

The Northwestern Lutheran

May 11, 1980



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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. 1 Kings 8:57*

Comments by the Editor

Congressional Record — At its 1979 convention our Wisconsin Synod adopted a resolution condemning abortion "except when it is medically necessary (in order) to save the life of the mother."

Congressman John Ashbrook of Ohio recently introduced our WELS resolution into the *Congressional Record*. In doing so, he stated: "I enter the Lutheran condemnation of abortion into the *Record* for two reasons. First, it is an intelligent and concise explanation of the Christian pro-life position. Secondly, it is necessary to continue to expose this insulting and dangerous classification of the pro-life movement so long as it is given any credence or attention in our government and press. . . ."

His second reason refers to the fact that the pro-life movement is often represented as a Roman Catholic position. Though Roman Catholics have been in the forefront in battling against the sin of abortion, it is not a "Roman Catholic position." It is the Biblical position — and that's the reason our Wisconsin Synod adopted the resolution that it did. Though we did not seek to have our resolution introduced into the *Congressional Record*, we are not at all averse to that.

The Church at Work — As members of congregations, you not only see the church at work but also take part in that work. You hear the Word, you partake of the sacrament, you worship the Lord in the company of your fellow believers, you support the work of the Lord — in other words, you are deeply involved in the work of your congregation.

But have you ever had the opportunity of observing the church at work beyond the confines of your congregation or your Lutheran high-school association? May I suggest that you spend part of your vacation this June or August attending one of the district conventions. You don't need to be an official delegate to attend. The dates and places of the ten district conventions follow.

The Arizona-California District will meet at Redeemer Lutheran in Tucson, Arizona, June 17-19. St. Martin's of

Watertown, South Dakota, will host the Dakota-Montana District June 17-19. June 10-12 was chosen for its sessions by the Michigan District, which will meet at Michigan Lutheran Seminary, Saginaw, Michigan. The Minnesota District will meet in convention at Dr. Martin Luther College, New Ulm, Minnesota, June 24-26. Trinity Lutheran at Winner, South Dakota, has invited the Nebraska District June 17-19. Manitowoc Lutheran High School, Manitowoc, Wisconsin, will host the Northern Wisconsin District August 4-6. Delegates of the Pacific Northwest District will meet at Grace Lutheran, Seattle, Washington, June 17-19. Tampa, Florida, has been designated the site of the South Atlantic District convention on June 15-17. The Southeastern Wisconsin District will meet June 10-11 at Wisconsin Lutheran High School, Milwaukee, Wisconsin. And the Western Wisconsin District will meet at Northwestern College, Watertown, Wisconsin, on June 9-10.

You're welcome to attend any of their sessions.

Assignment Day — Fifty-two seniors at our Wisconsin Lutheran Seminary, Mequon, Wisconsin, will be assigned their calls into the parish ministry on May 19-20. Also to be assigned are 61 middler vicars who will work in one of our congregations for a year under the supervision of its pastor and then return to the seminary for their final year of study. — Calls into the teaching ministry will be assigned the graduates of Dr. Martin Luther College, New Ulm, Minnesota, on June 2-3. Available are 47 men graduates and 85 women graduates. Some 35 other women graduates will not be assigned because of marriage plans but will be available for calls later, depending on their place of residence.

Make it a point to petition our Lord in behalf of these men and women soon to enter the public ministry of our church. They are his gifts to you and me and to our fellow church members.

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The Cover

Pictured is the Wisconsin Lutheran Adult Marching Band, which has participated in some 55 parades during the last three summers. For information see page 154.

THE NORTHWESTERN LUTHERAN

Editorials

View From Above The usual Ascension view of the believer is upward. At the Ascension the Lord's disciples "looked steadfastly toward heaven as he went up." The passage of nineteen and a half centuries has not changed our festival observance all that much. In the 1980 Ascension season we still look "steadfastly toward heaven." For a brief time a creedal phrase lives for us all, and hope shares equal billing with faith and love. That is as it should be.

At the same time there is nothing wrong with some attention at this time to a reversal of the direction of the Ascension viewing. What was the ascended Lord's view?

When he came to the open gates of heaven and to the ranked host of angelic messengers, he turned and looked down to a little spot on earth. There he saw his followers and friends walking down a hill toward their city "with great joy" on their way to beginning a mission.

To them the Lord Jesus looked. His back was turned to the host of angels. His trust was in the few followers and friends he had left down there on the earth. In many respects that is the most marvelous of his miraculous doings.

He had finished his task. He had redeemed sinners. He had made possible the proclamation of the gospel message. For that all-important proclamation he did not use his swift and sure and sinless angels. He determined to use the few friends he had left there on the earth. In this Ascension season he wants to use us.

Despite all our weaknesses and waverings, despite all our doubts and defections, he must have known what he was doing. His Ascension view from above represents then and today the ultimate risk for him and the ultimate challenge for us.

The gospel of reconciliation must be proclaimed. It will be proclaimed. That is established by our Lord's Ascension. There is only one question that remains: Will we be in the ranks of the proclaimers or will we leave that labor of love to others? The view from below allows for only one answer. The view from above smiles on it in ageless benediction.

Edward C. Fredrich

Two Kinds of Wisdom There are two kinds of wisdom in this world. St. Paul, in 1 Corinthians 2, defines them as "the wisdom of God" and "the wisdom of man." The wisdom of God is what God thinks. The wisdom of man is what man thinks.

Of the two, man's wisdom is the more appealing to man. It appeals to him because it represents his own views and conclusions. Human wisdom has a natural appeal to all of us because we are all human.

In many important areas the two do not agree. In the most important areas they are, in fact, mutually exclusive. There is a reason for this, and it is pinpointed in the words, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Man and God do not think alike.

Disregarding the wisdom of God and appealing to the wisdom of man, man can make a strong case for many things that are in conflict with the wisdom of God — premarital and extramarital sex, "living together," abortion, and divorce on demand, to name a few. Human wisdom has found ways of justifying them all. Your own position in such matters will depend upon whose wisdom you are applying — man's or God's.

Where the two conflict, this simple bit of advice will help: "It is better to trust in the Lord than to put confidence in man." Comparing the sources, the choice is obvious.

Immanuel Frey

Un-Lutheran Students If the data gathered by Merton Strommen, president of Search Institute of Minneapolis, are reliable, many Lutheran high-school students are becoming less Lutheran. As reported in *The Milwaukee Journal*, he told the Association of Lutheran Secondary Schools (chiefly Missouri Synod): "Fewer students today show doctrinal understanding and religious interest. Less than half your students distinguished between religion in general and a particular faith."

Strommen compared the results of a 1962 survey of their Lutheran high-school students with the results of a survey he conducted recently. In both surveys, students were asked how they felt about "very un-Lutheran" statements.

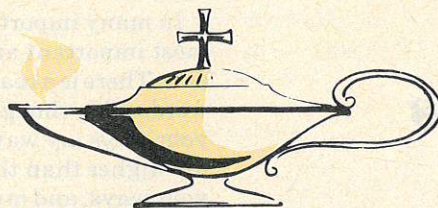
For example, when asked to consider the statement: "If I say I believe in God and do right, I will go to heaven," 55 percent of today's Lutheran high-school students said they agreed or were not sure. In 1962 the figure was 33 percent.

Strommen feels that the faculty and staff of schools in the Association of Lutheran Secondary Schools are at fault. Too many teachers are not committed to teaching "as a ministry." Lutheran secondary schools should engage only such teachers as are committed to Christ and to Christian service.

Certainly, non-Lutheran or poorly indoctrinated Lutheran teachers will blur Lutheran consciousness rather than sharpen it. But other reasons also suggest themselves.

May the social emphasis which is still affecting most church bodies be seeping down to the Association's Lutheran high schools and even Lutheran day schools? There is a distaste for doctrinal teaching today. May the decline in such teaching account for the inability of such Lutheran high-school students to distinguish between what is true and what is false in religion?

(Continued on page 154)



Studies in God's Word

Gospel Gems from The Revelation to John

I (John) was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, . . . "What thou seest write in a book, and send it unto the seven churches which are in Asia (Minor)" . . . And I turned to see the voice that spoke with me. And being turned, I saw seven golden candlesticks, and in the midst of the seven candlesticks one like unto the Son of man. . . . And he had in his right hand seven stars. . . . And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, "Fear not; I am the first and the last. I am he that liveth and was dead, and behold, I am alive forevermore, Amen; and have the keys of hell and of death" (Revelation 1:10-18).

For us a contract or an important document must be signed in order to be valid. We look for that signature at the end of the document. A moment's reflection will show, however, that it makes just as much sense to have the author identify himself at the beginning of the document. That is what Jesus does in the first chapter of *The Revelation*. He gives John (and us) a good look at who it is who is sending the visions which are to follow and which John is to write in a book.

A Vision of Jesus

On a Sunday ("the Lord's day") while John was in exile on the isle of Patmos for preaching the Word (v.9),

John heard behind him a loud and authoritative voice ("as of a trumpet") commanding him, "What thou seest write in a book and send it unto the seven churches which are in Asia (Minor)."

Immediately John turned to see who was addressing him. "And being turned," he tells us, "I saw seven golden candlesticks and in the midst of the seven candlesticks one like unto the Son of man." "Candlesticks" may lead us to think too small. The word in question actually means "pedestal lamps" or "lampstands" on which lamps were either set or hung — the ancient equivalent of our floor lamps, if you will.

Lampstands and Churches

What the lampstands represent is clearly indicated at the end of the chapter, where John is informed, "The seven candlesticks which thou sawest are the seven churches" (1:20). The imagery at once reminds us of the task which Christ assigned to his church when he said, "Let your light so shine. . . ." And just how precious Jesus considers these golden "lampstands" will impress itself on us when we think of the present price of gold.

Son of Man

But the real center of attention is not the lampstands but the "one like unto the Son of man" who walks in the midst of the lampstands. An elaborate four-verse description symbolically describes Jesus' clothing (v.13), his hair and eyes (v.14), his feet and voice (v.15), but of special interest is the remark, "and he had in his right hand

seven stars" (v.16). That this is a significant statement is apparent from the fact that verse 20 again gives us the interpretation: "The seven stars are the angels ('messengers' or pastors) of the seven churches." Jesus, the Lord of the church, stands among his churches and holds in his hand those who witness to his truth.

And what was the effect on John of him whose eyes were like blazing fire and his hair white as snow, whose feet were like brass and his voice like the sound of a roaring river? John tells us, "And when I saw him, I fell at his feet as dead."

Reassurance for John

Gently, however, Jesus laid his hand on John and assured him, "Fear not, I am the first and the last." Jesus, the giver of the visions and himself the central figure in *The Revelation*, is none other than eternal God, with everything under his control. He has been in charge from the first. "The same was in the beginning with God," John writes in his Gospel. "All things were made by him and without him was not anything made that was made" (John 1:2,3). And he controls all things to the end. Judgment and eternity are in his hands, for he is the *last* as well as the *first*. Christ is in charge and will take care of us. There is no reason to fear.

The Ascended Lord

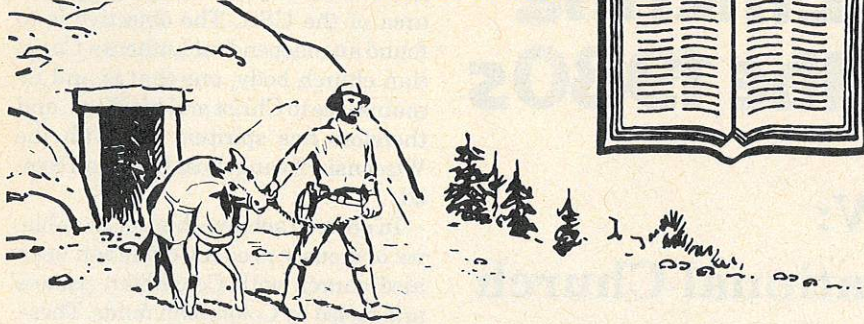
And if we were ever to doubt that, then we need merely look to what he was willing to do for us. He died to make us his own! "I am he that . . . was dead, and behold I am alive forevermore," he tells us. Not only did he die but he also rose again on Easter morn, alive and victorious, and he has ascended into heaven where he now lives forever and sits at the right hand of the Father, administering everything for the benefit of his church.

When we look about us in the world in which we must live and give our Christian testimony, things often look bleak and forbidding, not to say absolutely dangerous in the face of all the hostile forces that would seek to destroy us. But Christ, the Lord of the church, says, "Fear not. I am the first and the last. I am alive forevermore. I have the keys of hell and of death."

Armin J. Panning

Mining the Treasure of God's Word

Matthew 8:1-4;
9:2-13
Mark 1:40-2:17
Luke 5:12-32



The Opposition Watches Jesus' Popularity Grow

In our last lesson we followed Jesus as he left Capernaum for a tour of Galilee and stopped in Cana and Nazareth. And today we pick up where we left off, noting that only Luke (5:12) gives the location of the next incident as "one of the towns" of Galilee. Let's go to

Mark 1:40-45

Note that this is the only incident of this first tour that Mark records. On leprosy, see your Bible dictionary. It was a dreadful, incurable, contagious disease at that time, and the only "treatment" was expulsion from the community. Dr. Luke in 5:12a shows us how serious the man's condition was. Among the Jews lepers were regarded as "unclean" both physically and ceremonially. Notice this man's faith in verse 40, proving that he had already heard of Jesus' miracles. Jesus' action in verse 41a was an act of kindness and compassion, and reassured the man that Jesus would take care of his problem. The miracle is related in a very matter-of-fact way, considering this was an "incurable" disease (v. 41b). It was performed as a response to the man's faith, and Jesus' instructions in verse 44a show that at this early period Jesus was trying to avoid the reputation of being a miracle-working "faith healer." Jesus' further instructions in verse 44b are explained by the fact that God had given the priests the task of diagnosing leprosy and sending the lepers into exile (see Leviticus 13-14), and also the task and

authority of removing the quarantine and restoring them to society if it should become clear that they no longer were unclean (Leviticus 14). The results of this miracle are recorded very vividly in verse 45, and it gives us a fine picture of Jesus' growing popularity. But the publicity made his work harder.

Now Read Luke 5:17-26

Notice where Jesus was now (Mark 2:1). "Home" meant the place where Jesus was staying. Note what he was doing (Luke 5:17a), and who were in the audience and where they were from (v. 17b). Then mark what happened while this class was going on (vv. 18 and 19). The key verse here is 20a (underline) and the key word is faith (hi-lite). Now observe what Jesus said to the man (v. 20b, underline). First things first! Next notice what the scribes were thinking (v. 21). "Blasphemy" meant to say something bad or insulting about God. It was the worst of all sins to the Jews. Now note what Jesus did next (v. 24b) and why (v. 24a, underline and hi-lite the word "power" or "authority," which is the key word in the story). The ominous thing to note is the presence of the Pharisees from Jerusalem there in Galilee, and we mustn't fail to notice also the contrasting pictures of the Pharisees and the sick man and his four friends. Now we'll dig into

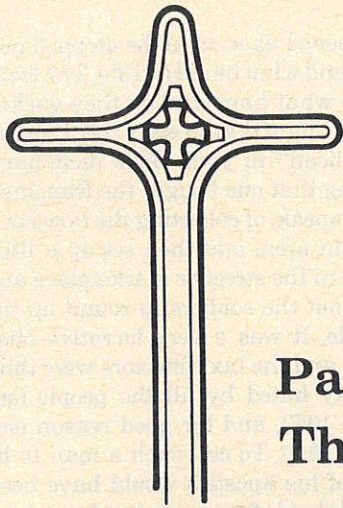
Mark 2:13-17

After Jesus left the house to go down to the lake again (v. 13a) mark what

happened as soon as he stepped outside and what he did (v. 13b). The focus is on what happened as they walked along one of the streets (v. 14). Look up "publican" in your Bible dictionary, noting that one bought the franchise, so to speak, of collecting the taxes in a certain area, and then set up a little table in the street or marketplace and sent out the soldiers to round up the people. It was a very lucrative business, and the tax collectors were thoroughly hated by all the people (see Luke 19:7), and for good reason (see Luke 19:8). To call such a man to be one of his apostles would have been unthinkable for anyone but Jesus, who came to save all kinds of people. Note how eagerly Levi responded to the invitation, indication that he recognized Jesus as his Messiah! He probably took a new name, or was given it by Jesus at this time, marking the beginning of a new life for him (see Matthew 9:9).

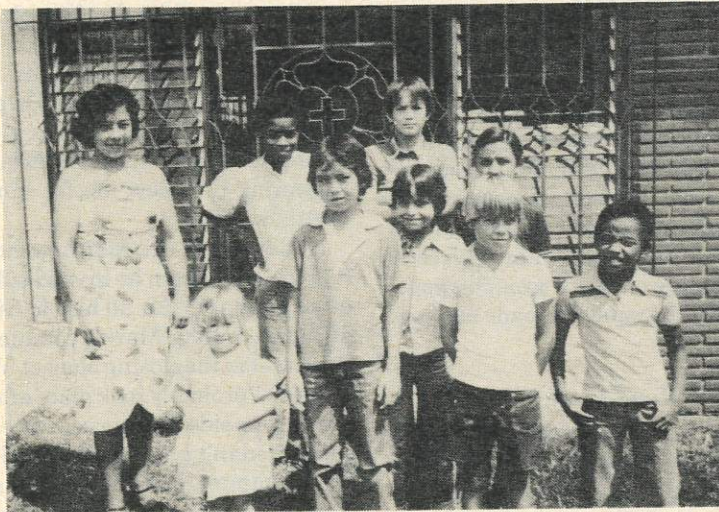
Notice what Levi/Matthew did next (v. 15a), and whom he invited to be his other guests (v. 15b, all his old friends, of course, noting Mark's comment on this point in the closing clause). Verses 16 and 17 probably took place after the dinner, outside the house, since Matthew wouldn't have invited the Pharisees to dinner, and they would never have come into such a man's house to eat with such people if he did. Keep in mind that among the Orientals and Jews eating with someone was an act of intimate friendship. In response to their question, we have one of the real nuggets of Scripture in Jesus' reply (v. 17). Underline it, noting Luke's addition at the end in Luke 5:32. Remember that Jesus said this to men who *thought* they were righteous (Luke 18:9). See also what the Scriptures teach on this important topic in Psalm 14:1-5, quoted by Paul in Rom. 3:10-18. This was the tragic blind spot of the Pharisees, for such self-righteousness makes it impossible for a person to get into the kingdom of heaven. This story of Levi and his friends, however, teaches us that there is room in the kingdom of heaven, and the Christian ministry, for even the most sinful people when they have seen their sins and have given up their old life! Matthew, of course, is the one who wrote the first Gospel.

JULIAN G. ANDERSON



Colombia Entering the 1980s

Part IV: The National Church



Sunday School at Sta. Trinidad
Teacher Graciela Parde

What is a national church? This is a question that is asked by our Colombian Lutherans, especially the newer converts. Perhaps it is a question you also have asked as you have tried to understand reports from our WELS world mission fields. History is the best answer.

Beginnings

When most world mission fields start, they begin with what we call "the double zero," that is, we know no one and no one knows us. There is no Lutheran nucleus to begin with. This means that there are no nationals, in our case Colombians, who can carry on any of the mission work. They first have to be called by the gospel, enlightened by the Holy Spirit, and thus made members.

Experience has also shown that once adults become communicants their training ought to continue. The

training is and should be twofold: more spiritual training in and by God's Word, and then leadership training. With the women this would be training for making evangelism calls and for teaching Sunday school and vacation Bible school. The men, too, should be trained in these areas, but in addition they should also be instructed in the operation of the local congregation, its needs, and its responsibilities. It is in this way that a mission takes the first steps toward establishing organized congregations such as you have in the States. Depending on the culture in which you are working, these first steps can be more or less difficult.

The Continuing Objective

However, one organized congregation does not make a national church. Even several congregations may not.

When we begin a new mission field today, we have as an objective from

the very beginning the establishment of a national church. We aren't here just to organize congregations. Nor is it our objective to form a new district of the WELS outside the geographical area of the USA. The objective is to found an independent Lutheran Christian church body, one that is and remains true to Christ and his Word, and therefore has spiritual ties with the Wisconsin Evangelical Lutheran Synod.

In order to achieve this in Colombia, we obviously need a Colombian operated church with Colombian pastors and fueled by Colombian funds. These three points, then, are our goals.

Development

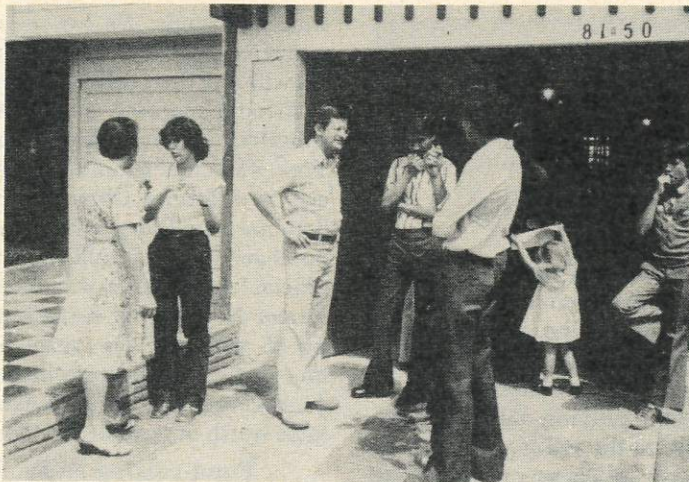
How soon does all this take place? This varies from field to field, and there is no way you can set a timetable. It depends greatly on the needs and the capabilities of the nationals. What are these?

There should, first of all, be two, three, or more fairly stable, organized congregations. There should be several men, Colombians in our case, capable of serving in responsible positions. There should be offerings in determinable amounts for setting up a budget. All those factors depend on the capabilities and resources of the national people and congregations.

At the same time, it must be determined when the need for organizing a national church becomes real. While the missionaries dare not stifle the desire of the people to organize, they ought not rush them headlong into such organization unless there is a need for a national church. Such a need begins to exist when there are plans and programs which are too large for any one congregation to han-



The Jorge Pineda Family



Fellowship before services at Sta. Trinidad

dle. An example is the theological training program which is to provide Colombian pastors for the various Colombian congregations.

One other factor which can affect the timing and development of a national church is the political and economic stability of the country in which we are working. Instability can signal the need to form and incorporate a national church even though it may have only skeleton form. The reason for this is that the Lord's work can then continue even though the mother church and her workers are expelled.

There is one cardinal rule that should be followed, regardless whether a national church is formed early or late in the history of a mission field. The nationals should be consulted in some way from the very beginning. It is their country and their culture, and they can therefore guide the missionaries with their advice in many ways. Consulting the nationals is the first seed sown toward the eventual formation of a national church in which the roles of the missionaries and the nationals reverse themselves.

Our Colombian Church

The above process reached the first stage of fruition in April and May of 1979, when missionaries, students for the ministry, and dedicated lay Christians from the congregations met twice to study and approve the Articles of Incorporation previously worked out. These were then submitted to the government of the Department of Antioquia, Colombia, which approved them and published them in late June. Thus the "Iglesia Luterana Confesional de

Colombia" (The Colombian Confessional Lutheran Church) became a legal entity.

But is it a functional entity? It is just beginning to breathe. Five boards were established: the board of directors, the board of trustees, the board of missions, the board of theological training, and the board for congregational programs. These have begun to meet and must now establish policies and put them into practice. This will be a necessary and, we pray, a fruitful training period for our Colombian men. The learning and growing process will take time, since the main emphasis must be on the work still to be done in the congregations, and not just in meetings discussing policies.

Yet, despite the large tasks ahead, we are convinced that the Lord who caused this church to be born through his Word will also see to it that it is nourished and grows. Of that we are confident for he established the Wisconsin Evangelical Lutheran Synod in the same way.

Once you were just a few small groups here and there in WISCONSIN. So are we—in Colombia.

Once you took the name EVANGELICAL because you had and loved the Gospel. So do we.

You had your problems but you remained firm in the LUTHERAN doctrine. So we.

Now you are a large SYNOD. And, by God's grace, we too will be, for we are but a retouched photo of you 130 years ago.

Pray for us and, with all that is in you, support us, your Colombian child.

Missionary Roger Sprain

Our Missionaries



Roger Sprain



Ernest Zimdars



Lawrence Retberg



Larry Schlomer



Mark Goeglein

New-Age Religious Cults

Part IV: Unification Church or Moonies

The religious cult to be examined in the fourth article in this series on the new-age religious cults was founded in Seoul, Korea, in 1954. At that time it was called "The Holy Spirit Association for the Unification of World Christianity." Since that time, especially in the United States, it has become known as simply the Unification Church and its members are commonly called "Moonies."

Over the years this cult has also adopted a number of other names, apparently in an effort to disguise its connection with the Unification Church and its founder, Sun Myung Moon. The following organizations are all a part of the Unification Church of Sun Myung Moon: The One World Crusade, The International Cultural Foundation, the Creative Community Project, the D. C. Striders Track Club, the Collegiate Association for the Research of Principles (CARP), the Korean Folk Ballet, the Unification Thought Institute, the Council for Unified Research and Education, and the New Hope Singers International. It is probable that this list should include a few more organizations, but the connection with the Unification Church has been established only for those listed above, most of which were formed in an obvious attempt to raise money from individuals or organizations.

A brochure, prepared by the parent organization and distributed by a number of the groups listed, states the objectives of this cult as that of bringing happiness, new hope, and unification to a world in despair and change. The brochure claims: "Many expect that this is the time when God will reveal new truth — truth higher than existing religions or ideologies — to solve the fundamental questions of human life and to lead men to a new world of harmony and peace."

Sun Myung Moon

The man who claims to be the one through whom new hope will be

brought to this new age is Sun Myung Moon, a Korean-born evangelist, millionaire, industrialist, and founder of the Unification Church. He is the son of Presbyterian parents and claims to have begun praying for "extraordinary gifts" at the age of 12 in 1932. He claims that on Easter morning 1936, while he was praying on a mountainside, Jesus appeared to him and told him that he had been selected to carry out an important mission. It is Moon's contention that Jesus asked him to carry out the task that he himself had not finished when he was here on earth. Moon was 16 at this time. He claims that during the next nine years he spent long hours in prayer and study during which time a complete series of principles was revealed to him. These enabled him to clearly understand the nature of the universe, the meaning of history, and the hidden "inner meanings" of Biblical parables and symbols.

A pamphlet published by the Unification Church puts it this way: "The revelation was received progressively through prayer, study of all religious scriptures, meditation, spiritual communication with such persons as Jesus, Moses, and Buddha, and direct communication with God. At the end of this time, Rev. Moon had been led by God to solve the vast spiritual puzzle, and was now ready to bring this revelation to the world."

Headquarters in USA

Twenty years later, in 1965, Rev. Moon, now a wealthy industrialist, went on his first world tour, traveling to 40 countries, including the United States. Four years later he again visited the United States on a speaking tour involving seven major cities. This public speaking tour is considered the formal beginning of his ministry in America. In 1973 he moved his headquarters to the U.S. where he today claims over 30,000 followers and more than 5,000 core members who live in more than 120 communal centers or

training camps. He has a personal mansion in Pasadena, although he, his wife and their eight children live in a 25-room mansion on an estate in suburban Westchester County, New York. The chief training center of the cult is a former Christian Brothers Seminary in Barrytown, New York, purchased for \$1.5 million. The cult's official headquarters is in the 42-story former New Yorker Hotel purchased for \$5 million a few years ago. Mr. Moon's financial empire, including industrial holdings in Korea, is reported to be worth at least \$15 million.

Fund-raising Methods

Moon has been severely criticized because of the fund-raising methods he used in the past to build this financial empire, but continues to train his followers to use them to this day. The primary method is to sell boxes of candy in busy public places for donations of \$2.00 or more per box, with the claim that the proceeds thus gained will be used to help finance youth camps for the poor, rehabilitation centers for young drug addicts, or similar projects. A typical moonie fund-raiser brings in between \$100 and \$500 per day — \$200 a day is about average. Fund-raisers work in teams under a captain for as many as 16 hours a day for a committed period of time. The period of time is known as a "condition" which must be either 3, 4, 7, 21, 40, or 120 days. Cult members are not allowed to use any other numbers for any kind of condition. A condition may also refer to other things besides fund-raising, such as prayer and fasting, all of which are considered offerings to God.

Although selling boxes of candy is still the most-used feature of Moon's fund-raising efforts, other things are also sold for "donations." Carnations and peanuts have been used, and when fund-raising teams have run out of supplies, they have used cracker jack and a wide variety of items simply purchased at a supermarket and sold later for donations far greater than their value. Fund-raisers are given practical advice on ways to make people feel obligated to give a donation, and are asked to pray frequently in the name of the True Parents (Moon and his wife) in order to increase their devotion and determination to be successful.

The emphasis on fund-raising and the personal affluent lifestyle of Mr. Moon are justified to his followers as being necessary for the good of the Unification Church. Because America is so materialistic and measures success by affluence, an estate suitable for hosting America's leaders was deemed essential for the dignity of the Unification Church.

Training Techniques

The normal training period for a new member of the Unification Church is a 21-day concentrated study of Moon's interpretations of certain Bible passages. Special attention is given to the hidden "inner meanings" of parables and symbols in the New Testament.

The teachers at the training camps foster a parent-child relationship with their trainees. They try to communicate the idea that the trainees have now been brought by God's will to a time and place in history where they have nothing to fear, where they are

among loving friends, and where all the love they have ever wanted is theirs. To the lonely and the unloved this seems like heaven on earth, and absolute commitment to the cult seems reasonable and desirable. The teacher or instructor in the training camp serves only as a substitute for Moon himself, who is called the "True Parent."

Moon Considered the Messiah

Although moonies hesitate to call Moon the Messiah publicly, within the cult he is proclaimed as the true Messiah, or the Messiah of the second advent. Moonies recite a lengthy pledge to him and his philosophy or teaching every Sunday morning at 5:00 A. M. sharp. The service begins with the leader directing the group to bow down three times, touching the forehead to the floor, before the picture of Sun Myung Moon, the True Parent. Then the pledge is recited in unison, and this is followed by a 20-minute prayer by the leader and a prayer in

unison. In this unison prayer the moonies rededicate their entire lives to the cult leader, his teaching and his "church," reassess their own spiritual condition and set a tone for the coming week.

The members of this cult place a tremendous emphasis on visions and personal revelations that usually occur after long hours of prayer or fund-raising when they are in a condition of near exhaustion. Being deprived of sleep, or deliberately depriving oneself of sleep, often brings on such visions, considered a mark of distinction indicating the Father's favor. All members are encouraged to learn Korean because Moon claims Korean will eventually be the universal language. He claims that even Jesus spoke Korean.

What Moon Teaches About Jesus Christ

The teaching of this cult in regard to the person and work of Christ is totally contrary to the teachings of Holy Scrip-

(Continued on page 158)

MLS Chapel-Assembly Building Dedication

Recycling is a feature of life in the last quarter of the twentieth century. It is also a feature of life at Michigan Lutheran Seminary, Saginaw, Michigan. But in addition to recycling the simple commodities in our everyday life, MLS was recently able to recycle an entire building.

For three decades the dormitory refectory on the MLS campus served as the dining hall and kitchen for hundreds of students. Since the facility had an outdated design, governmental agencies insisted that the school extensively remodel or replace the old refectory. Recently, the food service moved to a new dining hall and kitchen in the lower level of the MLS dormitory building. Space had been provided for the new dining hall and kitchen when the dormitory, dedicated in 1976, was designed.

With the old refectory building empty, the need to find a new use for it was obvious. For some time MLS has lacked an adequate evening chapel room. In the past, dormitory students used the gymnasium for evening chap-

el devotions. However, with an active girls' and boys' athletic program, competition for the use of the gymnasium was stiff. For a while the evening devotions were held in the space reserved for the new dining hall in the dormitory basement.

With minimal cost (under \$5,000), much volunteer labor, and donations from the MLS student body, a pleasant, functional, and worshipful room has been made out of the old dining hall. Volunteer help came from faculty and staff members and their wives, the MLS Ladies Guild, and parents of MLS students. The room will also function as a special assembly room for large classes and meetings.

The remodeling included boarding up several windows and paneling one long wall of the old dining hall. A green pleated drapery hangs in the center of the paneled wall and serves as a backdrop for the chancel furniture. The draw-drape also conceals a large chalkboard. Seating is arranged in a semicircle around the chancel. The old incandescent fixtures were



Dedication at MLS

replaced with a more efficient fluorescent lighting system. The large window walls were covered with a combination of curtains and green translucent panels bearing a cross motif. To improve the room's acoustics, the terrazzo floor was covered with carpeting.

In the MLS Master Plan the newly remodeled building is slated to become a student union and recreation center. In the meantime, with little investment, MLS has acquired a very functional evening chapel area and assembly space.

The remodeled building was dedicated during a special evening service on March 3, 1980. Liturgist for the ser-

(Continued on page 158)

Two Ascensions One Great and the Other Greater

Scripture tells us about two who ascended into heaven, the Lord Jesus and the Prophet Elijah. The accounts of these events are very similar

Concerning Elijah we read in 2 Kings 2:11: "As they (Elijah and Elisha) were walking along and talking together, suddenly a chariot of fire and horses of fire appeared and separated the two of them, and Elijah went up to heaven in a whirlwind."

Jesus' ascension wasn't quite as spectacular, but it reads much the same. "When he (Jesus) had led them (the Eleven) out to the vicinity of Bethany he lifted up his hands and blessed them and was taken up into heaven" (Luke 24:50). But this is where the similarity ends.

Elijah left behind him a task that was incomplete: mankind was not yet redeemed. Our Lord left behind him a task that was complete. On the cross he had said, "It is finished." Man was saved.

But there are even more reasons why we celebrate the ascension of Jesus and not the ascension of Elijah. For Jesus, unlike for Elijah, the ascension was a return to where he had been before.

In the last year of his earthly ministry, Jesus frequently spoke of his death, his resurrection, and his ascension. When many of his disciples turned away from him, he in a last effort to change their minds said to them, "What if you see the Son of Man ascend to where he was before!" (John 6:62.)

In the upper room our Lord told his apostles, "Now I am going to him that sent me" (John 16:5). And on the morning of his resurrection, he told Mary Magdalene, "Go . . . to my brothers and tell them, 'I am returning to my Father and your Father, to my God and your God'" (John 20:17).

It is clear that for Jesus the ascension was a return. That illustrates the major difference between Elijah and Jesus. Elijah indeed was a great man of God, but he was no more than a man. Jesus, too, was a true man, but at the same time he was true God, the

eternal Son of the Father in heaven. Speaking of this, the Evangelist John by inspiration wrote: "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made" (John 1:1-3). That could never be said of Elijah. Christ was true God from eternity and remained true God even when he became man.

That's a real boost for our faith. Now we know why he was able to pay the price for our sins, the price we could never pay. And because he paid for their sins, Jesus could also include his disciples when he told them he was returning "to my Father and your Father, to my God and your God."

The prophecies of Christ concerning his ascension are most comforting. So are his promises..

One of these promises has been fulfilled. You remember that Christ told his disciples that he was returning to the Father in order to send them the Holy Spirit. This was initially fulfilled on Pentecost and has been fulfilled ever since. In fact, you and I believe because the Spirit created faith in our hearts through the means of grace and through them also keeps us in the faith.

But there is a promise still to be fulfilled, and Christ's ascension keeps that before our eyes. Again we return to the upper room. "In my Father's house," Jesus says in John 14, "are many rooms; if it were not so, I would have told you. I am going there to prepare a place for you. And if I go and prepare a place for you, I will come back and take you to be with me that you also may be where I am."

As you celebrate the ascension, remember that promise. It is one Elijah could not make, but Jesus could and did. On Ascension Day we not only look back to that hour 40 days after Jesus' resurrection, but also look ahead to the day when he will come to take us where he is. For us, that will be the climax!
H. W.

Wisconsin Lutheran Adult Marching Band

The Wisconsin Lutheran Adult Marching Band was organized in September 1973. Over the past three years it has developed into a band that numbers 50 to 60 members.

The WLAB is sponsored by the Milwaukee Federation of WELS churches. The membership, however, comes from a large area of the state. If you live somewhere in Wisconsin, all the way from Kewaunee down to Marquette's Great America right over the stateline in Illinois, you may already have seen or heard the band. During the past three summers it has participated in over 55 parades. The band is also available for congregational picnics and special events.

Whenever the summer band marches, it carries a banner proclaiming its name and the Synod it represents. The members are also reminded that their playing must always give the Lord due glory, since it is the Lord who has supplied the talent.

Membership is open to high-school seniors and anyone over 18 years of age. For more information call or write: Wisconsin Adult Band, 330 N. Glenview Avenue, Milwaukee, Wisconsin 53213; phone 414/453-4567 Ext. 45, or 414/466-3685.

Un-Lutheran Students (Continued)

What about professionalism? It is more concerned about the art of teaching than it is with imparting the fundamental truths of Christian faith. Sophisticated instruction has had a way of diluting confessionism.

No doubt there are other reasons, but whatever the reasons for the decline in Lutheran understanding in the schools of the Association of Lutheran Secondary Schools, all Lutheran high schools will have to work at their assignment if their students are to leave as more enlightened and committed Lutherans than they were when they entered.

Carleton Toppe

Religious Instruction In Sweden

When Bible-believing Lutherans established the Lutheran Confessional Church in Sweden, one of the first actions taken by the new church body was to direct a request to the government, asking that the children of the Confessional Church be excused from religious instruction in the public schools.

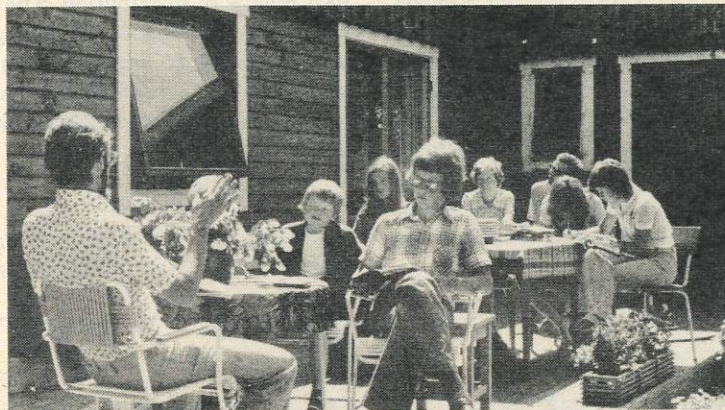
In Sweden's public schools religion is a required subject. At first glance this might appear to some as preferable to what we have in our public-school system in America, where even prayer is forbidden by the Supreme Court as inconsistent with the U.S. Constitution. But the situation in Sweden is a clear and concrete illustration of the folly and danger involved when the religious instruction and training of children is entrusted to the public schools, even in a country which is supposedly 98 percent Lutheran.

In several issues of the magazine *Biblicum*, edited by Dr. Seth Erlandsson, director of the Bible Research Institute *Biblicum* in Uppsala, the type of religious instruction offered in the public schools of Sweden is discussed in detail. Dr. Erlandsson was moved to deal with this question when one of his daughters brought home several pages from a religious textbook and said, "It is not surprising that people think that Christianity is stupid and that the Bible is not worth bothering with when such things as these are taught in school."

By means of direct quotations from the textbook Dr. Erlandsson shows how perverted religious instruction has become in the public schools of Sweden. The children are taught, for example that Abraham, Isaac, and Jacob worshiped the sun, moon, and stars, and that Jehovah, or Yahweh, was originally a god worshiped by the Kenites, who supposedly believed that Yahweh was a local god who lived on Mt. Sinai.

According to the textbook, the first books of the Bible were not written by Moses but during the time of the Babylonian Captivity. The accounts found there are thus not reports of what actually happened. Rather, the

writers of Genesis got the stories of creation, the fall, the flood from the myths and legends of the Babylonians. What is more, the stories of the patriarchs had many things added to them that were not true.



Dr. Erlandsson instructing children in Vacation Bible School

Even at the time of David — so the children are taught in Sweden — the Israelites still worshiped many gods, but the number had largely been reduced to three. The first was the god El, a Canaanite god. His worship was first adopted by Jacob at Bethel, which according to the textbook means not "The house of God," but "The house of the god El." The second god was Jehovah, or Yahveh, who was worshiped by many Israelites since the time of Moses. The third was another Canaanite god named Salem. David named his son Solomon after this god, so it is said, to please some of his Canaanite subjects. These three gods were gradually amalgamated, and in this way the Israelites became monotheistic.

The textbook also explains the Messianic prophecies of the Old Testament as "dreams" which the Jews developed into "prophecies" in times of disaster and calamity to express the hope that at some time in the future they would again have a king as great as David. This future king they called the Messiah. The prophetic descriptions of the Messiah thus are thought to have arisen out of those "dreams" about better times to come.

The idea of a life after death and the belief in angels, in a devil, and in hell

were according to the textbook, adopted from the religion of the Persians. It is also said that in some parts of the Bible God is described as a ferocious god who punishes people even if they have "done nothing bad."

As Dr. Erlandsson's young daughter said: "It is no wonder that children come to the conclusion that Christianity is stupid and the Bible not worth bothering with if what they are taught

in the public schools of Sweden is accepted as truth."

The government has given the children of the Confessional Church the right to be excused from religious instruction but the church is requested to give equivalent courses to the children who are excused.

Since there are no reliable and orthodox textbooks available in Swedish, our fellow Lutherans in Sweden are compelled to develop and publish their own instructional materials. Several years ago Pastor Per Jonsson, president of the church, and his wife Kjerstin, an invalid, translated the WELS catechism for this purpose. Now Pastor Jonsson has almost completed a textbook on church history. It is doubtful whether the small Confessional Church will be able to finance the publication of this church history text, yet it is sorely needed. Because of the very small balance in the Sweden Conference and Aid Fund, we will not be able to offer sufficient help unless the hearts of WELS members are moved to support this project. Any gifts for this or related purposes should be sent to Pastor Theodore Sauer, the executive secretary of the Board for World Missions.

Dr. Siegbert Becker

High School Counselors Meet with DMLC and NWC

On Friday and Saturday, March 21-22, 1980, counselors from most of the WELS area Lutheran high schools met with representatives of both Northwestern College, Watertown, Wisconsin, and Dr. Martin Luther College, New Ulm, Minnesota. The meeting was held in the library on the DMLC campus. Sessions were held Friday evening and Saturday morning and afternoon. Since the dates of the meeting coincided with the dates of the musical on the DMLC campus, many attended the Saturday evening performance.

Recruitment

The Friday evening session centered mainly around the topic of recruitment. Recruitment materials were discussed both as to content and as to the best means of distribution. The place of personal contact in recruiting was also given much consideration. The strengths and weaknesses of present recruitment efforts received frank evaluation.

Curricula

During the Saturday morning session both DMLC and NWC presented

overviews of their curricula and financial-aid programs. Prof. A. Schulz presented the DMLC curriculum report and Prof. J. Oldfield the financial-aid program. Prof. Gary Baumler gave similar reports for Northwestern College. In the ensuing discussion these following topics were treated at length: DMLC's present areas of concentration and plans for the future, the various testing programs, certification policies, which electives are available, and the special options open at NWC for entering students who may not meet all of the normal entrance requirements.

On Saturday afternoon various questions were posed: What are the factors which discourage young people from preparing for church vocations? How can we counteract them? How can the

Direct from the Districts

NORTHERN WISCONSIN

Reporter Harlyn Kuschel

Sunday School Teacher Honored

Redeemer Lutheran Sunday School, Fond du Lac, Wisconsin, took note of two gifts to the church on Sunday, December 23, 1979. First, they noted God's gift of the Christ-child in a special Sunday-school Christmas Eve service. Then they took note of his gift to the church, Mrs. Margaret Schallog, who had taught on the Sunday-school staff for 40 years.

Mrs. Schallog began teaching Sunday school when the congregation was organized in 1939. She has served her Lord in Redeemer's Sunday school during its entire history. In addition, she has served as choir director for most of those 40 years and still is active as a member of the choir.

The members of Redeemer took special note of the services rendered by Mrs. Schallog in a fellowship hour following the Christmas Eve service. The words of the angels over the fields near Bethlehem, "Glory to God in the Highest," express well the feeling of Redeemer Congregation, both for the

gift of the Christ-child, and for the gift of Mrs. Margaret Schallog.

James Hanson 25 Years in the Ministry

On November 4, 1979, a special service was held at St. Martin's Church, Rapid River, Michigan, observing the 25th anniversary of Pastor James E. Hanson's ordination and the 25th anniversary of Pastor and Mrs. Hanson's marriage. The anniversary sermon was delivered by Pastor Karl Kuenzel, and the liturgy was read by Pastor Jerome Kingsbury. Following the service an anniversary dinner was hosted by the ladies of Pastor Hanson's two congregations, St. Martin's of Rapid River and St. Paul's of Gladstone, Michigan. Pastor Philip Kuckhahn was emcee for the after-dinner program, at which guests from former parishes and area sister congregations joined the members of St. Paul's and St. Martin's in praising God for Pastor Hanson's 25-year ministry.

Pastor James Hanson was born in Miller, South Dakota. Following his graduation from high school in Eau Claire, Wisconsin, he joined the United States Navy, serving in the Pacific arena in World War II. He received an honorable discharge in 1946.

Encouraged by his pastor, he began his pretheological education at Bethany Lutheran College, Mankato, Minnesota, and then attended Northwestern College. He completed his ministerial training at Bethany Seminary (ELS) in 1954. In addition to his present dual parish, Pastor Hanson has served congregations at Amherst Junction, Wisconsin (ELS); rural Manitowoc, Wisconsin (ELS); Bark River, Michigan; Powers, Michigan; Oakfield, Wisconsin; and Zilwaukee, Michigan.

Pastor Hanson has also served as camp director of the Hiawatha Lutheran Youth Camp in the Upper Peninsula, as circuit pastor in the Northern Conference of the Michigan District, as member of the board of the Winnebago Lutheran Academy, and as a member of the executive board of the Martin Luther Memorial Home, Inc.

Pastor Hanson was married to the former Marianne Pfeiffer in 1954. They have two daughters, Mrs. Doralise Kaun and Miss Rose Hanson.

WESTERN WISCONSIN

Reporter Harold Sturm

Debt Retirement Celebrated at Faith

On January 20, 1980, Faith Ev. Lutheran Church of Elizabeth, Illinois,

attrition rate, though admittedly not high by natural norms, be reduced even more? How can Future Pastor and Future Teachers Clubs be used effectively? Should field exposure be given to future church workers earlier in their academic years and, perhaps, expanded?

The sessions concluded with an evaluation of the conference and with plans for future meetings. The participants agreed that meetings of this nature are indeed valuable, particularly because the format followed provided ample opportunity for an expression of opinions and ideas.

Sessions were moderated by President Conrad Frey of DMLC. The agenda had been prepared on the basis of a questionnaire submitted in advance to the participants.

held a special service of thanksgiving and praise to celebrate the congregation's debt retirement.

Back in May, 1975, having already constructed a fine chapel, the congregation voted to apply for a loan in order to erect a parsonage. Subsequently, a loan in the amount of \$30,000 was secured from the WELS Church Extension Fund for that purpose. The congregation sent its final payment to the CEF on December 20, 1979.



Parsonage at Elizabeth

Guest speaker for the service of thanksgiving was Faith's former pastor, Paul Zittlow. Using Psalm 95:6,7 as his text, he spoke on the theme, "Repaying the Debt of Faith." He reminded the congregation that although the debt on the parsonage has been paid, we can never repay the debt of gratitude we owe God for our eternal home.

The members of Faith thank and praise the Lord for his goodness and for opening the hearts of his people.

Christian View of Death



Left — One of the break-out groups for the discussion of heaven and hell



Right: Seminar leaders: Rev. A. Lincke, Vicar J. Schuetze, Rev. D. Priebe, Rev. T. Pfothenhauer

The six U. S. diplomats sheltered by the Canadian embassy in Iran had a lot of time to think during their three-month ordeal. Certainly thoughts of capture and even of death were not far from their minds. Thanks to the good will and ingenuity of the Canadian External Affairs Department, they are now out of danger. What was not publicized — naturally so — is that a member of one of the Ottawa-area WELS churches actually played a major role in this drama.

Even though these diplomats escaped their predicament, neither they nor anyone else is free from thoughts and questions about death. With this truth in mind, the Ottawa-area WELS churches sponsored a pre-Lent lecture/seminar series entitled "A Christian View of Death."

Led by their pastors and vicar, nearly 75 members of St. Paul's of Ottawa, Abiding Word of Orleans, Divine Word of Nepean, and Our Shepherd of Poltimore, plus a number of nonmember visitors, met on four successive Tuesday evenings, beginning January 22.

The four sessions covered these topics: The Art of Dying, The Moral Implications of Euthanasia, The Child and Death, and Heaven and Hell. The discussion leaders were Pastors Pfothenhauer, Priebe and Lindke, and Vicar Schuetze.

The comments, questions and reactions of those attending reflected the theme of the series, "A Christian View

of Death." Reference was made again and again, by both pastors and laity, that death is not natural, but the result of sin. Many gave expression to the comfort they found in God's Word which tells believers that they are just passing through this life, but that heaven is their eternal home — all through the work of Christ.

The lectures, breakout groups, skits and panel discussions offered practical suggestions for dealing with death and dying. Kubler-Ross's five stages of death were presented and examined. A good deal of discussion was generated by the question of "pulling the plug." Honesty and understanding were recommended when speaking to children about death.

The idea for this pre-Lent lecture/seminar series was an outgrowth of discussions held at a number of monthly pastoral conferences in the area. Last year a three-part series on the blessings of marriage attracted about 40 people. Already many are asking what will be presented next year. All agree that this year's series was well worth the time and effort.

Pastor Allen Lindke

Plans are currently underway to compile and publish the discussion outlines and the material presented. With the spadework done, this program could easily be implemented by other interested congregations. Questions and requests should be directed to Pastor A. Lindke, 50 Dolan Drive, Nepean, Ontario, Canada K2J 1Z1.

New-Age Cults (Continued)

ture. This cult teaches that Jesus was not and is not God. According to them, he was a sinless man, but a man who failed in his mission on earth. They claim that the crucifixion of Christ was a tragedy because it prevented Jesus from finding the perfect mate and founding God's perfect family on earth, an act which would have accomplished both the physical and the spiritual salvation of man. As a result, Jesus only saved man spiritually and it was left to a second Messiah to come and save man physically. When that Messiah comes, all religions will unite under him. That Messiah is Sun Myung Moon, the True Parent of all believers.

Such false teaching replaces Christ with Moon himself as the object of man's faith. The cross of Christ becomes in this teaching not the symbol of our Savior's victory over sin, death, and hell, but a symbol of Satan's victory over Jesus. In fact, the cross becomes a symbol for Satan himself. Christian is a bad word, according to Moon, because trusting in Christ actually means trusting in a failure. All Christians are regarded as enemies, since according to the claims of the Unification cult they persecute and will eventually crucify the new messiah.

Nearly all of Moon's speeches to the faithful are translated into English and circulated among the leaders of this cult under the title, "Master Speaks." Though intended only for leaders, excerpts are occasionally read to trainees. They are, however, never to be shown to the public, and leaders are to guard them with their lives lest they fall into the hands of Satan. They are considered sacred writings far greater in value than the Bible.

Add together the claims of Moon as "True Parent," Messiah and savior of the human race, his sacred writings, the adoration and service he demands, his rejection of Christ and his work of redemption, and you have a clear picture of one who blasphemes God. The Apostle John calls one who denies the Son of God an antichrist. Such a term certainly describes Sun Myung Moon. Lord, protect us from all such antichrists for Jesus' sake!

Prof. Roger Fleming

Michigan Lutheran (Continued)

vice was Prof. Edward Fredrich III, who served as the chairman of the Chapel Project Committee. Pastor James Kiecker of St. John's Lutheran Church, Zilwaukee, Michigan, preached on Matthew 18:20. He emphasized the need for Seminary students to keep the "God-Dimension" in their lives. The new chapel facility will help to fill that need. The service also included music by the MLS Concert Choir. An offering was gathered for the Chapel Building Fund of the Lutheran Church of Central Africa.

CALENDAR OF CONFERENCES

MICHIGAN

DISTRICT PASTOR—TEACHER— DELEGATE CONVENTION

Date: June 10-12, 1980; registration 9:00-10:00 a. m. on June 10.

Place: Michigan Lutheran Seminary, Saginaw, Michigan.

Agenda: Report to the Ten Districts; the Convention Essay, entitled "Fulfilling Our Responsibility in the Area of Secondary Education," will be presented by Rev. Robert Voss, executive secretary of the Commission on Higher Education; the anniversary of *The Book of Concord* will be noted in the daily devotions.

Note: Meals and lodging are available at the Seminary; reservation cards and complete information will be mailed, with the reservations to be returned no less than 10 days before the convention.

E. D. Pinchoff, Secretary

NEBRASKA

DISTRICT CONVENTION

Date: June 17-19, 1980; opening Communion service at 9:00 a.m. on June 17; closing service at 7:30 p.m. on June 18.

Place: Trinity Ev. Lutheran Church, Winner, South Dakota.

Preachers: Prof. Theodore Hartwig, Professor of religion and social studies, Dr. Martin Luther College, New Ulm, Minnesota, opening service; Pastor Kenneth Bode, Lincoln, Nebraska, closing service.

Essay: *The Book of Concord*: Prof. Theodore Hartwig.

Cost: Each congregation is asked to observe the following fee schedule to defray costs of the convention: 1) Congregations under 150 communicants - \$17.00; 2) Congregations between 150-250 communicants - \$25.00; 3) Congregations over 250 communicants - \$30.00. Kindly remit to district secretary prior to the convention.

Registration: All voting delegates are to present their certification forms at the registration desk before the opening service.

Excuses: All excuses, fulltime or parttime, are to be sent to the host pastor prior to the convention.

Lodging, meals: All lay delegates, male teachers and pastors are asked to send their request forms for meals and lodging to the host congregation no later than June 1.

W. Goehring, Secretary

SOUTHEASTERN WISCONSIN

CHICAGO PASTORAL CONFERENCE

Date: May 13, 1980; 9:00 a.m.

Place: Trinity Lutheran, Crete, Illinois; H. C. Lyon, host pastor.

Preacher: W. Meier; J. Zickuhr, alternate.

Agenda: Exegesis of Joel 3: R. Zindler (Habakkuk 1: G. Schaumberg alternate); Essay Review: The Role of Man and Woman According to Holy Scripture: R. Rathje, continued (The Threat of the Charismatic Movement to Christianity: D. Thompson, alternate).

R. W. Pasbrig, Secretary

METRO-NORTH PASTORAL CONFERENCE

Date: May 19, 1980, 9:00 a.m. Communion service.
Place: Pilgrim Lutheran, W156N5436, Bette Drive, Menomonee Falls, Wisconsin 53051; H. Kruschel, host pastor.

Preacher: J. Schaefer; D. Seager, alternate.

Agenda: Exegesis of Passages Regarding "Teaching them to obey everything I have commanded you": T. Fischer; The Pastor as Teacher: R. Krause; Isagogical Study of Malachi: W. Nommensen.

Note: Excuse to the host pastor or secretary.
E. C. Fredrich, Jr., Secretary

METRO-SOUTH PASTORAL CONFERENCE

Date: May 19, 1980, 9:00 a. m.; Communion service.
Place: Centennial, 3558 S. 24th St., Milwaukee, Wisconsin; K. Spevacek, host pastor.

Preacher: D. Tomhave; J. Trapp, alternate.

Agenda: Exegesis of Mark 10:32-52; R. Drews; Alternate Paper: P. Eckert; An Isagogical Overview of Nahum: A. Siggelkow.

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

WESTERN WISCONSIN

DISTRICT CONVENTION

Date: June 9-10, 1980.

Place: Northwestern College, Watertown, Wisconsin.

Note: Detailed information will be sent all pastors, professors, and teachers of the district.

H. Winkel, Secretary

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:

Beckmann, Robert T., as pastor of St. John's, Belview, and of St. Paul's, Seaforth, Minnesota, on March 16, 1980, by B. Terrell (Minn.).

Huehn, Burgess A., as pastor of Trinity, Smith Mills, and St. John's, Alma City, Minnesota, on March 23, 1980, by W. Wagner (Minn.).

ADDRESSES

(Submitted through the District Presidents)

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West Germany

Telephone: 09134-5716

MAILING ADDRESS

398 16 7549

Gen. Del.

APO NY 09066

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*
Connecticut	Trumbull
Florida	Keystone Heights
	Leesburg
	Lehigh Acres*
	Melbourne*
	Zephyrhills
Georgia	Augusta
	Warner/Robbins/Perry*
Illinois	Wheeling*
Indiana	Muncie*
Kansas	Topeka
Louisiana	Baton Rouge*
Michigan	Big Rapids
	Mt. Pleasant
	Perry
Montana	Helena*
Nebraska	Fremont
	York/Waco*
New York	Rochester*
North Carolina	Asheville*
Ohio	Englewood
Oregon	Gresham*
	Medford*
South Carolina	Greenville*
South Dakota	Hot Springs
Texas	Midland/Odessa*
	Tyler*
Wisconsin	Cottage Grove*
	Genesee Depot
	Port Washington*
	Rice Lake
Wyoming	Casper*
Ontario	Toronto*

*Denotes exploratory services.

EXPLORATORY

DO YOU LIVE IN SOUTHERN OREGON?

WELS exploratory services are being held in Medford, Oregon, each Sunday evening at 7:00 at the Labor Temple at 24½ S. Grape Street. For information, call Jim Baird, 779-7540, in Medford, or Pastor Warren Widmann, (503) 253-7338, in Portland, Oregon.

TYLER, TEXAS

WELS exploratory services in Tyler, Texas, are being held on Sundays at 4:00 p.m. in the Seventh Day Adventist Church, Alta Mira Road at S.E. Loop 323. Please send the names of any interested people living in Tyler or other East Texas communities to Mr. John Muller, 1801 Sybil Lane, Tyler, Texas 75701, phone: 214/561-9306, or to Pastor John P. Gaertner, 9422 Clearhurst, Dallas, Texas 75238, phone: 214/348-6069.

LEHIGH ACRES, FLORIDA

WELS exploratory services are now being held in Lehigh Acres at the Jaycees Building, 1 mile west of town on State Road 82B. The time of service is 11:00 a.m. Please send names to Pastor Dennis A. Kleist, 2267 Corham Ave., Ft. Myers, Florida, 33907.

NAMES WANTED

CHATTANOOGA, TENNESSEE

The South Atlantic District Mission Board is exploring the possibility of beginning a WELS mission congregation in the Chattanooga, Tennessee, area. Please send the names of all WELS members and other interested parties to Mr. Tim Galbreth, 221 Stratford Way, Signal Mountain, Tennessee 37377; phone: 615/886-5483.

FT. DIX, NEW JERSEY

Monthly worship services are now being held in the main chapel lounge at Ft. Dix, New Jersey. The service is conducted at 3:00 p.m. on the fourth Sunday of each month. Both the military personnel at Ft. Dix and McGuire Air Force Base and the civilians living in the area are invited to those services. For further information or to submit names, please contact Pastor James Tauscher at 151 Milltown Road, East Brunswick, New Jersey 08816; phone 201/254-1207.

TIME AND PLACE

FAIRFIELD COUNTY—SW CONNECTICUT

Christ Redeemer Congregation is attempting to serve the greater Bridgeport, Danbury and New Haven areas out of Trumbull, Connecticut. The congregation worships at 20 Hickory Street, Knights of Columbus Hall, in Trumbull, at 9:30 a.m. Sundays. The pastor is K. B. Kuschel, 44 Rocky Ridge Dr., Trumbull, CT 06611; phone 203/378-1270. Names of interested parties are always welcome.

BEMIDJI, MINNESOTA

St. Mark's Ev. Lutheran Church of Bemidji, Minnesota, is now worshipping in its new church home located northwest of town. Taking the exit to International Falls on new Highway 71, proceed north for one mile, then west four blocks. The regular time for worship is 10:15 a.m. (9:00 a.m. during the summer months). For more information contact Pastor M. Grubbs, R.6 Box 130A, Bemidji, Minnesota 56601, or call 218/751-6334.

1980 FACULTY CONFERENCE

Sponsored by the Commission on Higher Education
June 12, 6:30 p.m. to June 14, 5:00 p.m.
at Martin Luther Preparatory School,
Prairie du Chien, Wisconsin

Agenda includes essays and discussions on:
Students Desirable for the Ministry
Recruiting and Retaining the Qualified Student
The Role of Athletics in Christian Education
The Two-Track Academy System: Necessity and Value
The Privilege of the Call: A Stimulation to Scholarship
Distinctive Features of our Worldview

This conference, scheduled every four years, includes the faculties of the synodical schools and invites representatives of the area Lutheran high schools, Wisconsin Lutheran College and Bethany Lutheran College.

DEDICATION

MICHIGAN LUTHERAN SEMINARY
DINING HALL AND KITCHEN
Sunday, May 18, 1980 — 4:00 P.M.

The dedication service will be held in the MLS gymnasium, with the dedication ceremony following in the Sunken Gardens. Thankoffering for the MLS Improvement Fund. The preacher will be Rev. James P. Tiefel, with President John C. Lawrenz and Pastor Fred P. Zimmerman serving as liturgists. Supper will be served in the dining hall after the service.

WLC Commencement Service

Sunday, May 11, 1980, 2:00 p.m.

WISCONSIN LUTHERAN COLLEGE
8830 West Bluemound Road
Milwaukee, Wisconsin 53226

INTERMOUNTAIN WEST SPIRITUAL RETREAT

Wisconsin Synod Lutherans who will be in the intermountain West June 26-29 are invited to join the WELS congregations of Idaho and Utah for a spiritual retreat at Camp Perkins in the Sawtooth Mountains of central Idaho (45 miles north of Sun Valley). Missionary Glen Thompson will give presentations on the work in Africa and Pastor Dave Bode will speak on the use of part-time education programs in the congregation. Bible study, a guided tour of a gold-mining ghost town, and other activities are also on the agenda. For more information, contact Rev. Gordon J. Peters, 1748 S. Von Elm, Pocatello, Idaho 83201; phone: 208/233-2471.

CENTENNIAL AT SPARTA

As part of its centennial observance, St. John's Ev. Lutheran Church, Sparta, Wisconsin, invites all former confirmands, members, and teachers of its Christian day school to join the congregation for festival services on June 1, 1980. Services are scheduled for 8:30 and 10:30 a.m. and 3:00 p.m. Lunch will be served at noon, and there will be a coffee hour in the afternoon.

Pastor H. Winkel

APPOINTMENTS

Rev. Keith Roehl has been appointed as a circuit pastor in the Ohio Conference of the Michigan District to fill the term of Rev. Harry Bartels, who accepted a call to another district.

Rev. William Balza has been appointed as secretary of the Michigan District to fill the unexpired term of Rev. Edward Pinchoff, who accepted a call to another district.

W.J. Zaring, President

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Treasurer's Report

PREBUDGET SUBSCRIPTION PERFORMANCE

Two months ended March 31, 1980

	Subscription Amount for 1980	3/12 of Annual Subscription	Subscription and Pension Offerings	Per Cent of Subscription
Arizona-California	\$ 642,765	\$ 160,691	\$ 143,184	89.1
Dakota-Montana	296,950	74,238	50,921	68.6
Michigan	1,602,097	400,524	296,837	74.1
Minnesota	1,717,765	429,441	320,222	74.6
Nebraska	363,830	90,958	68,380	75.2
Northern Wisconsin	1,797,860	449,465	337,277	75.0
Pacific Northwest	167,520	41,880	26,287	62.8
Southeastern Wisconsin	2,166,313	541,578	403,680	74.5
Western Wisconsin	2,049,987	512,497	377,700	73.7
South Atlantic	164,456	41,114	34,134	83.0
Total — 1980	\$10,969,543	\$2,742,386	\$2,058,622	75.1
Total — 1979	\$ 9,456,311	\$2,364,078	\$2,025,917	85.7

CURRENT BUDGETARY FUND

Statement of Income and Expenditures

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

	Twelve months ended March 31		Increase or (Decrease)	
	1980	1979	Amount	Per Cent
Income:				
Prebudget Subscription Offerings	\$ 9,748,160	\$8,692,619	\$1,055,541	12.1
Pension Plan Contributions	74,311	73,068	1,243	1.7
Gifts and Memorials	187,964	237,699	(49,735)	(20.9)
Bequests	311,030	153,014	158,016	—
Earnings from Fox Estate	75,659	67,644	8,015	11.8
Other Income	1,763	21,747	(19,984)	(91.9)
Transfers from Other Funds	25,286	125,041	(99,755)	(79.8)
Total Income	\$10,424,173	\$ 9,370,832	\$1,053,341	11.2
Expenditures:				
Worker-Training	\$ 4,007,017	\$3,512,304	\$ 494,713	14.1
Home Missions	2,173,737	1,988,599	185,138	9.3
World Missions	1,893,397	1,811,931	81,466	4.5
Benevolences	1,127,474	1,079,843	47,631	4.4
Administration and Services	1,132,139	928,585	203,554	21.9
Total Operations	\$10,333,764	\$9,321,262	\$1,012,502	10.9
CEF — Interest Subsidy	799,945	764,222	35,723	4.7
Appropriations — Bldg. Funds	561,736	205,000	356,736	13.7
Total Expenditures	\$11,695,445	\$10,290,484	\$1,404,961	13.7
Operating Gain/(Loss)	\$(1,271,272)	\$(919,652)		

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
May	May 30
June	June 30
July	July 31

CONFERENCE PAPERS

Three new conference papers are now available: No. 51: Man and Woman in God's World: W.R. Gawrisch: \$0.66; No. 52: Proselytizing: W.L. Fischer: \$0.36; No. 53: Martin Luther and Catechetical Instruction at Wittenberg: M.F. Bartling: \$0.72

Still available in limited quantities: No. 38: Luther as a Father and Teacher: A. Koelpin: \$0.25; No. 39: Adventism: Its History and Doctrine: J. Aderman: \$0.22; No. 42: Foundation of Worship: B. Backer: \$0.25; No. 43: Redeeming the Time (an essay on the pastor's stewardship of time): V. Glaeske: \$0.30; No. 44: Heaven and Hell: S. Becker: \$1.00; No. 45: A Study of the Covenants of the Bible: J. Schmidt: \$0.48; No. 46: Encouraging Christian Education in the Home: S. Degner: \$0.54; No. 47: Moralizing and the Pastoral Ministry (the proper use of Law and Gospel in the pastoral ministry): S.R. Krueger: \$0.48; No. 48: Dealing With the Neglector of the Word and Sacraments: J.M. Mahnke: \$0.36; No. 49: Francis Schaeffer: For Far From Lutheranism: J.W. Zarling: \$0.48; No. 50: The Word Fittingly Spoken: C.F. Bolle: \$0.66.

Anyone so desiring may be placed on the permanent mailing list to receive each paper as it is printed. Billing will be made periodically. **Those on the mailing list who have had a change of address since the fall of 1979 are asked to submit their new address promptly.**

M.L. Women's Circle
 10151 Sappington Rd.
 St. Louis County, MO 63128

WANTED: BACK ISSUES

The library at Wisconsin Lutheran Chapel and Student Center in Madison, Wisconsin, is looking for various back issues of *The Northwestern Lutheran* (1954-present) and the *Wisconsin Lutheran Quarterly* (1966-present). We plan to bind these copies for our library. If you can help, contact: Pastor Tom Trapp, 220 W. Gilman Street, Madison, Wisconsin 53703; phone: 608/221-0852.

AVAILABLE

The following items are available to WELS congregations for the cost of shipping: one pair candlesticks, one wooden hymnboard, one wooden baptismal font, a set of altar vestments, two kneeling pads (6 ft. x 11 in.) and one kneeling pad (3½ ft. x 11 in.). Also 29 choir robes. Please contact Woodlawn Ev. Lutheran Church, c/o Pastor Reuel J. Schulz, 2217 S. 99th Street, West Allis, Wisconsin 53227; phone 414/321-6389.

NEEDED

The Greenville-Mauldin Exploratory Mission of Greenville, South Carolina, is in need of Communion ware and more copies of *The Lutheran Hymnal*. If you can be of any help, please contact Pastor Philip Strackbein, 4932 Cross-creek Lane, Greenville, South Carolina; phone: 803/288-9941.

HELP NEEDED IN NEW MEXICO

Any WELS pastor who would like to vacation in the Southwest is welcome to stay at our parsonage in exchange for preaching two or three Sundays in late July or early August. There's much to see within a short distance of the church. Families are welcome. Contact Pastor Wayne Vogt, Shepherd Lutheran, 3905 Gen. Bradley NE, Albuquerque, New Mexico 87111; phone: 505/296-7008.