

The Northwestern Lutheran

MARCH 15, 1985

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why so attractive**
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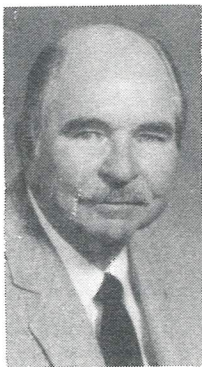
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from this corner



Northwestern Publishing House, the synod's publisher, also publishes The Northwestern Lutheran. In the publication of the magazine the production facilities of Northwestern are used exclusively. With this close connection we are greatly interested in events at Northwestern.

I want to share with you one of these notable events from last month. Contracts have been signed (or soon will be) to relocate Northwestern to a site on 113th Street, one-half block north of Watertown Plank Road in Wauwatosa. A three-building "business park" is being developed by a Milwaukee real estate company.

Since the decline of 35th Street and North Avenue as a retail shopping center, relocation has been inevitable for Northwestern with its bookstore outlet. Several events lately have accelerated the final decision.

One is the move of the synodical offices last year to the Mayfair Road location. For almost 40 years the synod and Northwestern had either shared quarters or were located side by side. Since there is heavy traffic between Northwestern and the synod both on the staff and service level, the continued separation was an impairment of service to both.

The second event was the decision of Northwestern last year to close down its printing and binding operations. With the termination of all its "manufacturing" operations zoning in a relocation move was no longer a problem and reduced by a substantial amount the cost of the move.

There are a few hurdles to clear yet. The financing must still be nailed down. Plans must be approved by the city's planning commission. But if everything goes as planned, "we may expect occupancy sometime in the fall," according to Northwestern's manager, Tom Spaulding.

The new home — to be erected by the developer — is of conservative design of all brick and window exterior with 40,000 square feet of space on one level. There will be ample parking. The total cost will be in the \$1.5 million range, according to Spaulding.

After a year of struggling ten miles through crawling city traffic per round trip, I will find the two-mile jaunt down a fast-moving boulevard to the new site a welcome change. Visitors and staff will likewise find the change more economical of time and money.

"We sincerely hope," Spaulding wrote to Northwestern's employees, "that you share in our joy and excitement in the development and building of a new facility. We all join together to thank God for his gifts, and pray for his continued guidance and direction in the relocation project."

Let all synod join in the joy and excitement and praying.

James P. Schaefer

COVER — A view of Jerusalem from a window in the Lacrimosa Domini Chapel on the Mount of Olives. The picture was taken by Pastor Waldemar Hoyer during the 1982 Seminary Summer Quarter in Israel.

May the Lord our God be with us
as he was with our fathers;
may he never leave
or forsake us. 1 Kings 8:57

The Northwestern Lutheran

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Lenten “good news”

Now as Jesus was going up to Jerusalem, he took the twelve disciples aside and said to them, “We are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the teachers of the law. They will condemn him to death and will turn him over to the Gentiles to be mocked and flogged and crucified. On the third day he will be raised to life” (Matthew 20:17-19).

No doubt we’ve all had the experience of someone coming to us and jokingly saying, “I’ve got good news and bad news. Which do you want to hear first?” The approach works because deep down we tend to operate with the thought that life really is a mixture of good news and bad. “You have to take the bad with the good,” we reason.

It’s easy to take the Lenten message also as a mixture of good and bad news. In our reading from Matthew’s Gospel we hear him speak of Christ’s rising on the third day, but that’s paired with his being “betrayed . . . condemned . . . mocked . . . flogged . . . crucified.” So easily those latter words obscure the great good news that Matthew is sharing with us in the whole of his account. For example, we tend not to see Jesus as the patient teacher.

Jesus, the patient teacher

“Now as Jesus was going up to Jerusalem, he took the twelve disciples aside and said to them, ‘We are going up to Jerusalem, and the Son of Man will be betrayed. . . .’” Note Jesus’ concern that the disciples be aware of the significance of the great, though unpleasant, events that were soon to transpire. He took them aside to teach them.

If we backtrack a little in Matthew’s account (chapters 17 and 16), we see that this is actually the third

time he’s telling them about his coming suffering and death. And note that he doesn’t say, “I have to go to Jerusalem,” or “I’m sending you to Jerusalem.” Rather he says, “We are going.” In a sense, he and the disciples are in it together.

*Lent is not
bad news.
It is all
good news.*

So also today. He tells us plainly that we must through much tribulation enter into the kingdom. But he doesn’t put us on our own. He “takes us aside” and daily through his word instructs and regularly through the sacrament he strengthens us for the difficulties of life — not only the little inconveniences, but even for the ultimate, death. Hence we can walk through the valley of the shadow of death and fear no evil, because he is with us. The “shadows” are there with their potential for “bad news,” but our teacher and shepherd is with us, guiding and guarding us all the way.

Jesus, the good shepherd

Note how clearly his guidance and leadership show themselves, even in the predictions of his own death. Before the event, Jesus in ever greater detail foretold what would happen. First he indicated that it would be the Jewish authorities who would arrest him (Matthew 16:21). Then he added the detail that friends would betray him (Matthew 17:22). Now he adds that the Gentile Romans will do the actual crucifying.

The realization soon dawns on us:

These things aren’t being done *to* Jesus. He’s in charge all the way. Consciously, willingly, intentionally he’s going to his death. And then we’re reminded that that’s exactly what he told us to expect. “I am the good shepherd . . . I lay down my life for the sheep . . . only to take it up again” (John 10:14,15,17). Because he lays down his life, he can take it up again. He will rise! That makes him the great victor over death.

Jesus, the great victor

The good shepherd says that he will *rise* (active). In Matthew Jesus says that the Son of Man “will be raised (passive) to life.” Both are true. God the Father joins in the resurrection to put his stamp of approval on the Son’s work by raising him to life.

But Jesus not only *has* life; he also *gives* life. To the Jews he said, “Just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it. . . . A time is coming when all who are in their graves will hear his voice and come out” (John 5:21,28).

Therein lies our hope and our assurance. We and all believers will live eternally with him. That is great good news. To be sure, Lent is an earnest time of year, a somber season reminding us of our sins and the price they cost our Savior, but Lent is not bad news. It is all good news. Though our Savior must die, yet he will live. And because he lives, we shall live also. □



Professor Panning teaches New Testament at Wisconsin Lutheran Seminary, Mequon, Wisconsin.

The necessity of confession

Late last year Pope John Paul II issued a major document on the need for confession of sins. Entitled "Reconciliation and Penance," the document stressed the importance of confessing sins to priests. The Roman Church is disturbed by the fact that the practice has declined in the past twenty years.

On clear scriptural grounds, the Lutheran reformers of the sixteenth century disagreed sharply with the requirement that sins be confessed to priests. Lutheran communicants will recall that their reasons were explained to them in their pre-Confirmation studies.

However, the need for the sinner to confess his sins to God has not been overlooked. In the light of such passages as Proverbs 28:17 ("He that covereth his sins shall not prosper"), confession actually becomes a necessity. Martin Luther stressed the need for confession in the Small Catechism when he wrote, "Before God we should plead guilty of all sins."

It would take an unusual person not to agree with that statement. Almost without exception people concede that they can be included in the category of "sinners." It is no real problem for most people to participate in a general confession of sins, just as long as it is kept general. It is more difficult for them to confess to a specific sin. As has been said, "It is easy to be against sin in the abstract, but it is hard to be against it in the sinner whom we love" (including ourselves).

The human race, beginning with Adam, has proved itself quite adept at avoiding an appearance of evil. Adam simply shifted the blame: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." There are other handy phrases which have been used through the years by his successors in their efforts to ward off blame and assuage guilt. Here are a few samples: "This is an enlightened age" . . . "Everyone's doing it" . . . "It's not hurting anyone" . . . "God doesn't want me to be unhappy" . . . "Nobody's perfect." In addition, such terms as Puritan, Medieval, and mid-Victorian come in handy when applied to biblical moral precepts, and lofty reminders that we are living in the 1980s are helpful in elevating us above the requirements of God's age-old commandments.

The problem is that these methods don't really work. The Psalmist of old gave expression to the feeling of unease which still accompanies cover-ups and self-delusion when he wrote, "When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me." Only confession can lead to relief, as the Psalmist points out when he adds, "I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin."

Pope John Paul reimplanted a man-made barrier when he reiterated the Roman Catholic requirement that sinners confess their sins to human intermediaries in order to receive forgiveness. He was right, though, when he called attention to the necessity of confession. This necessity is enunciated in God's own word, which declares, "If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

Immanuel G. Frey



Pastor Frey serves at Zion, Phoenix, Arizona.

letters

Involvement of all members needed

Just a comment or two on the "measuring spiritual gifts" letter (December 1984). Unfortunately our pastor, too, has had to sermonize that a small number of members do the bulk of the work centered around the church.

Very few would challenge the fact that the use of spiritual gifts seen only by God are among the most important. However, the day-to-day operation of the church (i.e., cleaning, teaching, Sunday school, financial support, maintenance) cannot be overlooked. When these activities are left to a few, shortcomings are apt to appear in each area. Then the danger arises, due to our ever-present sinful nature, of a "what's-the-use?" attitude. But we are blessed with a written guide, the Bible. In James 2:14-26 we are told that our faith will indeed produce good deeds.

We all need to remember that to keep the important work of our churches and schools going and growing, it takes the involvement of all members.

I thank God daily for a pastor and a synod that never hesitate to remind us of our responsibilities while reminding us of the words of St. Peter in 1 Peter 4:11: "If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever."

Ron and Barbara Yauk
Longmont, Colorado

Spiritual gifts are invisible

Recently (December 1984) you published a letter asserting that there exists spiritual gifts which "are obvious and seen by people," as opposed to others "seen only by God." Such a view appears to run into some doctrinal difficulty.

Pastor Franzmann's October 1 article leads to the conclusion that no person can see another person's spiritual gifts, for he wrote, "Spiritual gifts are given only to members of the body of Christ,

to Christians. Only Christians are called and gifted for building up the body. Second, the spiritual gifts are given to every Christian." Now according to this, an infallible method whereby the faith or unbelief of a fellow church member could be discovered is to simply observe whether or not that person has a spiritual gift. However, according to the principle that faith is visible only to God, this is impossible. It must follow, therefore, that it is not possible for any person to determine whether a specific person has a spiritual gift, much less to identify which spiritual gift he has.

This principle does not, however, preclude seeing spiritual gifts if they are seen in such a way that they are not assigned to specific persons. For example, this principle would not rule out the possibility of asserting that the gifts of giving, mercy and exhortation are abundant in a congregation so long as no attempts were made to identify these gifts with specific persons in the congregation.

It would appear that the foregoing is of relevance to discussions concerning discovering gifts of the Spirit in group meetings and elsewhere. Perhaps one of your writers could examine in more depth the principle of the invisibility of spiritual gifts both as to doctrine and as to application.

Stephen C. Allen
Tucson, Arizona

Role of women not clear

I was encouraged to read in the January 1 issue that at the WELS Lutheran for Life convention "delegates asked the national board . . . to clarify the role of women with the agency."

This has been a matter of confusion for me for some time. I have difficulty distinguishing between the role of counselor and opportunity to serve on the board of directors. The former is open to women, but the latter is not.

I have been further confused by reading in The Northwestern Lutheran that women serve on the board of directors of the OWLS (Organization of WELS Lutheran Seniors).

I look forward to the response from the national board of WELS Lutherans for Life which explains these differences.

Lois Kluender
South Bend, Indiana

The editor erred

I question the way the exposition of Hebrews was written. After the first article, Pastor Anderson presented the series as though it was very important for believers to know that Apollos had written the book of Hebrews. God has not revealed to most of us believers the author of Hebrews or found it necessary to put it in our Bibles.

I believe that the editor should have footnoted each article pointing out that naming Apollos as the author of Hebrews is only an opinion of Pastor Anderson. Not everyone read the first article of the series where Pastor Anderson qualified his opinion.

James A. Casey
Longmont, Colorado

The editor replies:
Mea culpa!

Who is responsible?

Where can a church council get information on how to approach the retirement of a pastor? As a pastor gets older, who is responsible to make the decision on how long to continue? Is it the church council, his faithful wife who still loves to hear him preach, a neighboring pastor, the principal, or a dear friend who feels it will endanger their friendship?

Money always seems to be the sensitive subject. Is the synod's retirement fund as poor as pastors complain? Does a congregation have to feel guilty they did not pay enough when the pastor never spoke up, or offered cuts to balance the budget? Does a congregation whose pastor has stayed a long time have a greater obligation to him compared with a congregation which has had a number of pastors?

In the doctrine of the divine call what are the rights of the pastor who has the call and those of the congregation which called him? Perhaps these issues could be matters for an article.

Name withheld

Letters between 100 and 250 words are preferred. Letters are subject to editing. Open letters, letters written to persons and letters written to another publication will not be printed. Full name, address and phone number should accompany each letter. Names will be withheld only under unusual circumstances. Address your letters to LETTERS, The Northwestern Lutheran, 2929 N. Mayfair Road, Milwaukee, WI 53222.

I would like to know BY PAUL E. KELM

I feel guilty when I pass a stranded motorist on the highway. At the same time I'm afraid to stop because of all the stories and warnings about "Good Samaritans" being robbed and assaulted. What should I do?

I'm sure that the Good Samaritan in Jesus' parable was scared, too; but he stopped anyway. In a similar situation, where the life of a stranded motorist is threatened by injury or the elements, the need of our "neighbor" outweighs any risks. God can overrule our fears with his love and promise. St. Paul reminds us: "It is God who works in you to will and to act according to his good purpose." The apostle goes on to explain the motive of

Christian love is not an obligation to jeopardize family and self unnecessary. When risk outweighs need or benefit, look for other options.

glorifying God and witnessing his love "in a crooked and depraved generation" (Philippians 2:13-16). Self-interest gets lost in Christian love and witness.

I'm *not* sure that every stranded motorist parallels the account of the Good Samaritan. The loving thing to do may be to stop at the next phone booth and inform the sheriff's department of the stranded motorist's plight. Stopping to share our mechanical ineptitude may be noble, but not particularly helpful. I wonder what the original Good Samaritan would have done if he'd been without his donkey and first-aid kit, or if he'd had such modern options as phones, ambulances, and sheriff's departments.

Christian love is not an obligation to jeopardize family and self unnecessarily. Even Jesus retreated in the face of physical threat, only to love and witness to others (John 11:54). When risk outweighs need or benefit, look for other options. Love doesn't mean addressing every need all by ourselves.

Along with the legitimizing of gambling by state governments and, apparently, by the Roman Catholic Church, there has been a perceptible change in the attitude toward gambling of some in our churches. I grew up believing that gambling was sinful. What does the Bible say on the subject?

Outside of the lots cast by Roman soldiers at the foot of the cross, I don't believe there are any direct references to gambling in Scripture. And that "coin flip" for Jesus'

garments is recorded without prejudice. That doesn't mean the Bible has no guidance for us on this issue.

Christian stewardship is one dimension of a biblical perspective on gambling. God owns all that we have. We manage it, accountably. Among the responsibilities of Christian stewards are: providing for the physical needs, education and recreation of self and family, returning to the Lord a portion of his gifts to build his kingdom, supporting the government, and assisting those in need. When gambling undermines stewardship in meeting these responsibilities, it is clearly sinful.

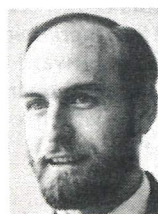
Buying a lottery ticket, playing cards for money, or allocating an amount for a Las Vegas holiday may be considered part of one's recreation budget. That whole budget should reflect responsible stewardship. If recreation attracts a bigger percentage of God's resources than Christian giving, we may be saying something we'd rather not about the priorities in our life. Not just percentage, but amount matters. The wealthy may be able to afford more for "recreational gambling," but Jesus reminds us; "From everyone who has been given much, much will be demanded" (Luke 12:48).

There is more to this issue, however. While quarters on a poker table may be just a way of adding interest to a card game, gambling's insidious potential for spiritual corruption dare not be underestimated. Greed, the desire for what we haven't earned, is a violation of God's ninth commandment no matter what the stakes. Inciting our human nature is deadly wrong (read 1 Timothy 6:9-11). Covetousness erodes every Christian virtue. The excitement of the gamble can become an addiction. Excessive competitiveness crowds out Christian love.

Christian love is, in fact, a primary responsibility of any who gamble. If another risks what he ought not or if the lust for gambling is a playing partner's weakness, then, to paraphrase St. Paul, "It is better not to gamble or to do anything else that will cause your brother to fall" (Romans 14:21).

St. Paul says: "To the pure, all things are pure" (Titus 1:15). So I'll avoid labeling all gambling sinful. Scripture has not done so expressly. But an impure world playing on an impure human nature raises the stakes in gambling. Your soul may be on the table.

A more positive approach to this and every subject is to examine how it serves to glorify God in our lives. "Whatever you do, do it all for the glory of God," (1 Corinthians 10:31). Gambling has to pass that test in your life before it can even be considered. □



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

Pastor Kelm serves as the synod's executive secretary of evangelism.

Moving day

It took a long time to pack the boxes and get everything ready for the mover. Sandy had worked hard getting everything organized. The kids had done their share too. The moving van pulled up on a hot summer day. The movers worked most of the day to pack our furniture and other belongings neatly inside the large van, and then they closed the doors. The house was empty, and in the vacant rooms I could hear the faint echo of our last conversation.

There had been days of joy and difficulty in that house but they were over now. The hardest part of moving is leaving behind the people you have learned to know and care about. We were leaving Christian friends who, in the spirit of Christ, loved us and we them. But we were not all that different from many others who have had to leave behind one life for another. The time had come to move on to a new place, a new house and hopefully new Christian friends.

Life changed. I had been a pastor for many years and had moved to other parishes before. I suppose this move should have been no different, but it was much different. I was not going to another parish; I was going to teach. The change was dramatic. My schedule now would not be filled with sick-calls, confirmation classes, funerals and sermon preparation.

I was going to be like most people in the pews of our churches. I was going to be able to sit in church regularly with my family for the first time since the children were born. I was going to have a schedule that would be like thousands of our lay people. We were about to find out what it was like to be "normal" members of a congregation who sit in the pew.

The next day the van pulled up to the new house to unpack its cargo and we began to find new places for our things. Like everyone else we perspired and grunted lifting and

moving things until we had a place for everything, which means we had the beds ready for sleeping amid rooms resembling junkyards of cardboard boxes. The next days and weeks would see the boxes methodically opened and the contents stored in

In the pew

by JOHN A. BRAUN

new places, although I still haven't found where my wife stored some of my things.

We were in a new community where we knew very few. We had opened a new chapter of our life. To us it seemed as if we were writing not just a new chapter but an entirely new book. Besides the work of moving, the first thing we wanted to do was to find a new church. It was a pleasant sight to see the pastor of a local congregation find his way through the boxes on the front lawn that first day. He just stopped to say hello, welcome us to town and extend his hand of Christian love. I guess sometimes you take such little gestures for granted, at least I did, but I won't anymore. The neighbors also stopped to welcome us, and some invited us to attend their church when we were settled. Not all of those invitations came from Lutheran families, but the invitation to join their church was just as sincere.

We had to choose a congregation just like other lay people moving into a new community. And I wondered how many others who went through a similar move in their lives had

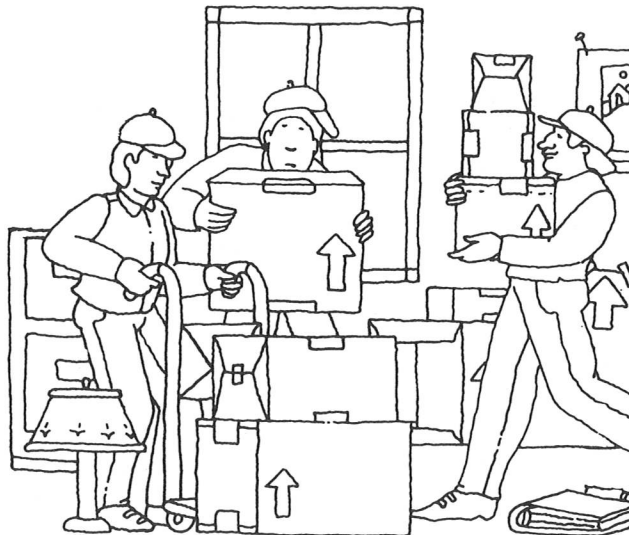
handled the choice. Were there some who sought a church that was convenient without giving any thought to its teaching? Were there some who checked out the pastor and decided whether or not to join because of his personality or lack of it?

We had a choice of congregations; there were four WELS congregations in town and three Christian day schools. I know other committed Christians in our synod have not had such a selection. Some have traveled long distances to attend services, and others have worshiped in union halls and funeral homes. I only wish we had more congregations in more urban centers to serve these people and the many who do not know Christ.

The first Sunday morning came, and we got ready to go to our first church service in the new town. Although we had moved to a different community, we found a familiar fellowship when we came through the front door of the church. The worship service was our "home." The hymns, readings and sermon assured us that no matter how much may change in our lives — whether we are in the pew or in the pulpit — the Lord and his word do not change. We worshiped that day with a sense of gratitude. □



Professor Braun teaches at Northwestern College, Watertown, Wisconsin.



A confusing array of off-beat cults has sprung up all over America. Some are new, some aren't. Most of them trace their present popularity to the "New Age" revolution which began in the 60s. And their popularity continues to grow at an alarming rate.

The cults vary. Some are open advocates of Eastern mysticism such as the Hare Krishnas, the Maharaj Ji's Divine Light Mission and the Bhagwan Rajneesh's Purodah in Oregon. Some are self-improvement groups such as Transcendental Meditation (TM) and Erhard Seminars Training (est). Some are syncretistic groups such as Darwin Gross's Eckankar, Sun Myung Moon's Unification Church and Ron Hubbard's Church of Scientology. Some pawn themselves off as being "Christian" such as The Way International, The Family of Love and Herbert Armstrong's Worldwide Church of God.

Cults represent a break with the biblical way of perceiving the world and the individual. They substitute their own novel views of the world and the individual. They promise love, meaning and group support in a bewildering, complex, changing society which is on the brink of spiritual bankruptcy.

Cults attract people who crave acceptance and openness in their relationships, who expect clear-cut answers

spiritual knowledge and power. So they offer that. They also understand that people are looking for close relationships in a caring environment. So they offer that too. They understand that people need a structure in which to work and serve, something that provides a framework for their values and choices. So they provide that too.

Spiritual knowledge and power

What Adam and Eve had originally, people want instinctively. And they are determined to attain it by their own effort. Gaining spiritual knowledge and power by means of meditation is one such effort. The advocates of meditation are legion. They assume the basic oneness of all things, an idea derived from classic Hinduism. "God is all and all is God." The way to God is through a deep awareness of this oneness of the universe. Meditation brings that awareness. The goal is to experience unity and identity with God. This subjective experience, in turn, is true salvation. It results in a sense of peace and power. It's not something God gives. It's something you attain, a state of mind you arrive at. Coupled with this spiritual knowledge is power for abundant living.

That is what's popular on the religious scene today. It

Cults — why so attractive

by Joel C. Gerlach

to questions about life's meaning, and who are looking for a leader who offers them a father-figure. The most vulnerable people are usually young and idealistic. They have become disillusioned with their own search for spiritual values. They yearn for a sense of "family" which the new religious groups offer them. They believe that truth is something experienced, spontaneous and discovered by embracing mysticism. Many say they became involved in the cults only after they found Christian churches and their associations in them to be wanting.

The secrets of the cults' success

The secret of the success of the cults is, in a word, Satan. He is an expert at sizing up the spirit of the times. He knows why people are disillusioned and what's behind their restless search for something meaningful and satisfying. Satan is a master at crafting counterfeit truth and then retailing it in appealing packages. "And no wonder," St. Paul observes, "for Satan himself masquerades as an angel of light" (2 Corinthians 11:14).

The lure of the cults is not truth. It's a semblance of truth. An analysis of that alluring semblance of truth is instructive. Not only does it help us understand what makes the cults so attractive. It also helps us understand why and how Christian churches sometimes fail to be what God intends them to be.

Three things are basic to the attraction of the cults. Cult leaders understand that people have an interest in

fills the spiritual vacuum left by churches which have amended or abandoned the gospel. The allure of spiritual power is a powerful attraction.

Close relationships in a caring environment

A need for close relationships probably draws more people into new religious organizations than any other thing. Cults capitalize on that. They are keenly aware of the weakening of family ties in mobile America where often both father and mother work outside the home and close relationships suffer as a consequence.

So the cults offer a substitute for the "nuclear" family. They say, "We care about you." Communes are portrayed as big happy families. Moon's Unification Church calls itself the "perfect family" of which he and his wife are the "parents." People from eroded families who have experienced alienation are attracted by the thousands to groups that promise an end to alienation with closeness and caring.

A structure for service

Many people today are fearful about tomorrow, unsure of their role, confused by the many choices they face. Joining a religious group provides an answer to their problem. The group restructures their lives for them. Everyone has an assigned role to play, a service to perform.

In some cults the structure is all-encompassing. In the Unification Church, Moon chooses marriage partners,

assigns jobs. Even vacations, family visits and use of time are scheduled for Moonies. Today you sell flowers on the street, tomorrow you work in the cafeteria. You are expected to be responsible. For victims of a permissive society, that's a distinct plus.

The pattern of "the devil's schemes" (Ephesians 6:11) is clearly discernible in all this. Remember, he pawns himself off as "an angel of light." He mixes the flavor of truth into his batch of cults in an attempt to deceive the unwary.

Compare the counterfeit with the genuine.

Jesus offers his followers genuine spiritual knowledge and power. "If you hold to my teaching," he observed, "you will know the truth" (John 8:31). And on the day of his ascension he promised, "You will receive power when the Holy Spirit comes on you" (Acts 1:8).

Jesus also offers close relationships in a caring environment. "He had compassion on the multitudes" is a recurring refrain in the Gospel accounts. No relationship was ever closer than his own relationship to his disciples. He provided the pattern for his church. One yardstick of our Christianity is the measure of our closeness and our caring for others.

Jesus also offers a structure in which to work and

is ready and waiting to fill it.

We contribute to the vacuum if we think that spiritual knowledge and power are important only for our own sakes. An authentic Christian wants to know the truth also to be able to share the truth. Jesus expects us to communicate his truth to others, not store it in a hopechest for ourselves. Spiritual power, like spiritual knowledge, is not meant for storing. Spiritual power empowers God's people to be reincarnations of Christ to the world.

We contribute to the vacuum also if we restrict our close relationships to those who are already close to us. An authentic Christian is an open and caring Christian. To "reach out and touch someone" is the commercial for his Christianity. The chosen aren't frozen. They are warm, concerned, involved, with strangers as well as with longtime, fellow Christians.

Lutherans could work harder at enhancing their reputation in this respect. If caring about the truth is not balanced with caring about other people, and developing close relationships with them, it should come as no surprise if people ignore what we say about the truth.

We contribute to the vacuum also if we have little interest in structure. And I don't mean bricks and beams, walls and steeples. I mean structure in the

If caring about the truth is not balanced with caring about other people, it should come as no surprise if people ignore what we say about the truth.

serve. That structure is summed up in the command to love God with all your heart and to love your neighbor as yourself. "Serve one another in love" is the way St. Paul puts it in Galatians 5:13. Elsewhere he pictures the church as the functioning body of Christ, a body in which every part, every member, functions together in harmony. In his church we are all participators. There are no grandstands for spectators.

It shouldn't come as a surprise then to any Christian to learn that cults incorporate these three things that are essential to the nature of Christ's church. That's what makes them attractive. The drawing power of the Christian church lies in its promise of spiritual knowledge and power, in its close relationships and caring people, and in the structure it provides for responsive, responsible Christian service. That's what makes the church attractive.

Satan would not be the clever strategist Scripture portrays him to be if he didn't mimic Jesus with his devilish formula for new religions. And he wouldn't be as successful as he is in drawing people in droves into counterfeit cults if he did a lousy job of counterfeiting.

Be authentic Christians

A little sober reflection ought to make evident what all this means for the church today. The success of the cults comes through as a call to all of us to be authentic Christians. Jesus abhors a vacuum in his church. If we leave a vacuum by defaulting as Christians, guess who

church which enables all members of the body of Christ to function in concert and harmony with one another. An authentic Christian sees himself as a team member. He's never content just to sit on the bench. He's eager to be involved. He expects his church to put him in harness for service. And he is fortunate if he has a pastor whose leadership style arranges for active participation on the part of every member of the congregation.

Cults will continue to proliferate. Satan will see to that. Cults will continue to siphon off members from our churches. Satan will see to that too. When it happens, don't just wring your hands and shake your head in a gesture of noncomprehension. Ask yourself, "Am I living proof that my church offers spiritual knowledge and power, provides close relationships in a caring environment and exemplifies a structure in which to work and serve the Savior?"

Authentic Christianity, intensely practiced, is the best response we can make to the success of the cults. □



Pastor Gerlach of Tustin, California, is mission counselor for the California mission board.

Faith

A living faith is willing to let go
of guilt, bitterness and worry
and to fall into the hands of God.

On one of the trails in the Grand Canyon a tourist walked too close to the edge, lost his footing and plunged over the side, clawing and scratching to save himself. Thankfully, just before he fell into space, he encountered a scrubby bush which

WORDS ALIVE! by Thomas H. Trapp

he desperately grabbed with both hands. Now, dangling 100 feet from the top and 1000 feet from the bottom, he looked up towards heaven and in terror cried out, "Is there anyone up there?" A powerful voice thundered from the sky, "Yes." The tourist inquired, "Who are you?" The voice responded, "I am the Lord." The man promptly pleaded, "Can you help me? Can you help me?" "Of course I can help you," the Lord assured him. "But before I do, I want to know if you have *faith* that I can help you?" "Yes," cried the desperate man, "I have faith in you. Don't you know how I go to church every Sunday, read my Bible at least once a week, pray every other day, and put money in the offering plate?" The Lord replied, "Yes, I know that is true. But I still want to know if you have *faith* that I can help you?" The man was on the verge of despair. "Lord, I have total faith in what you say. I believe, Lord. I believe!" The Lord said, "Good. Now let go. Let go of the branch." There was a tense pause. Then the tourist looked up again and said, "Is anyone else up there?"

This fictitious story makes me smile, but it also makes me uneasy. The character on the cliff comes

too close to describing the *real* way many Christians (including myself) sometimes react during stressful situations. Doubt is demonstrated, not faith. The tested tourist had the option of *letting* go his scrubby, breaking bush or holding on to it. He had the choice of faith in the invisible God or in the visible bush. He chose the bush — and looked elsewhere for help. He would not let go. His faith in God was dead.

Faith, however, is alive when people *let go* — let go of the past: past guilt, grudges, and failures. It's alive when people let go of the present: present bitterness against a bad boss, an intolerable teacher or God, who seems unjust at times. Faith is alive when people let go of the future: future worries about marriage, work, illness, retirement, or death. A living faith is one that is willing to let go of guilt, bitterness and worry and to *fall* into the hands of God.

But when we fall, it's not into the hands of just any old "keep-the-faith" "as-long-as-you're-sincere" vague God. No, our fall is into the hands of a specific God — the only true living God (Isaiah 44:6; I Corinthians 8:4) who created the world and has the whole world in his hands! I'm talking about the God who kept his promise to Adam and Eve. He broke into our time and space in the forgiving person of Jesus Christ who gave of himself on the cross for our sins and said of himself: "Anyone who has seen me, has seen the Father" (John 14:9); and "Anyone who believes in me, believes in the Father" (John 12:44); and "I am the way and the truth and the life. No one comes to the Father except through me" (John 14:6).

The Christian faith is not a faith in a monad or a pet rock in the sky. The Christian faith is in the only true God whom we can call "our Father." But the personal nature of God is challenged by those who demand to see God. When an astronaut from an atheist country traveled to outer space for the first time, he commented, "I saw no god up there."

But the Christian faith is not touching, tasting, hearing, smelling, or seeing. Faith is "being sure of what we do *not* see" (Hebrews 11:1). Jesus told doubting Thomas, "Blessed are those who have *not* seen and yet have believed" (John 20:29).

What really matters is not that we see God, but that he sees us. It's like the story of the four-year-old son who was surrounded by fire in his smoke-filled bedroom. He went to his bedroom window and heard his father cry up to him from outside the house, "Jump!" The boy yelled back, "But I can't see you." "That's all right," the father assured him. "I can see you!"

The heavenly Father who has "our times in his hands" (Psalm 31:15) can see us. That's what counts. People who put their complete trust in the Father's Son do not have to look for "anyone else" or hang on to the "bushes" of guilt, bitterness, or worry. Anyone who has faith in Jesus Christ can *let go*. □



Pastor Trapp serves as campus pastor for Wisconsin Lutheran Chapel and Student Center at the University of Wisconsin, Madison.

A sinner brought Christ to Ireland. "I, Patrick the sinner," declares his *Confession*, "... came to the heathen Irish to preach the gospel ... ready to give even my life for his name's sake. ... I never had any cause except the gospel and his promises."

This places Patrick in the illustrious company of "the least of the apostles," that greatest of missionaries, St. Paul, who maintained, "We do not preach ourselves, but Jesus Christ as Lord" (2 Corinthians 4:5).

Zealous for Christ

Patrick was born about 389 A.D. in Britain in a middle-class Christian family. At 16 he was captured and sold as a slave in Ireland. He escaped six years later and returned home. Later — "in a dream," he said — he received a message from the Irish people: "We beg you, holy youth, to come and walk among us once more." He felt compelled to return to that land of Druid paganism and human sacrifice to proclaim the Triune God and forgiveness through the merits of Jesus.

Beginning in 432 A.D., at the age of 42, Patrick never let up in his missionary zeal for the conversion of the lost in Ireland. He encountered fierce opposition in his first year. But many were brought to know the Lord Jesus and were baptized.

At the beginning of his second year, a traditional account says, Patrick was summoned to appear before King Loigaire and his princes at Tara, near Dublin. They were celebrating a Druid festival. Fires were forbidden at night to accommodate the evil spirits. But Patrick built a bonfire on the Hill of Tara. His life on the line, he declared that he had come to dispel the spiritual darkness in which the Irish were living. He had come, he went on, to bring them the light of God's word, to acquaint them with his Son, the light of the world. The king was so impressed that he gave Patrick considerable freedom of action throughout the land.

Patrick's persuasive presentation of Christian truth for 29 years made thousands of slaves for Christ out of those who had first enslaved him. And he trained many to follow in his steps as missionaries. He died at the age of 72 on March 17, 461 A.D.

Bound by the Bible

Patrick was not ashamed of the gospel. In his *Confession* and *Letter* he quotes numerous passages from the four gospels. St. Paul's epistle to the Romans is cited over 22 times. He acknowledges his sins and unworthiness. He confesses belief in the Trinity. He finds forgiveness in the sacrifice of Christ. He calls for good works as evidence of faith. He asserts the reality of the Church invisible, the Communion of Saints. And he refers frequently to Jesus' missionary command.

Patrick had no tie with the Church of Rome. There is no reference in his writings to salvation by human effort, worship of Mary, purgatory, celibacy of the clergy or submission to the pope. Most of the traditions linked with his name appeared centuries after his time. That of a



PATRICK THE SINNER

By Armin K. E. Keibel

papal connection was first claimed 345 years after his death. Patrick was no Roman Catholic.

The word of God was the final authority for all of Patrick's beliefs, preaching and practice. He simply taught and followed the Bible with its central figure, the crucified and risen Savior of sinners. He made it emphatic that "there is no other name under heaven given to men by which we must be saved" (Acts 4:12).

A Celtic saint

Patrick belonged to the Celtic Church, which flourished from 420 to 890 A.D., a period of 470 years. Of Eastern Church origin, it played an important part in the evangelizing of the British Isles, France, Switzerland, Italy and the Germanic lands. It was a powerful rival to the Western Church of Rome, from which it differed widely in government, ritual and doctrine. It had no hierarchy, papacy, intercession of saints, transubstantiation or work-righteousness.

The first permanent missionary work by the Church of Rome in Britain began with the coming of Augustine of Canterbury in 597 A.D., two centuries after the Celtic

Ninian began his work in north Britain. The Synod of Whitby in 664 A.D. was a turning point. It ruled in favor of the Roman Church as the dominant force in the north. In 890 A.D., the Council of Scone in Scotland passed legislation which required the Celtic Church to conform to Rome. In 1109 A.D., the last of the Celtic Church yielded to its Latin counterpart.

The Celtic Church fathers agreed that "All Scripture is God-breathed" (2 Timothy 3:16). And they gave foremost attention to its means of grace, "the gospel . . . the power of God . . . salvation" (Romans 1:16).

An example of this spirit appears in a letter in 585 A.D. from Columbanus to the Roman bishops in Gaul: "Let all follow the gospel and Jesus Christ our head." Such was also the conviction of Patrick in his *Confession*: "We . . . believe in and worship the true sun, Christ, who will never

perish; nor will anyone who does his will, but he will abide forever."

Let us all revere the Holy Scripture as the word of God, as Patrick did. Let us all zealously hail and herald its central message of redemption, the gospel of Jesus Christ. By such dedication we render St. Patrick's day a memorial to the great doctrine of justification of sinners by faith in Christ alone. □



Pastor Keibel serves at Bethany, Concord, California.

In the news

New Bach play

To commemorate the 300th anniversary of Bach's birth, Grace Hagedorn Bartel has prepared a musical drama, *Johann Sebastian Bach*, for children of the Lutheran elementary schools.

The four-act play is lively and moves along through a series of



Bartel

events in the composer's life, chosen for their dramatic appeal. The flavor of the times can be savored. "A woman in the choir loft?" asks a city councilman. "Why that's unheard of!" When another city council hired Bach, one of its members commented, "Too bad we could not get the best man and will have to settle for a mediocre one." Life for the composer of hundreds of cantatas was not all that smooth! But then there's *old Bach* playing to the immense enjoyment of Frederick the Great.

The play is written for any size school. The single classroom school, for example, could select two of the four acts. An unusual feature of the play is its musical



background on a cassette tape. One side of the cassette contains the full musical background and accompaniment for a live performance of the drama. The music is period music and the instruments duplicate the period sound. The second side includes a sample performance of the choral numbers to help in the training of the singers.

Musical drama comes naturally to Grace Hagedorn Bartel who is also a gifted writer. Prior to her marriage to Prof. Fred Bartel of New Ulm, she was assistant prin-

icipal cellist with the Milwaukee Civic Orchestra besides giving violin lessons and directing two grade school orchestras.

"The school which performs *Johann Sebastian Bach* by Grace Bartel," writes Richard Grunze, secretary of publications for the Board for Parish Education, "will be giving its children and their parents a spiritual and cultural uplift."

The play may be ordered from Northwestern Publishing House for \$2.50 and the cassette for \$9.95.

Fifth missionary to Colombia

On December 9 Pastor James P. Kuehl was commissioned missionary to Colombia by Pastor Harold Essmann, chairman of the executive committee for Latin America.

The service was held at Shepherd of the Valley, Westminster, Colo., the congregation Kuehl had been serving when he accepted the call as missionary.

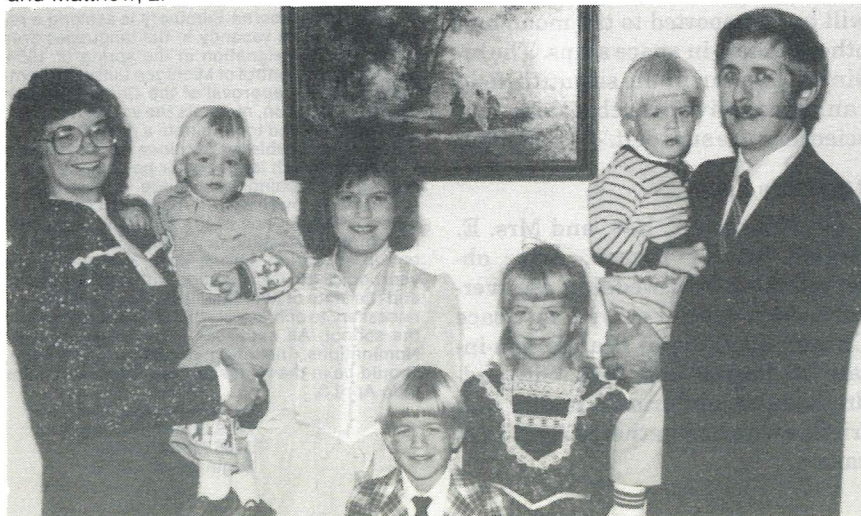
Kuehl is a 1975 graduate of Wisconsin Lutheran Seminary and was assigned to serve Shepherd of the Valley. He and his wife, Carol, have five children, Jennifer, Jessica, Andrew, Stephen and Matthew ranging in age from ten to two.

Presently the Kuehls are living in the furlough house of the World Mission Board in Milwaukee while waiting for visa approval from Colombia. When the visa is approved, the Kuehl family will depart for Medellin, Colombia. After settling in, the Kuehls will begin their Spanish language study. The children will attend the International School of Colombia.

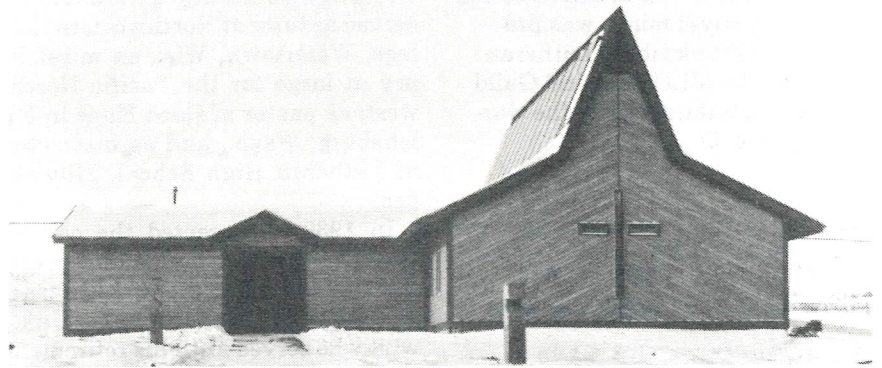
Medellin has a population of about two million. Mission work in Colombia by the synod began in Medellin in 1974. As an outgrowth, the Lutheran Confessional Church of Colombia was organized. The church has about 100 baptized members. The missionaries in Colombia now number five which has permitted the synod to reach out from Medellin into Bogata.

— Timothy Bauer

Missioner and Carol Kuehl with children: Jennifer, 10, Jessica, 7, Andrew 5, Stephen, 3, and Matthew, 2.



MARCH 15, 1985



THE FIRST WELS CHURCH IN VERMONT, Christ the Redeemer of Barre, was dedicated December 9. The congregation was organized in 1981. Its first resident pastor, Daniel Myers, was installed in 1980. The 128 people present at the dedication filled the church to capacity. Pastor Myers preached the sermon. The congregation presently numbers about 85 baptized members.

Alaska

Parsonage dedicated

King of Kings, Wasilla, Alaska, dedicated its newly constructed parsonage Sunday, December 16. Built in part with volunteer labor, the parsonage is the first permanent structure owned by the 72-member congregation, served by Pastor Rick Johnson.

— James Oldfield

Michigan

Anniversary celebrated

On November 11, St. Luke of Saginaw celebrated the 40th anniversary of ordination of its pastor, Harold A. Sauer. President Robert P. Mueller of the Michigan District preached the sermon.

A 1943 seminary graduate, he tutored at Mobridge Academy for one year before being ordained and installed as pastor of St. Paul, Mound

City, S. Dak. He also served congregations in Rapid City, S. Dak., North and South St. Paul, Minn., and Muskegon, Mich., before coming to St. Luke in 1967. From 1975 to 1977 he taught religion at Michigan Lutheran Seminary.

— Edward Schaeewe

Ohio

New facilities dedicated

Resurrection of Centerville dedicated its new worship/education/fellowship unit on December 9.

Resurrection was begun in 1976 and served by Pastor Daniel Koelpin of Cincinnati. Later it was served by Pastor F. C. Kneuppel of New Carlisle. It received its first resident pastor, Jonathon E. Rimmert, in 1979.

Since 1983 Pastor Dennis J. Himm has served the congregation. The congregation, which numbered nine baptized members in 1976, has grown to 100 members.

— Edward Schaeewe

Wisconsin

Three anniversaries observed at Manitowoc

Recently three members of the Manitowoc Lutheran High School faculty were recognized for having completed significant milestones of service in the teaching ministry. They were Miss Lorraine Liese, 40 years; Elwood Lutze, 25 years at MLHS; and Robert Sonntag, 25 years.

At a special service Pastor Edward Stelter, former chairman of

the high school board, delivered the sermon. Festival music was provided by the Lakeshore Lutheran Chorale. The MLHS Ladies' Guild hosted a social hour after the worship service. □

With the Lord

Herman W. Cares 1901-1985

Pastor Herman W. Cares was born February 25, 1901 in Hemlock, Mich. He died February 10, 1985 in Watertown, Wis.

A 1924 seminary graduate, he served congregations in Yale and Silverwood, Mich. and Dodge County and Theresa, Wis., before accepting a call to Christ Lutheran, Milwaukee, where he served until his re-



Cares

tirement in 1974. During his ministry he served as vice president of the Southeastern Wisconsin District, chairman of the board of control of the seminary and as a member of various synodical and district committees.

In 1929 he married Leona Falk, who preceded him in death. He is survived by son, Pastor Gerhardt F. (Marianne); daughter, Lois (John) Jenswold; brother, Pastor Gerhard M.; sisters, Hilda Mutscheller and Margaret Glass; and 6 grandchildren.

Funeral services were held February 13, 1985 at Christ Lutheran, Milwaukee, Wis.

Reinhold August Fenske 1892-1985

Professor Reinhold August Fenske was born October 14, 1892 in Hustisford, Wis. He died January 11, 1985 in Boulder, Colo.

A 1917 seminary graduate, he served as tutor at Northwestern College, Watertown, Wis., as missionary at large for the Pacific Northwest; as pastor of Good Hope in Ellensburg, Wash., and as instructor at Lutheran High School, Milwaukee.

In 1939 he accepted the call to serve as the first permanent president of Northwestern Lutheran Academy in Mobridge, S. Dak., where he served until his retirement in 1966.

In 1922 he married Emma Kuhnhausen. He is survived by his wife; son, Paul; daughters, Chloe Boehm and Marcia Stewart; 12 grandchildren and two great-grandchildren.

Funeral services were held January 16, 1985 at Peace, Boulder, Colo.

Looking back from The Northwestern Lutheran

50 years ago . . .

Our Polish mission chapel at Wola Mlocka has been finished. But on the day the last touches were put to it and the ladies of the congregation were busy cleaning, on Thursday before Pentecost, police came and sealed it. It was a sad Pentecost for the dear Christians in that place and a day of unholy joy to the pastor of the state church, who was responsible for the closing.

25 years ago . . .

Recently an attempt was made to send a rocket to the moon. However, it did not reach its target. It is predicted that eventually it will be done and that even living human beings will be transported to the moon and other planets in space ships. The ordinary layman in the scientific field cannot conceive of such a thing, but scientists are sure of it. — (Editorial)

10 years ago . . .

On February 2, Rev. and Mrs. E. Arnold Sitz of Tucson, Ariz., observed their 50th wedding anniversary. At a special service in Grace Church, Rev. Victor Prange, son-in-law of Pastor and Mrs. Sitz, addressed the jubilarians, family and friends who had gathered for the occasion.

NOTICES

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

CONFERENCES

Minnesota District, Pastoral Conference April 16-17 at St. James, Minn. Agenda: The Causes and Remedies for Resignations from the Pastoral Ministry (Lindholm); The Doctrinal Differences Between the WELS and the LCR, CLCL and the Concordia Conference (Lange); Exegesis of 2 Timothy 2 (Degner).

Northern Wisconsin District, Lake Superior Conference, April 16-17 at Grace, Powers, Mich. Agenda: Exegesis of 2 Peter 3 (Kingsbury); Planning the Rite of the Marriage Service (Wenzel); Overview of Malachi (Hanson); Heaven-Hell: Place, Condition or What? (Mueller)

Northern Wisconsin District, Winnebago Pastor-Teacher Conference, April 15 at Trinity, Neenah. Agenda: Special Ministries (Woldt); Improving the Lines of Communication in Church and School (Schroeder-Thiesfeldt).

Southeastern Wisconsin District, Dodge-Washington Conference, April 16 at Trinity, Hillsborg. Agenda: Exegesis: Hebrews 2:11-18 (Pautz); Counseling the Depressed and Suicidal (Strong); A Practical Guide to Help Pastors in Leading Sunday School Teachers in I) Doctrine, II) Teaching Skills, III) Discipline (Berg).

Western Wisconsin District, Teachers' Conference, April 25-26 at St. Matthew, Stoddard. Agenda: Paper on Nicene Creed (Prah); Whom do we Enroll (Enrollment Policies, Members, Non-members) (Birkholz).

CHANGES IN MINISTRY

PASTORS:

Bode, Kenneth E., from St. Mark, Lincoln, Nebr., to Shepherd of the Valley, Westminster, Colo.

Enderle, Jerome L., from Christ, Grand Island, Nebr., to Gethsemane, Kansas City, Mo.

Kauffeld, Shawn E., from Peace, Milbank, S. Dak., to St. John, Summit, S. Dak.

Kesting, Herbert H., from St. Peter, Mishicot and Rockwood, Manitowoc, Wis., to retirement from active ministry.

Meier, Donald W., from Mt. Olive, St. Paul, Minn., to retirement from active ministry.

Russow, William H., from St. Paul, Faith, S. Dak., to Trinity, Clear Lake, S. Dak.

Schmelzer, Daniel E., from Faith, Columbus, Miss., to Exploratory, Pleasanton, Calif.

Schwertfeger, Harold W., from St. Peter, Darwin, Minn., to retirement from active ministry.

Tauscher, James W., from Our Savior, East Brunswick, N.J., to Our Savior, San Antonio, Tex.

Wraalstad, Orin E., from Gethsemane, Cibecue, Ariz., to Good Shepherd, Blythe, Calif. (ELS).

TEACHERS:

Spaude, Rebecca E., from Centennial, Milwaukee, Wis., to Bethany, Hustisford, Wis.

Zubke, Valerie, from inactive to Divine Savior, Indianapolis, Ind.

CALL FOR NOMINATIONS MICHIGAN LUTHERAN SEMINARY

Michigan Lutheran Seminary is seeking a replacement for a vacancy in the languages area caused by a resignation in the spring of 1984. The Board of Control of Michigan Lutheran Seminary, with the approval of the Commission on Higher Education, requests the voting membership of the synod to nominate a person to teach Latin. It is desirable the nominee has experience with the Spanish language or be capable of acquiring a teaching knowledge of Spanish. It would also prove helpful if the person were qualified to assist in any of the following areas: the coaching of wrestling or girls' athletics, computers in education, choral work, or advising the yearbook staff. Certification with both the synod and the state of Michigan is necessary. The time necessary to achieve certification is provided by the school. All expenses are covered as well. Nominations, including pertinent information, should be in the hands of the secretary no later than April 3.

Lynn Schroeder, Secretary
MLS Board of Control
5105 McCarty Road
Saginaw, MI 48603

ADDRESSES

PASTORS:

Chworowsky, John F., 895 S. Pontiac Ter., #301, Walled Lake, MI 48088; 313/624-4375.
Enderle, Jerome L., 10007 James A. Reed Rd., Kansas City, MO 64134.
Hannemann, Mark E., 901 Wilbert, Rt. 4, Crivitz, WI 54114; 715/854-2973.
Ruddat, Arnold E., Rt. 4 Box 154B, Chilton, WI 53014.
Schuetze, John D., 745 Happy Hollow, Hot Springs, SD 57747.
Seelow, James P., 8765 Ederer Rd., Saginaw, MI 48603.
Stroh, Elton C., 222 Windsor St., Sun Prairie, WI 53590.
Stuppy, Donald W., 337 Ronald Dr., Newport News, VA 23602; 804/872-8355.
Valerio, Arthur J., 4464 Columbia Blvd., Juneau, AK 99801; 907/789-0251.
Zessin, Larry I., GPO 968, St. John's Antigua, West Indies; 809/462-2324.

TEACHERS:

Degner, David T., 908 Willow Dr., Stevensville, MI 49127.
Hagedorn, Connie E., 761 W. 7th St., Winona, MN 55987.
Kanzenbach, Sue Ann, 302 Gideon St., Apt. #8, Dowagiac, MI 49047.
Kuehl, Daniel J., 574 Bronx Dr., Toledo, OH 43609.
Malvitz, Joyce M., 8890 Twin Harbors, Rt. 4, Sturgeon Bay, WI 54235.
Pechin, Rosemarie E., 1003 Poplar St., Marshall, MN 56258.
Pellichek, Harlan A., 328 S. High St., #F, Ft. Atkinson, WI 53538.

APPOINTMENT

Pastor David Krenke has been appointed to the Commission on Evangelism of the South Central District. This is an addition to the commission.

Vilas R. Glaeske, President
South Central District

REQUEST FOR COLLOQUY

Rev. Curtis A. Peterson, Gretna, Louisiana, formerly a pastor in the Lutheran Church-Missouri Synod, has requested a colloquy for the purpose of entering the pastoral ministry of the Wisconsin Evangelical Lutheran Synod. Correspondence relative to the request should be addressed to the undersigned.

John R. Guse, President
South Atlantic District

CAMP BASIC SUMMER CAMP

Camp Basic (Brothers and Sisters in Christ), a summer camp for the mentally retarded, under the auspices of the Western Wisconsin District Special Ministries Board, will begin its fifth year of operation in the group camp at Wyalusing State Park, near Prairie du Chien, Wis., June 16-22.

Camper applications from the Western Wisconsin District receive first priority but eligible applications from all districts will be considered. Scholarships are available for families with special financial needs.

The camp requests names of prospective campers, counselors, as well as donations for the camp sessions or the camp scholarship fund. A slide and tape presentation and a bulletin board display are available upon request. For further information contact Ken Pahnke, camp director, Rt. 7 Box 10, Menomonie, WI 54751; 715/235-3546.

RECRUITMENT RETREAT

Focus on Ministry, a three-day retreat for high school students to learn about entering the pastoral ministry, will be held March 22-24 and March 29-31 at Northwestern College. Each retreat will begin Friday at 9:30 a.m. and end Sunday at 1:30 p.m. Participants will meet several pastors; mingle with students at Northwestern; visit Wisconsin Lutheran Seminary and synod's offices; take mini-courses in selected subjects; talk with professors and sample campus life while staying in the dormitory.

There is no cost. A \$25.00 registration deposit will be refunded upon completion of the retreat. For further information or reservation, contact Prof. Gary Baumler, Northwestern College, 1300 Western Ave., Watertown, WI 53094; 414/261-4352.

EPHPATHA 1985

The Workshop on Hearing Impairment will be held July 12-14 at Wisconsin Lutheran College, Milwaukee. It is sponsored by the WELS Committee for the Hearing Impaired, with a grant from the Aid Association for Lutherans, to develop a more effective ministry for the deaf and hard of hearing. It is open to the deaf, hard of hearing and others interested (enrollment limited to 150).

Cost: \$25.00 per person, \$50.00 per family. Includes registration fee, meals, lodging (for those staying on campus), handout materials. Financial aid available. For more information contact: Committee for the Hearing Impaired, Mr. & Mrs. William Hughes, 834 W. Racine St., Jefferson WI 53549; 414/674-3749.

MENTAL RETARDATION TRAINING WORKSHOP

Presented by the Special Ministries Board, this workshop is for pastors, teachers and parents. Training to further the ministry for and with the mentally retarded. March 23, 8:45 a.m. to 2:15 p.m. at Luther High School, 1501 Wilson St., Onalaska, Wis. For further information write Pastor James M. Mumm, PO Box 128, Onalaska, WI 54650.

HANDBELL FESTIVAL

The 1985 WELS Handbell Festival will be held April 13-14 at Northwestern College, Watertown, Wis. The festival will conclude with a concert at 2:00 p.m. on April 14. For further information contact Prof. Wayne L. Wagner, 1605 Boettger Rd., New Ulm, MN 56073.

YOUTH RALLY

Rejoice and be Glad is the theme of the 1985 WELS International Youth Rally to be held July 22-25 at Dr. Martin Luther College, New Ulm, Minn. For further information write to: 1985 International Youth Rally, Dr. Martin Luther College, New Ulm, MN 56073.

100TH ANNIVERSARY

St. Matthew's, Iron Ridge, Wis., will observe its centennial September 15 in two special services: 10:30 a.m. (Pres. C. Mischke, preacher) and 1:30 p.m. (Prof. A. Schuetze, preacher). A catered meal will be held between the services. Friends and former members are invited. Cost for the meal is \$6.00 for adults, \$3.00 for children 6-11 and \$1.50 for children 4-5. For reservations or information contact Pastor Philip Birner, St. Matthew's Centennial Committee, 306 Herman St., Iron Ridge, WI 53035; 414/387-2554.

CENTENNIAL

Zion, Rhinelander, Wis., is observing its centennial during 1985. Special events are planned for July 6-7. All called workers, friends and former members are invited to join in the celebration. For further information contact Pastor David Kock or Pastor David Sternberg, 19 W. Frederick St., Rhinelander, WI 54501; 715/369-5579.

CENTENNIAL

St. Paul's, Winneconne, Wisconsin, is celebrating its 100th anniversary with special services March 24, April 14, May 12 and June 16. A catered dinner will be held March 24 and a reunion pot-luck picnic on June 16. Friends and former members of the congregation are invited to attend these special services. For further information contact Donald D. Falk, Centennial chairman, 129 N. 6th Ave., Winneconne, WI 54986; 414/582-4413.

25TH ANNIVERSARY

Our Saviour's of Bismarck, N. Dak., will observe its 25th anniversary June 30. Friends and former members are invited to attend the celebration.

OWLS TO MEET

The Organization of WELS Lutheran Seniors will meet July 9-11 at Martin Luther Preparatory School, Prairie du Chien, Wis. The theme for this year's gathering is "OWLS — Served and Serving." Any WELS members age 55 or older, or whose spouses qualify, or who are retired, are invited to attend. For information contact: Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222.

FIRST OWLS HOSTEL

The first meeting of the OWLS-hostel will be conducted July 11-17, following the annual meeting of the Organization of WELS Lutheran Seniors (OWLS). Classes will be conducted at Martin Luther Preparatory School, Prairie du Chien, Wis. A variety of educational classes will be offered, covering spiritual, cultural and personal growth. Christian fellowship will be encouraged.

Cost for housing, meals and courses is \$150 per person. For further information contact: Special Ministries Board, 2929 N. Mayfair Rd., Milwaukee, WI 53222.

LWMS SPRING RALLY

The Metro-South Circuit of the Lutheran Women's Missionary Society will hold its spring rally April 23, 9:30 a.m. at Grace Lutheran, 700 Beechwood Ave., Waukesha, Wis. Speaker for the day will be Pastor Robert W. Kleist of the Institutional Ministry.

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Home means different things to different people. For some *home* is a showcase of prosperity, a place to impress people with wealth and artistic taste. For some *home* is a residence, a place to collect mail, to keep furniture, to eat and sleep, to stay dry in the rain and warm in the winter.

But *home*, however humble, serves a far more important function in society. *Home* is a place where human spirits are refreshed and restored by the love and concern of the family. This unique power of *home* is expressed in many different ways. It can function even when the family is a family of one. But without this vital element, there is no *home*, only a house.

The function of *home* is especially important in the lives of children. Because their character is being shaped by their environment, the security and guidance of *home* can make the difference between success and failure in life. And this is especially true of the Christian life. *Home* cannot create saving faith, but the word of God which is taught in the home, both by word and example, is the Holy Spirit's tool to produce the faith which makes one eligible for heaven. The Christian home must be a place where children are safe, from the dangers of a hostile society, from the misguidance of their sinful nature, so that they can grow to be useful and happy members of their family, church and community.

Because *home* plays such a large role in shaping the character of the next generation, it may well be argued that the building and maintaining of a *home* is one of the most important of all social responsibilities. And it is a demanding responsibility, one that usually requires more than parents can supply. The *perfect home* does not exist because there are no perfect parents. But God made the job easier by assigning the responsibility to two parents, a mother and a father. The demands of homemaking require too much of one person, but when those demands are shared, the parents have a far better prospect of providing the kind of

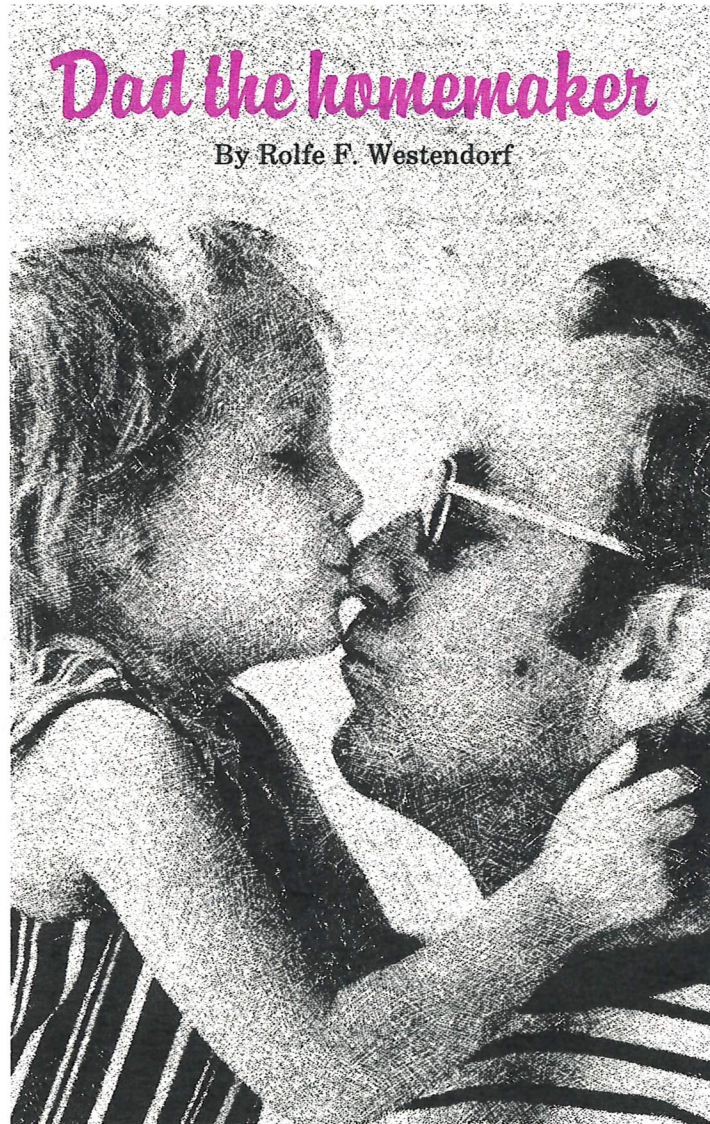
home that their children need.

According to current usage, the term *homemaker* is consistently applied to mothers, as if homemaking consisted only of domestic chores. But that usage is inaccurate, and unfair. It implies that, if the home fails, the mother has failed. But that is not the truth. If it takes two to make a home, then both are responsible for the failure of a home. For *dad* is also a *homemaker*.

This does not necessarily mean that *dad* does half the household chores. The division of duties should be arranged according to the abilities and opportunities of each. But *dad's* work as a homemaker includes far more than bringing home a paycheck. When the Lord said, "the husband is the head of the wife as Christ is the head of the church," he was not just talking about authority. He was talking mainly about responsibility. God made the husband the head homemaker. The head homemaker is chiefly responsible if the home fails.

That means that *dad* had better take his homemaking responsibilities seriously. If it means carrying out the garbage, then carry out the garbage. If it means taking a crying baby out of church, then let *dad* head for the mother's room. But mostly it means providing the

kind of support and appreciation that *mom* needs, to do the things that moms usually do best. Maybe moms wouldn't have to take to the streets to march for their *rights*, if dads were protecting those rights at home. □



Dad the homemaker

By Rolfe F. Westendorf



Pastor Westendorf serves at Siloah, Milwaukee, Wisconsin.