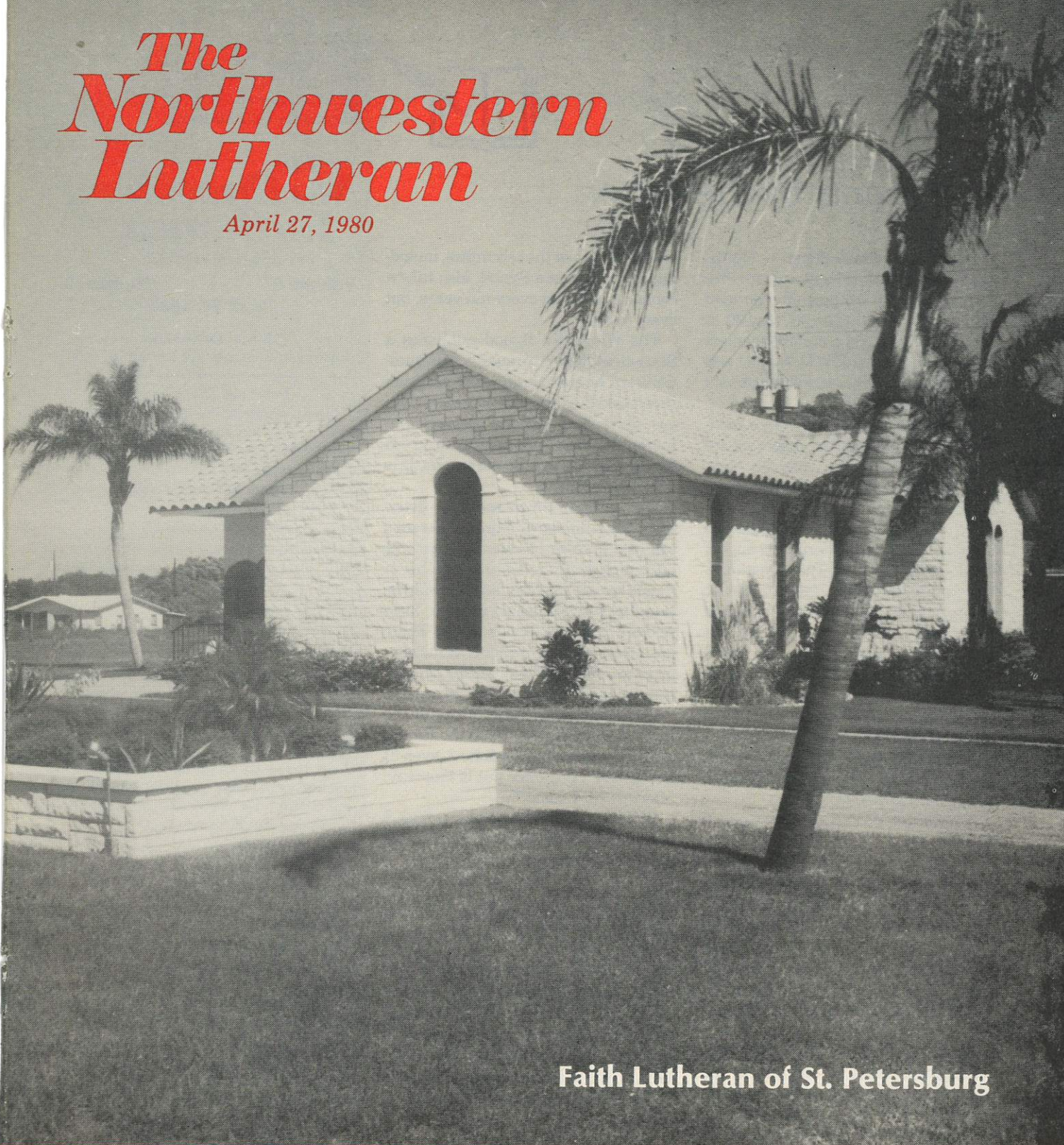


The Northwestern Lutheran

April 27, 1980



Faith Lutheran of St. Petersburg

In This Issue —

- Colombia Entering the 1980s page 134
- Dedication Near Arctic Circle page 137
- “Lutherans for Life” page 139



Comments by the Editor

Concerts and Graduations — Northwestern College and Northwestern Preparatory School will present their joint closing concert on Tuesday, May 20, at 7:30 P.M. The college commencement is scheduled for 10:00 A.M. May 21 and the preparatory school commencement the same day at 1:30.

Michigan Lutheran Seminary's commencement concert has been set for 7:30 P.M. on May 23, with the commencement taking place the next morning at 10:30.

On Tuesday, May 27, the Wisconsin Lutheran Seminary Chorus will appear in concert at 7:30 P.M. The commencement will follow on May 28 at 10:00 A.M.

The school year's closing concert at Dr. Martin Luther College will be presented on June 4 at 8:00 P.M. Commencement is on June 5 at 10:00 in the morning.

Our newest synodical school, Martin Luther Preparatory School, will present its concert at 7:00 P.M. Friday, June 6. Graduation will take place on Saturday, June 7, at 10:00 A. M.

Hope you will be able to attend one of these.

Census — As this was being written, most of us were busy filling out a census form. This makes the 20th time citizens of the United States have been officially counted — once every ten years since 1790. Over the years the individual questions have varied greatly.

The 1980 census revealed an overwhelming interest on the part of the government in ethnic and racial backgrounds, with special emphasis on those having Spanish heritage. Also asked was whether the homes we live in were single family homes or part of multi-apartment complexes. Other questions dealt with the number of rooms, the facilities available, and the value of our living quarters in dollars and cents. When the results are in, the background, wealth and social status of America's citizens will be pretty well catalogued.

Did you know that churches, including our Wisconsin Synod, also take a census — not just every ten years, but every year?

The Wisconsin Synod publishes a Statistical Report annually. The questions are, however, quite different from those asked in the recent census. Oh, yes, there are questions pertaining to money, but they're about money given for the Lord's work. So the emphasis is decidedly spiritual.

Our annual count seeks to determine the number of baptized persons and the number of communicants in our congregations. Also the number of pupils in our Sunday schools, Christian day schools, area Lutheran high schools and synodical schools. There are questions asking about the number of times our members attend church per year and how often they commune.

Questions upon questions, and the results? They impress upon the church that there is work to be done — even at home. Our Lord once put it this way: "Occupy till I come."

In case you have never seen a WELS Statistical Report, ask to examine your pastor's latest copy. It's interesting.

Pro-Life — A report on page 139 of this issue informs us that a group of WELS pastors and lay people in northern Illinois have formed a WELS "Lutherans for Life" organization. You will remember that our Synod in convention urged its members to develop "alternatives to abortion programs . . . consistent with God's Word." This is a beginning, and we welcome it. As space permits, we'll keep you informed about developments.

There is no disagreement in our midst that abortion is sin, unless the life of the mother is at stake. Unfortunately this is not true of all church bodies that bear the name Lutheran. A recent news release by the News Bureau of the Lutheran Council in the USA openly admits this. Pray that a deeper reverence for life may develop among all who are called Lutherans.

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

The Northwestern Lutheran

(ISSN 0019-3512)

Volume 67 Number 9

April 27, 1980

Official Publication

Wisconsin Evangelical Lutheran Synod

Published *biweekly* by
Northwestern Publishing House
Milwaukee, Wisconsin.

ALL BUSINESS CORRESPONDENCE

is to be directed to:

Northwestern Publishing House
3624 W. North Avenue
Milwaukee, Wisconsin 53208

Subscription rates, payable in advance:

One year, \$5.00 Three years, \$13.00

Five years, \$18.00

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

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

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

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

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

— **THE EDITORIAL BOARD** —

Rev. Harold E. Wicke, *Editor*
Rev. Walter W. Kleinke, *Assistant Editor*
Prof. Wilbert R. Gawrisch
Prof. Armin J. Panning

— **CONTRIBUTING EDITORS** —

C. Toppe R. Lauersdorf E. Wendland
I. G. Frey T. Franzmann E. Fredrich
J. Gerlach J. Anderson A. Panning

The Cover

Faith Lutheran of St. Petersburg, Florida, is the mother church of the South Atlantic District of the Wisconsin Ev. Lutheran Synod. In January, Faith Lutheran observed its 25th anniversary. For an account of the celebration and of the congregation's history turn to page 142.

THE NORTHWESTERN LUTHERAN

Editorials

Texts vs. Monotony A head of state or a politician would shrink from making 60 or 70 major addresses to his public each year. How could he hold their attention? But the preacher has such an assignment. Sunday after Sunday, and frequently during the week, he must deliver a major address to the same audience. How can he keep their attention?

Granted that Christians come to church because they want to hear God's Word preached, yet their attention may flag if each sermon seems to sound very much like the last one.

Here the preacher has a real cause for concern. He must ask himself whether he is presenting Scripture truths in the same, unvarying way. Is he using the same phrases, the same sentences, even the same paragraphs as he delivers his message? The same illustrations and examples? Unvarying repetition can dull the hearer's ears. Christ must indeed be preached in each sermon, and so must sin and grace, but not necessarily in the same unvarying words.

Both the preacher and his congregation can thank God for Scripture texts. Not only does the text series for the church year (the pericopes) provide a variety of doctrinal and practical subjects; it also provides assurance that the whole counsel of God will be presented to God's people. Such a series helps to keep the preacher from riding theological hobbies and helps to prevent spiritual malnutrition.

But a pericope series alone will not assure variety and diversity. Even a rich assortment of doctrines and messages for faith and life can be monotonously presented. The preacher has a great ally against sameness and monotony when his text shapes and colors his presentation. Each text is unique. It has its own character, its own setting, its own illustrations, its own "slant," its own flavor, its own words and phrases. Matthew is different from Luke; Mark from John; Paul and Peter do not express themselves in the same way. Paul also writes differently to each of the congregations he addresses in his Epistles.

Mining the text helps to allay the preacher's fear of monotony; it also helps the congregation listen.

Carleton Toppe

The Establishment of Public Religion The issue of prayer in the nation's public schools dies hard. Seemingly squelched in 1963 by a decision of the U.S. Supreme Court outlawing the practice, the issue recently flared up again as the result of legislation which went into effect in the state of Massachusetts in February of this year. This legislation allowed for time for voluntary prayer by pupils in the classroom.

Practical results of the new law on its first effective date proved interesting. One teacher reported that in her classroom one girl arose in response to the call for volunteers and recited what the teacher described as "more of a poem than a prayer."

This seems appropriate, although perhaps not in keeping with the intent of the proponents of prayer in the public schools. The public, which is taxed to support the schools, is made up of people of a variety of religious persuasions, mixed with a liberal sprinkling of irreligious nonbelievers, each of whom is protected by the constitution of the United States from infringement upon his personal beliefs in matters of religion. The closest thing to a prayer they would be likely to agree on would be a poem.

Whether such a "prayer" would serve any useful purpose is another question. James Nash, chief executive of the Massachusetts Council of Churches, condemned the new law as "an offense to true religious practice because it fosters innocuous, diluted, demandless prayers." For reasons both religious and constitutional we share his views on such attempts at the establishment of public religion.

Immanuel Frey

"Church Without Christ" A recently released cinema production that is getting favorable reviews deals with a religious entrepreneur who espouses in the so-called Bible belt a "Church without Christ." In the hands of the skilled mechanics who developed "Wise Blood" some effort is made to evoke some sympathy for this exponent of the outrageous proposition of a "Church without Christ."

Outrageous? Over the years there have been any number who have tried to build churches apart from and alongside the foundation "that is laid, which is Christ Jesus." Way back, there were those who assumed that the most meritorious religious endeavor for them would be to seal a dead Jesus in his tomb. He broke the seal. He rose from the dead.

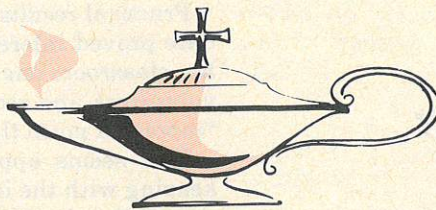
For centuries there have been those guilty of the religious error that men can please God without the crucified and risen Christ by their own ethical behavior and their own moral standards. A fancy term for such thinking is "liberal theology." By any other name the smell would be as bad.

In our lifetime there have been those who have declared God dead and proclaimed an Easter gospel that deals with a "rising of faith" in believers despite grave doubts about a rising of Jesus. That is nothing else but the same old raven with a modern gravy.

In this season there are denials of the resurrection and denunciations of Easter faith and joy. They do not disturb or dismay the believers. The risen Lord's believers stand firm in the faith. They rejoice in the resurrection of Christ Jesus. They know that a "Church without Christ" is a contradiction in terms. They confess with Paul: "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and become the firstfruits of them that slept."

Edward C. Fredrich

Studies in God's Word



Gospel Gems from The Revelation to John

Grace be unto you and peace from . . . Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen. (Revelation 1:4-6.)

The Apostle John was instructed by God to write *The Revelation* in the form of a letter and to send it to "the seven churches which are in Asia (Minor)" (1:4). In the salutation of this letter John directs the readers' attention to the grace and peace which come from the Triune God. As we noted last time, the order in enumerating the Trinity is not the usual one. The sequence is Father, Spirit, Son. Why does John do that? Today's *Study* gives at least the hint of an answer. In keeping with the letter's emphasis on Christ and his victory for us, Jesus is placed last so that John may close the salutation by expanding on the person of Christ. He does that in two striking triads. The first triad, or grouping of three, tells us who Jesus is; he is the *Faithful Witness*, the *First-begotten* of the dead, and the *Prince* of the kings of the earth.

Who Jesus Is

The writer to the *Hebrews* tells us that God, who in times past spoke by the prophets, has in these last days "spoken unto us by his Son" (Hebrews 1:2). If we want to know what lies in the heart and mind of the Triune God, then we need only to listen to the tes-

timony given by Jesus Christ. In his Gospel John says, "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). Jesus, the Word, is the "Faithful Witness."

But he is more; he is also the "First-begotten of the dead." Clearly this Jesus of *The Revelation* is the same one of whom the Gospels speak, the one who died on Good Friday and rose again on Easter morning, victorious over death. When he is called the *first-begotten* of the dead, there is the clear implication that following upon his work there will be many others who also will be freed from death.

Christ is furthermore the "Prince of the kings of the earth." We might say rather that he is the prince or ruler *over* the kings of the earth. *The Revelation* has a great deal to say about earthly rulers, many of whom are wicked. At the very moment of his writing this letter John was suffering under one of them, being banished to the lonely isle of Patmos for preaching the Word (Revelation 1:9). And yet, John's letter leaves no doubt. Jesus is in charge. He is Prince over all kings.

What Jesus Does

The description of who Jesus is, is followed by a summary of what he does. Again it takes the form of a powerful triad. Jesus has "loved us" and "washed us from our sins" and "made us kings and priests." Who can fathom what it means when Jesus says, "As the Father hath loved me, so have I loved you" (John 15:9)! That powerful, eternal, unchanging love of the Father for his Son, that love Jesus has directed

to you and me, unlovely and unlovable as we were in our sinfulness and perversity. He loved us "while we were yet sinners" (Romans 5:8).

That love moved him to "wash us from our sins in his own blood." Note that God did not close an eye and say, "Oh, that's all right. Sin isn't really so serious." No, the wages of sin is death. Sin must be paid for. God's justice demands it. "Without the shedding of blood is no remission" (Hebrews 9:22). Love moved Jesus to pay the awesome price of his lifeblood for the remission, the forgiveness, of our sins.

If you check a modern translation, you may find the word "washed" replaced with a word like "freed" or "released." In the original it's the difference of only one letter (the presence or absence of an o sound). Even if we don't read "washed" here, that idea is retained in chapter 7, verse 14, and being "freed" from our sins is the same as being "washed" clean of them. Only the imagery is different.

What does this forgiveness of sins bring us? *The Revelation* tells us: "He hath made us kings and priests unto God and his Father." You may have wondered whether it's really such a good idea that every believer in Christ be a king. Won't that cause rivalry and dissension if everyone stakes out his own little territory? The solution is evident if we translate literally. John writes, "He has made us a *kingdom*." Christ Jesus, ruling through his Word, has set up his kingdom of grace in which we all as believers live and rule with him. Everything Christ has is ours. Everything works for our good (Romans 8:28-39). No earthly king has such unlimited power. In Christ we are kings indeed!

But we are also "priests unto God," able in the new life of faith to offer up the sacrifice which the writer to the *Hebrews* speaks of when he urges, "By him (Christ) therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Hebrews 13:15). If we keep in mind that Christ has loved us and freed us from our sins and made us kings and priests, then we will find it utterly impossible not to join with John in his exultant doxology, "To him be glory and dominion, for ever and ever!"

Armin J. Panning

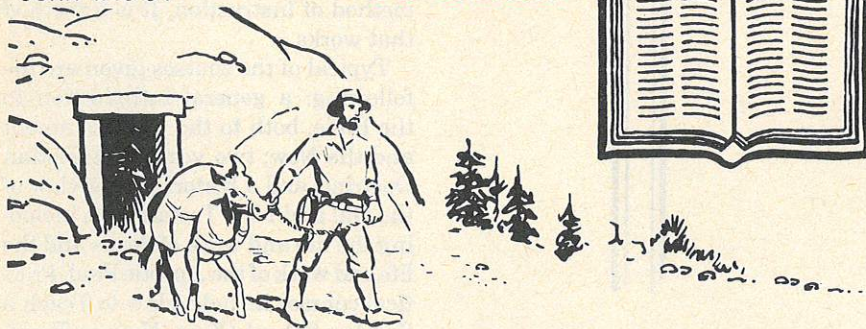
Mining the Treasure of God's Word

Matthew 4:23-25

Mark 1:35-39

Luke 4:16-42

John 4:46-54



A Remarkable Long-Distance Healing

Now that Jesus had moved to Capernaum, he was ready for his first tour of Galilee, and we begin today at

Mark 1:35-39

Mark tells us that this was the morning after Jesus had called his first four permanent students (Mark 1:14-34). Notice how Jesus made his preparations for his trip (v. 35, hi-lite the last three words). We can learn much from his example. Verses 36 and 37 sketch in the background, but then note Jesus' answer (v. 38, underline and hi-lite the last clause). Then turn to

Matthew 4:23-25

This gives us a fine picture of the entire first tour of Galilee. Underline verse 23, and hi-lite the three verbs following "Galilee," for these provide an excellent description of Jesus' whole life up to the last week. "Teaching" meant explaining the *Scriptures*, "preaching" meant *spreading the news*, and "healing" provided the *proof* that God had truly sent him. Note well the effect of this first tour in verses 24 and 25. Syria was the Roman name for the whole district along the east coast of the Mediterranean. As you read the rest of the Gospels, keep these three activities firmly in mind, and notice that wherever he went, Jesus centered his work in the synagogues, where he found a ready-made audience. Mark also that this tour covered *all* of Galilee (v. 23). Now

Read John 4:46-54

This is one incident for which we have an exact location, and only John records it. Observe that the man spoken of here was a government official in the employ of Herod Antipas. He was apparently a Jew living in Capernaum. John outlines his problem quickly (the last phrases in verses 46 and 47). Notice what this man did (47b). The distance was about 15 miles, a six-or seven-hour walk. Jesus' reply to his request was a mild rebuke (v. 48), but it was addressed to the Jews in general. But see how the man ignored this in verse 49. He *did* believe, and his was a persistent faith. Jesus' reply is stated in the most casual way, just as though the request was for some simple, routine thing (v. 50a), and the man's response appears to be almost too abrupt and routine to be true (v. 50b). What a tremendous faith he had!

Verses 51-55 took place the next day (v. 52b), telling us that the man stayed overnight in Cana, since it was too far to make the return trip the same day. The meeting (v. 51) must have taken place midway between Capernaum and Cana, and what good news it must have been for that father! Verse 53 is the key verse, confirming the fact that Jesus had truly healed a boy 15 miles away, without ever seeing him — a truly remarkable miracle!

Now Read Luke 4:16-30

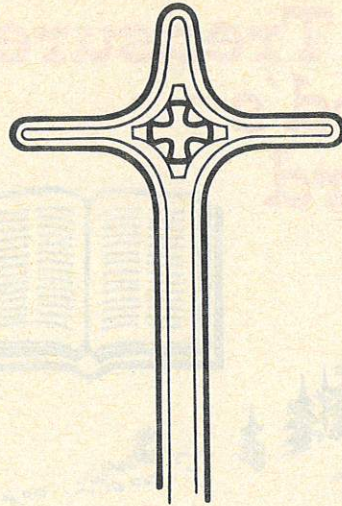
We have just read of a man with great faith, but this portion gives us a

disappointingly contrasting picture. Notice the location for this incident (v. 16a), and what we learn about Jesus in verse 16b, where he is again teaching us by his example. See the note on the synagogues in the last lesson, first section. This time Jesus was invited to read the lesson (v. 16c), something one of the local elders usually did. Then they asked him to be the teacher that day and explain it to the people (vv. 20 and 21, noting that he "sat down" in the rabbi's chair). The section he read was Isaiah 61:1,2. This was a "Messianic" passage, and all the Jews knew that it spoke of the coming Savior. None of Jesus' comments are given except his opening statement in verse 21 (underline). It may be translated, "Today this part of Scripture was fulfilled while you were listening to it." And verse 22a may be translated, "Now they all began to talk about him, for they were amazed that he could speak so well." Their surprise is shown in verse 22b. It shows that during his earlier years he had apparently given no signs of such rhetorical abilities, so that they all thought of him as the son of the carpenter, Joseph.

Jesus then quoted two familiar proverbs or maxims (vv. 23 and 24) in which he showed that he could see their unbelief before they even expressed it. And then he likened his situation to those of Elijah and Elisha in the Old Testament, who were rejected by the people of Israel, but received by Gentiles. The people's reaction to this is reported in verses 28 to 30. Perhaps it still rankled them a bit that he had moved away to Capernaum. It is a sad picture that Luke paints here, the first clear and definite rejection of Jesus by a group of people; and it came from those who knew him best, and who should have been the first to receive him (see John 1:11). Matthew's and Mark's accounts speak of a very similar incident (Matthew 13:53-58 and Mark 6:1-6). Both Matthew and Mark are so brief, however that it is difficult to determine whether this is the same incident Luke spoke of, or a later one. Matthew and Mark mention the rest of Jesus' family, giving the names of his four brothers, and mention the fact that Jesus did no miracles in Nazareth because of their unbelief.

JULIAN G. ANDERSON

Colombia Entering the 1980s



Part III: Theological Education

A world mission field has not accomplished one of its major goals until it has initiated a theological training program in order to instruct nationals for the public ministry. The reason is that without a national ministry you don't really have a national church, and establishing a national church is one of our primary goals besides, of course, preaching the gospel of Jesus Christ to all people. Thus, from day one on a field, a theological training program is anticipated and must be carefully planned for.

Colombian Beginnings

Similar events on different mission fields can occur in a different order and according to a different timetable. One field may be worked for 10 years or more before there will be any students to train for the ministry. In another, the Lord may present the missionaries such a gift very early in the history of the field.

In Colombia the Lord already during our first year of activity brought to his church a talented young man who wanted to be a pastor. Later that year the Lord presented us with a second man who wanted to become a pastor. After careful consideration, it was decided to begin a formal theological training program already in 1975 in the form of a Bible Institute. This was unusually early in the history of a mission field.

Problems

Beginning a theological training program so early can be very desirable, but it will have its problems. Generally at that stage you have only a limited missionary staff and this must then divide its time between congregational work and evangelism and teaching quite a few hours. And, we should note, such teaching often also requires writing the courses, since there are very few biblical or Lutheran materials available in the languages spoken on our world mission fields.

Secondly, the congregations will likely be small in size and number. How are they going to support such a training program and, perhaps, the student too, if necessary?

In Colombia the problems are by no means all on one side. The students also face problems. In almost every case our students have suffered outright hostility from parents, other relatives and their contemporaries. This in cases has been so strong that parents and relatives "disown" these men, who then are on their own as to sustenance and shelter.

Preseminary Training

Earlier we mentioned the Bible Institute. This is a term used to designate a two-year preseminary course. Since our students in some cases come to us having been Lutherans as little as one year, we feel it is important to instruct

them more fully in both biblical and doctrinal knowledge before they enter the seminary. Also, there is the need for a few practical courses so that they can help in the congregations on weekends while they continue their studies. Some call this the learning-and-doing method of instruction. It is a method that works.

Typical of the courses given are the following: a general introduction to the Bible, both to the Old Testament and the New; two years of Christian Doctrine; and a historical overview of the Old and New Testaments, including the life and work of Jesus and the life and work of the Apostle Paul. Practical courses include: How to Teach a Sunday School Class, How to Teach an Adult Class, How to Carry On Evangelism and How to Conduct the Liturgy. Greek is offered to those students who are capable of handling it. As you can see, these courses are all biblically orientated, not secularly orientated.

Practice

After having completed the two-year course of study at the Bible Institute level, the student serves under supervision for two years in one or more of the congregations. There are a number of reasons for doing this. First of all, since the Lutheran Church is new to this area of Colombia and to these people, the students need to learn more about the nature of the Lutheran ministry. Also it gives them practice in doing what they have learned in theory. Finally, it also tests them and their abilities in congregational situations so that they and we learn their strengths and weaknesses, and thus helps decide whether they should continue to study for the ministry.

The Seminary

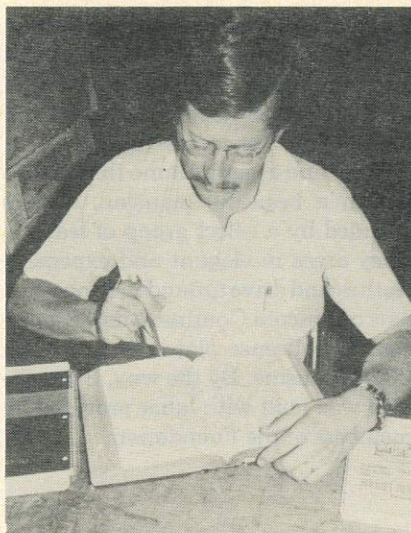
A provisional seminary was approved and opened in 1979. The term provisional implies that for the present we will operate a seminary in Colombia as long as it is needed and until such time as one central seminary can be established for all of Latin America. Obviously, it would be very costly both in money and manpower to operate a seminary in every one of the Latin-American countries.

The seminary program consists of four years of intensive study. It is

based on, and closely follows, the curriculum taught at our Wisconsin Lutheran Seminary at Mequon, Wisconsin. Among the basic differences we note the following. Classes are conducted from 7:30 to 12:30, Tuesdays through Fridays. Monday is off for faculty and students, all of whom work in the congregations on the weekends. Naturally, the depth of the courses is somewhat different, since our students do not have the same background those at Mequon have. In specific cases the content too has to be adjusted to meet our special needs. An example would be Church History, where we on this field would desire to enter into a deeper study of Mariolatry and of the Vatican Councils and their significance. Also we would not give as much time to a study of how Lutheranism came to North America as to a study of how it came to South America and, specifically, to Colombia.

A Final Observation

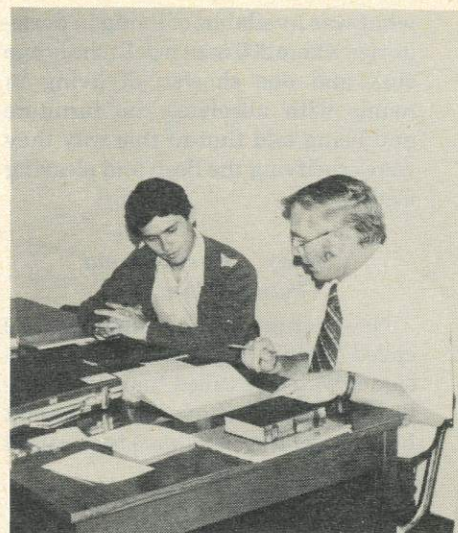
There seems to be developing a general pattern in the theological training



**Seminary Student Omar Ortiz
Studying N.T. Greek**

offered on our various world mission fields. We in Colombia owe thanks particularly to our coworkers in Africa who have guided us and supplied us with concepts, courses and counsel.

We ask you at home to remember in your prayers our Colombian students



**Gabriel Alvarez David and
Pastor Retberg in Bible Institute**

young and old. They not only desire to serve the Lord with their lives, but are right now making rather large sacrifices. May the Lord always be with them, guiding and preserving them for himself and his church!

Missionary Roger Sprain

New-Age Religious Cults

Part III: The Alamo Christian Foundation and the Love Family

The Alamo Christian Foundation and the Love Family are the subjects of the third in this series of articles on the new-age religious cults.

The Alamo Christian Foundation

The Alamo Christian Foundation came into being in the late 1960s. The self-proclaimed heads of this cult are a woman about 60 years old named Susan and her husband Tony. Susan is the preacher and actual head of this cult, while her husband acts much like a personal agent for her and frequently serves as a singing soloist at revival meetings where she preaches. Susan claims to have had a dramatic Christian experience as a child, although the details of that experience are unclear from her testimony. She spent a short time in show business in Hollywood and left that to begin a career as a full-time evangelist. She met Tony at a Bible class she was teaching and they were married a short time later.

Tony had been raised in a Jewish home and was earning a successful living as a Hollywood PR man and record promoter, according to his own testimony.

The Alamos claim that they were the ones primarily responsible for the Jesus People movement in Hollywood when they began handing out gospel tracts and witnessing to youthful hippie groups and drug addicts in and around Los Angeles. In 1970 the Alamos organized the Alamo Christian Foundation at a site purchased on the outskirts of the city of Saugus, California. The Foundation consisted of a rambling old restaurant and about five acres of land on which dormitories would be built.

In the early days the Foundation was supported by donations solicited under the guise of bringing assistance to drug addicts and by income from a few local businesses operated by the Foundation members, including one

gas station. Nightly revival meetings were held at the converted restaurant, and the hastily built dormitories were soon overflowing with young people seeking escape from drug addiction and hippie communes.

As the number of young people increased, they were put to work by the Foundation at a variety of jobs, many of them being employed as fruit pickers in the southern California area. All their assets, together with their wages and any money they could get from families at home, were turned over to the Foundation. Most of them worked 14 to 16 hours a day, six days a week, and were encouraged to spend themselves entirely for Jesus and the Foundation. They thus brought a great deal of money into Susan and Tony Alamo's treasury.

The young people lived in extremely primitive conditions, sleeping on floors, eating meals consisting of day-old bread, produce set out as garbage by local supermarkets, and dairy products and other foods discarded or unsalable because they were dated. Former members of this group tell of sorting the garbage so that the leaders of the Foundation would get the best of

(Continued on next page)

what was available; of living in dormitories where 200 men would share one sink and one shower; of living in rooms with absolutely no furniture and being told that in this way they were crucifying the flesh and pleasing God.

"Baby" Christians and "Parent" Christians

New recruits in the Foundation are called "baby" Christians, and are assigned watchers called "parent" Christians, people who have been in the cult for a longer time and have been raised to leadership positions.

Baby Christians are never left alone. Their parent Christians seek to guard them against any doubts they might have by quoting the King James Bible, usually out of context, and encouraging them to read the Bible and to chant "Praise you, Jesus, thank you, Jesus" for five to six hours a day. By repeating the above phrases over and over, out loud or in the mind, members are told they can defeat the devil and his attempts to get them away from the Foundation and to lead them to destruction. Lack of sleep, poor food, hard work, constant repetition of prayers and prayer phrases, and hours of Bible reading serve as a kind of self-hypnosis under which baby Christians are kept until a total commitment to the Foundation and to Susan Alamo is obvious to the parent Christian in the Foundation.

Turnover within the Foundation seems fairly high although actual records are unavailable and apparently aren't kept. When one reads the accounts of former members, it is easy to understand why disgust with the living conditions and the class system would lead many to desert the cause of the Foundation. Susan's own daughter left the Foundation because of the way baby Christians were treated and claims that the Foundation has threatened to kill her because of her testimony about conditions within the Foundation.

Class System

It is obvious that there is a very definite class system among the members of the Foundation that dare not be broken. Each advancement from baby Christian upward brings with it material rewards such as better clothes, bet-

ter food, less work, more time to sleep, and leadership responsibilities. Rules and regulations are strictly enforced by those in leadership positions and absolute obedience is required.

Tony and Susan Alamo themselves live in a beautiful mansion, always guarded by a select group of leaders. They dress in elegant and expensive clothes and drive around in a matched pair of Lincoln Continentals with personalized license plates, or in a Cadillac limousine. By the way, the mansion was built with labor provided by members of the Foundation.

Alamo Doctrine

The preaching of Susan Alamo is considered to be the preaching of God himself. What she says is equivalent to Scripture and is considered even better, being more easily understood. In her preaching Susan condemns all organized churches as being at best backsliding or lukewarm Christians whose organizations have been so infected by the devil that they are no better than the devil's agents on earth. She pictures herself and Tony and the Foundation as persecuted people of God who are the only true fighters for Christ left on earth. She even predicts that one day they will be jailed for holding fast to the truth she preaches.

What the Alamos teach about Jesus Christ is somewhat difficult to ascertain. He is apparently regarded as true God, but he is certainly not considered to be the Savior from sin whom God sent into this world to redeem man. The Alamo Foundation member is told that he can save himself from the consequences of his sin and from the power of the devil by following the dictates of Scripture and Susan Alamo, the voice of God in this world. True commitment to Susan and obedience to her interpretation of Scripture will make it possible for man to save himself. Any slips (called bloopers) will be overlooked by God. Thus it was not necessary that Jesus pay for man's sin. In fact, his death was only the result of the devil's desire to destroy a true follower of God's ways on earth. Consequently, the person and work of Christ is merely looked upon as an example for God's people within the Alamo Christian Foundation.

Love Family

One of the smallest cults to be treated in these articles, and perhaps the strangest and most obviously of the devil, is a group centered in Seattle known as the Love Family. The founder and self-proclaimed leader of this cult is a man who calls himself Love Israel, a name he fashioned from the words "love is real." Before he founded the Love Family he had been a salesman in California. He came to Seattle in 1969 and gathered a group of followers whom he persuaded to believe that he is Christ's representative on earth who has been given the task of gathering together God's true family. The official name of the Love Family is The Church of Armageddon, this name being taken from Revelation 16:16: "He gathered them together into a place called in the Hebrew tongue Armageddon." Membership in this cult stands at about 300 people. They live in a number of houses owned or rented in Seattle, a 160-acre ranch about 40 miles north of Seattle, and a few branch colonies in Alaska and Hawaii.

Names hold a great deal of significance in this cult as one might guess from the leader's name, Love Is Real, or Love Israel. Each member receives a new name—one of the virtues of Jesus—sometime after his baptism into the group. Since the name is to be descriptive of the person in his life of Christian virtue, he does not receive it until his life displays such a virtue. The days of the week are named for the seven churches mentioned in the Book of Revelation, and the months of the year are named for the 12 tribes of Israel. Each month has 30 days. The extra days remain unnamed and are used for celebrating the Passover festival. Each member is totally cut off from all contact with the former life he or she knew, especially from all contact with their natural families. Being members of Love Israel's Love Family means shutting out everything from the past and concentrating only on the present. The Sabbath Day is a special worship day and is observed on Saturday, called Laodicea. Everyone is also given a new age, 66 years older than they actually are.

All eating of food is considered a sacrament. The words, "This is the body of Jesus Christ," are to be said before each mouthful at every meal.

Food is not necessary for life, and fasting is frequently practiced to great excess. Marijuana, hashish, hallucinogenic drugs, breathing the fumes of an industrial solvent called tuolene, and rapid breathing exercises that result in hyperventilation are all used to help induce the member of the Love Family to see visions that are then written down and interpreted by Love Israel.

Love Israel claims to be the voice of God and lays down the rules and regulations that will bring man into God's true family. This assertion by the found-

er and absolute ruler of the Love Family is an obvious denial of the gospel of God's grace in Christ revealed in Holy Scripture.

In both the Alamo Christian Foundation and in the Love Family the name of our Lord Jesus Christ is frequently used, so that on the surface they appear to be Christian. But when one looks at the teachings and practice of either one, it quickly becomes evident that there is a total denial of Christ's work of redemption, a total misconception of the damning nature

of sin, and no conception of God's grace in Christ at all. Their leaders are charlatans who prey on the weak and the lost and by the devil's power hold them in that lost condition. They are religious deceivers who withhold the knowledge of God's grace in Christ from those who have come under their power and influence. God grant each of us the ability both to recognize such deception and to guard ourselves against such attacks of Satan.

Prof. Roger Fleming

Dedication Near the Arctic Circle



Syndoulos Church at Fairbanks, Alaska

The WELS church in Fairbanks, Alaska, is the northernmost mission of our Synod, since Fairbanks, a city of 50,000, is just 100 miles below the Arctic Circle in central Alaska. On July 1, 1979, this mission, named Syndoulos Lutheran Church, dedicated its new church facility. Over 100 worshipers gathered for this long-awaited event. The unusual name, "Syndoulos," is more than a name for this congregation; it is an identity because it means "serving together," serving Christ together in Fairbanks and serving him worldwide as part of the Wisconsin Synod.

The dedication came six years after mission work was begun in the area. In 1973 several families asked Pastor David Zietlow, 360 miles away in Anchorage, to explore the possibility

of establishing a congregation in Fairbanks. The first service was conducted in a trailer in March of that year. During the summer months Keith Kuschel, then a seminary student, canvassed the area and held services every week. After that, Pastor Zietlow continued to serve the people every two weeks, until Pastor Norbert Meier came in the summer of 1974 to serve as the congregation's first resident pastor. Pastor Meier had been one of our WELS missionaries in Japan previous to coming to Alaska.

Because of the pipeline boom the congregation quickly grew to about 50 communicants. Unfortunately, however, when the pipeline was completed Syndoulos lost almost half of its membership. It is just now again approaching the previous figure. The comple-

tion of its new building has done much to stimulate growth.

Most of the furnishings in the new church were handmade by members and friends. A friend of the congregation hewed the altar and pulpit from large logs cut in the area. The baptismal font and the large chancel cross were also made by members using local timbers. Another member carved the beautiful altar cross, candle holders, and baptismal bowl from native Alaskan soapstone, and still another made the lighting fixtures.

The main part of the church seats 100. When the balcony is finished, there should be seating for an additional 40. The daylight basement serves as a multipurpose educational and fellowship area.

Syndoulos Congregation thanks its fellow believers throughout the Synod for this worship center in Fairbanks, the headquarters for all WELS activity from north of the Alaska Range to the Arctic Ocean.



Church Interior

Looking at the Religious World

"When I Was In Prison, . . ."

Disastrous riots at the New Mexico State Penitentiary earlier this year focused attention anew on intolerable conditions in many of the nation's 600 prisons. At least one concerned citizen is determined to do something about the problem. When Charles Colson was serving time for his Watergate crimes, he made a promise to a fellow prisoner that when he was released, he would never "forget this stinking place" and the inmates serving time there.

Colson is keeping his promise. His conversion to Christianity is well known from his best selling book *Born Again*. Not so well known are his efforts to effect changes in prisons through a ministry to inmates. Colson was instrumental in establishing Prison Fellowship, an organization which trains prisoners to witness to fellow inmates through Christian testimony, Christian living and discipleship. The organization is currently working in 130 prisons in various parts of the country. In those prisons there is evidence of better relations among prisoners and a demonstrable and dramatic decline in the tendency toward repetition of criminal behavior.

Fellowship principles which prevent us from participating in the ministry of Prison Fellowship do not prevent us from following Colson's example and from using his program as a model for one of our own. It requires nothing more than a group of congregations, or Christians, who are sensitive to the words of Jesus, "When I was in prison, ye visited me," and who are concerned about a solution to a growing national problem.

Tuition Grants Withheld at Christian College

Students at Dallas Baptist College are ineligible to receive federal and state tuition grants pending an investigation by Texas officials into the college's policy of denying employment on the basis of religious beliefs.

Dallas Baptist College requires all of its instructors to sign a statement of faith in which they profess belief in

biblical inerrancy and reject theories of evolution. That policy will deprive students of more than \$165,000 in tuition grants in the 80-81 school year.

DBC's president is Marvin Watson, former U.S. Postmaster General. Dr. W. A. Criswell, former president of the Southern Baptist Convention, is DBC's board chairman. He played a part in establishing conservative policies at the school. Watson stated, "If I understand the state's policy correctly, — if all the staff believes the same thing, we are not eligible for these grants. We can have Christians on the staff, but we must also have non-Christians. We cannot tolerate that. If it prohibits us from getting funds, then it prohibits us."

We like that spirit.

Wartburg Renovation

The 900-year-old Wartburg Castle at Eisenach, East Germany, is scheduled for an interior renovation. The Wartburg is the hideout where Martin Luther was taken for protection following the emperor's ruling against him at the Diet at Worms. Luther used the time spent there to translate the Bible into German.

Completion of the renovation is slated to coincide with the 500th anniversary of Luther's birth in 1983. The granting of state funds for the renovation of a religious shrine is not an indication of a softening of the government's hard line against religion. Rather the Wartburg generates enough income as a tourist attraction to warrant the project. The church at Eisleben where Luther was baptized has been undergoing a similar renovation, but at a much slower pace.

Jonestown Resettlement

The place of infamy in Guyana is about to become a haven of refuge for Southeast Asian refugees. Representatives of World Relief Corporation, Samaritan's Purse, The Billy Graham Evangelistic Association and World Medical Missions have worked out an agreement with the government of Guyana for the resettlement of 100,000 or more Laotian refugees in the sparsely populated Northwest District of

Guyana. The Jonestown site would become the processing center for the project.

Arrangements for the project were completed by Franklin Graham (Billy Graham's son) and T. Grady Mangham, a veteran missionary in Southeast Asia. Sir Lionel Luckhoo, a recent Guyanan convert and internationally known criminal lawyer, was instrumental in persuading his country's prime minister, Sir Linden Forbes Burnham, to approve the project.

Funds for the resettlement will come primarily from the relief agencies which worked out the agreement. The U.S. State Department has pledged its cooperation. Representatives of the relief agencies who worked out the plan are amazed at how God opened doors to make the impossible possible. Christians with a heart for Southeast Asia's refugees ought to pray for the success of the monumental effort.

Death Penalty Termed Unchristian

"The death penalty (is) not a remedy but a symptom." That is the conviction of L. Harold DeWolf in an editorial in the January 30 issue of *The Christian Century*.

DeWolf may well be correct. He cites an imposing array of statistics to demonstrate that capital punishment does not deter crime and therefore ought not to be resumed in states currently contemplating such legislation. Whether or not capital punishment is an appropriate penalty for murder is a question for legislators to decide on the same basis on which they decide all civil matters. That basis is natural law.

However, when DeWolf seeks to align Scripture on his side against capital punishment, he is clearly out of bounds. It was Jesus who said, "All they that take the sword shall perish with the sword." And it was St. Paul who asserted that God has placed the sword into the hand of government to serve as his "agent of wrath to bring punishment on the wrongdoer." DeWolf disagrees. He says, "Capital punishment is a blasphemous symptom of aggressive and potentially murderous

hostility in our souls, not a remedial treatment of it. The gospel of redemption, love and reconciliation points to better ways."

That statement has more of the earmarks of "a blasphemous symptom" than does capital punishment.

Is Oral Moral?

"Knowing however as I do that Oral Roberts has told and written calculated lies about non-occurring conversations with God, I am convinced that God cannot be on his side." So concludes a new book, *Give Me That Prime-Time Religion*. The book's author, Jerry Sholes, was formerly a writer and associate producer for Roberts' TV ministry. Roberts and Sholes have parted company.

Sholes' book presents a portrait of Roberts not many of his TV admirers

would recognize, or perhaps even believe. According to Sholes, Roberts regularly wears Brioni suits, lives in a quarter-million-dollar home in Tulsa, owns another mansion in Palm Springs, travels around the country in his own fanjet falcon, holds membership in two country clubs with membership fees of \$28,000 plus monthly dues, and has parlayed his faith-healing ministry income into a multi-million-dollar estate.

Sholes insists that the TV evangelist is not a truthful man. Roberts tells his viewers, "Write and tell me about your problem. . . . Your letters mean so much to me and Evelyn. And," Roberts assures them, "I'll answer your letter. I answer all my letters and I pray over all of your letters." The truth is, according to Sholes, that Rob-

erts' mail is answered by computers, and he only prays over stacks of computer printouts.

Is Oral moral? Sholes doesn't think so. We wouldn't presume to pass judgment on that question, not even on the strength of Sholes' book which suggests that the author has as much of an ego problem as he insists Roberts does. We have said before, and we repeat it now, that Roberts is a false prophet, not because his lifestyle may leave his moral integrity open to question, but because his teaching plainly contradicts the gospel. What a pity that so many sincere people think the millions of dollars they send to Roberts are actually furthering the cause of Christ!

Joel C. Gerlach

Lutherans for Life

It was a bright wintry day in late February. The school-closing blizzard of the day before had given way to sunshine on pure white snowbanks. Thirty-four pastors and lay people from eight WELS congregations along the eastern Illinois-Wisconsin border met at the Marriot Lincolnshire Motel. The sponsoring group was the 18-month-old LUTHERANS FOR LIFE committee of St. John Ev. Lutheran Church of Libertyville, Illinois (not to be confused with other organizations outside of our fellowship who have the same name).

The stated purpose of the meeting was to "begin a Lutheran (WELS) counseling service for expectant mothers here in northern Illinois." It is billed as a "Christian service in which you can participate without confessional compromise," a "positive alternative to the abortion program," and "in harmony with the pro-life resolution adopted at the 1979 synodical convention."

The LUTHERANS FOR LIFE committee moderated a program of speakers representing four different interests. First, Pastor Harold Wicke, editor of *The Northwestern Lutheran*, spoke highly of both the synodical resolution and of any effort in our midst to do something about the slaughter of the unborn in our country. He called the

synodical action correct, because we are not dealing just with a social issue, but with a moral issue. He cited Moses, Jesus, and James to show that it is our blessed privilege and our moral responsibility to actively preserve "little ones" and to bring them to their Lord Jesus.

The next two speakers represented "nonsectarian" agencies called "Birth-right" and "Park Ridge School for Girls," which exist to help women (girls) who are under abnormal stress due to pregnancy. They work to preserve the life of the child and the dignity of both mother and child. Though we would rather use an agency with gospel foundation such as The Wisconsin Lutheran Child and Family Service, that is not always practical. These agencies are available alternative in providing physical and psychological support, and low-cost medical care and legal counsel. I suppose we might compare this to the procedure in which we would send our children to a public school until we were able to have our own Christian day school.

The last speakers were Pastors Robert Michel and James Berger from our own Wisconsin Lutheran Child and Family Service. They showed how the Child and Family Service is doing this kind of work more and more, providing a full range of Christian family

counseling. Children that are offered for adoption are placed in Christian families of our own fellowship. These services have been provided by Wisconsin Lutheran Child and Family Service not only in Wisconsin but in Illinois and all over the U. S. A. We were happy for their concern, for we recognized that local public agencies are able only to provide a short-term, stop-gap service, while the long-term spiritual care of the mother and child lies with us, the Christian family at large.

LUTHERANS FOR LIFE is under way. It provides an outreach to the troubled expectant parent, to pro-life doctors and other supportive services, including pastors of our fellowship who are equipping themselves to minister more effectively with the gospel in this specialized area. LUTHERANS FOR LIFE expects eventually to be able to offer physical and spiritual care to those with special needs, from the womb to the tomb.

Pray that this effort may work for greater effectiveness in reaching souls with the precious message of eternal salvation in Christ Jesus our Lord. For more information about LUTHERANS FOR LIFE, contact Larry Marquardt, 1285 Concord Lane, Libertyville, Illinois 60048; phone 312/362-2312.

Norman T. Paul

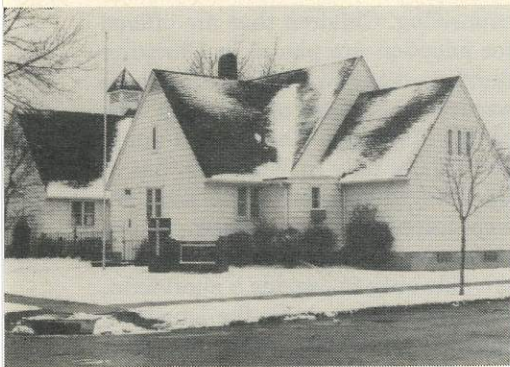
Direct from the Districts

MINNESOTA

Reporter Del Begalka

Divinity at St. Paul Celebrates Its 25th

Though 25 years of grace is a small milestone compared with those celebrated by many other congregations of the Synod, 1979 was a year of joyful thanksgiving for the members of Divinity Congregation in St. Paul, Minnesota. When the congregation resolved to make the goal of its thanksgiving the total repayment of its indebtedness to the Church Extension Fund, the Lord opened the hearts of the members so that the debt was repaid in full by the middle of September.



Divinity in St. Paul

Four special anniversary services were held during the year. The first of these was the 25th anniversary of the first exploratory service in 1954. The speaker was Pastor J. Albrecht. He had served as pastor of St. John's in St. Paul, together with the late president of our Synod, Oscar J. Naumann. The two had conducted the first exploratory services, leading to the establishment of Divinity as a daughter congregation. Using John 10:27,28 as his text, Pastor Albrecht urged the congregation to "follow your Good Shepherd into the future." The second anniversary service emphasized the importance of Christian education. Pastor R. Edwards was the guest speaker and Mark Neumann, a student at the Seminary, served as liturgist. Since 1966 Divinity has sent its children to St. John's Lutheran School. At that time it called Miss Bonnie Hoffmann as

teacher, and she continues to serve as Divinity's teacher to this day.

The third of the anniversary services, held in September, was a confirmation reunion service and was conducted by Pastor F. Fallen, who reminded the congregation that "he that endureth unto the end, the same shall be saved." The fourth anniversary service was held on the last Sunday in November, the actual anniversary of the organization of the congregation. Pastor D. Kolander, the first pastor of Divinity, returned to speak to the assembled worshippers of "a common goal in God for all of us."

At first the members of Divinity worshiped in a rented home. Land was purchased through the Church Extension Fund, and in November 1956 a chapel-parsonage was dedicated at the present site. A frame church, purchased from another church group, was moved to the site in 1958. Various improvements have been made since that time.

Divinity Congregation celebrated an additional 25th anniversary service in October, when it observed the anniversary of its pastor, the Reverend W. Neumann. In the service Pastor R. Schlicht urged Pastor Neumann to "be all things to all men for the gospel's sake."

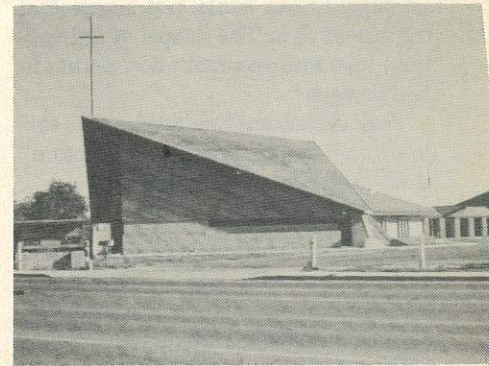
Pastors who have served Divinity include: D. Kolander (1955-65), F. Fallen (1965-77) and W. Neumann, since 1977. The congregation numbers 377 confirmed members and 456 baptized souls.

ARIZONA

Reporter William Meier

Dedication at Mesa

After almost two years of planning and building, the members of Pilgrim Ev. Lutheran Church of Mesa, Arizona, gathered on November 18, 1979, to dedicate their new church facility. The forenoon valedictory service was conducted in the old sanctuary and emphasized the words of the Psalmist in Psalm 95, "O come, let us worship and bow down; let us kneel before the Lord our maker." It was a time to



Pilgrim Lutheran at Mesa

reflect with thanks on the many hours spent in the old sanctuary preaching and teaching God's Word. The dedication of the new sanctuary was held in the afternoon, with Pastor Immanuel Frey of Phoenix as the guest speaker. Prof. Ed. Meyer served as guest organist, playing the new nine-rank Wicks organ dedicated in the same service. Some 800 worshippers came to praise the Lord for the blessings he had so richly bestowed on Pilgrim Lutheran and to hear Pastor Frey speak on Psalm 115:1, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

Pilgrim Lutheran is located in east Mesa on 10 acres of citrus-orchard property. The 6,500-square-foot church was designed to seat 500 people and provide for overflow. Seating for the choir and space for the pipe organ are provided in the balcony. The new facility is connected to Pilgrim's existing school by a 120-foot-long fellowship mall.

The architectural design of the new church is based on the intersection of two squares. One square forms the main sanctuary and the other includes the narthex, offices and support functions. A triangle, created by the off-axis intersection of the two squares, offered the design theme — symbolic of the three Persons of the Trinity, Father, Son, and Holy Ghost. Triangular elements appear in the altar furnishings, balcony design, and wall and roof designs. The radiating laminated beams are focused on a 32-foot-tall stained-glass window on the north end of the building. The church also has an exterior cross 56 feet in height.

Natural cedar siding, unpainted masonry, natural finished beams and wood decking are the major building materials. Large planters flank the ex-

terior walls to provide added beauty as well as added insulation. Continuous glazing under the main roof allows for natural lighting but denies access to the intense heat of the summer sun. Total cost of the project was \$328,000.

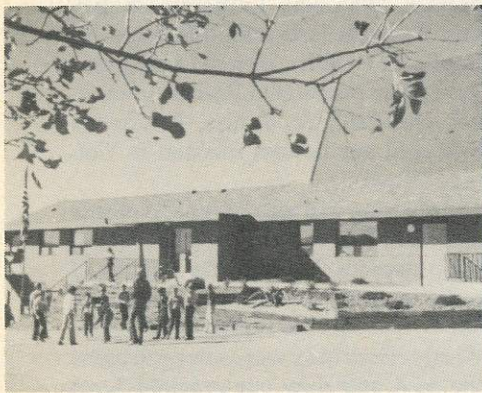
Pastors of the congregation are David V. Schultz and Victor C. Schultz.

NEBRASKA

Reporter Timothy Bauer

From Barracks to School

"No Admittance — By order of the Base Commander." That is what the sign on the door used to say. But all that is changed now, including the appearance of old Building #484 from Lowry Air Force Base, Denver, Colorado. The building has long since been transformed into the new education building of Zion Ev. Lutheran Church in Denver.



Zion Education Building

On September 16, 1979, this building was dedicated to the building of Christ's lambs in Zion Ev. Lutheran School. In his sermon, based on Matthew 10:32, Pastor Gerald Free of Omaha, Nebraska, president of the Nebraska District, reminded the congregation of the important witness of their action, not only in constructing the new education building, but also in bringing up their children in the ways of the Lord.

Zion's building program had its beginning in 1973, when the congregation became convinced of the need to enlarge especially its educational facilities. The basement of the church had served as its Christian day school ever since the church was built in 1967. This facility offered only two rooms and so imposed a moratorium on ac-

cepting children from outside the congregation.

Plans for a new school were drawn, but construction loans were hard to find. After several unsuccessful attempts to obtain an additional CEF loan, the congregation decided to go ahead on its own. It borrowed some money from its members, but primarily utilized their gifts and contributions. When the plans proved too costly for a self-help project, the building project remained at a standstill.

During the winter of 1975 a number of barracks at the Lowry Air Force Base became available. With the aid of an "in-house" architect, the congregation studied the feasibility of converting an old barracks into an educational building attached to Zion's chapel. At its annual meeting in January, 1976, the congregation adopted the proposal to buy an old 25' x 108' building and have it moved across town to 2600 S. Wadsworth Boulevard in Denver. Full architectural plans were developed, and the two halves of the building finally arrived on the site in late June, 1976. After another three years the building finally was ready for dedication on September 16, 1979.

Old Barracks Building #484 has been transformed into a modern, well-insulated, fully-bricked building containing two full-size classrooms, a workroom, a principal's office/teachers' lounge, storage rooms and a mechanical room on the upper level. The lower level provides two more full-size classrooms, storage areas and a multipurpose room. One classroom on the lower level has been finished and is now in use. Doggedly following its original plan of "do-it-yourself and pay-as-you-go," the congregation now has a landscaped building with over 6,000 square feet available for Christian education purposes. The overall cost was approximately \$120,000.

Zion School has an enrollment of 67. Principal John Barenz teaches grades 6-8; Miss Denise Groth teaches grades 3-5; and Mrs. Jean Beifuss teaches grades Kindergarten through second. Zion's pastor at the time of the dedication was Pastor Douglas Bode.

The members of Zion did much of the work, but God deserves all of the credit. It is he who guided and strengthened his people in their task. As a result, the sign on the door that once said

"No Admittance" is now replaced with the invitation of the Good Shepherd and Savior who always bids us, "Come unto me."

NORTHERN WISCONSIN

Reporter Harlyn Kuschel

Pastor Gerhard Schaefer Retires at Neenah, Wisconsin

On March 2, 1980, Pastor Gerhard A. Schaefer brought to a close 40 years of service to Trinity Lutheran Church of Neenah, Wisconsin, and 48 years in the pastoral ministry as he preached his "farewell" sermon to the members of Trinity in both morning services.

In appreciation for Pastor Schaefer's 40 years of service, Trinity Lutheran set aside the entire day to honor him. The special events included dinner for Pastor Schaefer, his wife, Lovila, and their son, David; an open house, which saw congregation members, former vicars, area pastors, relatives and friends offer the Schaefers their well-wishes; a "roast" with presentation of gifts from the congregation; a buffet lunch for the congregation, and a thanksgiving service in the evening. The guest preacher for the evening service was Prof. Carl Lawrenz, a classmate of Pastor Schaefer. The liturgist was Rev. Richard Zahn, the last of the 21 vicars whom Pastor Schaefer helped prepare for the ministry.

Pastor Gerhard A. (Jim) Schaefer graduated from the Seminary at Thiensville in 1932 and was called to serve St. Peter's Lutheran Church in Collins, Wisconsin. After serving that congregation for eight years, he accepted the call to Trinity Lutheran in 1940. During the past 40 years Pastor Schaefer was involved in several building programs, helped establish two daughter congregations, Martin Luther and Grace of Neenah, and supervised 21 vicars, in addition to serving the needs of Trinity's members. At present Trinity Lutheran numbers 1,650 souls and has a Christian day school with a faculty of eight full-time teachers and one part-time teacher.

Trinity Lutheran Church is thankful to God for the faithful and dedicated servants of the Lord they have had in Pastor Gerhard Schaefer and his wife, Lovila, and it prays that God will continue to bless them in their

retirement years. The thoughts of the congregation are expressed in the text chosen for Pastor and Mrs. Schaefer's special day: "Forever blest is he who serves the Lord!"

Pastor D. J. Engelbrecht

SOUTH ATLANTIC
Reporter Edward Schuppe

**A Battle Won —
A Battle Engaged In!**

"Hallelujah! Hosanna! Amen!" were the three Hebrew words Pastor Julian Anderson, a former pastor of Faith, used in preaching for the 25th anniversary of Faith Lutheran Church, St. Petersburg, Florida, on January 13, 1980. Hallelujah! — "We should praise the Lord on such a glorious occasion." Hosanna! — "We should seek his help in the future." Amen! — "We can be certain that God will hear our praises and answer our prayers for help."

In the afternoon Pastor Daniel Gieschen, chairman of the General Board for Home Missions, on the basis of Judges 7:1-7, told Faith Congregation how to achieve "Continuing Victory after Twenty-five Years of Battle." Pastor Gieschen assured the congregation of continuing victory over Satan if they would continue to fight the battle the Lord's way and the Lord's way alone.

The battle was enjoined over 25 years ago when Pastor William Steih was called as pioneer missionary to the Florida area, with the suggestion that his field of operation be the city of St. Petersburg. The nearest Wisconsin Synod congregation at that time was over a thousand miles away.

The first service was held on January 9, 1955, in a school cafeteria. Land was purchased and a church building dedicated on July 24, 1955, with the help of a large sum of money raised for that purpose by the Michigan District congregations. In three and a half years Faith became a self-supporting congregation. Pastor Steih served the congregation 13 years. The congregation's next pastor was Julian Anderson. During his 10-year pastorate the present church building was dedicated on December 13, 1970. Pastor John Baumgart is the present pastor. The congregation has a membership of 146 souls, of whom 128 are communicants.

Down through the years great inroads have been made against the forces of Satan. What was begun at Faith in St. Petersburg, Florida, later developed into the present South Atlantic District of the Wisconsin Evangelical Lutheran Synod. In the process, Faith became mother, grandmother and greatgrandmother to many other congregations. The South Atlantic District now numbers 39 congregations and preaching stations.

A luncheon and program followed the afternoon service. The joy of the anniversary was shared as laymen and neighboring pastors spoke. An extensive display, set up by Mrs. Arlene Steih, widow of the first pastor of Faith, recalled many incidents in the life of the congregation. Mrs. Steih also served as organist for the services, the occasion marking 50 years of serving the Lord's congregations in that capacity.

May God be praised for blessing the unworthy labors of our hands! May the carrying out of the mission command to "go and preach the gospel," as done here, continue to expand into ever widening areas!

WESTERN WISCONSIN
Reporter Harold Sturm

Come to the WELS

It all started out with a desire to use God's gift of radio in a way that would be a blessing to others and redound to his glory. We talked about it, wonder-

ing what we could do, how we could do it, and if it would be financially possible. We also brought it to the throne of grace and God gave his answers in his time and his way.

It was at about the same time that our Wisconsin Ev. Lutheran Synod decided to embark on a radio ministry. This is exactly what we needed in the Capitol Circuit to get us going. We started with a 13-week trial program using one-minute spot announcements, "Come to the WELS," as prepared by our Synod. These are aired on WTSO Radio, Madison, Wisconsin, 1070 on the AM dial, between 7:00 and 8:00 A.M. Monday through Friday. Each spot announcement speaks of two area churches, and one simply mentions that the listener should consult the "Yellow Pages" in the phone book for WELS congregations.

The churches of the Capitol Circuit presently participating in the project are St. Andrew's, Middleton; Our Redeemer, Wisconsin Lutheran Chapel, and Eastside Lutheran, Madison; St. Paul's, Lake Mills; Zion of Leeds, rural Arlington; Peace, Sun Prairie; Immanuel, Deerfield; St. James, Prairie du Sac; and our newest mission in Cottage Grove.

Only time will tell the results of this program. We are very excited about the prospects. Through the miracle of radio we are making many aware of our Synod and its faithfulness to the Word of God. May we continue to plant the seed and may our gracious Lord make it grow!

DMLC CONCERTS AND PROGRAMS

Sunday,	April	20	8:00 P.M.	College Choir Home Concert at St. Paul's Lutheran Church, New Ulm, Minnesota
Sunday,	April	27	1:30 P.M.	Festival Concert by 200-plus musicians attending band clinic at DMLC
Friday,	May	2	8:00 P.M.	DMLC College Choir in concert at Emanuel Lutheran, St. Paul, Minnesota
Saturday,	May	3	8:00 P.M.	DMLC College Choir in concert at Immanuel Lutheran, Waupaca, Wisconsin
Sunday,	May	4	10:30 A.M.	DMLC College Choir in service at St. Mark's Lutheran, Eau Claire, Wisconsin
			4:00 P.M.	DMLC College Choir in concert at St. John's Lutheran, Minneapolis, Minnesota
			8:00 P.M.	DMLC College Choir in concert at St. Peter's Lutheran, Monticello, Minnesota
Thursday,	May	8	10:15 A.M.	Children's Theater: "Pegora the Witch"
			and 12:45 P.M.	
Friday,	May	9	10:30 A.M.	Children's Theater: "Pegora the Witch"
			12:45 P.M.	
			and 7:30 P.M.	
Sunday,	May	11	2:00 P.M.	Handbell Choirs in concert at DMLC
Wednesday,	June	4	8:00 P.M.	June Night Concert at DMLC

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.

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.

CALENDAR OF CONFERENCES

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. Schaumburg 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

WESTERN WISCONSIN

SOUTHWESTERN PASTORAL CONFERENCE

Date: April 29, 1980, 9:30 a.m.
Place: St. John's, Sparta, Wisconsin.
Preacher: M. Schwartz; L. Wendland, alternate.
Agenda: Exegesis of 1 Timothy 2: R. Siegler; Dealing with Homosexuality: D. Krenke; How Do We Approach Those Who Are Unmarried and Living Together? D. Falck; The Principles and Practice of Soul Conservation: D. Tollefson (alternate: Tax Laws and Clergy: G. Johnson).
R. W. Kioehn, Secretary

CENTRAL PASTOR-TEACHER CONFERENCE

Date: May 5, 1980, 9:00 a.m.
Place: St. Paul's Lutheran, Waterloo, Wisconsin
Preacher: K. Weber
Agenda: What's Good and Bad with the Message of Modern Music?: F. Zabell; The Major Emphases of the Lutheran Confessions Applied to Our Preaching and Teaching Ministries: A. Schuetze
Note: Please excuse to the undersigned.
P. Ziemer, Secretary

INSTALLATIONS

(Authorized by the District Presidents)

Pastors:
Horneber, Theodore J., as pastor of Glory, DeSoto, Texas, on March 9, 1980, and as pastor of Mt. Zion, Hillsboro, Texas, on March 16, 1980, by T. Haar (Ariz.-Cal.).
Schleicher, Richard H., as pastor of St. Paul's, Nashua, New Hampshire, on February 10, 1980, by D. Scherbarth (Mich.).
Schultz, Roger W., as instructor at Nebraska Ev. Lutheran High School, Waco, Nebraska, on March 16, 1980, by P. Zarlring (Nebr.).

ADDRESSES

(Authorized through the District Presidents)

Pastors:
Beckmann, Robert T., Rt. 1, Box 119, Belview, MN 56214
Horneber, Theodore J., 530 Reunion Road, DeSoto, Texas 75115, Phone: 214/223-5568
Kolosovsky, Daniel J., 5610 W. Martin Drive, Milwaukee, WI 53208
Pope, Reginald E., 1600 W. Mequon Rd. 112N, Mequon, WI 53092, Phone: Home: 414/214-5985, Office: 414/241-3121
Sawall, Robert L., 5812 - 73rd St., Lubbock, TX 79424, Phone: 806/794-4203
Schleicher, Richard H., Naticook Road, Merrimack, NH 03054, Phone: 603/889-3027
Schroeder, Allen K., 101 N. Lima Avenue, Sierra Madre, CA 91024
Schultz, Roger W., Waco, NE 68460, Phone: 402/728-5321
Zarlring, Philip E., 2782 - 47th Avenue, Columbus, NE 68601
Teacher:
Schwartz, Thomas R., 5111 S. Junett St., Tacoma, WA 98409

CALL FOR NOMINATIONS DEAN OF STUDENTS MICHIGAN LUTHERAN SEMINARY

The Board of Control of Michigan Lutheran Seminary, Saginaw, Michigan, asks the voting members of the Synod to submit nominations for the position of Dean of Students. Dean Melvin Schwark has accepted a call into the preaching ministry.

The Dean of Students serves as the principal spiritual advisor to the student body. Together with his dormitory staff of tutors and housemothers he supervises dormitory life. As a member of the faculty he will be called upon to coordinate the counseling functions of the faculty. In keeping with his calling as principal spiritual advisor he will teach a course in Christian doctrine.

Nominees must be men who have had experience in the pastoral ministry, who have a clear understanding of law and gospel and their proper and timely application, who have demonstrated love and understanding of high-school-age youth, who have a reputation for dealing with people patiently and evangelically, who project an image in character and dress which reflects well on the ministry, and who have shown ability in organization and administration.

Nominations, including pertinent information, should be in the hands of the secretary no later than May 3, 1980.

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

SYNOCDICAL CERTIFICATION COURSE

Dr. Martin Luther College has arranged to offer an extension course, Christian Doctrine I, at Michigan Lutheran Seminary, Saginaw, Michigan, beginning Monday, June 16 at 8:00 a.m. and meeting four hours every weekday until July 1. Prof. Paul Kuske of Michigan Lutheran Seminary has consented to teach the course.

All enrollees taking the course for Synodical Certification must have been accepted into the program before registration. Anyone interested in merely taking the course for academic credit or audit is also invited. All applications should be submitted before May 15, 1980.

If you are interested, please contact Prof. George Heckmann, Dr. Martin Luther College, New Ulm, Minnesota 56073. Phone 507/354-8221, Ext. 231

NOTICE

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

April 28-29, 1980

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

Richard K. Pankow, Secretary
Board of Trustees

CHAPLAIN E. C. RENZ

HOME ADDRESS

6501 Gau-Bischofsheim
Bahnhofstrasse 92
West Germany

Telephone: 06135-3249

MAILING ADDRESS

398-12-3568
USMCA-MZ
Box 322
APO NY 09185

CHAPLAIN C. A. SCHLEI

HOME ADDRESS

8524 Neunkirchen a. Br.
Goldwitzerstrasse 31
West Germany

Telephone: 09134-5716

MAILING ADDRESS

398 16 7549
Gen. Del.
APO NY 09066

HELP NEEDED

Nurses, lifeguards, counselors, etc., are needed at Camp Willerup, Cambridge, Wisconsin, for July 27 to August 2 and for August 3 to August 9. If you are able to donate your services, please contact the camp manager, Pastor D. Baumler, 2599 S. 89th Street, West Allis, Wisconsin 53227; phone 414/541-5139.

HELP NEEDED IN TEXAS

Want to vacation in Texas? Free use of the parsonage is offered to any WELS pastor and family for conducting worship service and Bible class at Holy Word, Austin, Texas, on Sundays, May 25 and June 1, while Pastor James Radloff and family are on vacation. For more information call 512/836-4264, or write Pastor Radloff at 10613 Walnut Bend, Austin, Texas 78753.

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.

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.

SPRING OPEN HOUSE

WISCONSIN LUTHERAN COLLEGE
8830 West Bluemound Road
Milwaukee, Wisconsin

Sunday, April 27, 1980
11:30 a.m. to 4:00 p.m.

"Those Marvelous Musicals"
WLC Choir 1:30 p.m. and 4:00 p.m.
"Theatre Potpourri"
Drama Selections throughout the day

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.

AVAILABLE FOR MISSIONS

Grace Ev. Lutheran Church of Manitowoc, Wisconsin, has the following articles to offer to any mission free of charge if the mission is willing to assume transportation costs: one Communion cup, one pitcher, one paten, one individual Communion set with three trays, two candelabra with three candles each. The Communion items are finished in silver, the candelabra in gold. Write to: Grace Lutheran Church, 1014 N. 17th Street, Manitowoc, Wisconsin 54220

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 Crosscreek Lane, Greenville, South Carolina; phone: 803/288-9941.

REQUEST

Your mission in Rochester, Minnesota, is moving into its worship facility. If you have a cross and a set of candlesticks which you are not using, please write to Pastor Alvin R. Kienetz, 2207 11 Ave. S.E., Rochester, Minnesota 55901. Ascension Ev. Lutheran Church would appreciate receiving these items for its altar.

WELS International Youth Rally — '80

The 1980 International Youth Rally for high-school-aged youth of the Wisconsin Synod will be held Monday, July 14, through Thursday, July 17, on the campus of Northwestern College in Watertown, Wisconsin.

The rally will call attention to God's grace in calling our WELS youth to be members of the body of Christ. The rally will also lead the participants to explore the talents which God has given them and the opportunities they have to use those talents for extending the body of Christ.

On-campus recreation, an evening at a Milwaukee Brewers vs. Baltimore Orioles baseball game, swimming at Lake Ripley, and a pork and chicken barbecue have been planned to foster the expression of fellowship and provide relaxation.

If you are interested in joining 550 other WELS youth and adult counselors for three days of spiritual growth and Christian fellowship, you may obtain more information by contacting: WELS International Youth Rally — '80, Immanuel Evangelical Lutheran Church, Route 1, Box 225, Johnson Creek, Wisconsin 53038; phone: 414/699-2293

