicapped, will hold sessions at Wyalusing State Park, near Prairie du Chien, Wis., June 17-22 and June 24-29. Applications from the Western Wisconsin District receive first priority, but all applications will be considered. Scholarships are available for families with special needs.

We request names of prospective campers, counselors, and donations for the camp or the scholarship fund. A 30-minute video presentation and materials for a bulletin board display are available. Contact Bob Wolff, 620 W. Center, Lake City, Minn. 55041; 612/345-4091.

## OWLS NATIONAL GATHERING

The annual meeting of the Organization of Wisconsin Lutheran Seniors will take place at La-Crosse, Wis., July 10-12.

Anyone age 55 or who is retired is encouraged to attend. This gathering offers spiritual enrichment, Christian fellowship, and educational experience. Anyone interested in joining fellow Christians for several exciting days should contact OWLS, 8420 W. Beloit Rd., West Allis, WI 53227; 414/312-9977.

## OWLS HOSTEL

The 1990 OWLS Hostel will be held at Northwestern College, Watertown, Wis., beginning the evening of July 12 and ending the afternoon of July 18. The hostel offers a week of educational experiences for seniors. Lodging and meals are provided. For further information contact the WELS Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222-4398; 414/771-9357.

## MARTIN LUTHER PREPARATORY SCHOOL CHOIR TOUR 1990

April 6	7:00 p.m.	St. Paul, Menomonie, Wis.
April 7	7:30 p.m.	Mt. Olive, Delano, Minn.
April 8	10:30 a.m.	Christ, N. St. Paul, Minn.
	7:00 p.m.	Bloomington, Bloomington, Minn.
April 9	7:00 p.m.	Resurrection, Rochester, Minn.
April 10	7:00 p.m.	Good Shepherd, Cedar Rapids, Iowa
April 11	7:00 p.m.	Good Shepherd, Omaha, Neb.
April 12	7:00 p.m.	Mt. Olive, Overland Park, Kan.
April 13	7:00 p.m.	St. Paul, Moline, Ill.
April 15	6:30 a.m.	First, Lake Geneva, Wis.
	9:30 a.m.	St. Matthew, Janesville, Wis.
	7:00 p.m.	St. Paul, Fort Atkinson, Wis.
April 16	7:30 p.m.	Eastside, Madison, Wis.
April 17	7:00 p.m.	St. John, Baraboo, Wis.

## WISCONSIN LUTHERAN SEMINARY CHORUS 1990 TOUR

April 1	7:00 p.m.	Grace, Milwaukee, Wis.
April 11	7:00 p.m.	St. Peter, Schofield, Wis.
April 12	8:00 p.m.	St. Martin, Watertown, S.D.
April 13	1:00 p.m.	Good Shepherd, Sioux Falls, S.D.
April 13	8:00 p.m.	Immanuel, Hadar, Neb.
April 14	7:30 p.m.	Beautiful Savior, Topeka, Kan.
April 15	9:15 a.m.	Everlasting Love, Olathe, Kan.
April 15	7:00 p.m.	Good Shepherd, Omaha, Neb.
April 16	7:30 p.m.	Zion, Denver, Col.
April 17	7:30 p.m.	Peace, Boulder, Col.
April 18	7:00 p.m.	Good Shepherd, Cheyenne, Wyo.
April 19	7:00 p.m.	St. Paul, Rapid City, S.D.
April 20	7:30 p.m.	St. John, New Ulm, Minn.
April 21	7:30 p.m.	Martin Luther Preparatory School Prairie du Chien, Wis.
April 22	10:30 a.m.	St. Matthew, Stoddard, Wis.
April 22	2:00 p.m.	Immanuel, LaCrosse, Wis.
May 31	7:00 p.m.	Commencement concert

Tapes of the tour concert and the 1989 Christmas concert can be ordered for \$6.00 each, postpaid, through the chorus director, Prof. James Tiefert, 11822 N. Seminary Dr., Mequon, WI 53092.

## SONGS WANTED

The Commission on Youth Ministry is considering the development of a new song book with easily singable songs which will appeal to young people in youth groups and elementary schools. Songs in forms other than German-style hymns are preferred. We invite those who accept this invitation to send a copy of their work to Mr. Kevin Ballard, 608 Hubbell Ave., Mankato, MN 56001; 507/388-6135.

## "OUR FAVORITE HYMNS"

These audio-cassettes are again available. The three sets contain 58 hymns sung by mixed and male choirs. Cost for each cassette is \$5.00 postpaid. Send orders to Martin Albrecht, 315 Highland Dr., Grafton, WI 53024.

## ORGAN NEEDED

New mission in Springfield, Mo., needs an organ. Please contact Pastor A. L. Schmeling, 3342 Roxbury, Springfield, MO 65807; 417/887-7272.

## VBS AND SUNDAY SCHOOL MATERIALS NEEDED

Mission congregation needs old NPH vacation Bible school and Sunday school material. Will pay shipping. Please contact Pastor Douglas Priestap, Good Shepherd Lutheran Church 73 Hesp Dr., Bolton, Ontario, Canada 17E 2P2; 416/857-7486.

## ANNIVERSARIES

**Hendricks, Minnesota** — Trinity (100th); July 22, Morning speaker: Pastor Claire Reiter, Afternoon speaker: Pastor Herbert Birner.

**New Ulm, Minnesota** — St. Paul (125th); June 10, Reunion Sunday, 8 and 10:30 a.m.; hog roast following. July 22, Heritage Sunday, 8 and 10:30 a.m. Sept. 16, Anniversary Sunday 8, 9:30, and 11 a.m.; catered dinner following. Please contact the church office if you plan to attend either of the meals: 219 N. State, New Ulm, MN 56073; 507/354-2329.

## CONFERENCES

**Minnesota District**, Pastoral Conference, April 24-25 at Trinity, Nicollet. Opening service 9:00 a.m.

**Pacific Northwest District**, Cascade Conference, April 24-25 at Trinity, Omak, Wash. Agenda: The Bible and bioethics: dealing with the problems of modern medicine.



**T**he Bible is real history. It is a history of real people living out their destiny in a real world. That sets it apart, miles apart, from the myths and legends of other people in the ancient world. As the Old Testament and the first 33 years of the New Testament unfold, they are intertwined with the history of the Middle East. But the secular sources are skimpy. For example, the only record that Jesus Christ lived — outside the New Testament account — are two brief references. One is in the *Annals* of Roman historian Tacitus. The other is in the *Antiquities* of Josephus, a Jewish historian. According to historians, there is substantial evidence that the Josephus reference has been doctored, if not authored, by a Christian scribe.

Israel of the Old Testament fares better. Archeology has enriched our knowledge of Israel's past as it impinged on the history of the Middle East, confirming by far and large the accuracy of the Old Testament record. In pre-archeological days, the accuracy was widely doubted by secularist historians.

When I was attending seminary, John Garstang, a brilliant English archeologist, was first publishing an account of his excavations of ancient Jericho. From 1930 to 1936 he had been excavating at the site of ancient Jericho. He came to the conclusion that in the 15th century B.C. Jericho had been destroyed by the invading Israelites, fleeing from bondage in Egypt. "In all material details and in date," he wrote, "the fall of Jericho took place as described in the Biblical narrative. . . . The link with Joshua and the Israelites is only circumstantial, but it seems to be solid and without a flaw."

As a callow seminarian, I was cheered by the news. As I saw it, the unbelievers, who mocked at the "blowing trumpets" and the "loud shout" bringing down the walls, were dismissed in confusion. That's the way many of us are: Though faith is a matter of the heart, a little evidence for the eyes never hurt. Garstang even had the date right: the 15th century B.C., not 150 years later, as many historians believe.

Then came the bad news. Garstang had misread the evidence. British archeologist Kathleen Kenyon, who followed Garstang at the Jericho excavations, on the basis of the evidence reversed the findings of Garstang. Jericho, she said, had been destroyed 150 years before Israel's invasion of Canaan. Garstang was out. Kenyon was in. Leaning on Kenyon's findings, scholars generally wrote off the Bible account of Jericho's fall as so much folklore and religious rhetoric.

But not so fast! Now Dr. Bryant Wood, an archeologist and visiting professor at the University of Toronto, writing in the current issue of *Biblical Archeology Review*, has re-evaluated Kenyon's finding just recently published in detail. As Wood supplemented Garstang with Kenyon, he found much in Kenyon to support Garstang. Garstang had actually found the pottery which Kenyon claimed was missing, key evidence in her rejection of the biblical account. Wood, in his review, found the correlation between the archeological evidence and the biblical narrative "is substantial."

The evidence Wood cites: the city was strongly fortified; the attack occurred after the harvest in the spring; the inhabitants had no opportunity to flee; the siege was short; the walls were leveled, possibly by an earthquake; the city was not plundered, and it was burned (specially mentioned in Joshua 6:14).

What's the point? Well, for one thing we should not get too upset if secular history does not confirm the biblical account. That does not make the biblical record "holy baloney," as some have called it. For those of us who confess that "we believe and accept Scripture on its own terms, accepting as factual history what it presents as history," there can be no myths and folklore, only history — as it happened. If historians differ with the biblical narrative, the Bible prevails. As *Time* magazine, reporting on the Wood article in its March 5 issue, headlined its article: "Score One for the Bible!"

James P. Schaffer



## Lord, hear our prayer

The sun shone like a golden ring in the sky, covering the desolate land with a blanket of almost unbearable heat. A Pharisee stood on a pedestal in the front of the synagogue, sweat pouring down his face, praying aloud and pious prayer. The beggars and thieves looked at him in awe. When he had finished praying for "such as these," he stepped down from the high pedestal and turned away from the beggars and thieves.

This is the stereotype often given to Christians by unbelievers. Our prayer life at California Lutheran High School and at church isn't filled with hypocrisy, but with a heartfelt need to talk to our Father in heaven. Our prayers together help us to grow in our spiritual life and in our concern for Christian friends. God has given us the great gift of prayer with the promise that he will answer. We would be hurting ourselves if we didn't use this gift.

—Nicole Dyrssen

## Why?

Why don't I take time to talk to my dear Jesus more? He is all that matters. Friends may desert me when I need them, but Jesus is always by my side, carrying me through the storms of life. It's amazing that the Creator of the world takes time to listen to me!

—Fred Dageforde

## Prayer

Do not pray with a loud voice  
For all mankind to cheer;  
Instead, pray with your heart and soul  
For God your Father to hear.  
Do not say to God,  
"Thank you for making me great!"  
Instead thank God for taking away  
Guilt's burden and sin's weight.  
The Pharisee said he had no sin:  
"There is no weight on me!"  
The Christian says,  
"Christ took my sin  
When he died on the tree."  
Now let's thank Jesus every day  
For helping us to learn  
His word, his ways, his love for us;  
In prayer to him we turn.

—Matthew Foley



Icicles

—Matthew Cords

The award-winning photo is by a student of Wisconsin Lutheran High School, Milwaukee. This month's writers are students at California Lutheran High School, Garden Grove. 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 a self-addressed stamped envelope for return.