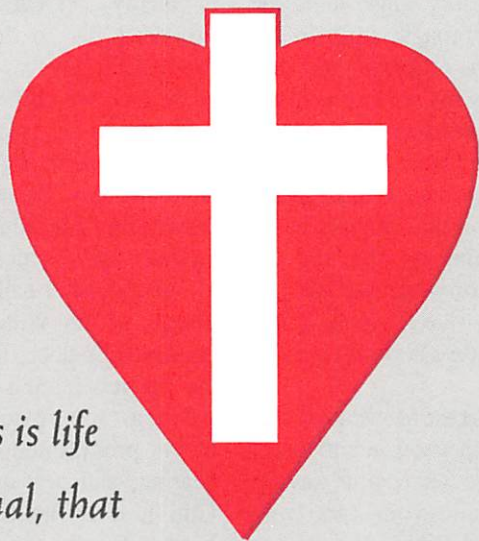


# Lutheran Spokesman



*This is life  
eternal, that  
they might know  
thee the only true  
God, and Jesus  
Christ whom  
thou hast sent.*

John 17:3

## **In This Issue**

- \* A Reformation Spirit
- \* Luther's Last Sermon
- \* Counting The Cost
- \* CLC Mission  
Congregations
- \* Trinity, Spokane
- \* Resurrection, Corpus  
Christi

## A REFORMATION SPIRIT

Reformation means change. We are witnesses these days to history-in-the-making as mighty changes take place in what formerly was known as the U.S.S.R. The historic Reformation took place for a whole myriad of God's reasons known mostly to Him until all is revealed in eternity. Once more the three *solas* were brought forth in the world: *sola gratia, sola fide, and sola scriptura*. We may not yet know all the why's of that great event, but we can know in part from what has taken place inside us, and what needs to take place.

Reformation calls for change. In us. It calls for bringing up also the unpleasant realities of what we are and then for grace to strive for those Scriptural goals of what we hope to be under God.

In very practical terms we ask: "Are you a layman with good intentions of doing your best to serve your Savior-God? Are you and your family in church and related Bible classes? Are you in as well as behind your church and school with your children and your

time and talents? Are you setting the example as husband, wife, child, relative, pastor or teacher to help fuel another's Reformation resolves?"

The day is an inspiring opportunity to ring out the great Reformation hymns and thank God for Luther. But it is equally as great an opportunity for you and me to do some personal changing.

So now we all find out how to help ourselves, point by point, to a new Reformation spirit, right? Would that it were that easy. Because Reformation is something God did and does, both historically and in you and me.

When Luther nailed the Ninety-five Theses to the Wittenberg church announcement door, it was the hand of the Spirit wielding the mallet. When we hear the restored Reformation truths proclaimed ("faith comes by hearing, and hearing by the Word of God"), it is the Holy Spirit setting hearts afire by the Gospel. When we hear that "the just shall live by faith" alone in Jesus Christ, we know that our

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gracious God brought about the historic Reformation also so that it might begin personally in us.

God gave us a great day to celebrate. May the organ pipes soar in thunderous praise and many thousands

of throats proclaim thanks both for the historic event and for the personal Reformation Spirit which—by grace alone—lives on in our minds and hearts.

—Bertram Naumann



*Looking Back in the Lutheran Spokesman—From October 1961*

## SHIELDS and WEAPONS

*“So then faith cometh by hearing, and hearing by the Word of God” (Rom. 10:17).*

This passage brings to mind discussions with those who claim that the Holy Spirit brings people to faith in the Savior without the Word of God. In one such case the parties noted not only the day but the exact hour and minute of the day when they suddenly “began to feel wonderfully happy and knew that they were saved. It came upon them suddenly,” they said, “by a direct and immediate action of the Holy Spirit without the means of the Word.”

This sounds like Zwingly and Calvin who said over against Luther that the Holy Spirit needs no wagon to bring the message of grace and to work faith in the hearts of men. He would come directly without Word and Sacrament or any other means. . .

Messages independent of the Word are not of the Spirit but of human reason, sentiment, judgment, or opinion. They are of the flesh which can bring only disorder and error to the Church. Of this Luther says: “God has regulated His Spirit to come in an orderly manner through the Word—He does not want you to flutter about hither and yon to seek out or dream up a Spirit and say: ‘I have received it through the inspira-

tion of the Spirit.’ This Christ does not want. He binds us to the Word alone. He does not want the Spirit separated from His Word. Therefore, if you hear anyone boast that he has received something by inspiration of the Spirit and there is no Word of God for it, tell him that it is of the devil, whatever it may be.”

It is folly to look for salvation in the shifting sinking sand of a wonderful feeling of happiness, or in an emotional experience or condition inside of man. Human feelings change from day to day and may well be a snare of the devil. Luther says: “Do you not see the devil, the enemy of God’s order, in this? See how he opens up his mouth wide to you and says: ‘Spirit, spirit, spirit,’ and at the same time tears down bridge and stairs and road and ladder and everything through which the Spirit would come to you, namely the outward order of God in baptism and His written and spoken Word. So the devil does not teach you how the Spirit comes to you but how you should come to the Spirit, and leads you to soar in the clouds and to ride on the wind.”

But he who soars in the clouds and rides on the wind will take a mighty tumble. So will a faith which is based on feeling. In fact it is not true faith to



## FAITH

Someone asked Luther,  
"Do you feel that you have been forgiven?"  
He answered, "No, but I'm as sure  
As there's a God in heaven.

"For feelings come and feelings go  
And feelings are deceiving.  
My warrant is the Word of God,  
Naught else is worth believing.

"Though all my soul should feel condemned  
For want of some sweet token,  
There is one greater in my heart,  
Whose Word cannot be broken.

"I'll stand on His unchanging Word,  
Till soul and body sever;  
For though all things shall pass away,  
His Word shall stand forever."

—(Author Unknown)

begin with if it does not rest on the Word. True faith says: "I believe I am saved not because I feel it, but because God says that He so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting

life." It stands on the sure foundation which never changes. It is the true source of our joy and peace in believing. It is the source of all we should preach and practice. Read it! Hear it! Study it! Follow it! Trust it! . . .

—Otto J. Eckert

## Thoughts From Luther's Last Sermon

**Editor's Note:** Most of the statements in this article are summarizing thoughts from Luther's sermon and not direct quotes. Pastor Mackensen wishes to convey to you, the reader, some of the "flavor" of Luther.

The correct understanding of Scripture doctrine came gradually, not suddenly, to Martin Luther. By 1516 he wrote of Jesus as the Savior, but his ninety-five theses posted a year later reveal his belief in purgatory, reverence for the pope, and a readiness to equate the declarations of church councils and popes with Scripture.

When a complete edition of his Latin writings was published in 1545, Luther wrote in the preface: "I beg the sincere reader to read these things judiciously....Be mindful of the fact that I was once a monk and most enthusiastic papist when I began that cause....You will find how much and what important matters I humbly conceded to the pope in my earlier writings, which I later and now hold and execrate as the worst blasphemies and abomination." (*Luther's Works*, American Edition, Vol. 34, p. 328)

During the last twenty years of the Reformer's life, he stood on solid doctrinal ground as proven by his catechisms, and his lectures such as those on Galatians and Genesis. Luther's final sermon, preached three days before his death, provides a good example, of what is meant by the motto: "God's Word and Luther's doctrine *pure*."

This sermon (see L.W., Am. Ed., Vol. 51, p. 383ff.) was based on the following words from Matthew 11:

"At that time Jesus answered and said, 'I thank You, Father, Lord of heaven and earth, because You have hidden these things from the wise and prudent and have revealed them to babes. Even so, Father, for so it seemed good in Your sight. All things have been delivered to Me by My Father, and no one knows the Son except the Father, nor does anyone know the Father except the Son, and he to whom the Son wills to reveal Him. Come to Me, all you who labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.'" (NKJV)

Luther began: "This is a fine Gospel and has a lot in it. Let us talk about part of it now, covering as much as we can and as God gives us grace." Then follows an explanation of how the heavenly Father *hides* His gospel from persons who think they know more than God, but He *reveals* His gospel of salvation to those who, like helpless infants, despair of their own wisdom and let God remain the Teacher.

The wiseacres force God to be unfavorable toward them by doing things in the Christian Church the way *they* want and changing the way God wants it done. They become the teachers and make God the pupil. All heretics such as Arius, Pelagius, the Anabaptists, an

tisacramentarians, fanatics, rebels, and the pope have never been satisfied with what God has established but had to add something to it. Luther asks: "Is not this behavior a disgusting thing? Should not God grow impatient with...these fellows...who are always wanting to send Him back to school?"

For example: Christ established the *sacrament* of His body and blood in order that Christians should use it to strengthen their faith. But the pope cried, "No! That is not the way it should be. The sacrament should not be administered for the strengthening of Christian faith but should be a *sacrifice* when the priest reads mass."

Christ said, "All things have been delivered unto *Me*." Faithful preachers should teach only the Word of God and seek His praise. The hearers should say, "I will listen to my pastor in so far as he leads me to the true Teacher, God's Son." All Christians should raise their hands and rejoice that they have the honor of God speaking to them through His Word.

When the high and mighty persecute you for holding to God's Word alone, then do not give up but instead listen to Christ who says, "Come unto Me all you who labor and are heavy



Luther's Coat Of Arms

The Christian's heart is resting on roses, Even while beneath the cross it reposes.

laden and I will give you rest. Stick with Me. Hold on to My Word. Let everything else go. Your suffering for the Word is My yoke and burden which I gently lay on you and will enable you to carry."

God rejects the wise of this world so that we Christians may learn not to gawk at great personages to think ourselves wiser than Christ. Instead, we must cling to Christ's Word and say, "Thou alone art my Lord and Master. I remain Your pupil and disciple."

The sixty-two-year-old Luther closed his last sermon with these words, "This and much more might be said concerning this Gospel, but I am too weak and we shall let it go at that."

—Robert Mackensen



## Counting The Cost

In "Creating Our Environment" in the April 1991 issue we called our readers' attention to a challenge the Lord is laying before us. The 1990 Convention, we wrote, sent delegates home with the message that a 37% increase in (budgeted) mission offerings is needed each of the next three fiscal years to improve the salary picture for workers serving under the Board of Missions and Board of Regents of ILC. In addition we sounded the alert that the ILC Long Range Planning Committee is likely to bring plans for a new Dining/Commons building on our Eau Claire campus. Such a building project would demand a sizeable outlay of additional (non-budgetary) offerings.

We tried to write confidently. Nothing is impossible for the Lord or His trusting people. Since the synod's birth the Lord of the Church has provided for the CLC in every way, also monetarily. The 1990 synod-wide statistics, for example, reveal that a grand total of \$3,081,917.00 was contributed for home needs and missions, an average of \$482.00 per communicant member.

We said in that April issue, and would repeat here, that "the financial numbers reflect free-will fruits of the Gospel, uninflated by grants from fraternal insurance companies which swell the income of most other Lutheran church bodies."

That statement, we find, calls for some explanation.

### Is This A "Swell"?

The editor of *the Northwestern Lutheran*, the official magazine of the Wisconsin Evangelical Lutheran Synod (WELS), reacted to our April writing. It was a friendly letter; each of us has previously communicated the fact that we read and even enjoy each other's magazines. After the opening pleasantries, however, editor J.P. Schaeffer said that he was writing to "comment on....your parenthetical remark about fraternal grants. I understand your position and you have every right to hold it. But their grants do not 'swell' the income of most other Lutheran church bodies. This year our budget is about \$23 million. None of which come from (the grants) which AAL give us....We are careful that grant money funds pilots or what is ordinarily non-budgetary items..."

Editors supposedly like to write so we, in turn, responded. In our letter we mentioned that what we know of fraternal insurance grants to WELS we learned from the pages of *the Northwestern Lutheran*. (Over 15 months we found a total of over \$500,000.00 in fraternal grants given to WELS.) We mentioned that even if one adds a million or two or three of non-fraternal grants to what is received from fraternal grants, the word "swell" might be overstating the case. And yet the more one writes the more one begins to wonder. Simply put, when non-budgetary grants, fraternal or otherwise, are added to what a church body otherwise receives, "swell" doesn't seem to be too much of an overstatement. And finally in our letter we said: "Since we choose not to receive AAL or LB grants...all funds, budgetary or otherwise, must come from the collective pockets of CLC Christians."

### The Choice We Made

Those words "since we choose not to receive AAL or LB grants" are based on an assessment made years ago. In 1965 our ILC faculty was asked to make a study and evaluation of the program for scholarships and grants in aid offered by the Aid Association for Lutherans. The Faculty Study Document's conclusion included these words: "It is therefore evident that as a school we cannot solicit support from this source without denying the scriptural principles to which our CLC stands committed."

We phoned ILC President John Lau. He said the 1965 faculty statement remains, in substance, the policy of the school today. In subsequent years the entire fraternal insurance matter was studied in detail by the synod. The 1976

Convention passed this resolution: "Be it resolved that we encourage the constituents of the CLC to study the matter of involvement in unionistic fraternal insurance companies on the basis of God's Word, and in an evangelical manner eliminate from our midst this unionistic leaven, so that by God's mercy and grace in Christ Jesus we all act in accordance with God's Word and speak the same thing."

Most "choices" made in accord with the Word involve a certain cost. Yes, the above-quoted positions both of ILC and the CLC "cost" us much. Some one-time fellow-confessors left the fellowship over the overall issue. That which prompts this writing, however, is a *lesser* loss: untold monies in offerings of former members, and *untold dollars in fraternal gifts and grants*.

Who knows exactly how much the CLC would receive monetarily if it offered an open hand to fraternal insurance gifts and grants. Even as other Lutheran bodies, though on a smaller scale, the CLC too has agencies, organizations, schools, congregations, projects, seminars, rallies, camps, faculties which might be on the receiving end of such charities. (Such monies have been offered, said Prof. Lau.) But, as years ago, so today, we refuse such as being not worth the cost—the cost of compromising the scriptural principles to which the CLC remains committed.

### The Cost Of Discipleship

We would yet add that what we wrote in the April issue was not intended as a broadside, or even a sideswipe, against WELS or any other Lutheran synod for that matter. (As we have "every right to hold" our position, as Schaeffer says, so they have their rights.) We wrote what we did to underscore for our CLC people what is the reality of the financial challenge before us. That reality includes this that we cannot look to or count on secular or religious charities to "bail us out." (Surely, it must be granted that sizeable fraternal grant monies for pilot projects and other non-budgetary items free up monies for budgetary needs.)

The reality for us in the CLC is, most basically, that discipleship to Christ will continue to "cost" due to the stand taken (Cf. Luke 14:25ff). The reality is that we seek, on the budgetary aside, the free-will offerings of God's people to meet the 37% increase needed for salaries. On the non-budgetary side the reality, by reason of our conviction, is that fraternal insurance charities will be neither offered nor received for our contemplated building project.

And yet we would write positively. The Gospel of God's grace still works miracles. What we look for—what the Lord looks for—from those committed to the stand taken against unionism in all its subtle guises is a Spirit-wrought sanctification of self, first of all, and then of time, talent, and treasure. What is needed, and prayed for, among us is an on-going Macedonian miracle. Those people "first gave themselves to the Lord..." before pouring out "the riches of their liberality" from thankfulness for God's grace in Christ Jesus (Cf. 2 Cor. 8:1ff).

—Paul Fleischer





## “Buy The Truth And Sell It Not” (23:23)

### Gems From Proverbs

In the parables of the pearl and the treasure Jesus describes the Kingdom of God as a prize worth any price to obtain. That God should *want* to rule in any poor sinner’s heart is a fantastic truth in itself. That the LORD of all should suffer and die in order to throw down sin and Satan and establish this rule—that is a truth of incalculable worth. To personally experience God’s redeeming love in Christ is worth any sacrifice to obtain, any loss to retain.

In the days of the Reformation God led many to realize the inestimable worth of the Gospel. Men and women laid hold of the Truth and refused to give it up—despite loss of “life, goods, fame, child or wife.” Let us neither forget nor fail to be encouraged by. . .

**Martin Luther** and his stand before the powers of his day at Worms, where he was willing to place his life in daily jeopardy (outlaw!) rather than recant the Gospel truths he had written and disseminated.

**Heinrich Voes** and **Johann Esch**, who for distributing Gospel tracts were condemned to death and burned at the stake in Brussels on June 30, 1523. Of them Luther sang in the hymn “Flung to the Heedless Winds” (TLH 259).

**John the Constant**, Elector of Saxony, who stood at Augsburg in 1530, refusing to compromise his faith despite threats from the Emperor to depose him. And when the theologians there offered to present the Augsburg Confession without him, so as to put him in a better position over against

Charles V, John replied: “I, too, will confess my Christ.”

**Johannes Bugenhagen**, pastor, gifted organizer, friend of Luther, who would not leave besieged Wittenburg in 1547, though he was told that the Emperor would have him drawn and quartered when the city fell. Indeed, after Charles V took Wittenberg, Bugenhagen continued openly to preach on the doctrinal differences between Lutherans and Catholics. His motto:

*If you know Christ well, it is enough,  
even if you know nothing else;  
If you do not know Christ, it is nothing,  
even if you learn all else.*

**Electoral John Frederick**, wounded in the battle when Wittenberg fell, who was captured and sentenced to death. The sentence was never carried out, but he was cruelly treated, even exhibited publicly for money, and imprisoned for five years. But while the Emperor could deprive John Frederick of a Bible in prison, he could not take from his heart that Gospel truth which sustained him.

**Gustavus Adolphus** of Sweden, who felt called of God to help the Lutherans in Germany when it appeared they would be destroyed during the Thirty Years’ War. His victorious armies preserved a place for the Gospel, though “the Lion of the North” lost his life on the battlefield at Luetzen in 1632.

*Lord, keep us steadfast in Thy Word.*  
—W.V. Schaller

## CLC MISSION CONGREGATIONS

City	Name	Time of Service	Pastor	Phone
Ketchikan, AK	Holy Truth	11:00 (Sep-May) 9:00 (June-Aug)	Paul Larsen	907-225-2842
Hayward, CA (San Francisco, East Bay)	St. Stephen	10:30 a.m.	Jerome Barthels	415-886-3252
Live Oak, FL	Grace	10:30 a.m.	Michael Roehl	904-364-1851
Northport, FL	CLC	10:00 a.m.	Richard Kuehne (Vacancy)	813-474-4385
Addison, IL (Chicago Area)	Immanuel	9:00 a.m.	Theodore Barthels	708-629-2688
Bismarck, ND	St. Paul	10:00 a.m.	Warren Fanning	701-223-0710
Rapid City, SD	Good Shepherd	10:00 a.m. (9:00 June-Labor Day)	James Albrecht	605-393-1311
Sioux Falls, SD	Berea	10:00 a.m.	Lawrence Bade	605-335-6683
Dallas, TX	St. Matthew	10:00 a.m.	Arvid Gullerud	214-733-4535
Fairfax, VA (Washington, D.C. area)	Gift of God	9:30 a.m.	Michael Wilke	703-335-5832
Middleton, WI (Madison area)	Peace Thru Christ	11:00 a.m.	David Koenig	608-233-2244
Albuquerque, NM	Holy Spirit	10:00 a.m.	Michael Sprengeler	505-892-6934
Hendersonville, NC	Living Word	10:45 a.m.	Stephen Kurtzahn	704-692-7731

*—Printed by request of the Board of Missions*

# Partners in the Gospel . . .

## Trinity Lutheran Church Spokane, Washington



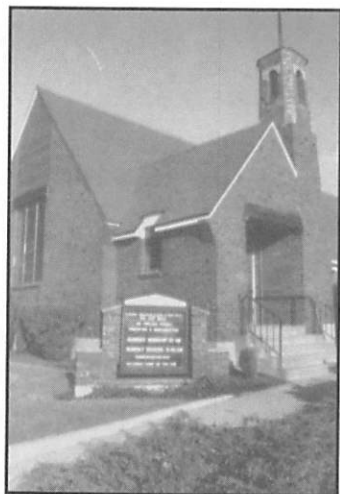
**Pastor Paul Schaller Directing the Trinity Choir.**

It was about fifty years ago that the foundations of a new congregation were laid in North Spokane. Of course, it really began long before that, when the only Foundation that can be laid gave up His life's breath for the human race. When God had declared the world justified through the resurrection of Jesus Christ, the amazing news went out through the apostles: "God so loved the world that He gave His only-begotten Son!" "Be of good cheer, your sins are forgiven!"

Down through the ages this wondrous truth has astonished mankind in every generation, and the twentieth century was no exception. Among the many whom God amazed with the

Good News of forgiveness in Christ were a young pastor and his church council in the small farming community of Palouse, Wash. Encouraged by his congregation to look into mission possibilities in the city, Pastor M. J. Witt made a number of seventy-mile trips north to Spokane. There it was decided to work on the North Hill. After a preliminary canvass, the Mission Board of the Wisconsin Synod (Pacific Northwest District) agreed to support the effort.

Some time was spent searching for a place to conduct services, until an old, abandoned grocery store was found and rented for twenty dollars per month. Shelves, counters, and other



equipment had to be torn out. The walls were painted, the floors mopped, and the windows cleaned. An altar, lectern, and organ were moved in, so as to be ready for the first service on September 20, 1942. Three dozen chairs were purchased in view of the response from the canvass. Many former Lutherans had assured the young missionary that they would try to attend the first service.

The day arrived. Eight people attended the first service. What an opportunity for discouragement to set in! The Lord knew it too and sent just the right help a few weeks later. It came in the person of an elderly lady who came to the services. She happily volunteered to scrub the "chapel" floor on her hands and knees with a strong soap so that it could be painted. Her devotion to this menial task helped to restore the missionary's spirits.

In addition a number of high school boys whom the missionary joined in a game of touch football also decided to join the first Lutheran instruction class. This class gave the Lutheran mission



the name which later became official by congregational action: Trinity Lutheran Church.

The missionary bought an oil heater and a davenport, and lived in the back room of the store from Wednesday to Sunday noon, when he returned to conduct Sunday afternoon services in Palouse.

#### 47 Years

By January of 1943 it was decided that Pastor Witt should move from Palouse to Spokane. This was accomplished in April when a rental home became available. One year later, in April of 1944, Trinity Lutheran Church was incorporated according to the laws of the state of Washington.

Through the years many changes have taken place and much growth has been seen, both in membership and property. Building a church during World War II was far from easy, with building restrictions and shortages of material. On June 24, 1945 ground was broken, and the building was dedicated November 16, over two years later. In between came much toil and effort of volunteer labor, many prayers and offerings of faithful souls. A parsonage was constructed, also with much volunteer labor, in 1950.

Through all this time, up to 1957, Trinity was supported in part through

mission offerings from the church body at large. Even though in 1957 Trinity and its pastor found it necessary to withdraw from the Wisconsin Synod, remembering those years of mission support has been an inspiration joyfully to contribute to similar mission endeavors in the CLC with a portion of its offerings.

In its forty-seven year history Trinity has been served by three pastors: M. J. Witt (1944-1981), K. Luebke (1981-1989) and P. W. Schaller (1990-present).

Through all of these years maintenance and expansion, parking lots and additions were undertaken and the temporal blessings continued to shower down upon this congregation. A north

entrance was added in 1987, and a stained glass altar panel, to name two such blessings.

Yet during all of this, the most precious gift that God has bestowed upon his unworthy servants has remained the same for fifty years, namely, that *sense of amazement* that *God the Father*, who made us, so loved us that He sent His Son to redeem us; that *God the Son* redeemed us and sent the Spirit to sanctify us; that *God the Holy Spirit* chose to create faith in our hearts and so to set us apart as God's own children! If He grant us now a heart grateful for these things, we will be blessed forever.

—P. W. Schaller



## Resurrection In Corpus Christi

CLC activity in south Texas began with a navy family that knows the difference between Lutherans and Lutherans. Accustomed while hopping from base to base to search for authentic Lutheranism in whatever area they might find themselves, they finally gave up

looking in Corpus Christi and invited Pastor Arvid Gullerud from Houston to come for a meeting. He came and met with three families, including that of Dr. Wallace Crozier, now the president of Resurrection congregation.

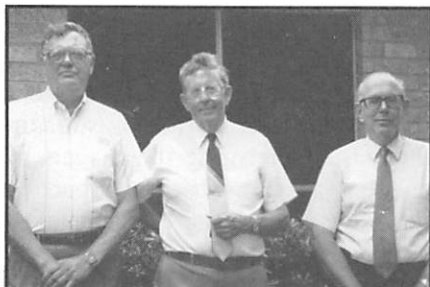
The first service took place (appro-

priately enough) on Thanksgiving Day in 1969. Pastor Gullerud then began serving them on a part-time basis out of Houston. Twice a month after the Sunday morning service at Bethel, he would fly down to Corpus Christi in the afternoon to hold the service and Bible Class in members' homes in the evening, and then stay over to spend Monday instructing classes and checking out possible places to hold services.

From a part-time ministry the group moved up to a full-time ministry on a temporary basis when Prof. E. Schaller of ILC offered to spend a summer with the new congregation that was soon to be given mission status by the CLC convention as Zion Evangelical Lutheran Church. Later Pastor Paul Albrecht came out of retirement to lead the flock briefly until the first permanently called pastor, Dan Fleischer, arrived on Sept. 9, 1970.

A loan from the Church Extension Fund made it possible in 1973 to erect a parsonage and chapel on property purchased in a newer area in the northwest side of the city. The Gospel was faithfully proclaimed in this community over the years also by pastors Arvid Gullerud (on a full-time basis this time) and Paul Larsen.

Growth was steady but, as in most of our mission stations, slow. After Pastor Larsen accepted the call to Ketchikan, Alaska, there were discussions as to the potential for the future. Doubts were expressed about being able to retain their self-supporting status. Finally, stressing practical considerations rather than any doctrinal differences, the congregation decided to discontinue holding services as a CLC fellowship.



**Church Council:** Jim Burkhardt (left), Pastor Norbert Reim, Dr. Wallace Crozier

The property was sold on very favorable terms to a young Baptist congregation looking for property in the neighborhood. Most of the members finally affiliated with a congregation of another conservative Lutheran body.

After about three years which involved two changes in the pastorate of that congregation, it finally became obvious that the arrangement was not going to work. Most of the former CLC members, together with some who had never been members of Zion, left and began holding services in their own homes. Pastor Arvid Gullerud agreed in the fall of 1990 to serve the resurrected congregation from Dallas with monthly communion services, while the other services were conducted by lay-reader, Jim Burkhardt.

In December 1990 an interim call was extended to the undersigned to serve as pastor of the congregation. A formal installation became possible on Jan. 27 during a very welcome visitation by President Dan Fleischer, the group's former pastor.

In April the congregation applied for membership in the Church of the Lutheran Confession under the name Resurrection Lutheran Church.

The membership currently numbers 25 souls, consisting of 20 communi-

cants and 5 children, 4 of which are being instructed for confirmation. Sunday attendance for the first 5 months of 1991 averaged 20, ranging from a low of 11 to a high of 27.

The congregation has been able to carry on its present obligations without subsidy from the Board of Missions, due in part to the fact that the Burkhardts are allowing an apartment attached to their home to be used as a parsonage without charge to the congregation except for utilities. The monthly payments on the original CEF loan are more than covered by the payments received from the congregation that purchased the property. Contributions have averaged over \$1400 per month during the first four months of 1991.

The group is presently worshipping in a vacated building once used by the Seventh Day Adventists as an elementary school. It contains the space and furnishings we need, but its appearance and condition would discourage most prospects. The same Adventist congregation has offered us the option of using an attractive new sanctuary which they are finishing in a growing residential area of the city.

Resurrection congregation is made up of some very dedicated followers of Jesus who are more convinced than ever of the importance of maintaining membership in a fellowship that is determined to remain scrupulously faithful to the teachings of our Lord in the Scriptures.

—*Norbert Reim*

### CLC Teachers' Conference

Fond du Lac, Wis.

October 9, 10, & 11, 1991

*Wednesday A.M.*—

Opening Devotion—Kevin Hulke

Roll Call & Business Meeting

Title Fives (Robert Snell, Mary Timm, Candice Ohlmann, James Lau)

*Wednesday P.M.*—

Practical Applications of Discipline—Alvin Sieg

Ideas for Encouraging and Teaching Drawing—Ann Sprengeler

*Wednesday Eve*—Communion Service

(Preacher: John Johannes)

*Thursday A.M.*—

Time Management in a Multi-Grade Classroom—Ross & Lynette Roehl

Examples by our Conduct—LeRoy Hulke

*Thursday P.M.*—Local Tours

*Friday A.M.*—

Let Your Light Shine—Gordon Radtke

A Review of the Divine Call (Discussion of a C. Kuehne paper)

How is PE Handled in our Schools—Donna Klammer

*Friday P.M.*—

Idea Exchange (K-2, 3-5, 6-8)

Business Meeting

Closing Devotion

### Change of Address

Karl Olmanson

N. 215 Blake

Spokane, WA 99216

Phone (509) 926-8547

### Installation

With the authorization of President Dan Fleischer I installed David Lau and Jeffrey Schierenbeck as professors on the faculty of Immanuel Lutheran College, August 26, 1991.

—*M. Sydow, Chairman  
Board of Regents*

### Minnesota Delegate Conference

Date: October 27, beginning at 3:00 p.m.

Place: Faith Lutheran Church, New Ulm, MN.

Agenda:

1. How Should the Christian View "Civil Disobedience"?—Pastor John Pfeiffer
  2. Resolving Problems Between Parishioners and the Pastor—Panel Discussion
  3. Business Meeting.
- Please announce attendance to the host congregation.

—*Rick R. Grams, Secretary*

## Minnesota Pastoral Conference

Date: November 6-7, beginning at 10:00 a.m.

Place: St. Paul's Lutheran Church, Austin,  
MN.

Agenda:

- \* Exegesis of Revelation 3:14-22—John Pfeiffer
- \* Comparison of *prasso* and *poieo* used with reference to sinning—Robert List
- \* The use of *opheilo* in the New Testament with reference to 1 Corinthians 11:7,10—Vance Fossum
- \* Isagogical study of Isaiah—David Schierenbeck
- \* Homiletical study of Psalm 127—Douglas Libby
- \* A study of Christ's baptism—Dale Redlin
- \* What do the Scriptures teach concerning the state of the soul after death?—Elton Hallauer  
—Rick R. Grams, Secretary

## Tennessee Exploratory Services

An informational meeting and exploratory worship services will begin in Greeneville, TN during the month of November. If you know of CLC or other interested people in the Greeneville/Johnson City/Morristown/Knoxville area of Tennessee, please contact:

Rev. Stephen Kurtzahn  
1518 Kanuga Road  
Hendersonville, NC 28739

## Change of Address

Pastor Paul M. Tiefel, Jr.  
2015 N. Hastings Way  
Eau Claire, WI 54703  
Phone (715) 832-0316  
Office (715) 834-2865

*All Spokesman Correspondence* should now be sent Editor Fleischer at this address: 1114 So. Payne, New Ulm, Minnesota 56073.



Former And Future Students at the ILC Alumni Gathering, June 1991