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Lutheran spokesman

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ANYONE WHO WILL NOT RECEIVE THE
KINGDOM OF GOD LIKE A LITTLE CHILD
WILL NEVER ENTER IT.

CHURCH OF THE LUTHERAN CONFESSION

From The Manger To The Cross

Sin Blindness

When Adam and Eve sinned, spiritual darkness filled God's creation. Man was now afraid of his Creator—God. Man no longer knew God as his loving God. Sin blinded all mankind to the things of God. Isaiah pictures this deep darkness that covers the earth: "Therefore justice is far from us, nor does righteousness overtake us; we look for light, but there is darkness! For brightness, but we walk in blackness! We grope for the wall like the blind, and we grope as if we had no eyes; we stumble at noonday as at twilight; we are as dead men in desolate places. We growl like bears, and moan sadly as doves; we look for justice but there is none; for salvation, but it is far from us. For our sins testify against us; for our transgressions are multiplied before You, and our sins testify against us; for our transgressions are with us, and as for our iniquities, we know them" (Is. 59:9-12).

The situation is no different today. Darkness covers the world in which we live. The darkness of sin blinds man to the existence of God and causes him to deny the power of the Creator. Darkness causes man to find a purpose for living in the material things of this world. Darkness makes man ignorant of what living and life is all about. Our lives are lived in the shadow of darkness. There is a part of us (our sinful flesh) which is totally in the dark and resists the light. Finally, the shadow of death will overtake us.

The Coming Of Light

The story of Jesus' coming at Christmas is the story of LIGHT. John tells us the story of Jesus' coming in the language of Genesis 1: "In the beginning was the Word." John then takes us back to the creation of light which is necessary for physical life. Light was the first thing God brought to a world without form and void and in darkness. Christmas is the story of the coming of light into God's world.

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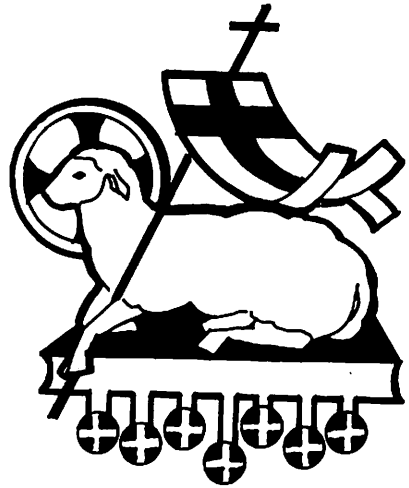
“And the light shines in the darkness.” Jesus is the Light Who gives us life. “In Him was life and the life was the light of men.”

However, not many people saw the Light. “The darkness did not comprehend it (the light).” “He was in the world, and the world was made through Him, and the world did not know Him. He came to His own, and His own did not receive Him.” Few in the days of Jesus’ birth recognized God’s Gift to the world. Few in our day have any real idea why they celebrate Christmas.

The real miracle is that God reveals Himself to us in the birth of Jesus by faith. Jesus’ coming in the flesh reveals to us the glory of the invisible God. This glory is revealed in the mystery of the cross. We see by faith. “But as many as received Him to them He gave the right to become children of God even (namely) to those who believe in His name; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (Jn. 1:12-13).

From Christmas . . . To Easter

The Holy Spirit revealed Jesus as the Savior of the world to Mary and Joseph and to the shepherds. They saw the Light. Later the wise men would travel many miles to see what no one in Jerusalem bothered about—the birth of the King. In the clearness of faith both Anna and Simeon saw the forty-day-old child Jesus as the Savior of all men. Simeon could now depart in peace for his eyes saw the glory of the Lord’s salvation. They saw by faith what others could not see even in Jesus’ miracles.



John carries through the thought of light all the way to the cross. In John chapter 12 Jesus predicts His death at the cross. “The Son of Man must be lifted up.” It is at the cross that we see God’s salvation. “Then Jesus told them, ‘You are going to have the light just a little while longer. Walk while you have the light, before darkness overtakes you. The man who walks in the dark does not know where he is going. Put your trust in the light while you have it, so that you may become sons of light.’ When he had finished speaking, Jesus left and hid himself from them” (Jn. 12:35-36).

The light takes us from Christmas through Epiphany to Lent and Easter. You have received Jesus in faith and see Him revealed as the Light of the world. You have been born of God. By the power of the Holy Spirit you have been given the gift of faith. Rejoice in this gift which enables you to see and receive Jesus as your Savior and your Life. In the Word made flesh was life and this life was the light of men. See Jesus as the Light of the world.

—John Schierenbeck

KINGDOM

KINGDOM—a really big word in the Bible world. It is used 161 times in the New Testament alone. 72 times as the Kingdom of God; 32 times as the Kingdom of Heaven. Big in terms of frequency. And larger still in terms of vital content.

Consider its varied use:

The Kingdom of God is near, when Jesus approaches.

“Kingdom” describes the whole Gospel message that is to be preached.

The Kingdom of Heaven is possessed by the poor in spirit.

The Kingdom can be entered. You can be “in” it.

The Kingdom comes (but never is said to go).

The Kingdom is wisely sought.

The Kingdom is opposed by the kingdom of Satan, and suffers violence.

Kingdom truth is a mystery that needs to be revealed.

Kingdom keys are given to the disciples of Christ.

The Kingdom embraces little children.

The Kingdom is entered when people are born anew of the Spirit.

Kingdom entry is always a miracle. Even harlots may, but let the rich beware!

The Kingdom can be inherited. The righteous will shine in it.

The Kingdom is a place of feasting with the Lord.

The Kingdom is *not* of this world, nor a matter of eating and drinking, but of righteousness, and peace, and joy in the Holy Ghost.

The Kingdom is entered with much tribulation.

The Kingdom will not be inherited by some.

The Kingdom, with glory, is that into which we are called in Christ.

The Heavenly Kingdom is the destiny to which we are safely brought by the Lord. Ah, Paradise!

These are some of the assertions about the Kingdom which meet the eye when you scan the New Testament. How rich the Gospel content of that grand word! What a precious cargo it carries!

A Problem

Trouble is, the word just is not part of our present thinking and speaking.

It is an alien of a different form of

“All Your works shall praise You, O Lord, and Your saints shall bless You. They shall speak of the glory of Your kingdom, and talk of Your power. To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom. Your kingdom is an everlasting kingdom, and Your dominion endures throughout all generations.” (Ps. 145)

thought and expression. How many people today experience anything like the kingdoms of Bible times? If there are any kings and queens left, they are little more than figureheads. Useful for the tourist trade and occasional displays of pomp and circumstance, but certainly not as RULERS. Rule is in the hands of army-backed dictators or, as in our privileged America, the people chosen by the electorate. How should we comprehend the old kingdoms, where the royal person held his position "by divine right" and ruled without accountability to anyone?

We need to reckon with this in our Bible reading and witnessing. To fail in this might well be to miss the message.

A Solution

Early in the history of the CLC there was a lengthy debate about the nature of the Kingdom. Out of it came something which may be of great help to all who struggle with this

concept. In brief, it was the approach which stresses the simple root meaning of the biblical word of "kingdom." That is, quite simply, RULE.

So, for example, the Kingdom of God is within you, or among you, when the Spirit of Christ *rules* your mind and spirit through the gospel. No wonder it is impossible to say, "Lo, here!" or "Lo, there."

Another example: The use of the phrase "Heavenly Kingdom" for our eternal home would help us understand that God and God alone will *rule* there. The Satanic kingdom will be forever banished.

And so on. Do try the technique of thinking RULE as you read "kingdom" in your Bible. Good meaning comes clear and strong.

The Lord put a wonderful word on our lips when He taught us to pray, "Thy Kingdom Come!" May it be said with understanding.

—Rollin A. Reim

"Lift High The Cross"



Lift high the cross,
The love of Christ proclaim
Till all the world adore
His sacred Name.

Come, Christians, follow
Where our captain trod,
Our king victorious,
Christ, the Son of God.

This is the new *logo* at St. Stephen Lutheran Church in the San Francisco West Bay area. It was suggested by the contemporary hymn here given.

Church of The Lutheran Confession

The Name Of Your Synod

Do you know the name of our synod? It's important that you do, and that you "spell it out" clearly when others need to, or want to, know what it is.

What's In A Name?

Consider: we are all, I trust, quite proud of our family name or surname. It's an irritation whenever it is (quite inevitably it seems!) mispronounced and/or misspelled. Unless your surname is a common one such as "Smith" or "Jones" it is a good idea to "spell it out" clearly. Perhaps this need not be done for those who know you quite well. But for strangers, for those not acquainted with you, it is best not to leave it to their imagination.

Even so with regard to the name of your church body or synod. Experience teaches that you should be sure to spell out that you belong to a Lutheran church body or synod known as the CHURCH OF THE LUTHERAN CONFESSION (CLC). If requested to give your religious affiliation upon entering a hospital, for example, we suggest—again from experience—spelling it out. The chances are better that, for one thing, you will not be visited by the local chaplain. And if you are, you or possibly a family member may have the opportunity to explain a bit about why you and your synod are different from others.

It may be of interest to note that at the Constituting Convention at Watertown, SD in 1960, eight other names were proposed for our family of congregations. They were: Lutheran Christian Church, Church of the Lutheran Confessions, Immanuel Lutheran Conference, Evangelical Lutheran Conference, Memorial Lutheran Conference, Spokesman Lutheran Conference, Lutheran Christian Missionary Church, and Lutheran Confessional Fellowship.

The Word "Synod"

Notice that the word "synod" is conspicuously absent from each of the proposed names. While "synod" is in itself not a bad word, our founding fathers had their own good reasons for omitting the word in the proposed names (including in the one finally chosen). For one thing, they wished to avoid any heirarchical "super church" connotations which the word seems to suggest to some. They wanted a name which had a distinctive flavor—a name which would mark ours as a family of Lutheran sister congregations united around a pure confession of the doctrines of God's Word. Thus they settled on the name our synod bears: CHURCH OF THE LUTHERAN CONFESSION.

This discussion is prompted by the unedited misnomers in the accompanying article from the *La Crosse Tribune*. Irritation! The writer of the article

has it wrong—and is hardly the first to be confused by our synod’s name. Our sister churches in the La Crosse, WI area belong to the “CLC” and not the “LC” synod.

In submitting articles about our congregations to local newspapers, we have found it helpful to spell it out something like this: “St. Luke’s Evangelical Lutheran congregation is a member church of the synod known as the CHURCH OF THE LUTHERAN CONFESSION (CLC) . . .” Putting it that way helps the unacquainted get it right, not confusing the name of the congregation with the name of the synod or somehow combining the two into one (long) name.

Is this discussion much ado about very little, or even nothing? We think not! Is my tongue in cheek? No. Though you might expect the editor of our synod’s magazine to waste time over a detail like this, please don’t pass this off with a shrug. Our local congregations, few and far between, as well as our little church body have enough of an identity crisis as it is. And as we continue under God to struggle on to make our presence and existence known in our land and neighborhoods, it’s important that we spell it out correctly and speak it out clearly for others.

A Stone Marker

Our aggregation of congregations has a well-chosen, meaningful name. The scriptural basis for the existence of our synod—and its name—means a lot to many of us: “We call our synod the CHURCH OF THE LUTHERAN CONFESSION (CLC). A synod is an outward organization, something visible. It can be thought of as the stone marker which arouses curiosity and brings the questions: What is this synod all about? What is the CLC?”

That’s a quotation from the pamphlet available from our synod bookstore (located at Immanuel Lutheran College, 501 Grover Road, Eau Claire WI 54701) entitled *This Is Your Church*. If, in this second generation of our synod’s existence, some of us don’t know or remember the good and sound scriptural reasons the CLC exists, maybe our pastors should use this booklet to lead a review and discussion of our roots.

The CHURCH OF THE LUTHERAN CONFESSION is our “stone marker.” As you have opportunity, do what you can to see that it is a stone engraved with the correct name. Then pray that God will open doors for you to tell what the marker stands for.

Or else the “LC” in “CLC” means little!

—Paul Fleischer





The Rev. Egbert Albrecht stands at his church's front door, which is framed by Christian symbols painted by his wife Lois.

Pastor's Wife Puts Art Talent To Use



St. Luke's Evangelical Church of the Lutheran Confession in Stoddard may be small in size, but its artwork is pretty ambitious—and pretty good.

The congregation's secret asset is Lois Albrecht, wife of its pastor, the Rev. Egbert Albrecht.

The Albrechts, who also serve St. Mark's Evangelical Church of the Lutheran Confession in Onalaska, have been in the area since March 1984. Prior to that, they served a church in Markesan.

But back to the artwork.

A visitor to the tiny church, which is at 219 Oak St., Stoddard, gets the first view of Lois Albrecht's work at the front door, which is framed by colorful, handpainted Christian symbols.

Then inside are the traditional stained glass windows. Except that they are not really stained glass. Instead, they are regular glass windows dressed up to look like stained glass, thanks to the considerable artistry of Mrs. Albrecht, who used some inexpensive do-it-yourself products from a local art supply store to create a stained glass effect.

The "leading" comes in a tube, like toothpaste, she said, and the colors are put on as a liquid which hardens into a brilliant acrylic finish.

The designs—which follow the traditional themes of the Holy Spirit,

Cross and Crown, open Bible and Communion Cup—are Mrs. Albrecht's own creation.

The actual work, which involved removing the windows and laying them flat, took about 10 hours for each window, she said. The load was lightened a bit by one of the Albrecht's daughters, who helped with all but one of the windows.

According to Mrs. Albrecht, the "stained glass" can be removed with a razor blade if a change is desired.

But that hardly seems likely. After more than a year, the windows show no sign of fading, and Mrs. Albrecht has designed similar windows for the Onalaska church.

She claims there is no real secret to the process and that anyone with some talent and instruction can probably create his or her own windows.

It is something to consider. Most congregations have at least a few people with artistic talent. And many of them have little money for stained glass.

**Editor's Note: We herewith acknowledge, with thanks, that this article is a reprint from the October 18, 1986 La Crosse Tribune; Pastor E. Albrecht explains that Gayda Hollnagel, the Tribune correspondent, "spent some time with us . . . to get information on David Sweet's resignation. She also liked the*

windows and front door of our Stoddard church, so did this article." In addition, speaking for his wife, the pastor makes this offer: "This art-

work that Lois did here is the kind that other CLC churches could do. She would be glad to help them, if they want help."

Helping The Poor And The Needy

We Must Be Born Again

Since we are by nature dead in sins and flesh born of flesh, a change must take place in us before we can be helpful to the poor and the needy in a true Christian spirit. The Pharisees also gave to the poor, even as today some of the unchristian and antichristian lodges are known for their generosity to the poor. But whatever does not proceed from faith in Christ can never be pleasing to God.

How we are motivated to be kind and helpful was taught by Jesus when He was a guest in the home of a Pharisee named Simon (Lk. 7: 36-50). Jesus pointed out to Simon the difference between Simon's coldness towards Him and the warm reception given to Him by a certain woman who washed His feet and anointed Him. The woman's love for Jesus was her response to Jesus' forgiveness. Since Simon did not yet regard himself as a forgiven sinner, his love was little. "To whom little is forgiven, the same loves little." But the woman recognized her sins and appreciated Jesus' forgiveness, and therefore her heart overflowed in love towards Him and a desire to serve Him. This is the only way we can be changed and warmed so that we will want to help the poor and needy.

Think of the tax collector Zacchaeus. When Jesus invited Himself to Zacchaeus' home and brought him the word of salvation, Zacchaeus' response was to say: "Look, Lord, I give half of my goods to the poor" (Lk. 19:8). Jesus did not tell him how much to give to the poor. This was Zacchaeus' own decision, based on how the Lord had blessed him both spiritually and in material goods.

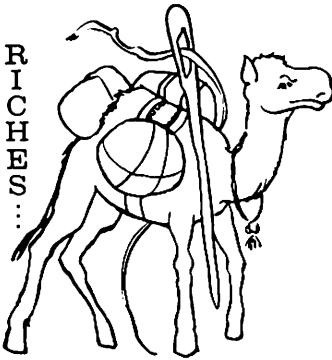
The Problem Is Selfish Greed

Even after we have been born again and are children of God by faith in Jesus, our sinful flesh remains with us, and our sinful flesh is characterized by selfish greed. Many times Jesus warned His listeners against the sin of greed.

Once when a certain man asked Jesus to help him get his share of the inheritance from his brother, Jesus replied: "Beware of covetousness" (Lk. 12:15). He then told the story of the foolish barnbuilder who lost his soul eternally because of his eager desire to "eat, drink, and be merry" on earth.

We are reminded also of Jesus' parable of the beggar Lazarus and the rich man. The rich man ended up in hell. The good things he once had on earth were of no benefit to

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RESPONSIBILITIES

him there. So we are to sell what we have and give alms, says Jesus. We are to provide for ourselves heavenly treasures instead of earthly treasures.

Jesus called attention to the inherent selfishness in human beings as He was discussing what kind of people were generally invited to

feasts and parties. Almost invariably people invite those persons who will invite them in return. But Jesus said: "When you give a feast, invite the poor, the maimed, the lame, the blind. And you will be blessed, because they cannot repay you; for you shall be repaid at the resurrection of the just" (Lk. 14:13-14).

In that resurrection of the just those on Jesus' right hand will hear His words: "I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me" (Mt. 25:35-36). How so? Jesus' answer: "Inasmuch as you did it to one of the least of these My brethren, you did it to Me" (Mt. 25:40).

—D. Lau

Spotlight on Education—

Do Children Belong To Parents Or The Government?

Children are indeed most precious. They are the future of any nation. They are the joy of many parents. It is not surprising then that the battle often rages fiercely over the right to control children. Some governments (Communism, for example) claim that children belong to the state. Others, such as ours, claim a right to "protect" children. And therein lies the controversy for Americans.

On the one hand, we want

governmental protection and intervention when an innocent child becomes the helpless victim of a brutal and mean parent. Nor do we want children to become the working slaves of parents or greedy businessmen. Yet on the other hand, we do not want the government to dictate how we are to raise our children, how to teach them the Bible, and so forth.

Public System In Trouble

Recently this tightrope dilemma

has centered on the education of children. Certainly it is a good law that guarantees children the right to have an education and therefore the public school system is valuable—to our children and our nation. But that public system is in trouble. The spread of the philosophy of permissiveness in child-rearing has led to a major breakdown in discipline. Children are marking time while they are moved from grade to grade. Scores on the achievement tests speedily decline. Bussing has not been productive but has been very costly. Taxpayers are defeating millages and calling a halt to the continual stream of spending increases. Drugs, alcohol, and pre-marital sex are at epidemic proportions.

A small reaction to all the problems of the public system has been the rise of private schools. We think here, especially, of Christian schools which try to teach discipline, morals, and education from a Bible viewpoint. Public educators sometimes look at these schools as a drain on the public system and at times launch programs to control private schools. And so the question comes up: Does the education of children belong to parents or to the state?

The Bible Answers

It is unfortunate that parents in private education become rivals with public educators. And yet the world of economics is powerful and pervasive. So how do we answer the question? Do children belong to parents or the government?

If the Bible is your answer book,

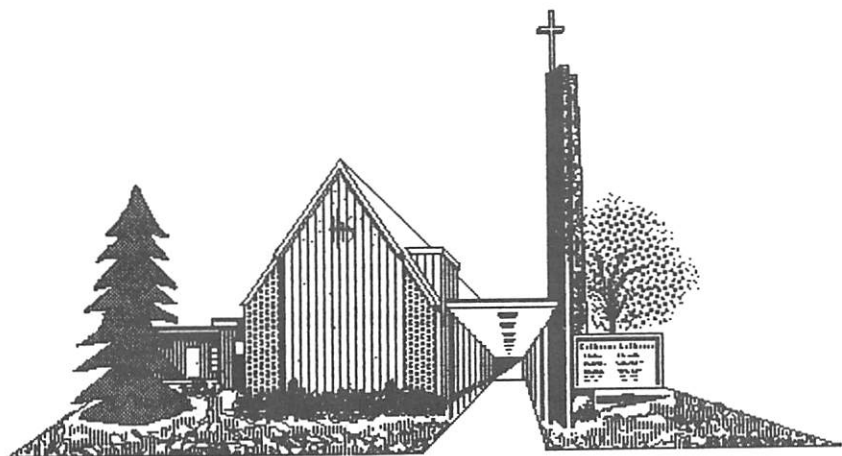
the answer is easy. Children belong neither to parents or the state but *to God!* Psalm 127:3a says: “Lo, children are an heritage (inheritance, gift) of the LORD.” We confess with Luther that pious children are part of our “daily bread” which God in His mercy and love gives to us—for a season. Children are always on loan from Him. They are placed into our care, not into our ownership, and in time God will move them on from our care, either into adulthood or into heaven. How keenly aware of this principle must Mary and Joseph have been as they held in their arms the Baby Jesus Who was both their Son and their God.

Governments which do not recognize a god at all will, of course, never understand this principle. Even governments which acknowledge the existence of a god will struggle with their own interests. And the same difficulty exists in parents who do and do not believe in God.

Such is the struggle of life in this sinful world. But may we ever remember and confess that our children are God’s, and then may we raise them as such.

—From the bulletin of
Redeemer Lutheran Church
Sister Lakes, MI
P. M. Tiefel, Jr. is the pastor





A 35th Anniversary

On September 21, 1986 the members of Gethsemane Congregation of Opportunity, WA (Spokane) spent the better part of the day in remembering and marveling at the wonderful work of God in their midst.

A Good Beginning

It had been 35 years to the day since the first service of this congregation was held in an abandoned filling station on the business street of Opportunity. It did not seem like much of a beginning, but it was a good beginning because it was based on the proposition that this congregation would be bound by the Word of Christ in all its activities. And the Lord did indeed prosper the work of this small group.

The filling station would not long be adequate. In 1953 the congregation bought five acres of land, five acres because that was the zoning requirement for any future school. This small group would have that

Word for its children too! In 1954 a parsonage-chapel was built and in 1957 an attractive new church and fellowship hall was dedicated. Building projects in 1975 and 1983 added an enlarged fellowship hall, classrooms and offices to the original church.

The Power Of The Word

The high hope of the small group that had the foresight to buy five acres was justified. The 1983 additions to the building were made because the hoped-for school was indeed opened in 1975 and the growth of the school called for the additional classrooms. This congregation enjoys its property and buildings today, and on the anniversary Sunday remembered that it was the power of the Word that prompted men to do these remarkable things.

The power of that Word was most evident in 1958 when the dozen or so families who had just finished

building a church and parsonage were led to understand that they could no longer enjoy a cherished and comfortable affiliation with a large church body and at the same time be faithful to the Word of Christ. Gethsemane congregation, small as it was, became an independent congregation in 1958 and confidently assumed the responsibility of mortgage on their property.

Commitment And Recommitment

There were indeed anxious years of struggle. The stress was eased somewhat when the Church of the Lutheran Confession found it possible to send a monthly subsidy to help this congregation in the year 1965. But it was not all stress and strain. On this anniversary Sunday the congregation was reminded that its faithfulness to the Word had not gone unnoticed in the community. It's determination to remain faithful to that Word became known to troubled Lutherans in the area. Many of them joined Gethsemane Congregation as members and as Christians who were totally committed to that Word.

During these thirty-five years

Gethsemane Congregation was served by four pastors: Robert Dommer from 1951 to 1959, Robert Reim from 1959 to 1967, John Schierenbeck from 1967 to 1980 and Douglas Libby from 1980 to the present.

On the anniversary Sunday the congregation was happy to have Prof. Robert Dommer as the speaker in the morning services. He offered the encouragement needed for a recommitment to the Word of Christ. In an informal coffee hour between services he recalled for the early members the excitement of the first years.

In the afternoon members from sister congregations joined Gethsemane congregation in a special service. Retired Pastor Maynard Witt was the speaker. And this too was only fitting. These thirty-five years fall into a period of almost fifty years in which Pastor Witt had tirelessly helped and encouraged those who worked with the Word of Christ in the Pacific-Northwest.

It was a good day for remembering and a day that invited recommitment to the Word of Christ.

—Robert Reim

Daily Devotions for March 1987

As we get into the Lenten season, our readings from the Gospel of Mark take us to the upper room of the Last Supper, the garden of Gethsemane, and finally to the cross of Calvary, where our Lord Jesus was forsaken by God because He was bearing our sins.

Then, before finishing Mark's Gospel and its account of our Lord's resurrection (Mk. 16), we turn to the writings of Mark's mentor, the apostle Peter. As "a witness of the sufferings of Christ" (I Pet. 5:1), Peter stressed to his persecuted readers two particular aspects of Jesus' suffering.

First, Jesus "suffered once for sins, the just for the unjust, that He might bring us to God" (I Pet. 3:18). That is, Jesus "bore our sins in His own body on the tree" (I Pet. 2:24) that we might be redeemed with His precious blood (I Pet. 1:18-19).

But then Jesus' suffering on the cross also gives us a second benefit. By His innocent suffering Jesus shows us how we also should suffer. "Christ also suffered for us, leaving us an example" (I Pet. 2:21). Therefore we also should be willing "to suffer for doing good, if it is the will of God"

(I Pet. 3:17), and we should "take it patiently" (I Pet. 2:20), just as Jesus Himself did. For whoever desires to come after Jesus must deny himself and take up his cross and follow Him (Mk. 8:34).

Date	Text	Theme	Hymn
1	Mk. 12:35-40	Jesus—Son of David and Lord of David!	339
2	Mk. 12:41-44	Jesus shows that "less" may be "more."	438
3	Mk. 13:1-13	To be hated for Jesus' sake is truly a privilege.	452
4	Mk. 13:14-23	The "abomination of desolation" foretold by Daniel was "Jerusalem surrounded by armies" (Lk. 21:20). The Christians heeded Jesus' warning and escaped the "tribulation" of Jerusalem.	290
5	Mk. 13:24-31	The words of the Lord Jesus always come to pass.	612
6	Mk. 13:32-37	We need to be ready at all times for Jesus' return.	606
7	Mk. 14:1-11	What Mary did is being spoken of as a memorial to her.	399
8	Mk. 14:12-21	Jesus ate the Passover with His disciples.	164
9	Mk. 14:22-26	Jesus gave His disciples His body and His blood.	163
10	Mk. 14:27-31	The sheep relied on themselves instead of their Shepherd.	516
11	Mk. 14:32-42	Jesus prayed, but His disciples fell asleep.	446
12	Mk. 14:43-52	Some think the young man who fled naked was Mark himself.	451
13	Mk. 14:53-65	Jesus was worthy of death, for He was bearing our sin.	150
14	Mk. 14:66-72	Think of the coward Peter, and pray for strength!	346
15	Mk. 15:1-5	Jesus says nothing in His own defense.	142 (1-3)
16	Mk. 15:6-15	The holy Jesus is condemned; the criminal Barabbas is released.	143 (1-5)
17	Mk. 15:16-20	Torture, mockery, crucifixion—all for us!	140
18	Mk. 15:21-25	He was crucified, and we must bear our crosses after Him.	151 (5-7)
19	Mk. 15:26-32	He could not save Himself, because He was saving us!	155
20	Mk. 15:33-41	God spared not His own Son when He was bearing our sins.	174
21	Mk. 15:42-47	Yes, He who is God was dead!	167
22	I Pet. 1:1-12	Like Christ we suffer now; the glory will come later.	527
23	I Pet. 1:13-21	We were redeemed with Christ's precious blood.	157
24	I Pet. 1:22 - 2:3	God's Word brings us to birth and makes us grow.	284
25	I Pet. 2:4-10	The rejected Jesus is God's Cornerstone.	460
26	I Pet. 2:11-17	Jesus submitted to Pilate; we should follow His example.	580
27	I Pet. 2:18-25	Jesus' unjust suffering is also our example.	171 (8-12)
28	I Pet. 3:1-7	May the wife be submissive to her husband, and the husband give honor to his wife.	424
29	I Pet. 3:8-17	Jesus suffered for doing good; we are blessed if we so suffer.	173
30	I Pet. 3:18 - 4:6	Jesus redeemed us to be His people, living for God instead of the lusts of the flesh.	144
31	I Pet. 4:7-11	May our whole lives glorify God.	175

Request

Our CLC mission in Live Oak, FL would like to purchase communion ware. If anyone knows of any that is available, please contact Pastor Michael Roehl, Route 4, Box 201, Live Oak, FL 32060. Telephone (904) 364-1851.

Installation

As authorized by President D. Fleischer the undersigned installed Walter Schaller as pastor of St. Luke's congregation, Lemmon, SD on November 16, 1986.

—Leland Grams

Notice

Arvid Gullerud has been appointed to the Standing Constitution Committee.

—D. Fleischer, President

Information Requested

Immanuel Evangelical Lutheran Congregation of Mankato, Minnesota is requesting the help of the members of the CLC to suggest the names of CLC people who are qualified and apt to teach in a Christian high school. Our present needs are primarily in the areas of science and math. However, we are seeking information on candidates in all curriculum areas.

Send names and available information to:

Immanuel Lutheran Church
Board of Education
421 North Second Street
Mankato, Minnesota 56001

We would appreciate this information as soon as possible.

Pastor P. W. Schaller
1119 14th Street
Clarkston, WA 99403

Doing The Lord's Work In Nigeria



Missionary David Koenig and wife, Mary, with children: Rachel, Sarah, Kurt, Rhoda, and Karl (front).