

April 1, 1991

the  
Northwestern  
Lutheran

*Jesus Christ was put  
to death for our sins  
And raised to life  
for our salvation*



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## FORWARD

- A visitor to Israel, says Mark Braun, will find it not much changed from the days when Jesus lived there. Tourists still see "crowded market-places. . . merchants haggling over prices, donkeys braying. . . every-day stuff for Jesus." One thing has changed, however, a change brought by one Middle Eastern Jew. Read about it on page 124.
- The promise of the resurrection took on new meaning for the family of Sandra McDougall last Easter, when she was killed in an accident

on her way to Easter worship services. She left behind an inspiring testimony of her faith. Read it on page 126 and you'll find new meaning in the promise of the resurrection, too.

- It's not surprising the new hymnal is of such great interest to so many people. Other than the Bible, it may be the book most frequently used by the most WELS members. Read about the progress of the new hymnal on page 130.

DJS

*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

OFFICIAL MAGAZINE OF THE  
WISCONSIN EVANGELICAL LUTHERAN SYNOD

APRIL 1, 1991/VOL.78, NO. 7

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### Production

Production services of Northwestern Publishing House: Production manager, Clifford Koeller; Art Director, Kurt Adams; Artist, Duane Weaver; Subscription manager, Suzanne Giese.

### Subscriber service

For subscription service, write: Northwestern Publishing House, 1250 N. 113th St., Milwaukee, WI 53226-3284. Phone 414/475-6600. Allow **four weeks** for a new subscription, subscription renewal or change of address.

### Subscription rates (payable in advance)

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

*All other countries*—Please write for rates.

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

THE NORTHWESTERN LUTHERAN (ISSN 0029-3512) is published *semimonthly, except monthly in July, August and December*, by Northwestern Publishing House, 1250 N. 113th St., Milwaukee, WI 53226-3284. Second class postage paid at Milwaukee, Wisconsin and additional mailing offices. **POSTMASTER:** Send address changes to *The Northwestern Lutheran*, c/o Northwestern Publishing House, Milwaukee, WI 53226-3284 ©1991 by *The Northwestern Lutheran*, magazine of the Wisconsin Ev. Lutheran Synod.



# The Lion is a Lamb

by Robert H. Hochmuth

*See, the Lion . . . then I saw a Lamb (Revelation 5:5,6).*

**T**he revelation recorded by John was written to beleaguered early Christians facing disheartening hostility at the vicious hands of pagan powers who seemed in control of the world.

With brazen ungodliness vaunting its assault on people's minds and morals, those times, like ours, made God's children wonder if his plans for his people to share his glory could ever be realized.

The fact is that God's strategy for restoring mankind to a future as his partners and for working out world events to extend his kingdom could never be achieved by human agents. As far as human resources are concerned, any plan would still be a sealed document no one is qualified to unfold. What a sad situation! But John and his fellow believers are to take heart.

## Victor

"Don't weep," is the message from God. The forces of evil will not prevail; there is one who will fulfill people's needs and longings. "See, the Lion of the tribe of Judah." God's champion enters the scene. He is the one who took on the agents of Rome and hell combined, and who triumphed. The glow of Easter morning certifies he is qualified to establish his reign; he is able to unfold the plan and purpose of God and bring it to completion for his people. The hope and expectation of believers longing for deliverance are assured in the hands of the Royal One, the Strong One, exalted over death and hell.

In view of this, are God's people perhaps to envision great David's greater Son reforming the world by the force of some divine secret weapon? Should we expect he will coerce unrepentant enemies to conform their thinking and doing to shape up to God's way?

Here the spotlight intensifies to give John a closer look at this heroic figure.

## Victim

"I saw a Lamb." The Lion is a Lamb. And the

Lamb is a sacrificial lamb. The hero on whom the race is to pin its hopes achieves his triumph for humanity, not by force, but by sacrifice. He needed to be victim or he could never have been victor.

Behind this is the fact that it's not irreligious earthly tyrants who pose the greatest threat as we go through this world. It is our own sinfulness that sets us at odds with God's will and makes us unfit for his kind of a future. So long as we are guilty of offenses against the Lord of the universe, human beings are consigned to captivity in the camp of Satan. In fact God would not have been unjust if he had destroyed our guilty race and started over.

In love he did what cost him more than starting over. He had his Son substitute for all of us. He became the Lamb who takes away the sin of the world. The chains of guilt are shattered.

## Security

Now God's plan for restoring his creatures can be unrolled. Victory over all hellish opposition is assured even though some of Satan's captives choose to collaborate with their master in making things miserable for the faithful. Nothing can separate us from the love of God in Christ, neither Satan himself, nor his henchmen, the Herods and the Neros, nor their counterparts today.

Our exalted Lord will return in triumph and we can expect to triumph with him then. But meanwhile we need to be prepared for continuing conflict and realize that for now God has chosen to accomplish his real purpose in a hostile world, not by threat or force, not even by legislation. His desire is to win the hearts of sinful people by his invitation persuading them to trust in the redeeming blood of the Lamb. For them his resurrection is assurance of a right standing with God now under his saving grace and hereafter under his unrivaled glory.



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



# Easter

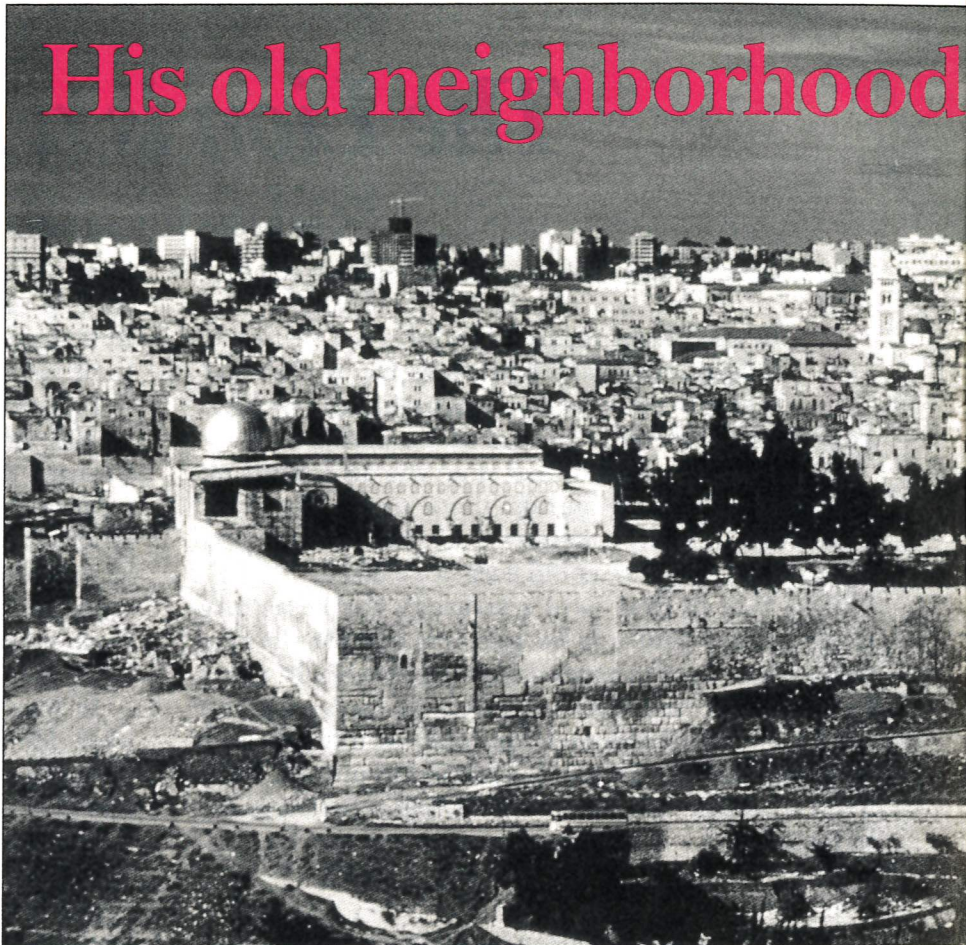
Israel seems to be a place where time has stood still. A more accurate observation is that in Israel the centuries have been blended together, or piled one layer atop another.

In Jerusalem one can see excavations of Hezekiah's Broad Wall (701 B.C.), a section of the retaining wall Herod built along the west side of his temple remodeling project (first century B.C.), and the most recent repairs made on the city walls by Suleiman the Magnificent (1542). At other locations one may see the leftovers of a Canaanite worship site, a Roman theater, or a Crusader fortification.

But it is among the living that it becomes more clear that Jesus' old neighborhood hasn't changed much—and yet it has. Bedouins lead their sheep along Judean hillsides as they have for centuries, yet they fetch water from modern tank trucks. The ruins of Megiddo lie at a strategic northern crossroads, where Ahab kept his chariot army and Josiah died fighting Pharaoh Neco. Yet today Israeli farmers cultivate the nearby Jezreel Valley with sophisticated agricultural methods. The lonesome landscape northeast of the lake of Galilee, where some believe Jesus fed the 5000, is today called the Golan Heights. An hour's drive through the region, approaching the borders of Lebanon and Syria, confirms why this highland is so greatly coveted. The ancient silence of the Negev is pierced by the roar of Israeli jets on patrol.

Christians whose roots lie in northern Europe and whose experience is limited to middle America are not entirely prepared for what they see and hear when they walk where Jesus walked. We see an American backdrop behind our Bible stories. We hear there was no room at the inn, and we see Joseph trying to check in at the Super 8 while Mary waits in the Subaru. The servant in one of Jesus' parables was commanded to go into the highways and compel guests to come to a banquet, and we imagine a maitre d' pulling people over on the interstate. We have portrayed Jesus with pale skin and

## His old neighborhood



The old city of Jerusalem as viewed from the Mount of Olives. On the right side is the Muslim shrine called the Dome of the Rock where the temple stood in Jesus' day.

blond hair and blue eyes—as though he were a good Scandinavian.

Jesus entered our world as the representative and replacement for all human beings. He came for every man, but he did not come as some sort of generic Everyman. He was thoroughly Jewish. His skin and his eyes were dark. He grew up in Middle Eastern culture. Being born and living among the animals was not uncommon. A diet low in cholesterol, combined with vigorous walking up and down the hills of Galilee and Jerusalem, assured him of excellent cardio-vascular health.

The sights that charm and sometimes startle Western tourists today—crowded marketplaces, noisy children darting down alleyways, women hiding their beauty behind shapeless robes, merchants haggling over prices, donkeys braying, camels spitting—this was everyday stuff for Jesus. This part of the planet, so different from our world, is still today so much like his.



# hasn't changed much

by Mark E. Braun



GOVERNMENT OF ISRAEL, MINISTRY OF TOURISM

taken away. It must be crushed. It must be conquered.

This one Jew took it away, crushed it, conquered it, for us.

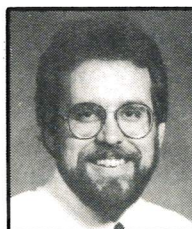
Two rival sites claim to be where Jesus rose. The traditional location has been accepted since the fourth century; Greek Orthodox, Roman Catholic, Armenian, Ethiopian, Syrian, and Coptic Christians share the Church of the Holy Sepulchre. In 1883 British General Charles Gordon proposed an alternate location, just north of the Damascus Gate, featuring an ancient rock-hewn tomb, surrounding gardens, and a skull-shaped hill nearby. While most scholars seem to favor the traditional location, Gordon's Tomb looks and feels more the way the Gospels describe the place where Jesus' lifeless body was laid.

Where this great miracle occurred is not important. It *did* occur, and that makes all the difference. Jesus' resurrection is the unqualified guarantee that he was not only a first century Jew but the designer and sustainer of the universe. We don't worship a dead hero but a living Lord. Jesus' resurrection

puts the Father's stamp of approval on everything his Son did and said. The Father says: "I vindicate my Son; I declare the world forgiven." Jesus' resurrection is the spectacular pledge of our own resurrection. "Because I live," he told us, "you also will live."

Lots of other men died on crosses in Israel, punished for their own failures. Jesus is the only man who died on a cross for everyone else's failures. Lots of other men and women were buried in Israel, in graves similar to Gordon's Tomb. Jesus came out of his grave alive.

Men and women still live and sin and fight and die in Jesus' old neighborhood. That hasn't changed. But one man came to undo the damage. We celebrate his victory.



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

It can be a risky business visiting Israel in this century. The military presence is everywhere in the land. Rusted remains of war machinery in the countryside are reminders of recent battles. Some struggle to maintain a Jewish homeland while others want to expel Jews or destroy them. But it was a dangerous place in the first century too. Jews had been overpowered by alien invaders for half a dozen centuries. A generation after Jesus, foreign troops breached Jerusalem's walls, smashed homes, murdered civilians, torched the temple.

## His old neighborhood hasn't changed much.

But what a change this one Middle Eastern Jew brought. He faced all the agonies and uncertainties sinners suffer. He did not cringe from the poor and the weak, the unclean, the insignificant, the guilty. This one Middle Eastern Jew understood that the root cause of all these ghastly symptoms is sin, and he knew sin won't ever go away by itself. It must be





# “God took Sandy”

Precious . . . is the death of his saints

**V**ery early last Easter Sunday—April 15—Sandy McDougall made last-minute preparations before beginning the 160-mile drive from Cabri, Saskatchewan, to Saskatoon, Saskatchewan. Her arrival at the WELS exploratory mission was eagerly awaited by Pastor Daniel Myers, the mission’s developer. Sandy’s husband, Bill, a member of the Royal Canadian Mounted Police, was unable to accompany his wife to the Easter service. He was on duty at the local detachment that day. [Sandy and Bill had been members of St. Paul, Ottawa. When Bill was assigned to duty in Cabri, 2000 miles from Ottawa, they received taped services from St. Paul until the mission opened in Saskatoon.]

Sandy never arrived in Saskatoon. Shortly before beginning the service, Pastor Myers picked up his telephone and heard Bill’s frantic voice, “God took Sandy!”

Only a few miles out of Cabri, Sandy, swerving to avoid hitting a rabbit, ran into the ditch. She was instantly killed. Bill, the only officer in the area on duty, was called to the scene of the accident.

In Ottawa, Ontario, immediately following the Easter service, her distraught father heard of his daughter’s tragic death. Sandy was 39 years old.

Tucked away among her private papers Bill found the directions for her funeral and her testimonial. Bill would like to share his late wife’s thoughts with the readers of the Northwestern Lutheran.

*Pastor Thomas Pfothenhauer  
St. Paul Lutheran Church  
Ottawa, Canada*

SANDRA D. McDOUGALL

Should the Lord choose to take me from this vale of tears to live with him in peace and love for eternity.

Funeral Hymns: 370—My Hope Is Built on Nothing Less  
648—I Am Jesus’ Little Lamb

Scripture Reading: John 10:27-30  
“God Speaks to the Heart.”

I was blessed to have had the Holy Spirit work in my heart in order that through faith I came to know of the free gift of grace, won for me by our Lord and Saviour, Christ Jesus. Ephesians 1:13-14: “And you also were included in Christ when you heard the word of truth, the gospel of your salvation. Having believed you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God’s possession—to the praise of his glory.”

This by far is the richest treasure of my life because “I can do all things through him who gives me strength” (Philippians 4:13). However, God also blessed me with a mother and father who taught me at an early age of the saving love and





Sandra and Bill McDougall

power and grace of Jesus and who encouraged me and helped me grow up in his love. While I was here they never stopped giving of themselves in unselfish love. God also blessed me with two brothers and their families, whose constant love and respect gave me a deep sense of worth, and a warmth in my heart that help me to go forth in life not seeking love but having it already, being able to give it to others. I am so thankful for these gifts.

The Lord then led me to the love of my husband, Bill, and I thank God for placing the love in our hearts for each other and for giving us each other to share this life and for sustaining us in it. I am always thankful as well for the love of his family. Especially Sue and the heart you have for us.

Through this life God has also placed in my path people who have become my friends, and their love and companionship have truly been a blessing.

The body of believers in our church who have opened their hearts to me and received me into their midst and have helped our church be a real home and family is much to be thankful for as well. Your ministry to Bill and me, while we lived away, helped me to hold steadfast to what I have become convinced of, because we know those from whom we learned it and how from infancy we have known the holy Scriptures which are able to make me wise for salvation through Christ Jesus (2 Timothy 3:14,15). A passage that was laid on my

heart while we were receiving those tapes and letters and cards was 2 Thessalonians 2:15. "So then, brothers, stand firm, hold to the teachings we passed on to you whether by word of mouth or by letter."

There are many other reasons to be thankful and one special one is the gift of living and growing in our rich and free nation—Canada. But I could not even give thanks without the love of Christ in me. "For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—not by works, so that no one can boast" (Ephesians 2:8,9).

And now to those dear ones left. Ephesians 1:16-19: "I have not stopped giving thanks for you, remembering you in my prayers. I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the spirit of wisdom and revelation so that you may know him better. I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints, and his incomparable great power for us who believe."

Please do not weep for me—I am happy—I am at home—I now spend all my time praising our Saviour. What could be better. And I look forward to meeting you someday soon again.



MRS. KEVIN SCHEIBEL



**A** young unmarried woman is pregnant. She has little money and can't count on support from family or friends. She feels lonely, confused, and uncertain of her and her baby's future.

A man loses his job when the company he has worked at for years closes its doors. He can't find employment. He feels guilty because of the stress on

his family. He begins to question his value as a family provider and even as a human being.

A family experiences the breakup of a marriage. One of the children begins to have problems in school. His grades drop and he has difficulty maintaining friendships. The child's loyalties are divided between his parents; he feels caught in the middle. He wonders if he is to blame for his parents' divorce.

#### **Counseling in crisis**

These and other crises, such as serious illness, death of a loved one, or sexual trauma, may serve as reasons to begin counseling. Sudden, unexpected events can lead to personal pain and inner turmoil. A life which may have been calm and peaceful seems turned upside-down. Christians may feel shaken in their faith, deserted by God, and vulnerable.

Through therapy they can discuss and sort out the overwhelming barrage of feelings. Client and therapist work together to find ways to identify, clarify, and cope with confusion, depression, anger, or anxiety.

Human emotions are a natural part of who we are and how God made us. Clients need to acknowledge how they feel so they can determine why they feel as they do. Then they can begin a healing process—a process in which the Lord will guide them.

Some people expect the healing process to be easy. Typically, it is not. Healing may involve painful recollections of the past, acknowledgement of sin, and admission of weakness and fear. But a journey of this type, difficult as it might be, is possible with our Lord's help. Christian counseling encourages people to move forward, having recognized where they have been.

#### **Counseling in natural change**

Often people seek therapy to develop better ways



# Who needs it?

by Cindy Viertel

of handling some of life's predictable changes. Changes that are desired, or seen as positive, are usually quite easy to accept. But some may be viewed as negative and unwelcome in a person's life.

When children grow up and move out, parents may no longer feel needed. The extra unstructured time and fewer family demands may leave them feeling saddened, abandoned, or stagnant.

Sometimes physical changes that are part of aging are difficult to accept. A man who was formerly a top-notch athlete finds himself unable to keep up with the younger men at the gym. Although he hasn't changed his eating habits or exercise routine, he begins to gain weight. He is no longer satisfied with his job, friends, or hobbies—signs of a midlife crisis.

Accepting change can be challenging. We all have a tendency to think we know what is best. We may feel frustrated and angry when things don't go according to our plan. Christian counselors can help clients recognize that their vision is narrow compared to God's all-encompassing view. Accepting change as part of God's plan and relying on him for support and guidance can lead to increased contentment in life.

Counseling can be a process to help people determine whether or not they can change a particular situation. If they cannot change it, counseling can help them change their attitude about it. Reframing the negative into a new opportunity for emotional and spiritual growth can help people feel that situations beyond their control are less overwhelming.

## Counseling for ongoing support

We often rely on people around us to help us cope with a particularly difficult time in life. These people—friends, family, co-workers—are part of a support system. But sometimes the same loss or change we are struggling with may take away part of the support system. Death, a move, or a broken relationship

might make it impossible for the former helpers to be there.

Therapy helps clients determine their support needs and encourages them to develop a personal support system. Seeking a balance between developing new coping strategies and not becoming overly dependent on others may involve trial and error and also risk-taking.

A young woman leaves family and friends to attend college in another state. Although she views the experience as an exciting new adventure, she is lonely. She struggles to set limits for herself as she discovers the differing values some new friends may hold.

For some people there may not be a specific concern or crisis. Some people may be plagued by persistent, bothersome feelings. They may feel that they "just aren't handling things," are "stuck," or are always feeling anxious or depressed. They may not even know how long they have felt this way—it seems like forever.

Feelings like these may be related to past, unresolved issues and continue to be triggered by present, daily events. Therapy may be helpful for persons who desire to make changes for themselves or to find the root of their feelings.

In all these cases, professional Christian counseling is an avenue toward establishing and maintaining a healthy Christian life in the midst of upheaval and struggle. In our imperfect world, with its sin and hardships, it is realistic to expect pain and sadness in our lives. Our God, however, gives his children spiritual and emotional resources to turn hardships into opportunities. His guiding hand is in each of our lives.



Cindy Viertel is a counselor in the Appleton, Wisconsin, area office of Wisconsin Lutheran Child and Family Service.



# The shape of the new hymnal

Coming: fall of 1993

by Kurt J. Eggert

About the time of the hymnal organization (January, 1985), an essay was circulated which was titled *The Shaping of the Hymnal*. It contained suggested goals and guidelines for the "new/revised" hymnal as well as a listing of various concerns needing consideration. Today we are far enough along to see the "shape" of the emerging hymnal. Hard work lies ahead and changes will be made, but some fairly safe predictions can be made.

The new hymnal will be just slightly larger than *The Lutheran Hymnal*, which has 858 pages. The color of the cover and the hymnal logo (emblem) are still to be decided, but the name of the new book will be *CHRISTIAN WORSHIP: A Lutheran Hymnal*. The present flow chart and schedule call for all hymnal manuscripts to be turned over to the publisher (NPH) by January, 1992. The release of the published book is planned for the fall of 1993. A "worship leader's manual" will

be published at the same time as the hymnal. In addition to essays and other information, this book will discuss the use of the new liturgies and help the pastors and worship leaders with the planning of the congregational worship. The decision to purchase and use the new hymnal will rest with each individual congregation.

We believe that most of the concerns raised by our synodical convention and by the 1985 essay have been addressed by the hymnal committees. The enabling resolution of the synod very deliberately called the book a "new/revised" hymnal. We have interpreted this to mean that the new hymnal should be both a revision based on the present hymnal and also a book with the inclusion of new material. A look at the Table of Contents for the coming hymnal shows the same general arrangement as *The Lutheran Hymnal* but includes both old and new items:

## CONTENTS

Introduction  
Personal Prayers (c.55)  
The Common Service (Revision of "Sampler" service)  
Service of Word and Sacrament  
Service of the Word  
Morning Praise (Matins)  
Evening Prayer (Vespers)  
Holy Baptism  
Christian Marriage  
Christian Funeral  
Devotions (3)  
Service of Private Confession  
Athanasian Creed  
Prayers of the Church (Responsive)  
First lines of hymns

Psalms (c.60—texts and music)  
How to Sing the Psalms  
Listing of Propers  
Church Year Calendar  
Hymns and Canticles (c.620)  
Luther's Small Catechism  
Indexes:  
Acknowledgements (Copyrights and Permissions)  
Topical  
Metrical index of tunes  
Alphabetical index of tunes  
Composers and sources  
Authors, translators and sources  
Hymn of the Day

A number of other items or indexes, such as Scriptural References, Hymns for Children, Hymns with Descants, etc., may be added.



## So what's old? What's new?

The hymn section of the new hymnal includes about 430 hymns from *The Lutheran Hymnal* which will be familiar to most worshipers. About 175 hymns have been added from other hymnals, or from original tunes or texts submitted to the Hymn Committee for consideration. Most of these newer hymns need copyright permission for either text, tune, or setting before they can be used in our new hymnal or other publications or even for one-time congregational use. When our present hymnal was being prepared (1929-1941) attention to copyrights was slight. Except for a small handful of hymns, all the hymns found in *The Lutheran Hymnal* were written or published before 1909. Few people in the '30s and '40s were writing hymns. In contrast, during the last 25 years thousands of hymns have been written. The 175 new hymns will give the coming hymnal a new and different look, but of course the 1941 hymnal also had hymns that needed to be learned, simply because our previous *Book of Hymns* included only 320 hymns.

Especially the liturgical section of *Christian Worship* will have a new look. Both the *Service of the Word* and the *Service of Word and Sacrament* feature new texts and new music. The Evening Prayer is also really a new service, though its structure is based on the historic *Vespers*. *Morning Praise* will retain most of the text and music of the service in *The Lutheran Hymnal*, though with some updating of language. Also new will be the order for *Holy Baptism*, *Christian Marriage*, and *Christian Funeral*. Three *Devotions* (Morning, Evening, and General) and a *Service of Private Confession* round out the list of major new materials. The "Sampler Service," now called *The Common Service*, has been slightly revised following field testing by the congregations, but it remains today's version of the historic Christian liturgy as reformed by Luther and others.

A careful survey of the liturgical section will reveal other liturgical changes. Some of these changes were in place in WELS congregational worship even before the new hymnal was begun. For example, the new book will provide for *three* readings each Sunday (to promote the use of the Old Testament). Secondly, the readings are from the *three-year lectionary*. Most of our congregations were using this lectionary with its richer and broader selection of Scripture before the hymnal was started. Also, the introit and gradual have been dropped and replaced by the *Psalm for the Sunday* and *Alleluia/Verse* before the gospel. Probably the most noticeable new feature will be the updating of language in the liturgical section and in many of the hymns. This constitutes a change from the long-used language of the King James Version of the Bible. Other new features include the section of *Personal Prayers* designed for private devotion, and twelve responsive *Prayers of the Church*.

## The change in worship language

No doubt this is the change which disturbs the most worshipers. However, the hymnal committee was persuaded by a number of factors to use today's English in the new book. For example:

- 1) Most WELS congregations are reading the lessons in a modern translation.
- 2) Most WELS pastors are praying in today's English.
- 3) A large percentage of our children are working with the NIV and memorizing Bible passages from that version. With the King James Bible no longer taught, studied, or memorized, the use of the KJV in our worship will sound progressively more strange.
- 4) Pastors are finding that the NIV is more readily read and more easily understood by adult catechumens and Bible class members.
- 5) As children grow into adulthood without having studied and heard the language of the King James Bible, and as visitors from other churches attend our worship, they will tend to react negatively to the KJV.
- 6) We need to face the fact (though that is difficult for some of us including this author) that the time has simply come for the language of worship to change. Most every one of the 40 or 50 new hymnals reviewed by the hymnal committee have already made this change.

Therefore we feel that it is a simple necessity to adopt the language of today for our new hymnal. A few exceptions may be made in the hymns. This change, we are convinced, will better serve our church today and 20 or 30 years into the future.

Our goal remains ever the same: To *preserve, improve, and enlarge* our Christian and Lutheran worship heritage. In pursuit of that goal the committees are dedicating thousands of hours in study and preparation and we are trying hard to keep congregations well informed. We encourage critical review and congregational field testing of materials, and we do and will continue to scrutinize all comments and reactions with a view toward improvement and more convenient congregational use.

If we are to preserve our worship heritage it will take some effort and work to learn the new hymns and liturgies. Some of us still remember that labor of learning new hymns and liturgical music back in 1941 and following years. We all "know" pages 5 and 15 now, but it was not always so. When the new hymns and liturgies are known and used, the joy in our worship may well increase. May God grant us the patience and willingness gradually to add the new worship hymns and liturgies to our personal worship repertoire.

*Pastor Kurt Eggert is project director for the new hymnal.*



## Revitalizing parish ministry

It's time to rethink our approach to ministry, say the team of pastors who have been serving as consultants to churches seeking to revitalize their congregations. As part of the synod's spiritual renewal program, James Huebner, Paul Kelm, and Lawrence Olson have spent the past year and a half visiting over 60 congregations which requested help in becoming more effective in ministry.

As a result of those visits, the three are leading seminars to share what they have observed. The seminars, three days of intense discussions on revitalizing parish ministry, are being presented for pastors in all of the synod's 12 districts. The consultants were interviewed at the Southeastern Wisconsin District seminar, which this reporter attended. About two-thirds of the district's 167 parish pastors attended the seminar at a local conference center. Congregations, aided by a grant from Lutheran

Brotherhood, are funding the seminars for their pastors.

"In a year and a half," said Olson, "we've talked to about 2500 people who belong to WELS churches. We've listened to a lot of people and a lot of pastors. That's where the agenda came from."

It is necessary to adapt ministry to today's society, say the seminar leaders. Changes needed include emphasizing spiritual growth, involving more people directly in ministry, finding more ways for Christian fellowship, and providing meaningful worship.

"Adult spiritual growth is number one," said Kelm. "Then member ministry is essential. Fellowship is critical to bind people together. It all fits together. These are the critical issues in the church today."

"We've been to the midwest, west coast, south; from a town of a few hundred to a metro area of five million, new churches and old church-

es," said Huebner. "It's a broad spectrum. We've been at all sorts of churches."

Kelm says they have found "there's even wider diversity than we imagined. The pluralism in America has affected the Wisconsin Synod. We don't all think the same way or do ministry the same way."

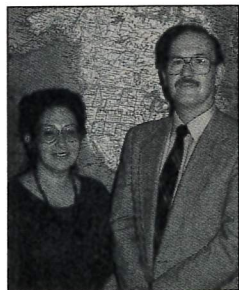
"There's diversity in ministry, but the underlying theological position is the same," added Olson. "More important than what you do is why you do it."

"We don't want to sound like we know better than anyone else," said Huebner. "We just want to share what we've observed. We don't know it all."

"What we strive for is to help people find the most effective way to carry out their work," said Kelm. "We want to open windows. We hope they'll look at things and see them differently because of what we discuss."

—Dorothy J. Sonntag

## Missionary to Mexico commissioned



Cristina and Ernest Zimdars

A service held in English and Spanish celebrated the occasion of the synod's first expatriate missionary to serve in Mexico for an extended period of time. Ernest Zimdars was commissioned as missionary to Mexico at San Juan Lutheran Church, El Paso, Texas, on Jan. 13.

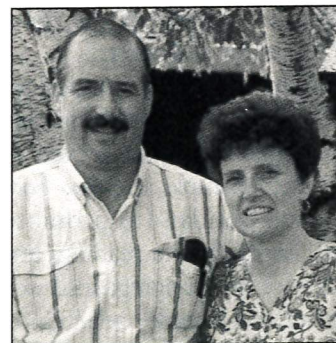
Zimdars and his wife Cristina and children, Elizabeth and Pablo, are residing in Monterey, Mexico.

—Greg Lenz

## Seminary advisor leaves for Nigeria

Pastor Larry Schlomer has accepted a two-year call to assist Pastor Edet Akmakpan, director of education for Christ the King Lutheran Synod of Nigeria, to develop a seminary course of study.

The synod's Committee for Mission Expansion felt this was the right time to inaugurate the program because seven men are ready to begin studies on the seminary level. The program is limited to two years so as to give the development of the seminary in Nigeria a start without having a permanent American advisor. The committee is presently calling a second missionary to join Schlomer in carrying out the



Larry and Marlene Schlomer

assignment. Funds from Lift High the Cross are making the program possible.

Schlomer and his wife Marlene left for Nigeria in January.

—Harold R. Johnne



## Samplers needed

The Taped Services Committee of the home mission board is in need of *Samplers*. Persons who are served by the committee have ready access to *The Lutheran Hymnal* but *Samplers* are in short supply.

The committee serves isolated persons or groups with a service every Sunday. About 65 addresses receive a weekly audiotape of a service and about 50 receive a video of a service. Services of four congregations in the Milwaukee area are used. The tapes are sent to addresses in Mexico, Australia, Canada, Spain, Scotland, France, and a number of military addresses.

Pastor Charles Found, chairman of the committee, also notes that "some mission congregations have been started by the taped services." If you have any extra *Samplers*, please ship them to Gail Stoesser, WELS Administration Building, 2929 N. Mayfair Rd, Milwaukee WI 53222.

## Grant assists Hispanic ministry

The synod has recently received a \$22,500 grant from the Lutheran Brotherhood Foundation. The grant will be used to establish a scholarship program for five seminarians and pastors of English-speaking congregations to provide them with the necessary language and culture skills to effectively evangelize the surrounding Hispanic communities.

Each \$4,500 scholarship will finance three months of intensive language and culture study in schools that provide a total immersion experience.

The project responds to the urgent need within Lutheran congregations for the necessary skills required to minister effectively to the Hispanic community. Lack of such skills is a major obstacle for such a ministry.

## College scales down project

Wisconsin Lutheran College, Milwaukee, has scaled down plans for a proposed recreation center. The college has asked the Wauwatosa Plan Commission to allow it to amend its special use permit.

The proposed \$5 million facility has drawn criticism from residents who live near the school. They have argued that expansion of the college jeopardizes the stability of the neighborhood.

"After receiving the report

from the construction management firm, it became apparent that some adjustments and downsizing would have to occur to keep the project within budget," vice-president for academic affairs John E. Bauer wrote in a letter to residents.

The college is proposing building a 130-by-190-foot facility, which is 25 feet shorter than the original plan. The lobby area also was reduced in size and fewer parking spaces will be included, according to Bauer.

## Obituaries

### Helen E. Kallies 1921-1991

Helen E. Kallies, who taught 38 years at Christ, Milwaukee, Wis., died Jan. 12, 1991, in Milwaukee.

Born Feb. 7, 1921, in Milwaukee, she began teaching in 1948. She also served for 53 years as a Sunday school teacher. After her retirement from teaching she worked as part-time secretary for the church and school.

She is survived by a sister-in-law and nieces and nephews.

### Deborah E. Koepsell 1955-1990

Former teacher Deborah E. Koepsell died in an automobile accident December 21.

Born April 1, 1955, in Yakima, Washington, she prepared for the teaching ministry at Northwestern Lutheran Academy, Mobridge, S.D., and Dr. Martin Luther College, New Ulm, Minn. She taught at Shoreland Lutheran High School, Kenosha, Wis., and Zion

Lutheran, Zion, Ill., and continued to serve as a substitute teacher and organist after her marriage.

She is survived by her husband, Jeffrey, daughter, Kristen; son, Timothy; a sister, Rebecca Finney; and her parents, Pastor and Mrs. T. R. Adascheck.

Services were held at Faith, Tacoma, Wash.



## “Me first” morality

by James A. Aderman

**S**elfishness, like a cancer, ate away at the moral fiber of Israel, robbing it of power and, eventually, life. Through Amos the Lord agonized over the absence of morals among his people. Because they had lost a faith relationship with Yahweh (Jehovah), Israel no longer wanted God first in its life. And without an appreciation for God's undeserved love, there was no reason to love others. Love for self was the only principle of life that made sense.

### National morals

Sexual promiscuity prospered as respect for marriage and family was lost. The sins of the fathers were passed on to the sons not only by word, but by example. Husbands and wives deserted their family responsibilities in favor of idleness, partying, eating, and drinking. Individuals who had dedicated themselves to the Lord's service were corrupted and their ministries compromised.

Materialism reigned. Israel clamored for all the things it could stash away. The upperclass outfitted their homes (it was socially essential to have more than one) with the costliest of furniture and decorations.

Unfortunately, the wealth that supported such a lifestyle was pried penny by penny from the underclass. The wealthy's "me first" mentality allowed the poor to be heartlessly sold into slavery so a new pair of shoes could be added to the closet. The beggars, widows, and fatherless children were trampled down so the rich could continue to indulge their gluttonous desires. Judges were bought off and the upright were scared off so the poor had no legal recourse.

How much are we motivated by sinful selfishness rather than gratitude for grace? Is family a nice addition to our lives but not to be confused with the truly important: career, money, sports, entertainment? Are we satisfied that "someone else" will take care of the poor and unemployed, freeing us to spend our resources on ourselves? Do we realize that the underclass is disadvantaged in using the legal system? Does it matter to us? Are we doing anything about it? Maybe it's time for us to "seek the Lord and live," reaffirming that in his Son we have found both God's loving forgiveness and our motivation to love others.

### National leadership

The authority of the State of Israel was undermined by selfishness. The system of laws which was to govern the land with fairness was corrupted by the power of the influential and the greed of those governing. The courts became ineffective, officials became rich on bribes, and the underclass was abused with impunity.

The immoral selfishness of the nation had much to do with the leaders of both Israel and Judah. Their consciences, dulled by self-interest, permitted them to pursue luxury and entertainment when they should have been pursuing repentance. Israel's immorality was causing the country to disintegrate, but the leaders could not recognize the danger. The ruins of neighboring cities testified that God was serious about destroying those who rejected him. But Israel's leaders were blinded by their cravings.

What kind of leaders are we Christians? Has reaching for the good life made us complacent about the plight of the people who share this land with us? Is it too inconvenient for us to vote for decent candidates, to write or petition our leaders, to picket for pro-life or other causes, to pray for our nation?

How guilty are we of "me first" morality in our churches? Have we found meeting our congregation's needs means we "just can't afford" to carry on a ministry to help meet the needs of the helpless, the homeless, or the hungry? Do we resist change in our congregation's methods for doing ministry because we're selfishly comfortable with the way things are, not considering that "the way things are" may erect spiritual barriers to others?

Perhaps we, too, do well, especially in this Easter season, to renew our focus on the warmth and wonder of God's love for us—and then gratefully respond with selfless love for others.

Open our eyes to see your love's intent,  
To know with minds and hearts its depth and height;  
Let thankful days in loving labor spent  
Reflect the truly Christlike life and light.

*James Aderman is pastor of Fairview, Milwaukee.*



## The strife is o'er, the battle done!

**H**ow we'd love to get up some morning and see that headline in our daily paper! Or be awakened by a similar announcement on the clock radio beside our bed! The announcement that a cease-fire agreement has been reached in the Persian Gulf. Desert Storm is history. We can look forward to the early homecoming of our dedicated men and women in the armed services. We pray fervently that we may hear such an announcement soon. Dare we hope that it may already have happened by the time you read this?

But even as we hear it we know, deep down in our hearts, that there will still be a great deal of unfinished business. What about the size, the composition and location of a peacekeeping force? How will we overcome a pronounced anti-American sentiment in many parts of the globe? How will that sentiment affect our efforts to proclaim the gospel of the Prince of Peace? What obligation does the victor have to aid the vanquished in the long and difficult reconstruction process? What effect will the staggering cost of the military phase have on the quality of American life in the years ahead? And how will we deal with an even greater cost, less measurable perhaps, of medical, psychological, financial, and rehabilitation services for returning veterans and their families? In the aftermath of war such concerns will occupy us far into the future.



*Pastor Mischke is president of the Wisconsin Evangelical Lutheran Synod.*

### **The strife is o'er, the battle done!**

But if there had been a daily newspaper in Jerusalem on that first Easter morning, the above headline would have been completely accurate. If CNN had been operating, all normal programming would have been preempted by a special bulletin. Here was a news story without equal, the mystery of an empty tomb. For on that Sunday morning a body that had been placed there the preceding Friday was missing. The watch, the stone, the seal ruled out a grave robbery on the part of the disciples to deceive the public. Short of a miracle of almighty God, there was no plausible explanation for what had happened.

### **The strife is o'er, the battle done!**

There was no unfinished business on Easter morning. "It is finished," the Savior had proclaimed loudly on Good Friday. The empty grave confirmed the truth of that proclamation beyond all doubt. All that could be done, all that needed to be done to save you and me and the whole world of guilty sinners was now an accomplished fact. Our salvation was assured.

### **The strife is o'er, the battle done!**

Is nothing left? Only the telling! Telling a world that is hopelessly lost without that news. And that's where God brings you and me into the picture. That's the part God has assigned to us and the rest of the believers. More amazing grace! If that doesn't give meaning and purpose to our lives, nothing will. "There is nothing I can do," is no longer in our vocabulary. Compelled by the love of Christ only, "Here am I, send me!"

*Carl H. Mischke*



# Easter fills a void

A few years ago a prominent advice columnist was taken to task by a reader for “pushing God” in her column. The reader was of the opinion that the columnist had offended the atheists and agnostics who read her column.

A man in Buffalo, New York, felt compelled to reply to this criticism. He wrote a poignant letter to the columnist in response, saying in part, “I am an agnostic who is frank to admit that I am deeply envious of true believers who view God as a personal friend. I have searched for such a relationship for many years and never found it.”

His letter went on to explain, “I am a middle-aged male and very ill. From the time that I was old enough to reason, I hoped I would find God before I needed him. It didn’t happen. I sometimes wonder if this void in my life is really the biblical hell. The alienation and aloneness I feel are indescribable.”

This man ended his letter by stating, “If you can help someone find him, you will have done a beautiful thing.” No one who has not gone through what the letter-writer had gone through can adequately share his feelings of alienation and loneliness.

The widespread obsession with looking young does not help the matter any. You realize you are eventually going to die anyway, no matter how young you look. Nor does the current emphasis on healthful nutrition, free from cholesterol and limits to your intake of fat, keep you from dying. Nor will the fact that you get plenty of exercise in an effort to avoid heart problems prevent your eventual death.

A letter-to-editor writer, who had undergone heart surgery himself, decided that “research was the highest form of prayer.” You cannot look to that source for much help either. Science, despite its voluminous research, has failed to solve the problem of death. Medical science may help to prolong life, but it cannot prevent death. Long life is not the answer to death.

Easter fills the void. The resurrection of Jesus Christ assures us that we will not die. Shortly before his own death Jesus said to Martha after the death of her brother, “I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die.”

Jesus fills that indescribable void that exists in those who feel alienated and alone—and are afraid to die.



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

Immanuel G. Frey



by Paul E. Kelm

*How can I answer people who say, "If God is almighty and good, why doesn't he overrule war and crime . . . why doesn't he prevent disaster and disease?"*

While God's *power* is unlimited, God's *purpose* directs the use of almighty power. That purpose is how we know God is good. Paul defines God's purpose as "all to be saved and to come to a knowledge of the truth" (1 Timothy 2:4).

Throughout Scripture God's miraculous power is applied to authenticate that truth given to prophets and apostles, to punctuate his promise of salvation and call people to repentance, to preserve the people of Israel through whom his promise and purpose would be fulfilled. And to fulfill that promise and purpose the almighty Son of God laid aside power, to suffer what he could easily have overruled or prevented.

The apostle Paul explains (Romans 8:18-25) that disasters and disease are God's way of reminding humanity of sin and mortality, God's way of intensifying human longing for the life with God once forfeited by sin but now restored in Christ. The apostle James (James 1:13-15 and 4:1-10) attributes war, crime, and every other evil to the sinful nature that rejects God's will for human happiness. God allows such consequences of sin to expose the folly of humanistic answers to earth's spiritual dilemma.

God's purpose is not to provide a utopian habitat for hedonistic humans bent on defying his will. That would be, in fact, an impossibility; for people who reject God's will inevitably destroy the very happiness they seek. God has to change people with truth (the purpose of Christ's first coming) before he can change their world with power (the purpose of Christ's second coming).

When people challenged Jesus with the "if" of your question, he refused to display his divine power (e.g. Luke 4:22-30 and Mark 6:5). He would not legitimize their unbelief with power when his purpose was to call people to faith with his word. When the devil tempted Jesus in the wilderness with the "if" of your question, Jesus offered as credentials not power but Scripture (cf. Matthew 4:1-10). Unbelief and its author pit divine power against divine purpose with questions like that which you quote. God applies divine power according to his good purpose for us, which is salvation, and in reply to faith which asks according to that purpose.

*Since God is almighty and wants everyone to be saved, why doesn't he just make believers out of everyone and save them?*

God's saving power is not the same as his sovereign power. God's saving power is the gospel (Romans 1:16, 10:17), applied by the Holy Spirit to convince people who could not of themselves believe in Jesus (1 Corinthians 12:3) and to give new life to people who were spiritually dead (Ephesians 2:1, 4-5). God saves through faith, not fiat, by the enlightening power of the gospel, not the irresistible power of his sovereign rule.

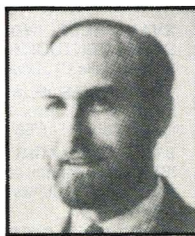
The gospel's power is a loving invitation, not a subjugating command. It is the power of internal conviction, not external coercion. Grace warms and wins hearts with the power of truth and love.

While God does want everyone to be saved (by coming to a knowledge of the truth—1 Timothy 2:4, by coming to repentance—2 Peter 3:9), he allows human beings the freedom to resist and reject him (cf. Romans 1 and 2).

We may speculate that because God is glorified by willing praise and grateful service, he does not save by brain-washing empty-headed subjects or enslaving unwilling captives. We can point to God's love in sending his Son as the reason he inspires a reciprocal love with the gospel rather than forcing obedience on the rebellious. But the theological paradox will remain that saving faith is entirely the work of the Holy Spirit by the gospel, while damning unbelief is solely the fault of any who reject God's grace. Lutheran Christians accept both those truths because Scripture teaches both.

The real question is why those who know God's saving love and have the gospel's saving power won't share it with everyone.

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



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



## NOTICES

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

### FESTIVAL CHORUS CONCERT

The Lutheran Chorale of Milwaukee, the Treble Choir of Dr. Martin Luther College, and the Wisconsin Lutheran Seminary Male Chorus will present a concert of choral and instrumental music April 21, 2:30 p.m. at the seminary auditorium in Mequon. Each choir will perform individually and will join to form a festival chorus of 210 voices. Freewill offering.

### LWMS MILWAUKEE METRO-SOUTH RALLY

April 27, 9:30 a.m. at St. Paul, Muskego. Speaker: Prof. Roger Sprain, "Training future workers in multi-cultural society."

### ALCOHOLISM AWARENESS RETREAT

"Recovery: God's gift—God's tool" is the theme for this WLCFS retreat. Recovering alcoholics and/or family members are invited to share in this weekend experience April 26-28, at the Cousins Retreat center in Milwaukee. Contact Alcoholism Awareness Retreat, WLCFS, P.O. Box 23980, Milwaukee, WI 53223; or call John Cook at 414/353-5000.

### CONFERENCE ON THE HEARING IMPAIRED

"How Shall the Deaf Understand," a national conference by the Committee for the Hearing Impaired, will be held at the Grand Milwaukee Hotel, Milwaukee, Wis., July 26-28. Information and registration forms are available from the Committee for Hearing Impaired (CHI), 8955 W. Palmetto Ct., Milwaukee, WI 53225; or phone Gene Seidel at 414/536-1651 Voice or TDD.

Ephphatha, a quarterly newspaper, is available free of charge. Mail or phone your request with name and address to the WELS CHI at the address or phone number listed above.

### ATTENTION—ALL SINGLES

(Including those once married and now single)

(W)Holy Single IV, an enriching day for all singles, will be held on May 11. Sponsored by Wisconsin Lutheran Child and Family Service, the day-long seminar will feature a key-note address and a choice of many break-out topics under the theme: "This is the day the Lord has made; let us rejoice and be glad in it." An evening social will cap the event.

Registration forms will be sent to everyone already on our mailing list. If you are interested but not on the list, please write to WINGS, c/o WLCFS, P.O. Box 23980, Milwaukee, WI 53223 or call Joanne Halter at 414/353-5000.

### WELS INTERNATIONAL YOUTH RALLY Los Angeles, July 12-15

Join us in a journey to the land of the stars, the sun, the surf, and Mickey Mouse. Meet WELS youth from all over the US and Canada. Participate in large and small groups. Celebrate being Christian. Cost \$175 per person. Call 916/725-0649.

### CAMP BASIC

Camp Basic, designed to give our mentally handicapped brothers and sisters in Christ a week of making new friends, getting closer to nature, and learning more about Jesus, will be held at Wyalusing State Park, Prairie du Chien, Wis., June 17-21 and June 23-28. Cost of the one-week camp is \$150 (\$50 deposit) payable to Robert Wolff, 620 W. Center, Lake City, MN 55041.

### STUDENTS' NAMES WANTED

Names wanted of students who are attending Northwestern University, Evanston, Ill., or other colleges in the Chicago area. Contact Pastor Steven J. Radunzel, 2238 Central St. #1, Evanston, IL 60201; 708/864-5230.

### LUTHERAN PIONEERS CONVENTION

Lutheran Pioneers, Inc. will hold their annual convention April 27 at Trinity, Waukesha, Wis. Anyone interested in attending any part of the convention or the evening banquet may contact Lutheran Pioneers, Inc., PO Box 66, Burlington, WI 53015; 414/763-6238.

### CHRISTIAN COUNSELING POSITIONS

Wisconsin Lutheran Child and Family Service has positions available for qualified Christian therapists. Basic requirements include a masters degree in the field, direct counseling experience, and the ability to apply Biblical truth in individual, family, and group therapy programs.

If you are interested and trained to counsel your fellow Christians in a church-related agency, please send your resume to Joanne Halter, Director of Social Services, P.O. Box 23980, Milwaukee, WI 53223; phone 414/353-5000.

### TEACHER NEEDED

To instruct six American missionaries' children, grades 1-8, in Czechoslovakia. Position to begin summer 1991. Experience preferred. Salary commensurate with education and experience. One year commitment. Contact Pastor Matthew Luttmann, c/o Thoughts of Faith, P.O. Box 37, Stoughton, WI 53589. Thoughts of Faith is a church-related organization of the Evangelical Lutheran Synod.

### ITEMS AVAILABLE

The following are available for the cost of shipping.

**COMMUNION WARE**—Two trays, new, individual cup. Contact Duane Striegel, 701/622-3268.

**COPIER**—Sharp SF 7100 desk top copier, about five years old. Abiding Shepherd Lutheran Church, P.O. Box 1676, Sherman, TX 75091; 903/892-0462.

**SCHOOL DESKS**—19 assorted sizes, in good condition. Contact Rudolf Heier, Zion, Akaska, S. Dak., 605/649-7843.

### GUEST PREACHER NEEDED

Parsonage available in exchange for preaching

**HONOLULU, HAWAII**—June 30 and July 7. Contact Roger Rockhoff, 1504 Piikea St., Honolulu, HI 96818; 808/422-4693.

**DELTONA, FLORIDA**—June 23 and 30. Contact Mark Johnston, 750 Howland Blvd., Deltona, FL 32738; 407/321-7510.

### ANNIVERSARIES

**CAMBRIA, WISCONSIN**—Zion (100th). June 9, 3:00 p.m. Contact Pastor James Schwark, 224 W. Florence St., Cambria, WI 53923; 414/348-5655.

### NAMES WANTED

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

**EVANSVILLE, INDIANA/HENDERSON, OWENSBORO, KENTUCKY**—Pastor Steven Mischke, 10415 Scarlet Oaks Ct., Louisville, KY 40241; 502/425-1101.

**WEST INDIES ISLANDS**—Pastors D.A. Kehl or M.W. Henrich, P.O. Box 1248, St. John's, Antigua, West Indies; 809/461-0766

**ST. THOMAS/ST. CROIX/ US VIRGIN ISLANDS**—Pastor John Strackbein, Calle Los Robles #451, Urb. La Cumbre, Rio Piedras, Puerto Rico 00926; 809/720-4795

**WOODINVILLE/REDMOND/DUVALL, WASHINGTON**—Pastor Todd Goldschmidt, 13607 174 NE, Redmond, WA 98052; 206/861-5492

### CARIBBEAN VIDEO AVAILABLE

A new video is available on mission work in Antigua and outreach to the Caribbean Islands. Contact Pastor John Huebner, 800 McIntosh Rd., Sarasota, FL 34232; 813/371-2978.

### CIVILIAN CHAPLAINS IN EUROPE

<b>Joel W. Jaeger</b> Libellenweg 8 W6500 Mainz—Bretzenheim GERMANY Phone: 011-49-6131-362013	<b>Daniel N. Balge</b> AM Jungstuck 17 W6500Mains—Laubenheim 43 GERMANY Phone 011-49-06131-882721
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For time and place of services, call the chaplains or WELS Special Ministries Board, 414/771-9357.

### CHANGES IN MINISTRY

#### PASTORS:

**Beyer, Roy M.**, from Syndoulos, Fairbanks, Alaska, to St. Paul, Algoma, Wis.  
**Bork, Gregory R.**, from California LHS, Huntington Beach, Cal., to Faith (ELS), Irvine, Cal.  
**Ebert, Kurt P.**, from Living Hope, Omaha, Neb., to St. Peter, Fond du Lac, Wis.  
**Frey, Edwin A.**, from Mt. Olive, Detroit, Mich., to retirement (April 30)  
**Hanson, James E.**, from St. Paul, Gladstone, Mich., to retirement  
**Hering, Johannes S.**, from St. John, Florence, Wis., to retirement (June 1)  
**Kuehl, James P.**, from Confessional Evangelical Lutheran Church, Colombia, South America, to Zion, Hartland, Wis.  
**Mumm, James M.**, from St. Paul, Onalaska, Wis., to exploratory, De Forest, Wis.  
**Pankow, Thomas K.**, from Beautiful Savior, Holland, Pa., to Hope, West Chicago, Ill.  
**Schultz, Jonathan E.**, from Gethsemane, Omaha, Neb., to St. Paul, Calgary, Alberta, Canada

#### TEACHERS:

**Cole, Stanley R.**, from Ocean Drive, Pompano Beach, Fla., to Calvary, Bellevue, Wash.  
**Dobberstein, Jeanette**, from inactive to Immanuel, Kewaunee, Wis.  
**Halvorson, Laurie**, from inactive to St. John, Sleepy Eye, Minn.  
**Huebner, Robert J.**, from St. Marcus, Milwaukee, Wis., to Martin Luther Preparatory School, Prairie du Chien, Wis.  
**Sebald, John A.**, from Zion, Osceola, Wis., to Dr. Martin Luther College, New Ulm, Minn.  
**Wenzel, Emma W.**, from Bethel, Menasha, Wis., to retirement (end of school year)  
**Zeamer, Shirley**, to St. Luke, Kenosha, Wis.

### ADDRESSES

#### PASTORS:

**Adomeit, James A.**, 2427 Park Ave., Beloit, WI 53511; 608/365-4863  
**Baumann, Norris H.**, 402/989-4775  
**Doan, David B.**, 52 E. First St., Fond du Lac, WI 54935; 414/921-3271  
**Eckert, David M.**, 139 Mill St. Box 41, Minnesota City, MN 55959; 507/689-4103  
**Foley, Michael L.**, 2648 N. 58 St., Mesa, AZ 85205; 602/985-5944  
**Flunker, Charles H.**, Rua Balbina de Matos 1.725, 79800 Courados, MS, Brazil  
**Goehring, William C.**, 500 N. 37 St., Norfolk, NE 68701; 402/379-1846  
**Goldschmidt, Todd W.**, 13607 174 NE, Redmond, WA 98052; 206/861-5492  
**Johnston, Paul R.**, 104 S. Youlon, West Salem, WI 54669; 608/786-1642  
**Leyrer, Daniel P.**, 4350 Jones Rd. SE, Salem, OR 97302; 503/588-0942  
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*“What do you believe in, Sheila?”*

*“I believe in me.”*

Not many of you, I suppose, have heard of Sheilaism. You will not find it in Webster. In Robert Bellah’s book of several years ago, *Habits of the Heart*, Sheila is interviewed about her lifestyle. “What do you believe in, Sheila?” she is asked. “I believe in me,” she replies. “I believe in me.” There is a lot of that around today. Someone has said that this privatization of ethics and lifestyle is the greatest threat to Christianity in the Western world.

We should not be surprised that Sheila claims to be the center of her universe, or that Sheila flaunts a divine attribute. The hoary claim dates back to Eden. Satan entered the garden with a proposal: Eat of the tree which God has denied you and “you will be like God.” Ever since the Sheilas have threatened to overrun the earth.

In these days—Lent, Holy Week, Easter—we Christians face squarely the claim, “I believe in me.” Different in ways from the rest of the church year. If we are gods, we certainly have no need for yet another God, one who was born into this planet’s history and died, claiming that “it was for our sins” he died. Sheilaism has no need for a savior. “I can do it myself!”

In our world substitutionary death is a well-recognized act. That’s not the way most of us will die. But the passengers on the Titanic—as they gave up their seats in scarce lifeboats to women and children or surrendered their life jackets to their families—knew better about substitutionary dying than when they retired that night. It is not trivializing the death of Jesus to mention one of its human dimensions, and it does give us just a flash of the vast, unselfish love that brought Jesus to die for sinners.

It is the resurrection, the morning of Easter, that challenges us. To no mortal has that ever happened. Mortals are born, they live, and they die. Except this man of Galilee. We know why the first modern denial of the truthfulness of the Bible, dating from the eighteenth century, came at the point of the resurrection of Jesus. The resurrection is still the jugular.

The Greeks in Athens listened to Paul until he spoke of the resurrection. “When they heard about the resurrection of the dead, some of them sneered, but others said, ‘We want to hear you again on the subject.’ At that, Paul left. . . . A few men became followers of Paul.” A few men. That’s it.

Peter praised God who “has given us new birth into a living hope through the resurrection of Jesus Christ from the dead.” Paul said that Jesus was “delivered over to death for our sins and was raised to life for our justification.” That anchors the resurrection at the heart of our faith.

And so, a blessed Easter to all of you from all of us!

*James P. Schaefer*



# Looking upward

by Curtis A. Peterson

**T**he Lord's Supper lies at the heart of the gospel, for by it our Savior distributes the forgiveness of sins. When Jesus offered the cup to his disciples at the first Lord's Supper he said, "Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins"

(Matthew 26:28). Jesus died for the ungodly and for those who are unworthy of accepting his invitation of grace.

Someone has said that for each inward look we ought to take ten upward looks, into the face of Christ. Looking inward causes distress and despair, because a truthful examination of ourselves will show us how far we have fallen short of the glory of God. But our Lord came into the world to save sinners, and in Holy Communion he spreads a table for us sinners. The Eucharist is typical of the banquet of salvation to which our Lord invites the world, saying, "Come, for everything is now ready." At the Lord's table we look up into the loving face of the inviting Savior who calls us, saying, "Come to me, all you who are weary and burdened, and I will give you rest" (Matthew 11:28).

In the Lord's Supper, Christ individualizes and makes concrete these promises, applying them to everyone who receives his invitation to "Take and eat." At that time the work of our Redeemer becomes our own possession. As Martin Luther said:

"During its administration the body of Christ is given to you in particular with the bread and the blood with the wine, while you in particular are told that his body was given for you and that his blood



JAMES J. TISSOT (1836-1902)

was shed for you. This is done so that you do not doubt but appropriate this sacrifice as your very own because it is placed into your mouth and made your own, to eat and to drink for yourself only."

Recall again what we learned about the Lord's Supper from Dr. Luther's *Small Catechism*. The blessings of the sacrament are

"shown us by these words, 'Given and poured out for you for the forgiveness of sins.' Through these words we receive forgiveness of sins, life and salvation in this sacrament. For where there is forgiveness of sins, there is also life and salvation."

Later Luther reminds us how important it is to cling to the "for you" in these words. The precious words of institution, spoken by the Savior to us at each celebration of the sacrament, make the salvation which Christ won for us ours personally. Even if we were troubled and preoccupied during the preaching of God's word earlier in the service, or if the pastor has an "off day" some Sunday, the Savior still speaks directly to us individually as we kneel at his altar.

In a Scottish Presbyterian church a young woman looked away and burst into tears when the plate containing the wafers came by. An older gentleman, watching what was happening, leaned forward to whisper, "Take it, lassie; it's for you." Certainly we Lutherans should receive Christ's body and blood no less personally.

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