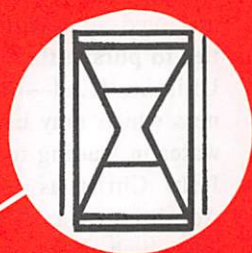
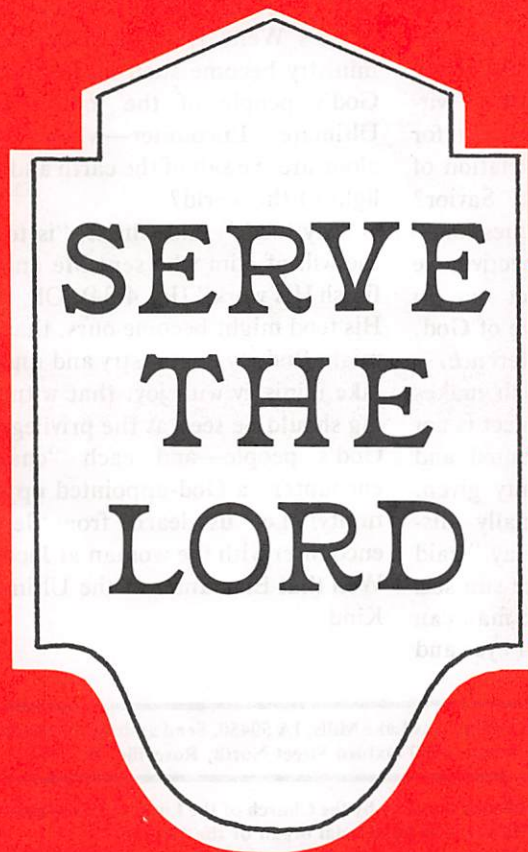


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TIME



TALENT



OFFERINGS

CHURCH OF THE LUTHERAN CONFESSION

"Close Encounter of the Ultimate Kind"

A Meditation on John 4:4-26

The stranger encountered on Flight 395B. The neighbor encountered daily by the white picket fence. The Samaritan woman encountered at Jacob's Well. Mere chance encounters? Or are they God-ordained opportunities: opportunities to pursue that Encounter of the Ultimate Kind—that Christian witness which may use the request for water in leading to the revelation of Jesus Christ as Lord and Savior? Admittedly, a difficult question—one which, from our perspective, we cannot always answer; yet one in which, from the perspective of God, there has never been a difference.

This we know: that which makes evangelism so painful a subject is not just the opportunity presented and missed—but the opportunity given, then realized, then casually dismissed. "Work while it is day," said the Master; work before the sun sets and the night falls when no man can work. John 9:4. "Open your eyes and

look at the fields! They are ripe for harvest!" John 4:35.

But is it not possible that the Christian community has been conditioned to prefer the safety of Sychar to the risk of encounter at Jacob's Well? Has the structure of ministry become such as to deprive God's people of the joy in that Ultimate Encounter—when *they* alone are the salt of the earth and the light of the world?

"My food," said Christ, "is to do the will of Him who sent Me and to finish His work" (Jn. 4:34). Oh, that His food might become ours, that we might find joy in ministry and undertake ministry with joy, that witnessing should be seen as the privilege of God's people—and each "chance encounter" a God-appointed opportunity! Let us learn from Jesus' encounter with the woman at Jacob's Well that Encounter of the Ultimate Kind.

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The Contact

By contact we mean the scope of Christian ministry. Specifically, who are those individuals a Christian ministry seeks in order to serve? The significance of this text and that question are one and the same. The apostle John makes reference to the historical antagonism that existed between Jew and Samaritan. The truthfulness of that observation is evidenced in the writings of Jewish rabbis: "May I never set eyes on a Samaritan. May I never be thrown into company with him."

Acceptance of the Samaritan varied with the times. At the worst of times a self-respecting Jew would avoid Samaria like the plague. He would abhor any contact with Samaritan dishes. He would despise Samaritan bread as if it were the flesh of swine. He would view the Samaritan as even beyond the scope of God's redemptive ministry.

Nevertheless, the antagonism between these two races was mutual. Ancient historians have shown that the Samaritans continually sought to provoke the Jews to wrath: killing Jewish pilgrims as they traveled to Jerusalem; or lighting signal fires in the Judean hills—which the Jew then interpreted as a call to festive worship.

Moreover, the Lord's disciples were surprised to find Jesus talking with a woman. And even the time of the encounter is significant. It was the sixth hour, which in John's Gospel most likely corresponds with our 6:00 p.m. Ordinarily the respec-

table women of the village came to the well at mid-day. But this woman, whose lifestyle Jesus was later to enunciate, very likely chose this site and time to avoid the unpleasantries of gossip.

The contact encountered at Jacob's Well was therefore a Samaritan, a woman, and an adulteress—not that kind of contact difficult for a Christian ministry to reach, but that kind of contact a misguided ministry refuses to reach out and touch.

But the Bible does not present Jesus Christ as a partial Savior, but as a Savior whose suffering and death and resurrection has won salvation for *all* mankind, including Samaritans, women, and adulteresses. The human race was the scope of His ministry. Shall it not be ours? Loving the undeserving was the scope of His ministry. Shall it not be ours? Delivering the needy and oppressed, the outcast and misfits, was the scope of His ministry. Shall it not be ours? Going everywhere and doing everything was the scope of His ministry. In fact, is it not true that only a ministry of such scope qualifies as that Encounter of the Ultimate Kind?

The text says that Jesus had to go through Samaria in order to reach Galilee. Quite true. But for Him to be the Savior of all the world—Jew and Samaritan, black and white, men and women—true all the more. And if we are to be the ambassadors of His universal Gospel, must we not go through Samaria too?

If the Christian community is to

share in that Encounter of the Ultimate Kind, it must go out, not wait for the "thirsty" to wander in. It must display the "Welcome Sign," not a barbed-wire fence. It must view confessionalism as the means to preserve the Gospel in order to share the Gospel. It must reach the individual at the level of his understanding and the source of his pain—not insisting that he first ascend to the heights of the mountaintop, but consenting to descend with him to the reality of the plain.

The Conversation

How evident this is in the conversation heard at Jacob's Well! By conversation we mean the substance of Christian ministry. We mean that abiding love and steadfast patience in which the conversation proceeded from well water to "living water"; from ignorance to understanding; from the acknowledgement of need to the splendid revelation: "I who speak unto you am He." We mean that Encounter of the Ultimate Kind, which does not chastise a lost sheep all the way home—even though it has the right—but stoops to carry it every step of the way.

So much can be learned from Christ's conversational method: the *art* of listening, questioning, helping, tactfulness, witnessing—all of which, when applied, will not lead the contact to assume that we are prophets, but that we have been just as "thirsty," finding in Jesus the Source of Living Water.

Yet to suggest that the steps used here by Christ are applicable on

every occasion is to miss the message this text is meant to convey—an *Encounter of the Ultimate Kind*: an encounter which risks open relationships; an encounter which goes beyond the superficiality of signing the guest register; an encounter which identifies with needs truly human; an encounter which accepts the individual wherever it finds him—Jacob's Well or the victim of theological misconception—but loves him too much to leave him that way.

And there is no other way to interpret the ministry of Jesus Christ, of whom we read in Hebrews 2:14: "Since the children have flesh and blood, He too shared in their humanity." If we are to share in His ministry, must we not identify with humanity? Must we not say with Paul in 1 Cor. 9: "I have become all things to all men so that by all possible means I might save some"? Notice: The message is never changed to suit a circumstance. But that Encounter of the Ultimate Kind pleads with *the messenger* to enter into the context of another—so that the one Message might be properly applied. For it is precisely when the teaching example of Christ is forgotten that a mission becomes a monastery, and people of God so afraid of human encounters as to hide behind the locked doors of an upper room.

Christ's disciples repeatedly return from Sychar to stand surprised by the substance and scope of His ministry—as well we should be. How quickly we forget the experience and practice of Paul in Athens, Acts 17—

and that against the inherent fear we often have of contamination from Samaritan dishes.

Imagine this apostle of Christ, walking down the avenues of a metropolitan area so filled with idols and idolatry as to erect an altar to an "Unknown God." It is enough to make the jaw of any conscientious missionary drop to the ground. But the apostle's reaction? Not violence. Not cries of blasphemy or charges of uncleanness. In fact, not one word of rebuke. Rather: "Men of Athens! I see that in every way you are very religious. For as I walked around and observed your objects of worship, I even found an altar with this inscription: TO AN UNKNOWN GOD. Now what you worship as something unknown I am going to proclaim to you"—thereupon giving a most eloquent testimony to Christ crucified and arisen.

Jesus with the request for water; Paul with an inscription to an Unknown God. How much can be accomplished if we love to speak the truth—but speak the truth in love!

Which leads then to the conclusion of the encounter— or expressed differently: what makes a successful ministry and produces the capable witness? John relates how the Samaritan woman returned to her village and testified of Christ— how many of the Samaritans believed in Jesus because of her testimony. Certainly this challenges the undue emphasis placed upon the methodology of witnessing. This woman had no theological diploma, no training, no experience beyond that of a few hours—yet a more effective witness we could not ask to be. What made the difference? She who shared Living Water had tasted Living Water. She who preached Christ had first seen Christ. She who spoke of Jesus had heard from Jesus His words of kindness, forgiveness, understanding, and peace. Thus the joy we seek in witnessing is the joy to be found in salvation. For that is the Encounter of the Ultimate Kind.

—*Mark Weis*

Note: Scripture references are from the New International Version.

EVANGELISM — RESULTS

It is only natural for us to look for results from our efforts at evangelizing, spreading God's Good News about the Savior. Yet when we do so, we must be careful lest we harbor false or misleading ideas about such results. In this concluding article in our evangelism series we have some things we want to say about the results of our witnessing to Jesus.

Results Guaranteed

There is Biblical basis for saying that results are guaranteed whenever the Word of God is spoken. Through the prophet Isaiah, God Himself promises: "My Word shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I

sent it" (Is. 55:11). There is nothing on this earth as powerful and penetrating as is the Word of the living God. Confer Heb. 4:12.

Since God has given His Word for the express purpose of saving souls (2 Tim. 3:15; Js. 1:21), and since we know it is God's good pleasure that all men be saved (2 Pet. 3:9; 1 Tim. 2:4), we have reason to expect that whenever God's Word is spoken faithfully, it will be used by the Holy Spirit to create, nourish, and strengthen faith in the hearer. How this fact ought to encourage us in our witnessing to Jesus! What other occupation in this world has an absolute guarantee of success even before the work is begun?

As true as this is, however, we must be careful to understand that this does not mean that the results will always be immediate and positive. As earnest as is the Lord's desire to save sinners, He will not force anybody to believe. Man can, and more often than not does (Mt. 20:16), reject the Good News. The fault in such cases is not God's, but man's alone. It is due to man's hardness of heart by nature. "Ye would not" were the weeping Savior's own words to the inhabitants of Jerusalem who rejected Him and His saving Gospel (Mt. 23:37). Also consider in this connection the martyr Stephen's closing words in the sermon he preached to the unbelieving Jews: "Ye do always resist the Holy Ghost" (Acts 7:51).

Consider the apostle Paul. He is rightly called the greatest missionary who ever lived. He experienced the

joy of gaining many converts to the faith. But Paul also experienced much animosity towards, and rejection of, the saving message he preached. Therefore he wrote: "Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place. For we are to God the fragrance of Christ among those who are being saved and among those who are perishing. To the one we are the aroma of death to death, and to the other the aroma of life to life" (2 Cor. 2:14-16—NKJV). We will become disillusioned and easily discouraged if we expect our witnessing always to bear immediate and positive results. Even if our evangelistic methods or techniques are most polished and skillful, our efforts will not always bear positive fruit.

The Lord Adds to His Church

It is not for us to worry about the results of our witness. As God's spokesmen, we are and remain but the instruments through whom the Holy Ghost seeks to do His gracious work in the hearts of men. We should leave the fruits, the results, up to Him.

The first Christian congregation, founded on the day of Pentecost, is an example for us here. Peter had preached a sermon which the Spirit used to bring 3,000 souls to faith. These Christians practiced and lived their faith openly before others. The Spirit used their faithful witness, by word and deed, to enlarge the number of believers. "And the Lord

added to the church daily those who were being saved" (Acts 2:47—NKJV). Some came to saving faith. Others did not. So it will be in our case. It is purely and simply our Christian calling and privilege to be busy about spreading the Gospel which is "the power of God unto salvation to everyone that believeth" (Rom. 1:16).

One writer comments that faithful witnesses to Christ have the privilege of watching "predestination at work." It is a point well made. We know without a doubt that every one of God's chosen elect will be eternally saved (cf. Rom. 8:29-30). We also know sadly that those who harden their hearts to the Gospel message will be eternally lost. But since only "the Lord knoweth them that are His" (2 Tim. 2:19), we dare not enter the business of seeking to decide which are the saved and which are the lost. Rather, as opportunity presents itself, we owe to each and every one of our fellowmen a clear testimony to the Savior's saving work and Word, unless and until they reject it outright. Confer Mt. 7:6 and Mt. 10:11ff.

"All Heaven in an Uproar"

The story is told of a young pastor whose turn came to report to his fellow pastors on the work he did in the mission field the past year. When it came time to report on the visible results of his missionary work, the pastor said, "I regret to report that I have only one convert to report this year." From the back of the hall came this response from an obviously

more experienced voice: "Young man, if you had even one convert this year, you had all heaven in an uproar!"

Whether it actually happened or not, this story contains much food for thought. The older pastor had Scriptural basis for his remark in the Savior's words: "I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Lk. 15:10).

Let us not succumb to judging whether our evangelistic efforts are successful by playing the "numbers game" as many of the media evangelists do today. Granted, the Holy Spirit can convert, and has converted, a multitude of souls all at once, as, for example, on Pentecost. Yet the fact remains that this is the exception rather than the rule. And if we succeed in gaining only one soul for Christ, all the angels of heaven rejoice!

The earthly ministry of our Lord, as well as of Paul and the other apostles, appears to have been most "successful" following one-on-one witnessing. And think of what one converted soul can do to advance the kingdom of Christ. The Samaritan woman whom Jesus brought to faith led many others to believe through her witness (Jn. 4:39-42). Peter, brought to Jesus by his brother Andrew, became God's chosen vessel to carry the Gospel to the Jews. The desperate, lonely soul, Saul, became Paul, God's chosen missionary to the Gentile world. Who knows how many other spiritually hungry, thirsting souls were brought to Jesus

through the faithful witness of converts to the faith such as the Ethiopian eunuch, the Roman centurion, the jailer of Philippi, Cornelius, Lydia, Aquilla and Priscilla, and countless others.

We can't help but think of the wonderful fruits of the witness borne to Jesus and His Word by individual Christians within our church body. Through the faithful testimony of Oscar Erpenstein of San Francisco and John Rorhbach of Ipswich, South Dakota, the Lord has opened doors to us for foreign mission work in Nigeria and India. Who knows what the Lord might do through our witness-bearing? Only let us be alert to entering the doors He opens for us to tell others of Him and His saving truth!

The Cause of Rejoicing

But with all this, we must return to the words of caution given earlier. We dare not allow our Christian joy to depend on what we see or don't see as visible results of our efforts at spreading God's Gospel. When the seventy disciples whom Jesus had sent out as His witnesses returned, full of joy because of the apparent visible, positive, and immediate results of their labors, the Lord told

them: "Rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven" (Lk. 10:20).

We indeed have enough, more than enough, cause for rejoicing in the blessed fact that we ourselves, lost and condemned sinners that we are by nature, have been sought out, found, and saved by the Lord Jesus. If our hearts are filled with this joy of our personal salvation, they will also be overflowing with a desire to praise and serve our Lord and Savior by deed and word.

Fellow believers, called to be Jesus' witnesses to a sin-sick, dying world, rejoice because your names are written in heaven! With that spirit of deep joy and rejoicing in your heart, you will be as determined as were Peter and John when they, even in the face of persecution, exclaimed: "We cannot but speak the things which we have seen and heard" (Acts 4:20).

Let none hear you idly saying,
"There is nothing I can do,"
While the souls of men are dying
And the Master calls for you.
Take the task He gives you gladly,
Let His work your pleasure be;
Answer quickly when He calleth,
"Here am I, send me, send me!"

—Paul Fleischer

EVERY CHRISTIAN FATHER IS A PRIEST — II

In our first installment we quoted Martin Luther as saying that parents can ruin their children in three ways: 1) by neglect; 2) by bad example; 3) by worldly training. Ruining by

neglect is all too common in our materialistic society. A father may throw money at his children, but this is an ill-fated gesture. Children need time with the Word of God. Many

children have swell threads and gadgets galore, but the Word is on the periphery of their life. Father must spend time to discipline his children, to train them up with Law and Gospel. By reprimand and rebuke of sin the ground is laid for the house priest to announce the atonement. The final objective of reprimand and rebuke is repentance and trust in the atoning Christ. Neglect of the announcement of the atonement by the Lamb of God spells disaster.

Fathers ruin their children by bad example. To say, "I forgive you," but not to forgive is hypocrisy. By such a bad example the Gospel is compromised and contradicted. A Christian father must forgive as he has been forgiven. In this way what he teaches of the Gospel love will be undergirded. His words will be backed up with actions.

Fathers ruin their children by worldly training. Society's "Declaration of Independence from God" begins with: "All men are created equal and entitled to the pursuit of clothes, pleasures, wealth, and honor." The pursuit of righteousness is a hidden trail in this worldly jungle. A father as head of his family must hack through the iniquitous underbrush of this world and with the Lord's help show and lead his children on the way of righteousness.

In the normal day to day doings in the home when a child sins and is sorry, he must be assured he is forgiven. The comfort is that Jesus loves him and died for him to gain him entrance into heaven. It is important

to talk in the home simply and casually about Christ and His great work of redemption, how much He loves us, and that He is with us right now and always. Father is the leader in this. He must give this direction to his home. This casual, normal day to day leading should not be underestimated. If father knows Jesus as that loving, gracious, forgiving Lord, why should he not freely and openly discuss this with his family and make pointed applications at certain opportunities? As a pastor shepherds a flock of God, so a Christian father is to be pastor of the family-flock.

The Father's Use of Scripture

The better that father knows Jesus, the better he may exercise his priesthood in the family. Father should search the Scriptures daily for his own faith and in order to better impart the saving truths to his family. "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth" (2 Tim. 2:15—NASB). Just start to read the Bible and commit yourself to a certain portion every night. In the hymnal or in the *Lutheran Spokesman* there are selected reading lists. Be diligent. Think of the sacred charges you have, your children, gifts of God granted you by His mercy to train up in Christ. They have immortal souls. Jesus died for them. After considering all this, is there a father who would not resolve to read the Word each day?

Ah, but there is more to his duty.

How many fathers study the Word? A workman in any trade has to hone his skills. He must work at it. And for many there is ongoing learning and advancement in his occupation or trade. To be a Christian father requires less? Hardly! The Word should be studied by a father so that he can be a workman who can handle accurately the Word of truth, and not fumble around with it. A carpenter knows how to wield a hammer, a brickmason a trowel, and a Christian father the sword of the Spirit, the Word of God. Can he really afford to neglect the Word when in his home so much joy or grief, comfort or despair, nourishment or destruction depends on how he wields the Word? To study the Bible he could begin simply by looking up cross references. There are commentaries that can be obtained, as well as Bible dictionaries and handbooks.

We staunchly uphold the Scriptural headship of man in home and church. Do we have a host of fathers who are seeking to have what is theirs simply by being male, instead of by exercising real spiritual leadership?

The Family Altar

With the passing of our pioneer society and the emergence of our electronic and fast-paced age we mourn the demise of the family altar (home devotions). If you still as a family have that time for Jesus nightly or daily, praise the Lord. Father here must reassert the importance of the family altar. As

priest of his house, he must have courage to overcome first his own laziness and interest in other things, and then that of his family. I have to confess that even though I'm a pastor, we don't have the regularity in family devotions that there should be.

The family altar does not have to be lengthy. Our congregation provides meditation booklets for our members. Father may read the Scripture text and accompanying meditation and close with the short prayer. He can add to this a few comments or questions on the text and meditation. Breakfast or supper or bedtime can be the time for a devotion. There are many devotional booklets and books available. A dear friend of ours gave us for our wedding the *Family Altar* by Herzberger. And we in turn have given that as a gift to others.

The ideal to strive for is the full-fledged family altar. It could take various forms but has as its chief components the following: prayer, hymn singing, Scripture reading and discussion, and catechism work. I remember as a college and seminary student going to the house of a couple with ten children and gathering with them at night at the family altar. The old worn hymnals would be brought out and shared by the family members. Without a piano as well as with one the hymn would be sung. The father took his responsibility seriously as the house priest. He or one of the older children would read from God's Word. He might ask some questions or make some

comments. For the older children there would be work in the catechism. Another hymn would be sung. Finally the family would pray. They were poor people as this world's goods go, but I've never been in a richer house than theirs. The father saw his responsibility and did it.

In his book *The Christian Home* Williams gives a similar example of a guest who stayed overnight in the home where in the morning the family altar was practiced. "The next morning the father said, 'We have made you one of the family now, and before we sit down I am going to tell you just how things are. You see, we do not have much time for our family worship, but it is a rule that there must be an unbroken circle at the breakfast table. Before we sit down, each one of the family commencing with four-year-old Jimmy repeats a verse of Scripture, after which we join hands around the table and repeat the Lord's Prayer; then I say a few words of prayer.' . . . After this explanation Jimmy started off with, 'Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven.' I learned later that the four-year-old was allowed to say the same verse for a month; that the ones under eight must have a new verse every week; over twelve there must be a new verse every morning and it must not be repeated within thirty days."

It is said that Matthew Henry's commentary found its foundation in the notes from Philip Henry's fatherly expounding of Scripture at

morning and evening devotions. The head of a house has a grave duty and weighty responsibility in ministering to his family the Gospel. What wonderful blessings will result!

In the full-fledged family altar in addition to Scripture there was instruction in the catechism. The catechism has such a clear and simple presentation of the basics of our Christian faith that still today it is used throughout our churches. The catechism is not just for pastors and teachers to use in teaching the young. In Luther's Preface to the Large Catechism he says: "It is the duty of every head of a household to examine his children and servants at least once a week and ascertain what they have learned of it, and if they do not know it, to keep them faithfully at it. I well remember the time when there were old people who were so ignorant that they knew nothing of these things—indeed even now we find them daily." Are our fathers teaching their families?

Praying and Singing

Another component of the full-fledged family altar is prayer. Our fathers must teach their children not just the Lord's Prayer but how to pray. The first step in knowing how to pray is to be grounded in God's Word. To know what Jesus has done is to know what to thank Him for. To know how Jesus dearly loves us is to know what to ask Him for. To know why He had to die, for our sins, is to know that we must confess our sins to Him. Prayer is a talk with God. He is the Companion of life in whom

we may confide everything. He is the one who can always help. He is the one who knows exactly what we are going through, as He was here and went through far worse. A father should pray *ex corde* (from the heart) and by so doing teach his children to pray in their own words *ex corde*.

Lastly hymns must not be neglected by the priest in his home. It is generally true that throughout our churches we find more women who sing well than men. Why? If we are lacking in a certain area of our Christian life, we should try to improve. The way to learn to sing better is to sing. The head of the house can impart through the choice of seasonal hymns during the periods of the church year a reinforcement of the Gospel lessons he teaches. Our hymnals now have the music, while the old hymnals had just the words. But didn't our forefathers used to sing more to God in the home than we? And by that they knew hymns better.

If you don't have a family altar, then you are missing out. Even worse, your children are missing out. It is an excellent way to fulfill the priesthood of a father in the home. Read in Proverbs how a father is dispensing the Word over and over again to his son. Read there also the promise: "Train up a child in the way he should go, even when he is old he will not depart from it" (Prov. 22:6).

"What if God should place in your hand a diamond, and tell you to inscribe on it a sentence which should be read at the last day, and

shown there as an index of your own thoughts and feelings. What care, what caution would you exercise in the selection. Now, this is what God has done. He has placed before you the immortal minds of your children, more imperishable than the diamond; on which you are about to inscribe every day and every hour, by your instructions, by your spirit, or by your example, something which will remain, and be exhibited for or against you at the judgment day" (Williams).

Distant Families

As confessional Lutherans, we have situations that arise in which the priesthood is sorely tested. In our scattered condition we have families who are not close to any church that confesses the full truth of God's Word. In these situations the priesthood becomes even more important. We are not to practice fellowship with those who do not agree with God's Word. So our fathers in distant homes must gather their families about the Word and sacraments and perform their sacred duty. I know of numerous families where the father is taking the responsibility for reading a sermon on Sunday. I know of one case where the father is giving communion. In another situation I have encouraged one of my distant fathers to do this. One of our distant fathers was blessed with a baby which he baptized with my encouragement. All of this is in complete conformity with the priesthood of all believers.

In conclusion, fathers, talk cas-

ually of the Gospel you have with those the Lord has given you. Teach them at the family altar. Pray and sing with them. Read and study the Word on your own that you may better fulfill your priesthood. To whom much is given, of him much is required. Children are fantastic blessings. To have them as your family-flock requires much of the father-priest. They must be told of the atonement for their sins. And this not once a year on a great day of atonement, but daily as they sin and repent and seek forgiveness from the spotless Lamb of God who has taken away their sins! In this 500th anniversary of Luther's birthday let us

remember Luther as the father who led his family in devotion at the family altar with Scripture reading, catechism exercises, prayers, and hymn singing.

May the heads of each of our homes be heads of their homes by God-given right and in actual practice, to the glory of God and to the advancement of the faith of each member of the household.

—David Koenig

Note: The West Central Delegate Conference of the CLC requested that this paper be printed in the *Lutheran Spokesman*. It was first presented in 1983 as part of the remembrance of the 500th anniversary of the birth of Martin Luther (1483-1546).

YOUR FUTURE IS SECURE

All praise and thanks now be to
God,
Who in His love to us has poured
His grace and every blessing.
Immanuel—His school for youth
Wherein they learn His precious
truth
In life and death confessing:
“Jesus, Savior, by Your sighing
And Your dying, we poor children
Have our sin and guilt forgiven!”

“I am with you” (Mt. 28:20) provided the basis for Professor Gordon Radtke's commencement address on May 19, 1984, marking the twenty-fifth anniversary of Immanuel Lutheran College. Professor Radtke, the president of the school, emphasized that in a world plagued

by insecurity, worry, and frustration we have our Savior's promise—“I am with you.” All Immanuel graduates are unique, but they have a common major. That common major is the Word—the Word of truth, wisdom, and life. The Word makes our future secure. Having been trained in that Word, our graduates are indeed ready to step into their futures with excitement, anticipation, and joy because our Savior, our Good Shepherd, said: “I am with you.” Therefore enter our world with courage, intelligence, perseverance, competitive agility, the ability to bounce back, and the full determination for success. We send you forth completely secure in Immanuel—He *IS* with you, always.



Immanuel's Teachers

Commencement activities continued with the Mass Choir glorifying God in the singing of "Children of the Heavenly Father" and the presentation of diplomas to four Seminary graduates, five Bachelor of Science graduates, two Bachelor of Arts graduates, two Associate of Arts graduates, and twenty high school graduates.

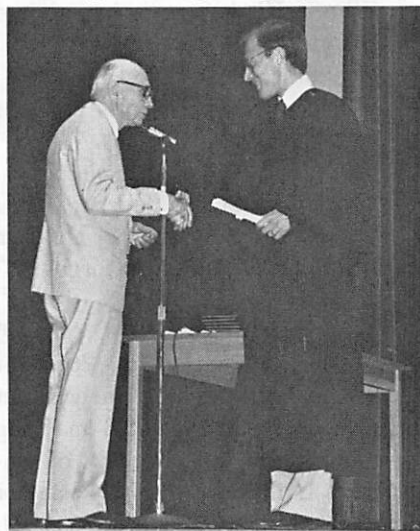
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 Jerome Barthels
 Hugh A. Pillsbury III

Bachelor of Science (education):
 Kathleen Gilbertson
 Mark Kranz
 Marie Olmanson
 Pamela Schulz
 Susan Thiem

Associate of Arts (two-year course):
 Jonathan Harms
 Jonathan Noeldner

Pastor Paul Larsen, secretary of the Board of Regents, presented to Professor C. M. Gullerud, upon the occasion of his retirement from the teaching ministry, a plaque recog-



C. M. Gullerud & Michael Eichstadt

nizing his many years of dedicated service to the Lord at Immanuel Lutheran College.

The formalities of commencement over, those present joined in singing the Alma Mater. Outside the field house could be heard the words: Congratulations, Best Wishes, God's Blessings. As we looked around, we saw hats in the air and many tears in many eyes, tears of joy and tears of parting. In the words of the hymn, "When here our pathways part, we suffer bitter pain; Yet, one

in Christ and one in heart, we hope to meet again" (LH #464:4).

For five and twenty years of grace
 This school has been Your dwelling place,
 Immanuel, God—with—us.
 We humbly ask, Lord, that Your love
 Will keep providing from above
 The truth Your wisdom gives us.
 Spirit Holy, we implore You,
 Do continue, firm faith giving,
 Till we all at home are living!
 Amen. —W. C. Priebe

Daily Devotions For August

Day Reading

- 1 Colossians 1:24-2:5
- 2 John 4:4-26
- 3 Luke 5:1-16
- 4 Psalm 63

- 5 John 1:29-42
- 6 Colossians 2:6-23
- 7 Philippians 3:7-11
- 8 Psalm 3

- 9 Psalm 46
- 10 Psalm 57
- 11 Matthew 14:22-33
- 12 Isaiah 43:1-7

- 13 I Peter 5:6-11
- 14 I Corinthians 15:50-58
- 15 Psalm 27
- 16 John 14:25-27
 15:18-21
 16:23
- 17 Psalm 125

- 18 II Kings 6:8-23
- 19 Psalm 148
- 20 Zechariah 2:7-13
- 21 Matthew 19:16-30

Jesus, Priceless Treasure (The Lutheran Hymnal, 347)

Jesus, priceless Treasure,
 Fount of purest pleasure,
 Truest Friend to me.
 Ah, how long in anguish
 Shall my spirit languish,
 Yearning, Lord, for Thee?
 Thou art mine, O Lamb divine!
 I will suffer naught to hide Thee,
 Naught I ask beside Thee.
 In Thine arms I rest me;
 Foes who would molest me
 Cannot reach me here.
 Though the earth be shaking,
 Every heart be quaking,
 Jesus calms my fear.
 Lightnings flash And thunders crash;
 Yet, though sin and hell assail me,
 Jesus will not fall me.
 Satan, I defy thee;
 Death, I now defy thee;
 Fear, I bid thee cease.
 World, thou shalt not harm me

Nor thy threats alarm me
 While I sing of peace.
 God's great power Guards every hour;
 Earth and all its depths adore Him,
 Silent bow before Him.
 Hence, all earthly treasure!
 Jesus is my Pleasure,
 Jesus is my Choice.

Ordination

As authorized by President D. Fleischer and assisted by Pastor Paul R. Gurgel, I ordained Roland H. Gurgel and installed him as pastor of Berea Lutheran congregation of Sioux Falls, South Dakota, on June 3, 1984.

—*Roland A. Gurgel*

Installation

As authorized by President D. Fleischer, I installed Paul R. Gurgel as pastor of Trinity Lutheran congregation of Watertown, South Dakota, on June 10, 1984.

—*Roland A. Gurgel*

New Addresses

Pastor Paul R. Gurgel
1716 E. Kemp Ave.
Watertown, SD 57201
Phone: (605) 882-2095

Pastor Roland H. Gurgel
720 West 13th St.
Sioux Falls, SD 57104
Phone: (605) 335-0926

Camp Canceled

The Green Pines Camp, scheduled to be held from July 16 to 20, 1984, has been canceled.

—*Roland L. Roehl*

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|----|--------------------|--|
| 22 | I John 2:15-17 | Hence, all empty glory!
Naught to me thy story
Told with tempting voice.
Pain or loss,
Or shame or cross,
Shall not from my Savior move me
Since He deigns to love me.
Hence, all fear and sadness!
For the Lord of gladness,
Jesus, enters in. |
| 23 | Acts 5:25-42 | |
| 24 | Matthew 16:24-27 | |
| 25 | Romans 8:31-39 | |
| 26 | Ephesians 4:29-5:2 | |
| 27 | Luke 19:1-10 | |
| 28 | Acts 16:16-25 | Those who love the Father,
Though the storms may gather,
Still have peace within.
Yea, whate'er I here must bear,
Thou art still my purest Pleasure,
Jesus, priceless Treasure! |
| 29 | Romans 8:18-25 | |
| 30 | Psalms 16 | |
| 31 | Matthew 13:44-46 | |

—*W. V. Schaller*