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SPOKESMAN



MARTIN LUTHER

SCRIPTURE ALONE

CHURCH OF THE LUTHERAN CONFESSION

Christ and Antichrist

How are we to uncover the Antichrist? In our battle with the devil we can do no more and no less than what Jesus did (Mt. 4): use the sword of the Spirit, which is the Word of God. In 2 Thessalonians 2:1-12 we find the fingerprints of the Antichrist as given by God the Spirit. There are five telling points.

1) The Antichrist is not the devil. He is a servant of the devil and is a human being, not merely an unchristian force or influence. He is called "man of sin" (v. 3) "whose coming is after the working of Satan." (v. 9)

2) The Antichrist leads a spiritual apostasy, "a falling away" (v. 3) in doctrine. He is "the son of perdition" or eternal destruction. His coming is "with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." (v. 10) He is not a leader of an economical or political cause. The spiri-

tual nature of the apostasy is amplified in the next two points.

3) The Antichrist is *within* the Church. In a sense whatever is not for Christ is antichrist, such as heathen governments, humanism, unchristian religions, etc. But *the* Antichrist is a force that attacks Christ while pretending to be *with* Christ. He "sitteth in the temple of God." (v. 4) Hence his ability to deceive (v. 10), the reason he is called "mystery of iniquity" (v. 7) and needs to be "revealed." (vv. 3, 6, 8) What mystery or deception has to be revealed when those outside the Church oppose the Church? No, the Antichrist has and retains his position by virtue of the fact that he appears to be Christian. From that position within, he can carry on his powerful deception.

4) The Antichrist takes God's place. He "opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as

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God sitteth in the temple of God, showing himself that he is God.” (v. 4) The Antichrist “shows off” and by his word and actions fueled by Satan he deceives people into thinking that he is with God, while in truth he has taken God’s place.

5) The Antichrist, while a human being, spans a period of time that is almost equal to the New Testament Church. “The mystery of iniquity” (v. 7) was already at work when the Spirit used Paul to write this book around 50 A.D. The Antichrist will last until the end of the world when the Lord will destroy him with the brightness of His coming. (v. 8) Somewhere in this time period between 50 A.D. and the end of the world the identity of the Antichrist would be revealed. (v. 8)

The Antichrist Is the Roman Papacy

Taken separately and together the five points of the above description fingerprint the Roman papacy as the Antichrist. Not just one pope, but the office of the pope, the succession of popes, is the Antichrist. The papacy is human, covers the New Testament era, was hidden and then revealed, will last till the end of time, leads a spiritual falling away, and is within the Church.

The pope is recognized the world over as the head of Christendom. And except to a minority of diligent Bible students, the pope is the prime example of the Christian life and the epitome of Biblical righteousness. How successful the deception energized by Satan has been! Even a superficial study of the Roman

Catholic Church will reveal that by his words the pope speaks as if he were God and by his actions sits in the place of Christ.

Two phrases from the above prophecy, both related to the same concept, hold the key to identifying the Antichrist. In v. 10 there is the phrase: “all deceivableness of unrighteousness.” And in v. 12 we hear of those who “had pleasure in unrighteousness.” What is this “unrighteousness”? Many view it superficially and think of obvious anti-Christian works of the flesh, such as murder, adultery, stealing, cursing, and the like. And thereby they turn away from identifying the papacy as the Antichrist, for the pope is not a person of such wickedness but rather is the height of civil righteousness and appears to be full of love, compassion, kindness, and peace.

The Unrighteousness of the Antichrist

But when we understand this “unrighteousness” as contrasted with the righteousness of God that is by faith, then we understand how well this phrase describes the papacy. The righteousness of faith is the righteousness of Christ. The Son of God became flesh and was born righteous. He kept the whole Law of God outwardly and inwardly, in short, perfectly. Yet God made Him who knew no sin to be sin for us that we might be made the righteousness of God in Him. (2 Cor. 5:21) This is called *imputed* righteousness, meaning ascribed or attributed. Just as the sin of Adam has been imputed to all

mankind, so God has imputed the righteousness of Christ to all mankind. Jesus Christ, the only Righteous One, died for all unrighteous ones. He has made the great exchange *by taking* our unrighteousness to Himself and paying for its punishment with His blood and death and *by giving* His righteousness to us. Because Christ's righteousness was complete and perfect, the righteousness which is ours by faith is also complete and perfect. Nothing remains for us to add. We may also call this the righteousness of the Gospel, for therein is the righteousness of God revealed from faith to faith. (Rom. 1:17)

The unrighteousness of the papacy consists in this that, on the one hand, the papacy denies, even *damns*, the Biblical doctrine of justification by the sole imputation of Christ's righteousness while, on the other hand, it substitutes the lie that a man is saved by adding human works to the work of Christ. To mix the imperfect righteousness of man with the perfect righteousness of Christ, which the papacy does in subtle ways, is the height of unrighteousness, for it rejects the perfect work of Jesus. To believe in salvation by the works of man added to the works of Jesus is not partly right; it is totally wrong; indeed it is to have "pleasure in unrighteousness."

Jesus is the Christ (Chosen) of God. There is no other salvation. Faith in any other plan *damns* souls to hell. Faith in Jesus alone, the only Righteous One, saves. Faith in the lie of the papacy brings unrighteous-

ness. The papacy is the Antichrist because it is against the plan of salvation Chosen (Christ) by God.

The unrighteousness of the papacy really deceives. The unrighteousness of the manifest works of the flesh is an obvious stench to man's conscience and not deceptive. But the unrighteousness of salvation by human works appeals to the work-to-be-righteous nature that is born into every human being. Only the Holy Spirit can lead a person to say that Jesus is *the* Christ. He alone can take a sinner from the darkness of self-righteousness deception to the righteous Light of the world, Jesus Christ.

A Matter of Judgment Or a Matter of Doctrine?

It is well-known that Martin Luther believed it to be a teaching of the Bible that the papacy is the Antichrist. There are many today who would relegate Luther's belief to a matter of human judgment. Is this a matter of judgment or a matter of doctrine? We dare not say: "Thus saith the Lord" on this teaching if God has not in fact taught it. Nor dare we say He has not taught it, if in fact He has.

It is true that the Bible does not use the phrase: "The papacy is the Antichrist." But just as God expected that the Old Testament believer would use His Word to identify Jesus as the Christ, so He expects us to use our New Testament to identify the papacy as the Antichrist. We are to read Second Thessalonians 2, as well as 1 John and 2 John, and hear

what the Spirit has said. *He* has described the Antichrist and *He* has revealed the papacy. It is the Word of God, not subject to any private interpretation. Jesus is the Christ.

The Roman papacy is the Antichrist.

—Paul Tiefel, Jr.

Note: The above article is in part a portion of a paper presented at the Wisconsin Delegate Conference in Fond du Lac, Wisconsin, on June 7 and 8, 1982.

the Brief Statement 50 years

Of Good Works

Luther's opponents, not understanding the power of the Gospel, told the Reformer that, if people were taught that we receive forgiveness and salvation through faith in Christ alone and that neither is dependent on our goodness or right actions, then Christians would no longer seek to do good works. Sadly enough, it could be argued that Luther's opponents have in part been proved right by present-day Lutherans. Sometimes we, who rightly emphasize justification by faith without the deeds of the Law, are guilty of hesitating to encourage one another in good works for fear that someone may get the idea that these good works somehow help to make us acceptable in God's sight. And our flesh is only too happy to use

justification (or anything else) as an excuse for avoiding the pursuit of good works.

But **God would have us to be rich in good works.** "Jesus Christ gave Himself for us to free us from all wickedness and cleanse us to be His own people, eager to do good works." (Titus 2:14—AAT) We should not be afraid to think about, plan, or pursue good works. Just because such good deeds are a natural and spontaneous fruit of faith, it does not follow, as some suppose, that to be good they must be done unconsciously.

Good Works in God's Sight

Just what do we mean by good works? The *Brief Statement* spells this out in words much like those

your pastor probably used in your confirmation instruction. **Before God only those works are good which are done for the glory of God and the good of man, according to the rule of the divine Law.** This Scriptural definition of what is really good in God's sight is most timely, for we live in a day when even murder is committed in the name of kindness, people do "good" for no purpose other than to acquire a "good" reputation, and it is insisted that "good" is to be determined by the situation and by society rather than by God. As Christians we are not immune to the influences around us. We need to be reminded exactly what good works are.

Such works, however, no man performs unless he first believes that God has forgiven him his sins and has given him eternal life by grace, for Christ's sake, without any works of his own. Most people think that anyone can pray and anyone can do good works. Neither is true. Apart from Jesus and His forgiveness we have no access to God and our prayers are mere words. Apart from Jesus and His forgiveness we are unable to love God or trust in Him, and actions which do not flow out of such an attitude toward God are not God-pleasing, not truly good.

In John 15:4-5 Jesus says just this when He exhorts us: "Remain in Me and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in Me. I am the vine; you are the branches. If a man remains in Me and I in him,

he will bear much fruit; apart from Me you can do nothing." (NIV)

So while it is true that anyone can do things that prove helpful to other people, this does not make such actions good in God's sight. If only the attitude a person has toward people is to be considered in determining if a deed is good, then we make people supreme; we put man in the place of God.

The Creed Produces the Deed

In Proverbs it is pointed out that wisdom in living begins with the fear of God. (Prov. 1:7) Apart from trust in God and reverent love for Him, human beings are bound to involve themselves in things both foolish and sinful. The common idea that how you live is more important than your attitude toward God is such sinful foolishness. That's like looking for apples where there are no apple trees. **We reject as a great folly the assertion, frequently made in our day, that works must be placed in the fore, and "faith in dogmas"—meaning the Gospel of Christ Crucified for the sins of the world—must be relegated to the rear.**

It is a kingdom truth that first one is made a subject of the King; then follows the joyful life of the King's subject. First justification by faith, then the fruits of faith. First the Spirit, then the fruit of the Spirit. This order, which is ever true in God's dealings with us, is also the order of the articles in the *Brief Statement*. "Of Justification" precedes "Of Good Works," which is then followed by the article dealing

with the tools the Holy Spirit uses both in kindling faith and in producing the good works which are the natural fruit of faith—namely, the Means of Grace, the Gospel. For **since good works never precede faith, but are always and in every instance the result of faith in the Gospel, it is evident that the only means by which we can become rich in good works is unceasingly to remember the grace of God which we have received in Christ.**

In confessions of faith it is often necessary both to confess the truths of Scripture and to reject that which conflicts with the Word of God. This is consistent with life, is it not? In daily living we need to both pursue what is good and right and to be on our guard against things wrong and harmful. **Hence we reject as unchristian and foolish any attempt to produce good works by the compulsion of the Law or through carnal motives.**

While this concludes the *Brief Statement's* article "Of Good Works," we know that this subject will be of continuing concern to us in daily life. We need to be constantly vigilant in our homes and in our churches that we do not do what comes naturally to our flesh—namely, try to bring about change for the good by "laying down the

Law." For while good works are always in accord with God's Law, they never appear in our lives through the power of the Law. The road sign cannot take us where it points, nor can the road itself make us want to go the way it leads. The Law well describes what is good, but the power to do it is found only at the cross of Christ our Savior.

For this reason we should always take the approach of the apostle Paul when encouraging ourselves and our fellow-Christians (that includes our children!) in what is good. He says: "Therefore, I urge you, brothers, *in view of God's mercy*, to offer yourselves as living sacrifices, holy and pleasing to God—which is your spiritual worship." (Rom. 12:1—NIV) "For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, so that you through His poverty might become rich." (2 Cor. 8:9—NIV)

May God the Holy Spirit so equip us by His grace and empower us by the Good News of Jesus the Savior so that we actively pursue and joyously perform an abundance of good works—to the Glory of God the Father.

—W. V. Schaller

Note: Those sentences in the above article that are printed in **boldface type** are from the *Brief Statement* article on good works.

Family Life Under Christ — III

What are we talking about when we say: family? The form families

have taken has varied considerably over the years. Centuries before

Christ families were highly patriarchal (father/husband-oriented), often with married children and grandchildren in the same family complex. During the time of Jesus men and women evidently were not supposed to communicate with one another in public. In many societies women were considered simply as chattel. In early America only the husband could legally hold title to property. It took some time for women to be regarded as people according to the law. Up until the last hundred years many lived in what sociologists call extended families—many couples from sons and daughters living with their children in their parents' home. Now in our country the trend is toward what is called the nuclear family—father, mother, and generally their own children. Most of us grow up in this type of arrangement.

God Controls Christian Families

God has something to say to people in connection with their family relationships. In earlier parts of this series we have noted how unbelief with many expressions generates extreme pressure to undermine values which God establishes. Christian families are one of the principal points of attack. Many couples and their children are so troubled by these external pressures and temptations that their individual and group identities are fast losing the distinction of being *Christian*.

Even many who say their marriages are stable and their children fairly well-behaved are observed to

be *satisfied with less than the best*. Spouses yell at one another and their children. High-decibel arguments not only happen, but appear common. Parents tolerate behavior between themselves which is blatantly selfish, cruel, or vicious. They allow their children to be disrespectful to them, other people, and property as well.

A *Christian family* is different from other kinds. A Christian family is one intentionally grounded in the values of the living God of heaven and earth, one in which relationships with one another are divinely controlled. "A Christian family is a family that lives together with Jesus Christ." (Larry Christenson, *The Christian Family*, p. 14)

This is not the same as a "traditional" family, since an understanding of what passes as a traditional family often includes concepts and behaviors which are not Christian and are contrary to the spirit of the Scriptures (for example, husbands forcing the submission of wives). And we are not going to be talking about "equalitarian" marriages. People who advocate them describe an equality in the marriage partnership not intended by the Lord. Confer Ephesians 5: 21ff.

We need our living God to tell us what a Christian family is like. There are just too many limitations for fish trying to examine life in the fish bowl. We'll let God, who views our circumstances from a different and better vantage, tell us about us "fish."

For example, a parent who lives

vicariously through his/her children needs God to break that dependency. These people simply bristle at any suggestion that they could improve their child-rearing techniques. You see, for them a failure of their child is a failure for them. The tragedy is that the parent is indeed failing, not because of the mistakes of his/her children, but for not being a parent. God describes His solution for all failures and gives advice for all His people in their various roles.

Another example. There are folks around who are particularly adept at noticing the weaknesses of other marriages and the unruly behavior of other people's "kids," but are not able to, or are simply unwilling to, analyze their own situation by the same standards. Was it Mark Twain who noticed that nothing needs improving quite as much as other people's faults? Jesus advises: "Remove the log that is in your own eye." (Mt. 7:5)

Christian Sinner-Saints

In order to have a Christian family, one needs Christians. That seems terribly obvious, doesn't it? However, quite a few in our country don't have the foggiest idea what a Christian is. For now we are delving into the realm of possibilities only God Himself creates, a relationship of trust generated and sustained solely by Him. It involves understanding of the Biblical concepts of justification and sanctification. It entails an awareness that during a Christian's entire life on this earth he/she is at the same time sinner and saint. This

is a valuable insight, grounded in the truth from God. This gives hard-headed reality to an explanation of the cause of problems and already suggests their solution.

A Christian home is one in which there are sinners. This relieves us of the impossible burden of expecting things to always or even sometimes go smoothly. Each member of the family—infants, children, all the way up to father and mother—is engaged in a daily struggle against his/her sinful nature. The Bible often uses the word *flesh* for this. (Rom. 7; Gal. 5) There are going to be mistakes, miscalculations, misunderstood directions, misread situations, and misdeeds. Sometimes these are extremely serious and have grave consequences. As much as we wish it were not so and seek to avoid them, we expect to know that we will have problems which are a direct result of family members being sinful.

However, a Christian home is one in which sinners believe their sins are forgiven. God provided radical rescue from the predicament that is human sin by sending His unique Son Jesus to die in punishment for world wickedness. This Jesus lives in victory. Pardon through His atoning death has been achieved for all mankind everywhere for every era. God gives this pardon to individuals through His Spirit, who works with the Gospel Word to convince people that what Jesus did is for them and is effective for their forgiveness. God converts, turning us to His salvation.

He also provides guidance and

direction for us in our lives (including our family lives) through the power based on and flowing from this deliverance. It is He who strengthens and empowers those now faithful to be "transformed by the renewing of (their) mind" in everything they do (Rom. 12:1ff.) and bring every thought captive to obey Christ. (2 Cor. 10:5)

Our God gave the very best, His

Son. His gift to people is the very best, forgiveness of sins, life, and eternal salvation. His advice is the best, what type of people He wants us to be. His guidance is the best, even as His Spirit directs, controls, suggests, each day, all we design or do or say. (LH #536) God wills the best for families. How can we ever be satisfied with less?

—*M. Sydow*

AN UNEXPECTED OPPORTUNITY

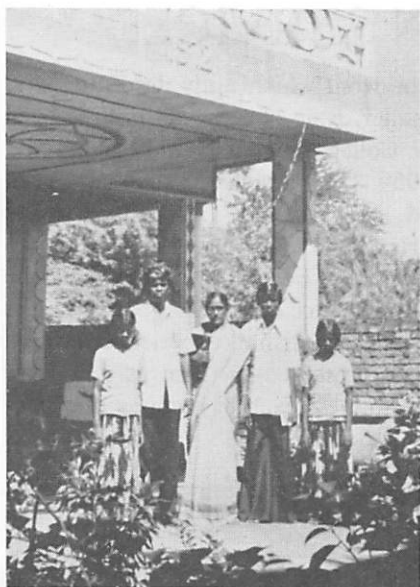
Many of the accounts of mission work that are recorded in God's Word involve early Christians taking advantage of unexpected opportunities given them by the Lord. Who would have thought, for instance, that it would have been wise for Philip to leave a fruitful mission field in Samaria to go into a desert near Gaza? Yet it was in that desert that God gave Philip an unexpected opportunity to bring God's saving Word to an Ethiopian official on his way home to Africa. (Acts 8) Who could have known that a vision of three sheets coinciding with the arrival of three visitors would have led to the conversion of an entire group of people? Yet it did, when the Lord gave Peter the unexpected opportunity to preach the Gospel to a large group of assembled relatives and friends in the home of Cornelius. (Acts 10) Who would ever have imagined that the Spirit's refusal to allow Paul to do mission work in the provinces of Asia and Bithynia would actually result in an unexpected

opportunity to begin a Gospel ministry on an entirely new continent? Yet this too happened when the Lord called Paul in a night vision to go with His message of grace to Macedonia. (Acts 16)

So it was then, and so it is now! Who would ever have dreamed one year ago, or even six months ago, that our Church of the Lutheran Confession would have an opportunity to preach Christ's Gospel to a people on an entirely new continent on the other side of our world? Yet it has happened. The Lord has given us an unexpected mission opportunity in India. A group of 3,500 people near Guntur in southeast India have requested that we send them a missionary to teach them God's Word and to train pastors to serve their congregations with solid and Scriptural ministries.

From Ipswich to India

How did this happen? It was not unlike those mission opportunities we read about in Acts. God simply



Mr. Benjamin and His Family

(standing in front of the compound he has offered to buy and make available for a missionary's use)

chose to use a believer whose heart had been gladdened by the Gospel and whose tongue was willing to proclaim that Gospel. John Rohrbach, a young man from Ipswich, South Dakota, and a member of Zion Ev. Lutheran Church, was in India during the summer and early fall of 1981 working with the National 4-H Council. While there he contracted dysentery. He spent seventeen days in a hospital. During that time he began speaking of his faith in Jesus Christ to those around him.

The news began to spread. After all, a young American, and especially a young American who was Christian and Lutheran, was quite a novelty in a small Indian hospital. It just so happened that Mr. V. S. Ben-

jamin, a headmaster in an Indian school, heard of John. He visited John, and they discussed their faith and confessions. Mr. Benjamin was impressed with what he heard. He had been a member of the American Lutheran Mission in India, but had left that fellowship because he felt it had become a political organization. He had been in contact with other Lutheran and Christian church bodies doing mission work in India, but had been disenchanted when he saw individuals using church funds to enrich themselves, and when he heard teachings contrary to God's Word.

Mr. Benjamin asked John whether he would visit other people interested in the truths of Scripture—the Lord had given John an unexpected opportunity. John took advantage of that opportunity. He preached over forty times during the remaining four weeks of his stay in India. By the time John left to return to America, Mr. Benjamin was determined to appeal to the Church of the Lutheran Confession for help. He wanted solid Biblical truth, and so has requested that we send a missionary.

What was an unexpected opportunity for John has become an unexpected opportunity for our church body. What will develop only the Lord knows. What is important is that we, like the apostles and evangelists of Acts, seize such opportunities to proclaim the precious Gospel message of life to sin-sick souls who need it.

—Paul D. Nolting

FAITHFUL IN SERVICE

Faithful. In the fullest sense this is the word which aptly describes Mrs. Adelgunde Schaller and Mrs. Anna Schaller. Both of these ladies have been close to or a part of Immanuel Lutheran College since its very beginning on the prairie in Mankato, Minnesota, in 1959. Their years since then have been marked by faithful labor for the Lord in His school. Their presence as teacher, housemother, secretary, librarian, and lady has added much to Immanuel over the years. To say that they have been appreciated would be an understatement. Their faithfulness and sacrifice have been great, but it is all overshadowed by the great reward of grace they shall experience through their faith in Christ which the Spirit has preserved in them as they have served. May our God and Lord continue to bless each of them as they continue to serve.



Mrs. Adelgunde Schaller and Mrs. Anna Schaller

Mrs. Adelgunde Schaller

Mrs. Schaller's life is now, as it has always been, centered in her Lord, her family, and her work. Her desire to travel and see is still very keen. She still serves as librarian and teacher at Immanuel. Her new trailer home has become a joy to her.

After her graduation from the high school department in Bethany College in Mankato, through her Bachelor's degree in social studies, her marriage to the Rev. Hilbert Schaller, their five children, her hus-

band's death, and her years at Immanuel, one thing stands out clearly—a life of dedication and service. In these years Adelgunde has taught every grade including kindergarten. Her versatility is obvious. Since coming to Immanuel many have come to know her and to love her as a teacher, a person, and fellow Christian. And now, not full-time, she still serves.

Mrs. Anna Schaller

Mrs. Anna Schaller was formerly the widow of Louis Keup, the princi-

pal of Zion Lutheran School in Rhineland, Wisconsin, for 22 years. Her family consists of two daughters, Priscilla and Marie. She married Professor Winfred Schaller, Sr., in 1955. After his death she continued to do office work as she moved from Rhineland to Fond du Lac, to Mankato, and finally to Eau Claire. Mrs. Schaller has served as librarian, housemother, and secretary at Immanuel. In order to serve better she completed a Bachelor's degree in English and library science

at the age of 65.

Over the years at Immanuel she has been of great service as she used her organizational abilities to take care of the many wearisome tasks involved in setting up a library and an office after the moving of the school to Eau Claire. Mrs. Schaller still resides in Eau Claire and the Immanuel family can still see her smiling face around campus from time to time.

—Ron Roehl

WHY CALL IT LUTHERAN?

Conventions of three Lutheran church bodies meeting at three different locations in September of this year overwhelmingly approved plans for the formation of a new Lutheran church body that will number well over five million members. The three church bodies are the Lutheran Church in America (LCA), the American Lutheran Church (ALC), and the Association of Evangelical Lutheran Churches (AELC). Some opposition to the union plan was registered in the ALC, chiefly because of polity differences between the LCA and the ALC. For example, the ALC is a union of congregations, but the LCA is an organization made up of clergy and congregations. Those leaders charged with designing the form of the new church body will have to find ways to iron out such polity differences.

A few persons in the ALC have made mention of the fact that the ALC Constitution uses the word "inerrant" to describe the Bible, whereas the LCA Constitution does not. But this should not present any problem, since it is well-known that all three of these church bodies do not teach what the *Brief Statement* of 1932 confesses: namely, that the Holy Scriptures "contain no errors or contradictions, but that they are in all their parts and words the infallible truth."

The Communion Pact

About the same time that the Lutheran union plan was approved, the Episcopal Church's governing convention meeting in New Orleans approved a communion pact with the same three Lutheran church bodies, authorizing mutual participation and joint celebration of the Lord's Supper. As we can well understand, the Roman Catholic Church is very much encouraged by

this pact between Lutherans and Episcopalians. The Rev. John Hotchkin, a Catholic ecumenical officer, declared: "The Roman Catholic Church is in dialogue with both the Episcopal and Lutheran churches, and their steps toward closer ties with each other also enhances relationships with the Catholic Church, the progress on either side fortifying it on the other." (from an Associated Press story)

It is easy to see that the ecumenical road traveled by these Lutherans is indeed leading to Rome. The prospect of Lutheran reunification with the pope is no longer a distant dream. But we wonder why any church body with these ecumenical goals and aims would want to call itself Lutheran. The Lutheran confessions, which are still supposedly accepted by these Lutherans, call the pope the Antichrist and pointedly warn against any kind of merger or cooperation with false teachers. Martin Luther himself would have died a martyr's death a thousand times over before signing any such communion pact. He had plenty of opportunities in his day for making common cause with errorists, but in Jesus' name he declined these opportunities.

We hate to see the name Lutheran used for a church body that stands in opposition to almost everything Luther did and taught. For that matter we also hate to see the name Christian used for these union efforts that ignore and despise Christ's Word. We believe most firmly that the papacy is the promised Antichrist, and it is tragic that so-called Lutherans and Christians are being taken in by "him whose coming is after the working of Satan." (2 Thess. 2:9)

—*D. Lau*

1977 Class Reunion

On June 12 the ILC high school graduates of 1977 met for their five-year reunion at Carson Park in Eau Claire. Out of a class of 38 (the largest in ILC history) 17 were present, not counting additions such as husbands, wives, children, brothers, and sisters. It was a joy to meet with classmates and Christian friends, catch up on the last five years, and reestablish our ties in Christ and our alma mater, Immanuel—God is indeed with us. We wish to thank Rex Morrison and Kathy Gilbertson for their hard work in tracking down 38 people all over the United States. We also look forward to our 10-year reunion and encourage other classes to plan their reunions.

—*Carole Shealy*

Minnesota Delegate Conference

Time: October 31, 1982, beginning at 3:00 p.m.

Place: Grace Lutheran Church, Sleepy Eye, Minnesota

Agenda:

An Introduction to First and Second Peter—K. Olmanson;

The Importance of Teaching the Scriptural Principles Concerning Marriage to Our Young People—D. Lau;

Coordinating Council Reports

—*Dan Ohlmann*, Secretary

New Address

Miss Susan Carstensen
314 N. Victoria St., Apt. 3
Valentine, NE 69201
(402) 376-3081

Moving to Houston?

If you have moved, or have plans to move, to the Houston area for employment, please contact Pastor Gene Rutz, Bethel Lutheran Church, 2831 Spring Cypress Road, Spring, Texas 77379. Phone (713) 353-2533.

—*Gene Rutz*

Installations

On August 8th, as authorized by President D. Fleischer, I installed Miss Susan Carstensen as teacher of Grace Ev. Lutheran School, Valentine, Nebraska.

—Wayne Mielke

As authorized by President D. Fleischer, I installed Miss Wendy Greve as teacher of the lower grades of Bethel Lutheran School, Spring, Texas, on August 8.

—Gene Rutz

Pacific Coast Pastoral Conference

Date: October 19-21, 1982

Sponsored by the St. Stephen congregations of the San Francisco Bay Area, California

Agenda:

Old Testament Exegesis: Deuteronomy 6:

1-15—N. H. Reim;

New Testament Exegesis: Colossians 1:9ff.

—P. W. Schaller;

Aionios and Olam—R. A. Reim;

A Review of the New LCMS Hymnal—

P. M. Weis;

Treatments Used in Drug Encounter

Groups—M. J. Witt;

The Capacity for Choice of the Regenerate

Man (Bondage of the Will)—D. Libby;

Sermon Study—R. E. Schaller;

Preacher—Kurt E. Luebke (P. M.

Weis alternate)

Devotions—Greg Kesterson.

The conference begins at 10:00 a.m.

—Kurt Luebke, Secretary

South and Eastern Area Pastoral Conference

Place: Zion Lutheran Church, Corpus Christi, Texas;

Date: November 2-4, 1982;

Agenda:

KOINONIA and Communion—V. Fossum;

Excommunication and Related Terms—

J. Schierenbeck;

Old Testament Isagogical/Exegetical Study

of Amos—A. Gullerud;

The Personal Life of the Pastor—P. F. Nol-

ting.

Conference Chaplain and Communion Service

Speaker—S. Kurtzahn.

—Vance Fossum, Secretary

Washington D.C. Mission Services

CLC services are being planned for the Washington D.C. area. Names of CLC members or prospective members, as well as requests for more information, should be sent to Pastor S. Kurtzahn, 1518 Kanuga Rd., Hendersonville, NC 28739, or call (704) 692-7731.

—Stephen Kurtzahn

Installation

Upon authorization from President D. Fleischer, the undersigned, on August 23, 1982, installed L. W. Schierenbeck as professor and Gordon P. Radtke as president of Immanuel Lutheran College. The rite of installation was conducted in connection with the opening service for the new school year.

—Elton A. Hallauer

Daily Devotions

November	Scripture	Theme	Hymn
"O GIVE THANKS UNTO THE LORD. . ."			
1	Psalm 136:1-9	For Creation	19:1-2
2	Romans 6:8-14	For Salvation	377:1&10
3	Proverbs 3:1-6	For Guidance	54
4	Joshua 4:1-7	For Memory	350:1-2
5	Ephesians 1:3-8	For Forgiveness	362:4
6	Psalm 118:13-24	For Today	537:1-2
7	Colossians 3:18-25	For Labor	540:1,4,5
8	Philippians 3:7-17	For Struggle	445
"IT IS A GOOD THING TO GIVE THANKS UNTO THE LORD. . ."			
9	Proverbs 15:13 Philippians 4:4-7	With Smiles	31:1-2

Minnesota Pastoral Conference

Time: November 8-9, 1982, beginning at 10:00 a.m.

Place: Faith Lutheran Church, New Ulm, Minnesota

Agenda:

Exegesis of Second Peter 2:1ff.—G. Oster;
Historical Study of the Book of Concord (conclusion)—P. Larsen;

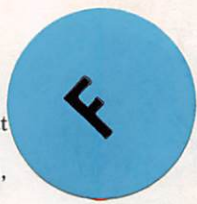
How Should We Help Our Members to Distinguish between Fraternal Involvement and Doing Business with Merchants Who Privately Support Heterodox Churches?—D. Fleischer;

How We as Pastors Can Make Better Use of the Elders/Deacons?—M. Thom;

Is Our Joy as Pastors and Congregations in Danger of Being Diminished by Our Concern for Orthodoxy?—D. Redlin;

“Faith without Works Is Dead”—Must the Person Bring Forth Visible Fruits Before We Can Judge Him as Repentant—
E. Hallauer.

—M. Thom, Secretary



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10 James 2:14-17	With Deeds	439
11 II Corinthians 8:1-7	With Generosity	442
12 Colossians 4:10-18	With Letters	643
13 Acts 3:1-10	With Enthusiasm	39:5
14 Colossians 3:12-17	With Music	35
15 Acts 20:17-38	With Hugs and Kisses	464
16 Luke 7:36-50	With Imagination	363:1-4
17 Romans 12:1-8	With Yourself	400

“IN EVERYTHING GIVE THA

18 I Timothy 6:6-16	In Attitude	32:3
19 Judges 7:1-21	In Victory	226:7-8
20 Philippians 4:6-9	In Prayer	358
21 Philippians 4:10-13	In All Seasons	29
22 Ecclesiastes 11:7-12:1	In Youth	36:1
23 Psalm 37:23-40	In Old Age	427:6-7
24 Luke 17:11-19	In Good Fortune	38:1
25 Ephesians 5:22-33	In Marriage	626:2
26 Mark 5:1-20	In All Places	33
27 Romans 5:1-5	In Suffering	38:3-4

“THANKS BE TO THEE, O GOD. . .”

28 Isaiah 64:4-9	Our Father	23:1
29 Luke 18:35-43	Our Savior	23:2
30 John 16:5-15	Our Sanctifier	23:3

—W. V. Schaller

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