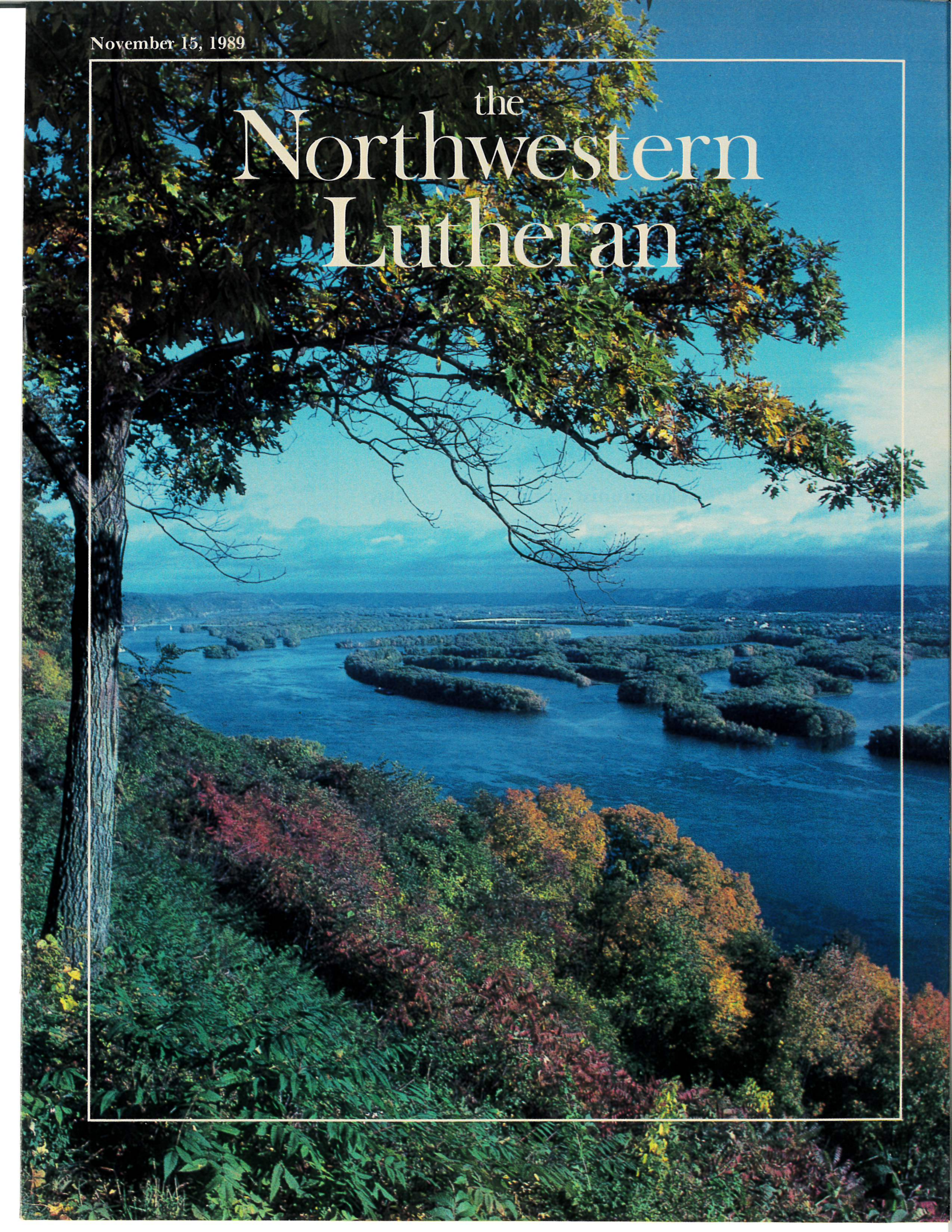


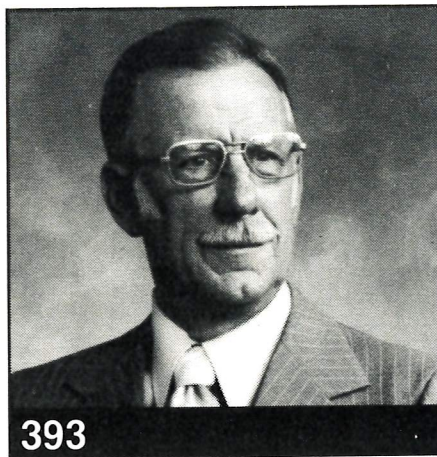
November 15, 1989

the  
Northwestern  
Lutheran





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Celebrating Seventy-Five Years

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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# Praise the Lord

by Richard D. Balge

*When you have eaten and are satisfied, praise the Lord your God for the good land he has given you (Deuteronomy 8:10).*

**Y**ou've seen the advertisement, or one like it. A healthy, dignified, confident American man is getting ready to observe Thanksgiving Day. He tells us that he intends to thank his family for being such a fine family. He intends to thank his employer for being a sound business man at the head of a solid firm. He plans to thank America for being what it is. Not incidentally, he is thankful to the insurance company which sponsored the advertisement for making him feel so secure.

There is no hint that he or anyone else intends to thank God for anything, on Thanksgiving Day or any other day. The man is not a rare bird. When the pre-Christmas parades, the football games, and the sumptuous meals are done with, when family traditions have been observed, many people will have left God out of consideration.

## It's nothing new

This sorry phenomenon is not new. About 3500 years ago, God's people were in danger of enjoying his gifts so much that they would forget the God who gave them. The Lord was leading them into the land which he had promised to Abraham and his descendants. His prophet Moses reminded them: "Don't forget the Lord who led you out of Egypt, preserved you for forty years in the wilderness, made you a great and strong people. Don't forget who is giving you the riches of the land which you are about to enter."

Moses' words speak to us, too. The Lord is leading us to a land of promise, a heavenly Canaan. Through his Son Jesus he has rescued us from servitude to the devil, from the slavery of sin, from eternal misery in hell. His Spirit keeps us spiritually alive during our years of wandering in this world's wilderness. He will finally lead us from this world into his eternal glory. All this he does because he is the Lord, the God of free and faithful grace. It is not something we have deserved.

He has added a great deal to that. America, with its rich resources, is his creation. The talents which use

those resources are his gift. The stable government which allows us to go about our daily work in peace and quiet is not our achievement. These are all things we have inherited. God has given us this good land, with everything we need for our bodily welfare and more.

## It's God's generosity

The unbeliever may boast: "I have achieved this, it took me a lifetime to build that, nobody gave it to me." So Israel might have boasted: "We trained for war, we fought valiantly, we overthrew all the cities in our path." But the believers in Israel knew that God was giving them this land *through* their efforts, not *because* of their efforts. We acknowledge, too: whatever I have accomplished, attained, acquired, God has given through my labors because of his generosity.

Therefore, "Praise the Lord!" We will not take these blessings for granted or insist that they are ours by right. We will not tip our hats heavenward once a year or once a week and then throw ourselves back into the quest for mammon as though there were no God. Rather, we will thank him who is faithful, merciful, and patient. We will praise the Lord who has blessed us with talents, with health to use them, with energy to keep using them. We will bless the name of him who crowns our efforts with success.

Let every day of our lives be a day of thanksgiving, a day to acknowledge that God has brought us to a good land. Let us praise the Lord as Israel did:

"Praise the LORD, all you nations;  
extol him, all you peoples.

For great is his love toward us,  
and the faithfulness of the LORD  
endures forever.

Praise the LORD." — Psalm 117 □



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

## Learn from Solomon

Solomon's words were perhaps never truer of the experience of man than they are today: Vanity, vanity, all is vanity. "Meaningless! Meaningless! Everything is meaningless" (Ecclesiastes 1:2).

Nuclear energy promised efficient power production and smokeless air, but Three Mile Island and Chernobyl haunt us, and none of our 50 states appear to be willing to provide safe burial of toxic nuclear waste.

Miracle drugs have conquered fatal diseases, but we cannot keep many of the lives they have saved from wasting away in a long, slow, costly dying.

America pours more and more of its wealth into its educational system, but millions of our citizens can't write a letter, read directions, or balance checkbooks. Millions are no longer taught to know right from wrong.

The goals may be lofty and the endeavors high, but so many glorious plans miscarry and so many promising ventures turn sour. The hopes and dreams of a brave, new world prove to be delusions. Each generation designs its own great society, and it is discarded on the ash heap of millennial dreams.

"All is vanity" is Solomon's weary conclusion of it all. All is in vain, all is meaningless, all is futile, all is frustration.

There is no less frustration and futility in personal lives: the wealth and abundance a family thought would be its blessing but proved to be its curse; the love of ease and the pursuit of pleasure that left a life empty at its close; the worship of physical well-being at the cost of letting a soul waste away in neglect; the prestigious education that robbed a youth of his faith; the fleeting honors for which a man gave up his highest honor: to be called a child of God.

To the worldling it appears that Solomon enjoyed life to the full. He had wisdom and power, wealth and honor. Life's pleasures were at his beck and call. But to all who envy him Solomon says, "Remember your Creator. Remember your Judge." Remember who it is that has endowed you with all your gifts of body and mind, and who it is that has bestowed on you all your earthly possessions.

Remember, too, that "the whole duty of man" is to "fear God and keep his commandments" (Ecclesiastes 12:13). Revere him for endowing you with the incomparable treasure you have by faith, your salvation in Jesus Christ. Give thanks to God because it is well with your soul: it has found its assurance and has made its peace with him. His name be hallowed for bestowing on you the matchless honor of being sons and daughters of God. Bless him for the eternal pleasures that will never fade or cloy.

In all this abundance there is nothing that is in vain, there is nothing meaningless, there is no futility.

Carleton Toppe



*Carleton Toppe is the retired president of Northwestern College, Watertown, Wisconsin.*

# God's word is our source of truth

2 Peter 1:16 — 2:22

by Julian G. Anderson

**P**eter begins this section with a little reminiscing. "When we told you about the power of our Lord Jesus Christ and his life on earth, we didn't use cleverly made up stories and fairy tales. No indeed. We saw what a great and powerful man he was with our own eyes. For we were with him there on that holy mountain, when God his Father gave him honor and glory. That was the time when that voice spoke to Jesus from the cloud, saying, 'This is my Son, my own dear Son, who has made me very happy!' And we heard that voice coming from heaven." That voice was God himself speaking!

## The prophets wrote by inspiration

Next Peter turned the spotlight on the prophets, who were God's spokesmen on earth, saying "We also have the message of the prophets, which is even more reliable and certain. It's like a lamp shining in a dark place, and you'll be doing the wise thing to pay attention to it until the light of the new day breaks through the darkness, and the morning star rises in your hearts." The "new day" is the day of Christ's return, which will be followed by the new heavens and earth.

"But most important of all," says Peter, "You must remember that not one prophecy in the Bible was written as that prophet's own explanation of things. Because nothing written by the prophets ever came to us because one of them wanted to say something. No indeed. Those men were under the control of the Holy Spirit as they spoke the message that came from God." Thus Peter was focusing the attention of his readers on what *God* is saying to us. And then, in chapter two, comes

## A warning against false teachers

First Peter reminds his readers that "there were also false prophets in the nation of Israel, just as there will also be false teachers in your midst," referring to the gnostics. And Peter warns his readers, "Their teachings are not what the Bible teaches, and so they're really saying that they don't want anything to do with their master who bought them, and they're destroying themselves.

"But a lot of people will follow them, and because of them people will say a lot of nasty and untrue things about the true road to heaven. But they're just after your money, teaching things they have made up themselves. So they're also destroying themselves.

"But God didn't fail to punish the angels when they sinned. He sent them to hell, where they're still waiting for the judgment. And he punished the sinful people who lived in the first world also with a flood that killed everyone but Noah and his family. And he destroyed all the godless people living in Sodom and Gomorrah as soon as Lot and his family left the city. So God always knows how to rescue those who love him as he punishes those who have no respect for him."

And then Peter applied all this to "those false teachers [the gnostics] who won't listen to anyone but themselves and say insulting things about God's prophets. They are like wild animals who must be killed, and they live only to satisfy their bodily appetites.

"Such men have left the right road to heaven, and are walking on the road to hell. They are like wells which have no water, or clouds of mist in a wind-storm, serving no useful purpose. They talk a lot of high-sounding nonsense, and appeal to the sinful desire of our sinful bodies to set their traps for those who have just been converted to the truth. They promise their victims freedom while they are slaves of things that bring destruction, for a person is a slave to whomever or whatever has become his master."

And then Peter warns his readers, "When people have escaped from all the filthy things of the world by the full knowledge that comes from our Lord and Savior Jesus Christ, and then get all tangled up again with the same false teachings they used to follow, in the end those people are much worse off than they were at first.

"Yes, it would have been better for them if they had never come to know about the road that leads to perfection than to know it and turn away from it, since at first they were living in ignorance, but now they will be guilty of willful unbelief, which is much worse. In that case it will be just as the old proverb says, 'A dog turns back to what he has vomited up, and a pig which has been washed goes back to roll around in the mud.' " □



Julian Anderson is a retired pastor and seminary professor living in Naples, Florida.



by John F. Brug

**F**or Westerners observing the Communist nations, these days are filled with excitement and happiness, with uncertainty and fear. The Communist world is in an uproar. Almost every day the front pages of our newspapers feature events that would have been thought impossible two years ago.

A non-Communist leader is elected in Poland. Ethnic riots and demonstrations spread to almost every corner of the Soviet Union. Germans stream into West Germany from the Communist nations. The Baltic republics boldly talk of greater independence from the Soviet Union. Chinese students push the Communist government to the brink and are slaughtered in the streets. Who can guess what events will be added to this list by the time you read these words.

One of the groups in our synod which watches events in the Communist world with special interest is the Central Asia Radio Committee. Their response to the events sweeping the Communist world parallels the excitement and happiness, the uncertainty and concern which many other observers feel.

There is certainly much cause for happiness and optimism. The greater religious freedom in the Soviet Union has given the German Lutherans of the Soviet Union — an estimated two to three million — greater opportunities for contact with congregations in other parts of the Soviet Union and the West. The church is receiving greater freedom to be more open in sharing the gospel in public.

German Lutherans in the Soviet Union and other Communist countries have greater freedom to move to the West if that is their choice. There is increasingly bold talk of reestablishing an autonomous German republic in the Soviet Union, near the former location of German settlements along the Volga River. Estimates are that 300,000 Soviet Germans would be in-

terested in moving to such a republic.

But in the midst of all these exciting developments there is still cause for concern and uncertainty. The possibility that the new freedoms may be swept away in a crackdown like that which occurred in China remains an ever-present danger. If ethnic fervor boils

## Reaching out into the

over, the Soviet government may be forced to take similar drastic steps which will affect all ethnic groups, including the Soviet Germans.

Although the Protestant church in China has not been directly attacked as a result of the crackdown, sources report that the Chinese broadcasts of the Far Eastern Broadcasting Corporation, the carrier of our radio broadcast, have been banned in China and that individuals caught listening to such foreign broadcasts have been subjected to fines and confiscation of equipment.

Even if Soviet Germans escape such a crackdown and the present relaxation continues, old dangers continue, and the new freedom brings new dangers to the Soviet Germans with it. Some religious leaders from the Soviet Union who are free from government influence have informed Western sources that anti-religious feeling and practices are still firmly entrenched in middle levels of the Soviet bureaucracy.

Outside of Moscow and outside of the view of the Western media the situation is not as rosy as press reports and the tours of Western delegations might lead us to believe. The portions of Soviet Asia most heavily inhabited by Germans are experiencing strikes and riots, although these disorders have received less publicity in the Western press than others in the Soviet Union. The danger to the German culture in the Soviet Union is becoming more intense. Waldemar Weber, a Soviet German writer, recently told a group of journalists meeting in Vienna that the culture of Germans in the Soviet Union is doomed to extinction unless a Soviet German autonomous republic is reestablished in the very near future.

Increased ties with the West are not an unmixed blessing for Soviet German Lutherans. The officially recognized Soviet German Lutheran Church recently joined the Lutheran World Federation, in which it will be affiliated with the liberal, unscriptural tendencies of that group. Recognizing the laxity and weakness of the Lutheran church in West Germany, a Soviet German observed, "If you want to believe in God, stay in the Soviet Union; if you want a better life, then go to the West."

More tolerance of the church on the part of the government brings with it increased efforts by the government to "domesticate" and use the church. Leaders of the officially recognized church may be compromised by their ties to the government.

In evaluating our work in the light of all of these

## Communist world

trends our Central Asia Radio Committee has reached the following decisions. We will continue to broadcast to the Germans of Central Asia in spite of the considerable difficulties we have experienced in communicating with them by mail.

To avoid becoming entangled with a government-sanctioned Lutheran church which has ties with liberal groups in the West, we will continue to use family members of Soviet Germans in the West as our main resource for attempting to correspond with Soviet Germans in Central Asia. In the past year our civilian chaplains in Germany and our radio broad-



Daniel Deutschlander

caster, Prof. Daniel M. Deutschlander, have visited resettlement camps in West Germany to distribute information about our broadcast.

One unexpected result of our broadcasts from Sapan and Korea, using the facilities of the Far Eastern Broadcasting Corporation, has been the relatively large number of responses which we have received from East and West Germany and Austria. Because distance and seasonal atmospheric conditions make consistent reception difficult for listeners in Germany unless using sophisticated equipment, our committee has decided to begin broadcasting our German broadcast also from the West as soon as we can obtain airtime on an appropriate station.

Although the prime purpose of this broadcast will be to reach German Lutherans in western areas of the Soviet Union and other Communist countries of Europe, we hope that this broadcast will also serve as a

voice of confessional Lutheranism in West Germany which may ultimately assist our world mission board's consideration of mission work in West Germany.

The generous support which contributors have been providing for our broadcast, which receives no support from the synod budget, has given us adequate funding to begin this additional broadcast with our current resources.

Contacts with refugees from the Soviet Union in West Germany have strengthened the impression that the German language is rapidly being lost in Central Asia. For this reason we hope to have a Russian version of our broadcast on the air within a year. We hope that this broadcast can be placed directly after our German broadcast so that families in which the older generation is German-speaking and the younger Russian-speaking will be able to share the experience of the same broadcast sermon.

We are continuing our efforts to produce a Farsi broadcast targeted especially at the women of Iran. Our ability to implement this broadcast at some future time will depend on having the necessary personnel and funds to carry out this additional work.

The Central Asia Committee thanks the members of the synod for their generous support of this special mission project and welcomes this opportunity to provide information about our future plans. We ask you to continue to support our work with your prayers.

If you communicate with relatives in the Soviet Union and have the opportunity to give or receive information about our broadcast, please do so. Our main broadcast times remain Sunday evening, 18:30 Moscow time on KW49MB and 19:00 Moscow time on MW 1566 kHz. If we are able to establish new broadcast times from the west, we will publish them in the notices of the Northwestern Lutheran.

We have Russian and Farsi speakers who have expressed their willingness to serve these broadcasts, but we may also need additional personnel to implement these programs. If you know WELS members fluent in either of these languages who might be willing to assist with this work, please send their names to the Central Asia Radio Committee. This and any other correspondence may be sent to the Central Asia Radio Committee,

Wisconsin Ev. Lutheran Synod,  
2929 N. Mayfair, Milwaukee,  
Wisconsin 53222. □



John Brug is a professor at Wisconsin Lutheran Seminary, Mequon, and has served on the Central Asia Radio Committee.

# Lusaka meets Mequon

## A report on cross-cultural exchange

by Ernst R. Wendland

**T**his summer meant a return to the books for Prof. Salimo Hachibamba of Lusaka, Zambia, principal of the Lutheran Bible Institute and Seminary there. From June 19 to July 7 he attended the summer quarter of graduate and supplemental study at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

Pastor Hachibamba came at the invitation of the WLS faculty as a continuation of the faculty exchange program which links the seminaries of church bodies in fellowship with the WELS with the Mequon school.

The trip was no sightseeing junket. Pastor Hachibamba took the maximum load of three courses and fully participated in them all. To each subject he was able to contribute a unique central African perspective to the predominately American orientation of the class.

Pastor Hachibamba, for example, made the following observation in connection with the application of the great commission in Matthew 28:19: "Our African emphasis," he said, "is on the portion, 'teaching them to observe whatever I have commanded you.' It is not hard to get people to come to church, and the basic reason for their coming is religious. But most members are not able to separate Christianity from the native African religion, and so they are tempted to fall back into relying on their traditional beliefs when the going gets tough.

"Our main area of concern," he added, "is to contrast the power of Jesus to that of traditional religion and to show that he is omnipotent in all areas of life. We seek to give our people this confidence so that, with the help of the Spirit, they are able to conquer their old fears and help to build Christ's kingdom."

### Cultural differences: the real importance

In the U.S.A. Pastor Hachibamba experienced something of the "culture shock" that one encounters when living among people with a different life style, value system, and world view. Of course, he was already familiar with many American ways through his contact with missionaries and their families.

But this summer he had to cope with a whole country of differences, and now it was his own way of life that did not seem to fit. It is almost overwhelming (even for missionaries home on furlough) to enter into the material richness and diversity of life in the States.

There were some everyday things that needed getting used to — the food for one thing. The meals were as different from the typical fare back home as day from night. And just being able to find one's way around the apparent maze of rooms, wings, sections, floors, and buildings at the seminary took a bit of getting used to.

But the open friendliness of his fellow students made an immediate and lasting impression, one that Pastor Hachibamba says he will never forget. "I did not feel like a stranger among them," he recalls. "My friends even arranged a birthday party for me."

The cross-cultural experience was mutual. Through conversations with new acquaintances, Pastor Hachibamba was able to provide a more accurate picture of what life in central Africa and our mission work there is like. He says, for example, "I do not remember how many times I was asked, 'How many poisonous snakes does one run into every day?'"

Pastor Hachibamba used such opportunities to





From half way around the world and meeting at the Mequon seminary were Pastor Salimo Hachibamba, principal of the Lutheran Bible Institute and Seminary, Lusaka, Zambia (left), and Pastor Chen Tung-Ke of Jyang Tswei Lutheran Church of Taipei, Taiwan. Looking on is President Armin Panning of the seminary. Pastor Hachibamba was attending the summer quarter at the seminary and Pastor Chen was on a visit to the U.S.

help his colleagues to realize at least some of the things that they needed to understand about Africa.

"We need to let the people in America know," he said, "that Africa is not just a big snake story, but that there is a strong spiritual life there which urgently needs caring for. The native ways are difficult to break through with the gospel, but without understanding them, one cannot hope to be an effective missionary. He will not be able to lead people from their traditional religious beliefs to Christ without a knowledge of the local culture and language of the people."

#### **An important exchange program**

Pastor Hachibamba is the first national professor to spend time at the Mequon seminary under the faculty exchange program. He spoke at length of the benefits.

"We would welcome," he said, "more visits to Africa by the professors of Wisconsin Lutheran Seminary. By observing how we teach, and through congrega-

tional visitations, they would gain an understanding of what those who are called to Africa have to experience. They would learn how to better prepare future missionaries for the challenges and difficulties they will face.

"Secondly, as the Lutheran Church of Central Africa grows," he continued, "we come into frequent contact with new church denominations and other Lutheran bodies. We need help in evaluating the doctrinal position of these churches and the requests that we receive to establish fellowship.

"As the Lutheran Church takes root in Africa, there are changes that occur. We must carefully study these with a view toward developing a progressive, Bible-based strategy for mission outreach and the consolidation of gains which have already been made."

Prof. Hachibamba had experiences of his own, which he relates. "I was privileged," he said, "to make friends in the three weeks that I was in the States. I am not talking about just any kind of friends — I am talking about brothers and sisters in Christ. I am also talking about the warm feeling that is evident when people of different races and colors meet and enjoy their oneness in Christ.

"So I hope that it will be possible for us to expand the faculty exchange program. We need the cross-cultural contact. It can help us grow together in many ways, and strengthen our common faith. Well, at least that's what it did for me!" □



*Ernst R. Wendland is language coordinator for The Lutheran Church of Central Africa.*



# Into the 21st century

**T**he 1989 WELS convention approved a statement mapping out the synod's course, under God, into the 21st century. "It is essential," the statement read, "that every member understand and endorse Christ's mission for the church." With this in mind we are bringing the statement to our readers in a convenient form for study and reference. The statement is divided into three parts: Mission, Objectives, and Vision 2000+.

## MISSION

As men, women, and children united in faith and worship by the word of God, the Wisconsin Evangelical Lutheran Synod exists to make disciples throughout the world for time and for eternity, using the gospel to win the lost for Christ and to nurture believers for lives of Christian service, all to the glory of God.

## OBJECTIVES

*One* — To uphold and testify to the truth of God as fully revealed in the inspired, inerrant, infallible holy Scriptures and articulated in the Lutheran confessions;

*Two* — To seize every opportunity the Lord provides to evangelize lost souls and establish ministering churches throughout the world;

*Three* — To help each other grow and mature in the faith through public worship and lifelong study of the word of God;

*Four* — To encourage and equip each other for the application of our faith in lives of Christian service, for the Lord, his church, and his world;

*Five* — To recruit and train candidates qualified for full-time ministry and provide for their continuing education so that the word of God is proclaimed faithfully and effectively in accord with the Lutheran confessions.

## VISION 2000+

*Our vision is:*

1. An outline of what, under God, we hope our synod will be and do;
2. An instrument to focus, prioritize, and coordinate planning;
3. The application of faith in the Lord's promises and stewardship of his resources to his church's future.

*Preamble:*

It is essential that every member understand and endorse Christ's mission for the church.

*Under objective one:*

1. Through an ongoing scriptural study of doctrine in every congregation and conference;
2. Through publication and distribution of thorough theological studies on contemporary issues challenging Christianity;
3. Through increased use of mass media to proclaim the truth of God's word;
4. Through fostering confessional unity of faith among Christians throughout the world.

*Under objective two:*

1. To reach new people by planting new churches with the goal of 300 new congregations;
2. To reach people of other cultures in our country by establishing 10 new cross-cultural missions in urban centers;
3. To expand our world outreach by increasing our expatriate mission corps from approximately 55 to 70;
4. To reach our lost neighbors through a structured program in every congregation.

*Under objective three:*

1. A recognition of every member's need to worship regularly as reflected in an increasing synodical church attendance from 40 percent to 60 percent of baptized membership;
2. An emphasis on every communicant's need for organized Bible study as reflected by an increase in average synodical Bible class attendance from 11 percent to 30 percent of confirmed membership;
3. Concerted efforts to enroll 100 percent of the children of our church in

formal programs of Christian education;

4. Equip all of our members for personal and family devotional life.

*Under objective four:*

1. To reflect the scriptural injunction to give as God has prospered us by doubling our personal offerings for the Lord's work to a synodical average of five percent of income, including a doubling of gifts for our common mission and ministry as a synod;

2. To assist Christians in utilizing their spiritual gifts by providing training for ministry in all of our congregations with 60 percent of WELS confirmed members involved in opportunities for ministry within the church;

3. To assist families in our congregations and to reach out to our communities by providing Christian marriage and parenting programs, Christian schools and day care, youth ministry, family support groups and Christian counseling with a plan for family ministry implemented in all WELS congregations;

4. To respond to special needs and a changing society with Christ-centered programs of ministry for people whose physical, emotional, or social situation may require additional forms of ministry.

*Under objective five:*

1. To intensify recruitment from elementary, high school, and non-traditional sources with recruitment and scholarship emphasis in every congregation in order to produce 70 pastor candidates and 140 teacher candidates each year;

2. To study recruiting, training, certification and calling processes for staff workers other than pastors and teachers;

3. To develop a comprehensive program for professional growth in ministry that has all called workers participating in individualized continuing education with the support of their congregations;

4. To support the called workers Christ gives to the church with a structure for mutual encouragement, counseling, adequate financial provisions and staff-to-membership ratios appropriate to ministry expectations.



*DeAlva Henry is a member of Gethsemane, Cibecue, Arizona. A 1989 graduate of East Fork Lutheran High School, Whiteriver, she is the third East Fork student in as many years to be named Miss White Mountain Apache. This article is reprinted with permission from the Apache Scout.*

## A queen thanks her people

by DeAlva Rainbow Henry

**I**would like to take this time to thank the White Mountain Apache Nation. "Thank you for being your queen 1988-1989."

It was a great honor representing my beautiful people and our beautiful land filled with milk and honey. When I took the oath last summer I also took to heart that "a good leader is one who knows the way, shows the way, and goes the way." We, the Apache Nation, should all know that Jesus Christ is the way.

Perhaps you aren't acquainted with the famous or the wealthy. Never mind. I would like to let you know that the most important person of all is Jesus. He's a friend who will never fail or forsake you (Hebrews 13:5).

This year I met one of the royalties who seemed to know everyone of importance except our Savior. My little brother, who is nosy, said to her, "You know everybody but God, don't you?"

I encourage the White Mountain Apache Nation to put God first in everything. There is nothing more important to me than to share with you as Miss White Mountain that the one to know is Jesus. No matter whom we know, we remain spiritual outcasts unless we know the only true God. That's why the gospel writer implied that life is worthless for the person who gains the world — and that includes prestige and fame — but loses his soul in the process (Mark 8:36).

Thinking to the night of August 12 when I will crown 1989-1990 Miss White Mountain Apache, I walked outside in the early morning and I looked across at the beautiful Cibecue Mountain that I love, and I prayed to my heavenly Father for our beautiful land.

Then in the evening I looked up into the great sky where God was lighting his lamps, and I said, "I will no longer be queen, but I shall be alive in Jesus, and I pray the White Mountain Apache Nation will 'look unto Jesus, the author and finisher of our faith' " (Hebrews 12:2). □

### A new family

We've joined a new church. As I come to worship with my family, I look around our new spiritual home. The faces look friendly to me.

I know a few of the parents and teachers through the school which our boys attend. What a joy to have a Christian school!

I'm glad to see a large proportion of older folks. They are the ones who add stability to the church and can tell us why a tradition was established and, sometimes, when it should be forgotten. Those older members are often the first to help when things need to be done and prayers need to be said.

I know that some of these people, unknown to me now, will be special, sharing, and caring. Fellowship will establish a kinship. The prayers I will say for pastors, teachers, and members will remind me that they are precious, and they are family.

*Hilde Henkel  
Rudolph, Wisconsin*

### The NL's purpose

When did the Northwestern Lutheran editorial staff decide to add a sports column? The article concerning a star athlete at Northwestern College (August) had no place in the official publication of the synod. Of what importance was this to the workings of the synod?

A wiser decision would have been to expand on the more relevant items that were buried in "Also in the news." For instance, an expanded article showing how Martin Luther Preparatory School has become the largest feeder school for our colleges would have been more appropriate in light of the prep school study commission's recommendation that this school be closed.

Let's keep the purpose of this publication in mind.

*Matthew D. Manthe  
Helenville, Wisconsin*

### The pledge of allegiance

Sorry, Pastor Schulz, I like the present version of the pledge of allegiance (Sept. 15) better. It's obvious that you have not spent any time of your life as a foot soldier in the military.

I wonder who will take up the crusade against our human efforts to preserve our nation. Will it be that some zealot will attach a preamble to our monetary system, because of "In God we trust"?

*Richard Erdmann  
Scotts, Michigan*

Being a patriot has nothing to do with what religious belief one might hold. By saying the pledge of allegiance, we simply state that we ally ourselves to a country that promotes religious freedom, liberty, and justice. We are not praying, we are pledging. And when the words "under God" come around, I know exactly whom I'm talking about.

*Louis G. Richard  
Kewaunee, Wisconsin*

Should we follow Schulz' proposal re recitation of the pledge, to be consistent we should make a complete public statement of the doctrine of the Trinity prior to taking any oath in court, assuming public office, entering the armed services, and even when handing a coin to a grocery store clerk because of the "make-believe deity" honored by the motto "In God we trust."

*Norman W. Berg  
Milwaukee, Wisconsin*

When the pledge is recited, it is not a religious ceremony. It simply expresses a patriotic spirit. Because it contains the words "under God" doesn't mean people are worshipping together.

I for one will always say the pledge when appropriate and will never feel I am speaking to an idol or non-existent man upstairs.

*Ann Conley  
Columbia, Missouri*

### The new hymnal

You have inundated me for months with lists of proposed hymns to be retained and to be added.

Up to this point, it has been purely academic. Now you have struck the vital chord! Now you have my attention.

Are you going to do the same on proposed liturgy changes? Several months of publication on proposed liturgy to be retained or added, and then drop the bombshell of liturgy to be dropped or modernized?

Tradition! A beautiful word. Heritage! Another beautiful word.

*Harold J. Haynes  
Oceanside, California*

A letter writer says she is tired of criticism of the new hymnal before it's been published (Sept. 1). Better the criticism before than after it's published and the money wasted. Criticism is not all wrong.

All I've seen is possible names of hymns. There were many listed that I do not like. Is the printing certain? I thought this was a preliminary study.

The old hymnal suits me fine.

*J. Wubben  
Standish, Michigan*

### Hugs welcome

In reference to "Hugs and handshakes" (letters, Sept. 1), I have also found our church cold as far as association with fellow members is concerned.

A handshake? Yes, with the pastor, but not even that with fellow members, unless you stop them and reach your hand out first.

And a hug? Very seldom. Yes, especially we older people could use a hug. It would mean so much.

*Hulda Hurton  
Flint, Michigan*

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.

## In memoriam — The Reverend Carl J. Lawrenz

by Edward C. Fredrich II

Carl J. Lawrenz was born on March 30, 1908, and grew up on the family farm located on the outskirts of Lomira, Wisconsin. Pastor R. Pietz of the town church baptized and confirmed him in the saving faith. In the interest of serving in the public ministry Carl entered Northwestern Preparatory School at Watertown, Wisconsin. He was graduated by Northwestern College in 1929. That fall he joined the first class to enroll at the new Mequon home of Wisconsin Lutheran Seminary.

After his 1932 graduation Carl Lawrenz was assigned to North Fond du Lac's St. Paul Church. He served there until 1944, adding to his pastoral duties teaching assignments in the congregation's school. In a local pastors' study club Carl's special endowments came to the attention of Pastor G. E. Bergemann, former synod president and still chairman of the seminary's board. When in 1944 an Old Testament and education professor had to be added to the Wisconsin Lutheran Seminary faculty, Carl Lawrenz received the call he held until his retirement in 1982. From 1957 until 1978, he served as president of the school, a time when it was expanding rapidly.

While at North Fond du Lac in 1939, Carl married Irene Zabel who survives her spouse. The five children are: John (Phoebe), president of Michigan Lutheran Seminary; Kathryn (Duane) Weaver of Big Bend; David (Susan) of Toledo; Stephen (Lori), a missionary at Lusaka, Zambia; and Mary (Daniel) Schmal a teacher at St. Martin Lutheran school, Watertown,



Carl John Lawrenz  
1908-1989



South Dakota. After his retirement Carl and Irene made their home in Lomira. At the place of his birth Carl was called home on October 14, 1989, at the age of 81 after a lingering cancer affliction.

Funeral services were conducted on Tuesday, October 17, at St. John, Lomira, Pastor Nathan Retzlaff officiating. The committal was in the church cemetery adjacent to the church. A memorial service was held on Friday evening, October 20, at Wisconsin Lutheran Seminary with Prof. Armin Schuetze, seminary president emeritus, preaching. WELS President Carl Mischke spoke on behalf of the synod, thanking God for a "faithful colleague and brother who so richly unfolded for us the pages of God's holy word."

A circle encompassing the place names in this vita — Lomira, Watertown, Mequon, North Fond du Lac and then Mequon and Lomira again — would have a radius of only about 25 miles. But under

God's providence the life lived there was to extend its influence far beyond the circle's border.

Pastors, over 1200 of them, in whose training Professor Lawrenz played a large role as teacher and guide, fanned out during his Mequon years to parish posts all across the country. A good number, including son Stephen, became missionaries in those foreign fields to which the deceased especially devoted his concern. The opportunity to teach one term in the Lusaka seminary was one of the most cherished experiences of a long and notable professional life.

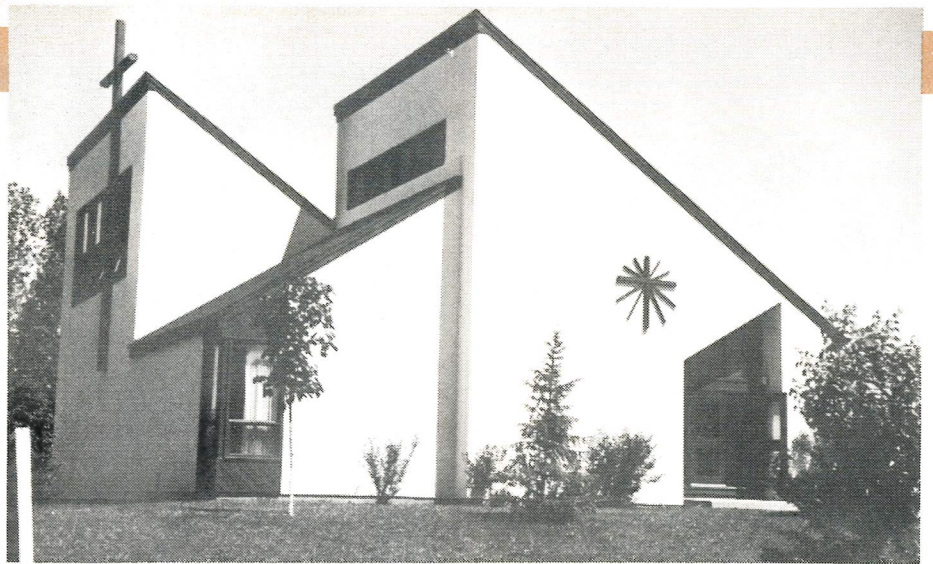
From area high school and conference and district assignments Carl Lawrenz went on to membership and chairmanship on some of the most important commissions of the Wisconsin Synod. He served on and later headed the Commission on Inter-Church Relations during those crucial years in synodical history when the Synodical Conference split over doctrinal dif-

ferences, when the Wisconsin and Missouri Synods parted company and when the Church of the Lutheran Confession came into being. Work on this commission also threw Carl Lawrenz into the trying and often disappointing effort to aid the cause of confessional Lutheranism in Europe and Africa.

In addition to his service on the CICR, Carl Lawrenz served the church on the following boards: Winnebago Lutheran Academy board of control; WELS Board for Parish Education; WELS Board for Worker Training; and as contributing editor of the Northwestern Lutheran from 1946 to 1959.

Such valuable theological leadership as under God Carl Lawrenz provided his synod, has been supplied by only a few men in the church body's long history. A predecessor in the seminary presidency, Adolph Hoenecke, comes to mind and not many others. Like Hoenecke a century ago, so Carl Lawrenz in his Mequon years was the man the synod invariably looked to for guidance in time of stress and conflict. Without fanfare and flourish Professor Lawrenz would firmly but evangelically apply to the particular problem his deep insights into God's revelation regarding Bible inerrancy, God-pleasing church fellowship, and the immutable will of God.

The Lord God dealt graciously with the Wisconsin Synod when he gave it the half-century long gift of the services of Carl Lawrenz. Carl was a good pastor, a talented teacher, an able administrator, a sound theologian. We will sorely miss this clear expounder of Bible truth in pulpit and classroom, on the printed page of essay and periodical, and in the committee and faculty room. The church body can best show its gratitude for the gift by cherishing in remembering hearts the gospel truths Carl Lawrenz taught so long and so well.



**Abiding Word** of Orleans, Ontario, Canada, celebrated 15 years on Sept. 30. The congregation of about 140 is served by Pastor Kevin Schultz.

## Counselor celebrates 25 years

The Board for World Missions celebrated the 25th anniversary of Pastor John Kurth in the ministry on October 4. Pastor Kurth is the board's world mission counselor.

A 1964 seminary graduate, Kurth served congregations in Darfur, Minn., and Bay City, Mich., before accepting a call in 1978 as missionary to Malawi. From 1982-85 he was principal of Michigan Lutheran High School, St. Joseph. In 1985 he was called to serve world missions.

As world mission counselor he conducts orientation counseling

for newly-called missionaries and repatriation counseling for returning missionaries. In addition he coordinates all world mission seminary and Bible institute programs. He also arranges for seminars in countries where there are no seminary or Bible institute programs, such as Nigeria and Cameroon.

Pastor Daniel Westendorf of Hartford, Wis., a member of the world board, was the anniversary speaker, and Pastor William Meier of Phoenix expressed the gratitude of the board and of the synod for the jubilarian's faithful ministry.

## Pine Ridge celebrates 15 years

Pine Ridge Campground, located near Waldo, Wis., recently celebrated its 15th anniversary with a special weekend campout, August 4-6. It is owned by Milwaukee area Lutheran Pioneer trains and Lutheran Girl Pioneer caravans in 26 congregations.

On the agenda for the weekend were games for the children, swimming, fishing, corn roast, and a campfire sing-along. The service was conducted by Pastor Wilbert Krueger of St. John, Lannon, Wis., who has served as chaplain for the past five years.

The memory of the late Jim Martin, one of the founders of the

camp, was honored by the Martin family with the presentation of a plaque to the camp. The plaque also contained the names of all board members serving since the beginning of the Lutheran Camp Conference.

The 77-acre site, still used mainly for weekend camping for Pioneers, includes a chalet with facilities for up to 200 people.

There are outbuildings including storage areas and a bathhouse for those swimming in the small lake on the property. Duane Vanselow, a member of St. Paul, Franklin, Wis., is the camp director.

## Nell named CEF loan manager

Leroy Nell of rural Johnson Creek, Wis., was named loan manager of the synod's Church Extension Fund by Pastor Robert Van Norstrand, administrator for the Board of Trustees. The position was recently created by the trustees.

Nell, a Watertown native, graduated from Northwestern Preparatory School in 1953, majoring in business. After graduation, he worked for the city of Watertown, the Wisconsin National Guard, and Hevi-Duty before starting with Watertown Savings and Loan.

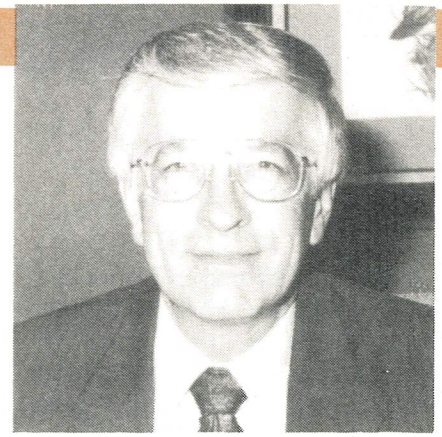
As a result of series of mergers,

he was promoted to vice-president and regional branch manager with offices in Waukesha. In 1983 he returned to Watertown as branch manager, Nell's position when he was named CEF loan manager.

The Church Extension Fund is a \$34.2 million revolving fund from which missions borrow to buy their land and erect parsonages and chapels. The lending rates are below marketplace rates.

"The job will entail servicing these loans as well as any other loans that will be generated by the synod," Nell said.

In addition, Nell's duties will



include development of loan policy and serving as contact person for information about the fund. "It's a real challenge," he said.

Nell said that he plans to commute to his new job in Wauwatosa from his home of 19 years in rural Johnson Creek.

He and his wife Marion have two adult children, Pamela and Christine. Pamela works for Tacony Company in St. Louis as an educational consultant and Christine, a 1987 graduate of Dr. Martin Luther College, teaches at St. John Lutheran Elementary School at Wood Lake, Minn.

Nell is a member of St. Paul, Lake Mills, where he has served as treasurer and on the stewardship committee and church council.

## Also in the news

Another Lutheran high school graduate with a perfect attendance record: **Jennifer Kohlstedt** of Somers, Wisconsin. She hasn't missed a day of school since starting kindergarten at Friedens, Kenosha. Jennifer is a graduate of Shoreland Lutheran High School and is now attending Dr. Martin Luther College New Ulm, Minn. . . . Four elementary schools are working with **East Fork Lutheran High School**, Whiteriver, Ariz., to add Apache language and history to the curriculum, to be taught by Apache member volunteers. . . . The date for **Evcon '90**, an evangelism convocation for WELS Wisconsin districts, has been set for June 15 to 17 at Northwestern College, Watertown. The event is sponsored by the Evangelism Commission of the Western Wisconsin district. . . . The 125th anniversary of **Northwestern College and Prep School** will be celebrated throughout 1990. A highlight will be the Founders' Weekend, slated for September 13-15, 1990. . . . **Pastor William Runke** has been appointed to the board of control of Martin Luther Preparatory School, Prairie du Chien, Wis., succeeding Pastor Edmund Schulz, who is retiring from the active ministry. . . . The **Organization of WELS Lutheran Seniors (OWLS)** reports that its Builders for Christ program is progressing. Five volunteer building foremen has signed up for training and it is planned to have three trained and ready for a building project by June 1990. . . . **Bethany College**, Mankato, Minn., a junior college maintained by the Evangelical Lutheran Synod, reports a freshman class of 175, the largest freshman class in the history of Bethany. . . . **Tom Neils** has been added to the faculty of Wisconsin Lutheran College, Milwaukee, as chemistry professor. A native of Allegan, Mich., he recently received his doctorate from Cornell (New York). . . . Also at Wisconsin Lutheran College **Dr. Mel Friske**, professor of mathematics, has been promoted from associate professor to professor, becoming the first full professor at WLC.

## Christian information center opens

Colombian Missioners Carl Leyrer, James Connell, and Philip Strackbein have opened a Christian information center in Bogota. Designed to attract people who might like to know more about the Bible without attending formal worship services, the center provides informational materials and offers Bible classes. An audio-visual Bible course has been developed which, the missioners report, "has been an effective way to draw people to study God's word."

At the present time there are 20 people enrolled in Bible classes. More centers throughout the city are planned.

## Latin American conference held

Fifteen missionaries from Colombia, Mexico, Puerto Rico, and Brazil were present at a Latin American missionary conference held in West Palm Beach, Florida, in September. Also in attendance were the executive committee for Latin American missions and members of the Board for World Missions.

Participants presented strategies to be used in moving toward the goal that an indigenous church be established in Latin America within the next 15 years.



**In a special service** on September 10 at Christ the Lord of Brookfield, Wisconsin, double anniversaries were celebrated of Wisconsin Lutheran High School faculty members. Celebrating were (left to right) Gary Reinke, Rudy Jeseritz, and Dan Schmeling who observed their 25th anniversary in the Lord's service, and Paul Ruege who observed his 40th anniversary.

## Storm damages church roof



Pastor Allen Lindke reports that on July 27, 62 mile-per-hour winds tore a 15 foot section off Divine Word Lutheran Church in Nepean, Ontario, Canada.

"A thunderous crash shook the church," Lindke said. "I ran down to the basement and looked out the north window. Less than a meter (3 feet) away, I saw five meters (15

feet) of our church roof lying on the ground. Though technically not a tornado, it struck our church like one, inflicting thousands of dollars of damage in seconds."

Only hours earlier, about 35 children attending vacation Bible school were frightened by a similar storm. "I'm glad they weren't here for the second one," Lindke said.

## Reporters appointed

In the past several months there have been a number of changes in our district reporters. District reporters are responsible for reporting news from their districts in the Northwestern Lutheran about six times a year.

The Arizona-California district has two reporters, one from Arizona and another for California. In California Pastor Hermann John of Escondido replaces Pastor Brad Ragner of Garden Grove.

In the Dakota-Montana district Pastor Ronald Kruse of Clark, S.D., replaces Pastor Gerhold Lemke of Sturgis, S.D.

Pastor James Langebartels of Morenci replaces Pastor Ed Schaewe of Yale in the Michigan district.

In the Pacific Northwest district Pastor Jay Blum of Eugene, Ore., replaces Pastor James Oldfield of Yakima, Wash.

News from the district appears according to a schedule published in each issue of the Northwestern Lutheran. News items are to be sent to the district reporters.

We want to thank our retiring reporters for their faithful work in reporting their district's news.



## Southeastern Wisconsin District

Approximately 250 women attended the 25th anniversary service of the Milwaukee chapter of the **Lutheran Women's Missionary Society** at St. John in Wauwatosa on September 24. Professor Harold Johne, Pastor Reuel Schulz, and Pastor Mark Jeske addressed the assembly on the theme "Milwaukee to the world of far off shores and at our doorsteps." Mrs. Erna Speckin, the first LWMS president, reviewed the highlights of the past 25 years. . . . **Kettle Moraine Lutheran High School**, Jackson, hosted 335 grandparents and grandchildren at its first grandparent recognition brunch on September 10, National Grandparents Day. Corsages were presented to the grandmothers and the grandfathers received a gold pen. . . . Wisconsin Lutheran Child and Family Service has named **Kenneth Kremer**, former principal at Gethsemane Lutheran School, Milwaukee, as its Educational/Group Services coordinator. His responsibilities include developing and coordinating support groups and educational programs including workshops, retreats, and seminars throughout the agency's constituency. . . . Kettle Moraine Lutheran High School observed the 25th anniversary in the teaching ministry of **Jerome Kieselhorst** on October 29 in a special service at the high school. . . . **Jerome Harders**, art instructor at Wisconsin Lutheran High School, Milwaukee, won several photographic awards: first in the color division of the Milwaukee Journal photo contest; second in Milwaukee county architecture competition; and a gold medal in the Photographic Society of America International Competition. . . . **Mrs. Louise E. Gilbert** passed away on August 1, following a long illness. She is survived by her husband, Pastor Frederic

Gilbert, em.; two sons, Bruce and Stuart; and one daughter, Mrs. Carole Hermanson.

—Robert A. Sievert

## Western Wisconsin District

**St. Matthew, Stoddard**, burned the mortgage and celebrated the tenth anniversary of its church and school building on September 17. The speaker at the service was James Liggett, Jr., who was pastor of St. Matthew when the church and school were built. Pastor Russell Kloehn currently serves St. Matthew. . . . The fifth annual **Christian Growth Seminar** was held at Luther High School, Onalaska, on October 14. The day-long seminar featured 11 workshops. The keynote address and an open forum were presented by President Carl Mischke. Several of the workshops were videotaped and are available through the Lutheran Girl Pioneers office in LaCrosse. Their phone number is 608/781-5232. . . . The Yahara Center, Madison, was the location of a one-day seminar for "blended families" in October. Families that were restructured by death, divorce, and remarriage participated. The seminar was sponsored by the Wisconsin Lutheran Child and Family Service. . . . **Our Savior, Freeport, Illinois**, noted its 25th anniversary on September 24. Our Savior was established as an independent congregation by 12 families in 1964. The church later became affiliated with the Wisconsin Synod. Today the congregation has 125 souls and is served by Pastor John Baumann.

—Elton C. Stroh

### DISTRICT NEWS SCHEDULE

**November 15:** South Central, Southeastern Wisconsin, Western Wisconsin  
**December 15:** Arizona-California, Dakota-Montana, Michigan  
**January 1:** Minnesota, Nebraska, North Atlantic  
**January 15:** Northern Wisconsin, Pacific Northwest, South Atlantic

## NOTICES

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

### CALL FOR NOMINATIONS Administrator for Parish Education

Mr. Donald Zimmerman has announced his retirement as Administrator for Parish Education. The BPE is authorized to call a replacement. Nominees for this position should have Lutheran elementary and/or secondary teaching experience, sound theological judgment, empathetic and relational skills, as well as abilities in planning, leadership, administration, and communication.

The parish education administrator will serve to promote Christian education, plan and develop BPE budget, administer the BPE unit of the Division of Parish Services, analyze parish educational needs, initiate new areas of work, and coordinate the production of Christian education publications and materials.

All nominations and pertinent information should be submitted by November 20 to Kenneth Kolander, secretary, WELS Board for Parish Education, 940 East Florida Avenue, Appleton, WI 54911.

### COLLOQUY REQUESTED

Pastor George W. Wagner, formerly a member of the Lutheran Church-Canada while serving in Didsburg, Alberta, Canada, has requested a colloquy for the purpose of entering the pastoral ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence relative to this request should be addressed to Pastor Edward J. Werner, President, Dakota-Montana District, Box 68, South Shore, SD 57263.

### WANTED: SAMPLERS

A number of congregations are requesting *Samplers* for trial use. Those who may have copies available, please send them to: Hymnal Project, Northwestern Publishing House, 1250 N. 113th St., P.O. Box 26975, Milwaukee, WI 53226-0975.

## CHANGES IN MINISTRY

### PASTORS:

**Fricke, Thomas J.**, from St. Paul, Onalaska, Wis., to Grace, Le Sueur, Minn.  
**Groth, Ellery W.**, from Zion, Mission, S.D., to Zion, Almena and Grace, Clear Lake, Wis.  
**Kuske, John D.**, from Grace, Missouri City, Tex., to St. Paul, Tomah, Wis.

## ADDRESSES

### PASTORS:

**Janke, Paul M.**, 724 El Sereno Dr., San Jose, CA 95123; 408/226-4144.  
**Priestap, Douglas L.**, 73 Hesp Dr., Bolton, Ontario, Canada L7E 2P2; 416/857-7486.  
**Scheuerlein, Don H.**, 245 S. Main St., Thiensville, WI 53092; 414/242-3335.  
**Schultz, Roger W.**, 4935 Emstan Hills, Racine, WI 53406; 414/554-1785.  
**Sims, Snowden G.**, 1300 Western Ave., Watertown, WI 53094; 414/261-4352.  
**Stelljes, Ross A.**, 1300 Western Ave., Watertown, WI 53094; 414/261-4352

### TEACHERS:

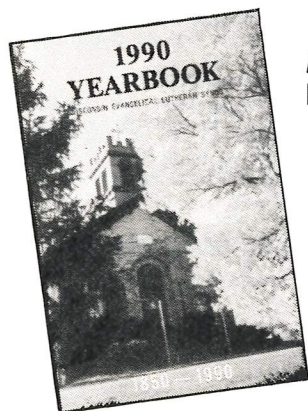
**Ashenmacher, John**, 611½ Manson, Wausau, WI 54401; 715/842-2071.  
**Kaesmeyer, John L.**, 511 6th St., Nicollet, MN 56074; 507/225-3606.  
**Kramer, Randall A.**, 1575 Main St., Crete, IL 60417; 708/672-4514.  
**Menk, Darin D.**, 3438 N. Oakland Ave. #107, Milwaukee, WI 53211; 414/963-9028.  
**Monday, Earl W.**, 277 Karen Ct., Hartford, WI 53027; 414/673-2021.  
**Pinski, Richard J.**, 3619 17th Ave., Kenosha, WI 53140; 414/673-4892.  
**Rehberger, Philip F.**, 613 S. 12th St., Watertown, WI 53094; 414/261-5982.  
**Schmoldt, Clifford J.**, Rt. 3 Box 203, Wautoma, WI 54982; 414/673-3680.  
**Sukow, Joel E.**, 121 Eau Claire St., Schofield, WI 54476; 715/355-5470.  
**West, Gregory S.**, 3317 W. Greenfield Ave., Milwaukee, WI 53215; 414/672-4327.

# 1990 WELS YEARBOOK

The official directory of the Wisconsin Evangelical Lutheran Synod, 6 x 9 inches, 152 pages with handy spiral binding. The 1990 Yearbook contains a complete listing of the name, location, and time of service of WELS churches; a listing of all WELS Christian day schools, area high schools, and synodical institutions of learning; the name, address and phone number of WELS pastors, professors, missionaries and teachers; and a listing of all WELS organizations, officers, boards, commissions and committees.

To place your order simply complete this order form and mail in your order. Please add 10% of the total dollar amount of the order (\$2.00 minimum — \$5.00 maximum) for handling and transportation costs. Wisconsin residents also add 5% state sales tax to total dollar amount including transportation and handling charges.

**40N1990** Qty. **\$6.50**  
1990 WELS Yearbook



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NL

## FOR HEARING IMPAIRED CHILDREN

A birthday party for Jesus will be celebrated Dec. 2 at 1:30 p.m. at Good Shepherd Lutheran School, 1337 N. 100 St., West Allis, WI 53214. Hearing impaired children ages 4-12 are invited. Contact Verna Wiegand (414/547-3096); Joy Moresh (414/637-2221); or WELS HANDS at 10131 W. Schlinger, West Allis, WI 53214 for registration or additional information.

## SUPERVISORY POSITION

Wisconsin Lutheran Child and Family Service has an immediate opening for an area administrator in its Appleton counseling office. Qualifications: WELS or ELS member; master's degree in counseling or related field; experience in administration and as a family therapist. Contact Joanne Halter, Director of Social Services, WLCFS, 6800 N. 76th St., PO Box 23980, Milwaukee, WI 53223; 414/353-5000.

## SERVICE IN TRYON, N.C.

Beginning Oct. 15, Our Savior in Hendersonville, North Carolina, will hold a service for the Tryon, Landrum, and Colombia area. The service will be held at 8 a.m. in Tryon at the Vineyard restaurant on Hwy 176, just north of the South Carolina border.

## WELS SPRING BREAKAWAY

Join us for a 4-day cruise April 16-20. \$589 includes air fare from most major cities. Sponsored by, but not limited to, WELS Singles. Call Anne Thurber, Regency Travel, 414/327-7000.

## ELECTRONIC ORGAN AVAILABLE

Hammond electronic organ available to mission congregation. Contact Christ Lutheran Church, P.O. Box 12, Cochrane, WI 54622; 608/248-2970.

# FINANCIAL REPORT Wisconsin Ev. Lutheran Synod

## PREBUDGET SUBSCRIPTION PERFORMANCE

Nine Months ended 30 September 1989

|                          | Communicants | Subscription Amount for 1989 | 9/12 of Annual Subscription | Offerings Received    |                         |                         |
|--------------------------|--------------|------------------------------|-----------------------------|-----------------------|-------------------------|-------------------------|
|                          |              |                              |                             | Nine Months Offerings | Percent of Subscription | Average per Communicant |
| Arizona-California. .... | 16,086       | \$ 923,233                   | \$ 692,425                  | \$ 592,754            | 85.6                    | \$36.85                 |
| Dakota-Montana. ....     | 9,175        | 401,000                      | 300,750                     | 223,288               | 74.2                    | 24.34                   |
| Michigan. ....           | 38,107       | 2,154,861                    | 1,616,146                   | 1,261,840             | 78.1                    | 33.11                   |
| Minnesota. ....          | 46,747       | 2,459,516                    | 1,844,637                   | 1,461,591             | 79.2                    | 31.27                   |
| Nebraska. ....           | 9,522        | 514,261                      | 385,696                     | 306,598               | 79.5                    | 32.20                   |
| North Atlantic. ....     | 3,261        | 320,420                      | 240,315                     | 215,782               | 89.8                    | 66.17                   |
| Northern Wisconsin. ...  | 62,925       | 2,307,857                    | 1,730,893                   | 1,433,946             | 82.8                    | 22.79                   |
| Pacific Northwest. ....  | 4,260        | 264,115                      | 198,086                     | 167,369               | 84.5                    | 39.29                   |
| South Atlantic. ....     | 5,326        | 360,182                      | 270,136                     | 248,586               | 92.0                    | 46.67                   |
| South Central. ....      | 3,273        | 213,152                      | 159,864                     | 140,388               | 87.8                    | 42.89                   |
| Southeastern Wisconsin.  | 58,419       | 3,192,096                    | 2,394,072                   | 1,821,014             | 76.1                    | 31.17                   |
| Western Wisconsin. ....  | 60,642       | 2,799,518                    | 2,099,638                   | 1,591,671             | 75.8                    | 23.25                   |
| Total — This Year. ...   | 317,743      | \$15,910,211                 | \$11,932,658                | \$ 9,464,827          | 79.3                    | \$29.79                 |
| Total — Last Year. ...   | 318,037      | \$15,834,949                 | \$11,876,212                | \$ 9,494,236          | 79.9                    | \$29.85                 |

## BUDGETARY FUND

### Statement of Receipts and Disbursements

Fiscal Year To Date

|  | Three months ended 30 September |              |              |
|--|---------------------------------|--------------|--------------|
|  | 1989 Actual                     | 1988 Actual  | 1989 Budget  |
| <b>Receipts:</b>                         |                                 |              |              |
| Prebudget Subscriptions .....            | \$ 2,994,544                    | \$ 3,085,851 | \$ 3,251,000 |
| Gifts and Memorials .....                | 36,826                          | 84,059       | 118,000      |
| Bequest Income .....                     | 147,117                         | 109,066      | 87,000       |
| Other Income .....                       | 23,536                          | 25,500       | 27,000       |
| Transfers—Endowment/Trust Earnings ..... | 43,313                          | 6,312        | 46,000       |
| Transfers—Gift Trust .....               | 404,000                         | 225,000      | 405,000      |
| Transfers—Continuing Programs .....      | 145,445                         | 122,922      | 143,000      |
| Transfers—Other .....                    | 128,000                         | 144,967      | 130,000      |
| Total Receipts .....                     | \$ 3,922,781                    | \$ 3,803,677 | \$ 4,207,000 |
| <b>Disbursements:</b>                    |                                 |              |              |
| Administration Division .....            | \$ 384,438                      | \$ 361,964   | \$ 469,000   |
| Home Missions Division .....             | 1,157,420                       | 1,212,890    | 1,313,000    |
| World Missions Division .....            | 1,218,095                       | 1,081,351    | 1,231,000    |
| Worker Training Division .....           | 1,601,898                       | 1,529,100    | 1,582,000    |
| Parish Services Division .....           | 176,696                         | 176,071      | 210,000      |
| Fiscal Services Division .....           | 339,073                         | 325,192      | 345,000      |
| Total Disbursements .....                | \$ 4,877,620                    | \$ 4,686,568 | \$ 5,150,000 |
| Net Increase/(Decrease) .....            | \$ (954,839)                    | \$ (882,891) |              |
| Fund Balance — Beginning of Year .....   | \$ 197,199                      | \$ 662,884   |              |
| Fund Balance — End of Period .....       | \$ 757,640                      | \$ (220,007) |              |

Norbret M. Manthe  
Controller

Yes, Ted,  
you got  
it right.

I hope you have read the last page. It is simple prose by Ted Hoyer cast in the form of a poem with the title, *My Happiest Day*. About 40 years ago it was awarded first prize by the *Prairie Farmers Newspaper* which sponsored a contest for the best article by that title. (It is not the first time his name has appeared on these pages. His obituary appeared in the issue of September 19, 1954.)

When the poetic prose was sent to me several months ago by Pastor Waldemar Hoyer, one of our retired pastors and brother of Ted, I immediately thought of our Thanksgiving issue. It had a message for Thanksgiving full of common-sense virtue and breathes the confident faith of a devout Christian. For me, it echoes the "today" of Psalm 118: "This is the day the Lord has made; let us rejoice and be glad in it." (That psalm, by the way, was Luther's favorite who called it "my psalm.")

But what if I told you that Ted was a quadriplegic, who at age 16 was to spend the rest of his life on four wheels. Ted was parsonage-born and a student and athlete at Northwestern Prep. Because of a minor injury, Ted did not accompany the football team on a road trip that crisp autumn day in September 1936. The team would have to play with its second-string quarterback. Ted — not to be denied — hitched a ride in a friend's car to cheer the team on. On the way to the game the car overturned and in a split second Ted was a quadriplegic.

The students at the Mequon seminary, which brother Wally had just entered, sent Ted a portable typewriter. Now let Wally connect the typewriter with our Thanksgiving article. Ted, writes Pastor Hoyer, "had movement in his right hand and fastened a clothespin to his brace on his hand and typed out, one letter at a time, a thank-you to the sem students.

"He used this same typewriter to enter a *Prairie Farmers Newspaper* contest on the Happiest Day of My Life. . . . Ted won first prize and bought himself an IBM electric typewriter."

After his condition stabilized, Ted was concerned about his mobility and after some years of tinkering came up with what today is called the Hoyer Lift, sold at 1700 retail outlets in the US and a familiar name throughout the world. With the fully portable Hoyer Lift, the disabled can be lifted in and out of cars, bed, and wherever with little effort by an attendant.

Mrs. Ted Hoyer is still active in the Oshkosh-based Ted Hoyer Company which together with a German company produces Hoyer Lifts for the world. Ted and Marie were married for two years before his death in 1954, and, according to Marie, it was their courtship which hastened the perfection by Ted of the Hoyer Lift. Ted was bent on "taking her places," as he courted her.

"I always wanted to be a pastor," Ted told Marie one time, "but think how many lives I have touched with my 'gospel' of rehabilitation!" Ted died in Rochester, Minn., in 1954. Pastor Hoyer was at his bedside. "His last words," writes Pastor Hoyer, "as he looked up to heaven were: 'It's beautiful!'" Yes, Ted, you got it right. You got it right, just as you had so many other things right.

James P. Schaefer

The background of the page is a photograph of a scenic landscape. On the left, a blue lake winds through a valley. In the foreground and middle ground, there are lush green trees and bushes, some with yellowing leaves, suggesting an autumn setting. A large, dark tree trunk is visible on the right side. The sky is a clear, bright blue. Overlaid on this scene is a large, rounded rectangular orange box containing text.

## My happiest day

Today is my happiest.

If a young man's feet cannot carry him from his house,  
simple joys are sufficient for the day.

This morning I spoke with a child and that child heard me.  
It is a joy to be heard.

Then an old man came. I listened to his words for he is wise.  
It is a joy to listen.

Today I received a letter. For a happy moment she was not a  
thousand miles away.

Today I ate bread. I found it sweet to the tongue.

I wrote thoughts on paper, listened to music and saw a brightly  
feathered bird at my window.

It is a joy to be living.

Now it is evening. I shall remember the gentle words of the Lord:  
Let not your heart be troubled, neither let it be afraid.

Then peaceful sleep will come, and tomorrow will be my happiest.

Ted Hoyer