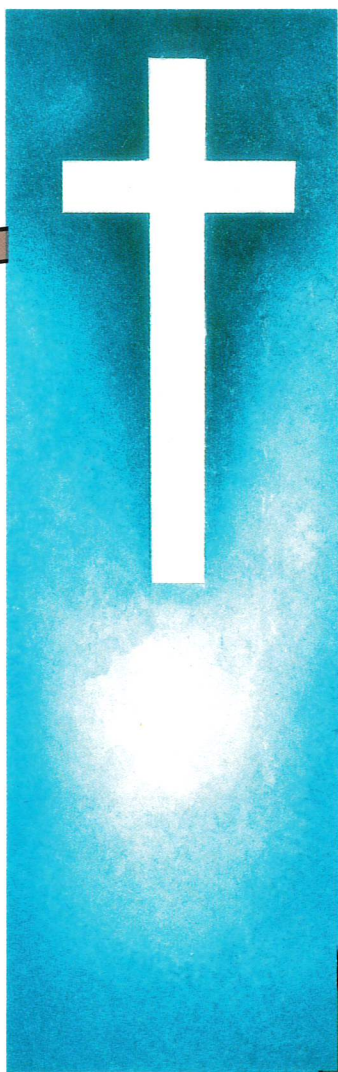


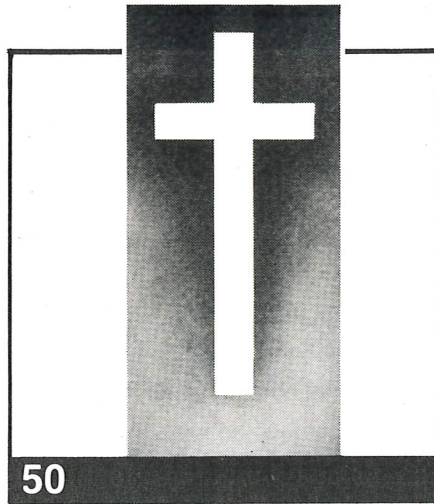
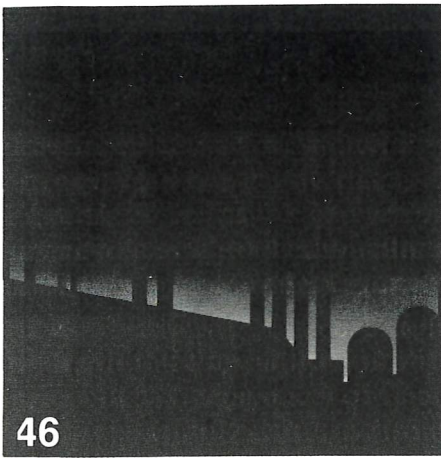
February 1, 1990

the
Northwestern
Lutheran



LIFT
HIGH
THE CROSS

A mission
challenge



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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God sows only good seed; but the enemy is busy also

The wheat and the weeds

by Kurt F. Koeplin

“Let both grow together until the harvest. At that time I will tell the harvesters: First collect the weeds and tie them in bundles to be burned, then gather the wheat and bring it into my barn” (Matthew 13:30).

City born and bred as most of us are, nevertheless a goodly segment of us have a healthy respect for those who earn their living off the land. The farmer or rancher is hardly the hayseed rube, slow-witted, naive, and unsophisticated as the stereotype humor would have us believe. Today’s independent agri-businessmen work long, hard hours, plan carefully, and manage their enterprise wisely, or they don’t survive. Also, a greater percentage of them than their jam-packed, “busy-busy,” city-dwelling cousins are God-fearing church attenders, possibly because a strange and wonderful kinship is developed between the Creator of all life and the perpetuators of it.

When our Savior taught his parables he used homey illustrations with which his hearers were all acquainted. Most of them centered around agriculture, ranching, fishing, or the common occurrences of life. Although he used the simple things of this life, he always had the deeper spiritual things of *real life* in mind.

This parable is no exception. He looked at people gathered together into visible segments of his body all over the earth into those entities called congregations. He said of them: “The kingdom of heaven is like a beautiful wheat field. Unfortunately, it will have weeds in it. But do not panic nor do anything rash or hasty. The harvest will take care of the problem of separation.”

God sows seeds

The parable isn’t at all difficult to “decode.” Nor was it meant to be. Our Savior wants to teach, not confuse. That’s why he gave us his word in our lan-

guage so that we can plainly see our problem and God’s solution; our sins and our Savior. Accordingly then, God is the sower; the seed is his word; the field is the world, and the kingdom of heaven is the visible result of his activity—our local congregations.

A congregation is *people*, young and old, rich and poor, black, white, red, tan, brown, and all the hues in between. They are large and small, tremendously gifted or possessing but one talent; a mixture of weak and strong but all alike in this: all spiritually born by the same mysterious, wonderful process—the seed in the heart. And the power is in the seed, not the soil. As the seed germinates, it grows into an amazing living relationship with the living Lord Christ who comes to us and works through us. The wonder of it all!

Satan sows weeds

But the idyllic ideal is shattered (vv. 25-28). There’s dirty work afoot. God sows only good seed; but the enemy is busy also. Among the growing healthy wheat, Satan sows weeds in God’s field. He plants the seeds of unbelief. Satan’s mission is simple and single issue oriented: “trash God’s wheat” (that’s you and me, Christian).

The workers are dismayed. “Let’s clean house” (vv. 29-30). Isn’t it amazing how tender, concerned, loving, and evangelical (if you will) God is? He is far more tolerant than we are at times. Too frequently we sound like the Queen of Hearts: “Off with their heads!” rather than sounding like the Savior of souls, “Dig it and dung it and water it and nurse it.”

The visible church is *not* perfect; it never was and never will be. Only in the harvest will the unpolluted wheat stand alone and God will take care of that.

Lovingly gathered into his barns is a wonderful prospect for us—“wheat.” □

Kurt Koeplin is pastor of Atonement, Milwaukee, Wisconsin.

A cure for materialism

Rich Feldman was a student at the University of Michigan in the late '60s where he became involved in a number of radical protest movements. Later he joined with thirty-five others in going to work at various auto manufacturing plants. "Our goal," he explains, "was to learn from the people, to learn about life and what was necessary to contribute to change, overthrowing the entire system."

After spending eighteen years working in the paint shop of an assembly line plant, Feldman co-authored a book reporting his experiences. He learned early on that his fellow laborers were not really interested in changing how things were done. "All they really wanted was a raise in order to buy a new van or boat."

Feldman concludes that he had been a naive idealist. "I didn't realize how deep-seated materialism was in American society, not just in the middle class, but in the working class as well." In the end he came to realize "that people really would trade their lives for dollars."

What this radical, turned auto worker, discovered about human nature is starkly illustrated by one of America's fastest growing industries: gambling. There is a gambling mania loose in the land. What fuels the mania is materialism, the desire for bucks, the bigger the better.

It is estimated that in 1988 Americans wagered \$241 billion legally and illegally. That's almost \$1,000 bet for every man, woman, and child in the country. Attitudes toward gambling are changing due to the widespread promotion of state-run lotteries. A traveler can drive from Maine to California and play lottery in every state along the way.

Playing the lottery is nearly the same as throwing money out a car window. In a \$115 million Pennsylvania lottery drawing, a ticket buyer was more likely to survive 88 rounds of Russian roulette (one chamber in six loaded with a bullet) than to win any money. Yet people keep lining up to buy lottery tickets at a record pace.

Rich Feldman uncovered materialism in the working place but not its cure. There is only one cure: the cross of our Lord Jesus Christ. The apostle Paul lifted high the cross "through which the world has been crucified to me, and I to the world" (Galatians 6:14).

We members of the WELS have an opportunity to use our money for something far more rewarding than playing the lottery or even buying vans and boats. We have the opportunity with our dollars to lift high the cross. Elsewhere in this issue you will read of the plans for this \$16 million offering.

There is only one way to change people's lives, to change their thinking about what really counts. There is only one cure for materialism. Only the cross of Christ will do that. Let's all take part in this effort to lift high the cross.

Victor H. Prange



*Victor Prange
is pastor of Peace,
Janesville, Wisconsin.*

Psalm One

by James A. Aderman

Winter blues got you under their thumb? Then the first hymn in the Book of Psalms has some advice. Psalm One not only sets the theme for the Psalter, it explains how to enjoy more happiness in life. “Blessed is the man . . .” it begins. The Hebrew word for “blessed” means happy, a special happiness that comes with faith in the assurance of God’s unconditional love in Jesus.

Stands against the world

Open your Bible to Psalm One. The initial verses provide three characteristics of a happy person. First, he doesn’t allow his values to be shaped by the unbelieving world (v. 1). Be sure to notice the progression of the verbs: “walk,” “stand,” “sit.” Each one describes a closer association with progressively ungodly people (“wicked,” “sinners,” “mockers”).

Loves God’s word

The truly happy person loves God’s word (v. 2). He has found the Scriptures to be the truth (John 17:17), a light to his path (Psalm 119:105), his protection (Ephesians 6:17), living and powerful (Hebrews 4:12), and the source of much spiritual fruit (John 15:5). And he shows his “delight” in the Scriptures as he meditates on them all the time.

Be sure to notice how the word “law” is used here. It doesn’t just refer to God’s commands; it describes God’s word in its entirety. “Law” is used in that sense in many places in the Psalms. Check the synonyms for God’s word in Psalm 119:1-9.

Puts his faith into action

The third characteristic of a truly happy person is that he lives his faith. He doesn’t just listen to the word; he does what it says (James 1:22, Luke 11:28). It’s only as we act on the faith that has saved us for eternity that we receive its full benefit in this life — and the kingdom benefits as well. Peter says (2 Peter 1:5-8), “Make every effort to add to your faith goodness . . . knowledge . . . self-control . . . perseverance . . . godliness . . . brotherly kindness . . . love. For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ.”

And did you notice how the believer who expresses his gratitude for God’s grace with a fruitful life will prosper in whatever he does? That sounds a lot like

Jesus’ promise, “If a man remains in me and I in him, he will bear much fruit” (John 15:5). How are you like a well-watered tree in your relationship with the Lord? What fruit are you bearing which shows your faith is alive (Galatians 5:20-21)?

A picture of the wicked

At this point (v. 4) the psalm shifts focus to the wicked. They are completely the opposite of those who are blessed. “They are like chaff that the wind blows away.” Chaff is the tough, inedible husk around the ears of wheat. In David’s day the wheat kernels were separated from the chaff by allowing the wind to blow the lighter husk away. Such is the worth of the wicked. In real life, how is the difference shown between the green, fruitful tree the righteous are and the dry, lifeless husk the wicked are?

The worthlessness of the wicked is the result of their lack of love for God’s word which leads them to reject the Lord’s message of salvation. Psalm 119:155 describes the wicked this way, “Salvation is far from the wicked, for they do not seek out your decrees.” More than that, Malachi 3:18 says that “the distinction between the righteous and the wicked (is the difference) between those who serve God [remember verse 3] and those who do not.”

It’s no wonder, then, that “the wicked will not stand in the judgment, nor sinners in the assembly of the righteous.” Those without a faith relationship with the Savior who has freed them from their sins, those who must face a perfectly holy God still cloaked in their imperfection have no standing in the Almighty’s courtroom. Psalm 5:4 testifies, “You are not a God who takes pleasure in evil; with you the wicked cannot dwell.” Specifically, what are you doing to help “the wicked” escape God’s judgment?

A happy outlook

“The Lord watches over the way of the righteous” (v. 6). Romans 3:22 says that the righteous are those who have been given the “righteousness from God (that) comes through faith in Jesus Christ.” Read Psalm 23 and 91 to discover some of the ways our God of grace has committed himself to watch over the righteous. God’s grace is the reason for the believer’s secure happiness. Thank him.

Next time: Psalm 13. □

James Aderman is pastor of Fairview, Milwaukee, Wisconsin.

to dump our garbage.

Caring for the world in which we live is more than a political or economic issue. For the Christian it is a moral issue. Already in the perfect world "the Lord God took the man and put him in the Garden of Eden to work it and take care of it" (Genesis 2:15). God's order of creation for a sinless world included man's care for the world around him. God made us stewards of our environment.

A world spoiled by sin

God created a perfect environment for Adam and Eve in the Garden of Eden. Then Adam and Eve sinned. Remarkably, God held back from cursing them and instead blessed them with the promise of a Savior (Genesis 3:15). But God did curse the ground because of man's sin. God's statement on the environmental impact of Adam's sin was filed with mankind in Genesis 3:17: "Cursed is the ground because of you; through painful toil you will eat of it all the days of your life. It will produce thorns and thistles for you."

The perfect world of Eden is gone. Since the fall all creation is in "bondage to decay" (Romans 8:21). Our world is devolving, not evolving. "The foundations of the earth . . . will all wear out like a garment" (Psalm 102:25,26). Our earth suffers physically for the moral perverseness of mankind. "For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it" (Romans 8:20).

Since Jesus carried the full curse of our sin on himself (Galatians 3:13), believers do not view our devolving environment as a punishment. A world full of weeds, however, is a chastisement. The entropy of the natural world is a trouble which God lovingly allows (Hebrews 12:7). Every day it is God's firm but gentle reminder of the terrible, destructive power of sin.

Still a wonderful world

We may consider our "groaning" (Romans 8:22) world a gentle chastisement because the earth remains a wonderful place in spite of sin's effect on it. Its frustration cannot keep our environment from testifying to the existence of God. "For since the creation of the world God's invisible qualities — his eternal power and divine nature — have been clearly seen, being understood from what has been made" (Romans 1:20). Creation's beauty attests to God's love and wisdom. "The heavens declare the glory of God; the skies proclaim the work of his hands" (Psalm 19:1).

God still upholds the natural laws he set in motion

The environment

by Wayne D. Mueller

Not long ago environmentalists were considered to be a fringe element of the anti-establishment crowd.

But not any more. I doubt it was the purported extinction of the snaildarter or even the prospect of a depleted ozone layer that drew our serious attention to environmental concerns. More likely it was the compelling realization that we are running out of places

at the beginning (Hebrews 1:2,3). After the flood he promised, "As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night will never cease" (Genesis 8:22). We should not be alarmed at prophecies of total environmental destruction. God's word (2 Peter 3:7), not chlorofluorocarbons, will bring an end to the world.

We have a responsibility

God told Adam and Eve to subdue the earth and rule it (Genesis 1:28). The responsibility to subdue and rule the world is still ours today. "The highest heavens belong to the Lord, but the earth he has given to man" (Psalm 115:16).

There is no hint in Scripture that this rule is to be anything but benevolent. Ruling the earth is an act of stewardship. Just as Adam worked and cared for the garden, we are caring for something which is not really our own. We stewards have temporary control, and God will eventually hold us accountable for how we rule his earth. He gave us animals for food, (Genesis 9:2,3; 1 Timothy 4:4,5), for instance, but not as objects of cruelty (Proverbs 12:10). He gives us all our natural resources, but wants us to control our consumption of them with moderation (Proverbs 16:8).

The throwaway mentality of our society finds itself in conflict with virtues God extols and aligned with vices he condemns. Jesus' example of frugality opposes wastefulness (John 6:12). The Proverbs say, "A greedy man brings trouble to his family" (15:27). A nation of people greedy for material pleasure brings trouble to many families. Toxic waste oozes disregard for the value of human life. Laziness which cannot afford the time and effort to put trash in its place is incipient theft and disregards the needs of others (Ephesians 4:28).

A spiritual outlook

The Lord's faithful do not approach the environmental dilemma with fear. We don't gain our sense of urgency from the fear that if we don't do something, and do it fast, there will be nothing left for ourselves or our children to enjoy. That worldly approach is no less selfish than the greed which is destroying the environment in the first place.

Our motivation for cleaning up the earth is our knowledge that it will soon disappear. Not so much fear of what our environmental sins might do to our earthly wellbeing, but concern about what might hurt us, body and soul, in the world to come (Matthew 10:28) drives us to thoughtful action (2 Peter 3:11). The sins of others against the earth, our own poor stewardship, and God's curse on the ground for

man's fall force us to confess that our biggest mess is sin.

Our sins of commission and omission against God and his world are forgiven by him who rules the universe (Colossians 1:15-20). We cling to the promise of a Savior which God gave in Eden, not to the false hope of getting past the angel at the gate (Genesis 3:23,24) to establish a heaven on earth. That spiritual realism separates us from environmental idealists in the political and economic arenas. We have a higher motive. We are aiming for a heaven in heaven (2 Peter 3:13).

Will our trust in the world to come diminish our desire to clean up the one here and now? No, just the opposite is true. We know God preserves this world to provide a time of grace for sinners to come to faith in Jesus. God created and sustains the earth "so that men would seek him and perhaps reach out for him and find him, though he is not far from each one of us" (Acts 17:27). Those who understand the loving reason God allows this imperfect world to stand are confident that their care of this world serves his saving purpose.

Allocation of resources

God will give us the time and the money as well as the capacity for the hard work it takes to care for the earth. Preserving an aging world is hard work; trying to clean up the results of our past sins will be even harder. Those who made money at the expense of the earth will display the fruits of repentance by their financial support of its restoration. And, of course, all of us will have to give our time.

Charity toward our environment must start in our hearts and homes. Our prayers for the good of the earth will ascend to the Lord of the heavens. We need the Spirit's help to set our spiritual world view before our children. Every day we want to display a way of life that does not exploit material things in an effort to solve spiritual problems. In the private closets of our hearts we will confess our poor stewardship of God's green earth.

With the polluted environment as a daily reminder that we live in a sinful world, we will flee to Christ for forgiveness. With the knowledge that God preserves this earth to provide a time of grace for other sinners, we will do our best to take care of it as long as it stands.

We've ignored them too long. It's time to go out and pull some weeds. □

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

Jamie knows

December 1st 1988
Hi! I'm so excited! Why? because Christmas is coming up. Why do we celebrate Christmas? because Jesus is born. Who's Jesus? Ya mean you don't know Jesus? Well he's are Lord and Savior. He died for our sins. So we don't have to worry about going to Hell. If you pray and ask God to forgive everything you did wrong, and believe in Him, Jesus, you will go to heaven. But I'm a little nervous too. Why? because I'm in the Christmas service. Well I'm got to go! Bye! And remember, Jesus loves you.
Jamie.



Jamie's journal entry five days before she died.



"Jamie's window" in the entrance to St. Peter School.

by **Ellen Schroeder**

I know why my children attend a Lutheran school. The Lord made the reasons real for me.

My children have wonderful, caring, dedicated teachers. They teach, discipline, and love their students in the Lord.

My children have coaches who show them how to win and lose, practice and compete, with Christian love.

My children have loving classmates, who are taught by parents, pastors, and teachers how to show Christian love.

My children are allowed and encouraged to express their faith each day. My nine-year-old daughter Jamie's school journal was one way she testified.

In December, 1988, Jamie died unexpectedly of a seizure. This was her third seizure. Each had happened at school, each with a different teacher present, and each time our principal took her to the hospital emergency room.

Each teacher touched her life and ours with guidance, hope, prayers, and love. Our dear friend and principal offered promise and reassurance. In our dear friend's loving arms Jamie rested until she met her Savior's arms in heaven.

In the weeks before Jamie died, she shared her love for the Lord by singing a solo in a musical at school;

she witnessed to unchurched friends at play; she wrote journal entries (testimonies to us now); and she spent special times with her friends and family. Jamie's faith was alive and growing, and her life was full in the Lord. We had no idea that she wouldn't be sharing years more with us. Her testimony of faith will always be a blessing and comfort to us who loved her so.

My Jamie knew the Lord as her one and only Savior. She learned of him not only at home, but also in school from loving and caring teachers who took time to nurture her and pray with and for her.

Since Jamie's death, we have been overwhelmed by the love and support from our congregation and friends. Our pastor has also given us wonderful spiritual encouragement. Jamie's death has given us all opportunity to share the gospel, witness in words and actions, show our love for each other, and grow in God's love.

If you have children in Christian schools, you are giving your children the opportunity to strengthen their faith and know the Lord better every day. If you are a pastor or teacher, never doubt the impact you have on a child's life and faith. If you are a congregation member, pray for, support, love, comfort, and care for each other in Christ.

Thank you to all pastors and teachers everywhere who use their lives to show our children the way. Our goal as parents, pastors, and teachers is for our children to know the Lord and some day have eternal life.



Ellen Schroeder is a member of St. Peter, Plymouth, Michigan.

My daughter Jamie knew the Lord, has captured the goal, and is now with her Father in heaven. □

by **Ronald D. Roth**

Lift High the Cross is the name selected for the special offering authorized by the 1989 synod convention. It seeks \$16 million for a WELS Gift Trust Fund that will support mission expansion and the ongoing work of the WELS. In addition, the option is available to all donors to give to a WELS Mission Expansion Endowment Fund. The selection of the name for the offering was influenced by the refrain of the hymn which bears this title: "Lift high the cross, the love of Christ proclaim, till all the world adore his sacred name."

Few if any other words can describe so accurately the objectives, scope, and spirit of this offering. Possibly the best single word to describe Lift High the Cross, however, is opportunity.

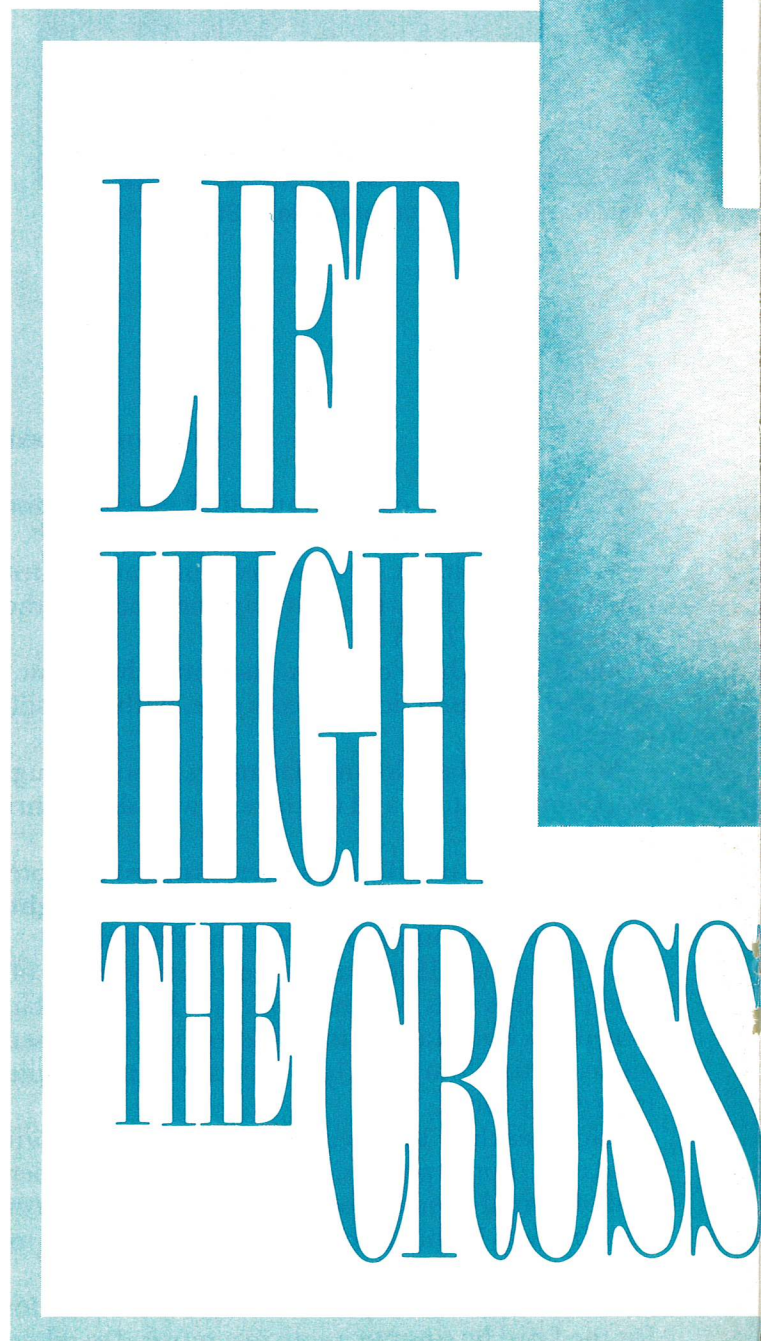
Opportunity to give and to serve

Giving offerings to the Lord is a privilege. It is a means by which we consecrate ourselves anew to the Lord. It gives testimony that we are and rejoice to be God's people. Our Lord is delighted when we give our offerings cheerfully and generously and with implicit trust in his provision for all of our needs. Graciously and generously he blesses that act of faith, for our Lord Jesus reminds us, "It is more blessed to give than to receive" (Acts 20:35).

All of us will have the opportunity to give and more than 500 of us will be asked to serve, especially laity. Our national chairman, Marc Frey, and twelve district chairmen are all laymen. Within each district WELS members will be recruited and equipped to visit their fellow members for gifts. Through the process people will grow in awareness of and commitment to the Lord's work. Such service is spiritually enriching.

Opportunity to reverse a trend

Rampant inflation at the start of the eighties and increasing secularity have created an adverse giving trend for the synod. Giving by WELS people has increased slightly in real dollars during the years 1978 to 1988 as the following charts show (cf. charts A and B). During this same period increasing societal problems have increasingly impacted our congregations,



A mission challenge

and as a result the needed increases in congregational programs and staffs have required more funding. Inadvertently synodical mission offerings, when indexed according to inflation, have declined. Average per communicant giving for synodical mission offerings provided 10 percent less purchasing power in 1988 than in 1978. The synod received \$700,000 less in real purchasing power in 1988 than in 1978 (cf. charts C and D).

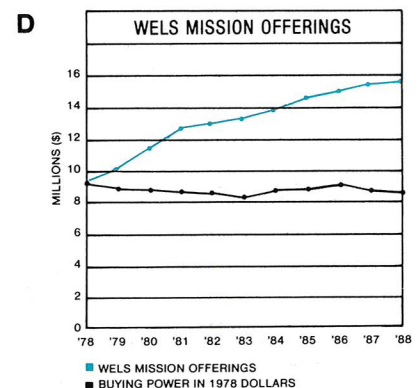
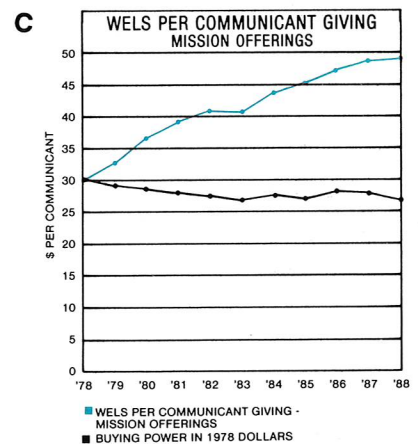
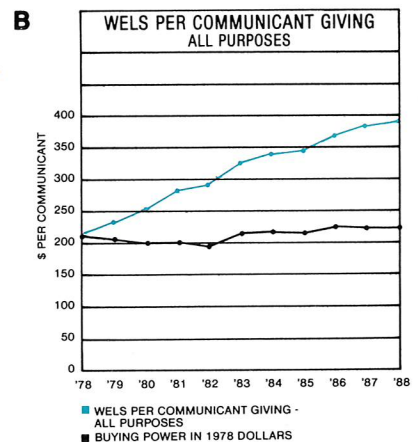
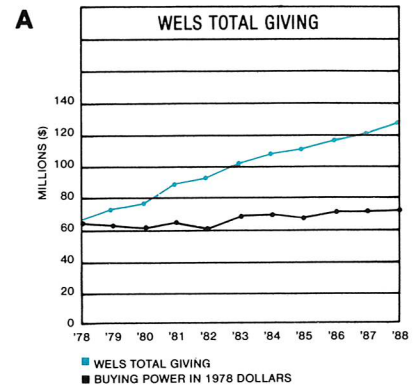
Lift High the Cross is an opportunity for us to reverse this trend. All members of WELS will be offered the opportunity to support the mission and ministry program of the synod through their congregations. Surely the increased emphasis upon Christian giving, through sermons and Bible studies, will lead to increased giving for the congregations and the agencies they support as well as for the synod.

In addition, the synod resolution directed Lift High the Cross to seek gifts from WELS members who are financially blessed. In so doing the stewardship principle of proportionate giving will be emphasized for the benefit of all. Financially blessed Christians do have a responsibility to give generously and need the encouragement of God's word and an opportunity such as this special offering to do so. Lift High the Cross seeks to adore God's sacred name above all and will not mention donors by name. We will report the aggregate of giving by our financially blessed members as this phase of the offering proceeds so that all of us can give thanks to God for gifts so cheerfully and generously given and all be encouraged in our personal financial stewardship.

Opportunity to expand missions

During 1965-1980 our synod opened 330 new home missions, enabling us to be in "every state by '78." During the same period we shared the gospel with perishing people of the world through new world missions in Taiwan, Cameroon, Indonesia, India, Sweden, Colombia, and Brazil.

Through Lift High the Cross we have the opportunity to restore home mission openings that are currently six to ten per year to the level of the '60s and '70s. Currently our Board for Home Missions is pre-



A SPECIAL OFFERING FOR MISSION EXPANSION AND ON-GOING WORK OF THE WELS

pared to begin new missions in places such as these: Las Vegas, Nevada; Calgary, Alberta, Canada; Boone County, Kentucky (Greater Cincinnati area); Spring Hill, Tennessee (Nashville area); Portsmouth, Virginia; Woodlands, Texas (Greater Houston area); Redmond, Washington (Seattle area); Andover, Minnesota (Twin Cities area); and DeForrest, Wisconsin (Madison area).

Our Board for World Missions earnestly desires to fill authorized staffing positions for which no money is available: fourth missionary to Puerto Rico, tenth missionary to Zambia, sixth and seventh to Colombia, and an eighth to Malawi. They desperately want to enter a new world field such as Germany, Mozambique, Venezuela, Australia, or Korea.

In each of these home and world mission locations there are thousands of people for whom our Savior gave his life. They do not know the peace and joy of forgiveness and the promise of eternal life because they do not live with faith in Jesus. It is our responsibility and privilege to lift high the cross of Christ so that they may see and be saved.

Annually the earnings and up to 30 percent of the remaining principle of the WELS Gift Trust Fund can be withdrawn. With God's blessings that means we can have available sums such as these: \$2¼ million in 1991-92; \$2½ million in 1992-93; and \$2¾ million in 1993-94. Sixty percent of those dollars will be used for mission expansion. In addition, all the earnings from gifts to the WELS Mission Expansion Endowment Fund will be available. What an opportunity for us to expand rapidly our gospel sharing!

Opportunity to support ongoing work of the WELS

Forty percent of the dollars available annually from the WELS Gift Trust Fund is designated for taking care of essential work at home. We have to be able to meet above-inflation costs of such items as health care for workers, provide salary increases for missionaries, professors, and administrators, and incorporate mandated new programs such as spiritual renewal. Current budgets have been forced to defer much needed maintenance programs at our worker training schools. Additional dollars need to be spent *now* on

recruitment of our youth to prepare themselves to be pastors and teachers because we know that shortly we will be faced with empty pulpits and classrooms. These aren't necessarily glamorous items, but they are all the Lord's work. Lift High the Cross provides the opportunity to meet these needs.

Opportunity now

All congregations in WELS have been asked to "kick off" Lift High the Cross by observing a Sunday of prayer and education in February for the special offering. A Lift High the Cross brochure for every-home distribution has been prepared, along with an offering envelope by means of which we are all asked to make a one-time initial gift. We pray that Lift High the Cross will be blessed with the prayers of all WELS members, that all of us will become vitally interested in and committed to this offering, and that necessary dollars can be provided now to meet the many opportunities before our synod.

In the fall of 1991 congregations will be asked to conduct an intensive educational program and to offer to all members the opportunity to make a three year commitment. Between now and then we will seek commitments from financially blessed members who are willing to make gifts commensurate with their blessings on a district by district basis that utilizes best our limited staff.

Lifting high the cross of Jesus Christ, the Savior of all, is an essential task for every one of us. It is also an unending task and may become for some of us a wearying task. For our strength and inspiration we keep the cross and all that Jesus accomplished for us there continually before us. "Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers" (Galatians 6:9,10). □



Pastor Roth is director of the Lift High the Cross offering.



Gifted to serve

by David J. Valleskey

Lutherans hardly have to be told that salvation is a gift. "The wages of sin is death, but the *gift* of God is eternal life in Christ Jesus our Lord" (Romans 6:23). "By grace you have been saved, through faith — and this not from yourselves, it is the *gift* of God — not by works, so that no one can boast" (Ephesians 2:8,9). The Holy Spirit has etched such passages deeply into the hearts of most of us.

Sometimes, though, we may need to be reminded why we have received the gift of salvation. Paul gives us one reason why: "We are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do" (Ephesians 2:10). We have been saved so we can now serve the God who saved us.

The Scriptures make a number of things clear about such a life of Christian service. For one thing, Christians serve God with a life of good works, not to gain salvation, but to give thanks for salvation. A life of good works is the natural, spontaneous response of a Christian to the grace and mercy of God. Jesus tells us, "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit" (John 15:5).

Secondly, God himself supplies the power Christians need to serve their Lord. "It is God who works in you," writes Paul to the Philippians, "to will and to act according to his good pleasure" (2:13).

Thirdly, God provides the abilities, the gifts, with which Christians can serve their Lord and each other. That brings us to the series of articles beginning with this issue. We are going to be talking about spiritual gifts. *Charismata* the Bible calls them, from the Greek word *charis* which means grace. *Charismata* are special gifts of grace. *Pneumatika*, from the word for Holy Spirit, is another term the Scriptures use for these gifts. Spiritual gifts are *pneumatika*, that is, special gifts of the Spirit.

Briefly defined, spiritual gifts are Spirit-granted endowments of special abilities for service given to members of the body of Christ, the church. Christians don't choose their gifts. Rather, the Spirit "gives them to each one, just as he determines" (1 Corinthians 12:11). The Spirit might grant them to a believer upon his or her conversion. Or he may bestow them at a later time. We can be sure that the Lord will always grant us the gifts we need so that we can do whatever he has prepared for us to do.

Every Christian has been blessed with at least one spiritual gift. In 1 Corinthians 12 Paul compares the church with the human body. Christ is the head. Christians are the various parts of the body of Christ. Just as every part in the human body has a function to perform, so every part of the body of Christ, every Christian, has its unique function. There are no un-gifted Christians.

And, just as different parts of the body have different functions, so Christians have received different gifts. Paul makes that clear in Romans 12: "Just as each of us has one body with many members, and these members do not all have the same function, so . . . we have different gifts, according to the grace given us" (12:4,6).

One more point of comparison: For the whole human body to operate well, each part must carry out its specific function. There are no useless body parts. So it is in the body of Christ. Paul tells us, "To each one the manifestation of the Spirit [i.e., spiritual gifts] is given for the common good" (1 Corinthians 12:7). God's gifted people are gifted to *serve* — to serve God and each other with their unique gifts.

In the articles to come we will explore some of the spiritual gifts mentioned in the Scriptures and see how they can be put to good use by God's gifted people today. □



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

The Pledge

Apparently Pastor Schulz has touched a nerve with his article about the pledge (Sept. 15). If WELS Christians fail to show their faith by objecting to such things as the "under god" in the pledge, how can they tell us from the unbelievers?

President Theodore Roosevelt objected strongly to the "In God we trust" on our money.

I say "right on," Pastor Schulz.

Dean Lewis
Winner, South Dakota

I wish to express my gratitude to the people who wrote in regard to Pastor Schulz's article (Sept. 15). God, family, and country is the bulwark upon which the country's greatness stands. Patriotism is one of the fine banners we wear to that end.

Ken Saggau
Littleton, Colorado

Family planning

I have two questions concerning the article on family planning (Nov. 1), which states that "a Christian couple would never knowingly transmit disease to their offspring."

First, what is the basis for the statement? What do Exodus 20:13 (the Fifth Commandment) and Ephesians 5:28-29 have to do with genetically transmitting disease?

Second, what is meant by "disease"? Is it a handicap? A physical deformity? A virus? There are many people with compromised health of some nature who do not view it as a burden and see no problem in having children with the same "disease." Do those of us who have no obvious disease have the right to tell those who do that they should not have children?

Barbara Penhalegon
Hawthorne, California

Professor Mueller replies:

The Ephesians passage was not quoted in connection with transmitting disease. It was cited with the previous sentence in which the husband was asked to consider his wife's health in family planning decisions.

Exodus 20:13 applies. Luther ex-

plained the biblical spirit of the Fifth Commandment by saying we should not hurt nor harm our neighbor in his body. Who is a closer neighbor than the child we conceive in the womb?

Disease, then, is what hurts or harms our little neighbor in his body. Of course, all parents transmit genetic weaknesses of some kind to their children. The mere possibility of genetically transmitted disease must not deter us from childbearing. Obviously this application does not pertain to those who, while seeking the blessing of children, unwittingly transmit more or less serious diseases.

But knowingly to harm our neighbor is wrong. This is one reason Christians have always honored state consanguinity laws which were enacted to prevent just such genetic harm to offspring. God's invitation to receive children as a blessing is not a divine injunction to bear children without regard for all of his stated moral will.

"My happiest day"

What a beautiful poem by Ted Hoyer (Nov. 15)! Even more so after I read "From this corner." It put a lump in my throat.

I agree with Hulda Hurton (Letters, Nov. 15) — we certainly could use some warming up in our church and hugs probably would be good for all ages.

I enjoy all of the NL so much. Thanks!

Lita Reif
Kingston, Wisconsin

No lack of hugs

With reference to the "hugs and handshakes" letter (Nov. 15), I agree we Lutherans could be more demonstrative in showing our Christian love. However, a member or visitor at Hope in Penryn, California, will find a most loving and caring group of people. No lack of hugs and handshakes here!

God help us all to demonstrate a sincere and warm greeting as these dear Christians practice.

Nellie Ann Bitzer
Chicago Park, California

NL purpose

It has been suggested that the NL be used as an outreach tool. This is an excellent idea, but for a non-WELS or non-believing person it could be like tuning in to a movie an hour into the show.

Perhaps to overcome this you could periodically gear most of an issue toward people who are unfamiliar with our synod.

Most of the regular features would lend themselves to a basic presentation of the gospel, an overview of WELS history, comments on contemporary issues, and answers to common questions. In addition, special features could focus on new Christians who have recently joined the WELS.

And, of course, include an invitation to join, along with a postage-paid response card and a telephone number for those who want to know more.

An occasional issue like this would not only make a nice presentation to non-members; it could also be an inspiration to us "old time" WELS members.

Peter Chworowsky
Taipei, Taiwan

Traditional liturgy

The traditional liturgy has become a meaningful part of our worship. It also has bonding power. When visiting other WELS and ELS churches, a sense of belonging and purpose reassures me when those familiar responses and refrains are spoken and sung.

There is a place for the traditional liturgy. Hopefully we can incorporate both old and new. The old can strengthen an already unified body of worshipers and the new can inspire a greater appreciation for creative and original worship.

Margaret Madson
Wauwatosa, Wisconsin

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

Mid-year graduation at Dr. Martin Luther College

Mid-year graduation was held at Dr. Martin Luther College, New Ulm, Minnesota, on December 21 with 15 graduates receiving the degree of Bachelor of Science in Education.

Graduates from Minnesota are Denise E. Bartels of Eagle Lake; James L. Dretske of New Ulm; Paul M. Bauer of New Ulm; and Barbara Miller of New Ulm.

Graduates from Wisconsin are Mary M. Deglow of Greenfield; Amy L. Gronholz of Appleton; Paul A. Haag of Manitowoc; Laurie B. Jeske of Kenosha; Courtney E. Meyer of Hartford; Dawn L. Roxbury of Eagle River; Kristin K. Schmidt of Watertown; and Larry D. Zarnstorff of White-water.

Also graduated are Thomas J.

Bruckner of Los Angeles, California; Janean M. Buske of Lansing, Michigan; and Dale A. Witte of Streamwood, Illinois.

President Lloyd O. Huebner was the speaker at the service and Dr. Arthur J. Schulz, vice-president for academic affairs, conferred the degrees.

The graduates will be assigned at the May meeting of the Conference of Presidents. "It is possible," said WELS President Mischke, "that in cases of emergency some may be assigned sooner."

Recommended for synod certification were seven secondary and postsecondary teachers. Synod certification means that the teachers have completed a prescribed course of 18 credits in religion.

Also in the news

Robert Adickes, principal of Arizona Lutheran Academy, Phoenix, after 14 years as chairman of the Board for Parish Education has requested not to be re-elected. To replace him the board has elected **David Fehlauer** of Tomah, Wisconsin. . . . The **Board for Parish Education** is investigating the feasibility of a WELS accrediting agency for Lutheran elementary and secondary schools. . . . A \$10,000 grant has been received from the Siebert Foundation to develop a **resource center** at Jordan Lutheran School, Milwaukee, to coordinate the various needs of special ministries for the developmentally disabled and hearing impaired. The telephone number is 414/541-6066. . . . **Jerome Harders**, art instructor at Wisconsin Lutheran High School, won a first place in the color division of the Milwaukee Journal photo contest and a gold medal in the Photographic Society of America International Competition. . . . The 21st pregnancy counseling center in the synod has been opened by **WELS Lutherans for Life** in Crete, Illinois. . . . Contemplating the opening of the **21st Lutheran high school** in the WELS, a WELS Denver group of investors has purchased the Arvada Christian Center in Denver. The 10.5 acre site comes with a building complete with an auditorium, gymnasium, multiple classrooms, offices, garage, and softball field. Purchase price was \$600,000. The closing date was November 1. . . . **Pastor Julian Anderson** em., former Bible study editor of the Northwestern Lutheran, reports that he has sent over 8,000 copies of his New Testament translation "In Everyday American English" to prisoners in 16 states. "Chaplains tell me," he writes, "that the EAE is the only Bible a large number of prisoners can read with any understanding." . . . **Northwestern College**, Watertown, has received a \$10,000 grant from AAL to pay for a series of events to commemorate the college's 125th anniversary. . . . The college also reports the establishment of the **Leonard J. Umnus Scholarship Fund** in honor of the athletic director who served the school for 39 years. The fund will provide scholarships to Northwestern seniors on the golf and tennis teams going on to Wisconsin Lutheran Seminary. . . . **Videotaped services** are now available for individuals, families, or groups who cannot attend regular Sunday worship services because of distance or disabilities. For more information write or call the WELS Home Mission Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222.

Young artists invited to exhibit

The fourth annual Youth Art Month and Exhibit will be hosted by Wisconsin Lutheran College, Milwaukee, from March 4-April 28. This special exhibit has been organized by the Wisconsin Lutheran College art department to encourage our WELS young people to use and develop their talents in the visual arts as well as to celebrate that art.

"The Heart of Art" is this year's theme. All WELS students — grades K-12 — are invited to participate, including public school students. Last year nearly 100 young artists from a number of cities and states entered the exhibit.

Deadline for submissions to the Youth Art Month Exhibit is Friday, February 16. For further information on the specifications, categories, awards, and other details of the exhibit, call Wisconsin Lutheran College, 414/774-8620.

Campus center celebrates 25 years

On Sunday, October 15, the Wisconsin Lutheran Chapel and Student Center at the University of Wisconsin, Madison, celebrated its 25th anniversary.

For 44 years, from 1920-1964, a campus ministry was shared with the Lutheran Church-Missouri Synod. Separate ministries were started after the Wisconsin Synod suspended fellowship with the Missouri Synod in 1961. In



In 1964 the WELS campus ministry was begun with the calling of Pastor Richard Balge. The present chapel was dedicated in 1967. In

University of Wisconsin, Madison, sophomore Andy Kelm was the student lector at the Wisconsin Lutheran Chapel anniversary service. Andy is the son of former campus pastor Paul Kelm.

1971 Balge accepted a call to Wisconsin Lutheran Seminary, Mequon.

Since 1971 the chapel has been served by Dr. Wayne Schmidt (1971-1975) and Pastor Paul Kelm (1976-1979). Since 1979 Pastor Thomas Trapp has served the chapel.

The chapel is available to the 1,000 or so WELS students who attend the university although church attendance hovers around 200. Outreach has also become an important element in the chapel's ministry.

On the anniversary Sunday two festival services were held in the morning with Prof. Balge as the guest speaker. A dinner was served to about 175 guests following the morning services.

75th anniversary celebrated

Pastor Louis Brandes of Peoria, Illinois, recently celebrated the 75th anniversary of his ordination. Pastor Brandes, 98, preached the sermon at the service.

Pastor Brandes served St. Paul,

Jordan, Minnesota, for 38 years before his retirement. Pastor Robert Bushaw, present pastor at St. Paul, reports that Pastor Brandes still visits Jordan several times a year and is "well and alert" at 98.



Mass Media Digest

What happened in Topeka?

"We heard something about your church on the radio." This was the response we received from people in the community when we made use of the media as a tool for outreach before vacation Bible school and again at Christmas time here at Beautiful Savior in Topeka, Kansas.

Many of the people who had heard "something" about our church couldn't always remember exactly what they heard, but we were beginning to create an image. That was our

hope and purpose. Perhaps next time when they heard the radio spot, saw the TV promotion, read the billboard or newspaper ad, they would remember more than just "something." Maybe they would listen more closely and learn more about that message of the beautiful Savior—their Savior.

Through mass media we have an opportunity to let people know what we want to share and how much we truly care. The heart of the Savior beats in his people who want all "to be saved and come to the knowledge of the truth."

As that image was being created in the community, an image was growing within the congregation also. We began to see ourselves as messengers who had something truly important

to share with others. We weren't quite so timid. Our own hearts had been touched again by the message we were proclaiming to others. We felt good about saying, "That's our church."

As an unchurched mother registered her child for VBS, she was asked, "How did you hear about vacation Bible school at our church?" It was a memorable experience when her child said, "We heard you on the radio."

—Larry Ellenberger

Pastor Ellenberger, formerly at Beautiful Savior, serves St. Lucas, Milwaukee. Karl Walther is the current pastor of Beautiful Savior.

Articles with accompanying photos may be submitted to the Mass Media Ministry, 2929 N. Mayfair Rd., Milwaukee, WI 53222. Please limit submissions to 250 words.

Southeastern Wisconsin District

Members of **First, Racine**, culminated a year-long observance of the 140th anniversary of its founding with a special service on December 3. The congregation is constructing a new gymnasium-auditorium as part of its anniversary observance. . . . Only two pastors have served **Nain, West Allis**, for the past 73 years: Walther M. Keibel (1916-1963) and Gordon Snyder (1963 to present). Walter Motzkus served as its first pastor from 1914 to 1916. On October 15 President Carl Mischke preached for the 75th anniversary service at Nain, the only known church in the United States bearing that name. . . . On May 14 **Phoebe M. Schaar**, 89, widow of the late Pastor Harry Schaar, passed away at Watertown. She served as music teacher and organist for 55 years. . . . **Margaret Moldenhauer**, 72, wife of teacher Adair Moldenhauer, passed away on Dec. 11 in Milwaukee. . . . **Kettle Moraine Lutheran High School** installed Wayne Baxmann as principal in January. He is the school's third principal in its 15 year history. Mr. Baxmann previously served as planned giving counselor for the synod and as principal of Ever-

Longtime business manager dies

Funeral services were conducted for Ervin C. Bilse, 81, longtime business manager and campus superintendent at Northwestern College, Watertown, Wisconsin, on October 29 at Trinity, Watertown.

In 1940 Ervin and his wife, Minnie, accepted two openings at Northwestern: campus superintendent and food service manager. During his long years of service Ervin supervised campus development and a number of building



The WELS campus ministry at Michigan State, East Lansing, offered a vacation Bible school for children of international students. The result of this first-year venture was an amazing enrollment of 89 children from 20 different countries. The contact continues with weekend Bible classes for the children.

green Lutheran High School in Washington. . . . Members of the **Wisconsin Lutheran High School** Viking band led the employees of the Raabe Corporation in a special parade through the business area of Menomonee Falls in recognition of the employees' commitment to quality.

—Robert A. Sievert

Western Wisconsin District

St. Stephen, Beaver Dam, commemorated the 40th anniversary in the teaching ministry of **Adelbert Voigt** on Sept. 17. . . . An addi-

projects which changed the face of the campus.

Ervin was also involved in congregational and civic affairs in Watertown. Over the years he served as president and treasurer of Trinity. He was a charter member and president of the Watertown Memorial Hospital Association.

Surviving are his wife, Min; daughters Gwen (Pastor Ronald) Freier, Marie (Robert) Bruce, and Lois (Pastor Ronald) Muetzel.

tional recruitment effort at **Northwestern College**, Watertown, is being initiated. A "pro-wats" phone setup at St. Mark in Watertown will be used to pursue recruitment prospects from around the country. . . . On the third Sunday in Advent **St. John, Jefferson**, held its annual Christmas song service, with several of the congregation's choirs participating. The average attendance has been 500. This year's theme was "Come and see—Go and tell." . . . **St. Andrew, Middleton**, is experimenting with a new technique in teaching catechism. Pastor Randy Hunter meets weekly with the parents to review the catechism lesson and the parents in turn teach the lesson to their children at home. Pastor Hunter meets with the children once a month for review, application, and testing. . . . **St. Matthew, Winona, Minn.**, hosted a workshop for special education teachers on January 27. Teacher Karen Krueger of Winona organized the workshop. . . . A **Lutheran Free Conference**, involving WELS and LCMS pastors and professors, will be held at Merrill on Feb. 6 to discuss "The Ministry and Its Application to the Role of Women in the Church."

—Elton C. Stroh

NOTICES

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

REQUEST FOR CANDIDATES Northwestern Preparatory School

The Board of Control of Northwestern College and Northwestern Preparatory School is preparing to call a replacement for Allen Zahn at Northwestern Preparatory School, subject to the approval of the Board for Worker Training at its February meeting. Voting members of the synod are invited to submit nominations for this position.

Teaching responsibilities would be in German and History/Religion, together with some coaching duties (preferably wrestling). Nominees should be qualified to teach in the two subject areas. Experience in wrestling is desirable but not a prerequisite.

Nominations and pertinent information should be submitted by Feb. 20 to Pastor Harold Sturm, W6910 Highway K, Arlington, WI 53911.

REQUEST FOR COLLOQUY

Pastor Jerry Kassebaum, Okmulgee, Oklahoma, a pastor in the Lutheran Church-Missouri Synod, has requested a colloquy for the purpose of entering the pastoral ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence relative to the request should be addressed to President Vilas R. Glaeske, 11303 Stroud Dr., Houston, TX 77072.

HANDBELL FESTIVAL

The eleventh annual WELS Handbell Festival will be held on April 21-22 at Dr. Martin Luther College, New Ulm, Minn. The festival concludes with a public concert on April 22 at 1:30 p.m. Information can be obtained by writing to WELS Handbell Festival, c/o Wayne L. Wagner, Dr. Martin Luther College, 1884 College Heights, New Ulm, MN 56073.

CENTENNIAL PLANNED

Zion, Toledo, Ohio, plans a centennial year of celebration from March 1990 through Feb. 1991. To receive information on special events and services, contact Zion Church and School Centennial Committee, 3360 Nebraska Ave., Toledo, OH 43607; 419/536-8911.

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PLANNED GIVING COUNSELORS

Invitation for Submitting of Names

The 1989 convention of the Wisconsin Evangelical Lutheran Synod authorized the expansion of the synod's planned giving ministry, subject to funding. As the Commission for Communication and Financial Support considers this expansion possibility, it is inviting the WELS membership to supply the names of people who possess the qualifications for and interest in such a position. Interested individuals may supply their own names. From the list of names will also come replacements for Wayne Baxmann and Donald Meier, who have accepted calls to other fields.

The work of a planning giving counselor focuses on deferred gifts. Candidates will be expected to become knowledgeable and acquire expertise in all forms of estate planning (gift annuities, annuity trusts, charitable remainder trusts, pooled income fund, etc.) and to help promote estate planning among the synod's constituency. Training for acquiring such knowledge and expertise will be provided.

Most important, applicants should be mature Christians, having a good understanding of the scriptural principles of stewardship, able to meet the WELS constituency easily, and blessed with warm, outgoing personalities. They should be highly motivated and have the ability to function without day-to-day supervision. They must be members in good standing of the Wisconsin Evangelical Lutheran Synod or a church body in fellowship with the WELS. Names may include pastors, teachers, or laymen.

Please include as much information as possible, e.g. educational background, business experience, positions held and responsibilities exercised. Information should also include date and place of birth, marital status, church membership, and state of health.

Names with all pertinent data should be sent on or before February 10 to Rev. Daniel W. Malchow, Wisconsin Ev. Lutheran Synod, 2929 N. Mayfair Rd., Milwaukee WI 53222.

A more detailed position description may be obtained by writing to the above or phoning (414) 771-6119.

SAMPLERS WANTED

Copies of the Sampler wanted. Please contact Pastor Ronald Ash, 6941 N. French Rd., Appleton, WI 54915; 414/733-7225.

NAMES REQUESTED

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

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

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

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

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

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

THE WELS IS IN NEW YORK CITY

Peace Lutheran worships at Trinity Church, 168 W. 100th St., (just east of Amsterdam Ave.); Sunday School/Bible class at 3 p.m.; worship service at 4 p.m. Pastor Glen Thompson, 212/316-2009; Pastor David Rosenbaum, 212/864-3248.

CHANGES IN MINISTRY

PASTORS:

Berger, Frederic K., from Redeemer, Council Bluffs, Iowa, to Grace, New London, Wis.
Bey, Gregory L., from St. Matthew, Winona, Minn., to missionary to Indonesia.
Hein, David L., from St. John, Rock Springs, Wis., to St. Matthew, Oconomowoc, Wis.
Kutz, Thomas C., from Immanuel, Tyler, Minn., to Emmanuel, Hudson, Wis.
Meier, Donald W., to Special Giving Counselor, Milwaukee, Wis.
Parlow, John M., from Our Savior, Brookings, S. Dak., to St. John, Baraboo, Wis.
Schmeling, Paul M., from Hope, Cuyahoga Falls, Ohio, to Bethany, Granite Falls, Minn.
Schumann, Robert J., from Messiah, White Rock, N. Mex., to St. Paul, Columbus, Ohio.
Seeger, Richard M., from St. John, Antigua, West Indies, to King of Kings, Alexandria, La.
Soukup, Paul S., from Eastside, Madison, Wis., to Special Giving Counselor, Milwaukee, Wis.

ADDRESSES

PASTORS:

Krause, James H., 2229 N. 52nd St., Milwaukee, WI 53208; 414/871-3340
Schroeder, John A., 507 S. 11 St., Olivia, MN 56277; 612/523-1041
Toppe, Carleton, 1003 Willman Ct., Watertown, WI 53094

CONFERENCES

Nebraska District, central delegate conference, Feb. 8-9 at St. John, Stanton. Agenda: Spiritual Renewal as Proper Understanding of the Relationship between Justification and Sanctification (Lauersdorf, read by Bader); The New Age Movement: Its Tenets, Exponents, and Influence (Winkel); The Role of Confession in the Church (Sievert); Spiritual Renewal as Developed in the Individual's Devotional Life (Tiefel, read by Sonnenberg).

When the phone rang on that Saturday morning, the fourteenth day of October last, and President Mischke told me of the death of Professor Carl J. Lawrenz of cancer at the age of 81, I knew I had to eventually write this column. Not so much for our readers' sake, but for mine. For more than 40 years my life was enriched by his presence.



Carl J. Lawrenz
1908-1989

I was a member of the first class he taught at the seminary in 1945. (Although installed at the seminary in 1944, he briefly attended the University of Chicago and did not assume his teaching duties until April 1945.) In the two years he taught our class, I like to believe that a special affection sprung up between Prof. Lawrenz and the class of 1947.

After my graduation, we were in the same pastoral conference—for 35 years until his retirement to Lomira. From 1946 to 1959 he was a contributing editor of the *Northwestern Lutheran*, all but two of those years that my father, "W.J.S.," was managing editor. Dad's study welcomed Prof. Lawrenz often.

In the early years of my ministry, he patiently led me through theological thickets, or at least what I thought were theological thickets. When words of reproach rained upon me as director of a synodical capital fund endeavor, his comfort, unsolicited, cheered me. In 1972 when he called to inform me that the board of control that day had called me to the seminary, there was more than a touch of pleasure in his voice.

When the traditional Lawrenz family Christmas letter came, written as usual by Irene, a bright and vibrant partner at his side for 50 years, she titled it "The Vacant Chair." She appropriately noted that the sadness of the empty chair in the home "is tempered by the knowledge that it was a day of triumph for Carl."

But there is a vacant chair not only in the Lawrenz household but also in the synod. And it is no one else's to claim. More than 1200 of our pastors studied under him, and 14 of the present 16 seminary faculty members were his students. He led the seminary through two decades of unprecedented growth. His spirit, held fast by the Scriptures, is alive and well at the seminary.

And his spirit is alive and well in synodical affairs. With a sure and steady hand he— together with synodical president Oscar J. Naumann—led the synod through a critical period which culminated in the suspension of fellowship with the Missouri Synod and which for more than a decade threatened to fragment the synod. Prof. Lawrenz's reputation in theological circles outside the synod was that of an unyielding conservative. Without suspending his critical judgment in facing new ways and methods, however, he was not loath nor late to embrace them.

As he was binding loose copies of the *Northwestern Lutheran* one recent summer with daughter Mary Schmal looking on, he recalled his favorite devotion written for the magazine. It was for the December 12, 1954, issue, the Christmas issue. It ended with that mighty diapason of St. Paul: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." His faith wrote that for him. He knows it now by sight.

James P. Schaefer



In the world but not of it

A woodpecker perches on the arm of the saguaro cactus, drilling a hole to make his new home. A dust devil swirls, touching down playfully near gila monsters and sidewinders. Citrus trees color the sandy earth as they flourish beneath the sun. Oh, yes, the sun! We have lots of sun here in Yuma, Arizona. Ever heard of Yuma? We usually have to spell it when we tell people about it. Real people live here — even high school kids.

No Lutheran college here, no Lutheran high school, and no WELS elementary school. We're isolated from many of the benefits available to students living close to Lutheran schools. Our days at school don't start out with prayer, or a worship service, or a discussion of the Bible. As students in a public high school, we face challenges to our Christianity in ways that students in Christian high schools rarely face.

On a visit to our high school, you might see a teacher dressed in levis and sweatshirt, teaching Darwin's evolution theory, while students sit, wearing the latest fashions and fads. A boy sits, twisting his earring in his right ear, and feeling the stubble of his new beard. The dress code is minimal.

Actually, many of our rules are minimal. A teacher walks by, pretending not to notice the couple in "the tunnel of love," and trying not to get involved in the fight brewing down the hall.

Oh, we know that Christian schools have their problems, too, and peer pressure is alive and well wherever there are teenagers. Being accepted and popular is important to most of us. But what's "cool" to high school kids in a public school isn't always what's "cool" to God. The pressures of drugs, alcohol, and sex become even stronger when we see the "in crowd" getting involved.

As Christian students in a public school, we feel we're faced with more pressure than those students in Christian schools. But because our classroom teacher doesn't start out with a prayer is no reason that we can't. We don't have to get down on our knees and shout for God to hear. Our lives can still be Christ-centered even though our classrooms cannot.

We high school students, members of Prince of Peace in Yuma, realize that the Bible speaks to us when it says that even though we are in this world, we need not be of it.

—Chase Lickteig, Joel Dusek, Josh Spencer, Tim Dusek
(Based on a teenage Bible class discussion)

The load is heavy

Sometimes the load is heavy
And sometimes I can't
go on.

I look up to the heavens
Where God can make me
strong.

I am young and foolish
And I always go astray.
But you always turn me around
And show me the right way.

If it weren't for you
I wouldn't be here.
If you weren't my God
I'd always have fear.

God, please guide me as I go
For I know not where to go.
You are the truth, the light,
the way,
You are the one who guides
my day.

You're always there, day
or night.
You always show me wrong
from right.
You pick me up when I
fall down.
You put a smile where there
was a frown.

I know I'm saved from hell
forever
Because of your only Son.
I will have eternal life forever,
But from nothing I have done.

You are my Lord, the one
I love.
Someday I'll meet you
up above.

—Lisa Bollmeier

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