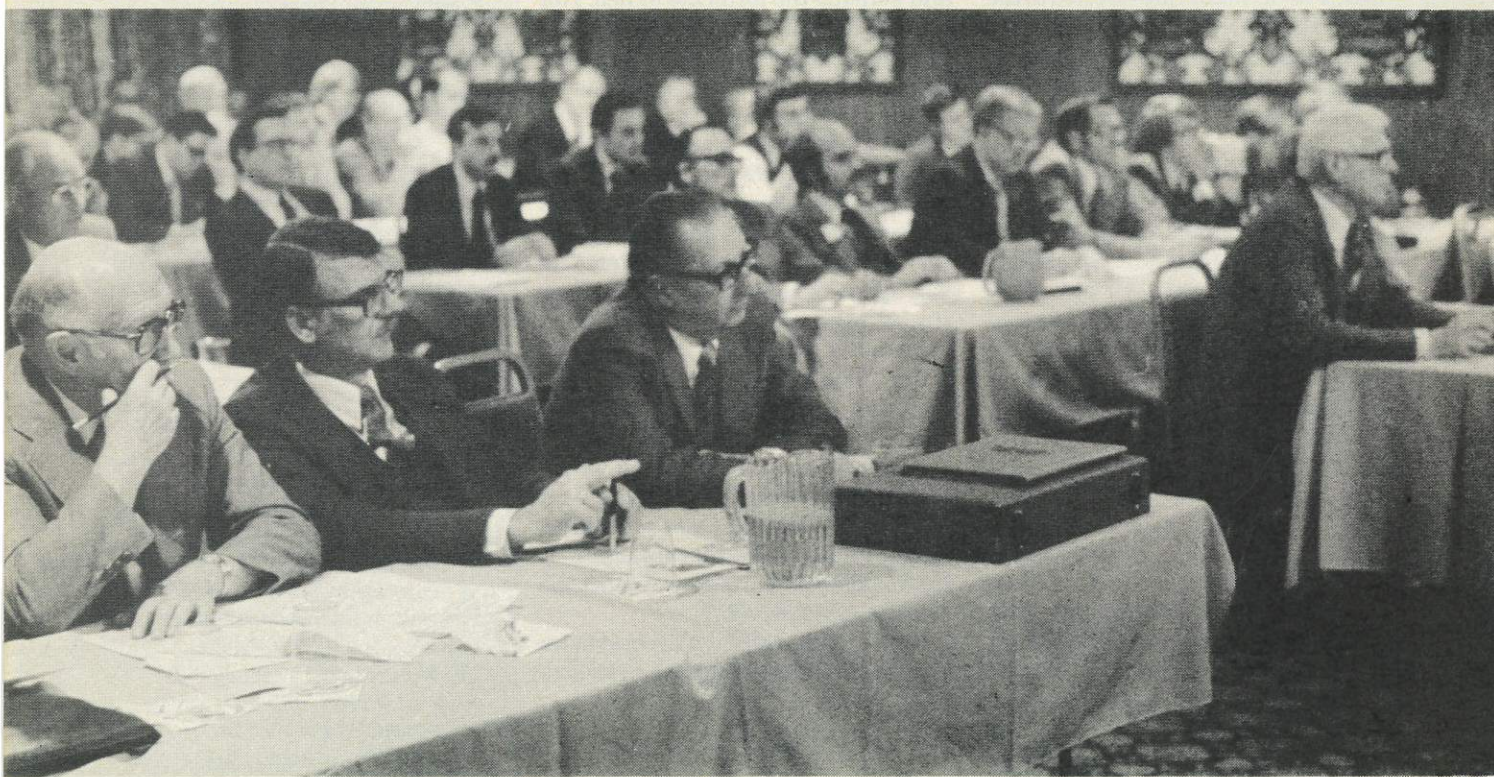


The Northwestern Lutheran

March 2, 1980



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- Taiwan Report page 70
- WELS Cares and Shares page 73
- New-Age Religious Cults (Part I) ... page 75



*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*

**The
Northwestern
Lutheran**
(ISSN 0019-3512)

Volume 67 **Number 5**
March 2, 1980

Official Publication
Wisconsin Evangelical Lutheran Synod

Published *biweekly* by
Northwestern Publishing House
Milwaukee, Wisconsin.
All BUSINESS CORRESPONDENCE

is to be directed to:
Northwestern Publishing House
3624 W. North Avenue
Milwaukee, Wisconsin 53208

Subscription rates, payable in advance:
One year, \$5.00 **Three years, \$13.00**
Five years, \$18.00

\$3.25 per subscription if 25 or more unad-
dressed copies are sent in a bundle to one
address. Blanket subscription at \$3.75.

Second-class postage paid at Milwaukee,
Wisconsin. POSTMASTER: Send address
changes to **The Northwestern Luther-
an**, 3624 W. North Ave., Milwaukee, WI
53208.

Allow *four weeks* for change of address and
renewal order. Give your old address as
well as the new. Send stenciled address
from a recent issue or an exact copy.

The *deadline* for submitting materials
intended for publication in
The Northwestern Lutheran
is *five weeks* before the date of issue,
Address items intended for publication to:

Rev. Harold E. Wicke, Editor
The Northwestern Lutheran
3512 W. North Avenue
Milwaukee, Wisconsin 53208

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The Cover

Shown are some of the participants in
last November's Clinical Seminar sponsored
jointly by the Wisconsin Lutheran Institu-
tional Ministry, Inc., Milwaukee, and the
Synod's Special Ministries Board. The cov-
er picture and the picture on page 73 were
taken by Pastor Paul Kante of Theresa,
Wisconsin.

Briefs by the Editor

Lent reminds us that there are needs greater than those of food and drink, house and home, spouse and children, relaxation and work, debts and investments. If we are honest with ourselves, we will admit that a great block of our time is spent thinking about the above matters. And if to the above you add concern for health and happiness, then most of our thoughts are directed to the here and now, to this life and this world. That's not surprising, for after all this world is where we live. But that's also the very reason we need Lent.

Lent brings us face to face with thoughts about sin and about God, about God's demands and about God's holiness, about death and about eternity, about our helplessness and about God's solution. Though people seek to banish such thoughts from their minds, a day is coming when each one must face them. Scripture says: "Man is destined to die once, and after that to face judgment" (Hebrews 9:27). Every pain, every MD and RN, every hospital, every convalescent home, the aging figure and the thinning hair — all remind us that the above Scripture statement is true: death is inevitable. And the evening news reminds us that not only the old die; youth is no guarantee of long life and happiness. Yes, we need Lent.

We need Lent because it reminds us forcefully of God's gracious answer. The writer to the Hebrews didn't only write: "Man is destined to die once, and after that to face judgment," but continued: "So Christ was sacrificed once to take away the sins of many people; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him."

"Christ was sacrificed once to take away the sins of many people" — not as opposed to all, but as opposed to few, and therefore including us. That's Lent, and that is God's answer to the questions that trouble us more than food and drink, clothing and shoes.

Christ was sacrificed — by whom? By the Father in heaven, who so loved the world that he gave his only begotten Son. And, yes, Christ also offered himself as the sacrifice, for in Galatians 1:4 we read: "Jesus Christ . . . gave himself for our sins." Nailed to the cross by men — including you and me — he was forsaken by the Father and suffered the torments of hell. Not because he had sinned, for he was sinless; but because we had sinned. It is clear, God's answer to our needs is: "My Son took your place."

Is it worth hearing about him? Is it worth believing and trusting in him? Lent assures us that it is, in the words of the Crucified: "It is finished!" and in the words of the inspired writer: "He will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him."

For those who have the Christ of Lent and Easter in their hearts, fear has found its antidote. Judgment Day does not frighten them, for the Judge will be he who hung on the cross. And he will say, "Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world."

Yes, we need Lent. It's the best news that can be proclaimed in this world of ours!

DIRECTOR OF DEVELOPMENT

Wisconsin Lutheran College seeks applicants for the position of Director of Development. The Director will organize and administer the annual gifts as well as the deferred-gifts programs of the college. Applicants must be members of the Wisconsin Ev. Lutheran Synod and understand the principles of Christian stewardship. A degree as well as experience in business, banking, insurance, personnel or public relations would be helpful. A tactful personality and the ability to articulate the cause of Christian higher education is essential.

An application blank will be sent upon request. A personal interview will be arranged for those who qualify.

Recommendations of prospective candidates are welcomed.

Please write or call:

Gary J. Greenfield, President
Wisconsin Lutheran College
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Milwaukee, Wisconsin 53226
Phone: 414/774-8620

Editorials

For Those Who Can't Make It On Their Own

Madalyn Murray O'Hair, the guru of American atheists, was in town for a speaking engagement. For a few days atheism was in the spotlight. Taking advantage of the public interest aroused by her presence, the press interviewed several of her more prominent local disciples. In their typical militant fashion her supporters took occasion to level blasts at religion. One of them expressed her disdain for religion with the comment: "The function of the church is a means of support for those who can't make it on their own."

Exactly. That is the function of the church. But far from looking upon that function as a reason for ridicule, we see it as the necessary purpose of the church's existence.

No one is going to make it on his own. Man has nothing to say about his entry into this world. He exercises little control over the circumstances under which he lives in this world. He cannot determine the length of his stay in this world. His eternal destiny is completely out of his hands. He is a born loser.

The basic problem with man is that, ignoring God, he wants to make it on his own. He thinks he can make it on his own. He tries to make it on his own. Until he realizes that he can't make it on his own, he is doomed. This is where the church comes in.

"The function of the church is as a means of support for those who can't make it on their own." This leaves a wide area of service for the church. Those who can't make it on their own outnumber those who can by a few billion to zero.

Immanuel Frey

The Electronic Preacher

Every Sunday morning brings the electronic church's passing parade of popular television evangelists and entertainers: Humbard, Schuller, Roberts, Falwell, Swaggert. The radio carries the voices of Armstrong, Hoffmann, Nederhood, and other well-known pulpit orators. They're accomplished speakers and magnetic evangelists. The electronic church's TV stars are also showmen and entertainers, supported by splendid props and settings: the beautiful backgrounds, the smooth harmonies and cadences of attractive young singers crooning "How Great Thou Art" to orchestra accompaniment.

How can the parish pastor compete? Can hometown talent match the stars of the networks?

Not as a pulpit orator or a spellbinding evangelist. Nor need he. It would even be embarrassing to have such hyped performances in our churches every Sunday morning. The man who possesses basic preaching skills

and who speaks with God's authority and with conviction will not be displaced by the international stars. He has the advantage of bringing God's message alive to his hearers. Listening to a recording can't match being in the concert hall.

The healing ministries on the networks make a display of their concern for the sick and the afflicted. Our pastors know from God's Word that they themselves can promise and pledge no miraculous healings from bodily ills, but they can communicate the precious warmth and comfort of God's Word to their hearers. In their sermons and prayers they can show that they are attuned to the fears and doubts of their people, and that they can sympathize with them. With personal warmth and solicitude they can speak comfortably to Jerusalem. They are there — alive, concerned, intimate — to bring God's love to bear on human suffering.

It is the parish pastor who baptizes the child, who distributes the body and blood of the Lord in the Sacrament. The electronic church cannot administer the sacraments for its viewers; it holds them cheap and, in effect, despises them.

It is the parish pastor to whom we must look for the whole counsel of God. The networks preacher may represent his message as being the complete Word of God, but it is not. He is mealy-mouthed, if not silent, about the Papacy and the lodge, for example; he has little or nothing to say about the sacraments as a vital means of grace; he muffles his voice when he should speak clearly of false doctrines and practices of heterodox denominations; he dare not speak the truth about the programs his network carries.

The faithful, devoted pastor can compete with the picture on the screen and the voice on the air waves. The Lord help the church if our pastors are ever displaced by electronic preachers.

Carleton Toppe

Error in Billions

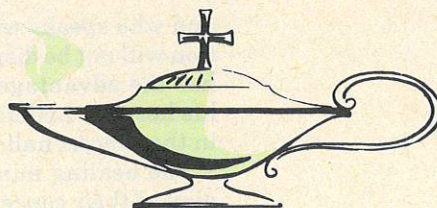
Last fall a staff member of the Harvard-Smithsonian Center for Astrophysics announced that revisions in the so-called Hubble's Constant, the ratio of speed to distance, made it necessary to decrease the age of the earth from up to 18 billion years back to about 9 billion years. Estimates of space also seem to be involved. A Center spokesman, George B. Field, commented, "There is going to be a lot of scrambling and trying to make sense of things if this result is correct."

The metropolitan daily reporting the possibility of this error of astronomical proportions stated: "This information is apt to be upsetting to scientists who have used the 15-billion-year estimate to work out theories about the development of the spheres."

What is strangest of all about the alleged maximal blooper is the minimum amount of public reaction it has occasioned. If an error of 9 billion were to surface in the federal government's fiscal affairs, some accounting would have to be made and some heads would roll. Not actual but imagined errors, infinitesimally small by

(Continued on page 78)

Studies in God's Word



Abraham — Tested By God

Read Genesis 22:1-18

“Why observe Lent?” some would ask. They can pass by Christ’s cross unheeding and act as if that cross never did or never had to happen. “What are you giving up for Lent?” others would ask, observing Lent in shallow self-denial instead of concentrating on Christ’s great sacrifice. For us there’s a better way as our chapter from the life of the *Father of the Faithful* indicates. As we climb Mt. Moriah and see “Abraham — Tested of God,” two words stand out, the words faith and love, both of which are vital for a profitable observance of Lent.

A Great Faith

How must Abraham have felt when God commanded, “Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah and offer him there for a burnt offering”? That son was Isaac for whom Abraham had waited 25 years. That son was Isaac from whose seed the promised Savior was to come. Never could a father have loved a son more deeply! Questions about the veracity of God’s promises and the validity of his own faith must have swamped Abraham’s mind that day when God came to “tempt” him. As always, though, God was testing faith not to destroy it, but to forge it into something better.

With God-given faith Abraham overcame all doubts and obeyed the Lord. Obediently Abraham tied the wood on the donkey and took his son on the three-day journey. Obediently he climbed the hillside and answered his son’s innocent question about the lamb for the sacrifice. Obediently he erected

the makeshift altar and reached for the deadly blade. Obediently he did it all because he trusted God’s love and relied on God’s promises. Not skillful evasion, but faith’s confidence caused him to tell his servants, “I and the lad will go yonder and worship and come again to you.” Later, Hebrews 11:17-19 explains: “By faith Abraham when he was tested, offered up Isaac . . . accounting that God was able to raise him up even from the dead.”

Such obedient faith God blessed with abundant grace. What a sob of relief must have come from Abraham’s heart as the Lord himself stopped the knife! With strengthened faith in God’s promises Abraham saw the hand of the Lord in the ram caught in the thicket. With strengthened faith he named that mountain top “Jehovah-jireh,” meaning “The Lord will provide.” Also with strengthened faith he heard the Lord repeat the gracious blessing of a great earthly race for Abraham and, above all, the Savior in whom all the nations of the earth would be blessed.

Sometimes God in his loving wisdom asks us to climb our own Moriahs. When a loved one is suddenly taken from us, when that bad report comes unexpectedly from the doctor, when the routine of life is drastically upset, we can feel his testing. More often his testing goes on in less spectacular fashion. There’s the day-by-day testing of our faith, the undramatic grind of life, the get-up-in-the-morning, go-to-work, come-home, endure-temptation, and strive-for-meaning in life’s daily humdrum. Such days are not for cowards, as many of us have discovered. Only

God-given faith enables us to face daily life without lowering the flag. Only God-given faith raises our eyes to Calvary when we fall and to the blessings of heaven beyond it all. The sight of Abraham’s great faith on Moriah reminds us how much we need God’s Word and sacraments. Through these precious means God will answer our prayer for a faith like Abraham’s and thus enrich our Lenten observance.

A Greater Love

From Abraham’s great faith we turn to something greater, God’s love. That love becomes all the more apparent when we remember that Moriah was the mountain area on which the city of Jerusalem was later built and that the hill of Calvary on which Jesus was crucified was part of this range. Can we see the comparison as we look from Moriah to Calvary this Lenten season? Like Abraham, God brings to the altar of sacrifice his only Son, whom he loves more dearly than Abraham could ever love Isaac. Like Isaac, this Son Jesus carries the wood for the sacrifice, the heavy cross weighing down his shoulders. Like Isaac, Jesus walks up that mountain patiently and willingly. “Go forth, my Son, the Father saith, and free men from the fear of death, from guilt and condemnation. The wrath and stripes are hard to bear, but by thy passion men shall share the fruit of thy salvation,” the hymnwriter so graphically pictures the loving command. Just as graphically the hymnwriter imagines the Son’s loving answer, “Yea, Father, yea, most willingly I’ll bear what thou commandest. My will conforms to thy decree, I’ll do what thou demandest.”

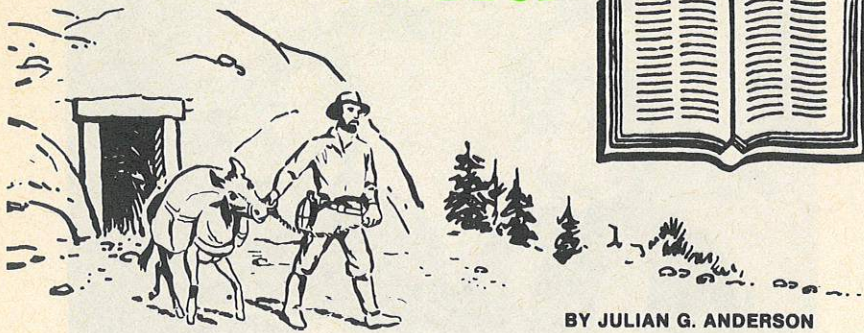
And so the Son of God went forth to Calvary. Only, unlike Isaac, no substitute was found for him. Instead — thank God’s great love! — there was the Lamb of God on the wood of the torturous cross and in the torments of a terrible hell. Instead — thank God’s great love! — there is the fountain filled with blood in which we lose all our guilty stains.

Even if we live to be 105 and study all our lives, we’ll never grasp completely the greatness of such love. This Lenten season we do have again a rich opportunity to learn more about it and to thank God for it.

Richard E. Lauersdorf

Mining the Treasure of God's Word

John 3:22-36
Mark 6:17-20
Luke 3:19-20



BY JULIAN G. ANDERSON

Jesus and John in Judea

Our lesson today is a continuation of the last one in this respect that it records Jesus' continued activity in Judea after the Passover festival. And we begin with

John 3:22-30

The opening statement in verse 22 means that Jesus left Jerusalem and went into the surrounding rural areas of Judea, where he stayed for an indefinite period of time. Note that John mentions only one activity here in what was the beginning of Jesus' work in that area. Verse 23 completes the scene. The exact location of Aenon and Salim are unknown, but the earliest writers indicate that they were in the Jordan River valley. Aenon probably means "springs," which explains the reference that "there were many waters there." The main point is that the people kept on coming out to see and hear John.

Verse 25 introduces the next scene. The man mentioned was probably a Pharisee who was familiar with all the Old Testament rules about washing. And from the way John tells this story the argument must have involved something Jesus had said or done, which brings us to the next scene in verses 26-30.

Note that John's followers were primarily concerned about the fact that "everyone" was going to see and hear Jesus (v.26), but the focus in verses 27-30 is on John's testimony to Jesus. Underline verse 27, which states an important truth which we must keep in

mind, and also verse 30, which should be the guiding principle of every Christian's life, and especially of every pastor and teacher. Think about it! Compare verse 28 with John 1:19-23.

The "friend of the bridegroom" was the groom's closest friend. He had no special function during the wedding feast but in arranging the marriage. At times he was employed to ask the hand of the bride for the bridegroom. His great joy was to see his delicate task crowned with success. He would be assured of that as he stood by and listened to the bridegroom welcome his bride.

John the Baptist's task was to prepare the way for the Lord Jesus. When the people flocked to Jesus, John could only rejoice. And he did. He sought no publicity or fame for himself, but desired only to bring glory and honor to his Lord. What a humble and faithful man John was!

Next Read Verses 31-36

Observe how verse 31 continues and expands the thought of verse 30, as it contrasts Jesus and John. Then read it again and underline it, for this is one of the simplest but grandest statements of Jesus' deity ever given and is spoken by one greater than all the prophets. Verse 32 tells us that at this time when Jesus was beginning his public life only a few people really believed what he had to say. The KJV translates verse 33 literally.

Verse 34a is a fine definition of a prophet, which was one of Jesus' offi-

ces (see Deuteronomy 18:15). In verse 34b John clearly states that God gave Jesus the Holy Spirit in full measure. This is also clear from passages such as Isaiah 11:2; 42:1; 61:1; Luke 4:16-21; and Acts 10:38. It also reminds us of the Baptist's own words in John 1:32-34. Note that John's comment in verse 35 is based on the closing scene in Jesus' baptism (Matthew 3:17).

Verse 36 may be understood as the Apostle John's comment and summary of this closing testimony of John the Baptist (compare 1 John 5:11-12).

Now, to complete the story of John the Baptist at this time,

Read Luke 3:19,20

This incident must have occurred during the time Jesus was in Judea following the Passover, but Luke gives us no details as to how or where John the Baptist met Herod Antipas, the Tetrarch. Perhaps it was on Herod's return trip to Galilee after the Passover.

Now Read Mark 6:17-20

Notice that verses 17 and 18 supply the details about Herod and Herodias, his brother's wife. But note also that Luke 3:19 says that John reproved him for "all the other evil things he had done." This brought John's public preaching and baptizing to an end (Luke 3:20). Verse 19 informs us that John's situation was now a precarious one, and that the real enemy was Herodias, whose position as Herod's new "wife" or mistress made her a powerful enemy. Verse 20 pictures Herod as a vacillating kind of man, who had mixed feelings about John. The last part of the verse indicates that he had John brought in several times to talk to him, and that he liked to listen to him. This part of the verse may be translated, "when he heard John, he *didn't know what to do.*" He was not simply vacillating, but a man with a blunted moral sense, rather typical of today's society. He didn't want to kill John, but he didn't want to displease Herodias either. We'll leave John in prison for now, and finish the story later. And if you think this was a great tragedy that a man like John was put in jail for telling the truth, remember that Jesus suffered even more shameful treatment! It shows us that God's ways are surely not our ways.

Celebrating Christ's Birth in Taiwan

In a Christmas article we featured news concerning Christmas with our missionaries in our foreign fields. Taiwan was not included since this was the first Christmas for resident missionaries in that field. Subsequently we received an interesting article from Missionary Marcus Manthey describing his first Christmas experience in Taiwan. Even though we are now in the midst of Lent, the article is one worthy of sharing with the readers. After all, the Christ of Christmas is also the Christ of Lent and Easter! The article follows.

Ernst H. Wendland

Every light in the church is burning brightly. The din of car horns and cycle engines on the streets outside can scarcely be heard for the buzz and clamor of the growing crowd. There's still half an hour before church time but already nearly every folding chair is filled.

The walls are lined with decorations of paper, wood and plastic, many painstakingly made by hand. A cardboard cut-out creche adorns the piano top. Overhead, a single string of twinkling lights is draped across the ceiling fan and down one wall where it eventually joins the string that is wrapped about the well-worn tree. That familiar green symbol of the season stands slightly crooked, its plastic boughs a bit askew, but it is nonetheless festive.

Out of the closet/kitchen behind the pulpit strange aromas drift into the church, odors of prawn and seaweed and fried pork and other delicacies being prepared for the post-service repast. Somewhere in the background, carols crackle from a record player's tinny speaker. And on the altar, a poinsettia's crimson blossoms lead eyes upward toward the white-lighted cross.

It could only be Christmas Day. But not a Christmas like most of us are used to. This is Christmas Day in Taipei, Taiwan.



Pastor Victor Chang interpreting for Missionary Manthey



The worshippers included Missionary Robert Meister and daughter Debbie

In Taipei the Christmas recently past was a season of "firsts," especially for our Synod's small expatriate mission family. For Missionaries Robert Meister and Marcus Manthey and their families it was the first Christmas celebrated in Taiwan. For some of them it was the first Christmas spent away from home and family. In fact, for one — Elizabeth Sarah Meister, born in Taipei in June 1979 — it was the very first Christmas of all.

More than nine months have passed since the Mantheys and the Meisters

arrived on this new mission field, months that have been spent studying a new language, Mandarin Chinese, and becoming accustomed to a new culture and a very new and different way of living. Principally because of the substantial language barrier there is little that these missionaries could do in the line of actual church work during the months that have passed.

But Christmas Day 1979 brought another first to the Taiwan mission — a first step in the work of our missionaries with the people of Taiwan. On that Christmas Day, at a joint service of the

three small mission congregations at Peace Lutheran Church in Taipei, a Chinese congregation was addressed for the first time by an American missionary called by the Wisconsin Synod to work in Taiwan.

Preaching in English as Chinese pastor, Victor Chang, provided the Mandarin translation, Missionary Manthey bid the combined members of Peace, Savior and Holy Trinity Congregations to *Hear the Good News of Christmas*. Using as his text the message of the Christmas angel in Luke 2:8-11, the preacher encouraged his hearers: Hear the Good News that calms our fear! Hear the Good News that fills us with joy! Hear the Good News that we can share!

With this message a Christmas of "firsts" was directed toward the first Christmas and the wonderful gifts of love and forgiveness that came to man on that day.

"Good tidings of great joy which shall be TO ALL PEOPLE..." That's what the angel brought to earth on that first Christmas night. The Good News came first to a band of startled shepherds but it wasn't long before the word spread. Already that same night, Luke tells us, those shepherds "made known abroad the saying which was told them concerning this child."

That is how God would have it. The Good News of a Savior born to deliver souls from the clutches of sin is news to talk about.

God's angel brought the news. The shepherds passed it on. Today that Good News is ours to carry to all people.

Through its efforts in worldwide missions our Synod is striving to follow God's directive to carry the news "into all the world." One country to which we are carrying that message is Taiwan, the Republic of China.

It's still too early to predict exactly where this first step in the work of our Taiwan missionaries will lead. Long months of language study still lie ahead. There is still a third missionary to be found for the Taiwan team. The Taiwan mission and its expatriate and native workers still need your daily prayers and support.

But as the Lord wills it, the work will continue. May it please God that this first step be a lasting step toward carrying forward the message of salvation!

"The Gnostic Gospels"

A Religious Best Seller

"It is sold out almost as fast as I get it on the shelf," a Milwaukee bookstore owner said. What she was talking about is a recently published book which is receiving a lot of attention in newspapers and magazines. This book, titled "The Gnostic Gospels," claims that it gives information about Christ and the early Christians which may be older than the four Gospels themselves. Newspaper headlines have stated that the content of this book is a "challenge to orthodox Christianity" and a "jolt to basic Christian ideas." But, we ask, is it really an important addition to our knowledge of the early church?

The Nag Hammadi Finds

In 1945 over 50 papyrus texts were found in the hills of a desert region near the village of Nag Hammadi in southern Egypt. Some who have studied these leather-bound texts believe that they are part of the library of a group of Gnostic Christians who fled to this part of Egypt to escape persecution for their beliefs. Others believe they are a collection made by the opponents of the Gnostics to show how heretical they had become. Both sides agree, however, that the discovery of these documents is very significant because for the first time we now have available some of the original writings of these early Gnostics.

The Gnostics were branded as heretics by the early church, and their writings were hunted down and destroyed. Previous to this discovery, all that we knew about the Gnostics was what some early Christian leaders such as Irenaeus and Hippolytus had written about them. It was often assumed that what the early Christians had written about the Gnostics made them seem more heretical than they really were. However, the discovery of these original documents shows that some Gnostics were even worse than what we knew about them up to now.

The Gnostics

Who were the Gnostics? Actually there were many different groups called Gnostics. Most of them, however, had the following teachings in common.

They claimed that 1) God can't really be known by man because man is human; that 2) the only way man can know God is by learning to know the spiritual side of his own being; that 3) in this way man discovers a deeper meaning in the truths about Christ than what the Bible teaches; and that 4) when man finds this deeper knowledge, the spiritual side of man's being becomes divine as Jesus is divine.

You will note that the byword of Gnostic theology is "deeper knowledge." That also is what the word "Gnostic" denotes in the Greek. Their stress was on a mystical knowledge rather than on faith in God's Word; and on wisdom rather than on believing that what Jesus did for us completed our salvation. Note that all this "deeper knowledge" that Gnostics talk about comes to man from within himself rather than from God.

To support their doctrinal views, the Gnostics claimed that they possessed some of the teachings of Jesus which have never been recorded in the four Gospels. In the book, "The Gnostic Gospels," its author interprets some of these supposedly "secret" teachings of Jesus. An examination of them reveals that not only do these Gnostic writings add to what the books of the New Testament tell us, but that they also deny many of the basic truths taught in the Bible. Among them, that Jesus rose from the dead and that Jesus is true God and true man in one person.

The Gnostics Condemned

The author of this new book, Dr. Elaine Pagels, suggests that the leaders of the early Christian church condemned the Gnostics for personal reasons. According to her, these leaders wanted to set up and maintain an organization which would assure them of power. She claims that the reason these leaders branded the Gnostics as heretics was simply political. The views of the Gnostics threatened the power structure.

It is true that a hierarchy of bishops and clergy developed during the first centuries of the Christian era. It is also

(Continued on next page)

true that the clergy eventually did tyrannize over the laity, claiming that the clergy were the mediators between God and man. However, that they condemned the Gnostics to defend their own usurpation of authority is at very best only a half-truth. The Gnostics had already been condemned long before by the Apostle Paul.

In his letter to the Colossians, Paul warned the faithful Christians against the false teachers who were trying to present their "hollow and deceptive philosophy" (2:8) as the real "mystery of God" (2:2). Paul told the Colossians that the gospel which had been proclaimed to them (1:23) was the full "mystery of God" (1:25,26). Nothing needed to be added to it because Christ was the fullness of the deity in bodily form, and in knowing him as their Redeemer they had "the full riches of complete understanding" (2:2) and "all the treasures of wisdom and knowledge" (2:3). The Apostle minced no words in condemning these Gnostic teachers who claimed to have a "deeper knowledge." Their teachings, he stated by inspiration, would not lead anyone to know Christ better but could only deceive (2:4).

Modern Sympathy

There is a view of the Bible widespread today that rejects the clear teaching of Scripture that the New Testament was written by divine inspiration in the decades immediately after Christ's ascension. Many theologians claim that the accounts of the

four Gospels were collected over several centuries and that they depict what the early Christians wanted others to think Jesus said and did rather than what he actually said and did. Thus, they state, it is impossible to know what Jesus really said and did.

The volume under discussion, "The Gnostic Gospels," assumes that some of the sayings of Jesus listed in the Gnostic gospels should be given equal consideration with what is found in the four Gospels. It is evident that the author of this volume shares the view of modernistic theologians that religious truth is a matter of human development rather than divinely revealed to us by God in his Word.

Another false premise subscribed to in this book is that Bible Christianity is to be faulted for the tyranny practiced by clergy over laity or man over woman. What the author does not accept is that the headship of man in the man-woman relationship is not a development of New Testament times, but something God established at creation. Because God established it, it is not a tyranny but a blessing for both man and woman when in love for Christ each acts as God desires.

Likewise, the religious tyranny of clergy over laity, as it developed in the Roman Catholic Church, is not based on Scripture but is a perversion of the office of the public ministry as Christ established it.

"The Gnostic Gospels" is therefore not a book that will "jolt basic Christian ideas." Rather, the author does

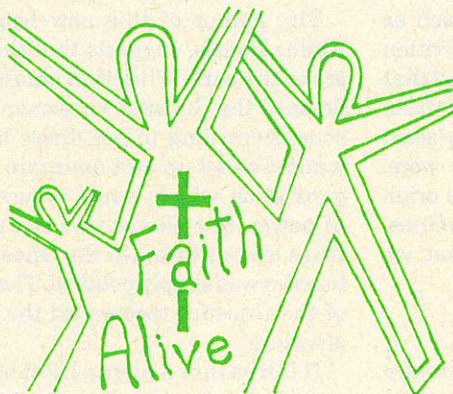
not present what the Bible really teaches on these various subjects. It is clear that the author's view of the Bible as a human development has so colored her understanding that she feels an attack on the unbiblical developments in the early Christian church is the same as an attack on the Bible itself.

Some Value

Lest we give the impression that these Gnostic texts found at Nag Hammadi are worthless, it should be added that in reading them we for the first time get a really clear picture of what the Gnostics were like. Thus we realize that what the Apostle Paul was warning against in Colossians was a real danger and that the leaders of the early church had good reason for condemning the Gnostics.

A book such as "The Gnostic Gospels," written by the head of the religion department at Barnard College, also alerts us that there is much in "modern scholarship" which is heretical. And the fact that newspapers and magazines give this book a great deal of coverage is but another fulfillment of 2 Timothy 4:3,4: "The time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths."

David P. Kuske



RALLY 1980 — "FAITH ALIVE"

April 11-13 is the time and Mankato, Minnesota, is the place for a memorable weekend of informative workshop-discussions, meeting new Christian friends, worship, and a variety of activities for Christian fellowship and fun.

The Rally, designed for post-high-school young adults (college-age), will be held at the beautiful Holiday Inn North.

Reserve this weekend to find out more about applying your faith in daily living. Come to "Faith Alive."

The rally is sponsored by the National Lutheran Collegians in cooperation with the Student Services Committee-Wisconsin Evangelical Lutheran Synod. For information contact: Rally Committee, 326 Warren Street, Mankato, Minnesota 56001.

WELS Cares and Shares



Clinic Participants

The Wisconsin Ev. Lutheran Synod shares with all other church bodies and with every community in which it is represented the aging and old, the feeble and weak, the critically ill and terminally ill, the depressed and emotionally disturbed, the lonely and the bereaved. Some of these can be cared for in their home environments, others must be cared for in homes, institutions and hospitals. But all of them need shepherding that brings them in contact with the Good Shepherd, our Lord Jesus Christ. Though meeting that need is time-consuming, it is one service our pastors and congregations dare not neglect. We note, in passing, that many of the events in our Lord's ministry here on earth dealt with just such cases. He did not turn aside from them, and neither may we.

Perhaps there isn't a pastor or a member of a congregation who hasn't at times wondered how to go about meeting that need and how to avoid mistakes which would ruin the effectiveness of their work. Not all have the necessary skills by nature, nor do courses in theology automatically supply them. Often it is a matter of learning from and picking the minds of such who have made the aged, the ill, the emotionally disturbed the subject of professional study.

As a Synod we are aware of that. The Special Ministries Board of the Synod regularly calls on the talents of many WELS pastors, teachers, laymen and laywomen to wrestle with

these problems and come up with solutions. Congregations join hands to support homes for such who need institutionalized care. A number of areas in the Synod support institutional ministries. But parish pastors and others involved in such services also need instruction and training if the work is to be done effectively. Two such training sessions were held last fall, and we would like to inform you about them. They demonstrate that we as a Synod and as individuals do care.

Conference on Aging

The WELS Conference on Aging met October 24-26, 1979, at Madison, Wisconsin. Present were 29 persons representing various synodical boards and the administrations of the six Lutheran Homes presently being operated within the Synod. The tone of the conference was set by the opening devotion conducted by Pastor Paul Hoencke speaking on "Much has been Given to Us; Much shall be Required of Us."

Discussed were the following topics: "Areas of Common Concern," presented by Tim Thiele, Del Begalka and Karl Otto; "On Trial: A Case for Benevolence," by Mr. J. G. Marshall; "Difference in Goals and Application," by Pastor R. Michel; "Energy Conservation," by Mr. C. Knapp; and "Employee Benefits," by a discussion panel.

Though the conference had met a number of times previously it was not until this meeting that the partici-

pants took steps to organize on a more permanent basis. Presented was a constitution which has now been submitted to each home and/or agency and its board of directors for consideration. They are being asked to accept it and to apply for formal membership in the WELS Conference on Aging.

The purpose of the conference is stated thus in the newly adopted constitution: "The continuing purpose of the conference shall be to facilitate the discussion of mutual concerns in serving the aging within our Wisconsin Evangelical Lutheran Synod consistent with the doctrine and practice of the Synod." Among its nine objectives there is also this one: "To assist in the possible establishment and development of new Lutheran homes and services for the aging when requested." With the age of the nation's population rising constantly, the WELS Conference on Aging addresses itself to a pressing need.

Clinical Seminar

Unlike the Conference on Aging, which brought together such who are involved in institutionalized care in a professional way, the Clinical Seminar, held in Pewaukee, Wisconsin, on November 5-6, 1979, chiefly involved WELS parish pastors. More than a hundred attended the two-day session, sponsored jointly by the Synod's Special Ministries Board and the Wisconsin Lutheran Institutional Ministry,

(Continued on next page)

Inc., Milwaukee, Wisconsin. Prof. Armin Schuetze and Pastor Arnold Schroeder opened the sessions with devotions.

Though the seminar engendered a great deal of interest in institutional ministry, it was chiefly designed to assist pastors in improving their skills in dealing with the sick, the dying, the depressed, the emotionally disturbed, the imprisoned, the institutionalized.

The first speaker, Mr. Fred Matzke of the Wisconsin Lutheran Child and Family Service, spoke on "Sharpening Our Insights." He noted that the first need pastors face is to take a good look at themselves, asking how they react to those whom they are called on to serve and how those whom they serve react to them. He noted that a skill that especially needs to be developed is the art of listening, since there is often a vast difference between the words spoken and what people are *really* saying. Crisis counseling is anything but simple.

Perhaps having the greatest impact on the assembled clergy was the panel discussion on "Preparing for Eternity." Members of the panel were Pastors Robert Voss, James Berger, and Kenneth Lenz, speaking on

"Thoughts About Dying," "Thoughts About a Dying Loved One," and "Training Children to Face Sickness and Death." It became very clear that even Christians must come to grips with feelings of anger and with the feeling that God is unfair. And pastors need to be very much aware that such feelings exist.

Presentations by Pastor R. Pope on "A Backyard Ministry" and by Mrs. Eva Mainz on "Organizing Volunteers" emphasized the responsibility that congregations have before God to look about in their own community (backyard) and to seek to meet the need of those in convalescent homes. It was noted that four out of five who are listed as Lutherans in public homes usually are unchurched. It is a ministry which will never be self-supporting, but is rich in opportunities. It's our opportunity to practice the art of the Good Samaritan.

Tuesday, November 6, was devoted to presentations by two men professionals in their field. Dr. L Liebermann, Medical Director of the former Mental Health Center-South Division, spoke on "Problems of Our Times," analyzing the various kinds of mental illnesses and discussing the causes

and treatment of alcohol and drug addiction. Dr. Basil Jackson of the Jackson Psychiatric Center had as his topic "Understanding People." Both a theologian and a psychiatrist, Dr. Jackson particularly stressed the close connection between religion and psychiatric problems. Whenever a vacuum exists, he stated, problems will result. A spiritual vacuum can be filled only by Jesus Christ, the one great ligament between God and man. Even Christians, because of their sinful nature, can have and do have emotional problems. But Christians also have the real means to combat and overcome them — Christ Jesus.

All who attended agreed that the seminar was of great value to them personally and of great help to them in their ministry in the world and among God's people. If others in other areas of the Synod might be interested in similar seminars, they are urged to get in touch with the Institutional Ministries Committee of the Synod's Special Ministries Board. As one who attended, I wish that I could have received such specialized instruction much earlier in my ministry.

H. Wicke

Bethany Church Dedicated at Gibsonia, Pennsylvania

Sunday, November 18, 1979, was a special day of joy for Bethany Congregation, Gibsonia, Pennsylvania. On that day its new church was dedicated to the glory of God and the work of his kingdom — the work of proclaiming the Word and administering the Sacraments. Addressing the members and guests who filled the sanctuary for the 4:00 P.M. dedicatory service, Pastor Herbert Kuske of Stevensville, Michigan, chairman of the Michigan District Mission Board, spoke on the theme, "Living Stones in God's House." His text was 1 Peter 2:4-10.

Bethany waited a considerable length of time for its church building. The congregation was organized on January 2, 1974, by a group of conservative Lutherans in the suburban area north of Pittsburgh. In December 1974 its application for membership was granted and it became a mission con-



Bethany Church

gregation of the WELS. After a long search, Bethany on February 24, 1976, signed an agreement to purchase a corner lot of approximately four acres only one block north and one block west of Exit 4 of the Pennsylvania Turnpike. It is located in an area of considerable home development. Due to many governmental and legal obstacles, construction did not get under way until April 1, 1978. Construction

stretched over a period of more than 18 months. Finally, in mid-October 1979, an occupancy permit was received, and with much happiness Bethany held its first service in its new church on Reformation Sunday, October 28, 1979. Most appropriately and memorably, the first hymn sung in its sanctuary was "A Mighty Fortress Is Our God."

Bethany's worship area provides seating for 160. A balcony when fully developed will provide seating for 30 more. Utilizing the terrain, the fellowship area is downstairs on a level with the lower parking lot. Besides the fellowship room, the lower level also has a kitchen, an office for the pastor and storage rooms.

The members of Bethany are grateful to God and to the members of the Wisconsin Synod for the loan received from the Synod's Church Extension Fund which has made the construction of their beautiful new church possible.

Pastor H. K. Bartels

New-Age Religious Cults

Part I: What Are They?

Over the last 15 years national magazines and local newspapers have printed a great number of articles about a religious revival affecting especially the young people of our country. The organizations involved in this religious revival have adopted many names, but they are usually grouped together under such titles as the one used in the title of this series of articles, *The New-Age Religious Cults*.

The articles that have appeared in print have pictured these cults in a wide variety of ways. There have been articles that have praised the commitment of the young people involved, especially their commitment to a life filled with love for their fellowman. There have been articles praising the commitment of some cults to the rescuing of young people from addiction to drugs or alcohol. Many articles have pictured the cults as Bible-reading and Bible-studying groups of young Christians whose goals are social changes through non-violent means and therefore not a threat but an asset to any community where they are active.

Not all the articles, however, have described the new-age cults in such glowing terms. Many articles have been severely critical of the recruiting practices of the cults. They have frequently accused them of brainwashing the young and have employed the term "psychological kidnapping" to describe the holding power of certain cults over their adherents. The suicide pact of the Jones group in Guyana a year and a half ago convinced many people that psychological kidnapping is indeed possible.

Many articles have also appeared about successful and unsuccessful attempts on the part of parents to kidnap their children back from the cults and about their efforts to deprogram them. A man named Ted Patrick received national attention as a "deprogrammer" when *Time* and *Newsweek* reported on the court battles he faced because of his efforts on behalf of parents of cult members.

Other articles have appeared in print which criticize severely the way in

which the cult members raise funds for the support of their particular cult. The solicitation of funds at air terminals, bus terminals, railroad depots, state fairgrounds, and large shopping malls in our major cities has received the most criticism, and in some cases solicitation has been forbidden or a limit has been placed upon the number of solicitors permitted at any one time.

Most of these articles, whether favorable or unfavorable, deal with a single incident or person, or a cult practice or practitioner. Seldom have any articles investigated the teachings of a particular cult or the practice of the cult members who adhere to those teachings. Still less has been written about the source of those teachings. This comes as no surprise if one is aware of what a cult is and that there are over 200 new-age cults active in our country today.

A cult is defined by Walter Martin in "The Kingdom of the Cults" as "a group of people gathered about a specific person or person's interpretation of the Bible." In his book, "Know the Marks of Cults," Dave Breese defines it this way: "A cult is a religious perversion. It is a belief and practice in the world of religion which calls for devotion to a religious view or leader centered in false doctrine. It is organized heresy." Others have also defined cults with similar statements. Generally all agree that the teachings of a cult are the direct result of the individual religious interpretation of one person who is the supreme leader and sole authority in the cult. Although that person may claim adherence to all or to part of the Bible, his interpretation is usually the alleged result of some type of direct revelation to him from "God" himself or from God's messengers.

Since such revelation is a continuing process and leads to personal interpretation by one man, obviously there can be no systematic presentation of the doctrinal position of any particular cult. No formal statements of doctrine are available. An understanding of what a cult teaches or practices can usually be

gained only by listening to what is said by the members of the cult, reading the brief pamphlets that most of them publish and distribute as they solicit funds for their support, and by observing the practice they follow in their daily lives. It is no wonder, then, that the articles written about the cults vary so greatly and that little is really said about the doctrine they teach or practice.

It follows that there cannot be a simple or single answer to the question posed in the title of this article about the new-age cults. The question, "What are they?" will have as many answers as there are cults, since each cult claims to be exclusive. Nevertheless, in spite of their claims to individuality, all cults are similar in regard to their recruitment and indoctrination practices, their financial support systems, their appeal to the young, their use of and abuse of God's Word, their total commitment to a person and his teaching and, most important of all, the way in which they look at the person and work of our Lord Jesus Christ. In this series of articles in *The Northwestern Lutheran* we shall take a look at a number of cults active in our country today. In pointing out their distinctive features, we shall pay particular attention to their leadership, their practice, and especially their teaching in regard to the person and work of Jesus Christ. The cults to be discussed will include the Hare Krishna, the Children of God, the Alamo Christian Foundation, the Love Family, the Unification Church (Moonies), the Way, and the Divine Light Mission.

The above named cults, some of which operate under a variety of other names, are intended to be a representative group, including both such which claim many members as well as such with a small membership. They have some very distinctive characteristics, but also some decided similarities, especially in the area of their appeal to the young and their doctrine of Christ.

It is my earnest prayer that as you read these articles you will be led to appreciate and apply to yourselves the warning issued by our Lord in his Sermon on the Mount, "Watch out for false prophets. They come to you in sheep's clothing, but inwardly they are ferocious wolves" (Matthew 7:15).

(Continued)

Prof. Roger Fleming

With the Lord

Pastor Lee M. Strackbein 1923 - 1979

Pastor Strackbein was called home by his Lord in the early hours of November 7, 1979, as his family stood at his bedside singing "Abide, O dearest Jesus."

Lee M. Strackbein was born in rural Battle Creek, Iowa, on July 11, 1923, to Mr. and Mrs. Thomas Strackbein. He studied for the ministry at Concordia Theological Seminary, Springfield, Illinois, graduating in 1953.



Lee M. Strackbein

His first call was to serve as missionary to India. When the Lord closed that door, he received a call to the LCMS mission in New Guinea, serving there from 1954 to 1960. There he was privileged to preach the gospel to people who had never heard it before. He then served congregations in Clayton, Mt. Sterling, Topeka and Manito, Illinois.

At this time, because of the doctrinal situation in the Missouri Synod, Pastor Strackbein applied to the Wisconsin Synod for a colloquy and was re-

ceived into its ministry in 1970. He first served the multiparish, Zion and St. Paul's of Colome and Faith of Platte, South Dakota. In 1975 he accepted the call to Zion in Winthrop, Minnesota.

On June 16, 1951, Pastor Strackbein married Ruth Hudtloff. Their marriage was blessed with six children: Pastor John of Salina and Russell, Kansas; Pastor Philip of Greenville, South Carolina; Petty Officer Third Class David in the US Navy; and three daughters, Joy, Cynthia and Heather, at home. Pastor Strackbein is also survived by his mother, a sister, and four grandchildren.

The funeral service was conducted at Zion, Winthrop, on November 9. Pastor V. Starbuck comforted the family and congregation with the words of John 11:25 and Pastor E. O. Schultz addressed the worshipers on behalf of the district. Burial followed the next day at Battle Creek, Iowa.

"I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."

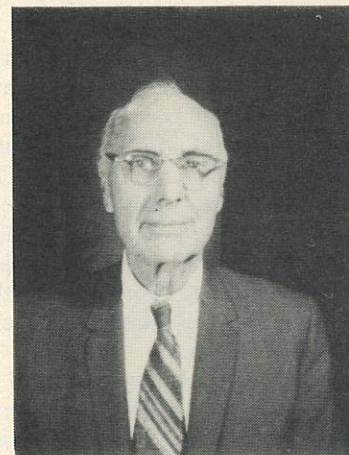
Pastor Edwin Jaster 1898 - 1979

On December 30, 1979, it pleased almighty God to call out of this life the soul of Pastor Edwin Jaster. Born on July 14, 1898, in Montello, Wisconsin, Edwin Jaster was the son of Rudolph and Caroline Jaster. He is survived by his wife, Agnes.

The deceased attended Northwestern College, Watertown, Wisconsin, and received his theological training at the Evangelical Lutheran Seminary in Wauwatosa. He also attended the University of Wisconsin-Madison and Northwestern University, Evanston, Illinois, and served as an instructor at

the Lutheran High School and at Concordia College, Milwaukee, Wisconsin.

In 1924 he was ordained into the holy ministry and first served as pas-



Edwin Jaster

tor of Zion Lutheran Church, Bristol, Wisconsin. In 1933 he accepted the call as pastor of the English Evangelical Lutheran Church of the Epiphany, Racine, Wisconsin. He continued to serve Epiphany Congregation until his retirement in 1966. Since then Pastor and Mrs. Jaster continued as members of the congregation.

Pastor Jaster served his Synod as one of the founders of the Wisconsin Ev. Lutheran Synod Foundation, Inc., and served its board of directors as executive secretary for many years.

Funeral services for the brother were conducted by his pastor, Thomas Kraus, at Epiphany Church on January 2, 1980. Members of the family, congregation and friends were comforted with the words of 2 Timothy 4:6-8. His body was laid to rest on January 3, 1980, at Green Ridge Cemetery in Kenosha, Wisconsin, awaiting the resurrection of the just, for "the just shall live by faith."

SERVICE FOR THE DEAF TWIN CITIES

Service signed every Sunday
10:30 A.M.

Saint James Ev. Lutheran
460 West Annapolis

West St. Paul, MN 55118
Phone: 222-1409 or 457-9232

SERVICE FOR THE DEAF

Bethlehem Lutheran Church
1206 Ontario Street
Oshkosh, Wisconsin 54901
Third Sunday of Month
10:30 A.M.

September through May

SERVICE FOR THE DEAF

On the 2nd and 4th Sundays
of the month
the regular 10:30 A.M.
service will be signed at

Redemption Lutheran Church
5641 N. 68th Street
Milwaukee, Wisconsin 53218

Direct from the Districts

ARIZONA

Reporter William Meier

Reflecting on 25 Years of God's Grace

Trials and triumphs, struggles and victory — those words aptly describe the history of Good Shepherd Lutheran School, Tucson, Arizona, as it looks back over 25 years of grace at the hands of the Good Shepherd. The changes in physical structure and in personnel have been many over the years, but one thing has not changed, the basic course of instruction, the Word of God. Looking to the future, we, the members of Good Shepherd, are conscious that "the one thing needful" is the foremost, yes, the only reason for our school's continued existence.

Good Shepherd Congregation was organized in 1949. A Christian day school was part of the congregation's thinking from the very beginning. At first the congregation could only meet its obligation toward its children by paying tuition for them at Redeemer Lutheran School. However, after the Arizona Mission Board purchased property for the construction of a chapel and school, the members immediately planned and built their first classroom. It opened its doors in 1953 with 27 children in grades 1-4.

A second teacher was added the next year, the classroom being housed in the chapel. When the contractor who built the parsonage at that time returned a portion of the contract price in

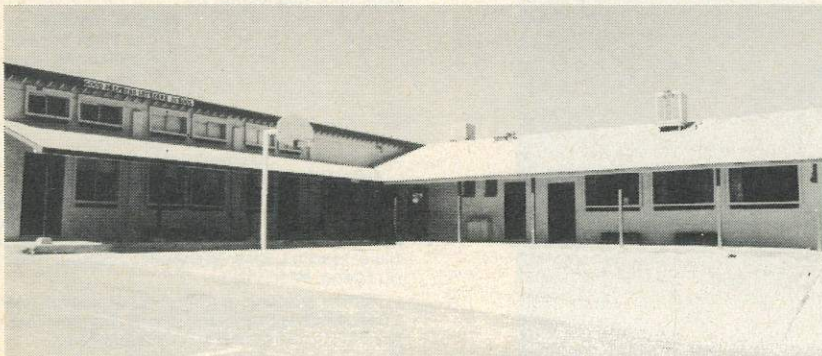
payment for volunteer labor on the part of members, the congregation put that toward its second classroom.

When a kindergarten was opened in 1957, a 30-foot addition was attached to the chapel to gain more room. The chancel also was dismantled and then rebuilt on wheels so it could be moved to make kindergarten facilities available at the school. On Sundays it was pushed back against the chapel wall to provide adequate worship area.

By 1959 the classrooms were crowded again. Besides, the chancel was deteriorating because of the constant moving. Thus the congregation faced a building program for still another time. The third classroom materialized thanks to a substantial gift from Grace Lutheran Church.

The years that followed saw the organization of a Home and School Society and a deepened interest in Christian education on the part of all of the members. It was not surprising, therefore, that at the completion of the school's 25th year in May of last year, the congregation was minded to celebrate the grace and providence of God. Pastor Hugh Reaume of Scottsdale was the guest preacher, and the liturgist was the congregation's pastor, David Redlin.

Today Good Shepherd Lutheran School has a faculty of three and an enrollment of 66. Mr. Jack Minch is principal and teacher of the upper grades. Mrs. Helen Morse teaches grades 1-4, and Mrs. Karen Grorud is in charge of the kindergarten.



Good Shepherd School, Tucson, Arizona

Whatever the future may bring, we, the members of Good Shepherd Congregation, look forward to heeding the Good Shepherd's gracious command, "Feed my lambs!"

Mrs. John Colton

NEBRASKA

Reporter Timothy Bauer

Day School Remodeled at Valentine, Nebraska

Although it is the same building, Zion Lutheran School in Valentine, Nebraska, today has a completely different appearance and once again is a sturdy, weatherproof structure. The old building was badly in need of repair. Various "tar-bucket" crews were never completely successful in patching the many leaks in the roof. With little or no insulation, the building had developed many cracks so that at various places one could actually see daylight penetrating both the exterior and interior walls.



The Old Zion School



The New Zion School

To remedy the situation, the congregation voted to undertake an extensive remodeling program. The project included putting a layer of insulation on the old flat roof and adding a new gable roof, insulating the outside walls and bricking the entire exterior. When

(Continued on next page)

the project was completed in late summer 1979, volunteers refurbished the interior. A new electric heating system was also installed. With everything new, it's somewhat ironic that the cornerstone still reads, "Zion's Lutheran School, 1951."

The extensive remodeling is not the only change at Zion Lutheran School. The staff has grown from one to two teachers. Mr. Bradley Pederson, a 1979 graduate of Dr. Martin Luther College, serves as principal and teacher of grades 5-8, and Miss Suzanne Krohn teaches grades K-4. On the opening day of school there was no question that the additional teacher was needed. One of the parents commented, "In three years, our enrollment has exactly tripled — from 11 to 33!"

For all these changes — remodeling, added staff and increased enrollment — we give all glory to God alone!

SOUTHEASTERN WISCONSIN

Reporter Robert Kleist

New Church Dedicated on New Site

St. Paul's Ev. Lutheran Congregation of Slinger, Wisconsin, was privileged to dedicate its new church on November 11, 1979. Prof. Armin Schuetze, president of Wisconsin Lutheran Seminary, was the guest speaker in the morning service. Professor Schuetze encouraged the congregation to "Make This Building Your House of God," basing his words on Acts 2:42. Using Psalm 98:1-4 as his text, Pastor George W. Boldt, president of the Southeastern Wisconsin District, exhorted his audience in an afternoon service to

"Sing Unto the Lord A New Song." Anthems by the Seminary Choir aided the congregation and its guests in expressing their thanks and praise to God.

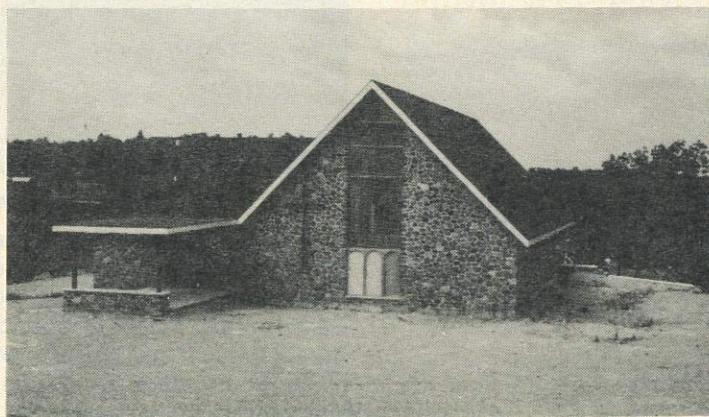
St. Paul's new church, located on Highway 175 north of Highway 60 inside the Slinger village limits, is situated in a parklike setting at the rear of a 26-acre site. Built on the highest knoll, it overlooks the entire area.

The church is a bilevel building of block and frame construction, with a split field stone exterior. The upper level contains the vestibule, the narthex, the nave and a multipurpose classroom. The church doors were hand-carved in Mexico, and the vestibule is accented with a lighted stained glass window from the original church. The rear wall of the narthex also features three stained glass windows from the former church. The nave is highlighted by two glass-faceted windows built by Pastor Norman Barenz of Hartland, Wisconsin. Pastor Barenz also built the 12 matching chandeliers.

The lower level contains a church office, a large auditorium, a kitchen, and storage and work areas. The auditorium will accommodate up to 300 and can be divided into individual rooms for the Sunday school and other religious classes.

The dedication of St. Paul's new church is the culmination of the prayers, the planning and the efforts of the members since 1972, when a planning committee was established to direct the congregation's efforts toward "the relocation of our present church." We thank God for his goodness and mercy in giving us this beautiful new house of worship.

Theodore J. Horneber, Pastor



St. Paul's at Slinger

Error in Billions (continued)

comparison, that the Bible is alleged to contain have caused many to turn from God to false gods. No lines are forming this time in the opposite direction either in the scientific community or in the ranks of its admirers.

Actually the error doesn't interest us either all that much. To both the 18 billion and the 9 billion adherents we say, "A plague on both your houses." We have known all along that the original error of rejecting Genesis would breed many more of the same. It's only a matter of degree. This is an instance of the king-size variety.

Edward Fredrich

CALENDAR OF CONFERENCES

SOUTHEASTERN WISCONSIN

METRO-SOUTH PASTORAL CONFERENCE

Date: March 17, 1980; Communion service at 9:00 a.m.
Place: Nain Lutheran, 1665 S. 57th St., West Allis, Wisconsin; G. Snyder, host pastor.

Preacher: D. Teitzlaff; D. Tomhave, alternate.
Agenda: Exegesis on Mark 10:13-31; R. Brassow (Mark 10:32-52; R. Drews, alternate); An Evaluation of the CHE Paper, "The Role of Man and Woman According to Holy Scripture"; C. Leyrer.

Note: Excuses are to be made to the host pastor.
R. Lehmann, Secretary

METRO-NORTH PASTORAL CONFERENCE

Date: March 17, 1980; Communion service at 9:00 a.m.
Place: Parkside Lutheran, 4311 W. North Avenue, Milwaukee, Wisconsin 53208; R. Stiemke, host pastor (phone: 442-3682).

Preacher: T. Sauer; J. Schaefer, alternate.
Agenda: Exegesis of 1 Corinthians 5; E. Kahrs; Continuation of CHE paper, "The Role of Man and Woman According to Holy Scripture"; C. Lawrenz.

Note: Please excuse to host pastor or secretary.
E. C. Fredrich, Jr., Secretary

PASTORS' INSTITUTE

A Pastors' Institute will be held at Luther High School, Onalaska, Wisconsin, June 16-20, 1980. Prof. E. Fredrich will present a series of lectures on "The Shaping of Lutheranism in America in this Century"; and Prof. R. Balge will present a series of lectures on "The History of the Bible Through The Ages." A fee of \$15.00 is requested of each participant. The sessions will run from 9:00-11:45 a.m. daily. If you plan to attend please send your reservation to:

Pastors' Institute
Luther High School
1501 Wilson St.
P.O. Box 120
Onalaska, WI 54650

Student Records

NORTHWESTERN LUTHERAN ACADEMY

As of January 18, 1980, all student records associated with the former Northwestern Lutheran Academy, Mobridge, South Dakota, are on file at Martin Luther Preparatory School, Prairie du Chien, Wisconsin.

Former students or graduates of Northwestern Lutheran Academy who desire a transcript of credits should address their requests to:

Office of Registrar
Martin Luther Preparatory School
Prairie du Chien, Wisconsin 53821

Daniel W. Malchow

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

- Baerbock, Ronald E.**, as pastor of King of Kings, Kennewick, Washington, on January 20, 1980, by C. Schomberg (PNW).
- Bode, Douglas L.**, as pastor of Gethsemane, Oklahoma City, Oklahoma, on January 13, 1980, by A. Domson (Nebr.).
- Ehlers, Robert E.**, as pastor of St. Mark's, Sterling Heights, Michigan, on January 13, 1980, by J. Henderson (Mich.).
- Fetzer, Paul C.**, as pastor of Our Savior, East Wenatchee, Washington, and of Holy Cross, Withrow, Washington, on January 20, 1980, by R. Gerke (PNW).
- Janke, Martin P.**, as pastor of David's Star, Kirrchayn-Jackson, Wisconsin, on January 13, 1980, by R. Pope (SEW).
- Kilcrease, Jack D. II**, as minister of education at Grace Lutheran (independent), Hillsboro, Oregon, on July 29, 1979, by T. Dudley (PNW).
- Shook, Durante P.**, as pastor of The Lutheran Church of the Redeemer, Mandan, North Dakota, on January 20, 1980, by D. Neyhart (Dak.-Mont.).

ADDRESSES

(Submitted through the District Presidents)

Pastors:

- Baerbock, Ronald E.**
5209 W. 5th Avenue
Kennewick, WA 99335
- Bode, Douglas L.**
8221 Springbrook Drive
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12853 Picadilly Drive
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560 11th Street NE
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Phone: 701/663-3624
- Weiss, Edward S.**
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Ixonnia, WI 53036

Teachers:

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New Ulm, MN 56073
- Schulz, Prof. Arthur J.**
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Box 322
APO NY 09185

NOMINATIONS FOR DEAN OF STUDENTS — DMLC

- | | |
|--------------------------|----------------------|
| Rev. Robert Baiza | Bear, DE |
| Rev. Walter Beckmann | Annandale, VA |
| Prof. James Behling | Milwaukee, WI |
| Rev. Peter Berg | Florissant, MO |
| Prof. Wayne Borgwardt | Waukesha, WI |
| Rev. Robert Diener | Oshkosh, WI |
| Rev. Andrew Domson | Oklahoma City, OK |
| Rev. Larry Ellenberger | Manitowoc, WI |
| Rev. Douglas Engelbrecht | Neenah, WI |
| Prof. Helmut Flegel | Milwaukee, WI |
| Prof. Curtis Franzmann | Benton Harbor, MI |
| Rev. Thomas Franzmann | Fair Oaks, CA |
| Rev. Gerald Free | Omaha, NE |
| Prof. William Gabb | Watertown, WI |
| Prof. Ronald Gorske | Appleton, WI |
| Rev. Darold Gruen | Antioch, IL |
| Rev. Kermit Habben | Tokyo, Japan |
| Rev. Warren Henrich | Delano, MN |
| Rev. Eugene Kock | Minocqua, WI |
| Rev. Daniel Koelpin | Cincinnati, OH |
| Rev. LeRoy Martin | Wenoc, WI |
| Rev. John Mattek | Sturgeon Bay, WI |
| Rev. William Meier | Phoenix, AZ |
| Rev. Robert Mueller | Owosso, MI |
| Rev. Theodore Olsen | Gainesville, FL |
| Rev. Carl Otto | Milwaukee, WI |
| Prof. Karl Peterson | Ann Arbor, MI |
| Rev. Edward Pinchhoff | Jenera, OH |
| Rev. Herbert Prah | Eau Claire, WI |
| Rev. Ronald Rahl | Milwaukee, WI |
| Rev. John Ruede | Oakfield, WI |
| Prof. James Schneider | Prairie du Chien, WI |
| Rev. Lynn Schroeder | Saginaw, MI |
| Prof. Robert Sievert | West St. Paul, MN |
| Rev. Wayne Schulz | Rapid City, SD |
| Rev. Richard Stadler | West St. Paul, MN |
| Rev. James Tiefel | Saginaw, MI |
| Rev. Duane Tomhave | Wales, WI |
| Rev. Daniel Westendorf | Hopkins, MI |
| Rev. James Westendorf | Brookfield, WI |
| Prof. Richard Wiechmann | Tacoma, WA |
| Rev. Paul Wilde | Escanaba, MI |
| Rev. Thomas Zaring | Brookings, SD |

The above names were submitted by members of the Synod as candidates for the position of Dean of Students at Dr. Martin Luther College, New Ulm, Minnesota. The Board of Control will meet on March 10, 1980, to call a man from this list. Any correspondence regarding these nominees must be in the hands of the secretary no later than March 8, 1980.

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

NOMINATIONS FOR THE PROFESSORSHIP IN THE EDUCATION DIVISION — DMLC

The following have been nominated for the second professorship in the Education Division at Dr. Martin Luther College, New Ulm, Minnesota, specifically to supervise student teachers in the off-campus program and in the alternating quarters to teach professional education courses on campus:

- | | |
|---------------------|---------------------|
| Elaine Bartel | New Ulm, MN |
| Carl Bartels | Watertown, WI |
| Edward Barthel | Livonia, MI |
| Prof. Arlyn Boll | Watertown, WI |
| David Brohn | South Haven, MI |
| Ron Brutlag | Livonia, MI |
| Frank Corona | Morton Grove, IL |
| Howard Dorn | Winona, MN |
| Daniel Feuerstahler | Menomonee, WI |
| Paul Fritze | St. Louis Park, MN |
| Gene Gronholz | Columbus, WI |
| Dennis Gulczynski | Lake Mills, WI |
| Donald Helwig | Two Rivers, WI |
| Chester Jaehning | Milwaukee, WI |
| Darrell Knippel | Minneapolis, MN |
| Kenneth Kolander | Appleton, WI |
| Kenneth Kremer | Milwaukee, WI |
| Merlyn Kruse | Neenah, WI |
| Robert Landvatter | Oconomowoc, WI |
| Gerald Lanphear | Schofield, WI |
| Werner Lemke | Yakima, WA |
| Rev. Kurt Mau | Altura, MN |
| Rolland Menk | Green Bay, WI |
| John Metzger | Lake Mills, WI |
| Michael Mueller | Brookfield, WI |
| Carl Natzke | Menomonee Falls, WI |
| Dennis Needham | St. John's, Antigua |
| Douglas Needham | Crete, IL |
| Roger Oemig | Crete, IL |
| Irma Paap | New Ulm, MN |
| Arvon Peter | Manitowoc, WI |
| Kurt Petermann | Appleton, WI |
| LeDell Plath | Milwaukee, WI |
| George Rausch | Benton Harbor, MI |
| Werner Roekle | Saginaw, MI |
| Daniel Schmeling | Dallas, TX |

- | | |
|-----------------|-------------------|
| James Schmidt | Menasha, WI |
| Richard Sonntag | Milwaukee, WI |
| Robert Stoltz | Adrian, MI |
| Terry Vasold | Waterloo, WI |
| Gordon Vetter | Houston, TX |
| David Wendler | Appleton, WI |
| Arden Wentzel | West St. Paul, MN |
| Clyde Wobeck | Hartford, WI |

Any correspondence concerning the above candidates must be in the hands of the secretary no later than March 8, 1980. The Board of Control will meet on March 10, 1980, to call someone from the list of candidates as presented above.

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

APPOINTMENT

The Reverend Douglas P. Weiser has been appointed circuit pastor of the East Circuit and chairman of the Western Conference to replace Pastor Robert L. Weimer who has moved into another conference.

Arthur P. C. Kell, President
Dakota-Montana District

INDEX AVAILABLE

The index for Volume 66 (1979) of *The Northwestern Lutheran* is available free of charge to all who request a copy. For your copy write to the editor of *The Northwestern Lutheran*, 3512 West North Avenue, Milwaukee, Wisconsin 53208. Those who have requested copies in former years will automatically receive a copy as soon as it is off the press. Laymen whose address has changed should notify the editor immediately.

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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.

| | | |
|------------------|-------|-----------------------|
| Alaska | ..... | Sitka |
| Arizona | ..... | Deer Valley* |
| | | Sierra Vista |
| Arkansas | ..... | Little Rock |
| California | ..... | Chula Vista |
| | | Placer County |
| | | Santa Clarita |
| | | Santa Maria |
| Connecticut | ..... | Trumbull |
| Florida | ..... | Keystone Heights* |
| | | Leesburg |
| | | Zephyrhills |
| Georgia | ..... | Augusta |
| | | Warner/Robbins/Perry* |
| Illinois | ..... | Wheeling* |
| Indiana | ..... | Muncie* |
| Iowa | ..... | Clinton |
| Kansas | ..... | Salina |
| | | Topeka |
| Louisiana | ..... | Baton Rouge* |
| Michigan | ..... | Big Rapids |
| | | Imlay City |
| | | Mt. Pleasant |
| | | Perry |
| Minnesota | ..... | Fairmont |
| | | Plymouth/Maple Grove |
| Montana | ..... | Helena* |
| Nebraska | ..... | Fremont |
| | | O'Neill |
| | | York/Waco* |
| New Mexico | ..... | Gallup* |
| New York | ..... | Rochester* |
| North Carolina | ..... | Asheville* |
| North Dakota | ..... | Jamestown |
| Ohio | ..... | Cambridge* |
| | | N.W. Dayton* |
| | | Strongsville |
| Oklahoma | ..... | E. Oklahoma City* |
| Oregon | ..... | Gresham* |
| | | Medford* |
| Pennsylvania | ..... | Harrisburg |
| South Carolina | ..... | Greenville* |
| South Dakota | ..... | Hot Springs |
| Texas | ..... | E. El Paso* |
| | | Midland/Odessa* |
| | | Wichita Falls |
| West Virginia | ..... | Beckley |
| | | Charleston* |
| Wisconsin | ..... | Cottage Grove* |
| | | Galesville |
| | | Genesse/Wales |
| | | Holmen |
| | | Plymouth |
| | | Port Washington* |
| | | Prairie du Chien |
| | | Rice Lake |
| | | Casper* |
| Wyoming | ..... | Casper* |
| British Columbia | ..... | Vancouver* |
| Ontario | ..... | W. Ottawa |
| | | Toronto* |

*Denotes exploratory services.

TIME AND PLACE

BOZEMAN, MONTANA

Shining Mountains Ev. Lutheran Church of Bozeman, Montana, is now worshipping in its own chapel at 326 N. Western Drive. The Sunday service begins at 9:00 a.m. For more information, please contact Pastor David M. Neumann, 1116 W. Geyser, Livingston, Montana 59047; phone: 406/222-3372.

NORTHWEST ROCHESTER, NEW YORK

WELS exploratory services are being held in the Rochester Marriott Inn — Airport, 1890 West Ridge Road, which is located in the northwest Rochester suburb of the Town of Greece, N.Y., at the western intersection of Hwys 47 (outer-loop) and 104. Weekly Sunday worship is at 3:00 p.m., with Sunday school and Bible class at 4:15 p.m. Please send the names of any interested people living in the northwest area of Rochester,

New York, to Pastor K.A. Kappel, 4276 Gemini Path, Liverpool, New York 13088, or call 315/652-7951.

RETIRING IN THE SOUTH?

WELS and ELS members who are planning on retiring in the South may be interested to know that there is a congregation in Hendersonville, North Carolina. Also those who plan to drive through the beautiful mountains of North Carolina are invited to worship with Our Savior Ev. Lutheran now worshipping in its own church at 1201 Oakland St., Hendersonville, NC. For information and directions write or call Pastor Jon E. Guenther, 2206 Evergreen, Hendersonville, NC 28739; phone: 704/697-1261. Worship service is at 10:30.

EXPLORATORY

WARNER, ROBBINS, PERRY GEORGIA

WELS exploratory services are being started in the Warner, Robbins and Perry area of Georgia. Please send names to Pastor Wayne L. Fischer, 2819 Battle Crest Drive, Decatur, Georgia 30034, or call 404/243-3624 or 404/241-6093.

NAMES WANTED

CHARLOTTE, NORTH CAROLINA

Monthly services are being held in Charlotte, North Carolina, at 3724 Chevington. For information or to submit names, please contact Pastor Jon Guenther, 2206 Evergreen, Hendersonville, NC 28739. A service with Communion is conducted the third Sunday of every month; taped services are held on the remaining Sundays.

OFFER

Available to any WELS mission congregation for the cost of transportation: one hymnboard; two green kneeling cushions totaling 11½ ft.; one communion rail 11' 10". If interested in any of the items, contact St. Mark Lutheran Church, 8635 N. 60th, Brown Deer, Wisconsin 53223.

COMMUNION WARE

St. John's Ev. Lutheran Church of Lake Benton, Minnesota, will make available to a mission congregation for the cost of transportation, a set of communion ware consisting of paten, chalice, host box and perforated spoon. Please contact Rev. Paul W. Alliet, Box 246, Lake Benton, Minnesota 56149.

REQUEST FOR ALTAR AND PULPIT

If you are remodeling or rebuilding and wish to donate your old altar and pulpit to a new mission congregation, please call Our Savior Lutheran, Pastor Jon Guenther, in Hendersonville, North Carolina at 704/697-1261.

WANTED

Beautiful Savior Lutheran Church of Grove City, Iowa, would like to acquire 20 used robes for its choir. If you know of some that are available, please contact the church stating the cost and any other particulars. The church numbers is 614/875-9637.

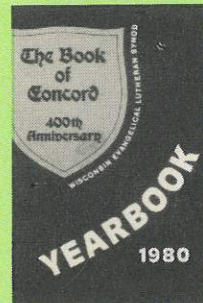
REQUEST

Beautiful Savior, a WELS mission in Topeka, Kansas, would like to purchase a copy of "The Musical Heritage of the Church, Valparaiso Church Music Series," number three, edited by Theodore Hoelty-Nickel. If you have information on where to obtain a copy, please write Pastor Curtiss Seefeldt, 2412 W 29th Terrace, Topeka, Kansas 66611, or call collect 913/267-4802.

A RALLY WORTH SHOUTING ABOUT

The slide presentation introducing our youth to the fellowship of past international youth rallies has been revised and updated. It is available from Mr. David Bunnow, 1612 North Hine Street, Appleton, WI 54911. Phone 414/734-4768.

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of
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YEARBOOK — 1980

A handy 6 x 9 inch spiralbound directory for every WELS family! The Yearbook contains a complete listing of all officers, boards, commissions and committees of WELS and its ten districts; the name, address, and telephone number of WELS pastors, professors, missionaries and teachers; the name, location and time(s) of service(s) of WELS churches; a listing of WELS seminary, colleges, academies, area high schools, elementary schools and charitable agencies; a listing of WELS mission workers, campus pastors and military contact pastors. Includes a directory of the pastors, teachers, churches and schools of the *Evangelical Lutheran Synod*; and a directory of the *Lutheran Confessional Church in Sweden*. **29 N 1418 \$3.00 net price**

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