

# Lutheran Spokesman



## CLC CONVENTION ISSUE



Church of the Lutheran Confession

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- \* Supreme Court Rulings
- \* The "Inspirational Birthday Book"



The Convention Body

## CONVENTION '92

It seems like a lot of time. Five days to do what we do. Many hours of sitting, listening, studying, discussing, deciding. Could there be an easier way? No doubt. But what advantage would it be then to miss the "fellowship of kindred minds," which a hymn suggests is like to that above (cf. TLH 464)?

We learn to cherish our "heaven-like" experiences. What makes them what they are is the Lord God of our

salvation, who has promised His presence where His people gather in His name. And that's what we did. We gathered in His name. We did the work because of the honor of His name. We enjoyed one another's company knowing that we shared a privilege to worship and witness in His name. Aware that it is His work, what we are doing together supercedes any other consideration.

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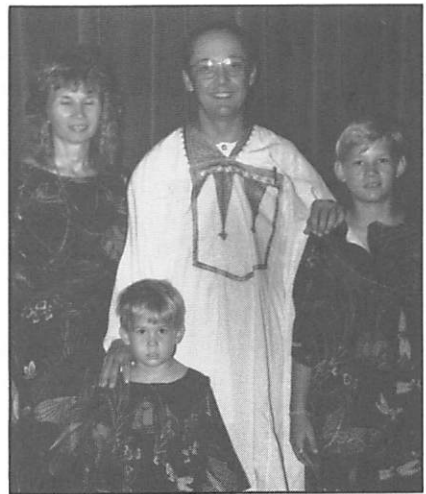
We spent not a little of the time reviewing and remembering the GOAL which the Lord has established. The Lord God, who created all, determined to re-create what had become rebellious and disobedient. His intricate plan involved the sacrifice of His dear Son to satisfy the demands of His holiness and justice. He sent His Son to provide just what was needed—a satisfactory payment for the sins of the whole world. We “were not redeemed with corruptible things, like silver or gold, from (our) aimless conduct received by tradition from (our) fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot” (I Pet. 1:18-19). Through His Son’s redeeming self-sacrifice the Lord gives us spiritual and eternal life.

At this convention we zeroed in on the MEANS whereby our God accomplishes His goal of refitting and retooling mankind to inherit His eternal kingdom. Three essayists shined their literary spotlights on the GOSPEL MINISTRY, which He has entrusted to His people. We rejoiced once again that the privilege of preaching the good news of pardon for sin in Jesus Christ is one each one of God’s dear children has and is urged to use. We took a look around at a sinfully dead world in desperate need of the very solution which God announces in the gospel—a need which generates a need for participants in this ministry. And we also recognized the importance of involving our youth as willing participants in a task which is also theirs.

“Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation” (2 Cor. 5:17-19).

Without this ministry, this “word of reconciliation,” we really don’t have anything worthwhile to do. The decisions to send missionaries, to call professors, to build buildings, to adjust salaries, to print materials—all would otherwise be a waste of time and resources. It’s good to get together every once in a while to be reminded of the importance of our God-given task, the goals He has established for us, and the means to accomplish His objectives.

—M. Sydow



Best dressed Nigerians at the Convention, Missionary Gurgel & Family.



## The Gospel, the Power of God— Studies in Romans

### Paul's Aim: To Preach the Gospel Where It had Never Been Preached Before

*"I have made it my aim to preach the Gospel, not where Christ was named, lest I should build on another man's foundation" (Rom. 15:20).*

Not all Gospel ministries are exactly the same. Some pastors are called to serve established congregations. Some teachers are called to serve congregations in schools that have a long tradition. But, on the other hand, some teachers are called to start new schools. Some pastors are called as missionaries, like Paul and Barnabas, to preach the Gospel in places where few, if any, have ever heard of Jesus Christ.

Whether a person has a planting ministry like Paul or a watering ministry like Apollos, God is the One who gives the increase. "So then neither he who plants is anything, nor he who waters, but God who gives the increase" (I Cor. 3:7). Both kinds of ministers are doing the Lord's work. Persons are brought to faith in Christ through both kinds of ministries. Both Paul and Apollos were ministers through whom the Christians in Corinth came to faith and were kept in that faith (I Cor. 3:5). Both Paul and Apollos were "God's fellow workers" (I Cor. 3:9).

#### Paul The Wise Master Builder

There is no doubt that Paul in particular was called by the Lord to be

a planter, not a waterer. "According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it" (I Cor. 3:10). When Paul wrote his letter to the Romans from Corinth on his third mission journey, he could be satisfied that he had preached the Gospel of Christ and planted congregations "from Jerusalem and round about to Illyricum" (modern-day Yugoslavia, a country torn by civil war).

When Paul left a congregation he had founded, he returned from time to time for visits of encouragement. As an apostle of Christ, he continued to exercise supervision of doctrine and practice. But the day-to-day work of the Gospel ministry was carried out under the leadership of called elders or pastors (bishops) and deacons. Paul's call was not to be a pastor of an established congregation, but, as he says: "I have made it my aim to preach the Gospel, not where Christ was named, lest I should build on another man's foundation" (Rom. 15:20). Paul's call was to preach the Gospel where it had never been preached before.

***“...The Lord can do His work through all kinds of ministries and through individual Christians of all kinds, all of whom have been called by Christ to be His witnesses. But surely we want to have the same desire as Paul: to preach the Gospel to persons who have never heard it before...”***

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### **Paul’s Goal Was Spain**

One country that had never heard of Christ was Spain, the westernmost country known at that time. Therefore Paul wrote to the Romans: “I shall go by way of you to Spain” (Rom. 15:28). In fact, this entire letter to the Romans was Paul’s summary of the Gospel he preached, to encourage the Christians in Rome to support him in his next great mission journey: the proposed journey to Spain. “Whenever I journey to Spain, I shall come to you. For I hope to see you on my journey, and to be helped on my way there by you” (Rom. 15:24). Just as there were now thriving Christian congregations in Lystra and Derbe and Ephesus and Philippi and Corinth and Thessalonica, so the apostle Paul hoped to establish Christian congregations in such places as Tarragona and Valencia and Cordova in Spain.

### **The Offering**

But there was one project that had to be completed before Paul could travel west to Rome and Spain. He considered it his duty as God’s chosen apostle to the Gentiles to deliver in person a gift of money to the poor Jewish Christians in Jerusalem from the Gentile Christians in the congregations he had founded. “I am going to Jerusalem to minister to the saints. For it pleased those from Macedonia and Achaia to make a certain contribution for the poor

among the saints who are in Jerusalem. It pleased them indeed, and they are their debtors. For if the Gentiles have been partakers of their spiritual things, their duty is also to minister to them in material things” (Rom. 15:25-27).

To the apostle Paul this offering was more than just a transfer of money from wealthy Christians to poverty-stricken Christians. It was a picture of the Christ-established peace between Jew and Gentile. God Himself had broken down the old wall of partition through the death and resurrection of Christ. Now there was peace not only between God and man through the sacrificial blood of Christ, but also between Jew and Gentile. The rich treasures of forgiveness of sins and eternal life through the Jewish Messiah were by God’s eternal design to be shared with the Gentile world, with the whole Gentile world, wherever Christ was not yet known. The unity of the one Christian Church, made up of Jews and Gentiles, was symbolized by the offering Paul had gathered and was now delivering.

### **God’s Mission Plans**

As we know from the book of Acts, Paul’s plan to go to Spain by way of Rome was altered by the Lord of the Church. Not long after Paul arrived in Jerusalem, he was attacked by a mob of Jews who hated him because of his mission work among the Gentiles. The Roman authorities in

Jerusalem arrested Paul as a troublemaker and delayed his trial until finally Paul, as a Roman citizen, appealed to the emperor in Rome ("Caesar") for justice. Thus, much later than he intended, Paul arrived in Rome, not as a free missionary heading for Spain, but as a prisoner awaiting a verdict from Caesar. Of course Paul continued to be a missionary even as a prisoner. Paul recognized that what had happened to him was for the good of the Gospel, for of course the Lord God is more interested in spreading the Gospel than any of us, even the apostle Paul.

Did Paul ever get to Spain and establish congregations in that country? Most likely he was released from his first imprisonment and he would have had opportunity to attain his earlier goal of going to Spain. "Whether Paul ever carried out his plan to go to Spain must remain doubtful; two early sources, the First Epistle of Clement (A.D. 96) and the Muratorian Canon (A.D. 170) indicate that he did, but the tradition of the churches of Spain knows nothing of Pauline activity in Spain" (*Romans*, Martin Franzmann, p. 272).



Convention Organists: Mr. Bruce Templeton, Rev. Paul Krause, Rev. John Klatt, Prof. John Reim, Teacher Gerhardt Mueller.

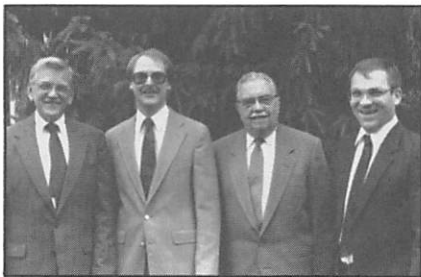
## Our Mission Efforts

At the present time most of our pastors and missionaries have been called to serve small groups of Christians in a definite location with the aim of extending the Gospel ministry in that area. It has no doubt been very rare in our history to send someone out like the apostle Paul to preach the Gospel of Christ where it has never been preached before. It is possible that our sister church bodies in Nigeria and India are doing more of this than we are.

Of course the Lord can do His work through all kinds of ministries and through individual Christians of all kinds, all of whom have been called by Christ to be His witnesses. But surely we want to have the same desire as Paul: to preach the Gospel to persons who have never heard it before, whether in this country or some other country. In this way the prophet Isaiah's words are fulfilled: "What had not been told them they shall see, and what they had not heard they shall consider" (Is. 52:15).

"The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest" (Mt. 9:37-38).

—D. Lau



Paul Larsen, Conv. Service Speaker; Thomas Schuetze, Chaplain; Arvid Gullerud, Memorial Service; John Ude, Conv. Service Liturgist.

*"But whoever listens to me will dwell safely, and will be secure, without fear of evil" (Prov. 1:33).*

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## Gems From Proverbs

Safety and security! Most people would sacrifice much to have those blessings. But the proverb promises them to those who listen only "to me." If we look back a number of verses we find that "me" refers to wisdom. This is not the wisdom of the world. It is God's wisdom.

The Bible is made up of God's wisdom. We divide it into the Law and the Gospel. The Law teaches that all people have sinned and deserve only God's wrath. To those who learn to despair over their sinfulness, the Gospel brings the good news that all their sins are forgiven. God's own Son, Jesus, paid for those sins. They may now look forward to eternal life instead of eternal damnation.

A person who is fearful of his eternal future cannot feel secure in this life either. Therefore, Scripture advises: "Seek first the kingdom of God and His righteousness, and all these things shall be added to you." Spiritual matters are to come first. We are to do all we can to insure that we remain in faith in our Savior Jesus Christ. Then all the other matters of this life, including safety and security, will fall into place.

Most important in seeking God and His righteousness is the use of His Word. Scripture tells us that "Faith comes by hearing, and hearing by the Word of God" (Rom. 10:17). After the Holy Spirit has created faith in a person's heart, the Word is still needed.

The Word keeps before us the truth that we are secure before God. Through faith in His Son, Jesus, we are God's children. As such we have an almighty Father who loves us and can deny us no good thing. We can trust His promises. We can bring our needs before Him with the confidence that He will supply them. If danger threatens, we can trust Him to protect us. When troubles come, He will comfort us through His Word. With such a Protector, we can live without fear of evil.

No, we are not promised that there will be no problems. There may be even severe problems. But we are assured that they will work for our benefit finally. "All things work together for good to those who love God, to those who are the called according to His purpose" (Rom. 8:28).

Without such trust in God every difficulty would be a cause for despair. And what miseries such a life would hold. Safety and security are found through faith in our Savior Jesus. May the Lord keep us in that faith and bless us with safety and security both here and hereafter. Amen.

—Keith Olmanson

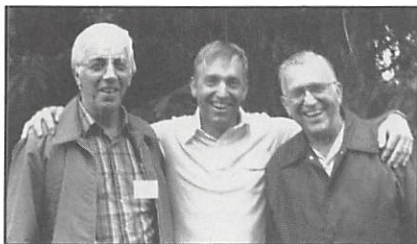
## THE 20TH CONVENTION OF THE CLC

### June 15-19, 1992

"Our Glorious Gospel Ministry—A Sacred Trust" was the theme of the 20th Convention of the CLC. This theme was carried out in the three essays presented. Pastor Warren Fanning of Bismarck, No. Dak. spoke on "The Essence of the Gospel Ministry," pointing out that the essence is God's gift of Christ. It is to be the Church's delight and will to circulate Christ by sharing Him with others.

Pastor David Schierenbeck of Inver Grove Heights, Minn. stressed "The Need for Participants in this Gospel Ministry," especially the need for lay people to be involved directly and indirectly in this work.

Prof. L. W. Schierenbeck of Eau Claire, Wisc. directed the attention of the delegates to "Helping Our Youth to Appreciate the Joy of Participating in this Gospel Ministry." Diligently teaching them the Word of God was the help that was urged.



Essayists: W. Fanning, D. Schierenbeck, L. W. Schierenbeck.

### ILC BUILDING PLANS

Concern for educating the youth of the CLC led the delegation to approve the construction of a kitchen-dining-

commons complex at Immanuel Lutheran College. It will not exceed \$800,000.00 in cost and 13,400 sq. ft. in area. Plans for the building may proceed immediately, but construction will not begin before 50% of the estimated cost is on hand. It is hoped that with the CLC serving as its own contractor and with the use of as much volunteer labor as possible the maximum facility will be realized for the cost.

A CLC General Fund Budget of \$500,000.00 for the 1992-93 fiscal year was adopted.



For An Orderly Convention: Moderator & Secretary.

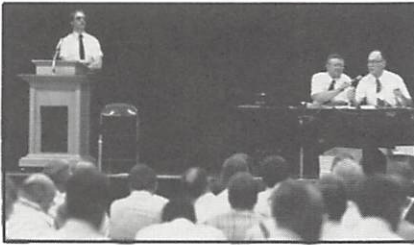
### MDF OFFERING

A synod-wide offering for the Mission Development Fund was authorized. A goal of \$50,000.00 was set. The offering will supply such needs as air fare for the missionary, a new vehicle for the Nigeria mission field, a computer for the India mission, educational materials, and a possible visitation to India.

### CLC-WELS/ELS

Ever since its formation in 1960, the CLC has recognized a doctrinal





Floor Committee Reports

difference between the CLC and the WELS/ELS on the matter of termination of fellowship with church bodies that have become causers of divisions and offenses contrary to the doctrine which we have learned (cf. Rom. 16:17-18). The WELS Committee on Inter-Church Relations has expressed itself to the contrary. It sees no doctrinal difference in this area.

The convention responded with the following resolution: "Since in the correspondence of the past biennium the representatives of the WELS/ELS have refused to acknowledge, up to this point, that this difference which separates us is a matter of doctrine, we urge the Board of Doctrine to terminate the present discussions with the representatives of the WELS/ELS, unless such discussions address this specific doctrinal difference from the outset."

### MEMBERSHIP

Five pastors and four teachers were accepted into voting membership in the CLC. The pastors were: Joel Fleischer, Jay Hartman, William Hartmann, Paul Krause, and Karl Stewart. Lane Fischer, Barry Hay, Joseph Lau, and Jeffrey Schierenbeck were the teachers. The three congregations accepted into membership were Indian Landing of

Rochester, New York; Redeemer of Caledonia, Minnesota; and Resurrection of Corpus Christi, Texas.

### TEACHERS

In order to make use of the talents of the male teachers on synod boards, the term "pastors" was changed to "called male servants of the Word" in the by-laws governing the composition of the Boards of Missions, Regents, and Trustees.

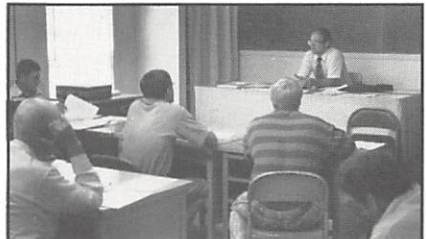
Since the Internal Revenue Service offers benefits to teachers who are ordained, the President is to arrange for a study of the spiritual and civil implications involved. The results of the study are to be reported at the next convention.

### RE-ENTRY

CLC pastors and teachers seeking to re-enter the public ministry will meet with a committee appointed by the President. After the committee has met with the candidate and studied all pertinent information regarding the person's resignation, it shall submit a written report to the President. The purpose is to assist the President in evaluating the qualifications of the applicant.

### CLC FOUNDATION

The convention authorized the establishment of "The Church of the Lutheran Confession Foundation." Its



President's Report Committee in session; Ross Roehl presiding.

# ELECTIONS

## CLC Officers

President: Pastor Daniel Fleischer\*  
Vice President: Pastor Elton Hallauer\*  
Secretary: Pastor Paul F. Nolting\*  
Moderator: Prof. Ronald Roehl\*

## Board of Missions

Pastor Robert List (1994)  
Pastor Mark Bohde (1996)\*  
Mr. Don Ohlmann (1994)  
Mr. Lee Krueger (1996)\*

## Board of Regents

Pastor Vance Fossum (1994)  
Pastor Michael Sydow (1996)\*  
Mr. Douglas Bester (1994)  
Mr. Marlin Beekman (1996)\*

## Board Of Trustees

Pastor James Sandeen (1994)  
Pastor John Schierenbeck (1996)\*  
Mr. Duane Riggert (1994)  
Mr. Phil Radichel (1996)\*

## RATIFICATION OF VISITORS:

Pastor John Pfeiffer (Minnesota)  
Pastor Arvid Gullerud (South-Eastern)  
Pastor Paul Tiefel (Great Lakes)  
Pastor Bertram Naumann (Pacific Coast)  
Pastor Walter Schaller (West Central)

(\*Elected or re-elected at this convention)

# APPOINTMENTS

## Board of Education

Pastor L. D. Redlin (1994)  
Prof. Robert Rehm (1994)  
Teacher LeRoy Hulke  
Mr. Gayle Stelter

## Board of Doctrine

Pastor Paul F. Nolting  
Pastor L. W. Schierenbeck  
Pastor L. D. Redlin  
Pastor Paul Schaller  
Pastor Mark Bernthal  
Mr. Virgil Lee  
Mr. Frank Paull

## Kinship Committee

Pastor David Fuerstenau  
Pastor Thomas Schuetze  
Pastor Paul Naumann  
Mr. Jack Mayhew  
Mr. Jonathan Wiechmann  
Mr. Don Ohlmann (Advisor, Bd. of Missions)

## Mission Outreach Committee

Pastor L. D. Redlin  
Teacher Gene Schreyer  
Mr. Tom Holland

## Salary Compensation Committee

Pastor Douglas Libby  
Teacher Dan Barthels  
Mr. Larry Dassow

## ILC Publicity Committee

Pastor Thomas Schuetze  
Pastor Steven Sippert  
Pastor Michael Wilke  
Teacher James Lau

## Study Committee on Ordination of Teachers

Prof. John Lau  
Pastor John Schierenbeck  
Teacher Ross Roehl

## CLC Foundation Board

Pastor David Naumann (1994)  
Mr. Paul Meyer (1996)  
Mr. Neal Wietgreffe (1998)

## Equalization Committee

Pastor Elton Hallauer  
Teacher Leif Olmanson  
Mr. Craig Stelter

## CLC Statistician

Mr. Harvey Callies

## CLC Archivist

Prof. John Lau

## CLC Directory

The Rev. Rollin Reim

## CLC Auditor

Mr. Steven Lentz

## Ministry By Mail

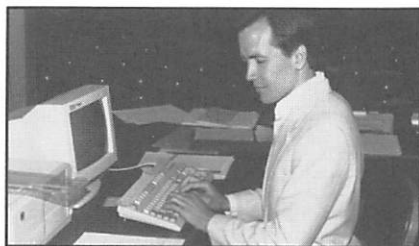
Pastor Paul F. Nolting, Editor  
Pastor Paul Naumann, Ass't Editor  
Mrs. Susan Lentz, Bus. Manager

## Lutheran Spokesman

(See staff listing, p. 2)

## Journal of Theology

Prof. John Lau, Editor; Pastor Elton Hallauer, Ass't Editor; Mr. Benno Sydow, Bus. Manager; Prof. Paul D. Nolting, Circulation/Contributor; Professors David Lau, John Reim; Pastors Egbert Albrecht, Vance Fossum, Stephen Kurtzahn, Paul F. Nolting, John Pfeiffer, Paul Schaller, Art Schulz, L. W. Schierenbeck



Convention Newspaper, Prof. John Reim.

purpose is to administer special gifts given for the work of the Kingdom. The Foundation will accept donations of all kinds, including but not limited to cash, bequests, stocks, bonds, trusts, real estate, and similar instruments subject to the terms and conditions as established by the Foundation Board. The Foundation shall disburse gifts to the various CLC funds and projects and shall also maintain an endowment fund for the management of gifts given in perpetuity.

### ILC TUITION

The recommendation of the Board of Regents of ILC to raise the tuition rates was adopted. The rates for the 1992-93 school year were set at \$600.00 per semester for the high school, \$850.00 for the college, and \$400.00 for the seminary. The rates will increase to \$625.00 for high school and \$1,000.00 for the college in 1993-94. The seminary rate remains at \$400.00.

### OFFICERS

All of the officers of the CLC were re-elected (see table). The membership of the Boards of Missions, Regents, and Trustees remains the same with the exception of Pastor Mark Bohde who replaced Pastor David Schierenbeck who



“Copy-Cats” for Convention: Brian Radichel & Tim Wheaton.

declined re-election. The pastors elected by their respective conferences were ratified as Conference Visitors (see table).

### 1994 CONVENTION

The next convention of the CLC will be held Monday, June 20 through Friday, June 24, 1994 on the Immanuel Lutheran College campus, Eau Claire, Wisc.

*(Editor's note: This convention summary was written up by Pastor Keith Olmanson, the newly-appointed assistant editor of the Spokesman. We thank him—as well as Prof. Gordon Radtke who consented to be our on-site photographer.)*



CLC Officers: Vice President, President, Moderator, Secretary (l-r).

*Witnessing To...*

## The Manifestly Impenitent

It is a mark of this wicked world that not all whom we encounter will be like Sergius (seeking to hear the Word; see Acts 13). John the Baptist reproved Herod for his sin (Mt. 14:4), and we know what Herod did to John. Yet it must be done. Our goal is the same as that expressed by Peter to Simon Magus. Peter reproved him, saying: "Repent therefore of this wickedness of yours, and pray to the Lord that, if possible, the intent of your heart may be forgiven you" (Acts 8:22).

In our text we notice first of all that this lawyer does not have the same attitude as the one in Mark chapter 12. The impenitent may argue over, and at least resent, your words. The lawyer would defend the integrity of his fellows. Defend hypocrisy? The Lord could read the man's heart and knew his question was not an innocent and merely misguided one. We do not have the Lord's ability, and must judge by what a person says and does.

There are those who are manifestly impenitent to whom we - like our Lord here - only speak the law. I think it was the Lutheran circuit rider missionary who once mounted his horse after an encounter with a manifestly impenitent, leaving him with the words, "Then go to hell." The story goes that the man became so disturbed by Wyneken's parting words that he rode after him with the good result of repentance.

That is our goal also. Our Lord's words here pin the lawyer to the wall:

"You load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers." In our case we have no way of knowing how long a similar encounter for us will last. So we will want to peg the sin clearly for the person to think about. In this case it was hypocrisy. The Lord points out how the lawyer operated with such an unfair double standard.

"The prophets...Abel...Zechariah." Our Lord speaks from His perfect acquaintance with Scripture. Ours is not so perfect and has to be worked on so that we too might speak words readily applicable.

At the end of this narrative the Lord lays upon the lawyer the guilt of hindering others. No man is an island. Each one influences others. Especially would this respected lawyer be an influence. "You did not enter yourselves, and you hindered those who were entering."

Depending on the encounter, we could also take this tack. Perhaps this approach would have some weight with one who prided himself on his influence among the people.

Basically it is only the Law of God that we speak to those who exhibit impenitence. Such are not prepared for the Gospel. Our witness of the Gospel to such could result in casting pearls before swine who could tear and rend, in mockery of the Word.

—David Koenig

## LITTLE DID (DO) WE KNOW

Did you think, perhaps, that the *Spokesman* had some kind of hot-line to the inner chambers of the U. S. Supreme Court—when last month we ran that article in the “Looking Back...” feature of our magazine?

The fact is that we were as surprised as perhaps you were to find that the thirty-year-old article (“From July 1962—” PRAISE GOD!) spoke directly to the recent decision handed down by the highest court of the land. When we selected to run that article we had no inkling that now, 30 years down the road, the question of public school prayer was about to resurface.

If you didn’t read the afore-mentioned article carefully, may we suggest now that you do? What was said a generation ago truly deserved and deserves repeating in 1992. As we see it, the latest ruling protects the freedom of religion in the land. Praise and thanks is due to our Lord God.

We add a comment or two. The day after the afore-mentioned ruling the Mankato (Minn.) *Free Press* editorialized: “There were fears that the new, conservative court would lift the 30-year ban on officially sponsored worship in public schools. But the justices by a 5-4 vote continued the prohibition on prayers at graduation ceremonies.” And these were the conclusions drawn: “The ruling should not be viewed as a blow to religion, but rather as a victory for people to freely practice any religion without interference from the government...Religion will continue to play a vital role in the lives of individuals, families and communities. But the Supreme Court wisely realized that the intensely personal nature of faith is best served by government not intruding.”

We like those comments. We would expand on them by sharing the following remarks—remarks which are intended to show that this, our position, is not antagonistic toward true religion (biblical Christianity), but consistent with it: “Surely the Triune God is not pleased with perfunctory prayers addressed in a diluted nondenominational form ‘to whom it may concern.’ Surely the true God is not honored by posturing politicians who seek to promote a constitutional amendment to permit public school prayer, more to please fundamentalist voters than to promote real Christian piety. The true God is not glorified by prayers that are a rote exercise, so vague that they can’t possibly arouse any real religious conviction or supply any solid Christian comfort. Window dressing prayers or prayers that function like parsley on a plate in a restaurant, more for appearance than nourishment, are a perversion of prayer, as well as an insulting abomination in the sight of the true God.” (*Idols—Dead Or Alive?* Reuel J. Schulz, p. 180ff.)

**Roe V. Wade**

It was but a week later that the the nation’s highest court rendered a ruling that was as unfavorable to us as the school prayer ruling was favorable. The

same “conservative” Court failed (also by a 5-4 vote) to overturn—and essentially reaffirmed—the Roe V. Wade abortion law. The majority opinion said: “The woman’s right to terminate her pregnancy before viability...is a rule of law and a component of liberty we cannot renounce...” Sadly, with that the “right” to abortion remains safe, and the rights—lives—of 1.5 million unborn children remain imperiled annually.

Pro-lifers did not suffer a total loss. To the dismay of the pro-abortion camp, this much was done—the Court upheld some restrictions such as a 24-hour waiting period, suggesting parental consent for teen-agers, and saying that a pregnant woman should be told what her options (such as adoption) are if she bears a child. Individual states will now likely become the battleground for the defense of the rights of unborn children. Let us pray God that more and more unborn babies will be spared to live life as He, their Creator, intends when He fashions them in the womb.

The bottom line is that little do we know where the Supreme Court may take its stand on issues determined by a far higher authority: Christian consciences bound by the Word and will of God. What we do know is that there will always be rulings which can only be construed by concerned Christians as “blows” to their religious principles.

We are bound to praise God when the Court’s rulings are consistent with a biblical stance. When its rulings are otherwise, it shall ever remain the case that “We ought to obey God rather than men....” Starting at this point, and remembering always this principle, let Christian citizens courageously carry on their witness in what we can still, by God’s grace, term: this “land of the free.”

—Paul Fleischer



### *Book Review—*

## ***The Inspirational Birthday Book***

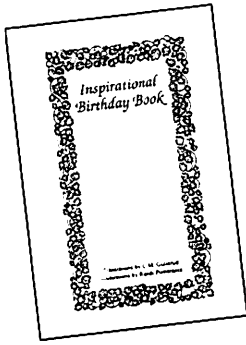
Retired ILC Seminary professor, C. M. Gullerud, continues to find special ways to serve his Lord. We have previously introduced our readers to the devotional books he has written in recent years. Now the professor has chosen to serve the church with his translating skills.

From the sample copy put into our hands, we will let the Foreword to the professor’s latest endeavor speak for itself. He writes:

“On my desk are three mini-books which may well be called vest-pocket editions, suitable to be carried in coat

pocket or purse. The booklets are entitled: ‘Kristelig Kalendar’ (Christian Calendar), ‘Paa Fodelsdagen’ (Birthday Book), and ‘Christian Forget-me-not’. All of them were published in the early part of the 20th century and are very similar in format and content.

“For each day of the year a Bible passage, hymn stanza or poetic verse of Christian content are cited. Space is then provided for a listing of birthdays for each day of the year. These books are indeed well suited to suggest a Christian thought for the day as well



as a reminder of the birthday that falls on that particular date. In days gone by, such books were the proud possessions of our fathers and mothers, grandparents, and great grandparents.

"In considering suggestions made to me regarding the need for a compact, carry-along devotion booklet, I set for myself the task of trying to provide such a book that would fulfill this need. When the birthday book 'Paa Fodelsdagen' came to my attention, I noticed that many of the selections it contained were from such well-known hymnists as Brorson, Landstad, Kingo, Grundtvig, Martin Luther, Paul Gerhardt, and others of high standing. Most of these inimitable hymns and poems were originally written in the Norwegian language and many of them were never made available in the English idiom. Because of this, I was spurred on to shoulder the task of translating them, thus making them available to our English speaking people...."

Prof. Gullerud goes on to express the admiration which, as he engaged in the translation work, he came to have for others before him who have translated Christian hymns and poems into English. "Where I have failed,"

he writes, "to capture the thought and intent of the poet...and at the same time trying to retain the rhythm, the rhyme, and the metrical flow of the original...I beg the indulgence of those into whose hands this little book may fall...."

It is a little book (4 x 6 inches), about a half inch thick, with a glossy white cover. The Bible passages cited are from the 1611 KJV: "I have decided to stay with the best known version which, in my judgment (says Prof. Gullerud), retains the poetic flow of the message and presents no great difficulty in capturing the meaning of the original text."

A special feature adding to the inspirational nature of the booklet is the art work done by Randi Pomerantz, the author's niece. Randi acknowledges that of the 21 illustrations a few are her own while others have been adapted from other artists. We are aware of the fact that Randi has done covers for the *Lutheran Spokesman* in the past, and also has been credited with some professionally-printed bulletin covers. We agree that, as her uncle comments: "These offerings of Christian Art do much to emphasize the message delivered in the verbal part of the book...."

In conclusion the author offers this prayer: "May (the book's) contents serve the cause of promoting meditation upon the great Gospel of forgiveness and salvation through our Lord Jesus Christ."

The purchase price is \$5.50 plus \$1.05 postage, ordered from Prof. C. M. Gullerud, 218 Grover Road, Eau Claire, WI 54701.

—Paul Fleischer

## Announcements

*Thankful Acknowledgement:* Our readers will wish to join me in thanking those writers whose tenure on the *Spokesman* staff has come to an end, at least for the time being. They are: Pastors Vance Fossum and Walter Schaller, Professors David Lau and Ronald Roehl, and Michael Thom. Appointed in their place at this summer's Convention were Teacher Joseph Lau, Prof. Gordon Radtke, and Pastors David Fuerstenau, Paul Naumann, and David Schierenbeck.

I would like to extend special thanks to Prof. D. Lau for his advice and counsel as assistant editor ever since I succeeded him in this chair in 1984 (Prof. Lau had been editor since 1978). His writing gifts will continue to be put to use as he serves on the staff of the CLC theological magazine, the *Journal of Theology*.

The newly-appointed assistant editor for the *Spokesman* is Pastor Keith Olmanson.

—Paul Fleischer, Editor

### Installations

As authorized by President Fleischer, on June 7, 1992 I installed Rev. Jay Hartman as pastor at Zion, Hidewood Township, SD.

—Lawrence Bade

I ordained, and installed candidate Joel Fleischer as pastor of Mt. Olive Lutheran Church of Lamar, Colorado on July 5, 1992. Pastor Michael Sprengeler preached the sermon and assisted with the installation.

—Daniel Fleischer

### Announcement

Since Roland H. Gurgel has resigned from the CLC, he is no longer eligible for call into the ministry of the CLC.

—Daniel Fleischer, President

Pastor Paul Schaller  
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Committee members whose reports were not "referred"! (l-r) Teacher Barry Hay, Rev. Paul Krause, Rev. Lawrence Bade.