

The Northwestern Lutheran

July 6, 1980



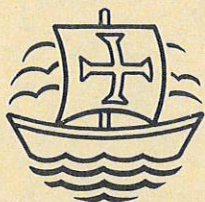
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Comments by the Editor

THE FOURTH OF JULY — Independence Day ought to be a day of thanksgiving, especially for the religious liberty we enjoy in the United States of America. Many of our forefathers came to these shores for the express purpose of being able to worship and to bring up their children according to the dictates of their conscience bound by the Word of God. Thank God for that freedom! May he in his grace preserve it for us and for our children and grandchildren!

DISTRICT CONVENTIONS — During these weeks conventions of the ten districts in our Wisconsin Ev. Lutheran Synod are concerning themselves with the Lord's business. Lay delegates from each congregation, pastors, and male teachers review the reports of some 40 synodical boards and commissions and then make recommendations to the Synod, which will meet in August 1981.

Special attention is given to the work being done within the respective districts. Services, devotions, and the Lord's Supper strengthen and edify the delegates and cement the bonds of fellowship. Essays which are read and discussed provide an opportunity for joint study of Christian doctrine and practice. District officers and boards are elected to carry on the business of the district for the next two years.

These conventions help to preserve the unity of the Spirit in the bond of peace within our Synod. We ought to remember them in our prayers.

STATISTICS — Uninteresting! That is the reaction often produced by statistics. But there is nothing uninteresting about the Statistical Report for 1979 recently issued by the Synod's statistician, the Rev. David Worgull. The Synod's baptized membership of 405,512 with 306,995 communicants represents precious souls. It represents fellow believers who have joined hands with us to do the Lord's work. The 4 percent increase over last year's baptized total represents 1602 flesh and

blood human beings whom we can acknowledge as brothers and sisters in Christ.

Congregations number 1135, an increase of 98 over the past five years. They are served by 963 pastors. An additional 138 ordained men serve as missionaries, professors, and executives. Christian day schools total 359, with 30,076 of the Savior's lambs taught by 1455 teachers. The 3081 adults confirmed are not cold statistics but the evangelism efforts of many WELS members.

The \$69.4 million contributed for all purposes, an average of \$226.22 per communicant, and the \$10.6 million given for synodical purposes, an average of \$34.91, are fruits of faith offered by thankful hearts in order to share the message of salvation with others.

The report contains individual statistics for every congregation and a wealth of additional information. Copies of the 110-page report are available at cost — \$2.50. Send checks payable to WELS to the attention of Mrs. Ruth Stern, 3512 W. North Ave., Milwaukee, WI 53208.

LUTHERANS IN THE SOVIET UNION

— A recent report by the Lutheran World Federation brings the information that more than 60 Germanspeaking Lutheran congregations are registered and recognized by government authorities in the USSR. In addition, Christians of German Lutheran descent meet in well over a hundred other places. Many are in the former Baltic states of Estonia, Latvia, and Lithuania. Others are in the Caucasus region between the Black and Caspian Seas, where the czar invited German colonists to settle in the eighteenth and nineteenth centuries. Still others are in the Central Asian Republics and Siberia. There are Finnish Lutheran communities in Leningrad and Petrozavodsk.

The largest Lutheran congregation in the USSR is in Kraganda, Kazakhstan, in Central Asia. It has over 3000 adult

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*The Lord our God be with us,
as he was with our fathers:
let him not leave us,
nor forsake us. I Kings 8:57*

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The Cover

Northwestern College, Watertown, Wisconsin, graduated 50 seniors on May 21, 1980, most of whom have enrolled at Wisconsin Lutheran Seminary, Mequon, Wisconsin. For details see page 218.

THE NORTHWESTERN LUTHERAN

Editorials

Salute to John Leland Among the liberties we count up and cherish on every July 4 not the least are the religious freedoms secured us in this land by Amendment One of the Constitution which in part declares: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Among the well-known leaders who labored to supply us this guarantee should be included the usually forgotten Baptist preacher, John Leland.

Almost two centuries ago, when the proposed Constitution was up for ratification by the states, strong opposition by "antirats" forces developed in Virginia, chiefly because of the absence of a bill of rights. Mason and Henry headed this opposition, but it was Preacher Leland who turned the opposition into a force for good.

In Orange County, Leland ran as an "antirat" candidate for the state constitutional convention. His "rat" opponent was James Madison, one of the chief authors of the proposed Constitution. Their contest involved more than a choice between two men. If Madison were defeated, ratification in Virginia might fail and the infant nation might be confronted by a very grave problem.

On this crisis, Madison sought a meeting with Leland. Leland withdrew from the race when Madison agreed to press for the addition of a bill of rights. The rest is history.

Shortly thereafter Leland moved to the New England area. He lived long enough to participate in the fight to end religious establishment in Connecticut and Massachusetts.

His self-chosen epitaph reads: "Here lies the body of John Leland, who laboured 1754-1851 to promote piety, and vindicate the civil and religious rights of all men."

Edward C. Fredrich

The Trend Is Still Growing The new Stylebook for *The Milwaukee Journal* has ruled that so-called courtesy titles for women should be dropped unless needed to distinguish between spouses named in a single story. Hence, *Miss*, *Mrs.*, and *Ms.* will become rarities in the *Journal*.

The reason for the change? "It was in keeping with the growing trend toward treating sexes equitably. To emphasize a woman's sex and her marital status in every reference in a story by repeatedly calling her *Mrs.* or *Miss*, while a man is referred to by his last name only, is not treating the sexes alike."

If Mrs. Rosalyn Carter, for example, is referred to simply as Carter when her husband is not involved in the news story (e.g., "Carter spoke to the newspaper editors"), there is likely to be some confusion, at least for a while.

But more important than the potential confusion, and more important than the loss of the sense of courtesy that men naturally feel for women is the fact that we have another indication that the elimination of distinctions between sexes is still being pursued.

There are still other "discriminations" to be removed if the sexes are to be treated "equitably." In our society the woman still takes the man's name in marriage; the children still bear their father's family name. The wife is still generally expected to move where her husband's work takes him. Will the ERA people continue to accept these "inequities"?

The movement to eliminate sex distinctions is still "a growing trend." It is likely to put Christian women under increasing pressure to conform to standards of modern social action. The Christian woman for whom Ruth lodgest, "Whither thou goest, I will go, and where thou lodgest, I will lodge," will more and more become an alien in our American culture. It will become ever more uncomfortable for a Christian wife to consider herself as her husband's helpmeet, and to acknowledge her husband as her head. A Christian bride will need an extra measure of devotion to God's ways if she is to declare that she will not only love, honor and cherish, but also obey her husband.

We have not seen the last of the challenges to the family relationship God has established.

Carleton Toppe

Optional Church Attendance It would be pretty hard for a parish pastor to find fault with members of his flock who, upon rising on Sunday morning, say to one another, "Let's go to church today." He spends a good deal of his time encouraging just that sort of thing. Yet the suggestion reflects an attitude which is less than ideal, and it should really not be heard in a Christian home.

What makes it less than ideal is that church attendance on the part of professing Christians should be a foregone conclusion rather than a conscious decision. When a conscious decision is made to go to church, churchgoing automatically falls into the category of things that are optional.

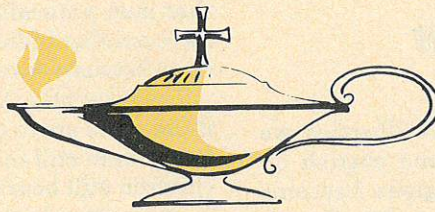
Attending church does not appear in the Scriptures as an optional activity. One of the Ten Commandments relates to it, and other passages specifically encourage it, like Hebrews 10:25: "Not forsaking the assembling of ourselves together, as the manner of some is." Excuses for nonattendance are a dime a dozen, but Scriptural support for it defies the most careful research.

Legalistic measures can overcome it to a degree, and gimmicks can be devised to combat it, but nonattendance and irregular attendance reflect in general a faulty attitude.

The Psalmist's happy exclamation, "I was glad when they said unto me, Let us go into the house of the Lord," is almost the same thing as saying, "Let's go to church today." But not quite. The Psalmist's attitude removed the option.

Immanuel Frey

Studies in God's Word



Gospel Gems from The Revelation to John

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Revelation 3:5).

In comparing the two letters that Jesus had John write to the churches at Smyrna and Thyatira, we were given the opportunity to see the relationship between faith and works. To Smyrna Jesus said, "Be thou *faithful* (full of faith) unto death, and I will give thee a crown of life" (2:10). To Thyatira he wrote, "He that overcometh *and keepeth my works* unto the end, to him will I give power over the nations" (2:26).

Faith and Works

Faith and works invariably go together. Good works are the fruits of faith. They prove that faith is alive and active. In both Smyrna and Thyatira there was strong opposition to the Christian faith. There were reasons why faith had difficulty in producing an abundant harvest of works. In Smyrna there was poverty and tribulation and opposition from hostile Jews (2:9). In Thyatira there was false teaching as advocated by the prophetess Jezebel (2:20-23).

Our reaction may be that neither of these situations is particularly pertinent to our own case. In our congregation everything is going smoothly. We have a pastor who Sunday after Sunday preaches the pure Word to us. The enrollment in our Christian day school

and Sunday school is about what can be expected. Our budget is in fairly good shape, considering the economy. Who could ask for more?

It may well be our Lord who is looking for more, as he did in Sardis. If our religious life has become routine, if every Sunday morning we settle so comfortably into our accustomed pew that after the service is over we do not know what the Gospel and Epistle readings were, cannot reproduce the main thoughts of the sermon, and have no idea what petitions we laid before our God in the general and special prayers, then we may be in need of the warning letter which Jesus had John write to Sardis.

Mere Works

In general, Sardis had been spared controversy and persecution. It was a quiet and peaceful congregation — so peaceful that the members were falling asleep. They were going through the motions. Their works were not a conscious reaction to the grace of God that was being showered on them through Word and Sacrament. Their works were mere routine and form, not fruits of their faith. Hence the Lord of the Church must chide: "I know your deeds; you have a reputation of being alive, but you are dead. Wake up! Strengthen what remains and is about to die, for I have not found your deeds complete in the sight of my God" (3:1,2 NIV).

When we look at our own deeds, so woefully incomplete in the sight of God, then we must all acknowledge that there are far too many things in

our worship and spiritual life that we do out of habit and routine. We find ourselves going through the motions. It is our hands that are active, and not our heart. We too need the warning given to dying Sardis.

But our Lord not only warns; in loving concern he also offers help. Earnestly he pleads, "Remember therefore what you have received and heard; obey it, and repent" (3:3 NIV).

Remember Christ's Forgiveness

When our Lord calls attention to what we have "received and heard," he is obviously directing us to the Word — that Word which tells us the unvarnished truth that we are indeed sinners, lost and condemned, rebels who justly deserve to die for our many disobediences. And yet wonder of wonders! The Word also tells us that we are the objects of God's love, sinners for whom he has sent his Son to suffer and die, so that through his blood we might have forgiveness for all our sins. That is the glorious message which we have received and heard and are now to "obey" and hold fast. He who does so will daily repent of his sin and glorify God by bringing forth fruits meet for repentance. He will live a life of good works. Such a one truly "overcomes."

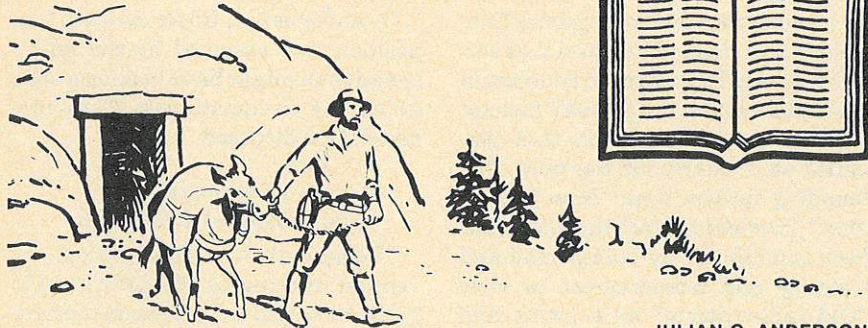
Look Forward to Christ's Heaven!

But that "overcoming" is not limited only to the here and now. It has eternal implications. "He that overcometh," Christ promises, "the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." The three promises are essentially one. On Judgment Day when the "book of life," the roll of all the saved, is opened, we as believers will appear before the throne in the white robe of Christ's righteousness, there to hear also our names read. Before the Father and his holy angels, yes, before all the world, Christ will declare that by faith in him we are worthy to enter into the eternal joy and bliss of his heaven.

Only let us "remember what we have received and heard." Until that great and glorious day let us "hold fast and repent." He who has ears to hear, let him hear.

Armin E. Panning

Mining the Treasure of God's Word



JULIAN G. ANDERSON

The Principles of the Kingdom of Heaven

Matthew 5:17-6:19

Today we continue with Jesus' discussion about the Kingdom of Heaven in what we call the "Sermon" on the Mount, and we begin with

Matthew 5:17-48

After giving a portrait of the ideal citizen of the kingdom, Jesus now proceeds to discuss the basic principles of that kingdom. It is important to remember that Jesus is speaking to his disciples (vv. 1,2). He is not telling them how to *become* members of his kingdom. They have become that through faith in him as their Savior. He is rather explaining to them how they are to live as citizens of his kingdom. In thankful love they will want to please their heavenly Father and live according to his will as it is revealed in his law. As you read, notice first how *different* the principles of Jesus' kingdom are from the principles of the world, and secondly that Jesus begins very appropriately with a discussion of the *Scriptures* as the place where these principles are to be found. In verse 17 he makes clear his relationship as the Messiah to the Scriptures (underline and hi-lite "the Law" and "the Prophets", which were the two main divisions of the Scriptures for the Jews, and the phrase "fulfill them"). That last phrase is a most important point, that Jesus came to fulfill every prophecy of the coming Savior, and to

fulfill the *Law* perfectly as our Substitute. This was a major part of his work. Notice also his statement on the permanency of the law in verse 18, and how he makes it clear that this is the basic law of the kingdom in verse 19.

Verse 20 is a startling statement, for the Pharisees were models of religious righteousness, outwardly speaking. This verse is explained by verse 48, which is an imperative, "Be perfect!" (underline.) This statement appears to exclude every human being from the Kingdom of Heaven, and does indeed do just that if we are to be judged on the basis of our own lives and efforts. But the Good News Jesus came to bring as the Prophet was that God has found a way for every sinner to become absolutely *perfect* in God's sight through *Jesus'* perfect fulfillment of the law as our Substitute (see 2 Corinthians 5:17-21, which refers to Isaiah 53:4-6). Here we see God's plan of salvation in all its clarity.

In verses 21-47 Jesus discusses certain selected parts of the Mosaic law and illuminates their true meaning for us. As you read this section, bear in mind that here Jesus is giving his true interpretation of the law in contrast to the interpretation of the Pharisees of his day and all the work-righteous religions of our day. Observe, for example, that Jesus regards the Fifth and Sixth Commandments as cover-

ing our *thoughts* and *words* as well as our deed (vv. 22 and 25), which makes all work-righteous religions of no value whatever. Jesus' discussion of divorce, which was also a burning question in his day, was just as strict (vv. 31,32, referring to Deuteronomy 24:1).

In his discussion of oaths in verses 33-37, he says that they are unnecessary for a citizen of the Kingdom of Heaven, since we are always bound to speak the truth. Likewise in his discussion of retaliation in Exodus 21:24, Jesus says that this principle of the Mosaic civil law has no place in the Kingdom of Heaven.

When we come to verse 43, the command to "love your neighbor" is found in Leviticus 19:18, but we find no command anywhere in the Old Testament Scriptures to "hate your enemy," so that we must assume that this was found in the "Tradition of the Elders" (Mark 7:3), comprising the interpretations of the ancient rabbis, which the Jews regarded as part of the law. Jesus made it clear that such an interpretation is completely contrary to Leviticus 19:18 and has no place in the kingdom (vv. 44-47).

It should also be noted that verse 48 sums up perfectly the picture given in verses 3-12 of the true citizen of the Kingdom of Heaven. Finally we must observe that in every instance where Jesus quoted some portion of the Mosaic law, he followed by saying, "But *I'm* saying . . . (vv. 22,28,32,34,39,44), making it clear that as the Messiah, God's Son, he was the *giver* of the law, and that his interpretation is therefore correct. His kingdom is properly the Kingdom of *Heaven* and is far more perfect than anything found here on earth. Indeed, *perfection* is its nature (v. 48). Now

Go to Matthew 6:1-18

Here Jesus is contrasting the conduct of the citizens of the Kingdom of Heaven with that of the Pharisees, who were the outstanding examples of religious perfection in his day. He does this by citing three of the most common religious customs or practices of that day, the giving of alms for the poor (vv. 1-4), prayer (vv. 5-15) and fasting (vv. 16-18). He notes that those who think of themselves as "religious" people want others to *see* how religious

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THE BOOK OF CONCORD

In the History of Our Wisconsin Evangelical Lutheran Synod

The Book of Concord, whose 450th birthday we celebrated just a fortnight ago, has played a significant role in the history of our Wisconsin Evangelical Lutheran Synod. Our subscription to the Book of Concord in full and in fact today is a historic position, maintained through the decades and determined in the early years by the gracious guidance the Lord provided the Synod fathers.

Birth Pangs and Confessional Struggles

Our Synod was organized in 1850, a time when stance regarding the Book of Concord was a cause of sharp conflict among Lutherans. In Germany efforts to unite Reformed and Lutheran churches and a widespread doctrinal indifference in state churches had divided Lutherans into two distinct camps. There were the "Old Lutherans" who resisted all efforts of unionism and indifference to blur confessional positions. If possible, these "Old Lutherans" struggled to establish free churches of their own in their homeland; if necessary, they moved lock, stock and barrel to America or Australia. They were unwilling to surrender even one jot or tittle of the doctrinal content of the Book of Concord.

"New Lutherans," on the other hand, while desiring to remain loyal to the Book of Concord, were willing to enter into union with the Reformed. Even under the most favorable terms, they risked compromising their confessional position. Beyond the "New Lutherans," there were large numbers of unionistically and rationally inclined members of Lutheran state churches very willing to abandon their confessional position for the sake of union with the Reformed.

Similar forces were at work in America. In the one larger association of Lutherans in existence at mid-century, the General Synod, a growing confessionalism within the body gave proponents of the older and laxer position cause for concern. The result would be

an all-out attack on the Augsburg Confession and Book of Concord that surfaced among Lutherans in America in the first decade of our Synod's history.

That was the situation that prevailed when our Synod was born. The founding fathers were "New Lutherans." President Muehlhaeuser had been conditioned by background and training and temperament to view "Old Lutheranism" as a harsh and loveless barrier to the gathering of souls. His two younger colleagues, Weinmann and Wrede, had received at the Barmen Mission School a training that was also "New Lutheran" but that had placed greater stress on the confessional position.

The First Constitution and The Book of Concord

When these three men and a few others met at Granville in the last days of May 1850 to organize the Wisconsin Synod they adopted a constitution prepared by President Muehlhaeuser. It is surprisingly strong from the confessional standpoint. The section on ministerial candidates stipulates that they must pledge themselves "to the symbols of the Evangelical Lutheran Church and especially to the Unaltered Augsburg Confession."

A between-the-lines reading of the original manuscript suggests that there was more at stake than meets the eye. In that manuscript references to the Lutheran Confessions are crossed out and replaced by terms like "pure Bible Christianity" and "pure Bible Word." What happened can be conjectured. Muehlhaeuser's original constitution may well have contained such phrases. The amended and adopted version substitutes the stronger, confessional wordings. The senior seems to have been persuaded by his juniors to accept a constitutional statement that accords due honor to the Book of Concord. Later on, that senior may have attempted to have the last, if unofficial, word by doing some striking and inserting.

In any event, a better confessional position was assumed by the infant synod than might have been expected, given the circumstances. Man proposed; God disposed.

Response to Confessional Challenge

The seventh Wisconsin Synod convention meeting at Manitowoc, May 18-21, 1856, had on its agenda the matter of the *Definite Platform* which had appeared the previous year. The *Platform*, the statement of proponents of lax Lutheranism in the General Synod which charged the Augsburg Confession with five distinct doctrinal errors, was not strictly the business of a synod that did not hold membership in the General Synod. The Wisconsin pastors, however, wanted to avail themselves of this opportunity to assert their allegiance to the Confessions.

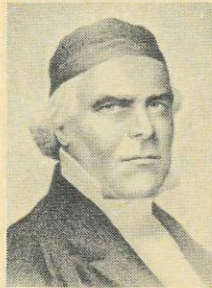
The resolution is clear and unmistakable. The *Definite Platform* is definitely rejected because "the Unaltered Augsburg Confession is based on God's Word" and because "an acceptance of the so-called *Platform* would be nothing else but a definite suicide of the Lutheran Church."

The fathers may not always have seen clearly when cooperation with the Reformed was the issue. Many may have been "New Lutherans," but they were Lutherans. They brooked no outright attack on their Book of Concord. The Book of Concord was in turn helping them on to greater clarity.

Confessions — Solid Foundation or Paper Fences?

When Candidate John Bading in the Synod's earliest years was ordained at Calumet by President Muehlhaeuser, the confessional issue was highlighted. The question was the ordination pledge. Candidate Bading wanted to make his pledge to the Book of Concord. Muehlhaeuser tried to put him off with the stock "New Lutheran" argument that the Confessions should not become "paper fences" that

kept people out of the Lutheran Church. The record says that the issue was debated before the congregation. The venerable president gave way. The young candidate had his way and, in fact, preached on the importance of the Book of Concord in the ordination sermon.



Senior Muehlhaeuser



Pastor Bading

A half dozen years later President Muehlhaeuser would again give way to Pastor Bading. This time it would be to turn over the presidency to the younger, more confessionally inclined successor who would with like-minded colleagues such as Adolph Hoenecke, Philip Koehler, and others remove all doubt about the Synod's confessional position.

At the first synodical convention over which he presided, President Bading arranged for an essay on "The Confessional Stand of the Evangelical Lutheran Synod of Wisconsin." The essayist, Pastor Gottlieb Reim of Helenville, declared flatly: "There can therefore be no doubt about the fact, not only that the confession of the Synod is Lutheran, but also that the stance which she takes toward this confession of hers is Lutheran and that she as a part of the true Lutheran Church is faithful to it."

At that same 1861 convention President Bading in his opening address pleaded: "We have his Word in truth and purity. Let us like our fathers hold fast to it in life and death; if necessary

sacrifice for it goods and blood, life and limb and rather suffer all than depart one hair's breadth from the truth we have learned and from our beloved Confessions."

Catechism — Most Widely Used Confession

Among the first constitutional additions deemed necessary was the stipulation that "every congregation that joins our Synod thereby subscribes to the Confessions of the Lutheran Church, of which especially the Unaltered Augsburg Confession and Luther's Small Catechism deserve mention, and adopts the latter as the religious textbook for the young."

In 1862 and 1863, synodical conventions found it necessary to take steps against the use of "united" catechisms in place of Luther's Small Catechism in certain congregations which contained members inclined to the Reformed persuasion. These actions, however, seem to have taken large steps toward a solution of the issue once and for all.

Luther's Small Catechism has since then remained "the religious textbook for the young" in Wisconsin Synod congregations. It is noteworthy that this and last year's anniversaries of our Confessions should find the Synod busy at a new Catechism edition.

Time to Stand And Be Counted

The confessional crossroads was reached in the late 1860s. Union mission societies were enlarging their support of the young Wisconsin Synod and were at the same time increasing their demands for a less than totally confessional position. Matters came to a head at the 1868 synodical convention. Boiled down to the essentials, the issue was full and faithful adherence to the Book of Concord. Despite financial considerations, there was little wavering or hesitation. The break was made.

At the same time the General Council, which the Wisconsin Synod had joined as a constituent member, demonstrated a reluctance to practice what the Book of Concord preached. The result was a withdrawal by our Synod from that body. Of some 50 pastors all but three concurred in the action. Tests and trials the Lord provided were hav-

ing good results. The stage was set for a new era in the Synod's history.

Confessing the Book of Concord With Brethren

The beneficial results of the previously mentioned developments were fellowship with the Missouri Synod and constituent membership in the Synodical Conference. These associations that were achieved in the late 1860s and early 1870 enabled the Wisconsin Synod to join with others in a clear and complete confession of the Book of Concord for almost a decade.

When in the very next decade the controversy over election and conversion erupted under the Synodical Conference, it was Article XI of the Formula of Concord, as a pure exposition of Scripture's doctrine, that enabled the Synodical Conference fathers to stand firm for God's truth.

From Then Till Today

Little more needs be written. The confessional pathway was clearly blazed a century ago. It has been our privilege to follow the blazed trail. It has been our task to avoid a forgetting and straying.

By God's grace there has been such avoiding. Less than a decade ago our church body was disturbed by a controversy about the use of the law as a guide for the life of faith. What should be done? The Synod at a 1971 general convention resolved the issue by resorting to Article VI of the Formula of Concord. It was read in full and it provided necessary guidance. Once again, the Book of Concord to the rescue!

Our task is one of remembering and following. This is relatively easy compared to what was required of the fathers who had to fight the battle and blaze the trail. But it is hard enough in these bad days. Remember the Book of Concord and follow its lead!

The stress in this writing has been on the events of a century and more ago. That does not make the writing irrelevant in 1980. Way back then the issues were crystalized and clarified. Remember them and the Book of Concord! God by his Spirit helped our Synod's fathers to such remembrance. May he achieve the same for us! That is what this confessional anniversary is all about.

E. C. Fredrich

WELS Ministry in Europe

Through the Military Services Committee the members of the Wisconsin Evangelical Lutheran Synod since 1973 have been offering a program of spiritual services to those of our fellowship who are living and working in Europe. Two full-time chaplains, Edward C. Renz and Charles A. Schlei, have been called to carry out this work and are stationed in West Germany. As much as time and resources permit they also extend their services to neighboring European countries.

During two weeks in April of this year the chairman of the Military Services Committee, Mr. Richard Raabe, and the executive secretary of the Special Ministries Board, Mr. Alfons L. Woldt, were privileged to make a field visit in Europe. The trip was made possible to a large extent through the generosity of an anonymous donor who underwrote the cost of the field visit.

On arriving in Germany, the visiting team met with the U.S. Army Chief of Chaplains at USAREUR headquarters at Heidelberg, Germany. The chief of chaplains complimented the Synod for providing civilian chaplains to minister to its members, stating, "We need all the help we can get." He further assured us of the continued support of his office so that our chaplains would be able to go about their work with a minimum of interference as a result of military practice and regulations. On our part we assured the chief of chaplains that our purpose in having two chaplains in Europe was to minister to the spiritual needs of our own people. Chaplains Renz and Schei also were present at the meeting.

On Good Friday, the Saturday following, and on Easter Sunday the visitors shared a most unusual experience. From previous accounts in the *The Northwestern Lutheran* you are aware that our chaplains have conducted an annual spiritual retreat at Easter. This year 117 WELS and ELS members participated. They came from Italy, England, West Berlin, Holland, and



Chaplains Schlei (left) and Renz and the Lt. Herbeck Family

Scotland to gather at Budenheim (near Mainz), West Germany.

For the services on Good Friday and Easter we had the use of the local Evangelical church. Saturday was devoted to Bible study and fellowship. Sunday began with Bible study for children and adults, followed by an Easter communion service. Most of those present received the Lord's Supper, among them some who had not had the opportunity for a long time. After the service the children were provided with a traditional Easter egg hunt.

During the week following Easter, formal meetings were conducted with our two chaplains and their wives. A review of our present work and plans for the future of the WELS ministry in Europe were discussed. Not too many changes are anticipated at this time. What we do anticipate is a regular turnover in personnel. Not that the total number of people served by our chaplains will change radically. However, since our WELS people in Europe generally spend an average of only three years in Europe, the persons served does change constantly. When we speak of changing personnel we are

aware that this also applies to our called chaplains. Humanly speaking, we can expect our chaplains to live in a foreign culture only for a limited period of time. At our recent meetings in Europe, plans were made for an orderly replacing of chaplains so that our ministry in Europe may not be interrupted.

To acquaint you with our work in Europe, we asked our two chaplains to share some of their experiences. Chaplain Charles Schlei, our most recent civilian chaplain in Europe, describes the work thus: "Though the work of a civilian chaplain is somewhat different, yet it is basically the same kind of ministry we carry on at home. It is still dealing with sinners and still preaching the same gospel message heard in our churches in the states Sunday after Sunday. Preparation for countless meetings as found in a congregation is not necessary, but calling on members of our Synod, located as they are in many different places many miles apart, is just as time-consuming. Much time is spent on the road, since our people are scattered throughout Europe.

"The needs and problems of our people in Europe are just like those of the people in the states. Satan has seen to it that nothing is left at home when people are assigned to Europe. Thus there are times when the advice and the counsel of a pastor are urgently needed. We are happy, with God's help, to provide that counsel. There are children to be baptized and instruction classes to be held for young and adults. What a privilege to be able to provide these services for our people in Europe! To bring a little child into God's kingdom of grace through holy baptism is a wonderful privilege here in Europe, too.



**Easter
Egg
Hunt**

"Many of our readers who have been in the service know the expression *tell it to the chaplain*. That is still true. Many a time people still want to *tell it to the chaplain*, your civilian chaplain. It has happened several times that people, finding out that we are chaplains, wish to speak to us about something that troubles them even though they are not of our faith. A guard at the gate of a camp may ask why we want to go inside. When he is told that we are chaplains, he may ask that we stop to see him when we leave. He has a problem he would like to discuss with us. We do our best to help them whenever we can. Many are astounded to find that we chaplains are sent by our church body to serve the members of our own church in the service in Europe.

"Every service we conduct is a communion service. The people who regularly attend our services are therefore able to receive the Lord's Supper every month. Many, of course, are not able to attend because of duty, distance, or lack of transportation. During the week we try to visit as many of these as possible. It takes several weeks to visit all the different areas.

"The names of new people who come to Europe are sent us by our Special Ministries Board through the Military Services Committee. These people are contacted as promptly as possible, since we want them to know they have a chaplain of their Synod present in Europe. We want them to know we will be able to serve their needs, even though it may be to a limited degree."

Chaplain Edward Renz, our senior chaplain who has served us in Europe for eight years, summarizes our ministry in Europe this way:

"When we think of our fellow Christians who are serving in the military or who for various reasons are living overseas, we refer to them as members of the *Church of Europe*.

"Suppose your profession suddenly transports you to another country some 5,000 miles from your home and familiar surroundings. What would you miss the most? While the answers vary greatly, the thing a child of God would miss the most would be the home church with its regular worship services. Though the military does a good job providing various services for its personnel and a company will provide a home for the family it sends to other countries, it cannot supply you with your home pastor, your home congregation, the Christian day school, the Sunday school, the catechism instruction classes, and the like. That's where we chaplains come in.



Service at Nuremberg

"How many of our Synod's people are in Europe? In recent years the number of people on our mailing list has been running close to 400. Since families are often involved, this means we have approximately 700 WELS men, women and children living in Europe at the present time. With the bases and the companies located in many different areas, these families and individuals are scattered through-

out 17 different countries. We distribute around 80 Sunday-school lessons at our services and through our mailing program.

Supplying Their Needs

"While the physical needs of especially the military personnel is taken care of by the American shopping centers, hospitals and housing areas, the spiritual needs, as we know them, are satisfied only through the same Word of God we receive at home and the sacraments as they are administered in accordance with God's Word in our home congregations. For years, because we were not in a position to send pastors overseas we supplied our people away from home with printed sermons, devotional booklets, and *The Northwestern Lutheran*. During the Vietnam war we sent civilian chaplains overseas on an annual basis to serve our people. In 1973 our Synod took a major step in supplying the spiritual needs of our people in Europe by sending a pastor and his wife to live and work in Europe. In 1977 a second civilian chaplain and his wife arrived in Europe to assist in serving our members with the Means of Grace.

How the Lord Blesses His Work

"The overseas chaplains provide regular church services for our people in various areas. The majority of these services are conducted in Germany since most of our military installations are located in this country. However, as time permits, communion services are also conducted in such countries as England, Italy, Greece, Spain, Iceland, Holland, and in the surrounded city of West Berlin.

"Because our members are so widely scattered, instruction classes are usually conducted in the home on a one-to-one basis. At one point, one of our chaplains had 10 children and adults in nine different classes in places such as Frankfurt, Wiesbaden, Mannheim, Kaiserslautern, Pirmasens, and Hahn Air Force Base. Over the years well over 20 children and adults have been received into the Lutheran church through the rite of confirmation. At the time of this report a total of 10 children and one adult are enrolled in instruction classes.

(Continued on page 218)

NWC Graduates 50

Northwestern College is a liberal arts college. Such secular subjects as Shakespeare, Milton, modern poetry, mathematics, classical Latin and classical Greek, modern German, secular history, psychology, and science are a large part of its curriculum. Secular liberal arts colleges offer similar courses. The graduates of both Northwestern College and other liberal arts colleges receive a liberal arts education that is basically similar.

But the outcome is different. At no secular college would student graduation speakers (if they had such) interpret the liberal arts education they had received as the two student speakers did at the Northwestern College graduation exercises on May 21. Brian Dose, a 1980 graduate, identified the humanistic wolf lurking in education. Mark Cordes, the other class speaker, showed how Northwestern College provides students with spiritual and moral purpose and direction. Both young men recognized and expressed the character of Northwestern's liberal arts training. They demonstrated that it is captive to Christ, and beholden to eternity.

This year 50 young men completed the pre-seminary training at Northwestern. Again, all except a few will be enrolling at Wisconsin Lutheran Seminary in the fall. At the graduation exercises Pastor Marvin Otterstatter, the father of one of the graduates, spoke the invocation. The college president delivered the graduation address.

The degree of bachelor of arts was conferred on the following graduates:

THE CLASS OF 1980

Daniel Balge	Mequon, WI
Michael Bartsch	Manitowoc, WI
Thomas Bauer	Bismarck, ND
Dean Biebert	Newburg, WI
Timothy Biebert	Newburg, WI
Bruce Bitter	Fort Atkinson, WI
Norman Burger	Sleepy Eye, MN
Arthur Callies	Watertown, WI
Jeffrey Carter	Spokane, WA
John Carter	Lemont, IL
Mark Cordes	Bend, OR
Gregory Dorn	Hartford, WI
Brian Dose	Wabasha, MN
Robert Duehlmeier	Crete, IL
Mark Eckert	Greenfield, WI
Michael Enderle	Kenosha, WI
William Favorite	Eagle River, WI
Ellery Groth	Newport, MN
Thomas Hartwig	Monroe, MI
Michael Hatzung	Durand, MI
Mark Krause	Two Rivers, WI

Fred Krieger	Stevensville, MI
Christopher Kruschel	Menomonee Falls, WI
Timothy Lindloff	Neillsville, WI
Allen Lonnquist	Onalaska, WI
Kurt Lueneburg	S. Milwaukee, WI
John Maasch	Vassar, MI
Paul Marggraf	Guatemala City, Guatemala

Bruce McKenney	Marinette, WI
Mark Mueller	Owosso, MI
Kenneth Nelson	Bismarck, ND
Steven Olson	Franksville, WI
Greg Otterstatter	Milwaukee, WI
Thomas Pankow	Appleton, WI
Dennis Rawerts	Bloomington, MN
Kevin Salzwedel	Phoenix, AZ
Stephen Sauer	Kewaunee, WI
Stephen Schlicht	Belle Plaine, MN
Lloyd Schlomer	Mobridge, SD
Reuben Schmitz Jr.	Watertown, WI
Thomas Schneider	Scottsdale, AZ
Paul Schroeder	Helena, MT
Glenn Seefeldt	Milwaukee, WI
Robert Smith	Oakfield, WI
Scott Spaulding	Mequon, WI
Joel Suckow	Pueblo, CO
Jonathan Voss	Green Bay, WI
Mark Voss	Brookfield, WI
Richard Warnecke	Hokah, MN
Mark Wilde	Escanaba, MI



WELS Ministry

(Continued)

"In connection with one of our baptisms a mother remarked to the chaplain: 'Thanks for being here when we needed you.' To date, over 80 children and adults have been received into Christ's kingdom of grace in holy baptism.

"We also want to make the blessings of holy communion available to our people as often as possible. Therefore nearly every service we conduct is a communion service. Each year well over 1000 guests receive the blessings of the Lord's Supper through the services of our chaplains in Europe.

"A young man on board one of our navy ships, who had received holy communion, expressed his appreciation in this way: 'Pastor, you will never know how much this meant to me.' This is typical.

"Our Easter retreats in Europe continue to be well received. Our people welcome the opportunity to worship together and to enjoy each other's Christian fellowship.

"Our members in Europe are grateful that the Synod has established the Civilian Chaplaincy Program. They demonstrate this also by their gifts of love for the Lord's work. In 1979 these exceeded \$8,000.

"We seek your prayers, your interest, and your support of these overseas ministries. We are sure of the Lord's continued blessings upon his work in Europe and throughout the world."

The Special Ministries Board joins our chaplains in asking you to remember this ministry in your prayers. We also put in a special word for the chaplains' wives. Our ministry in Europe consists of teams — two chaplains and their wives. The wife assists in planning and organizing the chaplain's schedules and by being a friend

to many lonely WELS members far away from home. Thank God for these teams and the ministry they provide in our behalf! Please support their work in every way! If you appreciate what they are doing in Europe, why not tell them so by writing to them.

Should you be visiting Europe, consider joining your fellow Christians at one of the services. Write to one of the chaplains in advance, or call them by phone, for specific directions as to time and place of our worship services.

CHAPLAIN E. C. RENZ

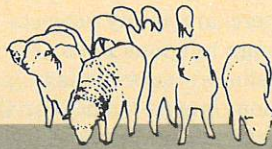
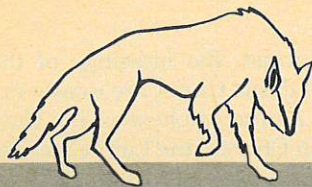
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New-Age Religious Cults

Conclusion: Common Characteristics

In the previous articles of this series, seven of the more than 200 religious cults active in the United States have been discussed in an attempt to answer the question, "What are they?" Those seven were not chosen because they are the largest in number of adherents or because they are considered the most dangerous to the youth of our church, but because they represent the various types to be found in the entire group of active cults in our country. In this concluding article I shall attempt to summarize the characteristics common to all or to most of them. Those characteristics may be divided into four categories: recruitment and indoctrination practices, financial support systems, attitude toward the person and work of Jesus Christ, and the total commitment to a person and his teaching.

Chaplain Schlei conducts services in West Berlin, Nuernberg, Ludwigsburg, and Munich. Chaplain Renz conducts services at Frankfurt, Mannheim, Kaiserslautern, Hahn, Spangdalem, Mainz-Finthen, and Bitburg. Services are also conducted intermittently in London, England; Vicenza and Naples, Italy; Athens, Greece; and Rota, Spain. Visitors are always welcome!

A. Woldt, Executive Secretary
Special Ministries Board

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Recruitment Efforts

The recruitment efforts of nearly all of the cults are focused on young adults between the ages of 18 and 24. Still, the chronological age is of less importance to the cult recruiter than a number of other characteristics frequently common among those of this age group. Many young people in this age group have left the comfort and security of home and family for a variety of reasons. Some attend college on campuses far from home. Some have left home and family in a spirit of rebellion. Some are fleeing from what they see as the restraints of home or church. Some are disenchanted with what they consider the hypocrisy of home, church, or state, in which people do not practice what they preach. Some are attempting to escape responsibility by means of drugs. Some are simply determined to be independent, to make their own decisions. But no matter what their reason for leaving the comfort and security of home and family, many of those who have left suffer from loneliness. To the lonely, the cult recruiter's offer of love and friendship is very appealing. The sense of belonging is appealing to young men or young women who miss the sense of family. Most of the cults therefore use family terms such as parents, children, brothers and sisters, in an effort to foster the feeling of family within the cult. On the other hand, to those disenchanted with home and church or with the escape once sought in drugs, the cult recruiter offers simple answers to life's questions and idealistic goals.

Indoctrination Methods

The indoctrination of recruits follows a wide variety of patterns. However, there are certain characteristics in common. Separation from any influence outside the cult is considered

extremely important. During the period of indoctrination, the recruit is required to separate himself from all previous connections with the world and to live with other cult members in a "camp," "temple," "dormitory," or some other type of commune where no other teaching but that of the cult leader is permitted. In nearly all cases, a set of teachings is used to provide the recruit with the personal teachings of the cult leader. In some of the cults these teachings are the cult leader's interpretation of the Bible or parts of the Bible. In other cults, the personal writings of the cult leader are the only source of doctrine. Memorization of key doctrines is usually accomplished by constant repetition. Included are long hours of prayer and meditation. Because each of the cult leaders claims that his teaching or interpretation is the result of direct revelation from God, questioning that interpretation is not permitted and absolute obedience is required. As a result, strict regimentation and discipline are common cult characteristics.

Finances

The financial support systems used by most of the cults have a number of similarities. Committed cult members are frequently sent out to raise funds by selling for a "donation" the literature of the cult in the form of small pamphlets, books, or magazines. In some cults other types of merchandise are sold for donations. In many cults the real purpose of the donations is hidden behind claims that the funds collected will be used for social improvements of various types. Many cults demand that the personal assets of the members be turned over to the cult. In some, the cult members are employed in various ways, and the wages earned are then turned over to the cult. In a few cults the new recruits are required to pay a fee to learn the teachings of the cult, with the promise that the knowledge they receive will be worth far more than what they are asked to pay.

In nearly all of the cults the money raised in these various ways has brought the cult leader an abundance of material wealth, usually obvious in the cult leader's luxurious lifestyle. In fact, the affluence of the cult leaders is

(Continued on next page)

Cults

(Continued)

in sharp contrast to the impoverished lifestyle of the recruits and ordinary members of the cult. That affluence, however, is held before the rank and file as a promise of things to come for all of them.

Denial of Fundamental Doctrines

A direct denial of fundamental doctrines clearly set forth in the Holy Scriptures is a characteristic of all the cults. Among the doctrines denied by many of the cults are the doctrine of Scripture, the doctrine of the Trinity, the doctrines of sin and grace, and the doctrines dealing with the last things, heaven, hell, resurrection, judgment, and everlasting life. No doctrinal denial, however, is more common among the cults than the denial of the person and work of Jesus Christ. The leader of the cult known as The Way, Victor Paul Wierwille, has expressed the common teaching of the cults concerning the person of Jesus Christ in the title of his book, "Jesus Christ is NOT God." In some of the cults, the name of Jesus is seldom used and he is generally ignored. In others, his name is used frequently and he is addressed in prayer. But even in these cults his Godhead is denied or twisted so that he is considered something less than true God, less than the only-begotten Son of God, less than the second person of the Triune God.

When it comes to the work of Christ, his redemption of all mankind through his suffering and death on the cross, the various cults teach a variety of false teachings. All of them teach that man is reconciled to God in some way other than through faith in Christ and his redemption. Most consider the glorious victory of Christ on the cross as nothing more than an example of the tragedy of human injustice. Some even twist the victory of Christ into a failure, pointing to his death as proof of failure to carry out his purpose on earth. The resurrection of Christ is generally ignored or explained as something other than our visible assurance of Christ's victory over sin, death, and hell, as well as our assurance of our own resurrection to life eternal through faith in him.

There are many aspects of these new-age religious cults which we as Christians must view as tragic indeed, but none is more tragic than the denial of the person and work of Jesus Christ. Such a denial tears the very heart out of the sweet message of the gospel for it rejects the love and grace of God in sending his Son into this world and leaves man totally responsible before God for his own sins. That can only lead to eternal damnation, for there is no salvation in any other than in Jesus Christ alone.

Commitment

A final characteristic common to cults, one which we should note before we close this series, is the total commitment to the cult and its leader which each of the cults demands and works hard to achieve. Certainly there is nothing wrong with commitment in and of itself. We, too, are committed—committed to Jesus Christ and to the gospel promise of justification by faith in him alone. The cult member, however, is not committed to Christ but to the cult and its leaders.

As part of this commitment, the cults demand sacrifices of many kinds, not as fruits of faith but as works that earn or merit God's approval. Likewise, they demand the investment of time, talents, treasures on the part of their members, again not in loving response to God who first loved them but in commitment to a man and his personal teachings. The result is not that of spreading the saving gospel among lost and condemned creatures but that of building up the cult organization and enriching its leadership. Demanded also is a renunciation of all former ties with family, friends, and organized churches. Unity within the cult is achieved by means of strict regimentation and discipline according to the directions of the one absolute leader.

Cults promise their members many blessings. Among them are material wealth, peace of mind, political power, honor and respect among men, longer life here on earth, eternal salvation and, in some cases, even godhead. All of these blessings are to be earned or merited by the strength of their commitment and the deeds which they accomplish.

By contrast, the blessings of the gospel of Jesus Christ are totally unmerited. As the one head of the Holy Christian Church, the Lord also asks us who have been purchased and won by him from the power of the devil to renounce the devil and all his works and ways. But the Lord gives us the power to do so, for he has sent his Holy Spirit to enlighten us with his gifts, sanctify and keep us in the one true faith. Through his gospel we receive great blessings, not however because of deeds which we have done but because of what Christ has done for us. By grace, through faith in Christ, we receive the blessings of the forgiveness of sins, spiritual life, and eternal salvation. These blessings are greater by far than any a cult can deliver.

Total commitment to the cult and its leader is essential if a cult is to exist and prosper. Therefore the demand for sacrifice, investment, renunciation, unity, and the wide variety of promises. Now, we would certainly rejoice to note a growing commitment to Christ and his gospel also among us. However, we would deceive ourselves if we thought that we could build such commitment by using the same tactics used by the cults. Commitment to Christ and his gospel is created by the Holy Spirit through the means of grace alone. There simply is no other way.

May we, then, use the means of grace to strengthen our commitment! And recognizing the tragic results in store for those committed to a cult and its leader, may we heed the warning of our Lord! He says in Matthew 7:15 "Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves."

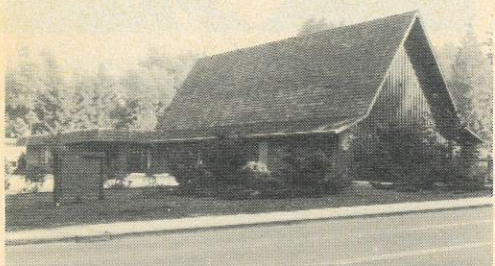
Prof. Roger Fleming
Wisconsin Lutheran College

WONEWOC SCHOOL CENTENNIAL

St. Paul's Ev. Lutheran School, Wonewoc, Wisconsin, will observe its centennial on August 10, 1980. Former members, graduates and teachers are cordially invited. Worship services are planned for 8:00 and 10:15 a.m. and 7:30 p.m. A pot-luck luncheon will be served at noon and an evening luncheon at 5:00. Throughout the day there will be an open house at the school, with displays and activities. Guest speaker for the morning services will be Pastor Karl Gurgel, and Pastor W. E. Schulz for the evening service.

Direct from the Districts

PACIFIC NORTHWEST



Salem Lutheran Church

Reflecting on Blessings at Salem, Edmonds, Washington

Members of Salem Congregation, Edmonds, Washington, observed the 10th anniversary of the dedication of their chapel and school on October 14, 1979.

The history of Salem Congregation goes back to 1951 when it was organized in Mountlake Terrace, a suburb of Seattle. When the congregation relocated in Edmonds in 1969, it immediately expanded its educational facilities to a two-room school.

The anniversary service recalled that the Lord had blessed the members of Salem with the ability and willingness to erect their facilities almost entirely with volunteer labor. Only those involved in the building program can fully appreciate the labor involved. The encouragement God gave Solomon, when he said, "Be Strong and Do It!" permeated the entire building program. This was called to mind in the anniversary service as an encouragement for the future. Pastor of the congregation is R. N. Baur.

Salem Church Organist Honored

In connection with their anniversary service last October, the members of Salem Congregation, Edmonds, Washington, honored Mrs. Lillian Hart for her 35 years as church organist in the Seattle area. The greater portion of those years were spent serving Salem Congregation.

To mark the occasion, some of her favorite hymns were interspersed with the regular congregational singing and



Mrs. L. Hart

a special message was addressed to her by Pastor R. N. Baur. This was the congregation's way of saying thank you to Mrs. Hart and, above all, of thanking the Lord for her faithful services over so many years.

CALIFORNIA

Reporter James Humann

Groundbreaking at King of Kings

After the morning worship service on March 9, 1980, members of King of Kings, Garden Grove, California, gathered for a groundbreaking service. The congregation's present church/fellowship hall was built in 1964, but ever since 1965 has been used for day-school purposes, thus leaving the congregation without adequate room for social gatherings. In 1976 a building committee began studying the feasibility of adding another building to the physical plant for fellowship purposes. Since building costs and inflation ruled out a gymnasium complex, the congregation settled for a 2,380-square foot building that will include a small storage room and a small kitchen.



Groundbreaking

When loan money became scarce at the close of 1979 and interest rates zoomed, the congregation turned to its

members. Their loans, together with the content of the building fund, enabled work to proceed at once. With the building committee serving as general contractor, the building has become a reality. Finishing and furnishing the new structure will depend upon continued support of the building fund. It is projected that the final cost will be well under the architect's estimate of \$85,000. Pictured, turning the first spade, is Pastor M. C. Nitz and members of the building committee.

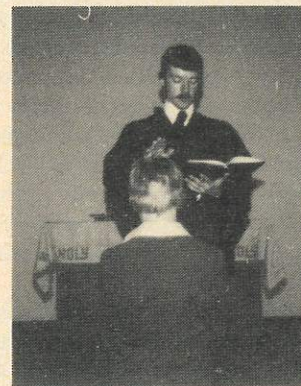
In the fall, King of Kings will celebrate the 20th anniversary of the service that marked its birth in 1960.

MINNESOTA

Reporter Del Begalka

A First For Shepherd of the Lakes, Fairmont, Minnesota

On Sunday, May 11, 1980, Shepherd of the Lakes Evangelical Lutheran Church, a young mission congregation in Fairmont, Minnesota, had its first 8th grade confirmation. Having been instructed in the truths of God's saving Word as presented in Luther's Small Catechism, Brent Helgeson, son of Mr. and Mrs. Ken Helgeson of Jackson, was confirmed.



Pastor Robert Wilke used the words of Revelation 2:10 as his sermon text, "Be thou faithful unto death, and I will give thee a crown of life," reminding Brent that as a free gift of his grace, God rewards faithfulness with everlasting life.

The members of our Synod will want to join this young mission in the prayer that this may be the beginning of a countless number of confirmands in the future at Shepherd of the Lakes as mission work in Fairmont continues.

NORTHERN WISCONSIN

Reporter Harlyn Kuschel

Pastor Glenn Unke Observes 25th

"God's Kind of Man for Our World" was the theme selected by Prof. John Jeske of Wisconsin Lutheran Seminary for the festival sermon on the occasion of the 25th anniversary in the ministry of his brother-in-law, Pastor Glenn H. Unke. Taking Isaiah 6: 1-8 as his text, Professor Jeske pointed out that God's kind of man is a man who hears the Word of God and does the Work of God. The service was held at Immanuel Lutheran Church, Manitowoc, on May 25. Pastor Unke's son Timothy, a vicar-instructor at Fox Valley Lutheran High School, conducted the service. Special music was provided by the Immanuel choir under the direction of Mr. Howard Wilsmann. A reception and program in the school gymnasium followed. Pastor Martin Janke served as toastmaster. Pastor and Mrs. Unke's 25th wedding anniversary was also noted.

Pastor Glenn H. Unke was born in Milwaukee, Wisconsin, the son of Herbert and Emma Unke. His home church was St. Peter's of Milwaukee, where he was baptized and confirmed. Pastor Unke attended Concordia Lutheran High School in Milwaukee, and for two years studied at Concordia College. His last two years of college were spent at Northwestern in Watertown, from which he graduated in 1951. He graduated from Wisconsin Lutheran Seminary in 1955. His vicar year was spent at St. Matthew, Winona, Minnesota.

Pastor Unke was married to Miriam Pieper on July 3, 1955. They have five children: Timothy, James and Cynthia (both students at Dr. Martin Luther College), Julie (a student at Manitowoc Lutheran High School), and Thomas, a student at Immanuel Grade School.

During his 25-year ministry Pastor Unke has served the following congregations: Trinity, Wabeno, Wisconsin (1955-58); Faith, Oshkosh (1958-67); Immanuel, Oshkosh, as part of a dual parish with Faith (1963-67); and Immanuel, Manitowoc, 1967 to the present. He has served the church at large as a member of the Northern Wisconsin District Mission Board

(1964-76); member of the board of control, including four years as chairman of the board of Manitowoc Lutheran High School (1973-79), and is, at present, chairman of the Northern Wisconsin District Special Ministries' Board and member of the Wisconsin Lutheran College Board of Control.

Teacher's Widow Dies at 96

"With long life will I satisfy him, and show him my salvation." These words from Psalm 91:16 well describe the earthly and spiritual blessings which the Lord gave to Mrs. Johanna Pape, who was called to her eternal home on April 10, 1980, at the age of 96 years.

Mrs. Pape was born on December 23, 1883, in Victoria, Australia, the daughter of Theodore and Louise Heine, and was baptized two days later. After her family immigrated to the United States, she was confirmed in Illinois. On November 6, 1935, she married Mr. Arthur Pape, who taught at St. Paul Lutheran School in Mt. Calvary for four years and at First German Lutheran School in Manitowoc for 47 years before his death in 1966.

Mrs. Pape is survived by her stepchildren: Mr. Gerhard Pape; Miss Clara Pape of Manitowoc, with whom she resided; Miss Esther Pape; Mrs. Margaret Grube; Mrs. Victor Weyland; Mrs. Edwin Breiling; Mrs. Robert Rude; Mrs. Walter Otterstatter; and Mrs. Eugene Kitzerow.

Funeral services were conducted on April 22, 1980, at First German Lutheran Church by her pastor, the Rev. Arno Wolfgramm, who used the passage quoted above as the basis for his sermon.

WESTERN WISCONSIN

Reporter Harold Sturm

50 Years of Faithful Service

On Sunday, May 18, 1980, the congregation of St. Matthew's Lutheran Church, Winona, Minnesota, observed the 50th anniversary of the ordination of Rev. A. L. Mennicke. Guest speaker at the morning services was President Carl Mischke, who spoke on "God's Grace in the Life and Ministry of Pastor Mennicke." His message was based on Ephesians 3:8. At the 8:00



St. Matthew's president R. Ross presents Pastor and Mrs. Mennicke with plaque of crucifixion.

A.M. service the junior choir, directed by Mrs. Bruce Volkmann, sang "Everywhere I go." The senior choir, directed by James Rupprecht, sang "Sing Praise to God Who Reigns Above" at the 10:30 service. The Rev. Marcus Birkholz, assistant pastor at St. Matthew's, was the liturgist.

At noon a congregational dinner was served with 320 in attendance. In the afternoon an open house was held which began with a devotional service. Rev. David Fischer, Lewiston, Minnesota, a former vicar under Pastor Mennicke, preached on "50 Years of Faithful Service." The children of St. Matthew's School, directed by Steve Thiesfeldt, sang "Jesus Shepherd of the Sheep."

Pastor Arnold L. Mennicke attended Augustana Luther College, Rock Island, Illinois; Concordia Seminary, Springfield, Illinois; and Wisconsin Lutheran Seminary. He taught school in Illinois and Wisconsin a short period, then entered the ministry by colloquy, and was ordained and installed at the tri-parish of Doylstown, Fountain Prairie, and Fall River, Wisconsin, May 18, 1930. He came to Winona on May 1, 1938, and has served St. Matthew's for the past 42 years. During his ministry at St. Matthew's a daughter congregation, Goodview Trinity Lutheran Church, was started in 1949. In 1950 the first of 27 vicars began serving with Pastor Mennicke. In 1955 St. Matthew's School was built, and in 1964 the Lutheran Women's Missionary Society was organized at St. Matthew's.

In 1946 Pastor Mennicke was elected to the Home Mission Board of the Western Wisconsin District. Since 1951 Pastor Mennicke has served on the Executive Committee for Central Africa and is presently the chairman:

Rev. Marcus Birkholz

Comments

(Continued)

members. Other large congregations are in Dushanbe in the Tadzhik Republic, which borders on Afghanistan, and in Tomak in the Kirgiz Republic, bordering on China.

These churches are reportedly carrying on their activities with a minimum of government interference. The LWF is planning to send them German Bibles, hymnbooks, and perhaps catechisms. Theological books and literature for the further education of lay preachers have been arriving for some time. It is encouraging to hear that Lutheranism is flourishing in these distant areas even under communism.

Mining

(Continued)

they are. So their religious acts are done with some fanfare (vv. 2,5,16). Jesus' great truth is that the citizen of the Kingdom of Heaven has a different aim, to please *God*, whom he calls our "Father" (vv. 4,6,15,18, hi-lite "Father" in all places). Note that it was in this connection that he gave us the Lord's Prayer, to teach us *how* we are to pray (v. 9, hi-lite "how"). Note especially his comment on verse 12a in verses 14,15. Bear in mind that fasting is nowhere commanded in Scripture and that the care of the poor has to a large extent been taken over by the government.

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

- Fritz, Dayton A.**, as pastor of Christ the King, La Habra, California, on June 8, 1980, by R. Kugler (AZ-CA).
- Pinchoff, Edward D.**, as pastor of Paradise Valley, Phoenix, Arizona, on May 18, 1980, by A. H. Reaume (AZ-CA).
- Schnugge, Jon D.**, as pastor of Hope, Fremont, California, on March 16, 1980, by R. Hochmuth (AZ-CA).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

- Beckman, David J.**
5895 Grelot Rd.
Mobile, AL 36609
Phone: 205/342-4048
- Fritz, Dayton A.**
149 West Road
La Habra, CA 90631
- Pinchoff, Edward D.**
4901 E. Tierra Buena Lane
Phoenix, AZ 85032
- Schnugge, Jon D.**
34390 Thornhill Dr.
Fremont, CA 94536

NEW WELS CHURCHES

Names Requested

In recent months the Wisconsin Synod began work in the states and cities listed below. Please send all names of members who moved into the general area of these cities, as well as names of people who may be interested in a Wisconsin Synod mission, to:

WELS MEMBERSHIP CONSERVATION
3512 W. North Ave., Milwaukee, WI 53208

Names as well as pertinent information regarding members referred will be forwarded to the nearest pastor and/or mission board chairman.

Arizona	Deer Valley
California	Rancho Cucamonga*
Florida	Brooksville*
	Keystone Heights
	Leesburg
	Lehigh Acres*
	Melbourne*
	Zephyrhills
Georgia	Augusta
	Warner/Robbins/Perry*
Illinois	Wheeling*
Indiana	Muncie*
Kansas	Topeka
Louisiana	Baton Rouge*
Michigan	Mt. Pleasant
	Perry
Montana	Helena*
Nebraska	Fremont
New York	Rochester*
North Carolina	Asheville*
Ohio	Englewood
Oregon	Gresham*
	Medford*
South Carolina	Greenville
South Dakota	Hot Springs
Texas	Killeen/Ft. Hood*
	Midland/Odessa
	Tyler*
Vermont	Barre*
Wisconsin	Cottage Grove*
	Genesee Depot
	Port Washington
	Rice Lake
Wyoming	Casper*
Alberta	Calgary*
Ontario	Toronto*

*Denotes exploratory services.

EXPLORATORY

CENTRAL VERMONT

WELS exploratory services are now being held every other Sunday at 2:00 p.m. at Spaulding High School in Barre, Vermont. For information call Dr. Thomas Stuwe, 802/479-0408, Mr. Donald Laitenan, 802/479-0709, or Pastor Erich Waldek, 518/371-9257. Please send names to Pastor Erich W. Waldek, 1591 Crescent Road, Clifton Park, New York 12065.

TORONTO, ONTARIO, CANADA

WELS exploratory services are presently being held in the greater Toronto area at the home of Pastor R. W. Hefti, 4340 Creditview Road, Mississauga, Ontario, Canada L5M 2B5. Services for the group, which has taken the name Divine Peace, are held Sundays at 9:30 a.m., with Bible class and Sunday school following at 10:45 a.m. Please send the names of interested parties to Pastor Hefti at the above address or call him direct by dialing 416/826-0968.

CALGARY, ALBERTA, CANADA

WELS exploratory services are now being held in Calgary, Alberta. Services are held at the Whitehorn Community Hall, 228 Whitehorn Rd. NE in Calgary. The time of service is 7:00 p.m. Please send names to Pastor R. M. Beyer, 55 Stanley Drive, St. Albert, Alberta, CANADA T8N 0J6.

RANCHO CUCAMONGA, CALIFORNIA

WELS exploratory services are being held in the clubhouse of the Alta Vista Mobile Home Community, 10350 Baseline (between Archibald and Haven), at 9:00 a.m. Sundays. Send referrals

to Pastor James Humann, 250 E. Grove, Pomona, California 91767; phone: 714/593-3416. Neighboring communities include Ontario, Upland, Fontana and Rialto.

MELBOURNE, FLORIDA

WELS exploratory services are being held on Sunday evenings at 7:00 in Melbourne, Florida, at the Seventh Day Adventist Church, 210 W. New Haven Ave. Please send names of persons living in the area of Melbourne, Palm Bay, Satellite Beach, Indian Harbor Beach, Indianalantic and Melbourne Beach to: Pastor Douglas C. Hartley, 560 S. Tropical Trail, Merritt Island, Florida 32952, or call: 305/453-1000.

BROOKSVILLE, FLORIDA

WELS Exploratory services are being held every Sunday at the American Legion Post 99 at 208 E. Ft Dade Avenue (opposite the U.S. Post Office) in the center of Brooksville. The time of service is 8:00 a.m. For information or to submit names please contact Pastor Glenn Wenzel, Star Route 2 Box 491-150, Beverly Hills, Florida 32665; phone: 904/489-3027 or 904/796-1036.

TIME AND PLACE

COCHRANE, WISCONSIN — BUFFALO CITY, WISCONSIN

Beginning on June 8, 1980, and continuing until August 31, 1980, Christ Church, Cochrane, will hold its services at 9:30 a.m. Services at Dr. Martin Luther Church, Buffalo City, are held at 8:00 a.m.

KNOXVILLE, TENNESSEE

Shepherd of the Hills congregation has moved their temporary place of worship from Mann's Heritage Chapel to Cedar Bluff Middle School on Cedar Bluff Rd. in West Knox County. Shepherd of the Hills serves the Knoxville/Oak Ridge area and East Tennessee in general. For more information, please contact Pastor Scott J. Stone, 8631 Peppertree Ln., Knoxville, Tennessee, 37923; ph. 615/693-7494.

LOUISVILLE, KENTUCKY

Hope Ev. Lutheran of Louisville, Kentucky, is now worshipping in the JEFFERSON COUNTY FARM BUREAU INSURANCE BUILDING, Popular Level Road at the Watterson Expressway (I-264). Sunday school and Bible class begin at 9:15 a.m.; worship service begins at 10:30 a.m. For directions or information please contact: Pastor Edward Meier, 4003 Fern Valley Rd., Louisville, Kentucky 40219; phone: 502/968-9735.

TOPEKA, KANSAS

Beautiful Savior Ev. Lutheran Church is worshipping at the YWCA located at 225 W. 12th Street in Topeka, Kansas. Our regular schedule is 9:30 a.m. for Sunday school and Bible class and 10:30 a.m. for worship. For more information write or call Pastor Curtiss Seefeldt, 2412 W. 29th Terrace, Topeka, Kansas 66611; phone 913/267-4802.

NAMES WANTED

LAKWOOD, WISCONSIN

Please forward the names and addresses of WELS and ELS people living or vacationing in the Lakewood, Wisconsin, area to Pastor Paul R. Johnston, Box 168, Wabeno, Wisconsin 54566.

Controller's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Five months ended May 31, 1980

	Subscription Amount for 1980	5/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 642,765	\$ 267,819	\$ 255,012	95.2
Dakota-Montana	296,950	123,729	105,607	85.3
Michigan	1,602,097	667,541	566,978	84.9
Minnesota	1,717,765	715,735	656,284	91.7
Nebraska	363,830	151,596	133,672	88.2
Northern Wisconsin	1,797,860	749,108	684,832	91.4
Pacific Northwest	167,520	69,800	61,847	88.6
Southeastern Wisconsin	2,166,313	902,631	808,592	89.6
Western Wisconsin	2,049,987	854,161	718,134	84.1
South Atlantic	164,456	68,523	63,443	92.6
Total — 1980	\$10,969,543	\$4,570,643	\$4,054,401	88.7
Total — 1979	\$ 9,456,311	\$3,940,130	\$3,719,589	94.4

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

Twelve months ended May 31, 1980 with comparative figures for 1979

Twelve months ended May 31

	1980	1979	Increase or (Decrease)	
			Amount	Per Cent
Income:				
Prebudget Subscription Offerings	\$10,051,957	\$ 9,122,541	\$ 929,416	10.2
Pension Plan Contributions	72,621	76,473	(3,852)	(5.0)
Gifts and Memorials	309,220	234,156	75,064	32.0
Bequests	322,248	150,014	172,234	—
Earnings from Fox Trust	78,084	66,553	11,531	17.3
Other Income	779	17,857	(17,078)	(95.6)
Transfers from Other Funds	52,351	112,097	(59,746)	(53.3)
Total Income	\$10,887,260	\$ 9,779,691	\$1,107,569	11.3
Expenditures:				
Worker-Training	\$ 4,128,034	\$3,554,626	\$ 573,408	16.1
Home Missions	2,218,677	1,999,744	218,933	10.9
World Missions	1,910,026	1,900,952	9,074	.5
Benevolences	1,135,216	1,084,817	50,399	4.6
Administration and Services	1,199,277	959,209	240,068	25.0
Total Operations	\$10,591,230	\$9,499,348	\$1,091,882	11.5
CEF — Interest Subsidy	796,014	777,444	18,570	2.4
Appropriations — Bldg. Funds	637,675	190,000	447,675	—
Total Expenditures	\$12,024,919	\$10,466,792	\$1,558,127	14.9
Operating Gain/(Loss)	\$ (1,137,659)	\$ (687,101)		

Norris Koopmann, Treasurer & Controller
 Norbert M. Manthe, Assistant Controller
 3512 W. North Avenue
 Milwaukee, WI 53208

Note: Future cutoff dates of PBS receipts in the Synod's Post Office Lock Box are as follows:

For the Month of	Cutoff Date
July	July 31
August	August 29
September	September 30
October	October 31

CALENDAR OF CONFERENCES

NORTHERN WISCONSIN

DISTRICT CONVENTION

Date: August 4-6, 1980.
 Place: Winnebago Lutheran Academy — Fond du Lac, Wisconsin.
 Opening Communion Service: Monday, August 4, 10:00 a.m. at Faith Lutheran Church, 400 E. Johnson St. (Hwy. 23), Fond du Lac, Wisconsin.
 Preacher: Rev. Clarence Koepsell, Oshkosh, Wisconsin.
 Essayist: Rev. Carl Mischke, Synod President.
 Essay: "WELS — 1980".

D. Worgull, Secretary

FALL PASTORS' INSTITUTE

God willing, the 1980 Pastors' Institute at Wisconsin Lutheran Seminary will be held on five Monday afternoons beginning September 29. The time is from 1:30 to 4:30 p.m. The place is the multipurpose room in the lower level of the Seminary library. The topics will be:

The Use of the Old Testament in the New: Prof. Paul Nitz.

The Significance of the Reformation for Our Ministry Today: President Armin Schuetze. The registration fee is \$7.50. Registrations are to be sent to President Armin W. Schuetze, 11831 N. Seminary Dr. 65W, Mequon, WI 53092.

Pastor Paul A. Manthey, Secretary
 Wisconsin Lutheran Seminary
 Board of Control

NOTICE

The next regular plenary session of the Board of Trustees is scheduled for

July 21, 22, 1980

Business to be acted on is to be submitted to the Executive Secretary of the Board, with copies to be furnished the Chairman of the Board, no later than ten days prior to the meeting date.

Richard K. Pankow, Secretary
 Board of Trustees

NEEDED

The East Fork Lutheran High School, East Fork, Arizona, is in need of a dormitory supervisor for their girls' dormitory. Women who are interested are asked to apply to: Principal, East Fork Lutheran High School, Box 128, East Fork, Arizona 85943

AUDIO-VISUAL AIDS

DESIGN IN NATURE - PROBABLE OR IMPROBABLE (FS-378-DNP)
 1980 T & Cassette 24 minutes color

This filmstrip attacks the theory of evolution by demonstrating the improbability of chance evolutionary progress. Several examples are used to show that the intricate designs found in nature indicate the existence of a Creator, not chance evolution. Although the arguments used are excellent, the filmstrip expects certain scientific knowledge that some viewers may not have. Not recommended for grade-school groups unless there is some advance preparation. Order from Audio-Visual Aids, 3624 W. North Ave., Milwaukee, WI 53208.