

THE HISTORY OF OUR SAVIOR'S EV. LUTH. CHURCH, *Wauasa, WI.*  
1942 to 1982

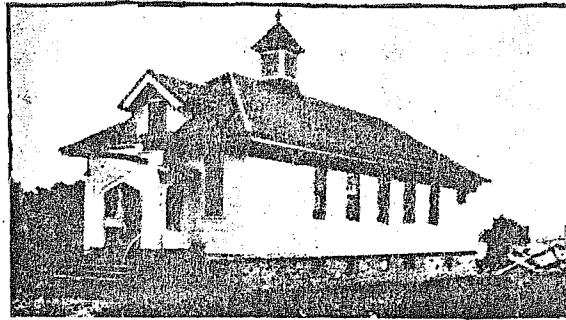
Senior Church History

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Prof. Fredrich

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**Wisconsin Lutheran Seminary Library**  
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Mequon, Wisconsin



1942

Our Savior's Lutheran Church  
Wausau, Wisconsin



1982

"The history of Our Savior's Ev. Lutheran Church, Wausau, Wisconsin begins September 10, 1942 when a canvass was taken by Pastor Lyle J. Koenig who was at the time serving Immanuel Ev. Lutheran Church at Mosinee, Wisconsin. The canvass revealed within one week, that Sunday School and Services ought to be started at once. On September 20, 1942, 15 children met in the basement and 48 souls gathered in the class room of an abandoned school house on Flieth St. and Park Blvd. for Sunday School and Services. During the next month the canvass revealed that the mission field was white unto the harvest.

One month after the first service was conducted, four Lutheran families met in the same school house for the purpose of formally organizing a Congregation. The four families were the Walter Radtke, Alfred Prast, Earl Prast and Walter Schreiber families. We might therefore rightfully say that the birthday of Our Savior's Ev. Lutheran Church is Oct. 21, 1942 on which date the congregation was organized and adapted a constitution and elected its first Board of Trustees. The men elected were Walter Radtke, Earl Prast and Alfred Prast. This Board of Trustees then met on the following Tuesday night and elected the officers of the Congregation. They were Walter Radtke, Pres. Mr. Alfred Prast, Treasurer, Mr. Earl Prast, Sec.

The Sunday School also continued to grow in numbers. Within two months there were 78 children enrolled in the Sunday School which was under the direction of Mrs. Lyle Koenig who served as the first Sunday School superintendent. Mrs. Marvin Pecha and Miss Johanna Rau of Immanuel Ev. Lutheran Church, Mosinee willingly responded to a call when we needed teachers during the first months.

The result of bringing the Word of God into the homes of this area led 14 children to be brought to the Lord Jesus Christ through the Sacrament of Holy Baptism on Dec. 6, 1942.

The first House of Worship for this new Congregation was the aforementioned abandoned school building, which the Congregation purchased from the City of Wausau for \$550.00. There were also the equal of six lots included in the purchase price. The original building at the time of purchase was large enough. The overall dimensions were 40 by 22 ft. But it soon became necessary to build and remodel. The Congregation applied for and received a loan from the Wisconsin Synod Church Extension Fund in the amount of \$3200.00. With this amount they paid for the original building and lots and also added 20 feet to the rear of the school. The entire interior was also rebuilt. This new and rebuilt Church was dedicated to the Glory of the Triune God on June 27, 1943. Guest preachers for the festive services were Rev. E. Walther of Wisconsin Rapids, Rev. H. Kirchner, Baraboo and Rev. G. Krause, Stetsonville. On this day of dedication the congregation consisted of 78 souls, 16 voting members and 36 communicants. There was evident among those 78 souls an ardent love for Christ and His Word. They gave many hours of their time in working for the Lord in His Church. And not once during these first years was there any complaint that the Lord was expecting too much. They faced the challenge of the future with faith, confidence and spiritual courage. Our prayer as we conclude the year 1943 is, "O Lord guide us down the path of faith so that we with our thoughts, words and actions may truly glorify Thy Holy Name."

The year 1943 brought many more problems. Our Sunday School continued to grow in numbers. The congregation also grew numerically to the point that it was necessary to have two services per Sunday. It also became quite evident during this year that God was leading us to see the necessity of opening a Christian Day School. By the end of the year the hand writing was on the wall was plain.

Our first step in 1944 was the adoption of a resolution that we build and support a Christian Day School to the best of our ability, asking that the Western Wisconsin District Mission Board also take part in this new venture. By midsummer the resolution had gained enough momentum that the Mission Board recommended a loan of \$7000.00 for the construction of a two class room school. In view of the fact that it was impossible to have the new building finished by the time school opened, the congregation decided to call a teacher and begin class in the basement of the Church. Mr. Adolph Wilbrecht received and accepted the call to serve as the principle of the school. There were 56 children on hand when the Pastor L. Koenig and Principle called for order to conduct devotions. During the first few months the Pastor taught school halfdays. On Oct. 29, 1944 we dedicated our new school to God, the Father, Son and Holy Ghost. Prof. E. E. Kowalke and Pastor Wm. Baumann were the guest preachers for the day. In the afternoon service Mr. Ad. Wilbrecht was installed by the local pastor. The Congregation on the day of dedication numbered 185 souls, 95 communicants and 35 voting members. Again as we close the year 1944 we have reasons to say, "All glory be to God on High who hath our race befriended."

The year 1945 again showed the guiding Hand of God. By the power of His Word many more souls were led to Christ, the Bread of Life. This congregation from the very time of its conception has been a typical example of how God gathers the last and fallen souls of men into His Church. Ninety five percent of our souls-membership were brought out of spiritual darkness by the teaching and preaching of God's Word. The work in the main in this mission field has been among the unchurched and spiritually dead. Because of the amount of work that was necessary among the unchurched, the Congregation and the Mission Board felt that it was wise for the Pastor to devote all his time to the work out in the field. He was relieved of his teaching duties and Mr. Wilmer Gresens was called and accepted. He was installed on Dec. 8, 1945 in a special service. This year again as in the past it seems that God has blessed the mission congregation with a sufficient number of problems to keep them humble and faithful. Again God saw fit to lead us to believe that we would be forced to think of expanding. The school rooms were bulging and the church was crowded. Many plans were made. Many resolutions were passed during the year. Not all of them were carried out. But on Nov. 15, 1945 the Mission Board approved a third teacher for our school. This resolution was carried out. Mr. Donald Kolander took over the basement room. At the end of the year we can but pray, "Lord show us the Way." What shall we do with the children? "How can we best feed them the Bread of Life?"

We enter the year 1946 with the same problems with which we closed the year 1945. Our school opened last fall with 112 children. We have room for 60 according to State rules and regulations.

Mr. Donald Kolander, a student of Theology had to return to his studies, after the end of the year. And so the Congregation extended a call to Mr. Alfred Gresens who was installed on Sept. 21, 1947. What more can we pray at the end of this year, "Lord show us the way."

The year 1947. No solution yet to our many problems. However it was getting clearer that God was leading us to believe that we should expand our school. And so by the end of the month of July, the congregation had more or less taken it for granted that we would have to venture our upon another building program.

This past year, 1948 saw our plans taking on concrete form. Several men contacted to draw up plans. Walter Trapp was finally recommended to the congregation by the Board and Mission Board. <sup>Wm</sup> And so the actual work began late this year. Men of the congregation began hauling rock from a quarry near Merrill for the foundation wall. It was clear that everyone in the congregation knew full well that we had a job in front of us. However, there never was a time when there was any doubts as to whether or not it would be done. God's great gift to our congregation this past year was the gift of the spirit of willingness and cooperation.

The years 1949, 1950, 1951, 1952 were indeed years of joy. They were years when this congregation saw the fulfillment of God's promises. They were years during which nearly 7500 man hours of labor were donated to the Lord by the members of this congregation. They were years when we built our present school and chapel. They were years of harmony and spiritual prosperity. For by the end of 1952 Mrs. Carl Kuske was added to our teaching staff. The congregation had grown to 587 souls, 317 communicants and 114 voting members. Our prayer at the end of the year 1952, "Lord preserve among us the

spirit of cooperation and willingness. Bless our efforts to preach Thy Word. And guide us through another year which stands before us."

The year 1953 opened this past January as nearly every other year. We were confronted with growing pains. Even before we have the present building program completed we already see that we will not be able to take care of the children that would like to attend our school. The idea has been suggested that we propose to our Synod the opening of another mission somewhere in this area. As yet nothing has been done along these lines. As I see it at the close of this year, this mission congregation has come to the point of becoming an adult. During the course of the year, Mrs. Alfred Gresens accepted a call to Milwaukee. Mrs. Frank Glaset was called for 10 months and accepted to teach the 5th and 6th grades. Our overall school enrollment was 168. As I sit here in my study and recall the events of the past year within the Congregation, I can but ask my Lord and Savior that He preserve among us that Mission zeal and spirit that was so evident in the past years. May He keep this congregation in the unity of the Spirit. May He, through his Word, make them of one mind so that the Will of God might be carried out in the year to come in harmony and unity.

Pastor Koenig, on Sunday, Feb. 7, 1954 accepted a call to Immanuel Lutheran Church at Sault St. Marie, Michigan."

Feb. 26, 1954  
Rev. Lyle J. Koenig

Pastor Koenig was the instrument the Lord used in bringing into this world another congregation for His glory. The year 1954 was a year of testing for Our Savior's. The year began with hopes as high as could be but it wasn't long before the test began. To



some members of the congregation the loss of Pastor Koenig was a severe blow. The fact that he had started the congregation and had made many close friends during the 12 to 13 years he worked there naturally made it very difficult to accept his departure. Yet the Lord knew what He was doing. It may have been that the people of the congregation were beginning to look too much at the instrument of God for their help rather than on the Lord.

The first week of March 1954 the church council met with the Mission Board and discussed the problem of no pastor. They then asked Pastor Kiehl and Pastor Kionka to act as vacancy pastors. At the same time they wrote to the district president (Pastor Nitz) for a slate of candidates for the vacancy. From the slate of candidates ~~Pastor Donald Meier~~ was selected. A call was sent to him. He accepted the call.

A short time after this Mr. A. Wilbrecht, the principal received a call to Arizona. Mr. Wilbrecht explained the call and the council felt the hand of the Lord working again. His daughter was ill, and the doctor had suggested a warmer climate for her. The council took this into consideration and when the ballots were cast, the outcome of the vote was to grant the Wilbrechts a peaceful release.

On Sunday, May 2, 1954 Pastor Meier was installed. His Father W. T. Meier of Watertown, South Dakota preached and Pastor D. Kuehl installed him. The first impression the congregation had of Pastor Meier was a sincere and humble one.

There was still the matter of calling another teacher to deal with. A call was placed with the assignment committee of the Wisconsin Synod and they sent Mr. Don Hartwig a graduate of New Ulm.

Our Savior's continued to grow even during this time. It was shown that the members could survive for a short time without their own pastor. The many changes that took place tested them. The Lord lead them through their difficulties. They were blessed with another pastor and teacher within a short time. And they were blessed with the knowledge of experience that a pastor does not a congregation make.

The year of 1955 brought more changes. Due to the need for more room in the school the chapel was converted into school rooms. Each Sunday the desks would have to be moved and chairs set up for worship. Instead of having only two services in the morning the congregation added another service in the evening to help ease the crowding. The basic structure of the school was now complete. The next step would be the building of a new worship area.

This did not come to reality though till a few years later. 1956 was another year of change. Pastor Meier recieved a call and accepted it. Pastor Roy Reede was called to replace him. And the congregation once again had to become acquainted with a new pastor.

These years of change did not have a detrimental affect on the congregation's growth however. In 1954 the congregation numbered 565 souls with 372 communicant members. As of January 1, 1957 Our Savior's had 637 souls and 420 members. This was an increase of 72 souls and 48 new communicants. These new communicants were not just members of the school's eighth grade class but included at least 19 adults.

Another step forward was taken in 1957. The congregation adopted a resolution to become self-supporting. This meant that the monthly subsidy of \$530.00 from Synod would now be assumed by the congregation.

This step was the foremost need of Our Savior's at this time. The congregation was 15 years old and needed to learn to walk alone. It had over 600 souls, but many were delinquents. With the help of David Tornow in making calls, Pastor Reede was able to tackle this problem. The Lord blessed their efforts. The congregation became selfsupporting.

A second need was for a suitable place of worship. Two months after the resolution to become self-supporting generous offers by members of the congregation led to discussions on this matter. Mr. Robert Behringer offered to build the basement and act as general contractor. Mr. Walter Radtke offered to pay for the digging of the basement. Mr. Stokie offered to do the electrical work. At the quarterly meeting of July 1958 the congregation accepted these offers. The plans of Architect Roderick Nelson of Wausau were approved. A resolution was adopted to begin construction immediately.

At this time the congregation's day school was also in need. In the years of 1956 to 1958 there were a total of 11 teachers who served the 3 teacher school. There was a definite need for stablization of the faculty. Mrs. Margret Schubring nee Degner and Mrs. Mary Jane Scherf nee Meyer provided that stablity. Mrs. Schubring was called in 1957 and served until 1966. Mrs. Scherf was called in 1958 and served the congregation until 1963.

The basement was dedicated for church purposes on December 9, 1959. It now became the congregation's worship area. All the labor for this basement was donated by members of the congregation. The actual cost of the basement without including the donated labor was \$17000,00.

There were still problems to be faced in obtaining funds to complete the church building. It would not have been possible for

any building without Synodical help. The move to become self-supporting made the congregation ineligible for Synodical assistance. But the doctrinal differences between the Lutheran Church Missouri Synod and the Wisconsin Synod were increasing. The breakup of the Synodical Conference was on the horizon. The L.C.M.S. was threatening to move into the area. Thus~~x~~, to protect the Wisconsin interest in the area, the Board of Trustees of the Wisconsin Synod hastily consented to loan Our Savior's \$40000.00 to build.

With the needed money on hand in April 1962 the congregation authorized the Building Committee and Council to proceed with the plans for completion of the church building. After several changes were made, the architect was authorized to obtain bids for the new church. At a special meeting in August the bid presented by Goetsch Builders was accepted. A motion was adopted to proceed immediately with the erection of the building. Cornerstone-laying services were held on October 14, 1962. The completed church was dedicated on Sunday May 5, 1963.

The main floor of the new church superstructure of Our Savior's Lutheran Church has an area of 3950 square feet. There is a large narthex, a nave seating more than 300 persons, a choir area for 30 persons, and the chancel, sacristy, and a store room. A large wooden cross is mounted above the altar. The cross is mounted on a strip of light colored exposed aggregate precast concrete. The nave walls are painted lightweight concrete block and gypsum board. All floors except the chancel are asphalt tile. In the chancel the floor is carpeted and the walls are paneled in wood. Ceilings throughout the church are "v" grooved wood boards.

The basic structure of the church is a concrete floor on steel joists. The exterior walls are concrete block with lannon stone

facing to coordinate with the existing school building. The roof structure is wood joists supported by laminated wood arches.

The windows of the church are made of amber cathedral glass in aluminum frames. The main entrance has aluminum doors and frames and features cathedral glass sidelights. A canopy is provided over the entrance steps.

In 1965 Pator Reede accepted a call to another field of the Lord's kingdom. Pastor Burton Stensburg acted as vacancy pastor until Pastor Raymond A. Schultz accepted the call to serve Our Savior's.

With the change in pastors the Lord was bringing new areas to grow before the congregation. At this time in Our Savior's history it needed to grow in ways other than building programs. In 1965 there was an inward interest on the part of the congregation. A lack of enthusiasm was present toward mission work. The congregation felt it was doing enough in that area with its day school. There was only a once a month mission envelope. And there was the need to pay off the loans obtained during the years of building.

The school had stabilized, yet among a large part of the congregation the school's credibility was still questioned. The 1956 to 1958 era of change and the use of textbooks as old as 15 years old were part of the problem. Some of the graduates of the school had experienced difficulty upon their entrance to high school. Mr. Harold Goede, principal 1960-1964, saw this problem and attempted to remedy it by trying to get the congregation to buy new books. His efforts met with resistance due to the tight money situation of the time. The congregation resisted his efforts also on the grounds that the day school didn't need to meet up to the standards of the public high school. Due to personal strain the Lord moved

Mr. Goede to accept a call to another school. Mr. Ervin Humann was called to replace him. He saw the same need and with the cooperation of Pastor Schultz was able to get the new books and upgrade the education provided by the Christian Day School. The Lord blessed these efforts and the credibility of Christian education began to grow.

The idea of a regular weekly mission offering was also resisted. But the Lord moved the members by the preaching of the Word to see their responsibility to help bring the Gospel to others outside of their congregation. A weekly mission offering was installed.

Things were moving along well in the congregation. The faculty of the school remained stable. The changes made in the faculty were not on a yearly basis. The congregation was maturing and all seemed well. But there was a new religious movement sweeping across America, the charismatic movement. Our Savior's was not to escape this movement. In the years between 1972 and 1978 the congregation was tested with the false doctrine and division this movement carried with it.

In 1972 a man named David Mahler transferred to Our Savior's from a sister congregation in Crete, Illinois. Mr. Mahler saw the congregation as spiritually dead. The quiet ways the congregation had of showing their love for Jesus was not good enough for him. His more vocal ways were more to his liking.

Mr. Mahler expressed his concern to Pastor Schultz. Pastor Schultz, not aware of any previous problems, offered to let him teach the Young People's Society Bible class. Mr. Moeller accepted.

After a time Pastor Schultz heard about strange things being taught in the class. Due to the fact the Adult Bible class was held at the same time as the Young People's, he was unable to attend to find out what was going on personally. He knew the

course Mr. Mahler was suppose to be teaching. So he asked Mr. Mark Worden, a student at Dr. Martin Luther College at the time, to sit in on the class. Mr. Worden listened to Mr. Mahler and found the reports to be true. Mr. Mahler was teaching doctrines other than what the Bible taught and was allowing the young people to decide what they wanted to believe after being given several options. After discussing this with Mr. Mahler, Pastor Schultz realized that Mr. Mahler could not be allowed to continue teaching the class. Mr. Mahler was removed from the position.

Mr. Mahler was not easily discouraged. He decided that Pastor Schultz was not a Christian. Pastor Schultz was not a born again Christian and did not have the gift of the Holy Spirit.

One of the contributing factors to his conclusion was Mrs Mahler's connection with one Merten Jannusch. Jannusch is a former Missouri Synod pastor who has been removed from their clergy. He would leave his parish to set up charismatic renewal and paryer meetings in the surrounding area. The surrounding area of Jannusch's Green Bay parish was the entire state of Wisconsin. Wausau was and still is one of the areas he held his meetings. (A statement of his beliefs are copied on the insert following this page.)

Mr. Mahler began holding Bible Studies in his home. He told prospective students they studies were being done with Pastor Schultz's approval. Pastor Sbhultz had no idea these classes were being held. Then one of the members who had been attending the studies asked him if he was coming to this week's Bible study at Mr. Mahler's house. When Pastor Schultz heard that he was said to be invited to these meetings, he decided to attend that very wee. At the meeting it became evident that Mr. Mahler wanted to be the teacher and pastor of the group. Pastor Schultz was to learn from him. Pastor Schultz could not allow this. He patiently tried to

explain this to those present. Yet division and tension developed.

The Board of Elders of the congregation were informed. They diligently worked to solve the problem. Mr. Mahler would not be dissuaded from his belief that Pastor Schultz was not a Christian. The issue finally came to a head in 1978 when the Board gave Mr. Mahler a choice. He did not want to have his son confirmed by Pastor Schultz. They told him that either his son received instruction from Pastor Schultz and he accepted Schultz as pastor or leave. He left.

The work of upgrading the educational process continued through this time. In 1974 the congregation authorized a half time kindergarten teacher. The faculty was up to 4 teachers. In 1976 a fifth teacher was added to the staff. There were now separate teachers for kindergarten, grades 1 and 2, 3 and 4, 5 and 6, and 7 and 8. The congregation by a 65% majority voted to join and support the Northland Lutheran High School Association in 1978. It was the will of the congregation as Pastor Schultz neither supported nor opposed the proposal. The credibility of the Lutheran education was restored.

Our Savior's Lutheran Church had grown up. It survived the attack of division by charasmatics and school problems. It is now undertakind to pay off its Synodical debt. The school is a source of pride in what the Lord has done. The road to growing up was difficult. Yet in 1982 it appears to be on its way. May the Lord continue to bless and protect this congregation as it celebrates its 40th anniversary.



*G. Rose*

A STATEMENT OF INFORMATION  
FROM VOICE OF FAITH INCORPORATED  
AND THOSE RELATED IN THIS FELLOWSHIP.  
IN GREEN BAY, WISCONSIN

Dear friends and fellow citizens of the Green Bay area:

We, the leadership within Voice of Faith Inc. and those related in this fellowship, make the following statement of faith, structure, and functioning policy. We will be pleased to mail a copy of this to whoever requests it.

In the past we have not felt it necessary to make information such as this a matter of public record. However, like many other groups, it seems good and proper that we do so now for the following reasons:

A. Friends and other pastors have suggested that we explain our group which is not as traditional as some and therefore creates among the Christians in our area a tendency to fear and avoid one another. Other more traditional groups have their confessions and church polity readily available for examination by anyone.

B. We wish to identify ourselves more clearly as part of the body of Christ in contra-distinction to unchristian organizations or occultic religions which have emerged in recent years.

We desire to be a stable, positive influence in Green Bay and the surrounding area, and therefore we desire to earn the respect and trust of the community to which we minister by being open-faced and loyal to Christ's body as well as responsible citizens in the community in which we live and work.

D. Lack of communication, misinformation, or ignorance produces fear and creates ground for distrust. We have been misunderstood by some who have heard reports from folks who disagree with our theology and structure or from folks who do not accurately describe either our position or motives. We seek to allay these fears, to open lines of communication, and to create openness, peace, and loyalty between all other Christians.

## A STATEMENT OF FAITH

I. We believe and acknowledge the Holy Bible to be the inspired Word of God and our standard for faith and life. We believe the Bible to be the standard by which all subsequent revelation is to be evaluated.

II. We believe and acknowledge the one triune God revealed in the Bible. He is Father, Son, and Spirit. He is Creator, Redeemer, and Sanctifier. He is the Author of all true faith and life.

III. We believe and acknowledge that man was originally created in the image of God, but through disobedience he fell from grace, lost God's image, became separated from God, and was without God or hope in this world. We further see that all subsequent children of fallen mankind are born into this world lost to God and His kingdom. They need to be born again.

IV. We believe and acknowledge that Jesus Christ is the incarnate Son of God, who died substitutionally for man's transgressions, who was raised from the dead on the third day for man's justification, and who ascended back to the Father to establish His kingdom with authority and power.

Further, we believe and acknowledge that the only faith which is the true, saving faith receives Jesus Christ into the heart and life as Lord and Savior. The evidence that a person has saving faith includes public confession of Christ, repentance of sins, baptism in water, and coming under pastoral instruction of the body of Christ to walk in the ways of God.

We deny that acceptance of statements, creeds, Bible truths, or historical facts about Jesus Christ is saving faith. There must be a heart-acceptance of the Person of Christ before one is born anew and saved.

V. We believe and acknowledge that God is a covenant-making and covenant-keeping God who has made definite commitments to those who are His. For example, forgiveness and eternal life begin the moment one is born again, because God has promised so. God is the abundant spiritual and natural Source for the believer.

We further believe and acknowledge that those who are under the covenant of God, seeking to do His will, are in actuality a covenant people who are also to be in covenant with other believers. This involves an intentional, thoughtful act of commitment which entails responsibility, accountability, and submission to spiritual authority. We believe that all who confess Jesus Christ as Lord and King should seek to live in covenant loyalty with one another. This means laying down their lives for one another, if necessary. On a daily basis, this means learning to love one another in practical ways, forgiving one another, serving one another, correcting one another in a brotherly fashion when necessary, and sticking with one another even in the midst of trouble, disagreements, or problems.

VI. We believe and acknowledge that the places God reveals His nature and purpose are in His Son Jesus, in His word, and in His body, the church, with Jesus Christ as its Head and Lord.

We further believe and acknowledge that the universal church consists of all who are truly born again.

VII. We believe and acknowledge that encounters with the Holy Spirit are valid. Such terms as "Baptism with the Holy Spirit," "Filled with the Holy Spirit," or "Anointed with the Holy Spirit" are among those scriptural terms used to describe such encounters with God's Spirit. These experiences are designed to lift up the Lord Jesus in the individual's life, to produce greater commitment to God's will, to produce greater realization of His power, and to produce greater edification of His people.

We further believe and acknowledge that the Holy Spirit imparts gifts or abilities greater than our own to accomplish God's will. There are a great variety of these gifts, and included among these are miraculous healings, revelations, and utterances. These gifts ought to be operative in His body, should be supervised by mature leaders, and should be used in love by Christians whose lives reflect godly character.

VIII. We believe and acknowledge that Christians have freedom of conscience. While God has ordained both civil and spiritual government, we believe that each person is still directly accountable to Him for his own choices, behavior, and stewardship. Therefore, pastors can give strong direction, and leadership can make strong demands, but all service must be rendered voluntarily, joyfully, and from a free conscience. God's people are not coerced or enslaved, but they give voluntary sacrifice and service.

IX. We believe and acknowledge the commission of Jesus Christ to make disciples to Him of all nations, baptizing them and teaching them to observe His commandments. We join with all true believers to accomplish this urgent task. We accept this as a personal commission as well as a universal commission to His body.

X. We believe and acknowledge that God is the Author of all authority. He has ordained civil government for the establishment of order and peace in the nations. He has ordained government in His body to bring it to righteousness, peace, and joy in the Holy Ghost. We believe there should be mutual respect toward civil and spiritual authority.

We further believe that Christians are to submit themselves to all of God's delegated authority, wheresoever they may find it. We believe that God deals with us mainly through delegated authority.

XI. We believe and acknowledge that what God ordains He will support. Since Christ the Head builds His church, He will lay it on the hearts of His people to give tithes and offerings to attain His goals. We further believe that when people serve God with a free spirit there is financial abundance to accomplish God's purposes.

XII. We believe and acknowledge that Jesus Christ will visibly return to the earth. We feel exhorted to be watchful and obedient until His appearing. While there are many viewpoints concerning His second coming, we believe Christians should lovingly look for His appearing, giving full attention to being obedient to the vision and work He has for each one while He tarries.

XIII. We believe and acknowledge that there will be a final judgment at the end of the age. Those who have true, saving faith will reign with Him forever, and those without such faith will be forever lost and eternally punished.

We further believe and acknowledge that the church in any given area or locality is one, while there will be many facets to that body and many delegated leaders under Jesus Christ. These leaders, each of which is also to be under some direct delegated authority, are to be submitted to one another in mutuality. However, they are yet directly responsible to the Lord for the shepherding and caring for members of that segment of Christ's body which is given by the Lord to be under their care. We believe Christ's church is one in any given area, and therefore believers residing there must seek to walk in harmony with each other, respecting and honoring one another, and ordering their lives according to the Word of God in all such relationships, in order to manifest that unity of oneness.

We believe that membership in the church universal should be accompanied by commitment to the local church in our area and to its leadership.

We believe that the local church represents the kingdom of God on the earth with His rule and authority. The Gospel of the kingdom includes not only salvation but also His Lordship and rule. We acknowledge that the kingdom will only be experienced in its fulness in the future life, but a present reality can be experienced now by His church as a foretaste of His coming kingdom. Christ's church is also called to be a living demonstration of God's kingdom to a rebel world in which believers live but do not belong.

We believe and acknowledge that the local church will have a plurality of pastors with a variety of governmental structures to express the character and uniqueness of God's call upon each part of His body. For our local group, a part of the body, we see a plurality of leadership with one pastor presiding. We recognize the validity for variety as God leads each segment of His body and forms them together. We further believe that Christ's church will only express unity in harmony as the acknowledged local leadership mutually flows together in Jesus Christ in meaningful personal relationships. The unity that our Lord intends is to be personal and experiential, which is more than theological unity.

We believe and acknowledge that each believer is to be under some direct pastoral care and oversight for the maturing of character and development of his ministry. We recognize that as God ordained headship in the home, so He would place each believer under the care of another in His body.

We believe that the practical outworking of relationships in and under authority is manifested through the principle of recognition. For example, a man of God coming into our area should be endorsed or confirmed by the body he is from, recognized by other bona fide leadership in our nation, and be submitted to the local leadership of the entire body of Christ here before he be permitted to minister. We believe that independent ministries coming into our area to minister to the whole body without the consent and confirmation of the entire local leadership violates the principle of recognition and is an attack upon the local body here. Individual groups can ask in men of God to minister to them, but they should not presume to sanction a ministry to the whole body without the whole leadership's consent and confirmation. We believe that ministries brought into our area by a segment of the local leadership is a serious breach in respect for one another. We believe we owe one another proper respect and honor by submitting our ministry one to another in the fear of God.

## REMARKS

These statements of God's principles become the foundation for God's ongoing leadership in our lives. We realize that this Statement of Faith does not relieve us of the responsibility of living by faith for Him, nor does an acceptance of this statement give us faith or a right relationship with the Lord or each other. We know that the kingdom of God is not made up of words, but of changed lives in Jesus Christ by the power of God's Spirit which produces righteousness, peace, and joy.

We are also grateful for the Christian heritage which has been given to us by faithful saints of the past. We also acknowledge those who serve Jesus Christ now, whose doctrinal expressions or governmental structures are different from ours. We desire to walk with them as brothers and sisters, accepting them in Christ and being accepted in Christ. Our statement is not to be construed as normative for others, nor yet as walls to divide, but as doors through which others may understand us and communicate with us -- and we with them. We acknowledge that true fellowship is not based upon statements of faith, doctrines, doctrinal statements, creeds, governmental structures, church polity or programs, but only upon the Lord Jesus Christ.

We wish to state further that we desire the family unit to be strengthened. We see the foundation of marriage as a covenant before God making two people one for their lifetimes, and we believe God does not break covenant. Therefore, we oppose divorce as a breaking of covenant.

We strongly oppose abortion on demand, as the murderous taking of life. We likewise oppose homosexuality as being a perversion of identity and most grievous to God.

Much of our activity is built around the family and home life. We believe that healthy families produce healthy citizens. We believe that much violence and destruction in our present society is directly traceable to delinquent parents and strong social pressures on weakened families. For these and many other reasons we make family life a priority. We readily acknowledge that some are called to celibacy, and some of necessity are single. Yet we believe the scriptural husband-wife-child relationship is a sacred institution, revealing the love, nature, and ways of God.

## STRUCTURE

Voice of Faith, Inc., is governed by a board of directors, providing a ministry base for Pastor M L Jannusch.

New Life Fellowship is governed by local leadership which oversees the cooperative responsibilities of the group with Pastor M L Jannusch as the presiding pastor. Various home groups meet weekly in the homes for worship, Bible study, and ministry led by the local shepherds. Weekly a public meeting is held on Sunday for worship, rest, and fellowship with God's people. This takes the form of being more festive and focuses on preaching and worship. The Bible is also taught in each related family at home.

This procedure has allowed leadership to be trained and close relationships to develop, as well as to provide a place for people to grow unto maturity in God's kingdom. We desire to preserve the close fellowship of a small group, while allowing larger goals to be met.

We desire to maintain an active dialogue with ministers of other Christian work. We desire to see each valid ministry established locally, and we pledge ourselves to the endorsement and establishment of these works. We pledge ourselves to a good report of the brothers, wanting only to speak that which will edify the body of Christ. We believe that the Lord Jesus gives His sheep to the care of His chosen shepherds, thus we refuse to compete for sheep, to lure others away from other ministries, or to minister to these sheep behind the back of their acknowledged shepherd or leadership.

We see ourselves as a part of the body of Christ in Green Bay. We do not claim to have the whole truth nor Christ's whole ministry, but we acknowledge that the body of Christ has. We are committed to the truth that the body is one and that the day is at hand for His people to manifest that unity. We see the truth and ministry of God in our area like a large jewel which has been shattered and divided by the enemy. Each small group has a part of that truth which is valid in its own right, but it is only a part. When each group comes together with one another under Jesus Christ the unity of Christ's body will be manifest, the authority of Christ's kingdom will be a witness to the nations, the whole truth of God will be made flesh before us, and the earth will behold the habitation of God in His temple.

We highly desire God's people to come together, and we believe it will happen when the leadership comes together acknowledging one another in Jesus Christ. We highly value each Christian relationship, and we are seeking to broaden our participation in the larger Christian community.

If you desire more information, write or call at this number: Route 6, Green Bay, Wisconsin 54301. Telephone (414) 468-8807. Our chapel street address is 4th and Maple Streets.

#### ANNOUNCEMENT OF SCHEDULES

Sunday meetings: 10:00 a.m. weekly

Sept 14-16 -- Feast Days Retreat  
Fri nite at 8 pm; Sat at 9:30 am; Sun at 10 am

All of these meetings are open to the public.

Meetings are held at the Voice of Faith chapel, 4th and Maple, Streets, Green Bay, Wisconsin.

Information concerning leadership, meeting places, and times can be obtained by writing or calling the Voice of Faith office.