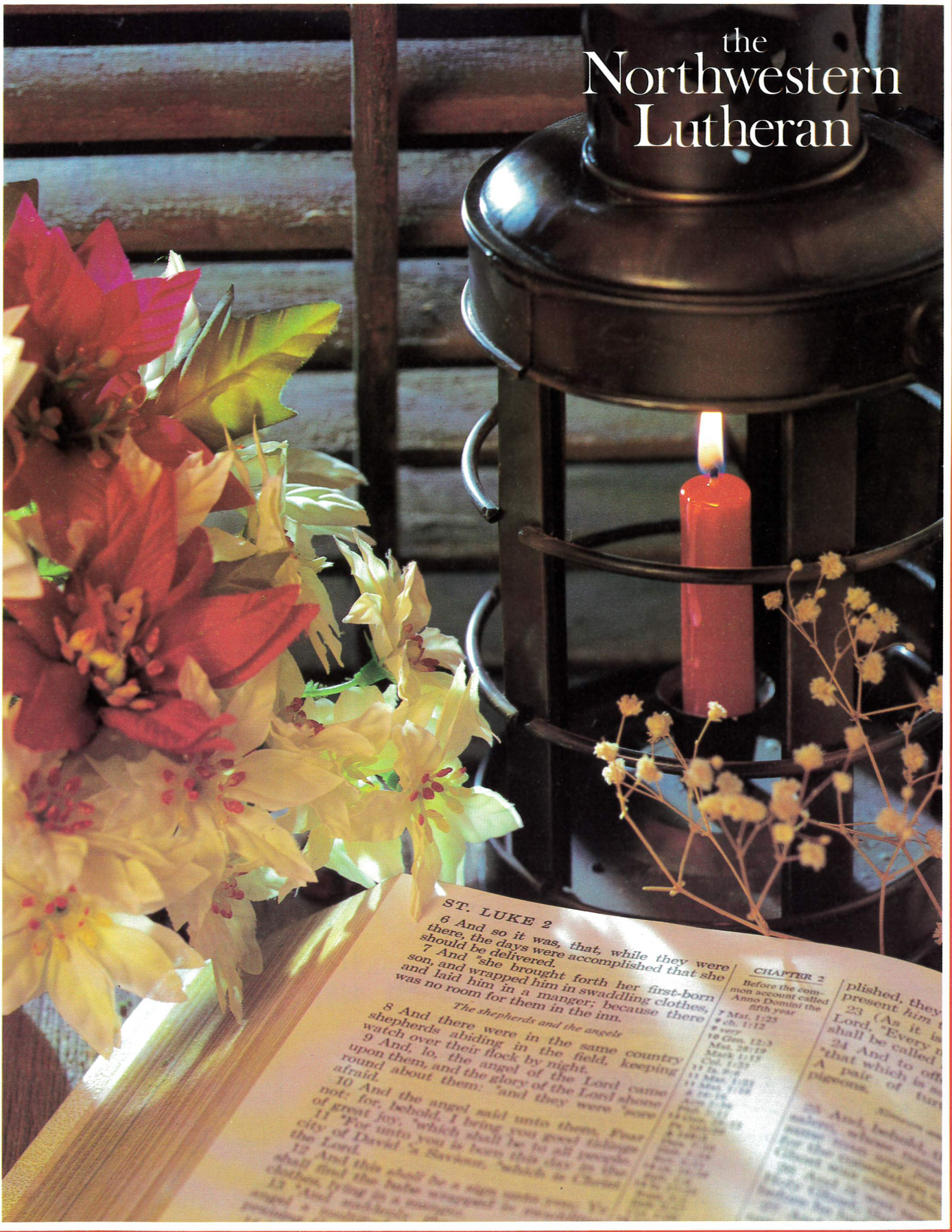


# the Northwestern Lutheran



## ST. LUKE 2

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.  
7 And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

### *The shepherds and the angels*

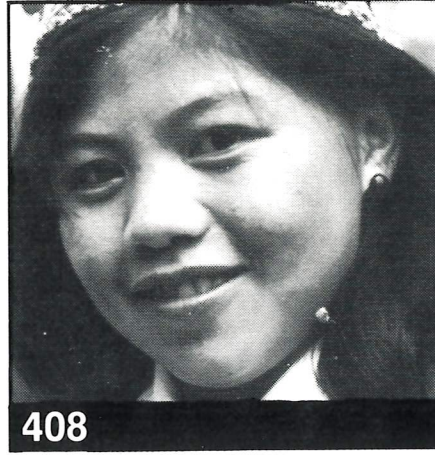
8 And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.  
9 And, lo, the angel of the Lord came round about them; and the glory of the Lord shone about them: and they were afraid.  
10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.  
11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.  
12 And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.  
13 And suddenly there appeared with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men.

## CHAPTER 2

Before the common account called Anno Domini the fifth year

- 7 Mat. 1:23
- 8 Mat. 1:23
- 10 Gen. 12:3
- 11 Mat. 1:18
- 12 Mat. 1:18
- 13 Mat. 1:18
- 14 Mat. 1:18
- 15 Mat. 1:18
- 16 Mat. 1:18
- 17 Mat. 1:18
- 18 Mat. 1:18
- 19 Mat. 1:18
- 20 Mat. 1:18
- 21 Mat. 1:18
- 22 Mat. 1:18
- 23 Mat. 1:18
- 24 Mat. 1:18
- 25 Mat. 1:18
- 26 Mat. 1:18
- 27 Mat. 1:18
- 28 Mat. 1:18
- 29 Mat. 1:18
- 30 Mat. 1:18

plished, they present him to the Lord. (As it is written, "Every one that is called by the name of the Lord shall be saved.")  
24 And to offer a pair of turtledoves.



FEATURES

- The word for today** by Robert H. Hochmuth **403**  
Wonderful
- Living with one foot in glory** by James A. Aderman **405**  
Praying to the Lord
- The Lord's Prayer** by Wayne A. Laitinen **406**  
But deliver us from evil
- Christmas — a two-way mirror** by John K. Cook **407**
- A world mission at home** by Loren E. Steele **408**  
Reaching out to the Hmong
- The new hymnal: Master hymn list** **413**  
What does the hymn say? by Bruce R. Backer  
Listing five
- He only stole the presents** by Richard D. Balge **420**

COLUMNS

- Editorial comment** by Victor H. Prange **404**  
A gift suggestion
- I would like to know** by Paul E. Kelm **411**
- Letters** **412**
- From this corner** by the editor **419**

NEWS

- New Sunday school teacher training program** **414**
- Off to Africa** **415**
- Southeastern Wisconsin District** **416**
- Western Wisconsin District** **416**

1988 Index

Insert

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

DECEMBER 1988/VOL. 75, NO. 21

**Editorial office**

Rev. James P. Schaefer, Editor  
*The Northwestern Lutheran*  
2929 N. Mayfair Road  
Milwaukee, Wisconsin 53222-4398  
Phone 414/771-9357

Beverly Brushaber, Assistant Editor

**Contributing editors**

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

**District reporters**

K. Pasch (Arizona), B. Ragner (California), G. Lemke (Dakota-Montana), E. Schaeewe (Michigan), R. Edwards (Minnesota), T. Bauer (Nebraska), D. Kehl (North Atlantic), J. Eggert (Northern Wisconsin), J. Oldfield (Pacific Northwest), F. Hemmrich (South Atlantic), C. Learman (South Central), R. Sievert (Southeastern Wisconsin), E. Stroh (Western Wisconsin).

**Production**

Production services of Northwestern Publishing House: Production coordinator, Clifford Koeller; Design and page make-up, Matthew Schaser, Duane Weaver; Subscription manager, Judy Olson.

**Subscriber service**

For subscription service, write: Northwestern Publishing House, 1250 N. 113th St., P.O. Box 26975, Milwaukee, Wisconsin 53226-0975. Phone 414/475-6600. 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, \$8.00; two years, \$15.00; three years, \$21.00.** Twenty-five or more unaddressed copies sent in a bundle to one address at \$4.50 per subscription. Every home mailing plan at \$5.00 per subscription. All prices include postage.

All other countries — Please write for rates.

*The Northwestern Lutheran* is available 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, August and December*, by Northwestern Publishing House, Milwaukee, Wisconsin. Second class postage paid at Milwaukee, Wisconsin and additional mailing offices. **POSTMASTER:** Send address changes to *The Northwestern Lutheran*, c/o Northwestern Publishing House, P.O. Box 26975, Milwaukee, Wisconsin 53226-0975. ©1988 by *The Northwestern Lutheran*, magazine of the Wisconsin Ev. Lutheran Synod.

# Wonderful

by Robert H. Hochmuth

*He will be called Wonderful (Isaiah 9:6).*

**M**arvelous. Amazing. Unique. What words are adequate to characterize him whose coming changed the course of our existence from doom to triumph? "Conceived and born of the Virgin" is just the overture to a symphony of God's wonders that achieved our salvation.

## He came already committed

Something that has never been the case with any other person impresses us regarding our Savior. The words of Psalm 40: "I have come to do your will, O my God," though penned before Christ's birth, are ascribed to him! What other person ever, in advance of his birth, could declare what he was coming into the world to do?

Another look at the what and the how of that mission can give us a still greater sense of just how amazing the ways of our Savior God are.

## Grandeur via degradation

He was to attain a marvelous destiny for us, gain for us the exalted status of being fit for the splendor of God. He is the One who is to bestow heaven's magnificence on our race. But if you will watch you will notice him cradled in a feed trough for cattle, despised, and eventually destined for shame and execution like a cursed convict.

His mission was to involve securing our place in the heavenly mansions. To accomplish this he accepted as his accommodations a cattle stall.

Jesus was to accomplish what would qualify hostile mortals for a place in the family of God, with a heavenly inheritance, in company with the apostles and prophets. He sought to confer on us the confidence to appear in the presence of the Omnipotent One, the Holy One, and address him as "Father." Yet he to whom we were to entrust this grand hope is observed subject to the limitations of an earthly family of flesh and blood, as dependent as any other infant crying to "mama" to satisfy its needs. And doing so with mere shepherds for his attendants.

Isn't this enough to bring the hymn to our minds and lips again and again during these weeks: "We are

rich for he was poor; is not this a wonder? Therefore praise God evermore, here on earth and yonder."

This fabric of divine paradoxes contains more threads. The apostle John testifies: "The reason the Son of God appeared was to destroy the devil's work." He came as victor to invade Satan's turf, to free people from his tyranny, and to put an end to the misery and grief he instigates. Phase one of this crusade sees our hero stalked by hell's henchman, Herod, and then fleeing for safety in the custody of a carpenter. What a way to prevail in a cosmic battle.

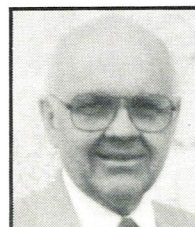
## Marvel now at such a birth

As often as we hear the carols, let our minds and hearts tune in anew to the wonder which sings: "What child is this?" and continue reflecting with awe: Whose way of doing things is this?

Let the wonders of our Savior's nativity convince us once and for all that we ought not expect God's ways to coincide with our earthbound thinking. We do well to stand with Paul in admiration when he exults that God brought about redemption and holiness for guilty sinners by choosing to utilize what is weak and lowly in this world's estimation. The marvels at the manger are testimony of that.

Particularly people whose hearts are aching with afflictions and disappointments this Christmas season can be encouraged by such wonders associated with our Savior's birth. Here is something to ponder in the solitude of our hearts: What God is accomplishing in the lives of people cannot always be gauged by appearances. If loneliness grieves us, if reverses or humble circumstances distress us, we must not conclude that our God has turned from us.

It is through just such conditions that he can bring about the fulfillment of what he in his love is planning for our eternal benefit. He can send us the most precious of blessings in the most inferior of packages. Look how he gave his Son. □



*Robert Hochmuth is pastor of St. Andrew, Sacramento, California.*

## A gift suggestion

Advertisements litter the pages of our newspapers these days before Christmas. One finds a panoply of gift suggestions. There are even items “for the person who has everything.”

One out of the ordinary gift recommended especially for persons who might be traveling abroad is a nasty little volume titled *The Insult Dictionary*. It’s for someone who feels cheated, frustrated or otherwise abused. Should one’s dining experience be less than satisfactory, a couple of sample insults are: “Do you run your own hospital for people who eat here?” or “What lovely patterns those grease stains make on your shirt.”

Why is it necessary to advertise gifts “for the person who has everything?” Obviously because we live in the midst of great material abundance; which sometimes makes shopping a genuine chore. Many people must throw out the old sweater to make room in the dresser for that new one.

And people do seem to be getting rid of old clothing at a record pace. A news item from the town of Champlain in upstate New York reports: “For the first time in its history, St. Mary’s Mission Center is turning away donations of used clothing. . . . The mission center is nearly full to the rafters with bags and barrels of used clothing. It has such a surplus, it is now forced to turn donations away. ‘I never thought I would see the day that we would have to turn donations away, but we just don’t have the room,’ said a center spokesperson.” Little wonder that knowing what gift to buy may become a real conundrum: people already have so much.

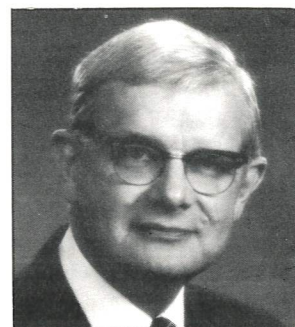
Do you need a last minute gift suggestion? It’s for the person who already has much — or for the person who has little or nothing. It’s not a gift which requires a trip to the jammed shopping mall to jostle with the crowds. It’s a gift quite expensive but not in dollars and cents.

The gift is simply yourself, you, a child of God. Many people out there need you: spouse, children, parents, aunts and uncles, friends, fellow workers, members of your church, neighbors, chance acquaintances. The list goes on and on.

Christmas is a lonely time for many people. Getting through the holidays can be especially hard for someone who has lost a loved one by death or been recently divorced or who is struggling with an addiction problem. These are people who need people. They need love and goodness, a word of encouragement, an expression of caring.

To give oneself is to do what God did that first Christmas. His gift to the world was nothing material. His gift was a person, the Word made flesh, God’s communication of love and goodness. He responded to human sin not with an insult but with a gift. Here’s a gift suggestion to take to heart.

Victor H. Prange



Victor Prange  
is pastor of Peace,  
Janesville, Wisconsin.

# Praying to the Lord

by James A. Aderman

**T**here is a variety of prayers the Scriptures urge us to pray: praise, confession of sins, profession of faith, petition for ourselves and others and thanksgiving. Paul uses each of those kinds of prayers as he advises the Thessalonians about living in the end times, living with one foot in glory. But what is particularly interesting in scanning these two letters for prayer thoughts is the apostle's prayer emphases.

## Petitions for strengthened faith

Paul's prayers on behalf of the Thessalonians were constant: "We **always** thank God for all of you, mentioning you in our prayers" (1 Thessalonians 1:2). But the apostle was not just satisfied to thank God. He intercedes on behalf of the Thessalonians for increased faith and the ability to live out that faith. Read the prayers in the initial verses to both letters: "We **continually** remember before our God and Father your **work** produced by **faith**, your **labor** prompted by **love**, and your **endurance** inspired by **hope** in our Lord Jesus Christ" (1 Thessalonians 1:3). "We ought always to thank God for you, brothers, and rightly so, because your **faith is growing** more and more, and the **love** every one of you has for each other **is increasing**" (2 Thessalonians 1:3).

## Petitions for loving lives

But the apostle's prayer life for the Thessalonian Christians does not focus on their faith alone. It includes the grateful expression of that faith in the loving lives of believers. In Paul's mind, knowing that Jesus is one's Savior and living out one's gratitude for Jesus are inseparably linked. Consequently he also prays that the Lord would "make your **love** increase and overflow for each other and for everyone else, just as ours does for you" (1 Thessalonians 3:12). And he pleads with the Lord "that by his power he may fulfill every **good purpose** of yours and every **act prompted by your faith**" (2 Thessalonians 1:11). See also 2 Thessalonians 2:17b.

The reason for prayers for strengthened faith and for lives filled with good works is "so that the name of our Lord Jesus may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ" (2 Thessalonians 1:12). As our world speeds toward its flaming conclusion, Paul's prayers for increased trust in the Savior and for abounding

evidences of Christ's love in a Christian's life take on greater importance. The bolstered faith keeps the believer firmly nestled in the Lord's arms. The shining light of the Christian's life beckons others to find their joy and purpose in those same arms.

## Spread of the word

Alerted to Paul's concern that the Thessalonians grow in their faith and their loving expressions of it, we are not surprised to find the apostle's thankfulness to God that "when you received the word of God, which you heard from us, you accepted it not as the word of men, but as it actually is, the word of God, which is at work in you who believe" (1 Thessalonians 2:13). After all, without the Spirit working through that word, there would be no faith and without faith there would be no expressions of faith.

Because of the spiritual power of the word, Paul also desires that the Thessalonians "pray for us that the message of the Lord may spread rapidly and be honored, just as it was with you. And pray that we may be delivered from wicked and evil men, for not everyone has faith" (2 Thessalonians 3:1,2). He also asked for their prayer support so that "our God and Father himself and our Lord Jesus clear the way for us to come to you" (1 Thessalonians 3:11). How often do our prayers include asking the Spirit's blessing on the word-work of our pastors, missionaries and other leaders?

## Assurances

We'd miss much of the comfort in praying if we could not be certain that our prayers are heard and acted on. Paul impresses the Thessalonians with that truth: "The one who calls you is faithful and he will do it" (1 Thessalonians 5:24, also 2 Thessalonians 3:3). Couple that with assurances of God's promised grace and peace (1 Thessalonians 1:1; 5:28; 2 Thessalonians 1:2; 3:16; 3:18) and Christians living with one foot in glory are able to know beyond any doubt

that their prayer must be "powerful and effective" (James 5:16).

And there's all the more reason to pray. □



James Aderman is pastor of Fairview, Milwaukee, Wisconsin.

# But deliver us from evil

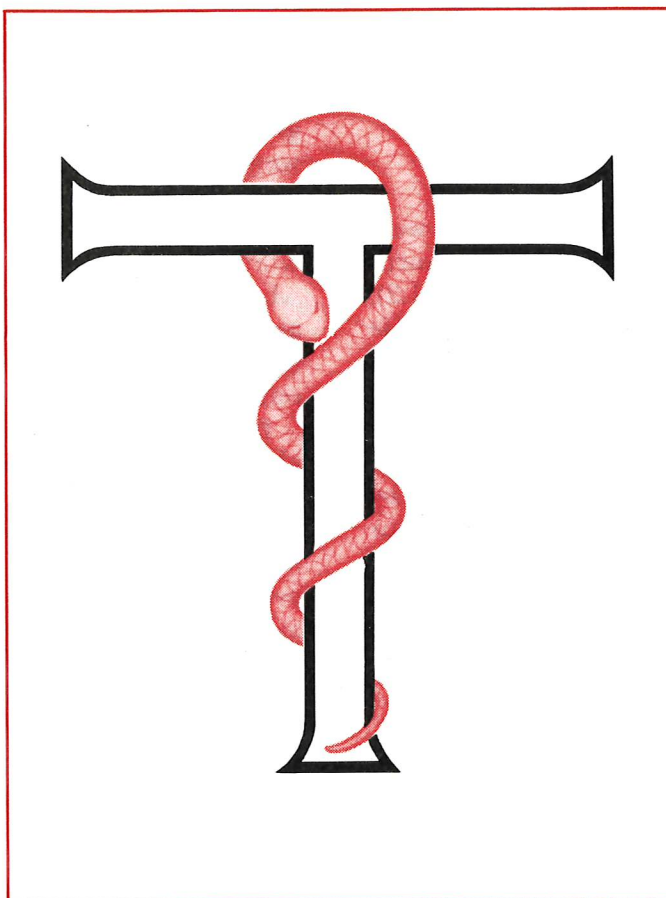
by Wayne A. Laitinen

**F**inally, dear Father, deliver us from all of the treachery of the evil one. We confess that, because of our complicity with the adversary in the Garden, we have brought every imaginable malady upon ourselves. We have been banished from Paradise, denied the Tree of Life and left outside the gate to hope for a glimpse of life as it was meant to be.

We thank you that you did not leave us without a promise to return. You sent your only begotten Son, the second Adam, to obey where we did not obey. He suffered the punishment we deserved and in doing this the serpent's head is crushed. Satan's fate is sealed and the Garden is ours again!

From the time of our Savior's resurrection to the day of his glorious return, our adversary must wait it out on death row. But on his journey from the courthouse to the gallows, he sputters curses at the bystanders. From his cell he has commissioned a vast army to assault us. He cares little whether his demonic will is done out of ignorance, weakness or stubborn defiance. He is desperate. His time is short.

Where there is life and health, he sends out murderers, abortionists, rapists, abusive people and every kind of sexual pervert. Where there is honor and a good name, he commissions gossipmongers and those who know how to use a court of law to steal bread from the mouths of their neighbors' children. If there is contentment anywhere, his thieves break in

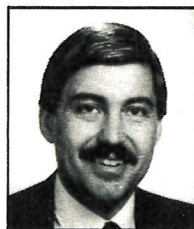


and empty the cupboards. Wolves are sent to those who have a simple, saving faith. When he sees that faith is more informed, he sends wolves with clerical collars and Bibles.

Dear Lord, keep Satan on his leash. Were it not for your continual watchfulness, we would have been robbed of faith, good works, daily bread and heaven. Help us to fear neither his bark nor his bite. If you decide it is right to lengthen his leash as you did with our brother Job, give us patience and strength from your holy word to endure it. Even Joseph spent a long time in an Egyptian jail until he saw how his brothers' evil was used to save the world from starvation.

Give us the confidence that all things . . . even evil . . . work together for the good of those who love you.

Perhaps the best example of this in our own lives is bodily death. What we once considered evil has been turned to eternal life and health. We believe that Jesus' resurrection from the dead is our deed to the new Eden. Help us to regard our death as Eden's threshold. Will violent men kill us? They do us a service! Will we fall asleep in old age? We've come home to you! □



Wayne Laitinen is pastor of Arlington Avenue Lutheran, Toledo, Ohio.

# CHRISTMAS

## A two-way mirror

by John K. Cook

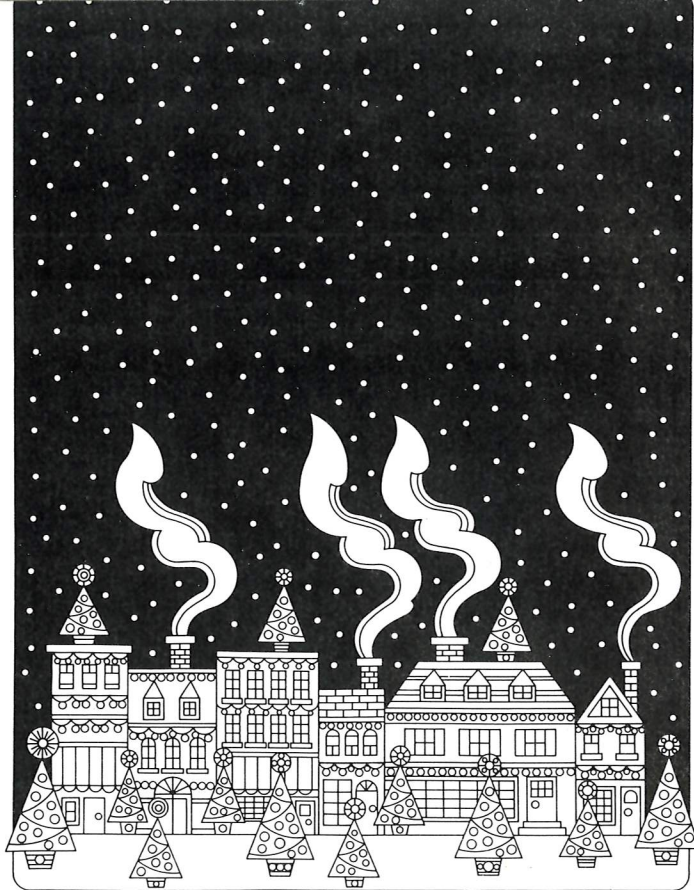
**“B**ut Mary treasured up all these things and pondered them in her heart.” This passage has become one of my favorites in the account of our Savior’s birth. I think it’s because Christmas is a time when most people add to their ever-growing treasury of memories. And even as Mary reflected on the events of that first Christmas, I take a few moments to ponder on times past.

I remember piling into a fully packed car, late on Christmas Eve to travel to my grandparents’ home. Since expressways weren’t around yet, it was a treat to drive through the small towns and to “ooh and ah” at the decorations. Snow-covered roads or blinding blizzards held no fear for me because my dad was the best driver in the world. He always got us through safely.

I remember waking up on Christmas morning to what seemed to be a mountain of presents. This was soon reduced to a sea of crumpled wrapping paper but wading through it was part of the fun. After church and dinner my grandfather would carefully choose a chocolate covered cherry for each of us from his special supply. He always knew which cherry belonged to each child because . . . well, that’s just what grandfathers know.

I can also remember, not too long ago, when Christmas was a lot different. There was no mountain of gifts or chocolate covered cherries. Having a Christmas tree meant buying fewer groceries for that month. And my kids could barely trust me to make them lunch much less drive safely on a slippery road.

I can remember my wife doing her best to explain to the kids that we didn’t have enough money to buy presents for everyone and that we were to put others first. I can still see the tears brimming up in their eyes as they tried to understand. And then I went out to



salve my conscience with another drink.

My memories of Christmas give me warmth and joy. They also bring back guilt and shame. I cannot go back and fix the less desirable times and I will not forget them. I’ve found that when I forget my mistakes I am destined to repeat them.

I know that Christmas cannot only be a collection of memories. If that’s all it means then I have little to hope for except that the next one will be better.

Christmas focuses my life forward. I can feel assured that even as God’s plan was carried out as he promised, our heavenly Father will also fulfill the promises he makes to us. I can already see evidence of this in my life.

Every day I experience God’s blessings as he guides me in the tasks I have been given. I marvel at the growth in my family as each day passes. The faith I see the Holy Ghost working in my children as evidenced in their lives, makes me wonder how I ever got so far away from God. Our Lord is truly gracious.

So take time this Christmas to reflect on God’s guiding hand in your past. But don’t stop there. Let the message of our Savior’s birth help you focus on

God’s plan for your future.  
Have a blessed Christmas! □



*John Cook is alcohol and other drug abuse program coordinator for Wisconsin Lutheran Child and Family Service, Milwaukee, Wisconsin.*



Pastor Steele visiting in his mission field.

# A world mission at home

by Loren E. Steele

**“WE KILL GUYS LIKE YOU!”**  
Looking at the young man I believed him. There were four of them. Sixteen years old, tough and street smart.

I leaned against a concrete abutment. Give 'em time. I had important business in this housing project—the Lord's business. And, I'd been through this before. Don't show fear. Change the topic.

“How come you turkeys aren't in school?”

They'd expected fear, instead they were being challenged. I wasn't following their script and it made them nervous.

I waved and called to a non-existent companion out of their sight.

The leader pointed a finger at me.

“We'll see you later, man.”

“Later,” I repeated as they brushed past.

Ahead lay Torres housing project. My goal. It was always the Americans you had trouble with in the ghetto, not the Southeast Asian immigrants I'd come to see.

My path here led to something far different than a ghetto housing project. It led to a foreign mission field. A field of Asian languages, witchdoctors, ancestor worship and a foreign culture beyond the wildest imagination of most Americans. It is our World Mission at Home: St. Paul, Minnesota, U.S.A.

How can I describe it? The sights, sounds, smells and tastes. The pain and heartache. The challenges . . . the opportunities!



Come with me on a couple of calls . . .

**153 Western Avenue: Kue Thao  
June 1988**

At my knock a dusky skinned girl with long black hair knotted on top of her head opened the door a crack. We don't know each other and she hesitates.

"I'm Pastor Steele," I explain in Hmong. "I'm a friend of Pa Ma Yang." My use of the Hmong language surprised and impressed her favorably. If I'm OK with Pa Ma, I must be OK to let in.

"Come in please."

Inside the apartment there was no furniture except a soiled and lumpy mattress lying directly in the middle of the living room floor. On it lay a woman, obviously very sick. Beside her, kneeling on the bare floor, was a "shaker" woman. The aged shaker drew back as I stepped forward and knelt beside the prone figure.

"*Koj lub npe hu li cas?*" (What is your name?) I asked.

"*Kue,*" came the weak reply.

"*Koj puas mob?*" (Are you sick?)

"*Kuv muaj mob taubhau.*" (I have a very bad headache.)

"How long has she been this way?" I asked the girl.

"Five days."

"What is *she* doing?" I nodded at the shaker.

"She is chasing out the spirit of Kue's husband," the girl explained. "Kue's husband died two years ago in Thailand. He wants his wife to join him in the land of the spirits. His spirit comes to her and makes her sick so she will give up the land of the living and come into the land of the dead with him. When the old lady drives out the spirit, then Kue will be well."

"Lord," I silently prayed, "They didn't teach me anything about this at seminary. You have brought me here to offer these people your truth. I'm facing the devil's servant in the flesh. What do you want me to say?"

**205 Arch Street: May Vang  
July 1988**

May Vang is pretty by any standard. At twenty-three she seemed to have the world by the tail. Fluent in English, successful in college, she didn't seem to have a care in the world. Over the months we had developed a friendly relationship but I had not made much spiritual progress.

Whenever I talked about Jesus she listened intently but gave no indication what she was thinking. To my invitations to come to church she would only answer, "Maybe some day."

One hundred and fifty years ago the Hmong (pronounced *Mung*) migrated into Laos from China. There they established a nomadic mountain tribe culture. During the Vietnam conflict, American CIA agents secretly recruited Hmong men to fight the communists coming down the Ho Chi Minh Trail through Laos. Our pullout from Vietnam left the Hmong people defenseless and the object of communist extermination attacks because of their role with the U.S.A. To escape annihilation, they fled to Thailand. The American government and churches began to sponsor refugee families. Now Hmong families are sponsoring brothers, sisters and parents who were left behind. The Hmong religion is animism.

The Cambodian immigrants are refugees from the Pol Pot massacres in Cambodia. Buddhism is the all-dominating religion of Cambodia.

Today there are some 30,000 Southeast Asians living in the Twin Cities. More arrive monthly.

Being in the neighborhood I decided to stop by again. She was caring for her aunt's children when I knocked and was welcomed in.

May has a delightful sense of humor, and we often poked fun at one another. Using that, I attempted to turn the conversation to spiritual things. In a mock hurt tone I said, "I think you don't like me. You never come to church." May is Americanized enough to recognize a dig, but oriental enough to know you never hurt someone's feelings. Even this jest required a polite answer.

"I like you," she said from the kitchen where she was stirring some pork. "Some day I will come to your church."

"You always say, 'some day,' " I kept digging. "If you ever walked through the doors of church I'd have a heart attack with surprise."

May poked her head out of the kitchen. "That's why I don't come. I don't want you to have a heart attack," she smiled in victory.

The conversation went on in that light vein until lunch was served. (Hmong social graces require the offering and accepting of food.) As we ate I brought up the past, mine, and then hers. I was about to take a bite of pork when May set down her chop sticks and turned sideways in her chair. She leaned forward and put her face in her hands and burst forth in the most heart-wrenching sobs I'd ever heard. I sat there, feeling awkward and dazed at what was happening.

At last May blew her nose and began to speak.

"I've had a bad [meaning tragic] life, pastor. My mother and father were killed by the communists in Laos. My older sister was gang raped by soldiers. I was driven off into the jungle with my two smaller brothers. We ate roots and grass for two months to stay



May Vang

alive. Then we ran into relatives and joined them in flight to Thailand.

"We were brought to America by relatives. But they were so poor they could not keep all three of us kids together. So we were divided up. One stayed in California and one brother and I were sent here to live with my aunt, Mao. My brother was murdered six months ago."

This time the words of the gospel touched her hurting heart.

May began to attend church. Then she suddenly stopped coming. I went to see what was wrong. Hmong elders had decided it was time for her to be married. A husband was chosen and she was married five days later. As is custom, May lives with her mother-in-law, whose home is in Wisconsin. May has had to quit college and go to work to support her husband who is younger than she and still in high school. Her in-laws follow the "old ways" and will not allow her to go to church.

### The mission of Emanuel congregation

To homes such as these I go. Knocking on the door as a total stranger — as a "foreigner." To their false belief I bring the law. To their hurting hearts I bring the comfort of the gospel. And God has blessed these efforts. Currently we are working with about 75 Hmong and Cambodians.

Friday night is Hmong language Bible class. Sunday morning is Cambodian language Bible class. I

have learned enough Hmong to get along on the street, but not enough to teach Bible class. My Cambodian is much less.

In answer to our prayers the Lord has blessed us with two Christian translators. Sai Long Yang, a master instructor of Kung Fu (Chinese karate) translates for the Hmong. And Sotheary Leun, an intellectual Cambodian, translates for his people. Both men love the Lord and want their countrymen to know the one true God.

In this mission I am not alone. Many members of Emanuel congregation are involved. They serve the Lord as English/Bible teachers, going into Asian homes each week. Their goal, bring Jesus to that house. Others are drivers, bringing the many Hmong children who attend American Sunday school, vacation Bible school and Pioneers. The teachers in these three programs have shouldered with joy the mission challenge of sharing Jesus with Asian children who, until recently, never heard Jesus' name. Individuals have also purchased Hmong and Cambodian language Bibles. Still others share their love of Jesus and their cooking recipes in the kitchen with Asian friends. All have exciting stories to tell of their own adventures as they work in this World Mission at Home.

Emanuel receives no synod aid for this mission endeavor, even though the work has grown to become almost a full-time job in itself. To make time, Pastor Frederick Kogler, senior associate, has taken on a terrific workload in order to free me up for mission work.

As a result of the Lord's blessing and these helping hands, this "foreign" mission has progressed to the point that Emanuel now offers a Hmong language worship service. We have translated *Service of the Word* into Hmong.

On September 9, 1988, for the first time in the history of the Wisconsin Synod, the familiar words at the opening of worship sounded like this:

*Tuav Vaj LeejTxiv, Vaj Leej Tub Thiab Vaj Ntsuj Plig tus Dawb Hub Lub Npe uas zoo kawg Nkaus.*

("We begin in the name of the Father and the Son and the Holy Spirit.")

As we at Emanuel struggle along in our World Mission at Home, the devil fights hard against us. We feel his fiery darts almost daily. But we see the Lord's power each day as well.

Pray for us. Pray for the Hmong and Cambodians whose eternal souls hang in the balance. □

*Loren Steele is pastor of Emanuel, West St. Paul, Minnesota.*

by Paul E. Kelm

***Why doesn't God answer all prayers, when he has said he will in such clear words as: "Ask, and it shall be given you" or "Whatever you will ask in my name, I will give it to you?"***

It would be inappropriate to read God's promise to answer prayer out of context. The immediate context of Scripture verses keeps us from confusing God's answer to prayer with a "genie in a bottle" granting wishes. For example, the passage first quoted above is elaborated in Matthew 7 by the assurance that God gives "good gifts" and in Luke 11 by the promise to "give the Holy Spirit." In John 14 and 15 Jesus' promise is coupled with the purpose of glorifying God, in the latter case by "fruitful" discipleship. The context of Jesus' prayer promise in John 16 suggests petitions for spiritual understanding, comfort and joy.

Scripture places prayer also into the context of the Christian life. It is not a cop out from faithful service, nor a metaphysical 911 number. For example, when Jesus asks the 72 to pray for workers in his harvest (Luke 10), he also sends the 72 to be the workers for which they are to pray. Repentance (Psalm 51), thanksgiving (Philippians 4:16) and meditation (Psalm 19) accompany petition in the Christian's devotional life. "Pray continually" (1 Thessalonians 5:17) urges intimate and ongoing communication with God, not merely waving a prayer wand to summon supernatural power. Prayer assumes the relationship of *trust* a child of God has with his heavenly Father.

The wider context or "analogy" of Scripture is a critical criterion of Lutheran interpretation. What we believe and teach is based on *everything* the Bible has to say on a subject, not just one text. Scripture does qualify God's promise to answer prayer.

God doesn't answer the requests of the impenitent and unbelieving who cannot pray "in Jesus' name." James 1 reminds us that prayers conditioned by doubt go unanswered. The very posture of this question may be just such a disqualifier of prayer. The biblical sequence is that faith produces prayer, not that the answer to prayer will produce faith. The apostle John concurs and adds the qualifier "according to his will." In areas of life where God has not revealed his will explicitly, Christians pray with the proviso Jesus taught and modeled: "Nevertheless, not my will but thy will be done."

The analogy of Scripture teaches us that the question: "Why doesn't God answer prayer?" should be

recast: "Why won't we accept God's answer?" St. Paul's experience (2 Corinthians 12:9) demonstrates that God's answer of wisdom and strength may better serve us and those around us than would the health or ability for which we prayed. A friend illustrated this for me with the qualifier printed in many a mail-order catalog of years past: "If we cannot fill your order as placed, a product of equal or greater quality will be substituted." Christians appreciate that God knows too well and loves too much to answer misguided prayers as they are offered. And Romans 8:26,27 comforts us with the assurance that the Holy Spirit formulates our prayers in harmony with God's will when we don't know what to ask.

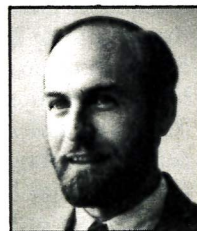
Finally, God's answer to prayer may not always be immediate. In John 2:4 Jesus illustrates this principle of divine timing. In at least two parables (Luke 11:8 and 18:5) he teaches us to persist in prayer. Whether for our own benefit or for his greater purpose and glory in our life, he may delay his answer until it will accomplish the greatest good.

Christian faith begins with the promise that God *does* answer every real prayer because he says so, then leaves to him how that answer harmonizes with his providential rule of our world and life.

***Why doesn't our synod train and use parish assistants (as does the Lutheran Church — Missouri Synod)? There may be many people who do not feel that they are cut out to be pastors or teachers, yet want to serve their Lord in full-time ministry.***

Our synod's doctrine of church and ministry, based on Scripture, certainly allows for public ministry other than the office of pastor or teacher. Lutheran history includes, for example, the full-time ministry of "deaconess." Congregations in our synod *have* called people to such offices as director of Christian education, director of evangelism and minister of administration.

A committee of the Board for Parish Services is currently studying the issues related to "alternate forms of public ministry" in answer to questions like yours. □



Send your questions to QUESTIONS, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, Wisconsin 53222-4398. Questions of general interest are preferred. Questions will be answered, however, only through this column.

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

**"Civil Rights? Anything goes"**

I applaud your decision to print "Civil Rights? Anything goes" (August). Those who objected obviously missed the point. To assume members will simply pick up on an issue of this importance via the news media would not only be naive, but a dereliction of duty.

I, for one, have not the time (or inclination) to follow every move or intention of the government, and am indeed appreciative and thankful when the Northwestern Lutheran takes the time to make an important issue known.

I suspect that had any name other than William F. Buckley, Jr., been associated with the article, not near the dismay would have occurred. True, he belongs in the newspapers and on TV, but the article merely stated a particular opinion he had expressed concerning a federal agency and Georgetown University, a Catholic-run private institution. To not note an issue simply because of its author is silly. Buckley threw up a red flag on an issue that strikes close to home and we should pay attention.

*James J. Green  
Phoenix, Arizona*

As a member of WELS and as a political conservative, I can see both sides of the W. F. Buckley controversy. While I agree that the Northwestern Lutheran is probably not the appropriate place for an article of a political nature, I also feel that some WELS members are too willing to stand aside and merely watch while their political and religious rights erode.

While we should not be preaching politics from the pulpit, we do have a responsibility to point out the trends, dangerous to Christian living, that assault us from the political sphere. For example, the pressure groups representing the interests of homosexuals and abortionists have already brought direct threats to our religious freedoms.

Our Lord told us to render unto Caesar the things that are Caesar's. In our representative form of government, part of our responsibilities as

citizens consists of full and active participation in the political process.

While it is certainly not right to dilute our religious faith with politics, there is certainly nothing wrong with exercising our rights as citizens in an attempt to safeguard our freedoms.

*John Neish  
Pepperell, Maryland*

Regarding two letters published in the NL (October 1), these letters were written under the heading "Civil Rights? Anything goes" and were signed Vernon Gerlach (Tempe, Arizona) and Daniel Kelm (Indianapolis, Indiana).

My response to these letters is a strong "Amen."

*Sydney Smith  
Jackson, Wisconsin*

**Comments on article**

I was touched by the article, "Blessed upon the earth" in the October 1 issue. I thank God for the peace he brought to Mrs. Schlavensky's heart through a verse from his word.

But what a pity that she had to wait for years to find that verse again. Someone should have told her to go to a Bible concordance, look under "preserve," "alive" and "blessed." Under one or more of these words will be found that particular verse.

Incidentally, I believe the children in our schools should be taught and encouraged to use a Bible concordance. It can be a wonderful blessing.

*Esther Fretwell  
Leesburg, Florida*

In response to the article "Blessed upon the earth" (October 1), I appreciated Linda Schlavensky's personal sharing of how she was blessed with the assurance from God through the Scriptures years ago when the life of her tiny unborn child was at risk. Truly it is a blessing to be given scriptural encouragement. Yet the same God who gave her joy and peace from his timely word can also give peace, if

not joy, when his words to us must be ones of comfort in loss.

I am one of many mothers who has experienced the loss of my unborn baby's life at the same preborn stage that Linda was assured of life. Like Linda, my peace also came from the Lord. In my case it was delivered through a pastor who quoted to me from Scripture what my mother's heart already knew was true. Isaiah 57:1 says, "The righteous perish and no one ponders it in his heart; devout men are taken away and no one understands that the righteous are taken away to be spared from evil."

May the mothers who read her article and felt a painful reminder of their own loss find comfort.

*Mrs. Gary Rhone  
New London, Wisconsin*

**Rich rewards**

As a newly elected member of its national board of directors, I invite you to become involved in WELS Lutherans for Life. This outreach mission of saving lives and souls has many rich rewards for those already involved.

WELS Lutherans for Life offers to you, at no charge, a subscription to "Beginnings," a professional and informative bimonthly publication. With this information you will see why this crucial mission work should expand and grow. Talk with your pastor about getting "Beginnings" to all the members of your church. If you would like to start a local chapter in your area, we would be happy to assist.

Each and every day over 4000 unborn babies die from abortion. Join us as we share God's will in this crucial matter. Four thousand babies a day — that's a lot of love denied!

*Brad Mattes  
Citrus Heights, California*

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.

# Master hymn list

## What does the hymn say?

### *Listing five*

You are a royal priesthood. That is, you are the King's ministers. Jesus is the King. He rules the Holy Christian Church today by sending out his word to the four corners of the world. You are his ministers. The King sees to it that the community of believers put his word on their lips and thereby strengthen one another in the one true faith. The King has provided a wonder-working tool whereby every believer gathered for worship can offer the bread of life and dispense the water of salvation to every other believer gathered at the same time and place. This tool is congregational singing. With hymns and liturgical songs every believer has the opportunity to strengthen every other believer present in the one holy Christian and apostolic faith.

If believers are to carry out this lifesaving work in their songs, they cannot sing anything that happens to please them. They must be faithful messengers of the King and spread the gospel of salvation without flaw. Doing less than this would hinder the growth of the kingdom and might well hinder the will of God from being done among us. What should the King's ministers sing? Consider three points of focus. They should confess their Lord Jesus Christ, who has redeemed them, lost and condemned creatures, purchased them from all sins, from death and from the power of the devil with his holy precious blood and with his innocent sufferings and death.

Jesus, Thy blood and righteousness  
My beauty are, my glorious dress;  
Midst flaming worlds, in these arrayed,  
With joy shall I lift up my head. TLH 371

By his suffering, death and resurrection, Jesus points all believers to the heart of the Father. His heart is burning with love for us. St. Paul says, "If the Father offered his only Son for our salvation, will he not also freely give us whatever we need?" God is a true Father, and he considers us his dear children. Few hymn writers understood this better than Paul Gerhardt:

I will sing my Maker's praises  
And in Him most joyful be,  
For in all things I see traces  
Of His tender love to me. TLH 25

The King's ministers need to believe these things with all their heart so that they can sing these things with all their heart. The Father and his Son come to their rescue by sending the Holy Spirit. He enters the hearts of the

faithful when God's word is preached, read and sung. He ignites the fire of faith in Holy Baptism, and he makes it burn brightly by means of the Lord's Supper.

By these means the Holy Spirit also adorns faith with lovely jewels: love, peace, unity, patience, self-control. By these means the Holy Spirit keeps the King's ministers strong in the faith until the Lord Jesus Christ returns to gather to himself the one holy Christian and Apostolic Church.

Come, Holy Ghost, God and Lord!  
Be all Thy graces now outpoured  
On each believer's mind and heart;  
Thy fervent love to them impart.  
Lord, by the brightness of Thy light  
Thou in the faith dost men unite  
Of every land and every tongue;  
This to Thy praise, O Lord, our God, be sung.  
Hallelujah! Hallelujah! TLH 224

What should the King's ministers say? They should speak these precious truths with praise. They should reflect upon them. They should enlarge upon them. They should sing whatever relates to these points of focus and draws their brothers and sisters in Christ toward these truths. They may not speak anything contrary to them.

In these last days of sore distress  
Grant us, dear Lord, true steadfastness  
That pure we keep, till life is spent,  
Thy holy Word and Sacrament. TLH 292

The hymns proposed other than those found in *The Lutheran Hymnal* are coded by abbreviations. **We invite your comments on the following chosen hymns.** Please address all comments and questions to WELS Hymnal Project, Kurt J. Eggert, Director, Northwestern Publishing House, P.O. Box 26975, Milwaukee, WI 53226-0975.

— Bruce R. Backer

*Bruce Backer is professor of music at Dr. Martin Luther College, New Ulm, Minnesota and a member of the Commission on Worship and the Joint Hymnal Committee.*

---

### Word of God

---

God Has Spoken by His Prophets (LW)  
God's Word Is Our Great Heritage  
How Precious Is the Book Divine  
Lord, Open Thou My Heart to Hear  
O Word of God Incarnate  
One Thing's Needful; Lord This Treasure  
Speak, O Lord, Thy Servant Hearth  
That Man a Godly Life Might Live  
The Gospel Shows the Father's Grace  
The Law Commands and Makes Us Know  
The Law of God is Good and Wise  
The Lord Is God, There is No Other (MISC)

Thy Strong Word (LW)  
 We Have a Sure Prophetic Word  
 When Seed Falls on Good Soil (LW)

**Baptism**

Baptized in Water (W III)  
 Baptized into Thy Name Most Holy  
 Dear Father, Who hast Made us All  
 Dearest Jesus, We Are Here  
 He that Believes and is Baptized  
 Maker of All, to You We Give (W II)  
 We Praise You, Lord (LBW)

**Confession and Absolution**

Before Thee, God, Who Knowest All  
 From Depths of Woe I Cry to Thee  
 Jesus Sinners Doth Receive  
 Lord, to Thee I Make Confession  
 With Broken Heart and Contrite Sigh  
 Wondrous Are Your Ways, O God! (LBW)  
 Yea, as I Live, Jehovah Saith

**Lord's Supper**

Draw Nigh and Take the Body of the Lord  
 Here, O My Lord, I see You Face to Face (LW)  
 I come, O Savior, to Thy Table  
 Jesus Christ, Our Blessed Savior  
 Let All Mortal Flesh Keep Silence (LW)  
 Lord Jesus Christ, Thou hast Prepared

O Jesus, Blessed Lord, to Thee  
 O Living Bread from Heaven  
 O Lord, We Praise Thee  
 Sent Forth by God's Blessing (LW)  
 Soul, Adorn Thyself with Gladness  
 Thy Table I Approach

**Close of Service**

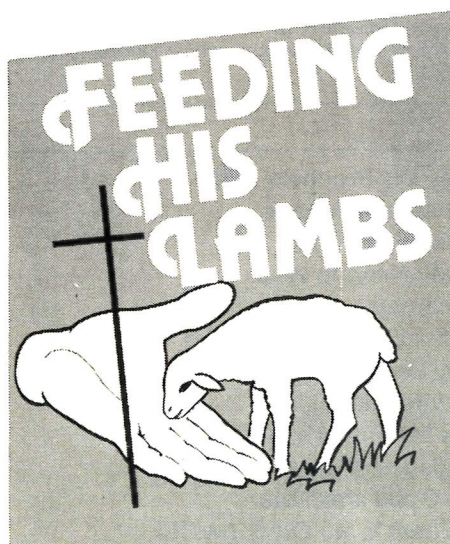
Abide, O Dearest Jesus  
 Almighty Father, Bless the Word  
 Almighty God, Thy Word is Cast  
 God Be With You (NNBH)  
 Guide Me, O Thou Great Jehovah  
 How Blest Are They Who Hear God's Word  
 Lord, Dismiss Us with Thy Blessing  
 May the Grace of Christ (W II)  
 Now the Hour of Worship O'er  
 On My Heart Imprint Thine Image  
 On What Has Now Been Sown  
 Praise God, from Whom All Blessings Flow  
 Savior, Again to Thy Dear Name We Raise

**Key to abbreviations**

- LBW — *Lutheran Book of Worship*
- LW — *Lutheran Worship*
- MISC — *Miscellaneous sources*
- NNBH — *The New National Baptist Hymnal*
- W II — *Worship II*
- W III — *Worship III*

IN THE NEWS

**New Sunday school teacher training program**



The Board for Parish Education has announced a new Sunday school teacher training program, Feeding His Lambs.

The program was produced to assist a congregation in recruiting and training Sunday school teachers. The program consists of two videocassettes of three and one-half hours, printed material for each of the 10 segments and a sample Sunday school lesson on video. The program is packaged in a convenient three-ring binder.

FHL shows the prospective teacher how to study the biblical text, select a truth, present the Bible story and apply the lesson to the lives of the children. FHL also

gives the learner suggestions on how to use a variety of audiovisual aids and manage a classroom.

"The Sunday school is of vital importance in the congregation's gospel ministry," William Fischer, project director of FHL, said, "and the Sunday school can only be as effective as its teachers. A survey indicated that the greatest need of our Sunday schools is recruiting and training Sunday school teachers. And we believe that FHL fills that need."

A brochure describing the program is available from the Board for Parish Education office, 2929 N. Mayfair Road, Milwaukee, WI 53222. Phone: (414) 771-9357.

## Off to Africa

It doesn't take long for a pastor to get to know an active, outgoing couple when he moves to a new congregation. When the husband is chief elder and a former congregation president, the pastor has plenty of opportunity to observe that husband's zeal for the Lord's work. When the wife is contact woman for the Central Africa Medical Mission, the pastor appreciates her mission-mindedness. When the couple discuss what they might do to serve the Lord after retirement, the pastor realizes he had better keep his eyes open for opportunities to steer the couple toward kingdom work.

So when the mailman delivers President Mischke's newsletter and in it is a sentence about the need



Lorraine and Herman Koester

for a lay couple to serve at the Mwembezi Medical Dispensary in Zambia, the pastor says to himself, "Maybe." So half-jokingly, half-seriously, the pastor shows the item to the husband of this active couple. Imagine the pastor's surprise when the husband makes a copy of the item on the spot and

takes it home to show his wife. Within a few days they place a call to Pastor Dan Westendorf, chairman of the Central Africa executive committee, offering their services for this newly-created position.

That's how Herman and Lorraine Koester of Shepherd Lutheran, Albuquerque, N. Mex., started on the road to Africa. The selection process was slow. Funding had to be found. Finally, the WELS Kingdom Workers came forward to fund this project and the Koesters were selected to go off to Africa.

After being commissioned on October 23 by their pastor at Shepherd Lutheran, they went on their way for a year or more of service in Zambia. They were sent off carrying the love of a congregation with them. They were sent off reminded by world board chairman, Pastor William Meier of Phoenix, to be consecrated, compassionate and confident, like the master missionary, Jesus Christ.

Is that the end of the story? It can't be. The Koesters will serve for a year or a little more. Another couple will need to follow them. And another after them. If you are interested, ask Pastor Westendorf for details.

—Thomas A. Schulz



**Participants** in the WELS Reformation Retreat in Germany gather around the Luther Memorial in Worms. Our two chaplains will be leading a Luther Land Tour through East Germany in June 1989. For further information contact Chaplain Lee Neujahr, 98th General Hospital, P.O. Box 391, APO NY 09105, immediately.

## Southeastern Wisconsin District

**St. Lucas of Milwaukee** has been granted landmark status by the Bay View Historical Society. Organized in 1871 the congregation celebrated the 100th anniversary of the erection of the landmark church. . . . On August 21, First Lutheran in Elkhorn celebrated the 20th year of **Pastor Frederic Kosanke** serving the congregation. **Pastor Robert Voss**, president of Northwestern College, was guest speaker. . . . **Pastor Daniel Westendorf** preached the anniversary sermon on October 2 celebrating **Pastor David Witte's** 25 years in the holy ministry. **Pastor Witte** serves Abiding Peace in Streamwood, Ill. . . . On September 18 Nathanael of Milwaukee observed 40 years in the ministry of their pastor, **Henry Lange**. . . . On October 23, Wisconsin Lutheran Seminary observed the 40th anniversary in the ministry of **Professor John Jeske**. . . . **Pastor Robert Zink** delivered the sermon observing **Pastor Winfred Nommensen's** 40th anniversary in the ministry on November 6. **Pastor Nommensen** serves Salem (107th St.), Milwaukee. . . . **St. John (Vliet St.) of Milwaukee** celebrated its 140th anniversary on September 25. . . . **Jerusalem of Milwaukee** observed its 100th anniversary on October 9. . . . **Beautiful Savior of Ft. Wayne, Ind.**, concluded its 20th anniversary on October 9 with **Pastor Philip Heyer**, son of the congregation, delivering the sermon. . . . **Grace Lutheran of Indianapolis, Ind.**, opened a preschool this fall with an enrollment of eight students. . . . **Good Shepherd of Lafayette, Ind.**, moved into a newly-leased storefront in an area mini-mall. Dedication was held September 18 with Mission Counselor **Robert Hartman** delivering the message.

— *Robert Sievert*

## Persons, places, etc.

At its October 23 meeting the **WELS Historical Institute** elected Charlotte Sampe, Wauwatosa, and Dr. Arnold Lehmann to six-year terms on the Institute's board of directors. Lehmann was reelected. Margaret Lehninger, who had served on the board for six years as secretary, declined reelection. . . . Available from the home mission board is a new video, **God's Mission by People to People**, designed to heighten the interest of Bible classes or church auxiliaries in mission work. Order from the home mission board — cost, \$10.00. . . . Michigan Lutheran Seminary, a WELS academy, St. Croix Lutheran High School, Kettle Moraine Lutheran High School and Shoreland Lutheran High School **received grants** from AAL totaling \$20,530. The schools use the grants for many different programs and events. . . . **Wisconsin Lutheran Child & Family Service** has begun to concentrate its attention on "supporting" support groups. Under WLCFS sponsorship there are an Alzheimer's Disease support group, a singles and single parents group, a newly forming blended families group, an adults from troubled homes group and, of longer standing, the recovery and support groups in the Alcoholism Awareness program. . . . **Charles Luter**, all-conference center at Northwestern Prep, will sit out a year of Marquette University basketball because of torn ligaments on his knee. Marquette's coach

## Western Wisconsin District

On September 18 **St. John of Watertown** dedicated its newly renovated church buildings. Work included new siding and insulation for the school, new furnaces in the church and parish hall and renovation of the entire exterior and interior of the church, with the addition of an entrance for handicapped, including chair lifts. **Pastor Robert Voss**, president of Northwestern College, spoke at the dedication. **St. John** also began a preschool class this year with 18 students enrolled. . . . Helium balloons flew heavenward as the school children of **St. Mark in Watertown** celebrated the centennial of their church on September 11. The building rests on blocks of granite 10 feet long by five feet wide by five feet high. But still the centennial theme was "Christ is Our Foundation." . . . **Grace of Prairie du Chien** broke ground on July 24 for its new education/fellowship building. **Grace** also celebrated its 10th anniversary on September 25. . . . On September 11 **St. Matthew of Winona, Minn.**, cele-

brated 50 years of service in the congregation by **Pastor Arnold L. Mennicke**, who preached his first sermon on Mother's Day 1938. He continues to serve as a visitation pastor.

— *Elton Stroh*



**Mock election** — In October Christ the Lord school of Brookfield, Wis., held a mock election. Here, under the watchful eye of "Uncle Sam" (Peter Unnasch, senior student at Wisconsin Lutheran Seminary), the kindergarten cast their ballots. "Our Democracy and the Right to Vote" was the theme of the afternoon. Michael Miller is principal of the 82-pupil school.



called it "a devastating setback" for the team. Luter is a member of St. Marcus, Milwaukee. . . . Pastor Robert Schlicht, administrator of **The Lutheran Home, Belle Plaine, Minn.**, reports that it has recently acquired several group homes "with another facility or two a genuine possibility." The home is celebrating the 90th year of operation this year. . . . How did Gi Young Lee of Pusan, Korea get to **Nebraska Lutheran High School, Waco, Neb.**? It goes like this. Gi's aunt and uncle own a nearby motel where the school's junior-senior banquet was held. The aunt and uncle liked what they saw of the group and brought Gi over from Korea to study at the place these nice students came from. Gi, armed with a student visa, "is living in the dorm during the week, and trying to gain a fluent handle on conversational English," reports the school. . . . New arrivals at Wisconsin Lutheran College include **Vicki Hartig**, director of public relations, previously coordinator of public relations at the Curative Rehabilitation Center, Wauwatosa; **Amalia Biester**, instructor of Spanish, previously taught at Martin Luther High School, Greendale; and **Dr. Roger Olsen**, director of counseling services and associate professor of psychology, previously director of child and adolescent psychiatric services for the state of Maryland.

## WITH THE LORD

**Philip K. Press**  
1925-1988

Pastor Philip K. Press was born November 30, 1925 in Burke, S. D. He died October 10, 1988 in Saginaw, Mich.

A 1951 seminary graduate, he served congregations in Mobridge, S.D., Phoenix, Ariz., and Theresa and Collins, Wis., before accepting a call to St. John, Pigeon, Mich., where he served until his death.

In 1951 he married Christiana Peters. He is survived by his wife; daughters, Susan (Michael) Lewallen, Christine (James) Brenner and

Anne Press; sons, Paul, Peter and Thomas; brother, Richard; sisters, Pauline (Bert) Toensing and Barbara (Don) Stobb; and five grandchildren.

Services were held October 13, 1988 at St. John, Pigeon, Mich.

### NOTICE FOR CONGREGATION TREASURERS

The cutoff date for Prebudget Subscription (PBS) receipts in the synod's post office lock box is the last business day of each month. *December 1988* lock box offerings will be credited as 1988 receipts through *January 10, 1989* as long as they are received in the lock box on or before that date and are clearly labeled as 'December' offerings on the Form 220.

Norbert M. Manthe  
Controller

## NOTICES

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

### CHANGES IN MINISTRY

#### PASTORS:

**Bauer, Thomas E.**, from St. John, Hancock, Mich., to Grace, Waukesha, Wis.  
**Blumer, Steven P.**, from Faith, El Paso, Tex., to St. Stephen, Beaver Dam, Wis.  
**Lindloff, Timothy B.**, from Lakeside Lutheran High School, Lake Mills, Wis., to Manitowoc Lutheran High School, Manitowoc, Wis.  
**Martens, Andrew C.**, from Trinity, Kaukauna, Wis., to St. Paul, Marquette, Mich.  
**Schmlege, Paul A.**, from Gethsemane, Raleigh, N.C., to Our Savior, Pomona, Calif.  
**Schoemann, Randal W.**, from Zion, Van Dyne, Wis., to Good Shepherd, Plymouth, Wis.  
**Woldt, Michael A.**, from Christ, Oakley, Mich., to Dr. Martin Luther College (dean), New Ulm, Minn.

### ADDRESSES

#### PASTORS:

**Frey, Kenneth L.**, 1217 Watrous Ave., Des Moines, IA 50315; 515/244-4822.  
**Heup, Charles H.**, 104 N. Washington St., Oconto Falls, WI 54154; 414/846-3820.  
**Nottling, David A.**, 1264 Masada Ln, Spring Hill, FL 34608; 904/683-9001.  
**Purdue, Guy R.**, 104 N. Seymour St. Fond du Lac, WI 54935; 414/921-8165.  
**Rakos, Joel K.**, 1405 Lincolnshire Rd., Oklahoma City, OK 73159; 405/691-2571.  
**Rockhoff, Roger W.**, 325 S. Ramsey Ave., Litchfield, MN 55355; 612/693-7854.  
**Sargent, Daniel J.**, c/o Rev. L. P. Dux, P.O. Box 511180, Chipata, Zambia, Africa.  
**Schmlege, Paul A.**, 169 Wagner Dr., Claremont, CA 91711; 714/624-7116.  
**Steffenhagen, Warren R.**, P.O. Box 240, Lena, WI 54139; 414/928-5128.  
**Wenzel, Glenn E.**, 5979 Deerfield, Riverside, CA 92504; 714/683-3339.

#### TEACHERS:

**Fischer, Gilbert F., em.**, Bentsen Grove Trailer Park, Lot W60, Mission, TX 78572.

## 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.
- GIFT SUBSCRIPTION  
Print name and address below of recipient and donor. If you wish, we will send a gift card mentioning that this magazine subscription is from you.  
*Name to be given on gift card:*

Subscription Rates (payable in advance)  
 1 year \$8.00  2 year \$15.00  3 year \$21.00  
Save by subscribing for 2 or 3 years.  
Please write for foreign rates.

- CHANGE OF ADDRESS  
Allow 4 weeks for change. Attach current mailing label and enter your new address below.
- QUESTION OR INQUIRY  
Include your mailing label when writing to us about your subscription.

Mail to: **THE NORTHWESTERN LUTHERAN**  
c/o Northwestern Publishing House  
P.O. Box 26975  
Milwaukee, WI 53226-0975  
Phone 414/ 475-6600

Make check or money order payable to Northwestern Publishing House.

#### Recipient of gift

Name (please print) \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

If mailing label is not available, print OLD address in this space.

#### Donor of gift

Name (please print) \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

ATTACH LABEL HERE

**CALL FOR NOMINATIONS**  
Northwestern Publishing House

In view of the announced retirement plans of Editor-in-Chief Mentor Kujath, the Board of Directors of the Northwestern Publishing House requests members of the Wisconsin Evangelical Lutheran Synod to nominate candidates for the position of Editor-in-Chief. The candidate should be a member of the WELS or in fellowship with it, be a seminary graduate experienced in the pastoral ministry and show mature theological judgment. The candidate should have some journalism and computer education or experience, or be willing to obtain this education. He should demonstrate administrative abilities and supervisory skills, be competent in English literature, composition and grammar and be able to write clear, contemporary English. This position requires someone who is tactful, courteous, dependable and ethical in his professional conduct.

Nominations including all pertinent information should be received by the undersigned no later than January 15, 1989.

Elwood Lutze, Secretary  
NPH Board of Directors  
718 E. Linden Avenue  
Manitowoc, WI 54220

**LWMS TOPICS BOOKLET**

The Lutheran Women's Missionary Society is celebrating its 25th anniversary. The *Topics* booklet for this special year has been entitled, "United in Jesus for 25 Years." Some articles are reprinted from early *Topics* booklets and others are updated reports of the work being done in those same areas at the present time.

Order your copy through your congregation's LWMS reporter or directly from the LWMS Central Office, 8420 W. Beloit Rd., West Allis, WI 53227. Cost is \$1.00 per copy.

**SYNOD NOMINATING COMMITTEE**

The Synod Nominating Committee will meet at 9:00 a.m. on Thursday, January 19, 1989 at the synod administration building. The committee is to propose a slate of three candidates for the following 26 offices.

- Executive Committees for the Board for World Missions: Apache (pastor); Central Africa (pastor); Japan (pastor); Latin America (pastor); Southeast Asia (pastor).
- Board for Parish Education: one pastor, one elementary school teacher, one Lutheran high school teacher, two laymen.
- Northwestern Publishing House Board of Directors: one Northwestern College professor, one pastor, one layman.
- Board for Stewardship: two pastors, one teacher.
- Board for Evangelism: two pastors, one teacher.
- Board for Special Ministries: one pastor, two laymen.
- Coordinating Council: two laymen.
- Board for Worker Training: one Lutheran high school administrator, one layman.

The list of candidates nominated will be published in the Northwestern Lutheran in spring, 1989. The synod will elect one of the candidates on each slate at its convention in Prairie du Chien, Wis., August 7-11, 1989.

Any board, committee or member of synod is invited to suggest nominations for these offices. Please send names with appropriate information to the secretary of the synod by December 31, 1988.

Pastor David Worgull  
WELS Secretary  
1270 N. Dobson Rd.  
Chandler, AZ 85224-9217

**ANNIVERSARIES**

Elkton, South Dakota — Trinity (100th), June 25, 1989, 10:30 a.m. Catered dinner. Contact Gene Ponto, R.R. 2, Box 62, Elkton, SD 57026; 605/542-4851.

**ELECTRONIC ORGAN**

Electronic organ available for pickup. Walnut, 30+ years. Console has a Swell and Great manual with traditional settings in tab stops and 2 couplers; volume pedal and 25-note pedalboard. Contact Ascension Lutheran, 1415 Dopp St., Waukesha, WI 53188; 414/547-8518.

**CHANGE OF TIME OR PLACE OF WORSHIP**

in the following exploratory areas or mission congregations.

**FT. MYERS/CAPE CORAL, FLORIDA** — Abiding Love, 3205 S. Chiquita Blvd., Cape Coral. 9:30 a.m.; SS/Bible class, 10:45 a.m. Pastor Thomas Smith, 1507 SW 32nd Terrace, Cape Coral, FL 33914; 813/945-2122, 945-2194 (home).

**EXPLORATORY WORK IN KOREA**

The Board for World Missions of our WELS is considering doing exploratory work in Korea in September 1989. If you know of any contact laypersons living in South Korea, please send pertinent information to Pastor Ronald F. Freier, 404 E. Glenlord Rd., St. Joseph, MI 49085.

**COMMUNION WARE AVAILABLE**

Available for cost of shipping: Pewter ciborium, flagon and paten; silver plated baptismal pitcher. Contact Trinity Lutheran, 195 E. Michigan Ave., Saline, MI 48176; 313/429-4710.

**FINANCIAL REPORT Wisconsin Ev. Lutheran Synod**

**PREBUDGET SUBSCRIPTION PERFORMANCE**

Nine months ended 30 September 1988

	Subscription Amount for 1988	9/12 of Annual Subscription	Nine Months Offerings	Percent of Subscription
Arizona-California	\$ 908,498	\$ 681,373	\$ 581,034	85.3
Dakota-Montana	403,725	302,794	222,335	73.4
Michigan	2,142,887	1,607,165	1,234,277	76.8
Minnesota	2,425,460	1,819,095	1,494,379	82.1
Nebraska	537,896	403,422	324,495	80.4
North Atlantic	298,708	224,031	214,591	95.8
Northern Wisconsin	2,401,372	1,801,029	1,376,657	76.4
Pacific Northwest	272,841	204,631	166,865	81.5
South Atlantic	341,335	256,001	243,586	95.2
South Central	238,621	178,966	155,374	86.8
Southeastern Wisconsin	3,097,518	2,323,139	1,851,061	79.7
Western Wisconsin	2,766,088	2,074,566	1,629,582	78.6
Total — 1988	\$15,834,949	\$11,876,212	\$ 9,494,236	79.9
Total — 1987	\$15,462,639	\$11,596,979	\$ 9,349,926	80.6

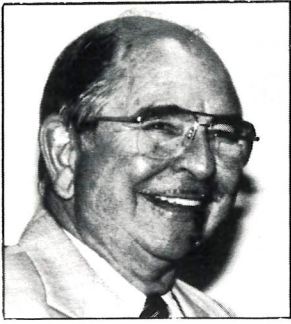
**BUDGETARY FUND**

Statement of Receipts and Disbursements  
Fiscal Year To Date

Three months ended 30 September

	1988 Actual	1987 Actual	1988 Budget
<b>Receipts:</b>			
Prebudget Subscriptions	\$ 3,085,851	\$ 3,140,846	\$ 3,274,000
Gifts and Memorials	84,059	75,694	86,000
Bequest Income	109,066	104,112	75,000
Other Income	25,500	25,034	28,000
Transfers—Endowment/Trust Earnings	6,312	2,562	30,000
Transfers—Gift Trust	225,000		214,000
Transfers—Continuing Programs	122,922	31,905	110,000
Transfers—Other	144,967	107,100	106,000
Total Receipts	\$ 3,803,677	\$ 3,487,253	\$ 3,923,000
<b>Disbursements:</b>			
Administration Division	\$ 361,964	\$ 260,873	\$ 324,000
Home Missions Division	1,212,890	1,067,263	1,226,000
World Missions Division	1,081,351	898,737	929,000
Worker Training Division	1,529,100	1,345,722	1,395,000
Parish Services Division	176,071	147,038	207,000
Fiscal Services Division	325,192	338,569	338,000
Total Disbursements	\$ 4,686,568	\$ 4,058,202	\$ 4,419,000
Net Increase/(Decrease)	\$ (882,891)	\$ (570,949)	
Fund Balance — Beginning of Year	\$ 662,884	\$ 535,868	
Fund Balance — End of Period	\$ (220,007)	\$ (35,081)	

Norbert M. Manthe  
Controller



With these last words the December issue of the Northwestern Lutheran speeds off to Times Printing Company of Random Lake, Wisconsin after passing through the hands of our typesetters Diane Cook and Diana Watkins. What makes this last minute contribution different from the previous 20 is that this one closes out the 1988 publishing year for the magazine. It's time for editorial reflection.

We tried to make 1988 a good year. That "we" is not the editorial "we." "We" is the people who work together to bring into your home a Christian magazine that informs, inspires and instructs on the basis of God's Good News, a responsibility that no one around here takes lightly. There's our production coordinator, Clif Koeller at Northwestern Publishing House, who toils unceasingly to produce an errorless, quality product. He coordinates our efforts and is forever challenging the editors to make it a better magazine.

In the design department we lean on Matt Schaser and Duane Weaver to keep our look contemporary. Matt moves on next year to broaden his vocational experience. We will miss his aggressive graphics. And Judy Olson, subscription manager, who labors diligently to get the magazine to our 64,000 subscribers.

"We" is our writers: the contributing editors, the district reporters and the free lancers. They know — as we all know — that it is the quality of the writing that makes the printed page. Everything else is secondary. Just icing. These are the people whose hearts are regularly opened to us.

And finally, Bev Brushaber, the assistant editor, who for 25 years has picked up after me and creatively kept shop beside me — anonymously until January 1 of this year when she became assistant editor of this magazine, a position she earned the old fashioned way — she worked for it.

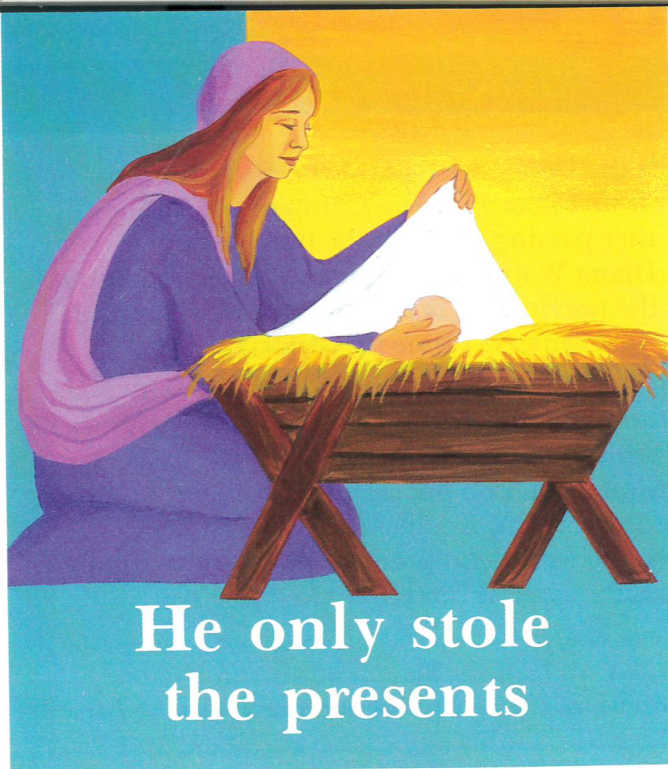
Together we pledge to you a year of Northwestern Lutherans in 1989 better than this year to which we have devoted the best we have to give. If we falter in our ministry in 1989, it will not be for not trying. You have invited us into your homes. We will try to be the best possible guests.

Next year we will be celebrating the 75th anniversary of the Northwestern Lutheran. We would like to see the Northwestern Lutheran in at least half the homes of our church. That calls for another 50 percent increase in subscribers. Despite budget difficulties in a congregation it can be done. There are many ways: a generous member with a generous gift, a dozen members banding together, all members chipping in with a special envelope offering. But before that can happen we — someone — must be convinced that it is vital to the health of the congregation to have a vision of the worldwide church, its kingdom work, its gifts and graces. What a 75th anniversary gift that would be!

In a few days the Christmas holidays will be celebrated, a most wonderful time of the year. We hope that the peace and joy and love of Christmas abides in your hearts and in your homes, that it rings out in the worship of your church, that each one of us not only talks the talk of Jesus but walks the walk of Jesus.

Blessed holidays to all our readers!

*James P. Schaefer*



## He only stole the presents

by Richard D. Balge

**D**r. Seuss's grinch didn't really steal Christmas. He only stole the Christmas presents. In order to steal Christmas a grinch would have to take Christ away from people's hearts and minds. Then, no matter how many presents were piled under the tree, Christmas would be gone. Then, whether people realized it or not, there would be a terrible emptiness. No matter how luxurious the tree and the trappings, the celebration would be hollow.

### "Only a man"

If I were a grinch who wanted to steal Christmas I would convince people that Jesus was *only a man*.

Then he could not have done all that the Bible says he came to do. Then people could celebrate the human spirit and the joy of family relationships and the brotherhood of man. They could not really celebrate Christmas without a divine Savior.

What human beings could not do God came and did for us. The Eternal became a baby. The Word who is God became flesh. The Creator became a creature. The Giver of the law fulfilled the law as a man. The Lord of life died and rose again to raise us from death to life. That's reason to celebrate!

### "Only a myth"

If I were a grinch who wanted to steal Christmas I would get people to treat the story of Jesus' birth as *only a myth*.

In a tiny country, in a small town, in a stable a child was born to a virgin mother. One of the writers who tells the story in some detail is Matthew, a

former tax collector. You would not expect him to be a gullible or sentimental man. Another was a physician, Luke. Even in those days doctors knew where babies come from. These men and others were the God-inspired authors of the books we call the New Testament, which tells us what Christmas is all about.

We can celebrate Christmas because we believe all that they wrote about Jesus. We believe it to be objectively true. That very believing is a marvelous gift from God.

### "Only a moral teacher"

If I were a grinch who wanted to steal Christmas I would get people to regard Jesus as *only a moral teacher*.

He was a moral teacher, of course. He did make clear that God has set a standard of holy conduct. He did show that the law calls for obedience from the heart and not mere outward compliance. He did demonstrate that the most pious among religious people do not meet the requirements of selfless love. He certainly taught by positive example.

But so did Moses and the prophets. So have others. If he came only as a moral teacher Christmas doesn't mean much more than Abraham Lincoln's birthday.

We celebrate his birth because he came as God's Anointed to do God's saving work. He lived the perfect life of love which God's law demands and which we have not lived. He did it as our representative, in our place. In our place he died. God charged every selfish act, every loveless word, every self-centered thought of every human being to him. God punished my sins in him and he died.

### "Only a memory"

If I were a grinch who wanted to steal Christmas I would get people to believe that he stayed dead, that he is *only a memory*. If his story ended with his burial there would be no reason to be merry, ever. If his body stayed in the tomb there is no joy to the world.

God raised him from the dead. That means the sacrifice was accepted. Our sins are forgiven and God has credited Jesus' righteousness to us. Eternal life is God's free gift to everyone who believes. There are no conditions or stipulations for us to meet, no fine print or hidden clauses.

That is why we can say, "Merry Christmas — and a Happy Eternity." □



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