

LUTHERAN SPOKESMAN

In the Cross of Christ I glory,

tow'ring o'er the
wrecks of time. All
the light of sacred

story gathers round its head sublime. When the
woes of life o'ertake me, hopes deceive, and
fears annoy, Never shall the Cross forsake me; lo,
it glows with peace and joy. When the sun of
bliss is beaming light and love upon my way, From

the Cross the radi-
ance streaming
adds more luster
to the day. Bane
and blessing, pain
and pleasure, by
the Cross are
sanctified; Peace
is there that knows
no measure, joys
that thro' all time
abide. Amen THL 354

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January 9, 1993

For Your Information

The doctrinal discussions that have been conducted off and on with the Wisconsin Evangelical Lutheran Synod and the Evangelical Lutheran Synod since January of 1988 have been *officially concluded*.

The meetings had been agreed upon in order to discuss the difference in the understanding and application of the doctrine of "Church-fellowship." After what appeared to be a hopeful beginning toward an understanding and resolution of the acknowledged long-standing doctrinal difference between us, question arose as to whether there actually had ever been a doctrinal difference as the CLC holds or just a misunderstanding as the WELS and the ELS were suggesting. No meaningful agreement can be attained if we are not agreed on the point of controversy or even that one exists.

In the concluding paragraph of a letter written by your president to the WELS and the ELS, it was stated: "Very simply, conscience, bound by the Word of God, led those who left the WELS and the ELS years ago (each in his own time, and according to his own conscience) to leave out of a conviction that the WELS and the ELS were in error in the teaching and practice of fellowship. We believe that the WELS and the ELS, from their perspective, felt the same about the CLC. And there, sadly, it remains today at the conclusion of our discussions."

Members of the Church of the Lutheran Confession will find that their pastor will be able to define the difference, as well as speak of the importance of the practice of fellowship as presented in God's Word. Should you desire his assistance toward such understanding, please ask him.

—Daniel Fleischer

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From Shame To Glory

It has been said that when John Bowring first saw the port city of Macao all he saw was devastation and ruins. Indeed, that's about all that remained of the old Portuguese trading center and missionary outpost. The one-time thriving port city had been superseded by Hong Kong to the north, and abandoned to thieves and the relentless weather.

But high atop decaying church walls John Bowring also saw a bronze cross "tow'ring o'er the wrecks of time." The symbolism was apparent. Jesus had once informed Pilate: "My kingdom is not of this world" (Jn. 18:36). In Gethsemane Peter was told in no uncertain terms that neither was Jesus' kingdom one of human conquest and power. Many earthly kingdoms had come and gone. Many had set themselves against Christ. But His kingdom remained victorious—the cross was symbolic testimony to it. And so was penned John Bowring's hymn: "In the Cross of Christ I Glory" (TLH #354).

No doubt Bowring was also inspired by St. Paul's words to the Galatians: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ" (6:14). St. Paul could have boasted in a number of things of which men are only too eager to boast. He had traveled far and seen much of the world's splendor and great powers. He was acquainted with the prevalent philosophies of the day, himself no slouch in the education department. He was a Roman citizen, a position of not a little honor. Yet despite all his learning and



experience, Paul would be led to no other conclusion than one: that all these were worth little more than dung. He would glory not in himself, but would boast alone in the cross of the despised Jesus of Nazareth — because of what it told him and because of what it had done for him.

More Than Two Wooden Beams

For the cross of Christ is more than just two wooden beams to which an itinerant prophet was once nailed. It is certainly more than just a beautiful emblem or an ornately crafted design to be worn around the neck or from the ear lobes. The cross stands for the entire redemptive work of Jesus for all sinners. It stands for that by which God Himself earned forgiveness, salvation, and life for all. It stands for blood and pain. It means anguish, abandonment by God, and a cruel, lingering death.

In Paul's time the cross was not viewed as an object of adornment and admiration; rather it was an object of shame. Madonna's ancestors wouldn't have been caught dead (dressed?) strutting their stuff before Caesar with a cross hanging from their necks. And for the Jews the cross was disgraceful,

for it was written in their law: “Cursed is everyone who hangs on a tree” (Gal. 3:13).

Paul himself had once tripped over the seeming foolishness of the cross and persecuted Him who died there. But after Damascus, it was a different Paul. He who once had been ashamed of Jesus was now ashamed of himself and his sin. The self-righteous Pharisee who had so gloried in his keeping of the law now by faith boasted only in the cross and glory of His Savior.

And so it will and must be with us — if Lent is to mean anything at all.

This is the dedicated objective of every faithful Christian during this holy season: to be truly ashamed of our sin and unrighteousness, and to raise the cross of Christ anew in our daily lives. With eyes earnestly fixed on those sacred beams — dare I suggest we be “cross-eyed”? — let us trustingly ponder the central truth of the Christian faith, namely, that thereon Christ died for our sins.

By the cross we go from shame to glory. By the cross we are forgiven and justified. “Peace is there that knows no measure, Joys that thro’ all time abide.”

—Pastor David Fuerstenau



Christ, the Power of God and the Wisdom of God — Studies in I Corinthians

Chapter Two—

The Gospel — God’s Secret, Hidden Wisdom

“What can you say about him?” asked the teacher, pointing to a painting of Christ on the cross.

“That’s Jesus. He died for me,” replied the student, whose face was radiant with apparent joy.

A remarkable exchange? Certainly so, under any circumstances. Especially in this case, where the student was an eleven year old resident of a Christian home for people suffering the handicap of severe mental retardation. Remarkable, when you know that this

expression of basic Gospel faith came from a child who couldn’t tell you the day of the week. Her understanding was the outcome of five years of patient instruction in the Word.

This writer witnessed that scene fifty years ago, yet it remains vivid in memory. What a wonderful work of God, that such a child should know, comprehend, and believe the most essential Truth in all of life! Especially wonderful when you know that the Gospel is so grand, so lofty, so profound that the human intellect

could never have come up with it. Quantum physics it can deal with; transporting men to the moon is within its range; sublime beauty in the arts can flow from its creative soul. But the Gospel is beyond it, always a *hidden mystery* (2:6-8 NIV).

"No eye has seen, no ear has heard, no mind conceived what God has prepared for those who love him" (2:9 NIV).

The apostle took these phrases from two places in the book of Isaiah (64:4 and 65:17), where the prophet spoke of the nations arrayed against Israel. Though "religious," they did not believe that there could be a god like Jehovah who would actively intervene in behalf of His people. They had only their intellect. They lacked the revelation of the prophets of the LORD. They were therefore completely ignorant of the LORD's providential care for those who love Him. Now Paul broadens the application to include the whole Gospel.

Beware "Dame Reason"!

Paul's first readers were plagued by the intellectually arrogant people in Corinth, who apparently ridiculed the simple Gospel of Christ crucified as unworthy of them. Later in history there were teachers who denied that the Bible was the only safe source of divine truth, arguing that the human intellect was not corrupted by the fall into sin, and so would remain capable of producing religious truth not taught in the Word (purgatory, for example).

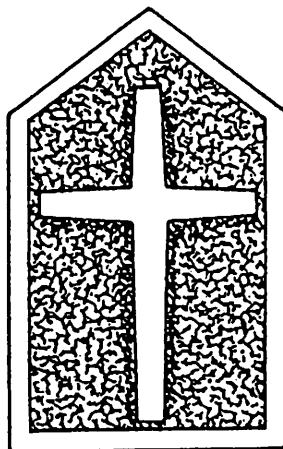
In some Protestant circles you hear much talk about people making "decisions for Christ," as though their natural intelligence gives them the

ability to "evaluate the claims of Christ" and then draw the right conclusions. Dame Reason has tried numerous ways to make false claims on divine truth. The Reformation countered with: *"I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him."* (Luther's explanation to the Third Article)

Revealing The Secret

Let all who hunger for life and salvation take heart! What otherwise would remain a hidden mystery, *"God has revealed to us by His Spirit."* The Spirit who *"searches all things, even the deep things of God"* (2:10).

You will recognize that this chapter, especially v. 13, is a treasured reference about the what and the how of revelation. The company of the apostles speak of *"what God has freely given us."* (2:12 NIV) *"Not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words"* (2:13 NIV). So the authors of



our New Testament Scriptures became “*spiritual men*” with “*the mind of Christ,*” fully qualified to “*make judgments about all things,*” and in no way “*subject to any man’s judgment*” (2:15-16 NIV).

Teaching You Can Trust

This, then, is the way God chose to reveal His secret, hidden wisdom — the Gospel of our salvation — in all of its blessed detail of Creation, Redemption, and Sanctification. All in Christ Crucified. Christians dare speak of their Bibles as “verbally inspired.” The Holy Spirit did not merely give the authors of God’s Word a general idea of what they

should write. He taught the very words they should use, so that they could “*express spiritual truths in spiritual words*” (2:13 NIV).

So the Holy Spirit has “*called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith*” (Luther’s Small Catechism). So He revealed His secret, hidden wisdom to that little girl whose mental powers were so severely limited. Coming to faith, fortunately, is not an intellectual exercise. The Holy Spirit could make her, and all of us children, “*wise unto salvation through faith in Christ Jesus.*” And that makes us wiser than the wisest of the world!

—Pastor Rollin A. Reim



All too often we are tempted to point out the shortcomings and frailties of our called servants, churches, and Christian schools rather than rejoicing in the fact that the Lord has given us such beautiful opportunities for our children to sit at the feet of our Lord and be instructed in His Word.

Hannah: Loving Enough To Let Go

“You mean you were sent away to school! Didn’t your parents like you?”

This comment was made to me some years ago, half in jest, I assume. The thought does return to me often. Why do parents choose to send their children away to our CLC high schools? Don’t their parents like them?

An Inspiring Story

Whenever the thought of sending children away from home comes along, Samuel’s mother Hannah should come to mind as well. Her story (I Samuel 1 & 2) is one of

inspiration that has stood the test of time.

Here was a woman desperate for a son. She sought help from God, the true source of all children. As soon as the child was weaned, Hannah sent him away to live at the temple in the care of Eli, the priest.

On the surface this act appears to be quite cold and unloving. After all, this wasn’t the local synagogue where Samuel was left. He was sent to the temple in Shiloh, many miles distant from his home. Hannah would only have an annual opportunity to visit her son, whom the text describes as “very

young." All other daily care would be left to Eli, and Samuel himself.

When we delve deeper into the motivation behind Hannah's act, we can see that what moved her heart was pure love — for the Lord and her son.

Hannah's scriptural understanding of her child was that he belonged to the Lord first and to her only second. If she was to truly love this child, in the way the Lord would have him loved, every ounce of her love would have to be spent on this child's spiritual well-being before other "costs" could be considered.

Causes For Concern?

We have to assume Hannah, as a loving parent, did have causes for concern about this decision. After all, this is such a young child, five or six years old (much younger than the children sent to our high schools)! We can only imagine the training Hannah gave her son in those few precious years. No doubt it was a training of preparation, preparing Samuel to move out from under his mother's watchful eye into the hands of the Lord. We Christian parents and teachers do well to prepare our children for the day they are "left at the temple," out of our sight but in the hands of God.

Another cause for concern which must have entered into Hannah's reckoning was the reputation of Eli's

sons. Hannah's husband, being a priest, must have brought home stories of the sons' wickedness, since their evil deeds were well known. Eli too knew of the evil his sons committed, but seemed powerless to stop them. This was the man into whose care Hannah was to leave her child? Didn't Eli even accuse Hannah of being drunk when she had been earnestly pouring out her heart to the Lord? Hannah knew that Eli, despite his frailties and shortcomings, was a man of God. She trusted that the Lord could use this "earthen vessel" to bring her son up in the nurture and admonition of the Lord.

All too often we are tempted to point out the shortcomings and frailties of our called servants, churches, and Christian schools rather than rejoicing in the fact that the Lord has given us such beautiful opportunities for our children to sit at the feet of our Lord and be instructed in His Word.

Hannah must have missed many happy moments, being separated from her son. The parents of our Christian high school students also miss opportunities to share loving moments with their children. Yet these parents know in their hearts, as Hannah did in hers, that these missed moments can not be compared to the eternity of joy they will share with their children in their Father's mansions.

—Teacher David Bernthal



*For if you love them as you ought,
To Christ your children will be brought.
If thus you place them in His care,
You and your household well shall fare.
(TLH 630:3)*

Parent Alert! Beware of Secular Bureaucrats:

Die Gelehrten, Die Verkehrten

As one who now counts five-decades-plus as his time on this earth, we like to think that we have become pretty much shock-proof. But Satan does not rest. Every week or so we observe, hear, read of yet another (not necessarily new) philosophical ploy he is seeking to foist on the world of which he, since the fall into sin, is prince.

In October of last year one of the national newsmagazines in its *Society* column spotlighted the “stealth programs” in some of the nation’s public schools. For example, a school board in one Pennsylvania city, arguing against free speech for high schoolers, said: “...with all deference due the parents, their sensibilities are not the full measure of what is proper education....” This was part of the board’s response to some teenagers—and their supportive parents—who objected to being forced to read a book which was laced with obscene language and contained a chapter on prostitutes. At the same time, in New York City some parents noticed their children coming home from school with an unsolicited pamphlet outlining an incredibly bold (at least to us) “sexual bill of rights” for teenagers.

Other “stealth program” examples were given in the magazine article. But we’ll spare you more of what is being bandied about by such secular “educators”—by those Luther often warned against as *Die Gelehrten, die Verkehrten* (“none is so perverse as the perverse scholar”).

We are heartened that the magazine reporter did not appear to have the usual liberal bent. He wrote what he did, and we write here, as an alert to parents of public school students.

The magazine quoted the president of the Institute for American Values as saying that many public education bureaucrats “accept the proposition that parents are kind of backward, repressed, held back by religion, and have to be handled.” Such parents, the reporter goes on, are more and more being considered as “nettlesome amateurs to be brushed aside” or “poor yahoos (whose) sensibilities about instructing the young about sex aren’t as good as those of the enlightened bureaucrats.”

Be Involved

All of this comes on the heels of the national “family values” debate spurred on by some Republican Party spokespersons. While we appreciate anything that focuses attention and arouses discussion on the decline of traditional family values, it is not for “Caesar” but God—through church and home—to lead the way here. If their children are enrolled in the public school system, Christian parents will want to guard against allowing liberal secular education bureaucrats—*Die Gelehrten, die Verkehrten*—to weaken their God-given authority or responsibility over against their children. It is to parents and not to government or its agencies that God entrusts the care of children.

While we appreciate anything that focuses attention and arouses discussion on the decline of traditional family values, it is not for “Caesar” but God—through church and home—to lead the way here....It is to parents and not to government or its agencies that God entrusts the care of children.

We think of the fourth commandment and the value and honor God expects government and children to accord parents. Ponder Luther’s words in the Large Catechism on this commandment: “Parents guard and discipline their children with greater care than the government does its subjects....When father and mother can no longer exercise control, the hangman must take over and avenge. Governments are custodians of the Fourth Commandment as a cat is of mice. Therefore the dignity of governments is greater, but greater reverence is due parents because they are the source and origin of the Fourth Commandment...” (*What Luther Says*, Vol. II, p. 1021)

Nettlesome amateurs? Unenlightened Yahoos? Aware of such assaults on their authority and integrity, let parents not be dissuaded. When God’s Word says, “Children, obey your parents in all things, for this is well-pleasing to the Lord” (Col. 3:20), it is clear that parenting is both their privilege and their responsibility. It is clear—and it is comforting—to know that it is this by nothing less than divine appointment.

When public schools or other public institutions seek to infringe on their God-given rights, parents will be alert and beware. For example, they will want to be actively involved through PTO’s, keeping in touch with what their children are being taught and offered in the name of education. When necessary—that is, when conscience-bound—let Christian parents speak up and out in behalf of defending their godly children’s sensitivities to what is right and wrong. (We note happily that it was conscience-bound teenagers who spoke out in the Pennsylvania high school!)

Help For Parents

The above has only touched on one symptom of what, from the Christian perspective, is terribly wrong with America’s public schools. Based on scripture passages as Deuteronomy 6:6 Christians have always believed that “the heart of education is education of the heart” (Not long ago we read *The Closing Of The American Heart* which literally gets to the heart of the matter. It is a conservative response to the national best-seller of a few year’s back, *The Closing of the American Mind*). “Heart education” can only be accomplished by God the Holy Spirit working through the Word of God. “Human reason,” remarks Luther, “teaches only the hand and the foot of a man; God alone teaches the heart.” It is this belief which has caused the orthodox Lutheran church from its very beginning to be an active supporter of formal Christian education at all levels.

One of our pastors whose church provides a Christian elementary school said in a church bulletin last fall: “We unashamedly promote our Lutheran school,

not out of disdain for public schools, but out of deepest conviction that where God's Word is the foundation and the source of wisdom, there the Lord will bless, in a special way. For while our schools do not have a corner on good education to the exclusion of others, they do have a corner on the education that promotes God-pleasing morality, and certainly more importantly an understanding of forgiveness of sins, and eternal life...."

The same pastor writes: "A *Christian school does not exist to usurp the parents' responsibility* (our emphasis). It exists to help the parents. We ask the parents to help the school to help them! Parents, by your faithful example in worship, in how you act and speak at home, and in whatever way you show respect to your Lord you are being responsible parents before God, to whom all of us—parents, pastor, and teachers—must answer!" The same pastor concludes: "A cheated generation will testify against us. A generation brought up in God's Word will speak well of us, here on the earth, and hereafter."

As for our parents with children in the public schools, let them beware of being "handled" by secular bureaucrats. The prince of this world will not stop. So don't expect the assault of *Die Gelehrten, die Verkehrten* on the values of Christian children and their parents to stop. "Look for more stealth problems in (public) schools" concluded the magazine article.

—Paul Fleischer

Book Review:

What's Going On Among the Lutherans?*

In the last few years a number of books have been written by persons who have seen liberal Lutheranism as the apostasy that it is and have separated themselves from that which they formerly promoted. In 1986 Pastor David Barnhart, formerly a pastor in the Lutheran Church in America (LCA) and now a pastor in the Association of Free Lutheran Congregations (AFLC), published *The Church's Desperate Need for Revival*, which revealed the antisciptural and immoral theology and practice of the LCA and the American Lutheran Church (ALC), now a part of the Evangelical Lutheran Church in America (ELCA).

In 1988 Craig Stanford, then a student at the Fort Wayne seminary of the Lutheran Church-Missouri Synod (LC-MS), published *The Death of the Lutheran Reformation*, in which he recalled the kind of antisciptural "education" he had previously imbibed in schools associated with the ELCA.

In 1991 there appeared *Liberalism - Its Cause and Cure* by Dr. Gregory Jackson, formerly an LCA pastor and now a pastor in the Wisconsin Evangelical Lutheran Synod (WELS), exposing the errors of the historical-critical approach to Bible study as well as of the charismatic movement among Lutherans.



To these valuable and informative witnesses we can now add a fourth, *What's Going on Among the Lutherans?*, a 1992 publication of Northwestern Publishing House, written by a pastor of the Evangelical Lutheran Synod (ELS) and one of his members, Pastor J. Kincaid Smith and Mrs. Patsy A. Leppien. Both Pastor Smith and Mrs. Leppien were until very recently participants in liberal Lutheranism. In fact Pastor Smith makes this confession about himself and his colleagues: "In 1973 when I graduated from an LCA seminary in Ohio, I did not believe in the Virgin Birth nor, for that matter, in the bodily resurrection of Christ, and neither did any of my fellow graduates, and certainly none of our professors...In the liberal position I lost my faith in Christ" (pp. 42-43). Mrs. Leppien had been active in an ALC congregation for many years, teaching in Sunday School the "Bethel Series" of adult Bible studies, which she now recognizes as being poisoned by the historical-critical approach to Biblical studies.

This fourth book is probably the most valuable of the four, building on the work of the previous three, because it presents paragraph after paragraph of damaging testimony from various liberal authors in high

places in the ELCA. This book is intended for the ordinary reader, not scholars, and it surely ought to be given to any friend or relative in the ELCA who has indicated any kind of discomfort at all with what is being taught in the ELCA. The difference between historical, confessional Lutheranism and the "Lutheranism" of the ELCA is clearly presented by quotations from Scripture, the Lutheran confessions, and current materials produced by the ELCA. An ELCA Christian who reads this book will know what he or she ought to do: get out of that faith-destroying organization. In fact this counsel is clearly given on page 375: "If, after careful research and questioning, a pastor or layman determines that he is, indeed, a member of a heterodox church body or congregation, then he is commanded by God's Word to act according to this knowledge and **depart** (Romans 16:17-18; Matthew 7:15; 2 John 10-11; Acts 20:30-31)."

This 406-page paperback is divided into three sections. Section I sets the historic Lutheran position with Scriptural proof alongside the liberal Lutheran position and points out the vast difference between the two. There are chapters on Bible inspiration, creation, the words of Jesus, the deity of Christ, the new morality, and others. Section II presents historic Lutheranism as distinct from Roman Catholicism, Reformed theology, and pietism. Section III is a historical survey of Lutheranism in America from the earliest settlers in 1634 to the present time.

In a book of this size some inaccuracies are bound to creep in. In

a cursory reading I noticed reference to the WELS theologian "August" Hoenecke rather than Adolf. The beginning date of the Church of the Lutheran Confession (CLC) is listed as 1955 rather than 1960. Surely it was an oversight that the chart of Lutheran church bodies on pages 340-341 does not supply a downward arrow under the CLC, indicating our continuing existence along with the ELCA, the LC-MS, the WELS, and the ELS.

Actually it is quite remarkable that the CLC is mentioned at all, since some of the other smaller Lutheran church bodies in our land are omitted. Perhaps the reason for our inclusion is that the authors, who are from Saginaw, Michigan, are acquainted with our CLC congregation in Saginaw. The origin of the CLC is presented in these few words on page 323: "When the 1955 WELS Convention postponed action on a resolution to terminate fellowship with Missouri, a group within the synod insisted on an immediate break. When the convention hesitated to sever the bonds of a 90-year fellowship, the dissenting group

separated from both the WELS and Synodical Conference and, along with some pastors and congregations of the ELS, formed the Church of the Lutheran Confession (CLC)." The long-standing difference between the CLC and WELS/ELS on termination of fellowship with heterodox church bodies is not mentioned. C. M. Gullerud and Paul Fleischer of the CLC are quoted in various places in the book, and there are references to *Mark and Avoid* by Pastor Paul F. Nolting, *This Is Your Church*, the authorized history of the CLC, and the *Lutheran Spokesman*, called "the official magazine" of the CLC.

I encourage all of our pastors to buy several copies of this book and have them on hand to give to persons who are or ought to be troubled by the great apostasy of the ELCA and kindred minds in other church bodies. As Paul Fleischer wrote in the July 1989 *Lutheran Spokesman* (as quoted in this book), "we are alive to witness some of the saddest days in the history of Lutheranism" (p. 354).

—Prof. David Lau

(*reprinted from the September 1992 *Journal of Theology of the CLC*)



What Is This Thing Called Love?—

LOVE CANNOT BE BAITED

A man walking across the country was asked what was the worst thing to happen to him on his heroic trek. Surprisingly it wasn't a thunderstorm, the desert heat, or inept drivers. He said the worst irritation was a pebble

in his shoe. Irritants to our bodies have a way of attracting more of our attention than their size seems to warrant.

It's the same thing with "burr under his saddle"—a phrase we use to

describe a person who's agitated about something, irritated. A horse suffering from such a burr is nearly impossible to control.

There are irritants which produce an acknowledged good effect; for example, when a piece of sand gets into the shell of an oyster the result is a pearl.

In human life there are irritants all around which attract our attention and our action. A cupboard door on which we've bumped our heads...a hammer which hit the wrong nail...the apparent general perversity of inanimate objects. But more frequently are the irritants from other people whose poor behavior seems to have a way of disrupting our dispositions...acts which many think require our retaliation. Among children (and some adults) it's pain for pain. Among adults (and some children) it's often insult for insult. It's as if we believe that God commanded: if someone sins against us, we have the right to get

even.

Nothing could be further from the truth.

Revenge is one of those primitive human reactions fueled by sinful selfishness. But the apostle Paul shows us a better way to handle our irritations. He says: "Love cannot be baited." "Is not provoked" in the New King James. "Is not easily provoked" in the King James. True spiritual love is not roused or stimulated to anger or embittered or enraged by abuse, wrong, insult, or injury.

To appreciate the preeminence of love we first of all recognize how we have provoked the Lord with our sins. We need the reminder given to Old Testament Israel: "Remember and do not forget how you provoked the LORD your God to wrath in the wilderness" (Deut. 9:7). Moses' own reaction: "And I fell down before the LORD, as at the first, forty days and forty nights; I neither ate bread nor drank water, because of all your sin



The Author of our Series on "Love," Pastor M. Sydow, Confers with President Fleischer (R) at the '92 Convention.

which you committed in doing wickedly in the sight of the LORD, to provoke Him to anger" (Deut. 9:18).

Our sins are pebbles in God's shoe which arouse His anger. The key for us is that He didn't vent His anger against us but on His beloved Son, Jesus Christ. There on the cross God carried out the supreme punishment against the culmination of our irritations. He rid Himself of the "pebbles" of our rebellion through the atoning death of His Son.

Now we have been spared the necessity of personal irritation for the irritants in our lives. God set things straight. We don't have to. We couldn't anyway.

Jesus Himself was not embittered by the sins of the people who were hurting Him. He was not enraged by

those abusing, insulting, or injuring Him.

"For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps: 'Who committed no sin, nor was deceit found in His mouth'; who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously; who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness; by whose stripes you were healed" (I Pet. 2:21ff).

Our Savior invites us to make pearls. Turn the irritants in your life into opportunities to serve with the Word of Life.

—Pastor Michael Sydow



Pastor Elton J. Hartman

Pastor Hartman, who was graduated from Immanuel Lutheran Seminary last spring, serves the dual parish of Trinity, Watertown, and Zion, Hidewood Township, South Dakota.



Pastor Joel Fleischer

Pastor Fleischer, who also was graduated from our Seminary last spring, serves Mt. Olive of Lamar, Colorado. May God's blessings rest upon both pastors!

Partners in the Gospel...

Redeemer Ev. Lutheran Church Caledonia, Minnesota



Redeemer Evangelical Lutheran congregation with Pastor Robert Mackensen (gown). Present also are Pastor & Mrs. Egbert Albrecht (R) who helped start the church.

Anyone who doubts that Minnesota winters can disrupt regular church attendance should talk with four CLC families living in southeastern Minnesota around the Caledonia area. Part of one family's farm lies in Iowa.

Until recently their nearest church home was St. Mark's of Onalaska, Wisconsin. In the spring of 1991 their pastor, Egbert Albrecht, began conducting Saturday evening services for them in a 98-year-old church presently owned by the Caledonia Charities.

After two months they felt ready to establish themselves as an independent congregation. They received a peaceful release of membership from St. Mark's, adopted

a constitution, selected the name "Redeemer Evangelical Lutheran Church of Caledonia, Minnesota," became incorporated, called Robert Mackensen as their *interim* pastor, and were welcomed into CLC membership during the June 1992 Convention.

Pastor Mackensen comes from Red Wing, Minn. on two Sundays of the month to serve the sixteen members of Redeemer. Professors and seminary students from Immanuel Lutheran College in Eau Claire, Wisconsin serve on the other Sundays. The congregation has also authorized its president, Milton Meyer, to lead the worship whenever needed. Last year Mr. Meyer conducted all the midweek Lenten and the Good Friday services.

The congregation is self-supporting and prays that the Lord Jesus will, some day, provide Redeemer a resident minister.

The area contact person is Milton Meyer, Rt. 1, Box 217 B2, Caledonia, Minnesota. Phone (507) 742-2405.

—*Pastor Robert Mackensen*



ANNOUNCEMENTS

Installation

On December 27, 1992 I installed Paul Larsen as pastor of Our Savior's Lutheran Church in Jamestown, ND as authorized by President Fleischer. Pastors W. Fanning, D. Naumann, and T. Schuetze assisted with the installation.

—*Pastor Paul Krause*

ILC Youth Camp

The ILC Youth Camp is scheduled this year for Sunday, June 27 to Saturday, July 3. Eligible campers are those who have completed the fourth grade, through the 8th grade. The camp fee of \$65.00 includes a camp T-shirt. There is tent and camper space for those who choose "family camping." For more information contact Ethel Dorow, 740 Willow Road, Marquette, MI 49855; Phone (906) 249-1858.

Exploratory Services

Weekly Sunday services are being held in Columbus, Ohio. Services are held in an office building at 110 East Wilson Bridge Rd., Suite 205, Worthington, OH. Service time is 10:30 a.m. Call first to Paul Tiefel, Sr. (614) 890-8880 (home) or (614) 888-3999 (work). If there are any CLC members or contacts in the Columbus-Dayton-Cincinnati area, please contact Pastor Mark Bernthal, 3460 Crestmont Dr., Saginaw, MI 48603.

Worship services are being held in Orlando, Florida on the second and fourth Sundays of each month. The time is 8:00 a.m. and the site is the Peabody Hotel on International Drive just off I-4. The contact person is Pastor Terrel Kesterson, 1472 35th St. NW, Winter Haven, FL 33881. Phone (813) 967-0245.

Coordinating Council

THE COORDINATING COUNCIL will meet on the ILC campus April 14, 15. Sessions begin at 8:30. Individual boards will meet beginning on Monday, April 12.

CONGREGATIONS CALLING A PASTOR OR TEACHER through the Call Committee on Graduates should have the call and accompanying letter in the hands of the president of the CLC by April 9. Calls should include all pertinent information. Since "The assignment of calls to graduates shall be made by the committee," (CLC Constitution, By-Law 14) the call should be sent without designation of a name.

—*Daniel Fleischer*