

Chapter 1 : WELS and CLC - What's the Difference?

The specific viewpoints of these groups are briefly summarized in the book WELS and Other Lutherans, available from Northwestern Publishing House. - John F. Brug is a professor at Wisconsin Lutheran Seminary, Mequon.

The author of that blog, a current WELS pastor who, understandably, finds it necessary to remain anonymous, included a link to it in his post, Conformity over Confession. But all ears are deaf, just as all voices are mute. I characterized this observation in a comment on Intrepid Lutherans last October: I no longer find it odd that such a thing [i. There is a continuing strident refusal to openly discuss important matters. Rather than find it odd, I recognize it for what it is – as a foreboding cultic tendency. Positional authority is a psychological weapon among such leaders, and they use it to retain the dedication of their followers and to urge them toward greater productivity in the interest of the group. Indeed, we have in the past featured on this blog one of the famous lectures of Dr. Walter Martin – renowned expert on Cults and the Occult – on the Cult of Liberalism, highlighting and exploring several sections from it in application to what is occurring now, before our very eyes: I encourage the reader to revisit this lecture: The Average Layman is Defenseless! So who can a layman trust? That was the question asked by Mr. Vernon Kneprath on Monday. And he is right: But the laity need pastors. How else would a person know? A closed, unresponsive, impenetrable organization that wields, or at least arrogates to itself, power over individuals, whether physical, spiritual, psychological or financial, ought never be trusted. The original article can be found here. I see that it has been reposted, today, by the original author, here. Poinsettia Drive ; chemnitz bigplanet. I thought the books would benefit people who had suffered from abusive clergy. Many congregations are abusive as well, led as they are by adulterers, thieves, and various types of criminals. I have served several congregations where a significant number of people had police records, extensive experience in the courts, or secret girlfriends. It is always strange to see such people act shocked over some imagined offense pancakes, for instance when they have been arrested, tried, and convicted of serious offenses, hiding the facts in some way. It is also strange to see church officials working with and encouraging such characters to cause trouble in the congregation, then acting shocked that there is trouble. One church official, for instance, gave three divine calls to a family member who was a sex offender, a man who liked to sneak into bathrooms and watch young women take showers. When he got into trouble in his second call, the sex offender got a third call. The synod president reported, after the arrest, that no one else was involved in the sex crime. However, I think that the young woman who was being leered at while she was taking a shower was involved as a victim of this pastor, his powerful relative, and his abusive synod. This is what happens or has happened to boys who want to become WELS pastors: Prep School Level The WELS prep schools are residential high schools aimed at promoting church vocations, so that more students become parochial school teachers or pastors. The LCMS had a similar system and took it apart. WELS has eliminated two of its four prep schools in recent history. Freshman prep students go through two kinds of initiation. One involves such things as dressing the boys as girls and making them wear makeup. The other is called sechsing, after a nickname for freshmen. It is a great situation for bullies, who push the freshmen to the limits and then scorn anyone who complains. At one prep school, any boy who discussed problems with bullying was picked off the floor by his nipples. Boys either shut up to avoid the torture or they dropped out of school. The dean knew this. If a boy is disciplined, he finds out the source of the information. He and his friends retaliate. That was only a few years ago, so most WELS pastors have gone through college and seminary initiation. Northwestern College was an all male school. A woman could attend, but few did, because the curriculum was aimed at preparing men for the WELS seminary. The courses were long on languages and short on math and science. Freshman initiation could be fun, but bullies often took over and got their chance to get even with younger students. One student ran through a gauntlet of pillows. Each older student got to hit him with a pillow. A bit dusty, but harmless. One older student loaded the pillowcase with books and knocked the freshman out cold. Is that going to be the new abnormality, i. He is a subservient church leader today. Obviously, some of the initiation activities were not only sadistic but homosexual in nature. The dean of men stopped statue sodomy only when a formal complaint was lodged. Most parents were kept in the dark, because

a student complaint would only bring wrath down on the freshman. The prep school graduates warned the non-preps what would happen if they talked. I attended the Bone Cruncher, which is aimed at college seniors on their way to seminary at Mequon. Each senior is given some form of bone. The athletes get a large bone, to signify approval of the Mequon students. The studious types get bone ground up in water in a glass. It is difficult to worm out of men what they hated, because it is both embarrassing to admit it and dangerous to talk. Several facts came out about other events. One is that men are told to wear their best clothes, but they are forced to sit down on food, get on the floor, and in general wreck their clothes. They are told later to submit cleaning bills if they want to, but it is understood that only a sissy would do that. Many times these names are obscene renditions of their given names. Is this a parody of baptism? I pressed one man for examples. Another aspect of public humiliation is having wives and girlfriends at the Bonecruncher. Do men really want to sit down in food, act like fools, and get obscene names in front of their wives and girlfriends? It is supposed to be funny but it is often aimed at certain seniors. If you do not like it, go away. If you speak up about it, we will make your life Hell on earth. A senior leader of WELS indicted a pastor for not liking initiation! This same college president tried to fight against the merger of Northwestern College and Martin Luther College. I understand that he was not allowed to speak to the issue on the floor of the convention. He said it was the lowest point in his ministry. I saw it as the last bitter fruit of initiation rites. He did not conform to the synod vision-thing, so he was silenced. It used to be that students who qualified by going to Bethany had their own independent judgment and tended to be fairly Lutheran. Those students, who missed the thrill of Northwestern College, are called their entire ministry Bethany Bombers. It is not a compliment. GA for gemutliches Abend; friendly evening began in the s as a way to unify the seminary student body after a divisive split. The big-shots actually fired the seminary president and kicked him out. In a tiny synod where everyone is related, that can cause some friction and hard feelings. I do not believe it will ever stop until a lawsuit costs the seminary too much money. The toxic influence is easy to see. They are sworn to absolute secrecy. They are not allowed to tell anyone, including their wives, about GA. If students have found out the secrets of GA and let on, the upper classmen give them Hell. The same kind of lying speech is arranged each year. They are really serious about canceling it. He knows they are doing a good job of mixing up the students. The ideal GA victim has looked forward to it for many years. He has heard hints about it, but no one will say what it is. The ordained pastors will make cryptic remarks and laugh, adding to the mystery. He and someone else complained about GA in advance. Remember the dean at the prep school, mentioned early?

*WELS & Other Lutherans [John F. Brug, Karen Knutson, Pamela Dunn] on www.nxgvision.com *FREE* shipping on qualifying offers. The Lutheran church in America and around the world has undergone various shifts and changes, especially in the past couple decades.*

Are you sure you want to delete this answer? Yes Sorry, something has gone wrong. Like John Hasse said, the Lutherans made it years and then split over insurance. The immigrants founded dozens of Lutheran church bodies, which preached the gospel in nearly a dozen languages. Through the years these groups experienced a bewildering array of mergers, splits and reconciliations. I think that the Lutheran churches in the United States can be lumped into three categories, Liberal Protestant, Confessional Lutheran and what remains of Lutheran Pietism. I will concentrate on Liberal Protestant and Confessionalism because they are the most prevalent. Questioning or denying the inerrancy of the Bible 2. Questioning or denying the divinity of Jesus Christ or the members of the Trinity. Acceptance of popular moral or social teachings 4. Movement away from teaching of the Lutheran Confessions Book of Concord 5. Ordination of Women and openly homosexual in the priesthood. Heavy emphasis on Ecumenicism 7. Departure from the teach of Justification through Faith. Departure from moral absolute truths. Believe that Scriptures are the sole authority on faith and Christian living. With out error and unified. Therefore, they do not ordain Women or openly homosexuals into the priesthood. Since the doctrines they confess are drawn from Scripture alone, we are bound to them in our faith and life. Therefore all preaching and teaching in our churches and schools must be in harmony with these confessions, and we reject all the errors that they reject. Affirm the doctrine of Original Sin and that man is not basically good not only corrupted by the world and cannot save himself. Affirm Justification by Grace through Faith. Believe that unity in Christian Doctrine is necessary for establishing Christian Fellowship with other Synods or Denominations.

Chapter 3 : WELS and Other Lutherans by John F. Brug

The Bible and Lutherans teach that the religious education of children is the primary duty of parents and especially of the fathers. The church may assist the parents by establishing schools and other organizations to teach Christian doctrine.

It also holds that the Bible is explained and interpreted by the 16th century Book of Concord because it teaches and faithfully explains the Bible. As such, pastors and congregations within the WELS agree to teach in accordance with it. For this reason, they reject much of modern liberal scholarship. Thus, according to LCMS doctrine, members of different church bodies can engage in greater or lesser degrees of fellowship depending on the extent of their doctrinal disagreement. Doctrine of the ministry – The WELS believes that there are many different forms of one, divinely established Ministry. These forms of the Ministry include pastor, Christian day-school teacher, staff-minister and others. In "This We Believe," published in , WELS states that "women may participate in offices and activities of the public ministry except where that work involves authority over men 1 Timothy 2: This means that women may not serve as pastors nor participate in assemblies of the church in ways that exercise authority over men 1 Corinthians LCMS teaches that women may take on roles of lay authority in the church, such as voting in church elections and serving in "humanly established offices" such as congregation president, reader, or member of church councils, including elected executive roles in the church. The meaning of a portion of Scripture is discerned by paying careful attention to grammar, syntax, vocabulary and context. In this regard, the historical setting forms part of the context of Scripture, the text itself indicating how important a part. The ELCA, on the other hand, has been open to Historical-Critical Methods of Biblical interpretation which seek to understand the scriptures with primary reference to historical and social context. Most other specific doctrinal differences between the two churches stem from this overarching disagreement. Creation – The WELS teaches that the account of creation given in Genesis 1 is a factual, historical account, [6] while the ELCA has not enforced an official position, allowing members to embrace positions ranging from strict creationism to theistic evolution. The ELCA officially permits the ordination of monogamous non-celibate homosexuals and the blessing of homosexual couples. It thus practices fellowship with a handful of other mainline Protestant denominations. He also stated that "While WELS continues to see the characteristics of the Antichrist in the Roman Catholic papacy, it is wrong and dishonest to portray this belief as stemming from anti-Catholic bigotry. We do have strong convictions, and we identify what we believe are teachings that depart from the Word of God. But we hold no animosity toward Christians who hold the Roman Catholic faith, and we respect the right of people to hold beliefs different from ours even as we point out the error. Furthermore, we rejoice that even in the Roman Catholic Church, where we believe that the gospel has been distorted, there are many Catholics who hold to a simple faith in Jesus Christ as their Savior and who will ultimately be saved. Testifying to the errors that still exist in Catholic doctrine is itself an expression of love; remaining silent or glossing over doctrinal differences would express the opposite. Many of the early pastors were educated and trained by mission societies in Germany. The early churches in the Wisconsin Synod had a strong German background; services and church business were conducted in German. Many of the pastors and congregations brought with them a tolerance towards forming joint congregations with the Reformed , similar to the Union Churches they left behind in Germany. In the synod convention of , the synod joined the General Council , a group of Neolutheran synods that left the General Synod because it sought to compromise Lutheran doctrine in order to join with non-Lutheran American Protestantism. However, some pastors in the Wisconsin Synod agreed with the " open questions " position of the Iowa Synod that some doctrines could be left unresolved and good Lutherans could agree to disagree about them. Although there were several dissenting opinions, most of the pastors and lay delegates realized that they could not in good conscience exchange pastors with non-Lutherans or invite them to commune at their altar. They felt that the position the General Council took on this subject was inadequate. They resolved that, unless it changed course, they would withdraw from the General Council. Following the convention, representatives of the Wisconsin and Missouri Synods held a meeting in Milwaukee during

October 21st, This agreement was later adopted by each of the synods in convention. There the synods drew up a document of association for the synods to vote on at their next convention. They also invited the entire membership, both teachers and pastors, of all the synods to attend a general convention the next year. They wrote the constitution to the Synodical Conference, which arranged the synods together as a federation and did not vest any real authority with the Synodical Conference, either at the convention or board level.

Reorganization[edit] The first convention of the Synodical Conference also endeavored to reduce the severe competition between synods. The delegates planned to reorganize all Synodical Conference Lutherans into separate state synods, although allowing for separate organization along the lines of the three languages—German, Norwegian, and English. The Minnesota Synod favored the approach of organizing state synods, but only if they would be independent of the larger Ohio and Missouri Synods. The Wisconsin Synod also did not think that it could derive any benefit out of a centrally run seminary. Although there was considerable plans to build a new joint Synodical Conference seminary outside of Chicago, because of the hesitance of the Wisconsin Synod on this subject and the inability of any of the other members besides Missouri to contribute financially to the new project, it was tabled, and ultimately never happened. These state synods were to organize into two or three larger synods, one for the east corresponding to the Ohio Synod , one for the southwest corresponding to the Missouri Synod , and one for the northwest which would include all congregations in Michigan, Wisconsin, Minnesota, the Dakotas and all parts west. This formed three larger synods, which solved the longstanding concern that if either the Missouri or Ohio synods were allowed to keep their identity, they would dominate the rest of the Synodical Conference, or, even worse, the Minnesota or Wisconsin Synods would be forced to join one of them. This new organization did not apply to congregations speaking Norwegian, and English speaking congregations were to organize as separate district synods within one of the three larger synods [24]

Schism[edit] The Synodical Conference split when the Ohio Synod left the Synodical Conference in over the issue of whether God predestined people according to his foreknowledge of whether they would come to faith. The Ohio Synod had some pastors that allowed for this position, while the Missouri Synod declared it to be false doctrine. The Norwegian Synod left the Synodical Conference in , attempting to keep the disunity they experienced within their Synod from creeping into the Synodical Conference. Meanwhile, the Wisconsin and Missouri Synods stood together in cooperation and harmony during this period of fierce debate. They also believed the law was a nativist attack on their German culture. The law was enacted in and repealed in

Apache mission[edit] Rev. Paul Mayerhoff lived in this tent for six months in at the beginning of his Call as a Wisconsin Synod missionary to the Apache. Currently there are nine Wisconsin Synod congregations on the reservation. The Nebraska Synod joined the federation in In the synods voted to turn their federation into a formal union, known as the Evangelical Lutheran Joint Synod of Wisconsin and Other States. By , the merger and other factors had pushed the Wisconsin Synod to become a primarily English-speaking synod. The present name was adopted in The ALC differed on its doctrine of Predestination and therefore did not share doctrinal fellowship with the Synodical Conference. Their chief complaint was that the WELS misapplied the principles of Christian fellowship by not breaking immediately with the Synodical Conference and the LCMS after it had publicly recognized doctrinal disagreements. The goal of these discussions is to restore fellowship with each other.

This informative Lutheran book is an updated and expanded answer to the question: What are the differences among the Lutheran church bodies?

How do They Differ? Doctrinally, they have many more things in common than they have differences. However, the church to which we belong is supposed to be one with which we are in full agreement concerning all of the doctrines of Scripture. Since , the members of the CLC have not been in fellowship with the WELS because of a difference concerning what the Bible teaches about church fellowship. If it should happen that false teaching arises within our fellowship, we are to identify it and separate ourselves from it. Therefore watch, and remember that for three years I did not cease to warn everyone night and day with tears. For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple. In many churches, the standard of agreement for exercising fellowship has to do with only a few "basic" Christian doctrines. In past official statements, the Wisconsin Synod and its sister church body, the Evangelical Lutheran Synod ELS , have taken the position that there are times when the right thing to do is to stay in fellowship, at least for a time, with known false teachers. A Short History From until about there were various conservative Lutheran synods that made up a larger federation, called the "Synodical Conference. Among other things, the Missouri Synod abandoned its Scriptural position concerning Lodges and Scouting, and at one point declared its agreement with the liberal American Lutheran Church. Over many years the Wisconsin Synod protested these changes from Scriptural doctrine and practice in the Missouri Synod, but things grew worse instead of better. Finally, the Wisconsin Synod made this resolution concerning the Missouri Synod at its Convention: The Lutheran Church - Missouri Synod has by its official resolutions, policies, and practices created divisions and offenses both in her own body and in the entire Synodical Conference. Such divisions and offenses are of long standing. The right thing to do at this point would have been to withdraw from fellowship with Missouri, as well as from the Synodical Conference. This would have been in simple obedience to the instructions that God has given us in Romans A special convention in , and conventions in and maintained the "status quo. The CLC came into existence in WELS members today often assume that we are still a separate church body because we felt that Wisconsin should have separated sooner than it did. In point of fact, the issue of timing is not central at all. Instead, the central issue is a difference about the reason why a separation must take place according to Scripture. It is a matter of Scriptural principle. The Scriptural reason for leaving a false-teaching church is simply the fact that there is false teaching there, and that separation is what the Lord commands. God commands this, not only for our own good but also as a clear witness to those who are still caught up in error. The correct Scriptural procedure for admonishing erring brethren and avoiding false teachers is taught in passages such as 1 Tim. The principles can be summarized in this way: Admonish someone with whom you are in fellowship if you think he may have fallen into an inadvertent error in doctrine or practice. The problem may be a simple misunderstanding. Take note of, that is, watch out for and identify, any person or organization that is in fact teaching doctrine that is contrary to the Scriptures. Avoid any such false teacher or heterodox church. That means the Lord wants us to break off our fellowship ties without delay. We should no longer be a religious partner with them in any way. This was the new fellowship principle in action. In past official statements and resolutions, the Wisconsin Synod along with its sister synod, the ELS showed that it had changed its doctrine to match its practice, by saying that the following can be a correct procedure for dealing with false teachers: Admonish such false teachers, while remaining in fellowship with them, in the hope that they will change their ways. Avoid the false teachers, if it is your judgment that further admonition will not do any good. In other words, it was considered acceptable to delay separating from false teachers, if you have the opinion that staying with them and admonishing them might still bring about a change. This, in itself, is a false doctrine. This teaching can be clearly demonstrated from official synodical statements of the WELS and ELS, which have never been rejected or withdrawn, e. Because these two church bodies have historical statements on the doctrine of church fellowship which are unscriptural, we cannot exercise fellowship with the WELS and ELS.

That was Then; This is Now No doubt there are many in the Wisconsin Synod who would not agree with the "Take note of false teachers, then admonish them, then avoid-after-you-think-nothing-more-can-be-done" doctrine. In the draft copy of a joint statement on the subject, the men from all three synods appeared to have reached a genuine breakthrough. They agreed in writing that it was wrong, after identifying false teachers, to base a decision to "avoid" them on a human judgment about whether or not further admonition might do any good. It should be noted that during inter-synodical meetings in , both the CLC and the WELS recognized the existence of a doctrinal difference between the two synods. What then became of the official statement by the WELS Convention that said "Termination of church fellowship is called for when you have reached the conviction that admonition is of no further avail"? First they rightly rejected it in the "joint statement. The bottom line is that the former official statements of false doctrine remain in effect, and are therefore a barrier that stands between the WELS and the CLC. David Lau of Immanuel Seminary, Eau Claire, correctly notes the extra-biblical elements found in this statement: It is not enough for the errorist to adhere to an error in doctrine or practice. He must also demand recognition for it and make propaganda for it before fellowship should be terminated. All these additions make it necessary for the group doing the suspending to do more than look at the facts of what is being done and compare them with Scripture. No, the group must also determine whether the errorist is persistent, whether the admonition has been patient enough, and also whether the errorist is demanding recognition for the error whatever that means and making propaganda for it. Again, using this criterion will lead to debates as to whether propaganda is being made or not. Are the persons in question causing divisions and offenses contrary to Scriptural doctrine? In the intervening years between and today, other issues have come up which further reflect the doctrinal difference between our church bodies. Please see the separate section at the end of this article for more on this. It can sometimes seem like the little CLC likes to be separate for its own sake. Rather, our real reason for being "sticklers" on all the doctrines of Scripture ought to be love for the Gospel. Any false teaching, no matter how small, is a threat -- not to our pride or our own supposed "purity" -- but a threat to the Gospel itself. Paul was talking about false doctrine when he said "A little yeast works through the whole batch of dough" Gal 5: The results of false teaching about the doctrine of church fellowship are immediately dangerous, and eventually deadly. The "little" bit of false teaching grows like gangrene, as Paul says in 2 Timothy, until the true Gospel itself is swept away. What God says about fellowship in the Bible is hard to put into practice, but the Lord has given it to us out of love, for our good. If the fellowship principle fails, then "germs" of error are allowed to spread and do their damage, and can eventually cause death. Therefore none of the divinely-revealed teachings of the Bible can be sacrificed for the sake of outward unity. What is Thrivent Financial for Lutherans? Thrivent is a "fraternal benefit society. It does generate income, but instead of paying dividends to shareholders, Thrivent uses the money for social and religious causes among Lutheran churches and church bodies. Thrivent describes itself as "a faith-based membership organization. Who can belong to Thrivent? Only someone who belongs to a Lutheran church, or is the spouse or child of a Lutheran, may belong. However, it does not matter which Lutheran church you belong to. This company has many members among the more conservative Wisconsin Synod, the liberal Missouri Synod, and the ultra-liberal Evangelical Lutheran Church in America. What kind of support does Thrivent provide? Thrivent regularly donates large sums of money directly to Lutheran synods, as well as to their colleges, seminaries, and elementary schools. It often provides "matching funds" for local congregational fundraising efforts. There are, no doubt, many beneficial services that are made possible through the aid of fraternal insurance money. However, this money also funds some terrible things that we would never want to support ourselves. For instance, there are many with a strong pro-abortion and pro-homosexual agenda in the ELCA, which is aided by fraternal insurance money. Even worse than that is the false doctrine that infects these heterodox church bodies. How is this different from buying insurance with Allstate, for instance? It is not necessary -- nor is it possible -- to investigate how every company spends its profits before we buy something from them. But Thrivent is not just a company from which you buy a product. You cannot buy insurance from Thrivent unless you are a member of this faith-based organization. When you belong to this fraternal society, you are not simply a customer of a company; you ARE the company, by reason of your fraternal membership and voting rights. That makes it much more than just a

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"business arrangement. Thrivent calls itself your religious "brother" in many ways. Are there Scripture passages to guide us on this subject? Simply buying a product from a company does not make you a religious partner with them. However, membership in Thrivent is different. The question can be summarized in this way:

Chapter 5 : WELS (@welslutherans) â€¢ Instagram photos and videos

WELS and Other Lutherans has 14 ratings and 2 reviews. An updated and expanded answer to the question: What are the differences among the Lutheran church.

Chapter 6 : What are some of the theological differences between the various Lutheran Synods? | Busted L

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Chapter 7 : Intrepid Lutherans: Time to Spill the Beans

The Wisconsin Evangelical Lutheran Synod (WELS) is an American Confessional Lutheran denomination of Christianity. Characterized as theologically conservative, it was founded in Milwaukee, Wisconsin.

Chapter 8 : What are the differences in the Lutheran denominations (synods)? | Yahoo Answers

WELS is a group of nearly , men, women, and children in nearly 1, congregations across the United States and Canada united by a common faith in Christ's saving love.

Chapter 9 : Wisconsin Evangelical Lutheran Synod - Wikipedia

The WELS' "Theses on Church and Ministry," however, expressly deny that the pastoral ministry is specifically instituted by the Lord in contrast to other forms of public ministry. 3.