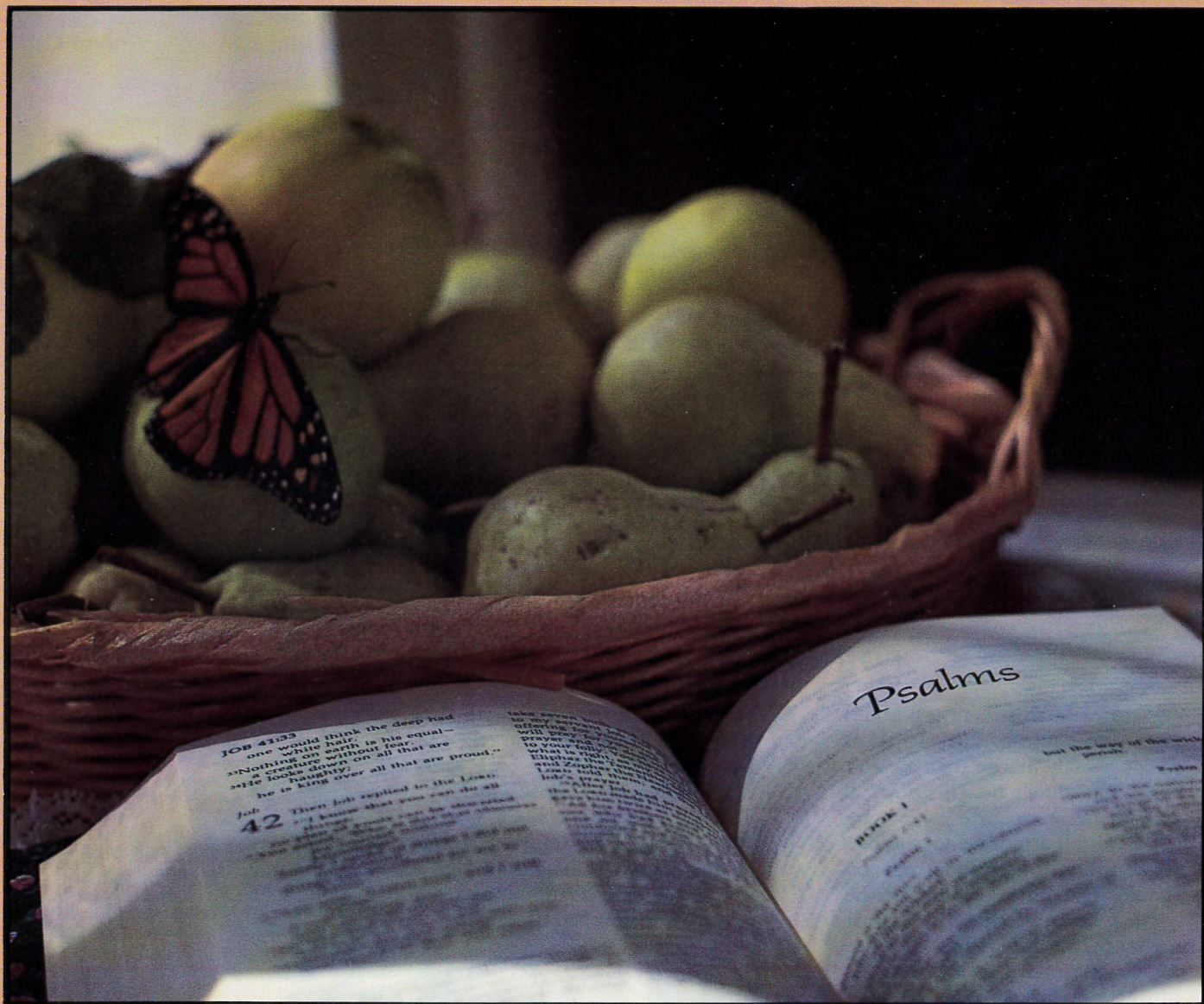


the Northwestern Lutheran



David had AIDS

PAGE 7

**Jack, the grocer
from Hurdsfield**

PAGE 10

FEATURES

Out of the ivory tower <i>by Dorothy J. Sonntag</i>	4
David had AIDS <i>by George A. Ferch</i>	7
What in God's name is going on here? <i>by Joel C. Gerlach</i>	8
Jack, the grocer from Hurdsfield <i>by Alan W. Gumm</i>	10

NEWS

Dr. Martin Luther College hosts symposium • Two school presidents honored • About that WELS logo • The WELS goes to Saudi Arabia • Americans unaware of extent of abortions • Also in the news • First anniversary of Hugo • New child-care bill11

DEPARTMENTS

A WORD FOR TODAY	
Wet paint! Fresh cement! <i>by Richard E. Lauersdorf</i>	3
I WOULD LIKE TO KNOW <i>by Paul E. Kelm</i>	14
THE BEATITUDES	
Blessed are the peacemakers <i>by Frederic E. Piepenbrink</i>	15
EDITORIAL COMMENT	
A resolution for the New Year <i>by Immanuel G. Frey</i>	16
LETTERS	17
FROM THIS CORNER <i>by the editor</i>	19
TEENTALK <i>coordinated by Karen Spencer</i>	20

FORWARD

■ Two stories in this issue tell about men who came to faith in their Savior shortly before their deaths. Alan Gumm tells how his hospital stay became an opportunity to share his faith with a roommate who didn't want him to talk about religion (p. 10). The other story came to be written because the NL's editor noticed an obituary in the *Milwaukee Journal*. Included in the notice were the words "Died of AIDS" and the information that Pastor George Ferch would officiate at the funeral. Interested, Pastor Schaefer called Pastor Ferch for details. The result is the heartwarming story on page 7.

■ You'll notice a new look with this issue. The Bible study and editorial have been moved to the back, making the features easier to find. There's a reason why "A word for today" remains in the front: it says to our readers that sharing God's word is the most important purpose of the *Northwestern Lutheran*.

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**

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Editorial office

Rev. James P. Schaefer, Editor
Dorothy J. Sonntag, Assistant Editor
The Northwestern Lutheran
2929 N. Mayfair Road
Milwaukee, WI 53222-4398
Phone 414/771-9357 FAX 414/771-3708

Contributing editors

R. D. Balge, T. B. Franzmann, I. G. Frey, J. C. Gerlach, R. H. Hochmuth, P. E. Kelm, R. E. Lauersdorf, F. E. Piepenbrink, V. H. Prange, C. Toppe.

District correspondents

K. H. Pasch (Arizona), H. K. John (California), R. L. Kruse (Dakota-Montana), J. L. Langebartels (Michigan), R. M. Edwards (Minnesota), T. L. Wendt (Nebraska), vacant (North Atlantic), J. C. Eggert (Northern Wisconsin), J. S. Blum (Pacific Northwest), F. W. Hemmrich (South Atlantic), C. L. Learman (South Central), R. A. Sievert (Southeastern Wisconsin), E. C. Stroh (Western Wisconsin).

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Wet paint! Fresh cement!

by Richard E. Lauersdorf

Because you have seen me, you have believed; blessed are those who have not seen and yet have believed (John 20:29).

“Wet paint!” “Fresh cement!” To such signs there are two possible reactions. Take them at face value and keep your fingers and feet off. Or be a doubting Thomas and leave your prints on the paint and in the cement.

Before us stretches a new year, one numbered 1991. Across each minute of that year are stretched God's promises. “With you always,” the risen Lord of all the years promises. “All things for your good,” he assures. But as with those “wet paint” and “fresh cement” signs, there are two possible reactions.

Touch in doubt

How much like Thomas we can be. During the past year we've sat again at Jesus' feet and listened to his word. We've trusted his promises of help for soul and body. We've treasured his comfort in life's losses and turned to his power in life's temptations. Above all, we've thrilled to his message of sins forgiven. From experience we've seen how true all his promises are.

But how quickly we can forget. Let life take an unexpected turn for us in 1991; let sorrow engulf us, death draw near us, sin overwhelm us, and our fingers reach out for the touch test. So quickly like Thomas it can become, “Show me, Lord, or else I won't believe you.”

Note well the living Lord of all the years doesn't say, “No questions, please,” and “no concerns either.” He knows our weak and feeble natures too well for that. But he does remind us where to go for answers. The living Lord came looking for Thomas and with living words put all doubt to rest. That settled the matter for Thomas and will do the same for us.

When doubts crowd in and faith creeps back, God's people know what to touch. They reach for the word, there to see and hear their living Lord as did Thomas.

Trust in faith

Almost before the gentle voice had finished speak-

ing that evening, Thomas was on his knees. “My Lord and my God,” was all that he could say and it was enough. He had seen the living Lord. Now he understood those earlier words about the Father's house and the one way to it. Now he knew sin's payment was finished and heaven's road built, laid and paved with the Savior's atoning blood. No wonder he replied in humble faith, “My Lord and my God.”

Neither the gospels nor the book of Acts tell us specifically what followed for Thomas after that fateful evening. Tradition relates that he spent the rest of his days in far-off India preaching the message of the risen Jesus and then dying as a martyr. Scripture does, however, detail how others who saw the living Lord and trusted his word walked in loving service to him. The humble confession, “My Lord and my God” is lived out in willing service wherever God places the believer in daily life.

So in the days ahead the threat of war doesn't disappear and operations like “Desert Shield” take place. So the economy isn't so hot and may even get worse. So tornados and floods and earthquakes occur in the world and in our circle of life. So we have health problems and home concerns. So what? “My Lord and my God,” we join Thomas in saying in humble trust. He lives to silence all my fears.

So death's cold knuckles come knocking at our door. So a loved one is left under that fresh mound at the cemetery. So I count down my days one by one in 1991 or whatever year it's numbered. So what? “My Lord and my God,” we join Thomas in saying in humble trust. He lives and I shall conquer death.

So life continues at the same pace and in the same comfortable groove. So my circumstances do not alter nor my step falter. Let the answer then not be a complacent “so what?” but instead a challenge to live for the living Lord. Let the response of humble faith be, “Savior, I long to walk closer with thee . . . Living for him who died freely for me.”

There'll be plenty for us to do in 1991 as faith's eye will plainly see.



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

Out of the ivory

by Dorothy J. Sonntag

A new program called "Sabbatical in Ministry" has led Prof. Jerome Spaude to take a year's leave of absence from teaching at Michigan Lutheran Seminary, Saginaw, to work in the parish ministry at St. Paul, a mission in Calgary, Alberta, Canada. Spaude and his wife, Lily, arrived in Calgary in August and will remain through July.

According to Dr. John C. Lawrenz, president of MLS, the idea was first suggested four years ago. The purpose "is for our professors to get back into the

ministry for which they are training people."

There is a tendency, he said, for professors—"and ours among them"—to develop an "ivory tower syndrome." They may become unaware of matters outside their academic interests. "Ten years' teaching at one of our schools erodes the parish experience. The world changes and the parish changes, and can pass the professors by."

The sabbatical in ministry is a pilot project. Another is already planned for next year at First Lutheran, La Crosse, Wis. Because St. Paul is a mission, Lift High the Cross offerings are funding Spaude's sabbatical.

Self-supporting congregations, such as First Lutheran, will pay the salary of the professor and supply housing. The school from which the professor comes pays the salary and provides housing for a substitute for the year "so it's a wash," said Lawrenz.

Spaude is assuming prime responsibility for education and nurture at St. Paul, leaving the pastor, Philip Hoyer, more time to concentrate on outreach.

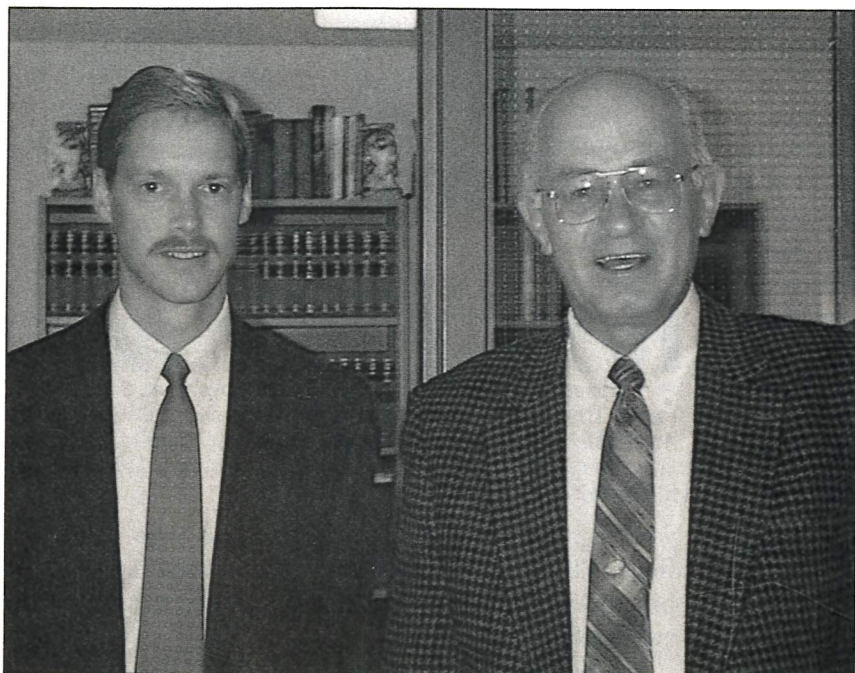
"The Lord dropped the right person into our midst," said Hoyer. "Pastor Spaude has jumped right in and taken over his responsibilities as if he had been serving at St. Paul all his career. He teaches three Bible classes and is in charge of the Sunday school program. He is also teaching grades six and seven confirmation classes. He is preaching every other Sunday. And Mrs. Spaude is a blessing to our congregation."

Spaude described a typical day's schedule: "I study in the morning and



Lily Spaude (left) with Marlene Pieper, helps with Sunday school at St. Paul.

tower



Under the Sabbatical in Ministry program, Philip Hoyer (left) and Jerome Spaude are sharing a team ministry for a year.

plan work with Phil. After lunch I leave for the north country, making a few calls along the way. At 1:30 there's an adult instruction class and at 4:30 a confirmation class at Carstairs, 40 miles north. In the evening there's a Bible class at someone's home, maybe followed by a stewardship meeting. Usually Lily goes with me."

Spaude has become aware of the special circumstances of a mission congregation. "Most church members come from non-Christian backgrounds," he said. "Often they have had a bad example at home and thus have many personal problems. Nurturing and strengthening members is important work here."

Mission congregations also may have members

who live a distance from the church. "On most Sundays we have meetings after the service because of the distance many people have to travel," Spaude wrote in a letter to his colleagues at MLS. "This Sunday I will have a Sunday school teachers' meeting, followed by a board of education meeting. I believe many of our mission congregations in far-flung areas use Sundays in the same way."

One of his goals is to get congregation members involved in the church's mission. "In order to reach out in this big city, we're trying to prepare the saints to work for God's kingdom. We want the whole congregation to be working in evangelism, to witness for their Savior."

"Pastor Spaude is determined to get people involved in the stewardship of the kingdom," said Hoyer, "so that when he leaves, others will be in place to do this work. He's teaching lay people how to lead Bible classes. That was one of the aims in his coming. He is also eager to help in evangelism."

Calgary has opportunity for evangelism. Hoyer estimates that about 85 percent of the residents are unchurched. "The Lord is bringing so many people to us that we have our hands filled." He is teaching two adult information classes.

"All those in the classes," said Spaude, "are walk-ins. Phil and I have so far not been able to go out into the city and knock on doors. That is all the more reason why I work at training lay people to take over projects."

The Lutheran Pioneers also offer mission prospects. "Pastor and Mrs. Spaude are helping with Pioneers," Hoyer said. "We have about 40 children,

of which 20 belong to the church. We have a separate mission field in the Pioneers that we need to pursue."

Another door for evangelism outreach in Calgary has opened through two Hong Kong natives from the WELS mission there who are students at the University of Calgary. They asked Pastor Hoyer to lead a Bible study there. "I'm teaching a class every Friday morning. It seems the Lord is knocking on the doors and telling us to get ready for more blessings," said Hoyer. "Up to now I didn't have time."

Alberta is "beautiful country," said Spaude. "Every morning from the upstairs window we can see the majestic mountains." He also enjoys Canada's waters. "Fishing has been good. Walleyes of nice length are fairly easy to get. Trout are much harder."

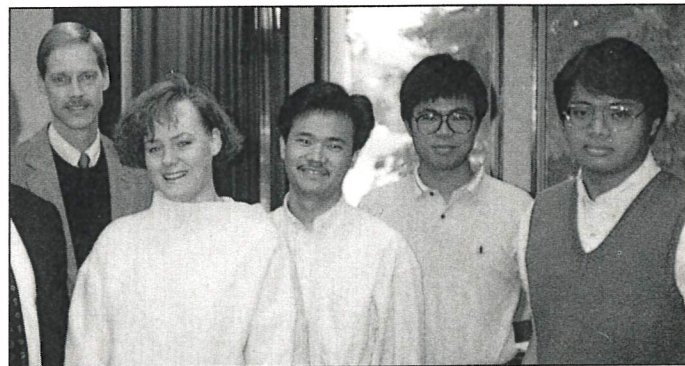
He likes the Canadians, too. "It's enjoyable living here. Canadians seem to be more polite than Americans."

The Spaudes' decision to come to Calgary took some thought. "There were a lot of question marks at first," he said. "But we're both a bit adventure-some."

The only problem they have faced is, according to Spaude, "Lily can't work here" because they have visitors' visas. She is a medical secretary and also taught computer classes at MLS. To keep busy "she plays for services and helps in the church office. She works with the Pioneers and the women's groups, and she's looking for some volunteer work."

Housing was not a problem. "We were fortunate," said Spaude. "The congregation found a completely furnished home for us, so we just took our personal belongings." Their home in Saginaw is being looked after by the school.

Spaude believes he'll be able to share information and ideas with the faculty at MLS when he returns next year. "This puts me in contact with mission



Prof. Spaude's assistance has given Pastor Hoyer (left) time to lead a weekly Bible study with students at the University of Calgary. (Left to right) Stephanie Esmay is a member of St. Paul. Vincent Chan, Ross Liung, and Roger Lee are from Hong Kong. Lee is a member of Salem in Hong Kong.

work again," he said. "It helps to look at things in the field. I'll be able to tell the school what's going on out there. I think I might have a different view of the curriculum."

He believes it will directly affect his teaching, too. "It will make a difference in class, in how I look at the students and their problems and deal with them. Having the opportunity to deal with adults, with families and marriages, helps me see things from the parents' perspective."

"I am sure," said Hoyer, "that he will have many new insights into the ministry. The program is working out so well that I can hardly believe the Lord's blessings. This will be a most exciting year for St. Paul congregation, thanks to the generosity of WELS

members in funding the Sabbatical in Ministry program."



Dorothy Sonntag is assistant editor of the Northwestern Lutheran.

David had AIDS

He was more than a nameless statistic

by George A. Ferch

David and I first met in a hospital room. We separated, at least for awhile, in the cemetery. Eight months passed in between.

At first I had been afraid to touch David. I was thinking to myself as I put on the surgical mask and gown, "This is a good idea. I sure don't want to catch it." The nurse was concerned about David. She told me, "We don't want you to give him anything." David had AIDS.

God exposed my ignorance and insensitivity through that nurse. I had worried needlessly about myself rather than about this frightened soul who sought the comfort and assurance of God's word. This was not some nameless AIDS statistic. David had asked a relative if I would come and visit him. He was a real person, with a name, right there in front of me. Because of his low immunity, David was near death from a reaction to his cancer drugs. Would he soon stand face-to-face with his God?

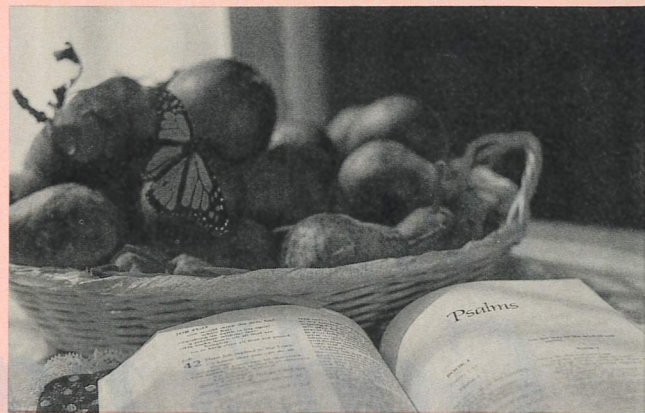
I have experienced times in my ministry when the Holy Spirit's work to strengthen faith seems so obvious as to be visible. This was one of those times. David was in great pain. Disease had ravaged his body. Now the very medicine meant to help him nearly killed him.

Guilt and fear, however, were causing him even greater pain. He was afraid of God on account of his sins. He was afraid to die because he knew his sins condemned him.

God graciously extended David's life. And beginning that night I told David the good news about Jesus. David requested baptism. Since he had already been baptized as a baby, I reassured David that God's covenant of forgiveness was still in effect. I realized this was not David's first encounter with Christ. It was more a getting reacquainted.

We met weekly for those eight months. Together we searched the Bible for God's answers to David's many questions; good questions, urgent questions. The Spirit filled David's heart with acceptance of God's answers.

David changed during those eight months. He grew weaker physically but stronger against his pain.



He came to a greater knowledge of his sins but grew in the comfort of his forgiveness in Christ. The Spirit was working inside David. I could see it in David's relief and rejoicing.

David stood before our congregation in September and publicly confirmed his saving faith in Christ. It was something he had wanted very much to do. His family rejoiced, for the Lord had not forsaken their son and brother. There was a big confirmation party at David's house after the service. It was an occasion I will never forget. "Thank you, pastor," he said, as he had said so often before, "for coming to see me and showing Jesus to me again."

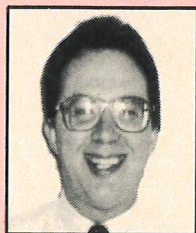
I must share something else David told me. One night he had a dream in which he was being nailed to a cross. He told the people in the dream who were doing it, "This is not right. Jesus was nailed to the cross for me." At this, the people let him go. He was free from punishment.

During the time I ministered to David, an incident from Jesus' life kept coming into my mind. A leper had come to Jesus. This social outcast, this victim of disease, had to endure the jeers, the disgusted looks, and the rejection of his neighbors. But he had come in faith to Jesus and said, "Lord, if you are willing, you can make me clean."

Jesus was there for the leper. He "reached out his hand and touched the man. 'I am willing. Be clean.'" Jesus was willing to reach out and touch David. Jesus cleansed David of all guilt and damnation. Jesus also took away David's cancer and AIDS by death on Reformation night.

I said my final good-bye to David on a sunny, warm November afternoon in a small shelter at the edge of row upon row of soldiers' headstones. This army veteran died a veteran of the church militant.

We have separated for awhile. But I will see David again because Jesus cared enough to touch him and me and say, "Be clean."



George Ferch is pastor of Risen Savior, Milwaukee, Wisconsin.

What in God's name is going on here?

by Joel C. Gerlach

I baptize you in the name of the Creator, the Redeemer, and the Sanctifier." Feminists and their sympathizers in the Evangelical Lutheran Church in America are advocating that formula as a substitute for the familiar baptismal formula that employs the words of Jesus in Matthew 28:19. They regard Father and Son as sexist terms demeaning to women.

According to *The Lutheran*, (the ELCA's counterpart to *The Northwestern Lutheran*) that synod's secre-

tary, Dr. Lowell Almen, has said, "One of the serious questions the church will have to face is whether baptisms performed in the name of the Creator, Redeemer and Sanctifier are valid."

A prominent ELCA theologian, Dr. Carl Braaten, offers a resounding "no" to Secretary Almen's question in an editorial in *Dialog* magazine. *Dialog* is a journal that has provided a forum for liberal Lutherans who reject the inerrancy of the Bible and whose subscription to the Lutheran confessions is a limited one. Braaten has been an editor of *Dialog* since its beginning.

That is why Dr. Braaten's editorial opposition to the substitute baptismal formula is somewhat surprising. He writes, "I would have thought that any church that subscribes to the Augsburg Confession already had an answer (to that question) in its first article. In this article the Lutheran confessors accepted the dogmas of the ecumenical creeds and condemned the ancient heresies. Since then orthodox Christians have always and everywhere addressed the one true God by name as 'Father, Son, and Holy Spirit.' Every deviation has been a sign of apostasy."

Braaten then goes on to ask, "Is the Secretary seriously in doubt about whether or not this name is the exclusive criterion of valid Christian baptism? If the ELCA does not have in its confession an answer to this question, does it have any answers at all? . . . The question that remains is what the church is going to do about heretical deviations in the sacramental practices of

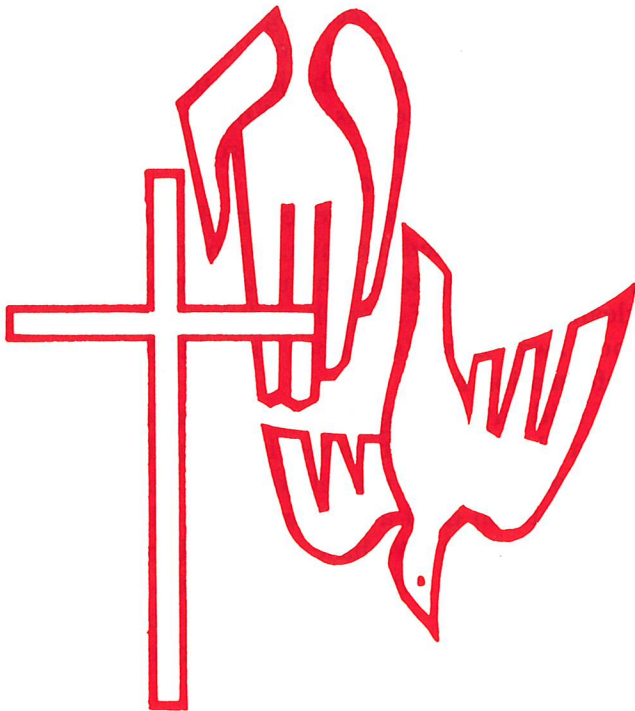


ILLUSTRATION FROM "LUTHER'S CATECHISM"

When and if the church changes its baptismal formula because of a distaste for the masculine names Father and Son, it will have ceased to be an orthodox Christian church.

ordained clergy. What can the church do about those ministers who trash the Trinity in their liturgical leadership?"

There's a bit of grim irony in the fact that Dr. Braaten is asking such questions. He ought also to be asking: what can the church do about seminary professors who trash the Trinity in their theological leadership? Braaten teaches dogmatics at the ELCA's seminary in Chicago, Illinois. He is co-author with Dr. Robert Jenson of a seminary textbook, "Christian Dogmatics," published by the ELCA's Fortress Press. In Braaten's book the historic Christian doctrine of the Trinity fares no better than it does in the baptismal formula he rejects as false doctrine.

The book states, "Truly the Trinity is simply the Father and the man Jesus and their Spirit as the Spirit of the believing community" (Vol. 1, p. 155). A colleague of Braaten's, Dr. Paul Jersild, even goes so far as to say, "The formulation of the Trinity as a doctrine is not found in the New Testament. It was hammered out during the fourth century in what is called the Trinitarian controversy. . . . Nor is the language of the fourth century dogma to be regarded as sacred and absolute" (Invitation to Faith, p.100). If that is true, then why get so worked up over the revised version of the baptismal formula?

We find ourselves in sympathy with Braaten's rejection of the new formula. The terms Father, Son, and Holy Spirit are names of persons, whereas Creator, Redeemer, and Sanctifier are terms that indicate activity.

The question involved here is not so much one of whether or not a baptism is valid if it is performed in the name of the Creator, Redeemer, and Sanctifier, but rather why is the change being made? Why bring

in the possibility of misunderstanding or of uncertainty? When and if the church changes its baptismal formula because of a distaste for the masculine names Father and Son, it will have ceased to be an orthodox Christian church.

If Creator, Redeemer, and Sanctifier is a legitimate substitute for Father, Son, and Holy Spirit in the baptismal formula, on what grounds could the church reject Sallie McFague's suggestion to substitute Mother, Lover and Friend for Father, Son and Holy Spirit?

The ELCA is caught on the horns of a dreadful dilemma. Men like Braaten have trained a generation of ELCA pastors. Instead of opening the verbally inspired and inerrant Scriptures to their students in their classrooms, they have opened Pandora's box. And now they are expecting their elected officials to try to get the cover back on—to no avail. Many of the chief advocates and architects of the 1988 merger that brought the ELCA into being are now having second thoughts about whether the merger was really a good idea.

One thing we can learn from this sad episode in the history of the Lutheran church is that union is never a substitute for unity in the church. Unity begins with fidelity to the Scriptures.

When the spirit of the times helps to determine how we baptize people into the faith, then too much of the world is getting into the church and too little of the church is getting into the world.



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

Jack, the grocer from Hurdsfield

by Alan W. Gumm

A few years ago I spent four weeks in the hospital. My roommate was an elderly man who said he was Jack Wilson from Hurdsfield. I told him I was Pastor Alan Gumm from Hazelton.

He asked me if I was a religious fanatic. I assured him I wasn't. He strongly requested that I never talk about religion to him. He told me that if I wanted to talk about religion I should move to a different room. I assured him that I would not talk about religion.

Although I did not talk to him about the Bible or religion, I continued to live my faith. I prayed before meals and at other times. Fellow pastors who visited conducted devotions and prayed with me. I prayed with my family and encouraged them to continue to love and trust their Savior. I had a Bible next to my bed and I read portions of it. For three weeks I lived my faith in Christ, but I did not "talk religion" with Jack.

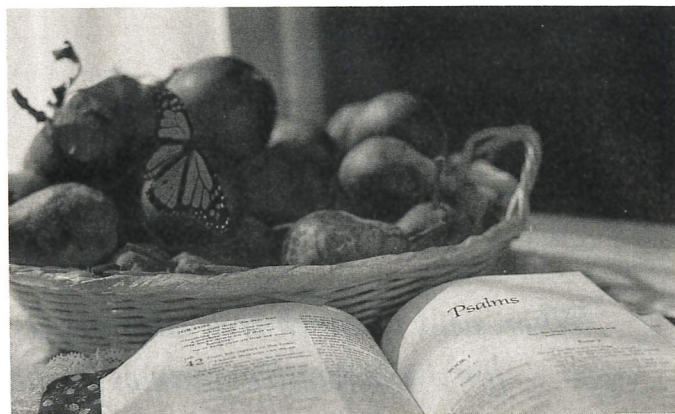
Three days before Jack went home he asked me what I preached in church. I told him I preach what Scripture declares: that we are all sinful and deserve eternal death, and that only through Christ we have life in heaven.

He didn't say much for a long time. Then he asked, "Al, what must I do to get into heaven?" For the last three days that we roomed together, we talked about religion. I shared with Jack the wonderful news of our salvation through Jesus Christ. In those three days I watched the Holy Spirit change an unbelieving old man into a believing child of God.

As Jack was leaving the hospital I gave him my Bible and told him to try to read it every day.

Several months later he called me at home and asked if he and his wife could visit us. They spent several hours at our home.

Jack's wife told us that whenever Jack couldn't sleep at night, he would get up and read the Bible. He had read the New Testament, not only in the New International Version, but also in the King James, and now he was reading the Old Testament. How powerful the Holy Spirit is! Jack's face lit up when we talked about our Savior.



Several months later Jack entered the hospital again and I went to visit him. The Bible I had given him was next to his bed. It was worn.

I asked Jack if he knew where he would be if he should die. He answered confidently, "I will be in heaven." I asked him what he would say if God asked him, "Why should I let you into heaven?" Jack thought for a moment and said, "I would tell God that I don't deserve to be in heaven, but because of Jesus, heaven is mine." How the Holy Spirit works faith in sinful hearts!

Jack was released from the hospital and returned home. Several months later we received a message from his wife, telling us that Jack was going to have surgery in Rochester, Minnesota. I called Pastor Waldemar Hoyer, at the time our chaplain in Rochester, and asked him to visit Jack.

That night Pastor Hoyer called to tell me about his visit. He said Jack was truly a child of God by faith in Christ. He also said he had seen a picture of Jack and me, taken when we were roommates.

A few days later I called the hospital and asked for Jack. His doctor answered the phone. He told me that Jack had died about an hour before. I said that I had roomed with Jack in the hospital. He said, "I know. Jack showed me your picture. You are the one who led him to Jesus. I want you to know that Jack was holding your picture when he died."

Whenever I remember Jack, I give thanks to God for giving me the opportunity to witness to Jack and for bringing him to faith in Christ. I also thank God for using our illnesses for our good. If we would not have been sick, Jack might not have heard about his Savior.

Jack is praising his Father in heaven. Someday, by the grace of God, Jack and I will be roommates again.



Alan Gumm is pastor of St. Peter, Mayville, Wisconsin.

Dr. Martin Luther College hosts symposium

A symposium, "Equipping the Saints for Citizenship Through the Social Studies," was conducted by Dr. Martin Luther College, New Ulm, Minn., October 4-6. Included in the participants were representatives of Lutheran elementary schools, the college faculty, and upper level collegiates majoring in the social studies or engaged in elementary curriculum study.

The participants had been selected to review the potential of history-based elementary social studies teaching for enriching the memory, stretching the spirit, and strengthening young learners' understanding of life with the goal of equipping them for responsible citizenship. In his keynote address Prof. Theodore J. Hartwig stressed these elements of good elementary education as the natural consequence of students' exposure to a sustained and well-planned program of narrative history studies.

Ten workshops were the core of the symposium. College faculty and

Lutheran elementary school teachers served as copresenters of various social studies themes and narratives. The workshops were balanced by an educative model "field trip" through the New Ulm community conducted by Prof. Arnold J. Koelpin.

A special symposium event was the presentation by 21 students of "America: A Celebration in Song and Story," a pageant-like exposition of American history through folk song and narrative. Author Ron Klug, a 1962 graduate of DMLC, explained to the audience that the "Celebration" could easily be performed by small schools for parents and the community. Copies of the celebration are available from the college.

Because of the generous sponsorship by an Aid Association for Lutherans grant, the symposium was able to bring in teachers from as far away as Arizona, California, Florida, Texas, and Colorado.

—Darvin Raddatz

Two school presidents honored

On October 28 Northwestern College celebrated the 40th anniversary in the ministry of President Robert J. Voss and on November 11 Wisconsin Lutheran Seminary noted the 50th anniversary in the ministry of Prof. Armin W. Schuetze, who served as seminary president from 1978-85.

Schuetze served congregations in Timber Lake, Isabel, Trail City, and Athboy, S. Dak., for two years before accepting a call to Calvary, Thiensville, Wis. From there he accepted a call to Northwestern Lutheran Academy, S. Dak. After eight years he accepted a call to start a mission in Milwaukee. In 1958 he was called to the seminary, where he has taught pastoral theology, church history, and symbolics for the last 32 years.

In 1941 Schuetze married Esther Waidelich of Milwaukee. There are seven children: Virginia Wiederhold, Beth Gabb, Barbara Otto, Frederick, Kristine Learman, Katherine Lotito, and John.

Voss, a 1950 seminary graduate, served congregations in Fond du Lac and Milwaukee before being called as president of Wisconsin Lutheran College (at first called Milwaukee Lutheran Teachers College). At the closing of Wisconsin Lutheran College in 1970 he was called to be the administrator of the Board for Worker Training. In 1986 he came to Northwestern as president.

In 1951 he married Carol L. Holz of Milwaukee. There are five children, Richard, David, Rev. Mark, Carla Dallmann, and Carolyn Henzi.

The Fon (chief) of Mbemi Village Area, in the northwest province of Cameroon, has granted a gift of about three acres of land to the Lutheran Church of Cameroon for the construction of a multi-purpose building. The new building will have a central area for worship, classes, and meetings, with a parsonage attached to one side and visitors' accommodations, office, study center, and library section on the other.

Designed to be a headquarters building, home for the Mbemi parish, and a center for pastoral training, the project represents a major step forward in Cameroon. Funding of \$50,000 will come from the World Mission Building Fund. Local members will provide labor, sand, and stones for construction of the building.

—John Kurth



About that WELS logo



"What good promotion can do."
"A real hit." "People react to it."
"Really a prize." These comments are direct quotes about the Wisconsin Evangelical Lutheran Synod's logo, a well with a cross and the words "Come to the WELS."

The original WELS logo was developed by Pastor Cary Grant in Michigan in the late 1970s. The logo initially was used to identify WELS tracts and in newspaper advertising. Most often the well was used as an identification logo, indicating the church was a member of the WELS. The revised logo, emphasizing the cross, was designed in 1983 by John Barber, director of the synod's mass media ministry.

In the early 1980s the first area WELS mass media-assisted outreach effort was conducted in Columbus, Ohio. Featuring the WELS logo and theme, radio spots were used along with newspaper ads and direct mail. Also in the early 1980s, John C. Meyer of Nashville wrote the music and lyrics to "Come to the WELS" and presented it to the synod as a gift.

In the past several years, while still incorporating the WELS logo and song in mass media-assisted outreach programs, new themes have been used by the synod.

—Althea Doman

The WELS goes to Saudi Arabia

"Sunday worship attendance is down at Beautiful Savior of Fayetteville, N.C.," reports Pastor Mark Schoeneck, "because many of our members are currently on duty in the Persian Gulf area."

Beautiful Savior is currently sending a weekly devotional mailing to about 25 servicemen including members, WELS servicemen from other churches, and neighborhood prospects. In October members mailed an additional twelve "care packages" to the WELS Marines.

"The soldiers and Marines respond with personal letters which we read in our worship services," writes Schoeneck. "We share their

frustrations and fears as well as their joys."

The church does not forget the wives and families left behind. "Often the work of the wives seems to have doubled. Many have very small children. I hear their anxious concerns whenever a rumor of war makes the headlines."

"How do you prepare for family separation, overseas duty in an Islamic country hostile to Christianity?" asks Pastor Schoeneck. "How do you prepare for possible combat and death? The same way you prepare for everything. You focus your eyes on Jesus and you never turn away."

Americans unaware of extent of abortions

According to Religious News Service, a survey taken for the United States Catholic Conference has found that most Americans are unaware of the extent to which abortions are performed in this country and the reasons for them.

The study compared opinion research results with statistics about abortion that were compiled by the Alan Guttmacher Institute, a research group founded by Planned Parenthood. The report found that abortions are performed more frequently and for less grave reasons than most Americans realize.

Survey respondents gave 20.8 percent as the mean estimate for the percentage of abortions performed for rape or incest and 15.6 percent for dangers to the life of the mother. The Guttmacher Institute figures show, however, that less than one percent of women having abortions cite rape or incest as a reason and only seven percent claim any justification under the broad catego-

ry of a "health problem."

Helen Alvare, pro-life information director for the U. S. Catholic Conference, said that "while abortion is a major issue for many Americans, most do not realize how deeply institutionalized abortion has become in our culture. As Americans learn how readily abortion is used as a response to economic, emotional, or personal concerns, we believe they will look more willingly to other alternatives and to basic legal protection for the unborn."

The survey also found that 60 percent of the respondents find "very convincing" the statements that "every unborn child has a basic right to life" and that "all human life, including that of the unborn, should be protected."

Alvare predicted that "support for protection of the unborn can only grow as Americans realize how completely uncontrolled current abortion practice really is."

Also in the news

The Board for Parish Education has prepared a document, "**Considerations for Congregations and Parents Regarding Home Schooling.**" Copies of the two-page document are available from the board at 2929 N. Mayfair Rd., Milwaukee, WI 53222. . . . **The first graduating class of Martin Luther Preparatory School** in 1980 celebrated a tenth reunion this past summer in Minneapolis. Eighty-two students graduated that year and 39 attended the reunion. Among the graduates, eleven are now pastors, two are completing their studies for the pastoral ministry, and eighteen graduated from Dr. Martin Luther College. Attending were alumni from New Mexico, California, Florida, Arizona, Maryland, Texas, Missouri, Iowa, Minnesota, Michigan, Wisconsin, and North and South Dakota. . . . In his November report, **Pastor Ron Roth**, director of the Lift High the Cross offering, reports gifts and commitments of \$4.1 million with many visits to go. He also urges congregations to set aside the period of Oct. 13 to Nov. 10 of 1991 for conducting congregations' annual stewardship emphasis which will also include "Lift High the Cross." . . . At its recent meeting the Board for Home Missions granted eight new mission pastors, including a **campus pastor for the Twin Cities area**, the synod's third full-time campus pastor. . . . President Mischke announced that the 51st biennial **convention of the synod** will be held August 5-9, 1991, at Dr. Martin Luther College, New Ulm, Minn. The theme is "Lift High the Cross." . . . At his 25th anniversary in the ministry, **Vilas Glaeske of Houston, Texas**, was named "Honorary Texas Citizen," an official act by Governor Clements. Glaeske is president of the South Central District. . . . The state of Wisconsin is offering **grants to help schools cut energy costs.** Contact Institutional Conservation Program at 608/266-8234, Madison, for details. . . . **Recent appointments by the Conference of Presidents** include Prof. Richard Balge and Pastor G. Jerome Albrecht to the board of the WELS Historical Institute. Michael Pfeifer of Bloomington, Minn., was named to the Commission on Youth Ministry. Pastors Philip Zarling and John Ruege, Sr., were appointed to the Support Committee, a committee which financially assists needy retired called workers **The Christian Lutheran Ev. Church in Taiwan** is looking forward to starting a seminary program in January. The first student will be Evangelist Peter Chen. . . . The **WELS Kingdom Workers** are seeking a full-time national director. Information may be obtained from Pastor Charles D. Found, Pastoral Advisor, 3431 S. 12th St., Milwaukee, WI 53215. . . . **Raymond G. Tiegs**, 88, died November 2. He was the president of Wisconsin Marine Bank, from which he retired in 1969. He served on the synod's board of trustees and was a member of the first Pension Board. . . . **Steve Boettcher**, a photojournalist and producer for Channel 4, Milwaukee, and co-producer of the video, "WELS Connection," recently was awarded an *Emmy* for a series titled "A Season of Farming." He followed a Sussex farmer through a growing season, reporting the progress. The farmer, Bob Fryda, is a member of St. John, Lannon. Boettcher is a member of St. John, Wauwatosa. . . . The elders of **Siloah, Milwaukee**, designated December 19 as "No TV Day" for Siloah's members. The day was a protest against the sex and violence of TV programming.

First anniversary of Hugo

One year ago, writes Missionary Ronald Baerbock of Puerto Rico, "Hurricane Hugo brought destruction to this island. We give thanks to the Lord that most of the island is back to normal although there still are some families living in shelters."

Funds from the WELS Committee on Relief helped families rebuild their homes destroyed by the hurricane. "When we were in the shelter," one family wrote to Baerbock, "your church was the only one that came to help us and visit with us."

Adds Missionary Baerbock, "The children of two of the families we helped are in Sunday school and church services."

Obituaries

Margaret M. Schmidt 1906—1990

Margaret M. Schmidt, nee Mayer, was born Sept. 25, 1906, in Adams, N. Dak. She died Aug. 16, 1990, in Sleepy Eye, Minn.

She attended Northwestern College for two years and completed her college education at the University of Wisconsin. She taught in St. James Lutheran School in Shawano, Wis., and Immanuel in Manitowoc, Wis.

Her husband, Pastor Walter J. Schmidt, preceded her in death. She is survived by two daughters, Margaret (Andrew) Madson and Dorothy (Arlin) Buyert; and four grandchildren.

New child-care bill

The final budget package passed by Congress Oct. 26 and signed by President Bush includes a comprehensive child-care bill.

"The provisions allowing parents to choose church-sponsored day care are excellent," according to Candace Mueller, director of the Missouri Synod's Office of Government Information.

Among the provisions:

- Sixty percent of federal funds appropriated for child-care

services must be provided as vouchers to parents to use for child-care of their choice.

- States must allow parents to use vouchers to pay for child-care services provided by church-operated facilities, including programs that offer religious activities.

- Parents may use vouchers to pay for child-care services provided in a home-care setting by a family member other than a child's parents or by some other adult.

- Religious child-care cen-

ters may require their employees to adhere to the teachings and tenets of the religious institution with which the center is associated.

- The law contains no new federal standards for child-care services.

The law also provides additional tax relief for low-income families who choose to care for their children at home. Included in the law are provisions to increase the earned income tax credit for families with a child under one year old.

I WOULD LIKE TO KNOW

by Paul E. Kelm

Is it God-pleasing to teach our children to believe in Santa Claus?

If by "believe in" is meant to revere, love, and trust as one does his God, then teaching children to believe in Santa Claus would be a sin against the first commandment. That, I'm sure, is not how Santa Claus is taught in Christian homes. If by "believe in" is meant fairy-tale wonder associated with special events, then condemning Christian parents for introducing traditional mythology to their children would be legalistic. Santa, like Rudolph, Frosty, and the Grinch, may be no more than a cartoon character or such other make-believe figures as Jack Frost, the Sand Man, and the Tooth Fairy.

Still, the fact that we do use the expression "believe in" challenges Christian parents and grandparents to rethink the role of Santa Claus in a child's Christmas. Matthew 18:6 is a sobering warning against anything that might undermine the faith of undiscerning children. There may be more than a little reverence, love, and trust to a child's belief in Santa Claus. The Santa myth may be a little too similar to Jesus truth.

Santa is credited with gifts, nowhere near Jesus' priceless gift of salvation, of course, but perhaps too near the heart of a little materialist. Children are encouraged to send their requests to Santa's non-geographic habitat, where this benevolent grandfa-

ther figure will know how best to satisfy those desires. The similarity to prayer, heaven, and an omniscient Father seems more than a coincidence. Santa is reputed to know whether children have been bad or good, and to reward them accordingly. Santa's standards are a lot lower than God's; but this good-works-and-reward theme seems a bit blatant in a season Christians dedicate to celebrating God's grace.

At a certain age Santa is demythologized for children. It's probably not a traumatic experience, since developing reason has already questioned such non-empirical notions as omniscience, omnipresence, and pure goodness, not to mention disappearing into the sky with the promise to return. But if this Santa myth was taught too well, it might be a little difficult to understand why Mommy and Daddy insist that the parallel story about Jesus they taught is really true.

In Isaiah 42:8 our God declares: "I am the Lord; that is my name! I will not give my glory to another." Santa may be just a misspelling of Satan when the glory due the Christ-child is robbed by that competitor in the red suit, whose "ho-ho-ho" is really a demonic cackle refined for public relations.

Maybe the old guy is just tongue-in-cheek fun we have with kids in the secular side of Christmas. But think twice about encouraging the little children, for whom Jesus came, to "believe in" Santa Claus.

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

Throughout our study of the beatitudes, we have been basing our interpretation on the assumption that Jesus' hearers, primarily his disciples, were already believers. Therefore, Jesus' beatitudes, as well as the entire Sermon on the Mount, are addressed not to the old man but the new; and his purpose is not to convert but to guide in the path that brings blessing and joy. This assumption especially comes into play in the understanding of Jesus' seventh beatitude—"Blessed are the peacemakers."

Peacemakers

Jesus is the great peacemaker. He made peace between God and us through his blood shed on the cross. He is the Prince of Peace who gives us the gift of peace from guilt of conscience. "Peace I leave with you; my peace I give you" (John 14:27). In addition, those who proclaim the gospel of Christ Jesus bring peace to others as Isaiah describes, "How beautiful on the mountains are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation, who say to Zion, 'Your God reigns!'" (Isaiah 52:7).

But Jesus' beatitude is more broad than that. Jesus did not say, "Blessed are those who bring peace," but "Blessed are those who make peace." Jesus' peacemakers are those who cultivate peace and concord. They seek to lessen tensions, to seek solutions, to ensure communication in the home, the church, at work, society, or anywhere. They make peace with and among others.

We should note that peacemakers are more than just peace-lovers. Peace-lovers may know that there is something wrong in a situation, and that something ought to be done to rectify it. But it may be unpleasant or unpopular, and so they do nothing. Or they settle for peace at the expense of something even

Blessed are the peacemakers

by Fredric E. Piepenbrink

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they will be comforted.

Blessed are the meek, for they will inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they will be filled.

Blessed are the merciful, for they will be shown mercy.

Blessed are the pure in heart, for they will see God.

Blessed are the peacemakers, for they will be called sons of God.

Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven.

more important, such as confessional or moral principles. Such are not peacemakers at all but actually troublemakers. Peacemakers know that the enmity of disputing factions may turn on them, but they are willing to pay the price to achieve true lasting peace. When they do, they "will be called sons of God."

Called sons of God

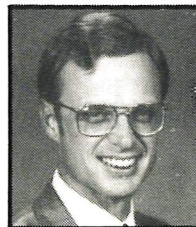
The word in the Greek is "sons," not "children" as translated in the KJV. There is a distinction between the

two. While both indicate high standing, "children" emphasizes tender love from God, "sons" emphasizes likeness to God. Therefore peacemakers reflect their likeness to the heavenly Father. They enter into the very sphere of the Father's activity. They are his co-workers.

Not only do the peacemakers recognize that they are imitators of God, but others see it as well. The result is that peacemakers are blessed with respect and influence among believers, and perhaps the opportunity for evangelism among unbelievers.

Picture this application: Christians at some convention or church meeting enter into a heated debate. One of the brothers is contentious, stubborn, and boisterous. Another brother is calm, respectfully listens to each viewpoint with fairness and courtesy, and offers his ideas in a loving, evangelical manner so as not to personally attack his combatants. Which one leaves with a reputation among his peers of being spiritual-minded (God-like)?

No one is nearer kin to God than he who spends his life making peace among men.



Fredric Piepenbrink is pastor of Atonement, Milwaukee, Wisconsin.

A resolution for the New Year

In the first century after Christ, a church existed in the city of Ephesus. It had been founded by one of the most prominent of the apostles—the apostle Paul. The city was one of the major cities of its time. It had been established in the year 55 and was now 40 years old.

A number of genuinely complimentary things were said about the church in this city. However, it had a fault. God, from whom the compliments came in the first place, through John had to say, “You have forsaken your first love.”

The church in Ephesus had indeed worked hard and had persevered. It had been zealous in upholding the truth. It had endured hardships and had not grown weary. It had not fallen prey to false teachers. But despite all this, it was guilty of leaving its first love.

Fears persist that this is what has happened to us as a church body.

No one is perfect. Even Paul, the founder of this church, said as much. He freely admitted to the church at Philippi that he was not perfect. The difference was that he did not use his failures as an excuse for his imperfection.

Our churches are comparable to that church in the city of Ephesus. Many of the complimentary things that were said about the church in Ephesus can be said about us. But have we forsaken our first love?

An affirmative answer to that question will not depend upon the discovery of some new gimmick, heretofore untried. It will not depend upon the introduction of a new order of service or a new hymnal. Neither will it depend upon more entertaining preaching in our services. Nor will it depend upon a rearrangement of projects on our priority lists or more drum-beating in our circles. It is entirely dependent upon the Holy Spirit.

The Spirit works only through word and sacrament. We must rely on word and sacrament to preserve or restore our first love. These are the only means through which the Holy Spirit creates and sustains faith and love in our hearts.

Someone once said that he would be very suspicious of any general upturn in the state of morality in the nation. He remarked that “any kind of morality that does not begin with the individual is doomed to failure.” The same can be applied to religion as well. In the religious realm, any renewal of our faith and love of Christ without the Holy Spirit’s work upon the individual cannot be expected.

The Spirit works upon individual hearts through word and sacrament. We have been taught this in our confirmation classes. No external magic formulas can do what the Holy Spirit does.

Christians are taught to rely upon the promptings of the Holy Spirit. It behooves us to do just that in the new year and in the years to come.

Immanuel G. Frey



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

Dig a little deeper

Many congregational members pay more in taxes than the teachers or pastors of that congregation are paid. What a shameful way to respond to the Lord's gracious gifts of ministers of the gospel.

We need to realize that our actions show the true level of our appreciation for God's gifts. Truthfully, could you manage your household on the salary of your teacher or pastor? Isn't it time to dig a little deeper and give your teachers and pastors a large raise?

*Paul N. Luetke
Burnsville, Minnesota*

Evaluating churches

It is time that churches are evaluated by more than just numerical trends concerning attendance at communion or financial giving. That some are willing to give unpopular advice about Christian schools exemplifies courage, professionalism, and honest thought about a difficult issue.

There are two sides to every issue. On the one hand, our Christian schools provide a superior education at the hands of dedicated teachers. On the other, a parochial education is no substitute for Christian, caring, involved parents.

Particularly the practice of sending teenage children far from home to a boarding school in the name of Christian education seems counter-productive.

I also know jealousy and pettiness can prevent congregations from sharing the same Christian school facility. Is the resulting duplication of services God-pleasing?

Perhaps running a Christian school is more important than providing a decent organ or paving a parking lot. But what does crummy music or an unpaved lot say about our faith? WELS seems to be finding out that a "good enough" attitude may also be reflected in giving.

*Philip S. Henkel
Rice Lake, Wisconsin*

Shoes and hymnals

Remember those comfortable shoes you wore until there were more holes than shoe? You didn't want to buy new ones because they wouldn't be as comfortable.

But you did, because you needed them. And you know what, those new shoes soon became comfortable as you got used to them.

We're used to the old hymnal, too, and it's comfortable for us. We can sing the liturgy without even opening the book. The new hymnal will take some breaking in, but soon it will become comfortable. We'll commit the words to memory.

Our forefathers who came from different countries learned a new language. We can certainly learn a new variation of words and melodies to improve our worship service. To be honest, there are words I say every Sunday that I don't know the meaning of. If I don't understand the words, how can I speak to the Lord and mean what I'm saying?

Let's break in the new hymnals when they come so we can be comfortable in worshipping the Lord.

*Laura Schwantes
Valders, Wisconsin*

Grading memory work

As a student I didn't always appreciate memorizing (Sept. 15), but how precious those treasures became as years went by. Parents and teachers need to stress the blessings God gives through memorizing his word. Forget about grading memory work if need be, but let's require memorizing God's word as a blessing for our lives.

*Vi Schrupp
Gaylord, Minnesota*

Many people, no doubt, wish not only memory work but any subject not be graded. This would be great—if we were all eager, willing learners. Unfortunately, the desire to learn what is best for us is not an innate desire. Actually it's the opposite when it comes to God's word.

It would have been wonderful to memorize without coercion, but I know

I would not have learned as much or as well if that had been the case.

*Janet Crabtree
Phoenix, Arizona*

The grade for memory work is a reminder of how well the children had memorized to report their progress to the parents. Parents want to know how well children are doing. Parents and teachers must keep in mind that in all subjects a report card is exactly that—a card for reporting to the parents. It is not a vehicle for rewarding or punishing children for effort expended.

*Reuben Feld
Watertown, Wisconsin*

Divorce

The church seems to be at wits end on how to keep people married. The problem seems to be world-wide and in epidemic proportions. In fact, according to NBC's "Today Show," there will be more remarriages than first-time marriages. Even of those second marriages, 60 percent end up divorced.

While there is forgiveness for all through Christ, even for divorce, will not God judge us for such complacency? Will not God judge the world as a whole if we don't admonish people to remain married?

Let the church as a whole with renewed vigor admonish families to remain strong.

*Jay Gottschalk
Racine, Wisconsin*

How great thou art

Will the beautiful hymn "How Great Thou Art" be in the new hymnal? If not, why not?

*Marie Kemmel
Brownsville, Wisconsin*

*Yes, it will, says Pastor Kurt Eggert,
project director for the hymnal.*

Letters between 100 and 200 words are preferred. In the interest of conciseness, letters are subject to editing. Full name, address and daytime phone number should accompany each letter. Names will be withheld only under unusual circumstances. Letters cannot be acknowledged, nor can all letters be used. Address your letters to 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.

SYNOD CONVENTION

The fifty-first biennial convention of the Wisconsin Evangelical Lutheran Synod will be held Aug. 5-9 at Dr. Martin Luther College, New Ulm, Minn. Details will be announced later.

Any memorials that are to be included in the Book of Reports and Memorials (BORAM) must be submitted to the office of the president by April 17.

David Worgull, WELS Secretary

NOTICE FOR CONGREGATION TREASURERS

The cutoff date for synod mission offering receipts in the synod's post office lock box is the last business day of each month. December 1990 lock box offerings will be credited as 1990 receipts through Jan. 9, 1991, as long as they are received in the lock box on or before that date and are clearly labeled as December offerings on Form 220. Please note that offerings must be mailed to the lock box rather than delivered to the synod offices.

Norbert M. Manthe, Controller

NOMINEES—MLPS

The following have been nominated to teach geometry and algebra with coaching duties in football and track at Martin Luther Preparatory School:

James Bauer	New Ulm, MN
Timothy Bentz	Appleton, WI
Richard Bolda	New Ulm, MN
Jeffrey Davis	Wausau, WI
Donald Eichmeyer	Kenosha, WI
Andre Gosch	Milwaukee, WI
Allen Greschner	Milwaukee, WI
Michael Hayes	Whitewater, WI
Carl Hochmuth	Austin, TX
Robert Huebner	Milwaukee, WI
Jeffrey Inniger	St. James, MN
Kevin Keller	Manitowoc, WI
Steve Kruse	Watertown, WI
David Menges	Lewiston, MN
Jeffrey Roloff	Manitowoc, WI
Craig Russow	Clear Lake, SD
Neil Scriver	Sturtevant, WI
John Sebald	Osceola, WI
James Sievert	Brillion, WI
Mark Steiner	Cheyenne, WY
Paul Tess	Manitowoc, WI
Timothy Thierfelder	Milwaukee, WI
Rollin Timm	Crystal Lake, IL
Timothy Torgerson	Watertown, WI
Russell A. Wilke, Jr.	Helenville, WI

The call meeting will be January 10-11, at MLPS. Please send pertinent information regarding these nominees to the board secretary, Mr. John Schultz, Rt. 3, Box 96, Goodhue, MN 55027 by January 9.

MISSION SEMINAR 1991 Wisconsin Lutheran Seminary

Theme: "By all possible means"

Dates: Feb. 6, 7:30 a.m.-12:30 p.m.:

Session 1: Today's technology

Session 2: Parish programs

Feb. 6, 7:30 p.m.:

Session 3: Child evangelism

Feb. 7, 7:30 a.m.-12:30 p.m.:

Session 4: Cross-culture

Session 5: Creative concepts

The student body invites everyone to attend any or all sessions. To reserve a seat, please contact the undersigned. Lutheran elementary school teachers, Sunday school teachers, and anyone who works with children are especially invited to attend Session 3.

Seminar booklets may be ordered for \$3.00 each (if picked up at the seminar) or \$3.75 (if mailed). Send payment before Jan. 14 to Robert Wassermann, Mission Seminar secretary, 6717 W. Wartburg Circle, Mequon, WI 53092.

"DECLARATION ON LIFE" AVAILABLE

WELS Lutherans for Life has developed a medical treatment directive statement called "My Christian Declaration on Life." The document reflects Christian principles as an individual expresses his or her wishes concerning medical treatment in the event of incompetency. The Declaration is free and can be ordered from the national office of WELS Lutherans for Life, 2401 N. Mayfair Rd., Suite 300, Milwaukee, WI 53226-1401 or by calling 1-800-729-9535 (774-1331 in Milwaukee). For a one-time \$10 fee one may receive annual updates on the legal and ethical status of end-of-life matters from WELS Lutherans for Life.

STUDENTS' NAMES WANTED

Names wanted of students who attend Iowa State University in Ames. Contact Pastor Burgess A. Huehn, 3109 Diamond, Ames, IA 50010; 515/232-6669 or 515/232-1544.

JUNIOR CHOIR FESTIVAL SERVICE

Identical services based on the Psalms will be held Jan. 20 at 3:00 p.m. at six Milwaukee area churches with a mass choir of about 150 children at each church. You are invited to attend one of these services of praise.

Locations: Christ, 2235 W. Greenfield; Mt. Lebanon, 6100 W. Hampton; Zebaoth, 3885 N. 6th St.; St. Paul, S66 W14200 Janesville Rd.; Muskego; Trinity, 1052 White Rock Ave.; Waukesha; St. John, 7809 Harwood, Wauwatosa.

WELS HANDBELL FESTIVAL

The eastern regional WELS handbell festival will be held at Lakeside LHS, Lake Mills, Wis., April 20-21. For more information contact Randy Bode, St. John Lutheran School, 317 N. 6th St., Watertown, WI 53094; 414/261-3756.

CHANGES IN MINISTRY

PASTORS:

Pochop, Kelly D., from Our Savior, Gaylord, Mich., to Saved by Grace, Medford, Ore.

Sellnow, David D., from Living Hope (Expl.) Owasso, Okla., to Shepherd of the Plains, Lubbock, Tex.

Voswinkel, Richard E., from National, Calumet, Mich., to Bethlehem, Oshkosh, Wis.

Zietlow, Hans K., from Grace, St. Joseph, Mich., to exploratory, Juneau, Alaska

CHANGE OF TIME OR PLACE OF WORSHIP

in the following exploratory areas or mission congregations.

POMPANO BEACH, FLORIDA—Ocean Drive, 109 SE Tenth Ave. Worship 9 a.m.; Sunday school and Bible classes, 10:15 a.m. Pastor Jonathan Voss, 305/942-1216.

YORKTOWN (TABB), VIRGINIA—Our Redeemer, 2017 Victory Blvd. Sunday School 9 a.m.; Worship 10:15 a.m. Pastor Donald Stuppy, 804/867-9625.

NAMES WANTED

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

SEBRING/AVON PARK/LAKE PLACID, FLORIDA—Pastor Joel Willitz(ELS), 1503 Corvette, Sebring, FL 33872; 813/385-2293.

SPRING HILL, TENNESSEE—Pastor Charles Westra, 215 Porter Circle, Columbia, TN 38401; 615/380-1656.

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.

ADDRESSES

PASTORS:

Fischer, William E., 13538 W. Fountain Ct., New Berlin, WI 53151; 414/786-8334

Kaesmeyer, Harris P., Le Mele-Strasse 26, 6249 Koenigstein-2, Germany

Kant, Timothy E., 910 E. Florida Ave., Appleton, WI 54911; 414/733-8381

Petermann, Joel K., 1567 11 Ave. NE, Rochester, MN 55094

TEACHERS:

Dahlke, Todd R., 3165 146 Ave., Dorr, MI 49323; 616/896-7632

Klindworth, Robert, 760 Vala Dr., Santa Barbara, CA 93111; 805/964-0188

Treder, Alan C., 6835 Cleveland Ave., Stevensville, MI 49127; 616/422-2555

Zarnstorff, Larry D., 1472 Southlawn SW, Wyoming, MI 49509; 616/532-2616

WELS VIDEO/FILM RENTAL

GOD'S OUTLAW

1990 93 min. 1/2" VHS color SCA
"God's Outlaw" is William Tyndale who disobeyed the authorities in order to put the Bible into the hands of the English people. This is another excellent addition to the series which dramatizes the work of the men who led the Reformation in Europe.
Rental: \$5.00

OUT OF THE SALTSHAKER

1990 42 min. ea. 1/2" VHS color SCA
This presentation features Becky Pippert in four discussions that were presented at a conference on evangelism. Although the speaker is not Lutheran, she offers helpful suggestions for getting our faith "out of the saltshaker and into the world." Women's groups in particular might benefit from these tapes. Each of two tapes contains two presentations:
First tape: Evangelism as a way of life; Getting the story straight.
Second tape: Learning to love; Sharing the message.
Rental: \$5.00 for each tape.

THE STABLEBOY'S CHRISTMAS

1990 27 MIN. 1/2" VHS color PJJ
After throwing a fit of selfishness, a little girl falls asleep in front of a manger scene. In her dream the nativity characters come to life to tell the Christmas story in a way that encourages an unselfish response to God's great unselfishness in giving his Son to be our Savior.
Rental: \$5.00

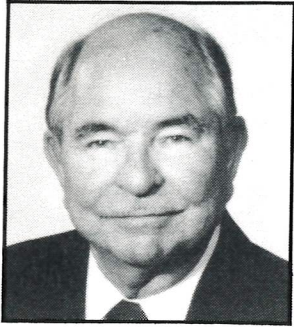
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AUDIOVISUAL LENDING LIBRARY

CHRISTMAS DAY IN ZAMBIA (VHS - 93 - CIZ)
1990 17½ min. 1/2" VHS color PJSCA

Missionary Daniel Jensen takes us on a tour of the Mwembezhi Mission Compound and then introduces us to his congregation after services on Christmas Day. This is strictly a "home video" presentation, but viewers will enjoy this warm and touching glimpse into mission work in Zambia. Although the action takes place on Christmas Day, there's no reason why this should not be viewed at any time of the year.

With annual subscription or rental, order from AUDIOVISUAL LENDING LIBRARY, Northwestern Publishing House, 1250 North 113th Street, Milwaukee, WI 53226-3284. Phone 414/475-6600.



It has been some few years since the horizon of the new year has looked so somber and foreboding. The Mid-East crisis has the attention of all of us. Can diplomacy prevail over war? Will another world leader arrive home clutching a piece of paper proclaiming “peace with honor”? Will Saddam Hussein repent his rapacious ways and withdraw? Will the blood of our young again stain foreign soil?

Uneasy about the economic outlook? There are good reasons one ought to be. The glory days on Wall Street are over. Junk bonds are out. Cash is in. With all the competency of a Don Quixote, Congress and the administration are facing up to the budget deficit. S&Ls and a recession march on side by side.

Drugs? After a declaration of war by the administration, they are as available as ever, fueling the most murderous year in the history of this country, and crowning Washington, D. C., murder capital of the year. Despair settles upon the ghettos of our country as unemployment turns them into welfare communities. And abortion—1.6 million of them annually—makes the mother’s womb the most dangerous place for a baby to be.

There have always been crises. Every generation of saints sees in its own time the imminent approach of Armageddon. What distinguishes this crisis from crises past is the fact that this is our crisis, and not someone else’s.

Under these circumstances we Christians of this generation commit ourselves to a God who has revealed his ways to us in the Scriptures. His promises pepper the pages of the Bible. Armed with the word, we can make our way confidently through another year. At this time of the year a special word comes to us in Psalm 121. It is the second psalm in the “Book of Pilgrim Songs” (Psalms 120-134). As pilgrims of Israel found its consolations fit companions for their road, we twentieth century pilgrims will find our strength in its promises:

I will lift up mine eyes unto the hills,
 from whence cometh my help.
 My help cometh from the Lord,
 which made heaven and earth.
 He will not suffer thy foot to be moved:
 he that keepeth thee will not slumber.
 Behold, he that keepeth Israel
 shall neither slumber nor sleep.
 The Lord is thy keeper:
 the Lord is thy shade upon thy right hand.
 The sun shall not smite thee by day,
 nor the moon by night.
 The Lord shall preserve thee from all evil:
 he shall preserve thy soul.
 The Lord shall preserve thy going out
 and thy coming in from this time forth
 and even for evermore.

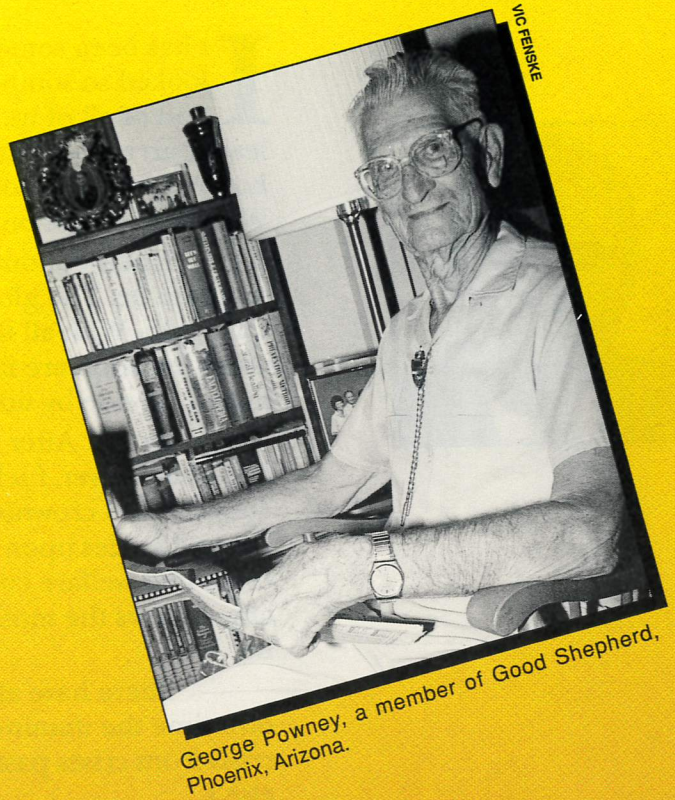
Amen!

James P. Schaefer

Old man

The old man had large and strong hands, but with a soft and gentle touch.
 He had a full head of hair that was black and streaked with gray.
 He wore bibbed overalls that were large but very fitting for a man his size.
 He loved his farm and dairy herd.
 In his retired years his garden was his pride and joy.
 The old man loved to tell jokes and always had a new joke to tell.
 He gave us kids some money when we helped out on the farm.
 We really miss that old man because he was our grandpa.

Heidi Heermann



George Powney, a member of Good Shepherd, Phoenix, Arizona.

Grandfather

Growing up, I was very fortunate to have my grandparents living just through our back yard. My grandfather would walk through the yards for visits with us. It is unfortunate, though, that I did not make the most of every chance to visit with my grandfather. Sometimes when he came over, I would just sit in my room and not come out to say a simple "hi." Or sometimes when the doorbell rang, I'd think to myself, "Oh, no, not Grandpa again." I didn't realize then that every moment is precious.

On March 29, 1985, after a long battle with cancer, my grandfather left this earth to be in the everlasting arms of our Savior. Throughout Grandfather's last months I would visit him at the nursing home just to let him know how much I enjoyed the visits he used to make. I don't know how much Grandfather heard or understood about what I was trying to tell him.

As I now stand at my grandfather's resting place, I find myself saying "I'm sorry" for the many times I did not make use of those precious moments with him, or didn't find the time to say the special words "I love you." But sometimes saying sorry just doesn't take the hurt away.

I love you, Grandpa.

*Wendy Stuebs
 Manitowoc Lutheran High School*

In memory of

As I sat by his side and looked at those sunken eyes of his,
 my heart skipped a beat.
 As I reached out to touch his hands of bone,
 it sent a chill down my spine.
 As I touched his precious head and kissed his cold,
 bony forehead,
 I cried for relief.
 As I remembered all he did
 my heart filled with many memories,
 for he was a legend.
 As my tears of joy and sadness flowed forth,
 memories of him would be imprinted in my
 heart and mind.
 As I stared at him,
 his body was present,
 his soul gone to heaven to stay.
 For this great person whose heart was pure as gold
 was someone very special,
 was someone I will always cherish. . . .
 He was my Grandpa.

Joy Waterman

TeenTalk, a monthly feature, is edited by Karen Spencer. Young people ages 12-18 are invited to send brief articles, artwork, photos, or news of teen activities to *TeenTalk*, Karen Spencer, 2297 E. 25th Place, Yuma, AZ 85365. Include your name, address, school, church, and a self addressed stamped envelope for return.