

June 1, 1991

the
**Northwestern
Lutheran**

25 years
in  **Canada**



Let there be light!

by Richard D. Balge

God who said, "Let light shine out of darkness," made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ (2 Corinthians 4:6).

It was not that, on the first day, the Creator blew a faint spark into flame. Rather, God spoke and utter darkness gave way to light. Paul tells us that the same kind of miracle occurs in a spiritual way when God calls a person by the gospel. Then, too, God says: "Let there be light!" and there is light.

God has shined in our hearts

God has showed us his glory by showing us Jesus Christ. Jesus is the one in whom God's face shines upon us, in whom God smiles on us as a loving Father. He is the one in whom the Lord looks upon us with favor, instead of turning his face from us in anger and disgust.

There was no dim spark of spiritual life in us. There was only darkness and death. When men apply themselves to the questions of physical survival, public health, or national economy they can use their God-given reason to solve their problems or at least propose solutions. But in spiritual things there is nothing of which reason is capable, no right answer to the question, "What must I do to be saved?" except for the answer which God provides. So, "God has shined." He has revealed what reason could not discover. He has showed us his glory in the face of Jesus Christ.

The glory of God shines in the love of Christ for sinners who did not love him. It shines in the death of Christ, redeeming a world which did not and does not appreciate him. It shines in the face of the Good Shepherd, rejoicing because the sheep that was lost



CLIF KOELLER

has been found. The light in our hearts is not there because of great deliberation on our part, or the result of a decision we have made, or our concurrence in God's plans for our redemption. It is the result of a creative act of God: "God . . . made his light shine in our hearts."

God wants to shine in our lives

Jesus said, "I am the Light of the world" (John 8:12). He also said, "You are the light of the world." Then he said: "In the same way, let your light shine before men, that they may see your good deeds and praise your Father in heaven" (Matthew 5:14,16).

In the second century Christians were accused of cannibalism — because they ate someone's body and drank someone's blood when

they gathered to worship their God. They were accused of atheism and treason — because they refused to burn incense before the statue of the "divine" emperor. But a critic, who did not want to join them and did not agree with them, still had to acknowledge: "How they love each other!"

Let the light of the glory of God in the face of Jesus Christ shine in your life. No matter what the world thinks about what we believe, no matter what low opinion it may have of the Bible and of the Savior who is at the heart of the Bible, let it be said

of us: "Those people can be trusted, those people are helpful, they live what they believe. They love each other — *and* their unbelieving neighbors."



Richard Balge is dean of students and teaches church history and homiletics at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

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

the Northwestern Lutheran

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FEATURES

Lending a hand in Germany	204
25 years in Canada by D. Thomas Rawerts.....	206
MUCH FRUIT	
To kill a cold heart by Thomas H. Trapp	207
Dr. Martin Luther College graduates	208

NEWS

Christmas '91 spot approved for TV • Plans for new hymnal • Campus Rally held in Milwaukee • Also in the news • WELS member dies in war • News around the world • German church holds convention • Synod treasurer resigns • Dakota-Montana and Michigan Districts news • Missionaries on furlough in 1991	210
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DEPARTMENTS

A THOUGHT FOR TODAY	
Let there be light! by Richard D. Balge	202
PARABLES OF THE KINGDOM	
He taught them many things in parables by Mark E. Braun	214
EDITORIAL COMMENT	
Must it be excess that controls gambling? by Carleton Toppe	215
SPEAKING MY MIND	
In the mainstream by Paul J. Henning	216
LETTERS	216
FROM THIS CORNER by the editor	219
TEENTALK coordinated by Karen Spencer.....	220

FORWARD

- Last year the Board for World Missions made plans to send two mission explorers to Germany for two years, to assist the Evangelical Lutheran Free Church there. The two missionaries, John Sullivan and Harris Kaesmeyer, arrived last fall. Because they needed no language study, writes Pastor Kaesmeyer, they were able to begin work immediately. The report of their first months of work begins on the next page.
- Pictured on page 208 and the following pages are some of the young people who are vital to the future of

the WELS — because they will help mold the minds and attitudes of the next generation. They are the graduates of Dr. Martin Luther College. The list of schools in which they will begin their ministries will follow in a later issue.

- Two new series begin with this issue. Mark Braun writes on the parables, and Thomas Trapp and Thomas Schnick will contribute thoughts about the fruits of faith. We think you'll find both series well worth reading.

DJS



The band (*Posaunen chor*) which accompanies the congregational singing at Emanuel Lutheran Church in Steeden.

Former members of the Independent Free Church in Steeden are now worshipping in an upper room of this former musical instrument factory while a new church is under construction.



Left to right, Pastors John Sullivan, Martin Blechschmidt (ELF), and Harris Kaesmeyer.



Lending a hand in Germany

November 9, 1989, was a historic date. The iron curtain most of us have known for a lifetime separating East and West Germany was breached and flung open. Almost immediately the work of uniting the two Germans, separate countries since 1945, was begun. Less than a year later the unification was completed.

"On October 3, 1990, the two Germans became one again," writes Pastor John Sullivan, one of two missionaries the Wisconsin Synod has recently sent to Germany. "The oppressive, atheistic communist regime in East Germany was over.

"The neglect, decay, pollution, and grime that 40 years of communism left in its wake were evident everywhere. But throughout these years of oppression, in the midst of the gray deadness of official atheism, God, in his grace, preserved a vibrant, confessional Lutheran church, the Evangelical Lutheran

Free Church in East Germany."

In June 1990 the WELS Board for World Missions announced that it "has plans to send two mission explorers to West Germany for two years. They will assist the Evangelical Lutheran Free Church of East Germany to reach out to new regions."

It was not until December 1990 that the world board could report that both missionaries, Pastor John Sullivan and Pastor Harris Kaesmeyer, were in Germany. Sullivan had arrived earlier in September. The missionaries were also requested to explore the possibility of expanding a radio ministry into Germany and possibly other countries. Their assignment is for a two-year period. Their ministry is paid for by extra-budgetary funds and by gifts to a Germany Fund.

A report of their first months of work in Germany, written by Pastor Harris Kaesmeyer, follows.

As each of our congregations stateside has its own needs and peculiarities, so each of our far-flung world missions also has its own peculiarities. In Germany the language is not as great a barrier in preaching the gospel as, for example, in Japan or Hong Kong. In those areas our missionaries usually do not begin to preach until they have studied the language for a few years.

Not so in Germany. Within two weeks of our arrival, both John Sullivan and I were privileged to preach in German. Though we do continue to study German, yet it is not as intimidating as some other languages.

What we must concern ourselves with is the modern idiom. Much of the German we learned in the States was of 1900 vintage. German, too, is a living language, always discarding old terminology and coining new phrases and idioms. And so we keep on learning.

Nor did we have to begin at the beginning: visiting and inviting people, advertising Bible class and divine services, and in other ways announcing our presence. There were two groups of Lutherans, already in existence, that served as nuclei: one in Steeden near Limburg, and the other in Augsburg. Both groups are made up of staunch confessional Lutherans who are well-versed in Scripture and the Lutheran confessions.

Some of these families have emigrated from what was formerly East Germany to western Germany and had been members of the Evangelical Lutheran Free Church (ELF) in East Germany. Other families have withdrawn from unionistic Lutheran churches for conscience reasons. So it's quite a serious and sober-minded Lutheran confessional group to begin with here.

There are even a few pastors and their

families who would like to join the confessional ranks of the ELF, but are prevented because of financial reasons. Consequently they must continue their protesting status in a unionistic fellowship where there is no agreement in doctrine and practice. Perhaps someone in our WELS could lend a financial hand to make the transfer possible. We could certainly use the moral support, outreach expertise, and actual pastoral service of these pastors here in the ELF.

Another area well-deserving of our financial help is the ELF theological seminary in Leipzig. At this seminary young men are being thoroughly trained in Scripture and our Lutheran confessions — a rarity not only in Germany but also in the rest of Europe. Without going into detail, this citadel of Scripture truth is in dire financial straits.

Since the wall has come down, the economic situation in eastern Germany has worsened: factories closing, unemployment increasing, and prices rising. All of this contributes to a critical financial squeeze which puts this seminary in jeopardy.

To assist the ELF our synod has established two special non-budgetary funds. One is for the support of the ELF itself, and the other for the exploratory work of our Board for World Missions. Gifts to these funds may be sent to: Germany Support Fund or Germany Outreach Fund, WELS Fiscal Office, 2929 N. Mayfair Road, Milwaukee, WI 53222.

"Your plenty will supply what they need," (2 Corinthians 8:14). And finally we ask, "Pray for us, too, that God may open a door for our message, so that we may proclaim the mystery of Christ . . ." (Colossians 4:3).

Sincerely,

Harris Koelsmeyer

25 years in Canada

*We have just scratched the surface
of the outreach opportunities*

by D. Thomas Rawerts

The Lord blessed the Wisconsin Synod's mission effort during the first 115 years of its history. Under God we established missions to the east, south, and west of the United States. Finally in 1964 the Lord enabled the synod to reach out northward into Canada. This 25 years of mission growth was celebrated by the 12 Canadian congregations last October under the theme "Glorious and Free," a line from their national anthem.

Back in 1963, a group of German Lutherans in Edmonton, Alberta, formed a new congregation and appealed to the Wisconsin Synod for a German-speaking pastor. In late 1964, Pastor Waldemar Loescher was installed as the first resident Wisconsin Synod pastor in Canada. In 1965 two other missions were opened, one in St. Albert some few miles north of Edmonton, and one in Wetaskiwin, an hour south of Edmonton.

Four years later St. Paul of Ottawa, Ontario, left the Missouri Synod for doctrinal reasons. St. Paul soon joined the Wisconsin Synod and this large congregation substantially increased the synod's presence in Canada. The Lord used St. Paul as a mother congregation throughout the 1970s and 1980s. As of 1991 there are eight Wisconsin Synod congregations in this eastern part of Canada.

Even though the WELS work in Canada started in the west, it was 15 years before the synod was able to open any new congregations in the west. In the late '70s the Jake Haldorson family and the John Shoults

These Canadian churches invite you to worship with them:

Alberta

Calgary, St. Paul, Pastors Philip Hoyer and Jerome Spaude

St. Albert, St. Peter, Pastor Thomas Rawerts

Wetaskiwin, St. John, Pastor Winfried Schroeder

Ontario

Bolton, Good Shepherd, Pastor Douglas Priestap

Markham, Hope, Pastor Thomas Haar

Nepean, Divine Word, Pastor Allen Lindke

Orleans, Abiding Word, Pastor Kevin Schultz

Ottawa, St. Paul, Pastor Thomas Pfothenauer

Pembroke, Redeemer, Pastor James Shrader

Waterloo, Word Eternal, Pastor Douglas Priestap

Quebec

Poltimore, Our Shepherd, Pastor Thomas Pfothenauer

Saskatchewan

Saskatoon, Abundant Life, Pastor Daniel Myers

family moved from St. Albert to Calgary. In 1980 these two families joined with Missionary Bill Heiges to start St. Paul in Calgary.

In 1976 the Ed Giesbrecht family moved from Alberta to Saskatoon, Saskatchewan. The nearest WELS congregation was 300 miles away. For 13 years the Giesbrecht family listened to services on cassette tapes in their home. Three times a year the pastor from St. Albert would travel 300 miles to give them the Lord's Supper. Finally in 1989 Pastor Daniel Myers began work in Saskatoon and Abundant Life became our first WELS congregation in the province of Saskatchewan.

After 25 years the Lord has blessed Canada with 12 congregations in four provinces. In October we thanked the Lord for turning the hearts of our WELS brothers and sisters north to Canada. We thanked the Lord for the privilege of sharing his gospel, and we prayed for more opportunities to share his gospel in Canada.

There are over 25 million people in Canada. It is 25 years later and we have just scratched the surface of the outreach opportunities. So we pray that the Lord will keep us "glorious and free" so that we can share the Savior with our fellow Canadians. After all, only through Jesus can people truly be "glorious and free."

Thomas Rawerts is pastor of St. Peter in St. Albert, Alberta.

To kill a cold heart

by Thomas H. Trapp

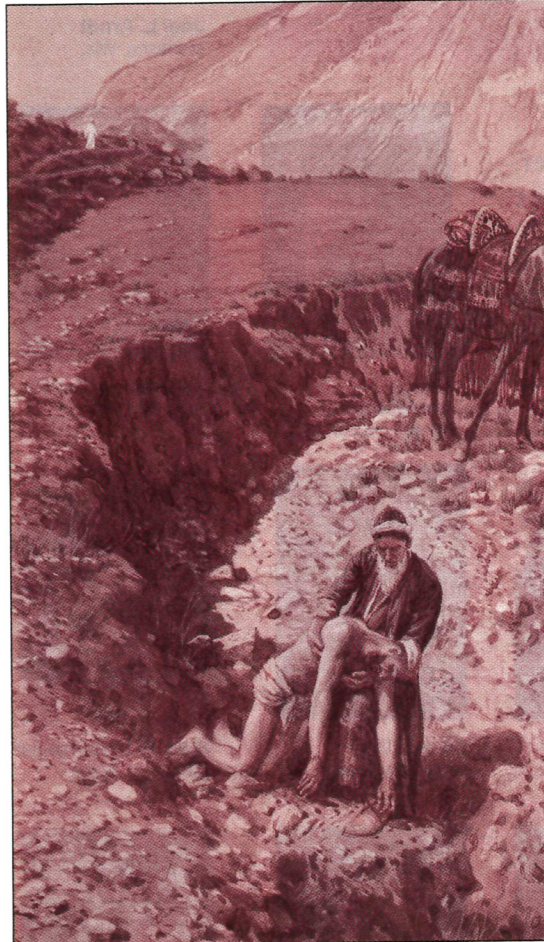
“As long as the method of elimination is humane, we can proceed.” These are the words of John Halder, the protagonist in C.P. Taylor’s play entitled *Good*. *Good* tells the story of the rise of Nazism in Germany during the 1930s and the process in which a good citizen is seduced by evil. In this process power and prestige become all important. To protect his power and prestige, the lead character, John Halder, tries to justify his new promotion, which is to legally murder “undesirable people.” So John, with an aura of authority, states: “As long as the method of elimination is humane, we can proceed.” He speaks as if he’s a caring, compassionate person. But his compassion is bizarre. He is cold and emotionless.

But are we any different? Have we become cold and emotionless to other people’s pain and suffering? Real compassion involves sharing the suffering of other people. Do we share in the suffering of others?

David had compassion. After his friend Jonathan was killed, King David offered help to Mephibosheth, Jonathan’s son who was “crippled in both feet” (2 Samuel 9). David had compassion on Mephibosheth.

Ahab, however, had no compassion. The king of Northern Israel only cared about himself. He was so cold and heartless that he had one of his neighbors “eliminated” to get a piece of property (1 Kings 21). Ahab had property, but no compassion.

Today it is hard for us to have compassion. Not only do we live in an Ahab-type world that is very selfish, but we are also exposed to killing and violence. We go to the movies and watch people “getting killed” — as realistically as movies can do it. We



JAMES J. TISSOT (1836-1902)

The fruit of compassion

you, bless those who curse you, pray for those who mistreat you” (Luke 6:27). Without him we can do nothing. With him we can have compassion.

If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing (John 15:5).



Thomas Trapp is campus pastor of Wisconsin Lutheran Chapel and Student Center at the University of Wisconsin-Madison.

1991 Graduates

Dr. Martin Luther College

New Ulm, Minnesota

At the DMLC graduation service on May 18, seventy-three graduates received their Bachelor of Science in Education degrees. Call assignments into the teaching ministry will appear in the July issue.



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Menasha, Wis.



Laura A. Arnold
Bay City, Mich.



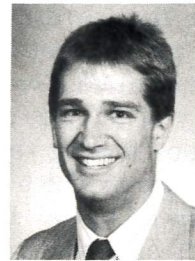
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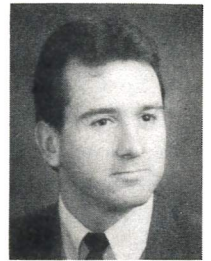
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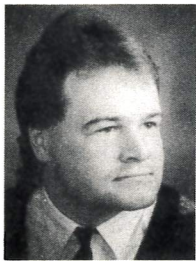
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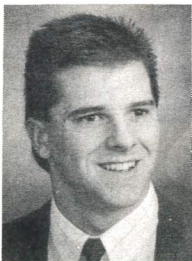
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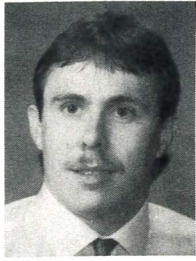
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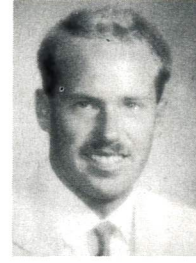
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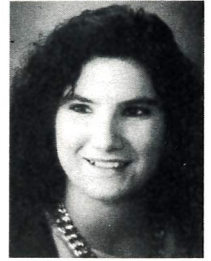
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Omaha, Neb.

IN THE NEWS

Christmas '91 spot approved for TV

All US cable television networks have approved the airing of the "Precious is the Child" Christmas spot for 1991, according to the WELS Evangelism/Mass Media office.

A spokesperson for Turner Network Television (TNT) commented on the quality of the spot and added that it would be a privilege to air it.

"Additional exposure on the major network affiliates [ABC, CBS, and NBC] is being negotiated, and confirmation is expected soon," according to John Barber, director of the WELS Mass Media Ministry.

Plans for new hymnal

The Commission on Worship has outlined plans for the introduction of the new hymnal, **CHRISTIAN WORSHIP: A Lutheran Hymnal**.

A seven-man committee will help the coordinator prepare printed, audio, and video materials to bring the hymnal before each congregation. The coordinator will work with representatives in each of the 116 circuits of

the synod.

Plans now call for the first copy of the hymnal to be presented to the 1993 synod convention. Special workshops for pastors, teachers, missionaries, and church leaders are planned for conferences and circuit meetings in the fall of 1993. The first use in congregations is scheduled for Advent 1993.

A specific schedule detailing the placement and times for the broadcast of the Precious Child spots will be made available to all WELS congregations in the early fall.

"Our televised commercial will provide an unprecedented opportunity for the WELS to continue its mission: sharing the gospel message," Barber said.

Campus Rally held in Milwaukee

Over 230 students from 54 colleges and universities around the country attended the 1991 WELS Campus Rally, April 5-7 in Milwaukee.

Under the theme "God of Our Fathers . . . God of Our Future," collegians attended educational workshops designed to help them face issues on secular campuses today.

"This rally is important," said Jack Kelly, campus pastor for the Milwaukee area, "because it allows students to see the big picture of the Christian church. The Campus Rally is a chance for students to see



A Campus Rally workshop was presented by Pastor Wayne Mueller, administrator for the WELS Board for Parish Services.

how wide their fellowships go, how deep their spirituality runs, and gain insights into the workings of the church of which they are a part."

Elected as student advisors to the Campus Ministry Committee for the following year were Sarah Galleske, University of Wisconsin-Milwaukee; Mary Lee Prigge, Texas A&M University; Tammy LaRose, University of Wisconsin-River Falls;

and Nate Torgerson, University of Wisconsin-Platteville.

This year's event was sponsored by the Milwaukee Campus Ministry, and Aid Association for Lutherans made financial and material contributions to this year's rally.

The 1992 Campus Rally will be sponsored by the University of Wisconsin-Whitewater campus ministry.

—Angie Hafemeister

Also in the news

Mission offering subscriptions for 1991 are \$80,277 greater than subscriptions for 1990. This is an increase of 0.49 percent, or slightly less than one-half of one percent. . . . **Brenda S. Hubbard**, Fort Atkinson, Wis., a midyear graduate of Dr. Martin Luther College, has been assigned to St. Peter, Weyauwega, Wis., until the end of the school year. . . . A **new 30-second Easter TV spot** was shown in the Southeastern Wisconsin area 41 times as a paid spot from March 27-30. It was funded by the Milwaukee Federation of WELS Churches. A phone number accompanied the ad. According to John Barber, WELS mass media director, over 150 calls were received. . . . Because of his resignation from the ministry, Teacher Theodore Lau has resigned from the Board of Control of Dr. Martin Luther College. **Teacher Kurt Rosenbaum** of Burnsville, Minn., has been appointed to replace him. . . . The Coordinating Council has approved a pilot **USSR-Eastern Europe radio/ TV outreach** project using non-budgetary funds. A special gift has been received to fund the project. . . . Pastor Ron Roth, national director of **Lift High the Cross offering**, in his April report says that to date, with 1433 visits completed, gifts and commitments of \$6.7 million have been received. . . . During 1990 the **Home Mission Board** reports that it authorized 18 new missions with manpower and 20 new exploratory missions. . . . The OWLS (Organization of Wisconsin Lutheran Seniors) is operating a **telephone outreach project** for mission congregations with the installation of a bank of five telephones at its central office in Milwaukee. Phone banks are also in place in St. Mark, Watertown, Wis., and St. John, Minneapolis, Minn.

WELS member dies in war

Army Sgt. William Strehlow, 27, a member of Bethany, Kenosha, Wis., was killed in Iraq Feb. 26 during the Persian Gulf war. Strehlow, the only native of Kenosha to die in the war, was a member of a demolitions unit in the 82nd Engineers.

Strehlow is survived by his wife, Carolyn; three children, Tiffany, William Jr., and Cory, and his parents, Arthur and Cora Strehlow.

Over 300 mourners attended the funeral service at Bethany March 15. "For Bill, the old order has passed away," said Pastor Earl C. Wales in his sermon. "He now enjoys the new. We don't yet, and that is why we are still in pain."

Cardinals meet in Rome . . .

The college of cardinals meeting at the Vatican, April 4-6, moved beyond the usual church statements opposing abortion to call directly on politicians to enact legislation outlawing abortion and euthanasia. The cardinals also asked Pope John Paul II to issue an encyclical reaffirming church teaching "on the value of human life" and told priests they must stir the consciences of Catholics on the issue. The cardinals also examined the phenomenon of Catholics abandoning the Roman church. In the U. S. an average of more than 150 Catholics a day join sects, the cardinals were told. And in Latin America, a "Protestant explosion" has seen the number of non-Catholics grow from 4 million in 1967 to 30 million in 1985.

Court sides with P & G in Satanist rumor . . .

A Kansas couple has been ordered to pay \$75,000 to the Procter & Gamble Co. for perpetrating the false rumor that the firm's trademark logo is a Satanic symbol. Such rumors have persisted despite the company's repeated denials and statements by Roman Catholic and Protestant leaders denouncing the rumor as false. In July 1990 the firm filed a libel suit against the couple, James and Linda Newton, charging that the couple made statements and distributed literature perpetuating the rumor. P & G said, "These ridiculous lies have cost the company a lot of time and energy over the past 10 years. We continue to pursue legal recourse against those spreading such rumors, and we will file additional lawsuits if necessary."

Poll claims Christian America . . .

Over 86 percent of Americans asked to identify their religion claimed to be Christian, while only one out of seven said they had no religion at all, in a survey directed by researchers at the City University of New York. According to the survey, the largest block of Americans, 26.2 percent or 46 million of the 175 million Americans over 18 say they are Roman Catholic. About 60 percent, or 106 million, identify themselves as Protestant. Respondents who identified themselves as Baptist (19.4 percent/33.9 million), Methodist (8 percent/14.1 million), and Lutheran (5.2 percent/9.1 million) constituted the major groupings after Catholics. Muslims came in at 0.5 percent, while most experts were claiming — without much evidence — that Muslims are a larger group than American Jews, who make up 1.8 percent of the population. That number is equivalent to 3.17 million American adults, down from 3 percent 25 years ago.

Meanwhile in the United Kingdom . . .

A Sunday Express poll released March 31 found that more than one in three Britons had no idea why Easter was celebrated. The poll discovered that 34 percent did not know what happened on Easter Sunday; 39 percent were unaware of what happened on Good Friday; and 50 percent were unable to state outside which city Jesus was crucified. William Westwood, bishop of Peterborough, said the findings did not come as a surprise. "I am saddened but not surprised. They exhibit a disappearance of religion from our country. I think we are bringing up a religiously illiterate society, and in view of our history this is a great tragedy."

Muslim opens Tennessee state senate . . .

Chanting from the opening lines of the Koran, "In the name of God, most gracious, most merciful," Imam Ilyas Muhammad opened a March session of the Tennessee state senate. "This marks a first for Tennessee government and to my knowledge, a first for America, that a representative of the Islamic faith has been granted the opportunity to lead the senate or house in prayer," Muhammad told the gathered legislators. Muhammad was invited by State Sen. Thelma Harper of Nashville, following senate complaints that "too much Jesus" in the prayers of ministers opening their sessions was unfair to the diversity of Tennessee religious life.

Abortion sometimes permitted . . .

A proposed teaching statement under consideration by the Evangelical Lutheran Church in America says there can be "sound reasons" for aborting a fetus but that strict limitations should be placed on abortions after a fetus is capable of living outside the womb. The statement was approved at a meeting of the ELCA's Commission for Church in Society. Final approval is expected at its churchwide assembly scheduled for late summer. Abortion may be considered a "morally responsible act," according to the statement in cases where: continuation of a pregnancy presents a clear threat to the physical life of the woman; extreme abnormalities of the fetus will result in severe suffering and early death; and a pregnancy occurs as a result of rape and incest. "Beyond the above circumstances," the statement says, "we as a church disagree on what conditions, if any, make abortion a morally responsible act. For some these are the only conditions. Others would include the additional considerations necessary for minimal quality of life for the woman as well as the child."

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



Roy and Elsie Penor with Pastor Gerhard Ehlert

German church holds convention

St. John in Zwickau-Planitz, Germany, was the site of the 77th convention of the *Evangelisch Lutherische Freikirche* (ELF) Oct. 5-7, 1990. In attendance were 17 pastors and 15 delegates. Guests were present from Denmark, Norway, Sweden, Czechoslovakia, and the United States. Prof. Wilbert Gawrisch and Pastor Martin Janke represented the Commission on Inter-Church Relations of the WELS.

Meeting just two days after the historic reunification of Germany, the delegates expressed their gratitude for political and religious liberty after 40 years of communism.

The ELF gratefully acknowledged the assistance given by the WELS, including two missionaries, John Sullivan and Harris Kaesmeyer, to help the ELF reach out with the gospel.

Gerhard Wilde, president of the ELF since 1974, was reelected to another four-year term.

Two special funds for the support of the ELF in eastern Germany and for outreach in western Germany have been established. Gifts may be sent to the WELS fiscal office, 2929 N. Mayfair Rd., Milwaukee, WI 53222.

—*Wilbert R. Gawrisch*

Dakota-Montana District news

It doesn't often happen that a pastor hears a **repetition of marriage vows** from people he married 50 years ago. Roy and Elsie Penor were married by Pastor Gerhard Ehlert at Date, S. Dak., in October, 1940. In October, 1990, they repeated their marriage vows at Christ, Bison, S. Dak., with Pastor Ehlert conducting that part of the service. . . . Congregations in the district will take part in the **GO '91** mass-media-assisted outreach effort. Summer training workshops are scheduled for the program, planned to begin in the fall. . . . **Dakota/Montana Lutheran High School** is scheduled to open in Watertown, S. D., in 1995. Grades 9 and 10 will begin the first year, followed by grades 11 and 12 in the two succeeding years.

—*Ronald L. Kruse*

Michigan District news

Eight Michigan Lutheran Seminary students, with Prof. Marcus Bode, visited Trifels-Gymnasium, a secondary school in Germany. This was the ninth MLS group to visit its partner school in the last 10 years. Harris Kaesmeyer, former MLS professor and now missionary in Germany, made arrangements for the students to spend a few days with fellow Lutherans in the Evangelical Lutheran Free Church. The students also visited some Reformation sites. . . . **Willard Engel**, St. John, Bay City, observed his twenty-fifth year in the ministry. . . . **Pastor Edwin Frey**, Mt. Olive, Detroit, retired April 30.

—*James L. Langebartels*

Synod treasurer resigns

Ronald H. Meier, synod's treasurer since 1981, has announced his resignation "in order to pursue a career change."

Meier, 49, came to the synod's fiscal office in 1976 and in 1977 was

named assistant treasurer. Upon the retirement of Norris Koopmann in 1981, Meier became treasurer.

He will continue to assist in the fiscal office during the transitional period.

Missionaries on furlough in 1991

Bruce Ahlers	Indonesia	June 15 — Aug. 15	Robert Meister II	Taiwan	June 10 — Aug. 10
Kenneth Cherney	Brazil	May 30 — Aug. 13	Charles Papenfuss	Zambia	May 31 — July 31
Stuart Freese	Colombia	Nov. 2 — Jan. 2	Gary Schroeder	Hong Kong	July 23 — Sept. 23
Charles Gumm	Brazil	Dec 17 — Feb. 17	Robert Siirila	Taiwan	June 1 — Aug. 1
Kermit Habben	Japan	May 16 — July 31	Mark Sprengeler	Hong Kong	June 11 — Aug. 16
John Hering	Japan	Aug. 1 — Sept. 30	John Strackbein	Puerto Rico	June 10 — Aug. 14
Ralph Jones	Taiwan	June 15 — Aug. 15	Philip Strackbein	Colombia	June 15 — Aug. 19
Mark Kolander	Zambia	July 4 — Sept. 10	Ernst H. Wendland	Zambia	July 4 — Sept. 24
Ralph Martens	Puerto Rico	May 16 — Aug. 20			

Further information can be obtained from the Board for World Missions, 414/771-9357.

He taught them many things in parables

by Mark E. Braun

Have you ever talked with somebody, trying to listen intently, yet found it more interesting to eavesdrop on another conversation nearby? Were you ever listening to a voice on the phone, but a different voice — on the radio or in the next room — stole your attention?

That might be one reason Jesus told parables. Sometimes it's easier to eavesdrop on another conversation.

Sometimes it feels safer to listen to a story when you think the story is about someone else. Nathan told King David about a rich man who snatched his poor neighbor's only lamb; when the king decreed the man who did this should die, Nathan said, "You are the man!" (2 Samuel 12:1-8). After one of the last parables Jesus told, his audience "looked for a way to arrest him because they knew he had spoken the parable against them" (Mark 12:12).

The Greek word for *parable* pictures two things laid side by side for comparison. We say a parable is "an earthly story with a heavenly meaning," but Jesus' parables frequently contain a lot of "earthly meaning." Better to say a parable is a story about something from everyday life that Jesus uses to teach something about life with God.

His stories feature ordinary events: A farmer sows his seed. A rich man accuses his manager of wasting his possessions. A king prepares a wedding banquet for his son. Everyday stuff in Jesus' world. Yet there was often a surprise in these "ordinary" stories, an unexpected twist of plot. How could a master praise his dishonest manager? How could a Samaritan be the hero of a story? What landlord would let tenant farmers kill one servant after another, then send his son to be murdered too? What king would take to



JAMES L. TISSOT (1836-1902)

the streets to invite anyone he could find, good and bad alike, to come to his son's wedding?

Jesus' parables aren't charming little stories about the way things "always are." They unveil the exciting news that God is doing something wonderful in our world. He's bringing his gracious rule into people's hearts and lives. Things won't ever again be the way they used to be.

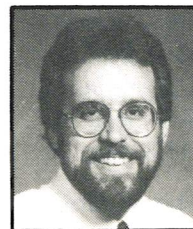
Jesus told parables to *further reveal* the Father's

sacred secrets to his disciples. But these stories were also designed to *further conceal* the truth from those who already rejected him. "The knowledge of the secrets of the kingdom of heaven has been given to you, but not to them," Jesus explained. "Whoever has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him" (Matthew 13:11,12). At first his opponents did not want to understand; the parables would lock the door so they could not understand.

Bible readers have recognized three clusters of Jesus' parables. He concluded his ministry in Galilee with a series of parables about the kingdom, its growth and its worth. A second set of parables is preserved only in Luke's gospel; this group displays the Savior's compassion for sinners. Jesus spoke a third cluster of parables on Tuesday of Holy Week: judgment on his foes and promises for his followers.

We'll examine his parables about the kingdom first.

Next: the sower.



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

Must it be excess that controls gambling?

Only a few years ago thousands of Wisconsin citizens were still trekking to Illinois to buy tickets to win megabucks in its lotteries. For moral and practical reasons the state of Wisconsin had been cautious about importing gambling into the state. But then state politicians decided that it would be better if gambling were legalized in Wisconsin and gambling moneys were kept at home, where gambling profits could be tapped to finance state programs, and especially to provide property tax relief.

Soon Wisconsin was off to the races. Four first-class dog tracks are now prospering in strategic locations. Betting on horses has been introduced north of the Wisconsin-Illinois line. A high stakes bingo hall attracts thousands to the Menomonee Valley in Milwaukee, and Johnson Creek may become a household word if a proposed mega-bingo hall is located there. For hundreds of thousands of Wisconsin citizens the up-front news items from Wisconsin TV stations are the six magic lottery numbers flashed on the screen. And there are ever more promotions and new games.

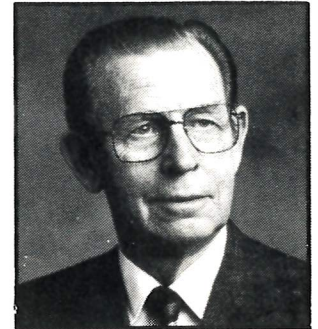
Wisconsin is not the only state registering hyperthermia gambling fever. Gambling is becoming a national way of life. Like previous gambling epidemics in our country, nation-wide legal gambling is quite sure to self-destruct. I. Nelson Ross has written in the *Los Angeles Times* that after rampant legal gambling in the American colonies and in the post-Revolutionary War period, "scandals and a surge of moral crusading brought lotteries into such disrepute that they were outlawed virtually everywhere." A second wave came after the Civil War and spent itself early in this century. By 1910 "New York closed its race tracks, and even Nevada outlawed all gambling."

We are now riding the third wave, which began with the Depression. As history repeats itself (unless Judgment Day comes first), this gambling epidemic too, will destroy itself. There is almost certain to be another breakdown in responsible use of money (most costly to the poor who try to beat the 1:12,000,000 odds for the grand prize). We can expect rigging of pointspreads in sports gambling, takeovers by organized crime, and national scandals. "The end will come," Ross observes, "when the general population says, 'This is too much.'" Greed, manipulation, violation of controls, and corruption will have compelled responsible citizens to demand that legalized gambling be outlawed. Again, self-destruction will have been the only effective control.

There is not enough moral strength in American leadership now to restrain the spread of gambling. Bingo-playing churches and charity agencies have lost the right to say gambling is immoral.

And the shame of those American Christians "who can't sleep if they don't play," and who neither question the morality of gambling nor protest its corruption, will be seen when public-spirited citizens, not necessarily Christians, will cry out, "Enough is enough!" Then it will be a disgrace for many American Christians if they have failed to hold up the light God gave them to guide their fellow citizens in service to their country. Must it be excess that controls gambling?

Carleton Toppe



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

In the mainstream

by Paul J. Henning

I am troubled by some of the statements made in a letter in the April 15 issue concerning the article entitled "Out of the ivory tower," in the January 1 issue. The writer of this letter made the suggestion, "Every seven years, cast our church workers into the *mainstream*," (emphasis mine). Without even mentioning the logistical problems with such an idea, such a statement seems to reinforce the idea that being a church worker is not a "real" job, that church workers don't deal with the "real" problems of the "real" world. The workers in our churches, pastors and teachers, deal with the only real problem of this world, sin. Our pastors and teachers have spent years preparing to proclaim the message of our Savior from sin. They have been called to proclaim this message.

Pastors and teachers also do "experience the trials of establishing a new home in a strange city filled with strangers." It is becoming more and more rare for a pastor or teacher to spend an entire ministry in the same place. Many spend about five to ten years at one place and then move on and experience the trials of moving to a new home. Many pastors and teachers also own and maintain their own homes.

I am also troubled by the statement that "many workers have led cocooned lives, moving from family to WELS schools to congregations." Having led such

a life myself, I would hardly consider it "cocooned." Yes, growing up in my family was, by God's grace, a life protected from many of the problems faced by others, but to say that our WELS schools are a "cocooned" life is not accurate. In comparison to public schools, there are fewer problems in our schools, but the temptations of the world are still present and students at our schools learn to deal with them.

Finally, the benefits given to pastors and teachers, for the most part, can hardly be called "open-handed," when pastors and teachers with families receive wages that are just above poverty level and when congregations having budgetary problems find it all too easy to cut the workers' salaries.

In a sense, church workers are not "mainstream," as all believers are not "mainstream," not going along with the "mainstream" that is heading to hell. But let us not put an artificial separation between full time ministers and those who have chosen secular vocations. All of us have been called by Christ to be his ministers. Rather than just peering over the shoulder of the church workers, let's work together with them.

Paul Henning is pastor of St. Peter, Juneau, Wisconsin.

LETTERS

Home schooling or public schooling?

I am a former Lutheran elementary teacher and an advocate of Christian education, but I am disturbed by the recent support for home schooling. Authors of recent letters have voiced two thoughts: Parents who send their children to public schools are not fulfilling their God-given responsibilities, and the concept of socialization is a humanistic idea.

I agree we should use our WELS schools when they are available. But

we must not be afraid to use the public schools. Teachers in the public schools are well-versed in teaching techniques, can spot and remedy learning problems, and have a wide range of teaching materials available. This is not true of the average parent who is attempting to home school.

Second, the need for socialization is not humanistic, it is merely human. And it is a necessary part of education. Teachers, public and Christian day school alike, seek to educate the whole child, emotionally, physically, and intellectually.

I applaud the efforts of parents to

raise their children in the nurture and admonition of the Lord. But let's not risk doing more harm than good. Use the public school when necessary and supplement that education at home with Bible study, catechism, and Christian morals.

*Lisa Vieth
St. James, Minnesota*

Freedom of religion

Readers may remember an article (July '90) regarding the Institute for Creation Research (ICR) graduate school. It detailed the efforts of the

California superintendent of public instruction to close the school because it taught a creationist view of science.

ICR has succeeded in the courts in being reinstated as a fully approved school and may again issue masters' degrees in science. Currently a suit is being pursued alleging that the school's rights of freedom of speech, religious freedom, academic freedom, and civil rights have been violated.

We should all be concerned when government seeks to prohibit us from teaching what we believe. If this were to continue, it would not be long before our Lutheran schools would be outlawed. Pray that we never see that happen in our country.

Jeff Scheibe
Milwaukee, Wisconsin

Don't condemn the Cruzans

Robert Fleischmann, national director of WELS Lutherans for Life, expressed the opinion that discontinuing of feeding of Nancy Cruzan was wrong (Feb. 15). Obviously Pastor Fleischmann has not personally experienced seeing a loved one in a coma, with no hope of recovery.

My late husband and I decided long before his final illness that we would want no extraordinary steps taken to lengthen our lives, in other words, no machines. When he was very ill and there was no hope of recovery, they stuck a tube up his nose. No longer able to speak, he tried to tear it out. I asked that it be discontinued. He died peacefully four days later. I, too, want this kind of humane treatment.

Miss Cruzan was not living. She was existing by artificial means. God sets our timetable.

Gertrude Weissenborn
Kirkland, Washington

We, too, sympathize with Nancy Cruzan's parents. The Bible says we should care for those who cannot

care for themselves. However, the circumstances surrounding Nancy Cruzan's survival far exceeded caring for those who are incapable of their own care. Nancy Cruzan was in a coma, supported by machines and intense hospital care that was an extreme burden for her family, emotionally and financially. The Bible also commands us to be faithful stewards of our resources, both financial and spiritual.

Hopefully, the Cruzans made their decision on the basis of their faith in the Lord. It was a greater act of faith to disconnect the instruments that connected Nancy Cruzan to life and to let God make the decision of her life or death.

Should we not pray for their comfort, instead of condemning them? We should allow the Cruzans their decision and pray that it was made in the spirit of the Lord, knowing they will have to live with it the rest of their lives.

Richard and Lynn Rice
Eugene, Oregon

Pastor Fleischmann responds:

Not every decision to discontinue food and water is wrong. Where death is imminent and such administration only agonizes and prolongs death, it is wrong to intrude with futile efforts. Nancy Cruzan, however, was not dying and her death was not imminent. Her care was hardly extraordinary. In fact, she was transferred from mouth feeding to tube feeding to make it easier to feed her.

Nancy was not in a coma. In her condition she woke and slept, reacted to outside stimuli, and experienced pain. The nursing staff testified that she smiled and cried at times. Her care cost about \$120,000 a year at taxpayer expense.

The evidence clearly reveals that a sin of omission was committed by failing to provide her with food and water. We do not question the heartache this matter brought for the family. But even the courts admitted this was not an effort to let a dying person die, but to end the life of a living person. That action runs contrary to scriptural principles.

Singing and sincerity

In regard to community chorus singing of Christian music (Letters, Feb. 15), someone is going to have to explain to me how my singing worshipfully to my Lord is sinful when it is done in the presence of others whose motive and intent is assumed to be less than sincere.

Can we be certain that everyone in any given worship service is as sincere as we are in hymn singing? Do we then run the risk of sinning if we sing in church? (That might explain why so few churches have their rafters rung on Sunday morning.)

And if I take communion in a group where some are not properly prepared, is grace denied me? If our responses to God's love must be conditioned upon the sincerity of others, how can we be sure that any of our spiritual offerings are acceptable?

James R. Woodfin
Petersburg, Tennessee

Christian therapy

Thank you for the article, "What is therapy?" (March 15). As a trained counselor and WELS Lutheran, I am keenly aware of the value of providing therapy in the framework of Christian faith.

As one who recently moved from the midwest heart of the WELS, I am mindful of the blessings of Lutheran education and other services not readily available to those of us miles from the WELS hub. I pray for the day when the services of WLCFS are available to all members of the WELS.

Lois Kluender
Trumbull, Connecticut

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

Notices are printed in the first issue each month. The deadline for submitting items is five weeks before the date of issue.

WISCONSIN EVANGELICAL LUTHERAN SYNOD CONVENTION

The fifty-first biennial convention of the Wisconsin Evangelical Lutheran Synod will be held, God willing, August 5-9, 1991, at Dr. Martin Luther College in New Ulm, Minnesota.

The opening communion service in the Academic Center will begin at 9:00 a.m. on Monday, August 5. Professor Donald Sellnow, of Northwestern College, will preach the sermon. The closing service will be held immediately after the last session on Friday, August 9. The preacher will be Pastor Robert Mueller, president of the Michigan District.

The opening session of the convention will be held immediately following the opening service. Delegates are asked to arrive early to register in the lobby of the Luther Memorial Union either on Sunday or before the opening service.

The convention theme is "LIFT HIGH THE CROSS." The essay, "The Doctrine of Church and Ministry in the Life of the Church Today," will be presented by Professor Wilbert Gawrisch of Wisconsin Lutheran Seminary.

Housing will be provided for all delegates and meals will be served in the school cafeteria. Each delegate will receive a letter from the synod secretary before May 31, certifying him as a delegate to the convention and informing him whether he is to serve on a floor committee. Detailed instructions regarding travel and housing will be mailed by the school to each delegate in the middle of June.

Mail sent to delegates during the convention should be addressed in care of Dr. Martin Luther College, 1884 College Heights, New Ulm, MN 56073. Delegates may be reached by phone at 507/354-8221.

David Worgull, Secretary
Wisconsin Evangelical Lutheran Synod

VOLUNTEERS NEEDED—INNER CITY VBS

Please volunteer to teach vacation Bible school June 10-21 in Milwaukee's inner city. Housing, meals, and transportation are provided. Contact Daron Lindemann, 157A Green Bay Rd, Thiensville, WI 53092; 414/242-1646.

ANNIVERSARIES

CINCINNATI, OHIO—Beautiful Savior (20th), Sept. 8, 10 a.m. and 2 p.m.

HELENA, MONTANA—Valley View (10th), Aug. 4, 10 a.m. and 3 p.m. Fellowship meals following both services, no cost.

OKFIELD, WISCONSIN—St. Luke, (100th), June 29, 7:15 p.m.; June 30, 8 and 10:30 a.m. Dinner at 12:30 at Oakfield High School gym.

WAUPUN, WISCONSIN—Grace (25th), June 16, 10 a.m. and 2 p.m. Reception to follow.

ITEMS AVAILABLE

TWO MIMEOGRAPH MACHINES—AB Dick. New Hope, Racine, Wis. 414/639-1486.

ORGAN—Hammond M3 spinet; Pastor Brett Voigt, 431 Waverly St., Springville, NY 14141; 716/592-7638.

ORGAN—Wicks seven rank, two manual pipe organ with two octave pedal board. Available in 1993. Immanuel, Medford, Wis. Dean Tesch, 715/748-2750; or Tim Jari, 715/748-5208.

NATIONAL GEOGRAPHICS—complete set with indices for any school. We'll pay postage. Jim and Ginger Schlote, 1895 S. Hazel Ct., Denver, CO 80219.

ITEMS NEEDED

VBS MATERIAL—"Jesus Is" (1989 NPH) and "Jesus is the world's best friend" (1984 NPH). Will pay postage. Please contact Pastor Doug Priestap, 165 Kingsview Dr., Bolton, Ontario, Canada L7E 3W8; 416/857-7486.

GUEST PREACHER NEEDED

Parsonage available in exchange for preaching
Casper, Wyoming—June 30. Contact Chuck Griswold, 2211 Kingsboro Rd., Casper, WY 82604; 307/235-0702.

NORTHWESTERN PUBLISHING HOUSE Summer Store Hours

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

Vacationers are welcome to browse at the Northwestern Publishing House store, 1250 N. 113th Street (one block north of Watertown Plank Road on 113th St.), Milwaukee, Wis.; 414/475-6600.

CHANGES IN MINISTRY

PASTORS:

Buch, Donald R., from Trinity, Marshfield, Wis., to St. Paul, Tomah, Wis.
Gaertner, John P., from Amazing Grace, Florence, Ky., to Abiding Savior, Weslaco, Tex.
Jordan, Robert W., from St. Paul, Moline, Ill., to Redeemer, Weston, Wis.
Kant, Robert A., from Cross, Rockford, Minn., to St. John, Darfur/St. Matthew, Butterfield, Minn.
Martens, Ralph W., from Cordero de Dios, Humacao, Puerto Rico, to Cordero de Dios, Miami, Fla.
Nitz, Michael H., from Shepherd of the Hills, Greeley, Col., to St. Paul, Columbus, Ohio
Papenfuss, Charles W., from Lutheran Church of Central Africa, Zambia, Africa, to Mt. Calvary, Waukesha, Wis.
Ristow, Stephen K., from St. Matthew, Butterfield, Minn., to Bethlehem, Watertown, S.D.
Schmiege, Paul A., from Our Savior, Pomona, Cal. to Grace, Kenai, Alaska
Wildauer, Martin G., from Good Shepherd, Beckley, W. Va., to Peace of our Savior, New Carlisle, Ohio

TEACHERS:

Arndt, William, from St. Peter, Eldorado, Wis., to Christ, Marshall, Minn.
Beutel, Marvica, from inactive to Apostles, San Jose, Cal.
Berndt, Marcie, to Wisconsin LHS, Milwaukee, Wis.
Buske, Deborah, from St. John, Mukwonago, Wis., to Faith, Antioch, Ill.
Desens, Christine, from St. John, Red Wing, Minn., to Emanuel First, Lansing, Mich.
Else, Laurie, from inactive to Immanuel, LaCrosse, Wis.
Ferch, Dawn, from Salem, Milwaukee, Wis., to Calvary, Thiensville, Wis.
Groening, Steven, from Trinity, Manitowoc, Wis., to Siloah, Milwaukee, Wis.
Heiman, JaNel, to St. John, Neillsville, Wis.
Herbeck, Joy, from Our Savior, Zion, Ill., to St. Paul, Muskego, Wis.
Izzat, Ruth Ann, from inactive to Bethany, Saginaw, Mich.
Kleinke, Nancy, from inactive to Trinity, Bay City, Mich.
Lecker, David, from New Salem, Sebawaing, Mich., to Holy Trinity, Wyoming, Mich.
Martens, Linda, from Zion, Mobridge, S.D., to Immanuel, Waupaca, Wis.
Metzger, John, from St. Paul, Lake Mills, Wis., to Wisconsin LHS, Milwaukee, Wis.
Monke, Jennifer, from Emanuel, W. St. Paul, Minn., to Manitowoc LHS, Manitowoc, Wis.
Raasch, Joel, from Good Shepherd, Cedar Rapids, Iowa, to Shepherd of the Hills, Inver Grove Heights, Minn.
Rahn, James, from Palos, Palos Heights, Ill., to Trinity, Neenah, Wis.
Sebald, Nathan, from Cross of Christ, Coon Rapids, Minn., to St. Marcus, Milwaukee, Wis.
Smith, Roger, from inactive to St. John, Red Wing, Minn.
Sonnenberg, Gary, from Good Shepherd, Omaha, Neb., to Trinity, Waukesha, Wis.
Uttech, Peggy, from inactive to Bethany, Manitowoc, Wis.
Vetting, Joni, from inactive to Trinity, Manitowoc, Wis.
Wade, Jane, from St. Andrew, Chicago, Ill., to Martin Luther, Oshkosh, Wis.
Westphal, Randall, from St. Paul, Algoma, Wis., to Winnebago Lutheran Academy, Fond du Lac, Wis.
Wiles, Linda, from inactive to Bethany, Saginaw, Mich.

OWLS FALL TOUR

The OWLS New England tour will cover many interesting places during the height of the fall color season (Sept. 28—Oct. 12). Visit Gettysburg, Plymouth Rock, Cape Cod, Boston. Tour the Hershey chocolate company, Corning Glass, and other attractions. Contact Lutheran Tours, W4262 Emerald Dr., Watertown, WI 53094; 414/699-3780.

SERMON TAPES AVAILABLE

We'll mail sermon tapes to those who have no access to regular church services. Please send names and addresses to LWMS, Pilgrim Lutheran Church, 3901 First Ave. S., Minneapolis, MN 55409; Lana Siewert-Olson, 612/822-5553; 612/822-0133.

HISTORICAL MATERIALS WANTED

The WELS Board for Parish Education has commissioned Prof. em. Morton A. Schroeder to write a history of elementary and secondary education in the WELS.

Please send material such as school or teacher anniversary pamphlets, booklets, monographs, books, biographical data and/or sketches of Lutheran educators, pictures, or newspaper clippings, to him at Lynncroft, 94 Lynn Dr., Appleton, WI 54915-3026. Material not requested to be returned will be sent to the synod archives.

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As some of you have noticed, the approaching synod convention has taken up a few pages of this magazine and will take up a few more. All delegates to the convention, all nominees for election (45 to be elected), and all members of the convention floor committees are required by the synod's bylaws to appear at least once in the Northwestern Lutheran.

The convention, meeting every two years in August, is the legislative body of the synod, the final word. It is a textbook democracy. There is one lay delegate for every ten congregations, one pastor delegate for every ten pastors, and one teacher delegate for every ten male teachers. All that adds up to approximately 375 voting delegates. In addition, there are about 100 advisory delegates, members of boards, commissions, and committees, who supply information and counsel to the delegates. It makes a tidy group, but small enough that at least three of our schools can comfortably host the convention. You can believe this saves us a bundle of money. Discussion is free, open, and thorough.

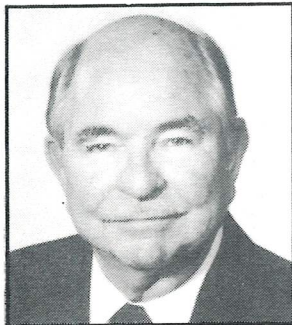
The convention meets for five days — from Monday through Friday. A number of convention committees dealing with complex issues meet prior to the convention so that they can report to the convention with enough time left for debate. Delegates are reminded of the spiritual moorings of their deliberations by daily devotions and a lengthier convention essay — at this convention relating to the church and its ministry in the life of the church today. The hours at the convention are long but — please God — rewarding, as the delegates set the course of Wisconsin's corner of the kingdom, under God, for the next two years, confessing that despite all their plans and deliberations God holds the future.

During the five days of consultation and debate about the budget and kindred matters it will appear that the Wisconsin Synod has only three problems: finances, money, and revenues. We musn't be fooled. Our problems are much, much more serious than that. But these three problems will leave their imprint on many convention decisions and especially the key issue of the convention: the future of our ministerial education system — three prep schools, two colleges, and a seminary.

The proposal by the Coordinating Council, which recommends the budget, is to close one of the prep schools (Martin Luther Prep) and ask a district to share in the funding of another, Michigan Lutheran Seminary (though labeled "seminary," it is a prep school). The "slack" will be taken up, it is hoped, by our area Lutheran high schools of which there are 20 throughout the synod. Money, of course, is at the bottom of this proposal. For example, even though inflation ran at a six percent clip in 1990, synod mission offering subscriptions for 1991 increased only by 0.5 percent. For the synod that is a "loss" of hundreds of thousands of dollars in buying power. Declining enrollments at the six schools have compounded the problem.

Look up the delegate coming from your area. If you have a special message for him, get in touch with him. We are still small enough to work that way. So enjoy it while you can.

James P. Schaefer

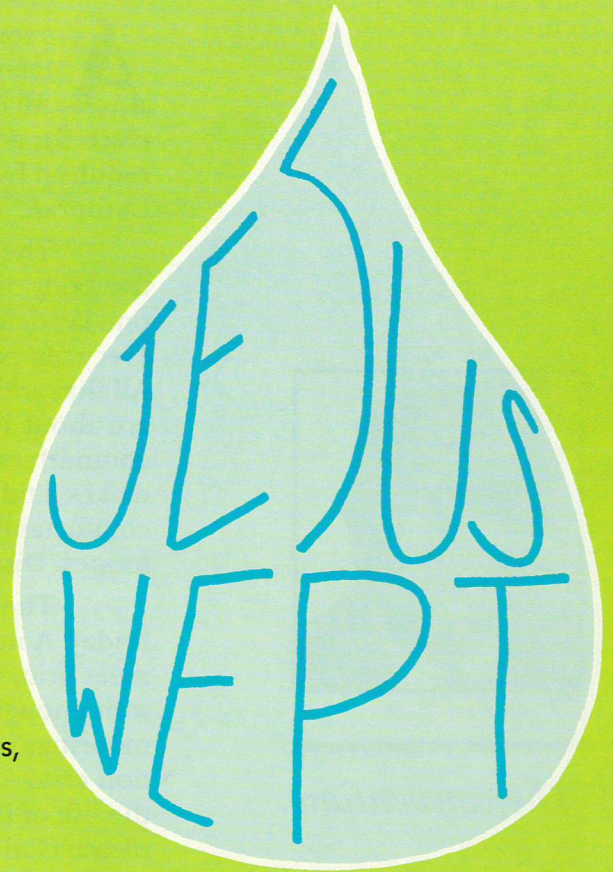


*The convention
is a
textbook
democracy*

Dedicated to my grandmother

My grandmother is like an artificial flower.
 An artificial flower looks like a real flower but is happier.
 The flower lives forever and never dies,
 Never goes away, it stays with you always.
 My grandmother is the same.
 She was here and had lived a long life.
 She is very happy always,
 And I'm happy to know that my grandmother is in heaven.
 My grandmother left so many memories for me to cherish.
 Those memories will always be with me wherever I go.
 She will be in my heart forever.
 Someday, I know that I will be with her
 Where we can be happy together.
 Her death was very hard to take,
 Thinking that I won't be able to see her again.
 That is so wrong, I will see her again in heaven.
 My grandmother left something behind for me.
 She left me all her love and memories to have and to hold forever.
 Don't think of the bad times,
 Think of the good times.
 Think of the times she sang to me, Grandma's chocolate chip cookies,
 and the times when I fell asleep in her arms in church. . . .
 The list goes on. . . .
 Never ending. . . .
 So many memories.
 Hold onto them, forever.
 She is not gone,
 She is in my heart.

Leah Strutz, St. John Lutheran Church, Two Creeks, Wisconsin



A poem of love

*Matt McMillen
 Winnebago LHS
 Fond du Lac, Wisconsin*

Being sorry is not enough

Do you know the song, *In the Living Years*, by Mike and the Mechanics? Mike Rutherford wrote it for his father who died when Mike was on tour. He wrote it as a kind of "sorry" and "good-by." In the song he talks about the times he and his father didn't see eye-to-eye. Mike had a lot of feelings that he wanted to share with his father, but he never took the time. Before Mike knew it, it was too late.

I wish this song had been written before my grandmother died. During the time when I was growing up, I was afraid of my grandmother. Sounds a little crazy, doesn't it? It was because I never got to know her the way I should. My family and I didn't visit her as often as we should have.

Her voice was loud and rough, and I never felt comfortable talking with her. Did I love her? Yes, I did, but I never showed it. I didn't know how. The last couple of

years before she died, I started to realize who she really was. She was a humble woman who had many hardships while raising her family. She had so much love to give and no one gave any to her; nor would she ask for any.

My grandmother died in my freshman year of high school. Just like Mike Rutherford, I felt I cheated myself of the little time I had to get to know her. The one thing I'm sorry for most is I never told her I loved her.

I look back and learn from the mistakes I made. Life is such a precious gift from God that we should never waste one minute of it. Saying "I'll do it tomorrow," or "I'll tell him next time I see him" doesn't work. Don't be too late, because being sorry is not enough.

*Alane Mindock
 Manitowoc LHS, Manitowoc, Wisconsin*