

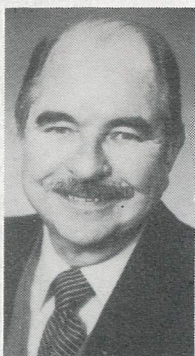
The  
Northwestern  
Lutheran

DECEMBER 1983



---

## from this corner



To all our readers we wish a merry and blessed Christmastide. For some it may not be merry but for all it can be blessed. May your homes be filled with the grace of God which brings salvation to this world, mindful (though great the obstacles) that its lasting joy is of the spirit and not of the flesh.

Our Christmas cover reminds us of that. It is sunrise on the Sea of Galilee, just as the people saw it two thousand years ago, symbolizing that with Jesus' birth a new age has dawned upon us. Nothing would ever be the same after that night at Bethlehem. The Reconciler had come, and the angels sang of it: Peace on earth! That sun is still rising on lives as they received under grace the Good News of reconciliation.

With this end-of-the-year issue the staunch service of Professor Edward C. Fredrich comes to an end. Prof. Fredrich of the seminary faculty has been a contributing editor for 20 years. He felt — certainly the editor did not — that it was time for a replacement. During his 20 years as contributing editor he undertook a variety of assignments. At the last he shared the editorial task. All of us will miss his perceptive mind, his warm heart and easy style. Eleven lines of type seem to be paltry payment for all the good words he has written.

As the new editorialist we will greet Victor H. Prange, our scholarly parson from Peace Lutheran, Janesville, Wis. He is no stranger to us and will be ending his series on churches in February.

We were happy to hear of a number of churches incorporating in their 1984 budget an "every home plan" for The Northwestern Lutheran. The every home plan is the new name for blanket subscriptions. Beginning January 1, the cost of the every home plan is \$4.25 per subscription. Bundle subscriptions also went up — to \$3.75. This is a shade below the increase in our production costs next year.

In order to ease the impact of the every home plan on the congregational budget we have adopted a new billing procedure. Our publisher, Northwestern, will bill congregations quarterly to spread the cost over the year rather than having the entire amount due at the time the subscriptions are sent in. I wish that I could have announced this change earlier. It might have made a favorable decision for an every home plan easier in budgeting for 1984. On the other hand, the every home plan can begin any month, not only on January 1.

Happy holy-days!

*James P. Schaefer*

COVER — Sunrise on the Sea of Galilee. An award-winning photo by Pastor Waldemar R. Hoyer of Rochester, Minn., taken on the 1982 Seminary Summer Quarter in Israel.

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

# The Northwestern Lutheran

OFFICIAL MAGAZINE OF THE  
WISCONSIN EVANGELICAL LUTHERAN SYNOD

VOLUME 70 NUMBER 22  
DECEMBER 1983

### Editor

James P. Schaefer

### Editorial assistants

Walter W. Kleinke, Beverly Brushaber

### Production

Production services by Northwestern Publishing House. Director of art and design: Harold Schmitz. Page make-up: Joy Paulbeck. Production coordinator: Clifford Koeller. Subscription manager: Jane Dallmann.

### Contributing editors

Julian G. Anderson, Thomas B. Franzmann, Edward C. Fredrich, Immanuel G. Frey, Joel C. Gerlach, Richard E. Lauersdorf, Armin J. Panning, Victor H. Prange, Carleton Toppe, Ernst H. Wendland

### District reporters

W. Schaefer (Arizona), J. Humann (California), R. Jensen (Dakota-Montana), E. Schaeewe (Michigan), C. Degner (Minnesota), T. Bauer (Nebraska), H. Kuschel (Northern Wisconsin), J. Oldfield (Pacific Northwest), J. Huebner (South Atlantic), R. Kleist (Southeastern Wisconsin), C. Learman (Texas), D. Kipfmiller (Western Wisconsin)

### Editorial office

All editorial inquiries should be addressed: Rev. James P. Schaefer, Editor THE NORTHWESTERN LUTHERAN 3512 W. North Avenue Milwaukee, Wisconsin 53208 Phone 414/445-4030

### Subscriber service

For subscription service, write: Northwestern Publishing House, 3624 W. North Avenue, Milwaukee, Wisconsin 53208-0902. Allow **four weeks** for a new subscription, subscription renewal or change of address.

### Subscription rates (payable in advance)

U.S.A. and Canada — **One year, \$6.00; two years, \$11.00; three years, \$15.00.** Twenty-five or more unaddressed copies sent in a bundle to one address at \$3.50 per subscription. Blanket subscription at \$4.00. All prices include postage.

All other countries — Please write for rates.

THE NORTHWESTERN LUTHERAN is available in *braille* or on *cassette* for the visually handicapped. For information, write: Workshop for the Visually Handicapped, 559 Humboldt Avenue, St. Paul, Minnesota 55107.

THE NORTHWESTERN LUTHERAN (ISSN 0029-3512) is published *semimonthly*, except *monthly* in July and December, by Northwestern Publishing House, Milwaukee, Wisconsin. Second-class postage paid at Milwaukee, Wisconsin. **POSTMASTER:** Send address changes to THE NORTHWESTERN LUTHERAN, c/o Northwestern Publishing House, 3624 W. North Ave., Milwaukee, Wisconsin 53208-0902.

### Illustration and photo credits

Roland Cap Ehke, 342. Clif Koeller, 348.

## Bethlehem's where it's at

*So they hurried off and found Mary and Joseph, and the baby, who was lying in the manger (Luke 2:16).*

"No more cancer! No more chemotherapy or radiation treatments!" says the article in the medical journal. Researchers have finally succeeded in isolating the cause of cancer and come up with a vaccine which should prevent that dread disease.

Wouldn't it be wonderful if what we've just read were true! Wouldn't it be more than tremendous if like Dr. Salk's discovery of the vaccine which curbed polio, so men would have found the modern miracle, the cure for cancer? Why, people would hurry to produce and use the vaccine.

A world is dying! Made to live, instead, every human being is dying. A malignancy worse than cancer grips each of us. And the final result is something far worse than a six-foot plot in a cemetery; it's unending, indescribable torment in a place so horrible that Scripture uses the word hell and the picture of fire to describe it. Nor is there any way out.

Until that night at Bethlehem when a Baby was born and the angels sang. That Baby, the angels remind us, is the Savior, Christ the Lord. He's the eternal God come to earth to die so that we would not have to die in hell. Behind the Bethlehem crib stands the shadow of the Calvary cross where death would be forever vanquished because sin would be fully paid.

If we believe that sin is horrible and that hell is real, then we will do what those shepherds did. We'll hurry to find that Christchild who rescues us from death and hell. And we'll do this not just on Christmas Eve, but the day after that and the next one, too. For Bethlehem's where it's at for those who want *the real cure*.

"No more arms race! No more who can build the biggest and the best

nuclear missiles!" says Andropov, Russia's premier. "It's time to bury the hatchet," he tells President Reagan, "time for your country and mine to use our resources for our people's benefit instead of for building arms."

Wouldn't it be wonderful if what we've just read were true? Wouldn't it be more than tremendous if the Cold War were finally over and if these two titan nations could earmark those billions for improving conditions for their citizens? Why, people would hurry to turn on the newscast and pick up the newspapers to read about such events.

---

### *Bethlehem's where it's at for those who want the real treasure.*

---

A war is going on! Regardless what arms we reach for and how hard we use them, the enemy seems to win. How do you stop the devil out in the world with his heavy weapons of smut and strife, crime and grime, dope and drink? For that matter, how do you stop him in our own lives with his clever weapons of greed and gossip, lust and lies, anger and anxiety? There is no way.

Until that night at Bethlehem when a Baby was born and the angels sang. That Baby, the angels remind us, is the Savior, Christ the Lord. He took all the devil could hand out and then knocked the devil out. In that almighty Savior we have the power now to say "No" to the devil and to send him packing. Behind the Bethlehem manger stands the devil in despair because he knew what was coming.

If we believe that the devil is real and know how often his temptations win in our daily lives, then we will do

what those shepherds did. We'll hurry to find that Christchild who has broken Satan's stranglehold on us and given us power over the old evil Foe. And we'll do this not just this Christmas season, but the next month, and the next one, too. For Bethlehem's where it's at for those who want *the real power*.

"Prime rate falls to 7%! Housing starts escalating and new car sales zoom. The unemployment rate has shrunk drastically and the economy is moving." Who of us wouldn't be eager to read such words? Why, we'd hurriedly push each other out of the way to catch a glimpse of such headlines or to hear every word of such a news report.

One treasure counts! Inflation, if curbed, can still come again. The unemployed, when once back to work, can still lose their jobs. Bank accounts, when built up, can soon be emptied by sickness or other catastrophes. But one treasure remains. It can never be taken from us; it never decreases in value. If anything, it increases and multiplies until in heaven it mushrooms into millions.

That treasure the angels offered the shepherds that first Christmas night. If Jesus is real to us, if he truly is our Beautiful Savior and our Priceless Treasure, then we'll do what those shepherds did. We'll hurry to his manger bed and wooden cross. And we'll do this not just at Christmas, but the Sunday after that and the next one, too. For Bethlehem's where it's at for those who want *the real treasure*.

Where are you going for Christmas?



Pastor Lauersdorf is at St. John's Lutheran Church, Jefferson, Wisconsin.

## The quiet hours of Christmas

It was one of the few very good and great moments in the long history of this earth when the heavens over Bethlehem burst and angel choirs shouted their hallelujahs and hosannas in praise of the Babe born a Savior, Christ the Lord. There were good moments too when the silent stars were once again going by in the empty skies and twinkling down on a quiet manger scene with the Babe slumbering and his mother beginning what would become her heart's dearest occupation: she "treasured up all these things and pondered them in her heart."

In this latest Christmastide the sounds of the season are again being heard. In our churches children and choirs are singing their special praises to the Christchild and our ears are glad to hear. But amid all the songs and sounds of Christmas we need also the silence of the season that lets our hearts do their own treasuring and pondering.

Quiet hours are hard to come by in the holiday season. Some Murphy or Parkinson must have by now formulated a law that asserts: The more Christmases one has celebrated, the more strenuous the latest Christmas will be. Family activities have a way of increasing year by year. Social calendars get more and more crowded. Church schedules seem to grow longer and longer. We do not want to pass any of it by but we dare not become so preoccupied that we prevent our hearts from doing their own treasuring and pondering.

Quiet hours for such treasuring and pondering are a prime need of the season. It may well be that the hustle and bustle of the holidays supplies a blessing of sorts that we dearly appreciate. It is true that all the services and sermons and songs of the season can bring the Christchild to us. But it is only the quiet pondering heart that can bring us in faith to the Christchild in the manger.

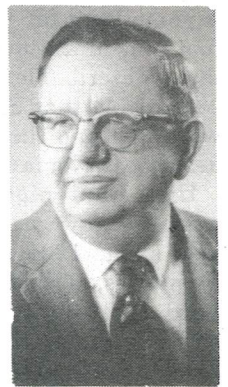
The pondering can find room and place during a thronging service and a swelling chorus. It can and should occur also in the quiet hours of the season. When the angels had left the skies over Bethlehem to return to their posts of glory in heaven, when the shepherds had left the manger to spread the word, then "Mary treasured up all these things and pondered them in her heart."

This has been a Luther year. We will not want to omit paying him one more tribute in this last issue of the 1983 Northwestern Lutheran. Luther long ago put together all that we are trying to say in an unforgettable hymn verse:

<i>Ach mein herzliebtes Jesulein,</i>	<i>Ah, dearest Jesus, holy Child,</i>
<i>Mach dir ein rein sanft Bettelein,</i>	<i>Make Thee a bed, soft, undefiled,</i>
<i>Zu ruhen in meins Herzens Schrein,</i>	<i>Within my heart, that it may be</i>
<i>Dass ich nimmer vergesse dein.</i>	<i>A quiet chamber kept for Thee.</i>

Quiet hours in the season for the quiet chamber of the heart — that remains the holiday need for the celebrants who are sinners and who have been given a Savior, Christ the Lord. Our holiday wish for all readers is some quiet hours of Christmas. How many? We hope you can find at least 10 or 20, perhaps even as many as 30.

Edward C. Fredrich



Professor Fredrich is head of the department of church history at Wisconsin Lutheran Seminary Mequon, Wisconsin.

# letters

## Improper language

Re Professor Kelm's response to the question of whether there are any Biblical restrictions concerning the participation of girls as acolytes and ushers in church services (I would like to know, November 1, p. 309).

I must strongly protest his statement that, "No doubt some would also object to a 'pretty young thing' image . . ."

Such thoughts more properly belong in a "bawdy-house" — not in the official publication of the Wisconsin Evangelical Lutheran Synod.

If the professor needs to conjure up images, let me suggest the ever-popular "dirty old man!"

Charles H. Thropp, Jr.  
Novi, Michigan

Professor Paul E. Kelm replies:

*I'm sincerely sorry that someone could read so tasteless a suggestion into my words. The question and answer dealt with preserving Biblical principles while avoiding mere male chauvinism in addressing a role for young women in the church. People sensitive to sexist stereotypes might well object to a role for girls that could be viewed as "cute" rather than competent. I was concerned about irate feminists rather than "dirty old men." Perhaps I should have been concerned about both.*

*It is ironic that in attempting to avoid male chauvinism I am charged with the ultimate chauvinism. These are difficult times.*

## Lutheranism in Russia

Several months have passed since I first learned in our congregational newsletter (Grace, Durand, Mich.) and shortly thereafter in the Wisconsin Lutheran Herald that our Synod is to broadcast German language Christian broadcasts into Siberia where hundreds of thousands of our fellow Lutherans of German extraction were exiled in 1942 and have been forbidden to return to their former homes in the Caucasus, Black Sea area, Volhynia and the lower Volga River region in Russia.

To my knowledge there is at present only one authorized Lutheran congregation in all of that vast country.

A friend who recently returned from visiting relatives close to the Mongolian border where the Germans were exiled as a bulwark against possible Chinese invasion reported that in that particular region they have an 80+-year-old-man who

goes from village to town giving Christian burial to these unfortunates trapped there. Believe me, the Russian Jews are not the only ones trying to leave. Thousands upon thousands of Germans have also applied but few have been granted visas.

The Soviet Government is systematically trying to absorb them since they failed in their annihilation attempt during and after WWII. The Volga Germans have been there since the 1760s and are of one blood with the so-called Pennsylvania Dutch in the U.S.

I know a resolution was passed to aid these people, many of whom have relatives in the Wisconsin Synod. However, I've never learned when the broadcasts would start. I pray it's soon.

Alexander R. Weber  
Gaines, Michigan

## The evils of Santa Claus

As Christmas is drawing near, let us talk about the evils of having our children believe in Santa Claus. As we read in the December 26, 1976 issue of The Northwestern Lutheran, Pastor Immanuel Frey said, "A fake saint in the person of Santa Claus is erected like the Golden Calf. As in the days of the Exodus, the people sit down to eat and drink and rise up to play. That's Christmas as it is widely celebrated today."

Also in the March 1, 1981 Northwestern Lutheran he wrote, "Repeated warning against giving in to yourself are prominent throughout the scriptures." So let us all heed God's warning as in Galatians 1:10: For do I now persuade men or God? Or do I seek to please men? For if I yet please men I should not be the servant of Christ. And Jesus said in Matthew 6:24: No man can serve two masters. Ye cannot serve God and mammon.

According to scriptures, need I say more?

Pauline Byer Fabian  
La Crosse, Wisconsin

## God will provide

Why should Christians who fully trust God to provide for all their needs be reluctant to promise a certain amount of their money for his work? We do it all the time for homes, cars, etc.

Sometimes (but certainly not always) "the widow's mite" is used as an excuse by those who are not willing to give as much as they are able to give. And please note, the widow gave not a percentage, but all that she had!

Christian liberty includes the freedom from fear and want. God will provide — and he loves cheerful giving.

Esther Fretwell  
Leesburg, Florida

## Sponsors/Witnesses

This letter is being written after reading the "I would like to know" column in the October 1 Northwestern Lutheran (p. 278) concerning non-Lutheran participants in baptisms, weddings, etc.

It seems to me there is an inconsistency in the practice of these various worship services, allowing non-Lutherans to participate in some ways and not allowing it in others. I fail to see how a "witness" (which the parents refer to as sponsors or godparents) at a baptism are passive participants since they are answering the questions on behalf of the baptized child. There have been incidences of atheists who have been chosen as "godparents" and have verbally answered for the child before God, whom they denounce in their hearts. Yet a soloist at a wedding, who is not a WELS Lutheran, but a Christian, cannot sing a hymn from the Lutheran Hymnal for the service.

Does this appear God-pleasing?

Mrs. Linda Rohleder  
Austin, Texas

Professor Paul E. Kelm replies:

*If, in fact, someone of another faith or no faith were to testify to the meaning of baptism and vow prayers and spiritual assistance for the child, I would agree that there is an inconsistency. However, a witness to a baptism does none of these. The baptismal order of service in the Lutheran Agenda distinguishes the non-verbal role of a witness from the spoken participation of a sponsor with two different liturgical forms. A witness merely confirms that the baptism took place.*

*Only someone who confesses the faith into which the child is baptized and in which the child is to be raised should be sponsor. The question(s) asked of a sponsor demand such confessional honesty. And only someone who shares our confession of faith should proclaim that faith in word or song at a wedding in our church. That is God-pleasing worship.*

*Thank you for the reminder that a sponsor is someone who shares the truth and joy of a baptism and will support the Christian education of church and home, not merely a relative or friend. A witness is a pale alternative.*

*Letters between 100 and 250 words are preferred. Letters are subject to editing. Open letters, letters written to persons and letters written to another publication will not be printed. Letters should be in response to an article in The Northwestern Lutheran. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Address your letters to LETTERS, The Northwestern Lutheran, 3512 W. North Ave., Milwaukee, Wisconsin 53208.*

# The shepherd's story

It was a cold night and the two shepherds crouched close beside the fire. From time to time one or the other would stretch his hands from beneath his goats' hair cloak and rub them near the flames. The firelight dancing on their faces revealed that one was a boy. His large eyes were open wide as he watched the sheep huddled on the hillside. The other shepherd was an old man. His hair was grey and his dark face creased from years of constant exposure to the wind and rain, the sun and cold.

The boy tossed some small branches into the fire. He turned to the old man and said, "Tell me again about that wonderful night."

As if he had been waiting for the boy to ask, the old man grinned an almost toothless grin. "I'll tell the story again," said the old shepherd. He looked at the boy who was also smiling now.

"It was a cold, cold night like tonight," he began. "I was in the fields with my brothers. My younger brother was passing the time by playing his flute while the rest of us listened. Suddenly, bright as the sun, out of nowhere an angel appeared in the sky. We were so afraid we could not move. You'd be frightened, too, if you ever saw an angel."

The shepherd stopped, took some dry, hard bread from a leather pouch, broke off a piece and ate it.

"Then what happened?" asked the boy impatiently.

"The angel told us not to be afraid.

He said he had some good news that would make all the people very happy: That day the Messiah, our Lord, was born in David's town. The angel said we would find the baby wrapped in cloths and lying in a feeding box.

"Then there were hundreds of other angels with the first one." The shepherd was pointing into the sky as if he could still see them. "They were praising God, and you know what they sang: 'Glory to God in heaven' " — now the boy joined in — "'and on earth peace to men on whom his favor rests.' "

---

*"Tell me again  
about that  
wonderful  
night."*

---

The man went on to tell how he and the other shepherds hurried into the town and found the child with his mother. As he talked, the old man became more and more excited. He rose to his feet as he described finding the wondrous baby. Then he was down on his knees in worship. "This was the Savior" he said, "promised by our prophets."

Then he was up again. "We left the baby — his name was Jesus — and we ran into the streets. We told everyone we saw what had happened.

"The Savior is born!" he suddenly shouted out with all his might. Some of the sheep bounded to their feet. Had they not recognized it as the voice of their shepherd, they surely

would have scattered.

"The Savior is born!" he again called out. And then he sat down in the dust, while his words floated into the darkness.

For a long time neither man nor boy said anything. Finally the boy asked, "What happened to the child?"

"I never saw him again, but I do know what happened. A long time later there arose a mighty miracle worker. They say he even raised people from the dead. His name was Jesus and he said he was the Messiah. Many poor people like us followed him, but not the priests in Jerusalem. They envied him. They hated him so much they had him nailed to a cross. And there he died.

"You remember that hill I showed you when we were in Jerusalem with your parents." The boy nodded. "That's where it happened."

"It was a terrible place," added the youngster.

"Yes, it was. But the story doesn't end there. Three days later he rose from the dead.

"All this happened when you were just a baby. And it all happened to fulfill what our great prophet Isaiah told about the Savior: 'We all have gone astray like sheep. Each has turned to his own way. But the Lord has laid on him the iniquity of us all.' "

"I don't remember that part of the story," said the boy with a puzzled look.

"I learned it from one of Jesus' closest followers who came to our village one day," continued the old



shepherd. "We like to wander away from God's commands. Look at that favorite lamb of yours, the one you call Noded, the Wanderer. That's how we are."

The old man stopped. The boy's attention had turned to Noded, who as usual was skipping around on the fringes of the flock.

"He has no father or mother," said the child. "Someone has to take care of him."

"You are always chasing after him somewhere," replied the old shepherd. "Jesus came to bring us back to God. When he died he was our sacrifice. God's anger is now turned away from us."

As he said that a sharp gust of wind cut across the hillside and almost blew the fire out completely. "And so," the old man went on trying to ignore the cold, "we have peace on earth and God's favor rests on us."

He kept talking to the boy, but now it was as if he were speaking

more to himself. He was looking beyond the youngster, beyond the fire and the sheep and toward the heavens. Yet the boy moved closer and listened more intently than ever.

---

*"We left  
the baby. . . .  
We told  
everyone  
we saw  
what had  
happened."*

---

"No, I never saw the child again. But I will. And then God will give shelter from the storm."

The sheep stirred as another blast of wind swooped down the hillside, and the old shepherd began shaking almost uncontrollably. "We need more wood for the fire," he chattered, pulling his cloak around him as tightly as he could. He began cough-

ing and could not stop.

"I left a pile of branches down in the valley," said the child. "I'll get it and return as fast as I can." With that he disappeared into the night.

It was not so many months later that the old shepherd died and was buried beneath the rocks on a hilltop.

The boy grew up, married a girl from the village, and raised a family of his own. As the years went by he loved to tell his family the wonderful story he had learned as a child.

Throughout the years that have passed since then, people who have come to know God's peace and favor in the Savior have never tired of telling that story. And, until the end of time, they never will. □



*Pastor Ehke is an  
associate editor at the  
Northwestern  
Publishing House.*

# I believe in God

Dear Ben,

Thanks for your last letter. Your roommate is right. You cannot prove to him that God exists. But he is equally unable to prove that God does not exist! For a long time I longed for some emphatic proof of God's existence which I could use to muzzle the smart alecks at work and leave them chewing on their tongues. But then I realized that my faith in God does not rest on empirical evidence; and if I thought I was going to convert unbelievers with the kind of evidence they were demanding, I didn't understand how the Holy Spirit turns unbelievers into believers.

---

## LOVE LETTERS ON THE CREED by Richard H. Stadler

---

Just as you found out, when I quoted the Bible to "prove" that God exists and to prove that they were fools for not believing in God (Psalm 14:1), the unbelievers simply accused me of begging the question. The Bible was no authority for them. So I remembered how the Psalms say "The heavens declare the glory of God," and I thought I'd point to God's fingerprints in nature. But that didn't work either, because their unbelief clouded their vision. They refused to accept what I thought was such obvious proof of God's presence in our world. It was all too complex to have happened accidentally, but they didn't seem to think so.

Then I noticed that the Bible doesn't try to prove the existence of God, either. It simply assumes it from the first phrase, "In the beginning, God . . ." I began to understand what Paul was telling the Corinthians when he said, "The natural man does not receive the things of the Spirit, for they are foolishness to him," (1 Corinthians 2:14). Faith sees the intricate evidence of our God in the world which unbelief can't perceive. When I realized that truth, I stopped arguing with atheists. Instead, I started listening more and speaking less.

I realized that the atheist is intellectually dishonest. He says, "There is no God," But he has no proof for that claim. At least the agnostic claims that he can't know whether there is or isn't a God. You and I have experienced that God through his word. Therefore, we have personal evidence that neither the agnostic nor the atheist has had. What can they say to that? "We don't believe you? Just because we haven't experienced it, it can't be true?" That is really narrow-minded! So they are the ones who are looking at life with one eye closed, discounting what we have discovered through faith without ever giving it a chance.

When I realized that, I stopped arguing with atheists. I would leave those arguments convinced that I had won. Later I found out that the unbelievers left those same arguments even more convinced that they were right and I was nuts! Instead of arguing, I try to create an atmosphere in which they will simply listen to what I believe. In the heat of argument nobody listens to each other; they only wait for openings for their next polemical barrage. While I would fire volley after volley of denunciations and clever arguments at them, all they'd do is pull up the defenses and let 'em bounce off.

So now I try to be a patient, understanding listener. I invite them to tell me what they don't believe about God. And do you know what I find out sometimes? The god they are refusing to believe in is a god I wouldn't believe in either! I tell them that! Then I suggest, after listening to them so patiently, that I share with them what the God of the Bible is really like. It doesn't work like a magic charm. They don't drop to their knees and come to faith. They don't even stop picking on my faith after that, either, sometimes. But, they do listen, and the Holy Spirit has some ammunition to use on their hearts.

That won't answer all of your roommate's questions or attacks. I know Tom is troubled why God, if he is God, would let cancer, wars and pestilences exist. That's a common challenge from unbelievers. You can't answer all of those whys definitively. But you can tell him about Jesus, God's greatest proof of his love for us and for unbelievers. And then show him love, Ben, in the way you talk to him and treat him. Don't underestimate how powerful your personal example might be in getting Tom to want to know more about the God who animates your life and makes you tick. The time may come when pressures at school, chaos in his love life or other disruptions will awaken him to his need for someone beyond himself, the God we believe in. Keep the door of your life cracked open so he can see the difference God makes in your life. The day may come when he will welcome a chance to use that open door to get to know God, too.

Love from all of us,

Dad



Pastor Stadler is at St. James, West St. Paul, Minnesota.





## How can it be CHRISTMAS?

by Mark E. Braun

**I**t has been nearly two years since I saw it, yet the memory of it remains so fresh and vivid that I suppose I will remember it forever. There was a church filled with worshippers. There were red poinsettia plants placed around the altar, and a pair of Christmas trees decorated with lights and chrismons.

But in the middle of the trees and poinsettias, the pulpit and the altar, another piece of furniture which seemed terribly out of place — a walnut casket.

It was not the night before Christmas, but the afternoon after. The church was not filled for a long service by its children, but for the funeral service of its pastor. It was not the funeral service of a pastor who had lived beyond his threescore years and ten, who had gracefully retired from a long and blessed ministry, and for whom death had come as an expected and a thankful release. It was the funeral service of a pastor who had been wrenched from this world a month before his thirty-eighth birthday, who had been removed from a joyous and active life, who left behind four children under 11 and their mother, and a church of men and women with knotted throats and reddened eyes.

How can it be Christmas?

You have heard other such stories; perhaps you are a part of one such story yourself. How can it be Christmas? — when you must face the holidays with a terminally ill child, who cannot know and does not care whether it be a merry Christmas or

not? How can it be Christmas? — when you have been unemployed since March, and the present you would appreciate the most would be a dinner that included meat, or the secure feeling that for once your fuel bill had been paid? How can it be Christmas? — when this is the first December 25th you must look forward to without the man or woman who has been your life's partner, advisor, lover and friend? Your Christmases were nothing if they were not times you spent *together*. How can it be Christmas when you feel so awfully *alone*? Every carol that comes blaring through a loud-speaker, every TV special featuring warm scenes and happy faces, every Christmas greeting — even greetings as harmless as, "Have a good holiday!" — mock you, deflate you, destroy you. How can it be Christmas?

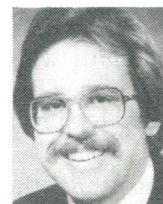
Nineteen hundred and eighty-seven Christmases ago, there were shepherds — a rather despised occupation, if you check the history — who were interrupted during an otherwise uneventful night out with their sheep. An angel announced that a special baby had been born. The shepherds went to see, and they went to tell, and then "the shepherds returned" — returned to what? To the same smelly sheep, to the same despised job, to the same piece of grazing land under domination of the Roman government.

What happened? It was not that their world had been magically changed. Nor was it that they became magically insulated from the

world and its collected agonies. What happened was that *they* had been changed. They had been changed by a message: "Today in the town of David a Savior has been born to you; he is Christ the Lord." The message made the difference. Yes, the shepherds returned, but they returned "glorifying and praising God for all the things they had heard and seen."

Can it be that we depend too much on the trappings of the season to make us happy, instead of the season's message? Can it be that we've been making a list, and checking it twice, counting up all the things we're convinced we must have to make it a Merry Christmas — the right people, the right surroundings, enough money? And can it be that if everything is not right — then it can't be Christmas?

Perhaps everything else must be stripped away. Perhaps there can be nothing left to block our view. Perhaps it is only then that we can finally see — clearly, fully — what Christmas is. Into a world still so tragically joyless comes a message: "Joy to the world!" And the reason for the joy remains the same: "The Lord is come!" □



Pastor Braun  
is at St. John's,  
Sparta, Wisconsin.

## Why we're still here!

Simeon's swan song is cherished by believers everywhere. It has served as an appropriate funeral text for many an aged and weary pilgrim who fell asleep in Jesus.

The Holy Spirit had revealed to Simeon that he would not die before he had seen the Lord's Christ. When he cradled the Christ-child in his arms, life's fondest hope was realized. There was nothing more for him in this life. Now he was ready to depart in peace and to be forever at home with his Lord.

We don't know whether Simeon's wish was granted at once, or whether the Lord kept him in the world a bit longer so that he could tell others of the salvation he had seen.



The Bible doesn't tell us. It does tell us, however, about some shepherds who also had the privilege of viewing the Christchild with their own eyes. But we don't hear any of them saying, "Lord, now I'm ready to die." Since they were, undoubtedly, on the lower side of threescore years and ten they did not have the luxury of looking forward to a quick release from the burdens of life. The Lord still had work for them to do. And they were equal to the task. "They spread the Word about what had been told them about this Child."

Where do you and I fit into the picture? Are we at Simeon's point in life? Are we still far below the threescore years and ten? Are we somewhere in the middle? One thing is certain! Until we hear the welcome words, "Enter into the joy of your Lord," God leaves us here for a purpose, for the same reason he chose not to remove the shepherds from the earthly scene immediately. So that we might "spread the Word" concerning this Child.

We can do that in a variety of ways. But there's one way that especially comes to mind today. The recent meeting of our Synod's Coordinating Council is still fresh in my mind. At that meeting we funded the fourth missionary for Hong Kong, the 16th for Central Africa (Malawi), and the executive secretary for evangelism.

This action represents another significant step in expanding our mission outreach. It obviously reflects the wishes of our convention. Granted that the step was taken before we have the final prebudget performance report for 1983 and the subscriptions from our congregations for 1984. Yet I don't think that this action involves a calculated risk. We know that the real decisions are made in our congregations and in the hearts of each individual member. And we know with whom we're dealing there, redeemed children of God, rejoicing anew over what they have seen and heard concerning this Child. Through them God will continue to supply the means needed to continue to "spread the Word" in an ever-widening circle.

That's the reason — that's the only reason we're still here!

*Carl H. Muschke*

## Martin Luther

*The following letter by Professor Siegbert W. Becker of Wisconsin Lutheran Seminary appeared in the October 30 edition of The Milwaukee Journal in an edited version. We thought that the letter should be shared with a wider WELS audience.*  
— Editor

Repeated references to Martin Luther's anti-Semitism in the public press in the past weeks have gone unanswered. Father Kung's charge, quoted in the news reports, that Luther "hated the Jews," ought, however, not to be passed over in silence.

While it is unfortunately true that Luther recommended the burning of synagogues, that advice must be viewed against the background of his time. The Jews in Germany and in most of Europe were subject to stringent and repressive legislation

## In the news

### Synod property sold at auction

At an auction held on October 20 at the Sheraton Mayfair in Wauwatosa, the Synod's North Avenue properties were sold for a total of \$83,000 for four parcels.

"In the light of the property values in the area," said Rev. Elton H. Huebner, executive secretary of the Board of Trustees, "we received, in my opinion, a fair price for the parcels. If the buildings would have had to stand empty when we moved, it would have been unfortunate, and they would have been more difficult to sell."

At the evening auction a neighborhood church purchased the main office building at 3512 W. North Avenue. It will be converted into worship and auxiliary space for the parish. The church also purchased the two parking lots on the corner of N. 35th Street. The

## and the Jews: he took the first step into a new era

for at least a hundred years before Luther's birth. The accusation that Luther was the instigator of the persecutions is thus plainly contradicted by the historical facts. In reality, early in his career Luther protested against the harsh treatment of the Jews. He wrote, "We ought not to treat the Jews in so unkindly a spirit." He spoke of the "unchristian attitude" of those who persecuted the Jews. He hoped that if the Jews would be treated with greater kindness it would be easier to convert them to Christianity. He wrote a pamphlet with the title, "That Jesus Christ was born a Jew," to encourage better treatment of the Jews.

When his appeal for kindness toward the Jewish people did not result in conversions to Christianity he was bitterly disappointed. His subsequent call for the exiling of the Jews and the burning of their synagogues, however, was actually more

humane than it appears to be at first glance.

Luther lived in an age in which men found it almost impossible to envision a pluralistic society in which varying religious denominations could live peaceably side by side. He expected that Lutherans would be exiled from Catholic countries and that Catholics would be exiled from Lutheran countries. That was the prevailing opinion of the age. The rule adopted by the governments of that time was that the religion of the ruler determined the religion of the citizens. In keeping with that principle, which Luther accepted, he believed that the Jews as a *religious* (not a racial) group ought also to have a country of their own to which they should go if they would not convert to Christianity.

But in other ways, Luther was far ahead of his time. In many countries it was taken for granted that here-

tics who openly disagreed with the religion of the country in which they lived could be sentenced to death by burning. Luther was opposed to such measures. When the Anabaptist Balthasar Huebmeier, for example, was burned at the stake, Luther wrote a letter in which he protested against such cruelty and he said that with fire very little could be accomplished. While we Lutheran Americans find the burning of synagogues distasteful, those who attack Martin Luther on this score might do well to remember that while Luther was urging the burning of synagogues others were urging the burning of men, a practice against which Luther protested. In adopting such an attitude, which was far ahead of his time, Luther actually took the first step into a new era in which neither men nor synagogues are burned by decent people and responsible governments. □

A view of the two main office buildings sold at the auction. The picture was taken before the Synod purchased the building on the right from the savings and loan. As a term of the sale the Synod seal will be removed from the building on the left.



property next door, at 3508, was sold as an office building and counseling center.

Milwaukee Paint Company, located directly west of the administration building, purchased the lot and garage behind the administration building. The company had been renting the garage for its delivery vehicles for several years.

According to the terms of the

purchase, the properties cannot be occupied until the Synod's offices are moved to their new location at 2929 N. Mayfair Rd. around the end of the year.

According to Huebner, the property at 3614 W. North Ave., called "the annex," which adjoins the property of Northwestern Publishing House, will be turned over to the publishing house for use as office space.

## A great church growth recipe

Recently Roger Kovaciny, pastor of St. John's, Tappen, N.D., announced "a giant recipe contest. Just jot down your favorite recipe for *church growth* and place it in the container at the rear of the church."

Found in the box was the following note from Terry Kemmet about a recipe which had been suggested to him.

"At the close of church Kimberley asked me if there were any recipes in the back of the church and if we could get one. I smiled and said, 'No, honey. Pastor wants us to give him recipes on how we can fill up the church.'

"I could see by the expression on her face that she didn't quite understand. 'What thing could we all do that would get more people here every Sunday?' I asked her.

"Her answer caught me by surprise. It was so simple and I couldn't have thought of a better one. I had to fight back tears as she looked into my eyes and said one word: 'Love!'"

## World Mission executive retires

In an unexpected move, Rev. Theodore A. Sauer, 68, executive secretary of the Board for World Missions, announced his retirement at the October meeting of the board.

Sauer has served in that position since 1978 when the board called him to succeed Rev. Edgar Hoenecke, the first executive secretary of the board.

In a letter to the board, he said that the "decision did not come lightly or easily. . . . I am grateful that for 20 of the past 22 years I have in a variety of ways been intimately associated with this work (of world missions)."

No work of the Lord, he said, "is more urgent and more important than that of reaching out to others with the gospel of forgiveness and salvation in Christ.

"I am very much aware," he said, "that there is a time when both physical strength and mental agility diminish and one is no longer about to work with the energy and the effectiveness the office requires. I wish to retire before I reach that point."

He said that the best time for him to retire "is during the portion of a biennium which shortly follows a Synod convention. Much is to be gained if the new executive secretary can be called soon enough in the biennium so that he is able to initiate and be instrumental in shaping programs

with which he will be working for some years to come."

The world board accepted his decision to retire "with reluctance and yet with gratitude to the Lord for providing this capable servant to us for the past six years." The board also authorized steps to secure a replacement through the calling procedure outlined in the Synod's bylaws.

Sauer, the oldest of five children, is the son of Professor and Mrs. Adolph H. Sauer. Prof. Sauer spent all but eighteen months of his ministry teaching at Michigan Lutheran Seminary, Saginaw.

"With three generations of Wisconsin Synod pastors in my family," Sauer said, "I never had a doubt in my mind that I would be the fourth generation." He graduated from Michigan Lutheran Seminary in 1933 and in 1937 from Northwestern College, Watertown. In 1940 he finished his studies for the ministry at Wisconsin Lutheran Seminary, Mequon.

His first call was to St. Paul's, Livonia, Mich., which he served from 1941-1956. From 1956-1961 he was pastor of Grace, Oshkosh, Wis. In 1961 he entered the world mission work as superintendent of the Central Africa mission. After one term in the field, he accepted a call to Grace, Manitowoc, Wis., in 1965 because of health problems in the family.

In 1970 he re-entered the world



"No work is more urgent."

mission work to again serve as superintendent of the Central Africa mission (Zambia and Malawi). In 1977 he returned to the states to accept a call to St. James, Portage, Mich. A year later he accepted the call of executive secretary of the Board for World Missions.

In addition to his parish duties Sauer served the Synod in a number of other capacities. When the Board for Information and Stewardship was organized in 1953, he was an original member of the board, serving until 1956. From 1954-1961 he was the secretary of the Synod and served at that post until he resigned to assume the superintendency of the African field.

In 1967 he was elected a vice president of the Northern Wisconsin District and served as president of the district from 1968-1970 when he resigned to return to the African field. He also served on the Board for World Missions from 1965-1968.

In 1941 Sauer married Althea Duehring of Friesland, Wis., a graduate of Milwaukee Hospital School of Nursing. There is a son, Paul, and a daughter, Marilyn Gaines.

Sauer will continue to serve as executive secretary until his successor has been found. The world board intends to call his successor at its February 1984 meeting.

After his retirement, the Sauers will live in Manitowoc.



"The decision did not come lightly or easily."

## Colonials achieve independence

The North Atlantic District — authorized by the August convention of the Synod — was organized on October 10 at Grace Lutheran Church in Falls Church, Virginia, the new district's oldest congregation. President Waldemar J. Zarling of the Michigan District preached the sermon at the opening service and President Carl H. Mischke spoke at the closing service of the one-day meeting.

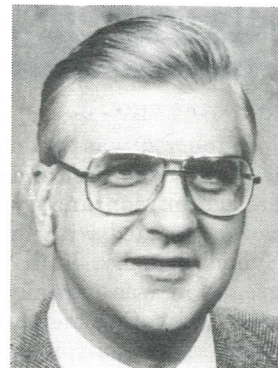
Walter F. Beckmann, pastor of the host congregation, was elected president of the new district. Pastor Thomas C. Pfothenauer of St. Paul's, Ottawa was elected first vice president. When Ronald M. Muetzel, who was elected second vice president, accepted a call outside the district, Pastor John R. Mittelstaedt of Divine Peace, Largo, Maryland, was appointed to succeed him. Mittelstaedt had previously been elected secretary. The praesidium appointed Robert O. Balza of St. John's, Christiana, Del., to the position of district secretary.

The North Atlantic District had

its beginnings in 1962 when several families in the Washington, D. C. area contacted the Wisconsin Synod to extend its ministry to the eastern seaboard. The first pastor called to the area was President Beckmann. Within three years services were being held in the Washington area, central New Jersey, the Philadelphia area, and Norfolk, Va. By 1970 the Synod had spread to Connecticut, Massachusetts, and Ontario where a large Ottawa congregation, St. Paul's, joined the Synod for confessional reasons.

The Colonial Conference of the Michigan District grew rapidly. Today Quebec and Ontario and each state from Maine to North Carolina has churches of the Synod. Thirty-four congregations, two-thirds of them missions, now constitute the North Atlantic District. The congregations are in 12 states and two provinces of Canada.

Officially a part of the Michigan District, the Colonial Conference was given its own mission board in



President Beckmann, North Atlantic District.

1975. The proposal that it become a separate district came before the 1979 Michigan District delegate conference, but failed to receive the required two-thirds majority for passage. Delegates were concerned that the Colonial Conference was still too young both with respect to the age of its congregations and the experience of its pastors.

Two years later the proposal was again before the district. This time the vote in favor of district status was almost unanimous. The district felt this time that the time had come, and the August convention of the Synod agreed.

*Reported by Paul E. Schweppe*

## Number twelve is organized

On October 19, 68 voting delegates from 37 congregations in Texas, Oklahoma, Arkansas, and Louisiana met at Calvary Lutheran Church of Dallas, Tex. to organize the South Central District, the twelfth district of the Wisconsin Synod. Calvary, site of the convention, is the oldest of the 37 congregations represented.

As prescribed by the Synod's bylaws, President Carl H. Mischke, synodical president, presided at the business sessions of the one-day convention.

Elected president of the new district was Vilas R. Glaeske, pastor of Christ the Lord, Houston. A 1965 seminary graduate, Glaeske, dean of the new district's pastors, has served his entire ministry in congregations in Texas. He was elected on the second ballot from a field of four candidates.

Other district officers elected were Pastor Douglas L. Bode of

Oklahoma City, first vice president; Pastor James J. Radloff of Austin, second vice president; and Pastor Donald W. Stuppy of San Antonio, secretary.

Various district mission boards have played a key role in the expansion of congregations which organized the new district. Elected to the mission board of the new district was Pastor Walter A. Diehl of Weslaco, Tex., who has served longer on district mission boards than any pastor of the Synod. He will be secretary of the new mission board. Elected chairman of the mission board was Pastor Gary L. Pieper of Duncanville, Tex.

In addition to members of the mission board, members were elected to the board for parish education, board for student aid, and board of support. Three circuit pastors were also elected.

President Mischke preached the sermon at the opening service and President Gerald E. Free of the



President Glaeske, South Central District.

Nebraska District preached the sermon at the close of the convention. Pastor Diehl installed the newly-elected district officers in the closing service.

The new district was carved out of congregations from the Arizona-California District and the Nebraska District. It covers one of the largest geographic areas of the Synod with an area roughly equivalent to the states of Illinois, Iowa, Michigan, Wisconsin and Minnesota. □

*Reported by Charles Learman*

# Looking back

from The Northwestern Lutheran

## 50 years ago . . .

October 29 was the date of the dedication of the first church building erected in Montana by a congregation connected with the Wisconsin Synod. The Ev. Luth. Salem Congregation was organized in Circle, with five voting members. Today it numbers 120 souls, 50 communicants and 16 voting members, with a Sunday school of 40 children. Three services were conducted on the day of dedication, two German, one English. An offering of about \$35.00 was received for the building fund.

## 25 years ago . . .

Zion Lutheran Church of Monroe, Michigan observed the 100th anniversary of its school the week of October 26. Few details of the early history of the school are clear. However, the records of the congregation show that in 1858 the first teacher was called. It is entirely probable that some type of school existed before this date, since it was common practice that the pastors taught school.

## 10 years ago . . .

An 85-year-old congregation joined the ranks of the Wisconsin Synod at the recent New Ulm convention. Its name is St. Andrew Lutheran Church in Chicago, Illinois. Membership numbers 850 persons, of whom 725 are communicants. The Christian day school has an enrollment of 114. During the 85 years of its existence, St. Andrew's has been served by four pastors . . . St. Andrew Congregation left the Missouri Synod in 1971 for doctrinal reasons.

## INDEX ISSUE

Bound in with this issue is the index of The Northwestern Lutheran, volume 70 (1983). There will be no separate printing of the index. A limited number of indexes are available for the asking. When the supply is exhausted, there will be no reprint.

## CONFERENCES

**Michigan District**, Ohio Conference, January 16-17 at Arlington Avenue Lutheran, Toledo, Ohio. Agenda: Hell: Annihilation or a Place of Torment?; Burnout in the Ministry; Acts 9; Amos 9.

# NOTICES

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

## CALL FOR NOMINATIONS EXECUTIVE SECRETARY OF EVANGELISM

The 1983 Convention of Synod authorized the General Board for Home Missions to call a full-time Executive Secretary of Evangelism, who will serve under the supervision of the Commission on Evangelism. He is to promote, coordinate, and organize evangelism efforts throughout the Synod and be responsible for the production of evangelism materials. He will also administer the Mass Media Ministry outreach program. He shall be a theologically trained person.

Since funding has been approved by the Coordinating Council, the General Board for Home Missions herewith requests nominations for this position from the voting membership of the Synod.

Kindly submit all nominations and pertinent information to the secretary of the board no later than December 29, 1983.

Howard W. Kaiser  
3051 N. 73rd Street  
Milwaukee, WI 53210

## CALL FOR NOMINATIONS NORTHWESTERN COLLEGE

Northwestern College is seeking a replacement for Professor James Fricke, who has accepted a call to serve in the parish ministry. The Board of Control of Northwestern College, therefore, with the approval of the Commission on Higher Education, requests the voting membership of the Synod to nominate men to fill this position. The nominees should be qualified to teach written composition and literature in the field of college English. Qualifications for teaching a course in speech are also desirable.

Names of candidates, with pertinent information, should be in the hands of the undersigned no later than January 10, 1984.

W. A. Schumann, Secretary  
612 So. 5th St.  
Watertown, WI 53094

## CALL FOR NOMINATIONS DR. MARTIN LUTHER COLLEGE Education

The Board of Control of Dr. Martin Luther College discontinued calling in July, 1983 for the vacancy in women's physical education. The need to fill this position still exists. Since the list originally used for calling for this position is now somewhat dated, the Board of Control, with the concurrence of the Commission on Higher Education, respectfully requests the voting constituency of the Synod to nominate candidates qualified to teach physical education activities, coach women's intercollegiate sports and to assist with the intramural program at the college. Names of nominees with as much pertinent accompanying data as possible must be in the hands of the board's secretary no later than December 28, 1983.

Darrell Knippel, Secretary  
DMLC Board of Control  
4818 Garfield Avenue South  
Minneapolis, MN 55409

## CALL FOR NOMINATIONS NORTHWESTERN PREPARATORY SCHOOL

The members of the Synod are invited to place in nomination the names of men to fill the faculty vacancy caused by the retirement of Professor Paul Kuehl at the end of the current school year. Nominees should be qualified to teach in the field of Latin and it is desirable that they be able to assist in athletics.

Nominations, including pertinent information, should be in the hands of the secretary no later than January 10, 1984.

W. A. Schumann, Secretary  
612 So. 5th St.  
Watertown, WI 53094

## NOMINATIONS FOR HYMNAL DIRECTOR

The following have been nominated for the position of full-time project director for the new/revised hymnal:

Rev. William Allwardt	Valley City, ND
Prof. Bruce Backer	New Ulm, MN
Mr. John Barber	Milwaukee, WI
Rev. Mark Bitter	New Orleans, LA
Rev. Forrest Bivens	Saginaw, MI
Mr. Elfred Bloedel	Milwaukee, WI
Rev. Kurt Eggert	Milwaukee, WI
Prof. Paul Eickmann	Watertown, WI
Rev. Robert Hoepner	Beckley, WV
Prof. Arnold Lehmann	Watertown, WI
Rev. Richard Lehmann	Hales Corners, WI
Rev. Victor Prange	Janesville, WI
Rev. James Trefel	Saginaw, MI
Rev. Stephen Valleskey	Houston, TX
Prof. Wayne Wagner	New Ulm, MN
Rev. Rolf Westendorf	Milwaukee, WI
Prof. Franklin Zabell	Watertown, WI
Rev. John Zarleng	Phoenix, AZ
Rev. Mark Zarleng	Danube, MN

All correspondence concerning these candidates must be in the hands of the secretary by January 14, 1984.

David Worgull, Secretary  
1201 West Tulsa  
Chandler, AZ 85224

## AUDIOVISUAL AIDS

### EPHPATHA (FS — 92 — EPH)

1983 C & M 13 min. color IJSCA

Helen Keller once said her deafness was more a handicap than her blindness. This filmstrip presents the needs of the hearing impaired and urges Christians to respond to those needs. An especially fine presentation and should be seen by every congregation that has members with hearing problems.

### HERE WE STAND (F — 14 — HWS)

1983 16MM 37 min color PIJSCA

The story of the Wisconsin Synod's support and defense of historic Lutheranism. The film brings Martin Luther into the 20th century to observe the Wisconsin Synod in action, and he likes what he sees. The film is intended to help Wisconsin Synod people appreciate their Lutheran heritage, and to show outsiders what the Wisconsin Synod stands for. The film is available for purchase. It is offered by Audiovisual Aids for those who have not yet decided to make that worthwhile investment.

## FILM FUND PHOTOS

For congregations and schools interested in supporting the Film Fund, color photographs with printed commentaries have been prepared to show some of the work that goes into providing films and filmstrips to our congregations. These "Film Fund Photos" may be ordered without charge from our office.

Order from: Northwestern Publishing House  
AUDIOVISUAL AIDS  
3624 W. North Ave.  
Milwaukee, WI 53208-0902

## FILM/VIDEO RENTAL

### THE FIRST DAYS OF LIFE

16 MM 23 min. color rental \$20.00

This motion picture describes beautifully and reverently human life within the womb. It clearly demonstrates that birth is not the beginning, but only a continuation of the human being that began at conception. Without arguing against abortion, it explains why abortion is intolerable. It presents further evidence of God's wisdom in nature. Since the film also shows the moment of birth, it may not be suitable for every audience.

Send your order for renting this film to: WELS Film/Video Rental Service, c/o Northwestern Publishing House, 3624 W. North Ave., Milwaukee, WI 53208-0902

### ASSOCIATION COORDINATOR WANTED

Minnesota Valley Lutheran High School Association is accepting applications for the position of association coordinator. Duties of this person would include, but not be limited to: working with congregations of the association in their stewardship programs, including the support of MVLHS; enlisting lay member involvement; supervising the production of promotional materials and publications; and assisting in recruitment efforts within the schools and congregations of the association.

Any applicant must be a member in good standing of the WELS or ELS or a congregation in fellowship with those Synods. Additional information and an application may be obtained by contacting: Minnesota Valley Lutheran High School, Jerome P. Birkholz, principal, Rural Route 5, Box 52A, New Ulm, MN 56073; phone 507/359-9177.

### REQUEST FOR COLLOQUY

Pastor James Luedtke, Wilmot, South Dakota, formerly a pastor in the Concordia Lutheran Conference, 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 the undersigned.

President Wayne I. Schulz  
Dakota-Montana District

### 100th ANNIVERSARY

Emmanuel Ev. Lutheran Church of Grover, South Dakota will celebrate its 100th anniversary on August 12, 1984 with a morning and an afternoon service. All former members, confirmands and friends are encouraged to mark this date on their calendars and make plans to attend.

### INSTALLATIONS

(Authorized by District President)

#### Pastors:

##### Ordained and Installed

**Krause, Richard**, as pastor of exploratory mission, Marietta, Ohio and Parkersburg, W.V. on October 2 1983 by R. Hoepner (MI).

##### Installed

**Brug, John F.**, as professor at Wisconsin Lutheran Seminary, Mequon, Wis. on September 7, 1983 by E. Zell, Sr. (SEW).

**Flegel, Helmut**, as pastor of St. Philip, Milwaukee, Wis. on July 24, 1983 by W. Borgwardt (SEW).

**Found, Charles D.**, as pastor of St. Andrew, Milwaukee, Wis. on October 16, 1983 by J. Martin (SEW).

**Kratz, Kenneth R.**, as pastor of St. John's, Oak Creek, Wis. on November 6, 1983 by D. Tetzlaff (SEW).

**Lenz, Gregory**, as pastor of Christ Lutheran, Eden Prairie, Minn. on October 2, 1983 by M. Lenz (MN).

**Lindner, Mark**, as associate pastor of St. Stephen's, Beaver Dam, Wis. on October 23, 1983 by M. Sordahl (WW).

**Lucht, Loren**, as associate pastor of St. John, Red Wing, Minn. on October 9, 1983 by G. Horn (MN).

**Malchow, Daniel W.**, as WELS stewardship counselor on August 5, 1983 by E. Scharf (SEW).

**Schwark, Melvin**, as pastor of Zion, Sanborn, Minn. on November 6, 1983 by B. Terrell (MN).

**Tullberg, Paul**, as pastor of Hope Lutheran, Belvidere, Ill. on October 9, 1983 by L. Olson (WW).

**Westendorf, James J.**, as professor at Wisconsin Lutheran Seminary, Mequon, Wis. on September 7, 1983 by E. Zell, Sr. (SEW).

#### Teachers:

**Fischer, Doran**, as teacher at West Lutheran High School, Hopkins, Minn. on August 28, 1983 by M. Mulinix (MN).

**Grosinske, Steven C.**, as teacher at Huron Valley Lutheran High School, Inkster, Mich. on August 21, 1983 by D. Kriehn (MI).

**Hannemann, Gregory L.**, as teacher at Immanuel, Waukegan, Ill., on August 21, 1983 by K. Gawrisch (SEW).

**Kugler, Robert**, as principal and teacher at Emanuel First, Lansing, Mich. on August 28, 1983 by D. Buske and J. Vogt (MI).

**List, Arnold A.**, as teacher at St. Paul, Round Lake, Ill., on September 18, 1983 by M. Lopahs (SEW).

**Schleef, David E.**, as teacher at Bethlehem, Menomonee Falls, Wis., on September 11, 1983 by P. Huebner (SEW).

**Steinbach, Paul**, as teacher at Redemption, Milwaukee, Wis. on August 28, 1983 by C. Weigand (SEW).

### CHOIR MUSIC

If you have choir music you are no longer using, especially two- or three-part collections or music from the "Hymn of the Week" series, please contact Pastor Bryan Gerlach, 9898 Taj Mahal, El Paso, TX 79924; 915/755-7259

### ORGAN WANTED

An organ in good working condition is needed. Contact Pastor Mark Porinsky, 9575 N. Territorial Rd., Dexter, MI 48130; 313/426-8442.

### ORGAN NEEDED

A used organ in good working condition is wanted by Faith Lutheran, River Falls. Contact Pastor David Voss, 521 N. Apollo Road, River Falls, WI 54022; 715/425-0023.

### BIBLES AVAILABLE

Twenty-three KJV pew Bibles (black) are available for cost of shipping. St. Paul Lutheran, 2214 Anna, North Platte, NE 69101; 308/532-7673.

### CANDELABRA AVAILABLE

Two (5 candles each) electric candelabra are available for cost of shipping. Contact St. John Lutheran, Route 2, Appleton, WI 54915; 414/733-1307.

### FLAG SET AVAILABLE

A Christian and American flag set is available for cost of shipping to any mission congregation. Contact Pastor F. Fedke, Rt. 1, Box 238, Ontario, WI 54651; 608/385-6581.

### CENTENNIAL ANNIVERSARY

St. Paul's of South Haven, Mich. will observe its centennial anniversary during 1984 with special services at 8:00 and 10:30 a.m. on the following Sundays: April 15, Confirmation Reunion Sunday (Prof. James Westendorf); June 10, Synod Sunday (President Carl H. Mischke); July 8, Centennial Sunday (Pastor David Tetzlaff) with dinner to follow (reservations required); September 16, Christian Education Sunday (Pastor Steven Witte); and October 21, Mission Sunday (Pastor Theodore Sauer). Former members, confirmands, former students and friends of St. Paul's are cordially invited to join in the celebration. For more information contact Pastor William Balza, 723 Arbor Ct., South Haven, MI 49090; phone 616/637-3945.

### ADDRESSES

(Authorized through the District President)

#### Pastors:

**Birkholz, Mark**, 11120 Dahlia Dr., Denver, CO 80233; 303/457-2408

**Brug, John F.**, 11757 Seminary Dr. 65W, Mequon, WI 53092.

**Found, Charles D.**, 1260 S. 37th St., Milwaukee, WI 53215.

**Jahnke, Gene**, 22514 Heatherwood, Novi, MI 48050.

**Kratz, Kenneth R.**, 6700 S. Howell Ave., Milwaukee, WI 53154.

**Krause, Richard**, 1313 - 17th St., Vienna, WV 26105; 304/295-8820.

**Lenz, Gregory**, 7525 Carnelian Lane, Eden Prairie, MN 55344.

**Lindner, Mark**, 1000 Mary St., Beaver Dam, WI 53916.

**Lucht, Loren**, 917 Pioneer Rd., Red Wing, MN 55066; 612/388-7305.

**Malchow, Daniel W.**, 13755 Honey Lane, New Berlin, WI 53151; 414/786-7174

**Schwark, Melvin**, Box 25, Sanborn, MN 56083.

**Tullberg, Paul**, 1651 Cedardale Dr., Belvidere, IL 61008.

**Westendorf, James J.**, 11822N Seminary Dr. 65W, Mequon, WI 53092.

#### Teachers:

**Fischer, Doran**, 6900 Excelsior Blvd #166, St. Louis Park, MN 55420.

**Gomez, Tomas**, 4911 Camden Rd., Madison, WI 53716.

**Grosinske, Steven C.**, 402 Tobin Dr. #311, Inkster, MI 48141; 313/561-9898.

**Hannemann, Gregory L.**, 1711 Golf Rd., Waukegan, IL 60087.

**List, Arnold**, 228 Clarendon, Round Lake Beach, IL 60073.

**Schleef, David E.**, W180 N8508 Town Hall Rd. Apt. 8, Menomonee Falls, WI 53051.

**Steinbach, Paul**, 9331 W. Silver Spring Dr. #3, Milwaukee, WI 53225.

### SUNDAY SCHOOL MATERIALS

Materials from the old Sunday-school course are available for cost of shipping from St. Paul's Lutheran Sunday School, 406 - 4th St., Algoma, WI 54201.

### APPOINTMENT

Philip Krieger has been appointed to serve on the Western Wisconsin District Evangelism Commission until 1988, to serve the unexpired term of Ronald Ehler.

Donald F. Bitter, President  
Western Wisconsin District

### APPOINTMENTS

Floyd Mattek has been appointed to the Michigan District Special Ministries Board, replacing Greg Lenz, who has moved to another district.

Teacher Robert Potratz has been appointed a member of the Michigan District Board of Support, replacing teacher Leon Brands, who has gone into another profession.

Waldemar J. Zarling, President  
Michigan District

### NOTICE

December prebudget subscription and other mission offerings will be credited by the Synod's accounting office through 13 January 1984 if they are deposited in the Lock Box on or before that date. The accompanying Form 220 must be clearly identified as "December" or "1983 offerings".

## The Northwestern Lutheran SUBSCRIBER SERVICE

NEW SUBSCRIPTION  RENEWAL

For *new* subscription print name and address below. Allow 4 weeks for delivery of first copy. For subscription *renewal* include current mailing label to insure prompt and proper extension.

Subscription Rates (payable in advance)

1 year \$6.00  2 year \$11.00  3 year \$15.00

Save by subscribing for 2 or 3 years.

Please write for foreign rates.

CHANGE OF ADDRESS

Allow 6 weeks for change. Attach current mailing label and enter your new address below.

QUESTION OR COMPLAINT

Include your mailing label when writing to us about your subscription.

Mail to: THE NORTHWESTERN LUTHERAN  
c/o Northwestern Publishing House, 3624 W. North Ave., Milwaukee, WI 53208-0902  
Phone (414) 442-1810

Make check or money order payable to Northwestern Publishing House.

Name (please print) \_\_\_\_\_ Zip \_\_\_\_\_  
Address \_\_\_\_\_ State \_\_\_\_\_  
City \_\_\_\_\_

ATTACH LABEL HERE  
If mailing label is not available, print OLD address in this space.  
Name (please print) \_\_\_\_\_ Zip \_\_\_\_\_  
Address \_\_\_\_\_ State \_\_\_\_\_  
City \_\_\_\_\_

People love Christmas. There's really nothing quite like it. Grinches and Scrooges notwithstanding. Nothing on the calendar surpasses Christmas — nothing!

But why? What is that intangible thing called the Christmas spirit? Superficial answers abound. For some it's family time, and that's special. But Christmas is not the only family time of the year. For some it's time for fun and frolic. But frolickers don't restrict their fun times to the Christmas season. For some it's "peace" time, an annual campaign to keep the hope of peace alive. But the odds and the omens are not in favor of peace. For some it's a time for lavish giving. Merchants say, "I'll buy that." But the gifts too often obscure the real Giver.

So what is the real Christmas spirit? Heinrich Held captured it with these lines from a familiar Christmas hymn, "Let the same mind dwell in me, That was ever found in Thee." So did Wesley with this petition, "Oh, to all Thyself impart, Formed in each believing heart." So did Watts with this exhortation, "Let every heart prepare Him room." And Luther too:

*Ah, dearest Jesus, holy Child,  
Make Thee a bed, soft, undefiled  
Within my heart, that it may be  
A quiet chamber, kept for Thee.*

Better than to say that they captured the Christmas spirit in their hymns is to say that the Christmas Spirit captured them. They immersed themselves in the Word, and were captivated by the Christmas spirit in the process. Their inspiring poetry was prompted by Paul's inspired prose. Words like these: "Let this mind be in you which was also in Christ Jesus who . . . took upon him the form of a servant and was made in the likeness of men"



## The Christmas spirit

by Joel C. Gerlach

(Philippians 2:5f). And "I live; yet not I, but Christ liveth in me, . . . who loved me and gave himself for me" (Galatians 2:20).

The spirit of Christmas? That's not some elusive thing, here today, gone tomorrow. It doesn't make a big splash in December, and then pack off to the North Pole or somewhere in hibernation 'til next year.

The spirit of Christmas is the Spirit of Christ in you. The evidence of it is fruit of the Spirit in your life, "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control."

The Spirit of Christmas is — a warm smile that says to another person, "I care about you."

— a compassionate heart that responds to a neighbor's need.

— a soft word fitly spoken to soothe ruffled feelings.

— a comforting word to ease anxiety in distress.

— a kindly word that encourages a feeling of worth and dignity.

— a gentle hand on a friend's shoulder to communicate Christian concern when he's down.

— an open hand, giving, giving, giving.

— a joyful heart that lifts the spirits of everyone around.

— a watchful eye always looking for opportunities to serve others.

— an understanding father who puts down his paper to enter into his child's world with interest and delight.

— a busy mother who has time to listen to her offspring's small talk and to empathize, and to calm fears, and to encourage a proper sense of self-esteem.

I like Luther's way of putting it. "I will therefore give myself as a Christ to my neighbor, just as Christ offered himself to me; I will do nothing in this life except what I see is necessary, profitable and salutary to my neighbor."

That's the Christmas spirit, Look for it in December, April, June and November too! □



Pastor Gerlach of San Jose, California, is mission counselor for the California mission board.