

lutheran spokesman

March 1989
Vol. 31, No. 9
(ISSN 0024-7537)



EASTER JOY

THANKS BE TO GOD WHO GIVES VICTORY
OVER DEATH THROUGH OUR RISEN SAVIOR

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CHURCH OF THE LUTHERAN CONFESSION

Like the old greeting, we state with confidence and joy: "He is risen." and echoing the assurance, the double and triple and manifold assurances that the Bible gives of Christ's resurrection, we respond: "He is risen, indeed!"

"He Is Risen—Indeed"

There is an old greeting that some Christians still give on Easter morn. One man may shake another's hand and say: "Christ is risen." The other responds: "He is risen indeed!" This greeting certainly came from the words of the angel of the Lord announcing the resurrection of Jesus from the empty tomb: "He is not here, for he is risen as he said."

That First Easter

On that first Easter the angel of the Lord rolled back the stone from the tomb of Jesus and sat upon it. His appearance was brilliant, like lightning, and his clothes were as white as snow. The Roman guards shook for fear and fainted. They became as dead men.

Mary Magdalene and the other Mary came to the tomb of Jesus that Sunday morning. When they arrived

the angel said to them: "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him; lo, I have told you" (Mt. 28:1ff).

The women left the tomb in a hurry with fear and great joy. Certainly they were fearful at news like this for this is out of the ordinary. But they were full of great joy because the message of the angel was such good news. No longer was Jesus dead. But He was alive. He had conquered sin, death and the devil. He is the Savior of the world. He is victorious. He lives. So we too exclaim with joyful hearts, as the old greeting goes: "He is risen!"

Postmaster: Second Class postage paid at Lake Mills, IA 50450. Send address corrections (Form 3579) to Lutheran Spokesman, 2750 Oxford Street North, Roseville, MN 55113.

The Lutheran Spokesman is published monthly by the Church of the Lutheran Confession, 2750 Oxford St. N., Roseville, MN 55113, and is an official organ of the Church of the Lutheran Confession.

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Material submitted for publication should be sent to Editor Paul Fleischer one month before date of publication. Announcements and other short notices should also be sent Editor Fleischer.

Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Individual subscriptions: \$6.00 for one year; \$11.00 for two years; \$16.00 for three years. Subscriptions sent in bulk to congregations: \$5.00

As the women were hurrying to talk to the disciples, they met Jesus. He said: "All hail." The women came to Him, held Him by the feet and worshiped Him. They obtained double assurance that the Lord was alive. Not only did the angel give them the good news but now the Lord Himself was there and talked with them. He said: "Be not afraid; go tell my brethren that they go into Galilee, and there shall they see me."

Double Assurance

And so the old Easter greeting gives that double assurance as well. "He is risen!" one says. And then the other repeats it, giving the double assurance, echoing the good news of Easter morn: "He is risen, indeed!"

Certainly the words of the angel were enough. But God in His grace gives over and above enough assurance to mankind of His work of salvation. Many times did Jesus show Himself alive after His resurrection. So, He not only gave double assurance, but triple and quadruple, etc.

And here is where the word "indeed" fits in from the old greeting. This word emphasizes that Christ did rise from the dead and showed it many

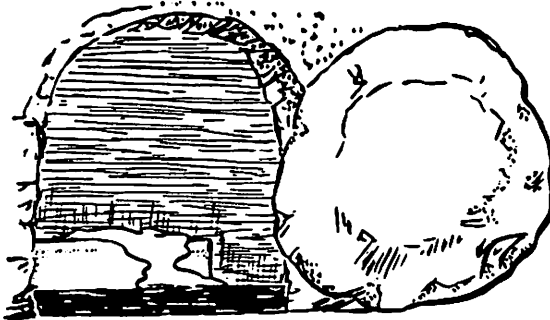
times. This is great comfort for all who mourn because of their sins. Those who sorrow because of the awful load of sin hear this joyous Easter news: "He is risen. He is risen, indeed!"

We are sinners. The law of God shows us that we are not perfect, that we have transgressed God's commands many times, by thoughts, words, and deeds. But here is the word of grace to assure our hearts that there is full and complete forgiveness for all sins on account of the work of Jesus. He came to this earth, fulfilled all the law of God for man and then died on the cursed tree of the cross in atonement for all men's sins.

Then, to show us that He did obtain forgiveness of all sins for all men He rose again on Easter morn. His resurrection proves that God the Father accepted Christ's sacrifice to atone for all sins. Christ's resurrection is joyous proof to us that our sins are all forgiven and through faith in Jesus we have life everlasting in heaven.

Like the old greeting, we state with confidence and joy: "He is risen." And echoing the assurance, the double and triple and manifold assurances that the Bible gives of Christ's resurrection, we respond: "He is risen, indeed!"

—D. Sweet



AND THE STONE WAS ROLLED AWAY

“BE OF GOOD CHEER . . .”

“These things have I spoken to you, that in Me you may have peace. In the world you shall have tribulation: but be of good cheer, I have overcome the world” (Jn. 16: 33). The Savior’s words are special words for many reasons.

A Hostile World

The words were very personal words spoken to beloved children, His disciples. They were personal words spoken in recognition of a real need. They were personal words spoken with a view of children’s needs in a hostile world until the end of time. Faith was then, is now, and will be, put to a severe test in many ways—from our flesh, from Satan, from a world totally at odds with reality and truth.

Recently we were shocked by the terrorist bombing of a plane. In our area recently, ten people died in a house fire. In our community a teenage girl was killed in a hit-run accident. Regularly people are gunned down in senseless violence. How quickly hopes and dreams and aspirations are ended without as much as a warning. Such incidents strike fear into the heart. Indeed, it can be a healthy fear if such incidents remind us of the frailty of life, and awaken us to the really important things of life and existence.

The Savior’s Promise

However, more often than not our fear turns to fright, and even to anger and frustration. Lest we lose too much energy pining away in fear of acting

inappropriately on that fear when faith is attacked or physical welfare endangered, remember the promise of our Savior: “Be of good cheer, I have overcome the world.”

Certainly this is a large part of what Easter is about—the putting away of fear! The restoration of peace through Jesus’ voluntary giving up of, and the taking up again of, His life. “Do not be afraid, for I know that you seek Jesus who was crucified. He is not here; for He is risen . . .” (Mt. 28:5-6) God has in Christ reconciled the world unto Himself. Blessed are they who believe it.

We are realists enough to know what man can do to us, or will try to do to us, for whatever ungodly or irrational reason he chooses. However, we need not *fear* what man can do to us, “for the kingdom ours remaineth.” We are also honest enough to recognize that we are often forgetful of our blessed state. The resurrection of Jesus from the dead, however, stands as the Father’s perpetual call to us: “Be of good cheer, I have overcome the world.”

Reconciled!

Our whole life and outlook on life is renewed when we ponder in our heart the word of the apostle: “For if when we were enemies we were reconciled to God through the death of His Son, much more having been reconciled we shall be saved by His life” (Rom. 5:10). Christ’s death is our reconciliation. His life our ultimate deliverance.

Hardly is His encouragement to good cheer an empty expression! For who better to spread cheer than He who has overcome the world! Who better than He who has turned and will turn our

life into LIFE!

A blessed and joyful Easter to you as, believing in the risen Lord, you wait with good cheer the everlasting joy of the heavenly home.

—*Daniel Fleischer*



CROSS OR CRUCIFIX?



You don't see many crucifixes these days. Crosses with the image of Jesus' tortured body are not often found, even in churches with a long liturgical heritage. If you are old enough, you might remember a Lutheran Church of your childhood where the altar had a richly carved backdrop framing a crucifix, or a picture of Jesus nailed to the wood.

Then came the "dorsal"—a velvety fabric backdrop for a brass or wood cross.

Why the change?

Some say that a plain cross without the body symbolizes the resurrection which certifies our redemption. But a representation of an empty tomb would really say that more clearly.

Some feel it is inappropriate to have a "graven image" in a Christian church. But we do not share the Reformed view that the Mosaic law forbidding graven images¹ applies in the New Covenant (unless such images would become an object of idolatrous worship).

Some find the crucifix a gruesome thing to look at. And this does not fit in

the "triumphalist" view of Christianity so popular today. Granted, it would be more comfortable to deny the harsh realities of what it cost to redeem us.

The wise Christian like yourself might be thinking: "Come now, sir. This is a matter of indifference. Cross, crucifix, or no symbol at all—any one of these can be right with the gospel. Why use precious space and time to write about it?"

The Portrait

There is a reason.

Fearful that they might be bewitched, the Lord's Apostle Paul reminded the Galatians: "Before your very eyes Jesus Christ was portrayed as crucified." Then the penetrating question: "Did you receive the Spirit by observing the law, or by believing what you heard?"²

What they heard, of course, was the gospel of Christ crucified. Paul's own vivid portrayal of Christ as crucified would be supplemented soon by the Gospels, which bring so much detail about the Passion that the six weeks of

Lenten midweek services hardly give enough time for the reading of it.

The message is clear. One receives the cherished gift of the Holy Spirit by believing what he hears and “sees” of Jesus in His Passion. It is the image of “Jesus, crucified for me” that especially impacts the believing heart.

It should not surprise us that Christian zeal flourishes during these days of Lent more than any other time of the year. Church attendance goes up. Prayers are scheduled more diligently. Stewardship gives greater priority to the gospel work. People tackle their bad habits with renewed aggressiveness. Confidence and peace prevail more deeply. The Spirit is at work

through the portrayal of Jesus Christ as crucified!

Impatient for Easter?

Of course we are all eager for Easter. “More than they that watch for the morning.” To watch with Jesus at Calvary and to pray in combat with Satan is a dreary business. Do not let us grow weary, however, for this is a salutary exercise. The promise of the Holy Spirit is given to it!

With or without a crucifix, we have the portrait in the Word!

—*Rollin A. Reim*

1. Exodus 20:4
2. Galatians 3:2



BELIEVE THE UNBELIEVABLE

“He is risen!” That was the angel’s startling announcement at Jesus’ tomb on Easter morning. Was it really true? Was Jesus really alive again?

There are a great many people who refuse to believe the angel’s words. “Impossible!” they argue. They explain away the testimony of the disciples by saying, “They wanted so badly for Him to rise that they finally came to believe that He had risen. It was just wishful thinking on their part.”

Examine the Facts

What really did happen? The women had come to the tomb that morning fully expecting to find Jesus’ body in the tomb. They found an

empty tomb. The angel appeared and explained: “You seek Jesus of Nazareth, who was crucified. He is risen! He is not here” (Mk. 16:7).

The women were stunned. They didn’t know what to make of this astonishing announcement. Mary Magdalene apparently did not believe it. She was certain that Jesus’ body had been stolen and placed somewhere else.

When the women returned from the tomb and told the eleven disciples what they had seen and heard, they were not believed. We read: “And their words seemed to them like idle tales, and they did not believe them” (Lk. 24:11).

Later that day Jesus appeared to two of the disciples as they walked along the road to the village of Emmaus. They were in the depths of spiritual despair. As far as they were concerned, Jesus was dead and that was the end of it. As they explained: "But we were hoping that it was He who was going to redeem Israel" (Lk. 24:21). That hope was certainly gone.

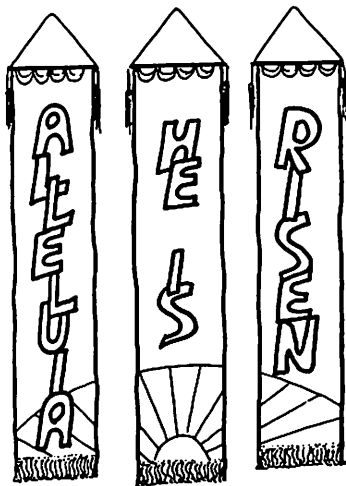
Even after Jesus had revealed Himself to those two disciples and they realized that Jesus had indeed risen from the dead, the other disciples wouldn't believe it: "And they went and told it to the rest, but they did not believe them either" (Mk. 16:13).

This fact seems very clear. None of Jesus' disciples had any thought that Jesus would rise from the dead. They had completely forgotten that Jesus had told them several times that He would die and rise again. Not only did they not expect Jesus to rise from the dead, they resisted the idea. They would not believe the eyewitnesses who reported that Jesus was alive.

Unshakeable Faith

The unbelief of the disciples is solid proof that Jesus did rise from the dead. If they could be convinced that Jesus has risen from the dead, then He really must have risen. And that is exactly what did happen.

Jesus appeared to the disciples many times during the forty days after Easter. He appeared to them as individuals. He appeared to them in groups. Their strong unbelief in His resurrection was turned into firm belief. That belief was so unshakeable that most of those disciples died in the course of teaching the world about



their crucified and risen Savior, Jesus Christ.

We can trust the testimony of those disciples. We can be certain that Jesus rose from the dead as He promised He would. And His resurrection is proof that He accomplished that for which He came, the redemption of mankind from their sins. "The blood of Jesus Christ, God's Son, cleanses us from all sin" (I Jn. 1:7).

The apostle Paul states the case clearly to the Corinthian Christians: "If Christ is not risen, your faith is futile; you are still in your sins . . . But now Christ is risen from the dead" (I Cor. 15:17, 20).

"He is risen!" Your sins are forgiven! Eternal life is yours! What a joyous announcement the angel at the tomb made to a world dying of sin. What confidence we may find in the doubting disciples being fairly convinced of Jesus' resurrection.

May the good news of a risen Savior cheer you as you journey through life toward eternity.

—Keith Olmanson

A WIND OF DECEITFUL DOCTRINE

Our Lord does not want us Christians to be “tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness by which they lie in wait to deceive” (Ephesians 4:14). One of the winds of deceitful doctrine blowing in our time is the idea that our Lord is perfectly content when men have a sexual preference for men and women have a sexual preference for women.

This wind of doctrine has apparently deceived a large number of Lutheran students in our country. According to an ELCA newsletter of January 11, 1989, the annual meeting of the Lutheran Student Movement-USA, attended by 525 college students and campus ministry staff members, passed a resolution affirming the rights of gays and lesbians to “serve in lay and ordained church positions, fulfilling a spiritual call.” According to the ELCA newsletter this resolution was approved “by a 10 to 1 margin.”

Another report on the same meeting by Religious News Service (reprinted in *Christian News* of January 16, 1989) adds the information that the students’ resolution included this statement: “It is not our position or responsibility to judge the sinfulness of homosexuality, but as Christians we affirm the desire of individuals to share love and affection in committed partnerships regardless of sexual preference.”

Do Not Be Deceived

Holy Scripture, however, states: “Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God” (First Corinthians 6:9-10). No one who is continuing in these sins without repentance should consider himself a Christian. Obviously, then, no one continuing in these sins without repentance is eligible for a call into any kind of ministry in Christ’s church. Of course, the matter is altogether different if we are talking about *former* or *repentant* fornicators, idolaters, etc. But these Lutheran students are clearly declaring by their resolution their opinion that neither homosexuality nor homosexual activity is a sin. Confer Romans 1:26-27 for a concise statement of God’s opinion.

What is even more distressing is that this student group, according to the report, includes not only members of the Evangelical Lutheran Church in America (ELCA) but also members of more conservative synods like the Missouri Synod and the Wisconsin Synod. One shudders to think of what the state of Lutheranism will be if such students become the leaders. Truly Lutheranism needs a new reformation.

—D. Lau

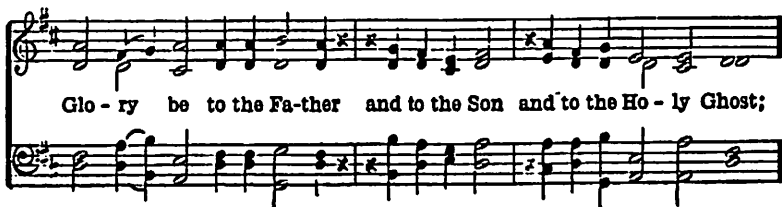
Against Lethargy In Liturgy (Fourth In A Series)—

Then all may stand to the close of the Collect. Then shall be said or chanted

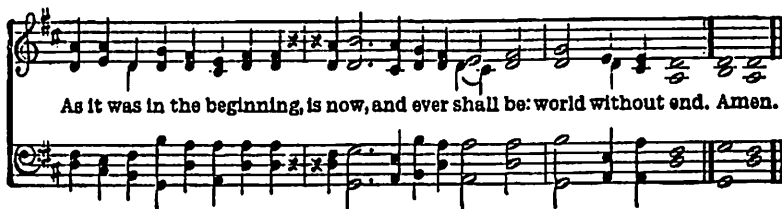
The Introit

The Introit (page 54) may be chanted by the Choir. If the Antiphon and Psalm are said by the Minister, the Gloria Patri shall be said or chanted by the Congregation

GLORIA PATRI



Glo - ry be to the Fa - ther and to the Son and to the Ho - ly Ghost;



As it was in the beginning, is now, and ever shall be: world without end. Amen.

THE INTROIT

Most of our worship services today begin with the Trinitarian Invocation and the Confession of Sins. But it was not always so. In the days of Luther confession was made privately, apart from the public service. Many might do this before the service, but other times were also provided.

In those days, then, the opening act of worship would be The Introit (*intro'it*). The term comes from Latin words meaning "to go in." When we come across such ancient Latin and Greek terms in our liturgy, they may well serve us as a reminder of the host of believers down through the ages who also worshiped the true God. We

are not alone, but a part of a long line of people, people from many different times, many different parts of the world, speaking many languages, who worshiped the one true God even as we do. So the Lord continues to call and gather, to set the solitary in families.

Setting the Tone

In *The Lutheran Hymnal* the Introit occurs on page six and page sixteen. It is the first of those parts of our service which vary with the different Sundays and festivals of the church year.

Usually the Introits are spoken by the pastor, though they may also be sung by the choir, for they amount to "entrance songs."

The words of the Introits usually come from the Psalms or Isaiah, but occasionally other Scripture verses are used. Some of the verses are not direct quotations from Scripture, but the purpose of all of them is to set the tone for the service, and to reflect the attitude with which we approach God on a particular day.

When the Gospel reading for the day speaks of the temptation of Jesus in the wilderness, for example, the Introit is from the ninety-first Psalm: "*He shall call upon Me, and I will answer him; I will deliver and honor him. With long life will I satisfy him and show him My salvation. He that dwelleth in the secret place of the Most high shall abide under the shadow of the Almighty.*"

On Palm Sunday, when it looked to Jesus' enemies as if He had it made—palms, praises, popularity—Jesus knew what lay ahead. In lowly pomp He rode on to die. Thus the Introit for the day, from Psalm 22, says: "*Be not Thou far from me, O Lord; O my Strength, haste Thee to help me . . . My God, My God, why hast Thou forsaken Me? Why art Thou so far from helping Me?*"

On Easter Sunday the Introit is from Psalm 139: "*When I awake, I am still with Thee, Alleluia! Thou hast laid Thine hand upon me. Alleluia! . . .*"

Sometimes the connection with the event in the history of Salvation which is being celebrated that day is not so apparent, but it is worth our effort and thought as we come before His presence with singing.

In recent years some have under-

taken to prepare new Introits for the church year, with varying results. The best expressions remain those suggested by our God Himself in the Scriptures.

"Glory Be To The Father . . ."

All of the Introits end with "*Glory be to the Father . . .*"—the entire congregation joining in this song of praise. Because we sing it almost every week, it can easily become a mechanical thing if we never stop to think about it.

Yet to give glory to God is such a momentous thing! It is to go against the whole unbelieving world, against the devil, yes, against our own sinful nature.

The world wants to be self-made, or at least evolve by chance. We sing: "*Glory be to the Father!*"

The devil wants us to try to get rid of guilt by denying it, by ignoring it, by making up for it with deeds of charity and other good works, or even by becoming super-pious. We sing: "*Glory be to the Son!*"

Our flesh would have us come to faith by our own inner strength, make our own decision for God by our own power, persuade ourselves to believe, yes, sanctify ourselves. But we sing: "*Glory be to the Holy Ghost!*"

The glory was always His, is His now, and would continue to be His even if the world were never to end. It is our privilege to sing it week by week!

Eternal praise and fame, We offer to Thy name!

—Paul Schaller

Our "At Home" Missions—



Redeemer Evangelical Lutheran Church Sister Lakes, Michigan

Redeemer Evangelical Lutheran Church of Sister Lakes began in late 1962 when a handful of people, interested in hearing the Word of God taught in truth and purity, contacted Pastor Ralph Schaller, pastor at Faith Lutheran, Coloma, Michigan.

At first, services were held in a variety of places—homes of members, the local fire department, an elementary school, and an old armory. In 1967 the Lord arranged for the purchase of a bankrupt lumber company in Sister Lakes. It consisted of three acres of land with a small office building and a large lumber shed. The property was nestled between apple and cherry orchards in the southwest corner of Michigan's lower peninsula.

Services were held on a regular basis using the little office building as a chapel. Using volunteer labor, the old

lumber shed was torn down little by little and the lumber from that shed was then used to build a church for worship.

The shell of the church building was up when Redeemer asked to become a full-time mission of the CLC. This





Redeemer Sunday School Children



Pastor Tiefel conducting Sunday Bible Class

enabled them in mid-1973 to call their first full-time pastor, Paul Tiefel Jr.

Building of the church progressed and soon was used for worship services while the office building was remodeled into a parsonage. In the years since, Redeemer has been in a continual building project. Additions to both the church and parsonage have

been built. This past fall the remainder of the old lumber shed was completely torn down and a new garage/storage building was added to the property.

In all the years since Redeemer's small and humble beginning, the Lord has been gracious over and over. He has seen our needs and met them. He has blessed us richly. The church has grown numerically to 121 souls and the members have grown individually in their Christian faith.

Great and many physical changes have taken place, but one thing remains constant—the faithful hearing, learning, and teaching of God's precious Word that was the basis and reason for Redeemer's birth 26 years ago. May He continue to bless us with the One Thing Needful.

*Worship services continue to be held in Detroit, Michigan regularly. Pastor Tiefel of Sister Lakes conducts a monthly communion service. Lay services are conducted on the other Sundays. The contact person for Mt. Zion of Detroit is Fred Holland. Call him at 313-540-6306 for time and place of services.



Pastor Tiefel and Family

Thankful Hearts in Spokane, Washington—

New Additions at Trinity

On September 18, 1988 the building of Trinity Lutheran congregation of Spokane was filled with thankful hearts for the innumerable blessings bestowed upon God's people there during the recent months.

Your fellow Christians of the "Inland Empire" gathered together to ex-

press gratitude to the Lord of the Church for providing them with a new wing to their church facility. The addition provides access from the parking lot for handicapped individuals; it contains a gathering area for members after church services and other functions; also added restroom facilities;



Trinity of Spokane



The New Addition

and a full basement area which is being used for Sunday School purposes at this time.

The members of Trinity also gave thanks to God for their newly renovated sanctuary area. During the spring members donated many hours repainting the vaulted ceiling, painting the walls, and refinishing the hardwood floors. Several members gave generously so the carpeting could be replaced. Finally, a large stained glass window was installed behind the altar. (See note below.)

Pastor Ralph Schaller of Lewiston, Idaho preached the sermon, reminding God's flock that the work of the Lord dare not cease. Instead of looking back and admiring what God has accomplished through them, the congregation will want to look to their Lord and ask: "What is next?"

Words printed in the dedication folder express well the attitude of the Trinity members as they reflected on what God had accomplished in their midst in recent months: "Above all, we want to . . . thank our dear heavenly Father, without whose guidance, strength, and wisdom this project would have been a dismal failure! Our Lord has poured upon us blessing after blessing. We are unworthy and un-

clean, yet He has given us His grace in Christ without measure, To Him be the glory now and forever!

"Now that this project is virtually complete, let us dedicate ourselves anew to the primary task of the Church—using all our energy to spread the saving Gospel of forgiveness through Jesus' blood to all men."

—Pastor Kurt Luebke



Note: The editor had to prod for more detail regarding the stained glass window. As pastor of a sister CLC church in Spokane, we were aware that Mrs. Brenda Luebke had a special project going out in her "studio"—the parsonage garage. During her spare time, over a period of two years, Brenda—with occasional assistance from her husband—cut, ground, and soldered together some 700 pieces of stained glass into nine panels constituting the finished product. (A



Trinity Interior

professional artist had, at the Luebkmans' request, sketched out the original rough design.)

Trinity congregation decided to use the "window" as a *reredos*—an extension of the back of the altar. Members of the congregation constructed the frame and inserted a lighting unit to bring out the beauty of the "Good Shepherd" artistry.

Behold how thankful sheep honor and serve their Shepherd-Savior!



Daily Devotions for April 1989

| Date | Scripture | Theme | Hymn |
|------|------------------|--|---------|
| 1 | Isaiah 54:1-10 | God's covenant of peace stands fast | 192:3-4 |
| 2 | Isaiah 54:11-17 | All thy children shall be taught of the Lord | 192:5-6 |
| 3 | Isaiah 55:1-5 | The "sure mercies of David" are ours in Christ | 192:7-8 |
| 4 | Isaiah 55:6-13 | God's Word accomplishes His holy purposes | 294 |
| 5 | Isaiah 56:1-8 | Christ's salvation is for all people alike | 511:1-2 |
| 6 | Isaiah 56:9-12 | Blind watchmen (false teachers) are dangerous | 511:3-4 |
| 7 | Isaiah 57:1-10 | God reproves idolatry among His people | 511:5-6 |
| 8 | Isaiah 57:11-21 | The holy God looks for a humble spirit | 512:1-2 |
| 9 | Isaiah 58:1-7 | Outward fasting is an abomination if the heart is not right with God | 512:3-4 |
| 10 | Isaiah 58:8-14 | Jesus is the "repairer of the breach" | 512:5-6 |
| 11 | Isaiah 59:1-8 | "Your iniquities have separated between you and your God." | 494:1-2 |
| 12 | Isaiah 59:1-15a | Apart from Jesus is only darkness and judgment | 494:3-4 |
| 13 | Isaiah 59:15b-21 | Salvation is only from God in Christ | 495 |
| 14 | Isaiah 60:1-12 | Jesus is the Light of the world! | 497 |
| 15 | Isaiah 60:13-22 | The Lord is our Savior and Redeemer | 498:1-2 |
| 16 | Isaiah 61:1-11 | God hath clothed me with the garments of salvation | 498:3-4 |
| 17 | Isaiah 62:1-5 | The Church is the bride of Christ | 498:5-6 |
| 18 | Isaiah 62:6-12 | Lift up a standard (the Gospel!) for the people | 500 |
| 19 | Isaiah 63:1-6 | Christ rules over His enemies | 506:1-2 |
| 20 | Isaiah 63:7-19 | In affliction the Church seeks God's mercy | 506:3-4 |
| 21 | Isaiah 64:1-12 | All our righteousnesses are as filthy rags | 506:5-6 |
| 22 | Isaiah 65:1-7 | The Gentiles are called when the Jews reject the Savior | 508:1-2 |
| 23 | Isaiah 65:8-16 | God's elect shall be saved | 508:3-4 |
| 24 | Isaiah 65:17-25 | Be glad and rejoice in God's new creation | 507:1-2 |
| 25 | Isaiah 66:1-14 | Hear the Word of the Lord, ye that tremble at His Word | 507:3-4 |
| 26 | Isaiah 66:15-24 | All nations and tongues shall see God's glory | 507:5-6 |
| 27 | Psalms 139:1-12 | God's providential care guides His children | 26:1-3 |
| 28 | Psalms 139:13-24 | How precious are Thy thoughts to me, O God | 26:4-6 |
| 29 | Psalms 118:1-14 | "I will not fear what man can do to me" | 25:1-3 |
| 30 | Psalms 118:15-29 | "I shall not die, but live, and declare the works of the Lord" | 25:4-6 |

Note: The three haloes around Jesus, Mary, and Joseph in the December *Lutheran Spokesman* (p. 8) were not intended to teach the sinlessness of Mary and Joseph. We certainly teach with Scripture that Joseph and Mary needed a Savior just as we all do. A reader commented that someone might be misled by this depiction. We do not want to mislead anyone.

Pacific Coast Pastoral Conference

The Pacific Coast Pastoral Conference will be hosted by Holy Cross Lutheran Church, Phoenix, Arizona from April 14-17, 1989.

Agenda:

Old Testament Homiletical Study—Robert Reim

Exegetical Treatment of I Timothy 2:9-15 (Emphasis on the application of the headship principle to the question of women speaking in congregational meetings.)—Paul Schaller

Exegetical Treatment of I Corinthians 14:33-40 (Emphasis on the application of the headship principle to the question of women speaking in congregational meetings)—Not Assigned

A Study of God's Laughter and Other Anthropopathic Expressions—Paul Larsen

When Do Adiaphora (Matters of Christian Liberty) Become a Matter of Doctrinal Concern? (Refer to Adiaphoristic Controversy)—Kurt Luebke

The Benefits of Drafting a Mission Statement in our Local Congregations, and a Model of such a Mission Statement—Rollin Reim

Pre-Marital Counseling (Round Table Discussion)—Maynard Witt

How Are We to Preach the Evangelical Admonition of Scripture?—Norbert Reim

New Testament Exegesis of Colossians 3:22-25—Paul Larsen

Conference Preacher: Jerry Barthels

Conference Chaplain: Bertram Naumann

—*J. Barthels, Secretary*

From the Secretary of the ILC Board of Regents: *Pastor David Fuerstenau* was inadvertently omitted from the list of nominees for the new professorship at ILC, which appeared in the February issue of *The Spokesman*.

25 Years

Grace Lutheran Church, Fridley, Minnesota, is planning a special service of worship, praise, and thanksgiving to the Lord, marking 25 years in the ministry of Pastor Daniel Fleischer. The service will be held at 3:00 p.m. on Sunday, April 2, 1989. Prof. Gordon Radtka of Immanuel Lutheran College will be guest speaker. An invitation is herewith extended to all. A fellowship meal will follow.

Installations

As authorized by Pres. Daniel Fleischer, I installed David T. Sweet as Pastor of Messiah Lutheran Church, Hales Corners, Wisconsin on January 15, 1989, the second Sunday after Epiphany.

—*John H. Johannes*

As authorized by President Daniel Fleischer, I installed Norman Greve as pastor of Redeemer Lutheran Church, Cheyenne, Wyoming on January 15, 1989.

—*Michael Sprengeler*

Change of Address

Pastor David T. Sweet
12145 W. Edgerton Ave.
Hales Corners, WI 53130-1026
Phone (414) 425-6665

Phone Correction (CLC Directory): The home phone of Susan Rehm is correct as listed. The school phone should be (612) 454-1915.