

# Lutheran Spokesman



*In consecrated  
wine and bread No  
eye perceives the  
myst'ry dread; But  
Jesus' words are  
strong and clear:  
"My body and My  
blood are here."*

## In This Issue

- \* Divine Promises
- \* I Corinthians 13
- \* 1993 Teacher's  
Conference
- \* Reflections On A Small  
Congregation
- \* Rochester, New York
- \* Bible School, Hecla, SD

# 'Twas on That Dark, That Doleful Night

While not lessening the import of participation in communion as a confessional act, it is derived. That we can stand together and kneel and partake is derived from the fact of the personal relationship of Christ to the believer, which we now possess. First and foremost communion is that sacred act instituted by Christ long ago on the first Maundy Thursday. It is given for the strengthening of faith in the Lord through the assurance of forgiveness of sins.

Who gets this forgiveness? Not the denier, but the weak and sinful. They receive it who even were so recently pride-filled and self-centered. They receive it whose faith is at times so tenuous. They receive it who even after will do what should not be done, and not do what should be done. Think of that apostolic disappearing act in Gethsemane. The reason why such poor spiritual beggars as we can

receive it is that it is based upon Christ's once-for-all sacrifice and not ours.

On that first communion He prepared His disciples for the grizzly scene on the hill of the skull, and for the aftermath of His ascension. In communion He prepares us for our imminent transfer to heaven where we shall eat of the eternal manna and drink of the river of His pleasure forevermore. And in the meantime, the sacrament through the Word gives us the strength to contend for the faith, taking up our cross and following.

In a multiple manner we are reminded of the *reality* of forgiveness. It is no mocking "pie in the sky when you die" as the thoroughly discredited Bolsheviks used to chirp. As I eat and drink, I know I am in Christ and He in me. As I hear the Word and see the bread and wine, God-implanted faith lays hold on the mysterious truth of

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Editor: Paul Fleischer, 710 4th Ave. SW, Sleepy Eye, MN 56085; Assistant Editor: Keith Olmanson; Artists: W. Bernthal, M. Schaser; Staff (Also District Reporters): D. Bernthal, M. Bohde, D. Fuerstenau (West Central), J. Klatt, D. Koenig, Joseph Lau, R. Mackensen, Bertram Naumann, P. Naumann, G. Radtke, Rollin Reim (Pacific Coast), P. Schaller, D. Schierenbeck (Minnesota), John Schierenbeck (South-Eastern), M. Sydow (Great Lakes).

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total and free remission of my sins. I say “mystery” because only by faith can I apprehend that truth. It eludes reason that I—a sinner my life-long—can possess an undiminishing atonement that will propel me into the bliss of eternity.

On Maundy Thursday—“that dark, that doleful night”—our Lord bestowed the precious Gospel light to those so close and yet so few. Were you, like the apostles, to debate over who is above all others great, still He reaches out in love to you. If, after tasting of His treasured grace, as

garden apostles you turn from Him your face, yet He keeps you in His divine, kind view. “Remorse” and “regret” are words that well describe a wretch who would the Eucharist imbibe, and though we are false, He is true.

He is true to His Word: “*Take, eat, this is My body given into death for your sins; take, drink, this is My blood shed for you for the remission of your sins.*” May this strengthen and preserve you in the true faith unto life eternal.

—Pastor David Koenig



## A Palm Sunday Meditation—

### *He Comes “In the Name of the Lord”*

**E**ach of the Gospel accounts tell of Jesus’ triumphant entry into Jerusalem on Palm Sunday. None of them are exactly alike. Two call Jesus a King. Matthew refers to Him as the Son of David. Mark connects Him with “the kingdom of our father David.” There are no contradictions. The accounts rather supplement each other.

There is one phrase, however, which is common to all four. It is the reference to Jesus as the One “who

comes in the name of the Lord.” Clearly, it is important. It was important to the people on that first Palm Sunday. It is important to us.

It is doubtful if any of the cheering crowd, including the disciples, really understood what they were singing. The words were familiar to them. They are found near the end of Psalm 118. They were part of the great song of praise used at the passover and the feast of tabernacles.

One group of people did see a connection between Jesus and these



words. And they did not like it. Luke reports: "And some of the Pharisees called to Him from the crowd, 'Teacher, rebuke Your disciples'" (Lk 19:39). They did not want anyone to believe that Jesus came from the Lord God.

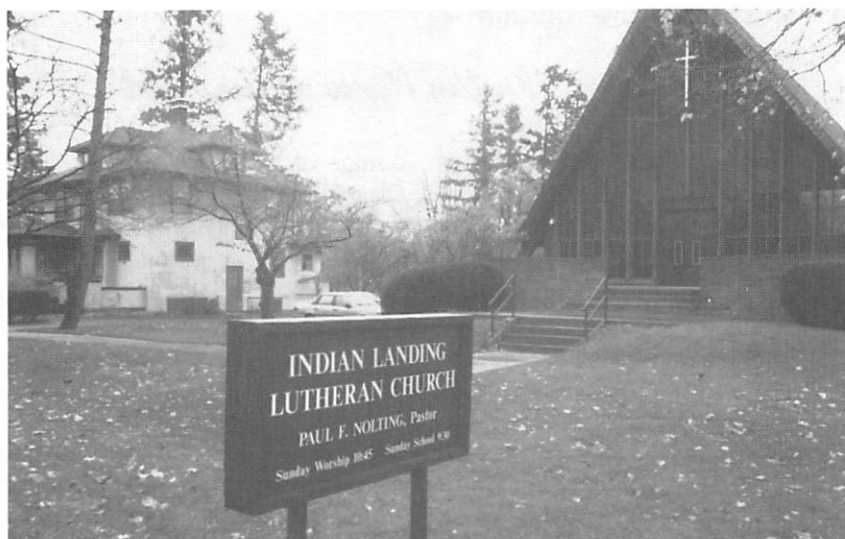
### The Prophet Of Prophets

Yet it was the absolute truth. Jesus did come "in the name of the Lord." He kept that truth before those who heard Him teach. God had promised: "I will raise up for them a Prophet like (Moses) from among your brethren, and will put My words in His mouth; and He shall speak to them all that I

command Him. And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of Him" (Deut. 18:18-19). Jesus was that Prophet.

Whatever Jesus did was what His Father desired. He said: "I have come down from heaven not to do My own will, but the will of Him who sent Me" (Jn. 6:38). Everything that He did, everything that He said, was totally according to His Father's will. This was a testimony to the people that He came from God. They were to know from His words and deeds that He was the Messiah.

Jesus challenged His enemies: "If I do not the works of My Father, do not believe Me; but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in Him" (Jn. 11:37f). He was the Son of God. He was the Savior. And many came to that conclusion.



See Story on Page 14-15.

Jesus asked His disciples: "Who do you say that I am?" Peter answered: "You are the Christ, the Son of the living God" (Mt. 16:15f). That is the conclusion to which we come also. We agree that Jesus has indeed come "in the name of the Lord." He has come and provided that which all people need, salvation.

We have better reason for rejoicing than did those throngs on the first Palm Sunday. We are not just carried along by the crowd. We know why we

rejoice. We have a sure knowledge of Jesus gained from the New Testament. Yes —

"Hosanna in the highest!"  
That ancient song we sing,  
For Christ is our Redeemer,  
The Lord of heaven, our King.  
Oh, may we ever praise Him  
With heart and life and voice,  
And in His blissful presence  
Eternally rejoice!

(TLH 161)

—*Pastor Keith Olmanson*



## LESSONS FROM THE OLD TESTAMENT

"That We Might Have Hope" (Rom. 15:4)

*Genesis Chapter Three, verse Fifteen*

### Divine Promises

It doesn't take young people long to realize that our lives revolve around promises. You can get a credit card because you promise to make payments. Banks lend money on the promise the loan will be repaid. Spouses promise to love and remain faithful to one another. Even children promise to be good for their parents.

Yet these promises, even if made in good faith, often go awry. People declare bankruptcy and even banks themselves can collapse. Infidelity and the divorce rate don't appear to be waning. Disobedience and disrespect of elders is rampant among our youth.

Where does one go when he has lost patience with the false promises

of this world? What comfort is there in the reassurance of "Hey, that's life!"? Is there any hope for the generations to come?

The promises of this world can only be as good as the integrity of the individual making the promise. When we are seeking the truth we must go to the only source whose integrity is impeccable.

#### The First Promise Of A Savior

In His divine Word our Lord has revealed the true source of our patience and comfort on which we base our hope. It is found in His divine promises, especially His first promise of a Savior.

In earlier lessons in this series we read how the Lord created paradise to be enjoyed by Adam and Eve. We also saw how Adam and his wife chose to disobey the Lord's directive. Yet, after man had broken the covenant, God sought him out.

Yes, God came with curses and punishments to be justly placed on the shoulders of mankind. But He also brought something else—something man would never have conceived of on his own. The Lord brought the promise of a Savior who would graciously bear the price of man's disobedience so man could once again enjoy complete fellowship with his God.

**Genesis 3:15—“I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.”**

Adam and Eve took God at His word. In their eyes each succeeding son was a possible fulfillment of the promise. However, generations came and went with no sign of His coming. But the promise was passed on. Some two thousand years passed by. Countless numbers of believers came and went, still waiting for the promise to be fulfilled. Had God forgotten His promise? Maybe the divine plans had changed and the promised Seed wouldn't come after all! But Abraham heard the promise about this time and he believed God would use him to bring about this wondrous promise.

The Lord hadn't forgotten nor forsaken His people at all. For our Father, being a perfect parent, knows just when gifts are to be bestowed on His children and the time was not yet right.

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***In His divine Word our Lord has revealed the true source of our patience and comfort on which we base our hope. It is found in His divine promises, especially His first promise of a Savior.***

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Another two thousand years passed. We might understand how, according to their human nature, the Old Testament believers would have been impatient for God to “make good” on His promise. The Lord also knows man's weaknesses and provides for them. We can see in the Scriptures how the Lord graciously added details to His promise as the time of fulfillment drew nearer. The Holy Spirit moved men of God to record details, not only about the birth of the promised Seed, but about His life and work as well.

“When the fullness of the time had come, God sent forth His Son, made of a woman . . .” (Gal. 4:4). God's hand had not been forced to choose this time, neither was He too late nor too long in fulfilling His promise. This was the time—the moment around which all time and eternity revolve. The promised Seed, our Savior, had come!

#### **God's Promises Come To Pass**

Growing up in this world of broken promises requires much patience. The Scriptures truly teach us to be patient, for the promises of God will come to pass. Not one is forgotten, and none will come too late.

What comfort! What greater

comfort could there be in a world where nothing is sure or secure from one moment to the next? We have the written record of the Lord's plan for our salvation. The Scriptures show how He carefully laid the groundwork for the fullness of the time. Through the eyes of faith we see that all of the prophecies of the promised Seed have been fulfilled in the God-Man, Jesus Christ.

We know that God came to Adam and Eve with earthly penalties for their having transgressed His command. We bear these burdens today. If we allow them, they will rob us of our patience, destroy our comfort, and shatter all hope.

However, the Scriptures are clear.

The Lord has secured our eternal salvation. All of our other trivial burdens may be left to Him as well. Our petty problems, social insecurities, and financial difficulties will all fade as our focus turns toward Christ.

Now we wait patiently. We await the fulfillment of the promise of the Lord's second coming. While we wait, we are comforted, knowing full well that our Lord keeps all of His promises. And our hope? Our hope of heaven is secure, having been freely gained for us by the promised Seed.

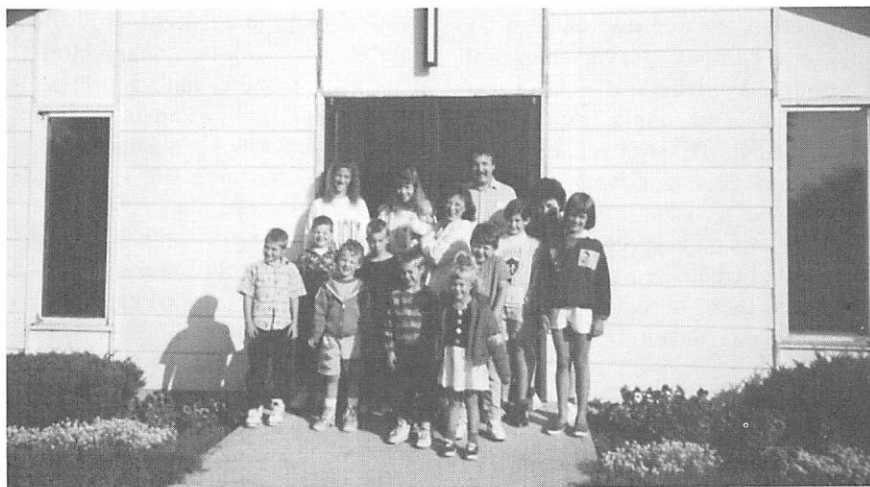
May the Lord keep us steadfast in the knowledge that His Word is the source of our patience. His promises are the basis of our comfort. His Word is the foundation of our hope.

—Teacher David Bernthal

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## Vacation Bible School 1993

Prince of Peace Lutheran Church  
Hecla, South Dakota



Staff: Amy Hansen, Cindy Odenbach, Collette Krause and Pastor Paul Krause.



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

### Chapter 13

### “Bing-Bong”

Just about the time we thought we had heard the ultimate Christmas carol desecration in the season past, along came the singing dog toys woofing out in electronic sync not only “Silent Night” but also “Hark, the Herald Angels Sing.” More amazing than the stores which sell such empty nonsense are the many people who apparently buy it and thus pronounce such blasphemy cute.

The ancient “Preacher” in Ecclesiastes was rich and wise enough to have looked at and experienced the best the world had to offer and, if it had nothing to do with the love of the Savior-God, pronounced it all “vanity”—emptiness. Paul, in perfect agreement, begins this chapter by likewise comparing everything not connected with God’s love for mankind—and man’s love which then reflects His—as meaningless “sound and fury, signifying nothing.” Nothing but a cosmetic bing-bong.

Take that highest type of “agape” love out of whatever a person says or does and there is really nothing of any eternal value left. For the Corinthian Christians, as well as for us, the apostle could have filled *five* Bibles full of rules for living and still not covered everything necessary. But when our thoughts and actions

reflect that high, selfless love which Jesus Christ came to show for hostile mankind, there the right thoughts and most selfless actions will out.

Great preachers have sometimes been known to avoid their own spiritual food. Even martyrdom can be for self-glory. In fact, far from the “Me - Myself - & - I” mentality of this world—and also far from its mostly self-serving *glossolalia* practices—only in selfless service to our Savior-God can we please Him. Without faith—and therefore without the “you did it to Me” of Matthew 25:40—it is impossible to please Him (Heb. 11:6).

Love will always show the way where no specific command from our God may be apparent. And the apostle mentions two other God-given gifts, namely, faith and hope. But without love, even faith that otherwise could move mountains and hope that rests upon the world to come, are valueless.

In Corinth the gifts of “tongues of men and of angels” were highly overrated as well as overprized, being listed in chapter 12:20 & 28 as last in the line of importance. You know what’s first. And some day soon may we all look at it in Person, no longer “in a mirror, dimly” but face to face.

—Pastor Bertram J. Naumann



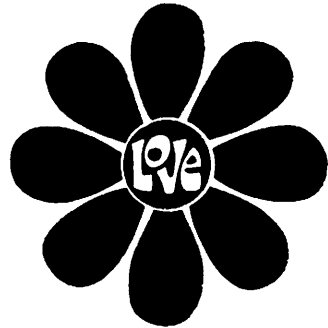
*What Is This thing Called Love?*

## **LOVE ALWAYS PERSEVERES**

One of the great nostalgia topics of our day is how “they don’t make things like they used to.” Grandma’s old meat-grinder still works and is better than what one can buy today. Now whether or not the good old days were really that good is debatable. We are aware of a built-in, planned obsolescence in the goods and products available. Things don’t last. We’ve learned to live with that. A great section of our economy depends on it.

I suppose I’ll have to appeal to the over-forty crowd now. Most of them are caught in the stark realization of bodies that “aren’t as young as they used to be.” The increased frequency of trips to the doctor are oft related to problems of growing old. Sometime along the way the great awakening happens. We discover that our assumed youthful “immortality” is replaced by the realization that this life isn’t forever. We have clues along the way: close calls, news from the surgeon about a needed procedure, or a physician’s announcement that our statistical precedent of survival has been reduced to a couple months.

God didn’t plan it that way. Death is a tragic intrusion on a creation of His—a being He fashioned in such a way that soul and body stay together for . . . well, forever. So why does it stop and break down? Why is there the universal observation that 70 or 80 years is about it for us on this earth? The centenarians are truly a single-digit minority.



God has planned and worked hard to offset the ravages of lives that don’t last. He gave mankind the gift of His Son, Jesus Christ, who offered His life as the atoning sacrifice to take away the sins of the world. With the cause of the problem out of the way, God no longer holds us guilty for what we really are guilty. He has brought life and immortality to light through the gospel.

God’s love is constant and active. It always lasts. For as long as the earth stands—and then even after—His love perseveres. It is His love which keeps our faith going so we don’t get lost along the way. There are a lot of temptations “out there.” Friends trying to lead us to sin and give up Christ. Misplaced priorities or rampant materialism. Failure to nourish faith with regular attendance at worship.

God’s gift of love causes us to endure—to persevere, that is, last—through misfortune and not succumb to any satanic seduction. He makes sure we stand up to the spiritual wear and tear to our souls so that we don’t fall under the barrage of temptations, trials, and other inducements to

despair and unbelief.

Jesus said: "And you will be hated by all for My name's sake. But he who endures to the end will be saved" (Mt. 10:22). The apostle Paul encourages the faithful to keep "serving the Lord, rejoicing in hope, persevering in tribulation" (Rom. 12:12). Showing us the way is the Savior Himself. We are ". . . looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls" (Heb. 12:2-3).

God has also given us the gift of love to dominate our relationships with others. We have Christ's self-sacrificial example as the model. "A new commandment I give to you, that you love one another; as I have loved you, that you also love one another" (Jn. 13:34). Since it is a love which mirrors His own, it will certainly last. He didn't give up on us, nor should we on one another.

—Pastor Michael Sydow



*(Editor's Note: The sainted Pastor Otto J. Eckert was well schooled in the period of the 16th century Reformation, and often wrote about that part of history. In an article called CROOKED STICKS AT AUGSBURG A.D. 1530, Eckert commented on Philipp Melanchthon's unfortunate inclination to compromise. We print the last half of the article . . .)*

## Looking Back in the *Lutheran Spokesman*

*From March 1964—*

Melanchthon wrote the Augsburg Confession, the masterful presentation of scriptural teaching placed before the Diet on June 25, 1530 as the Lutheran Confession. But he was a poor stick when it came to standing up on his feet against the crooked sticks he condemned on paper. He even altered his Augsburg Confession later. That is why church bodies who want to appear soundly Lutheran often use

the initials U.A.C. behind their name. U.A.C. stands for Unaltered Augsburg Confession. But many Lutherans today don't stand up for what they have down on paper, just like Melanchthon.

We would mention four things that apparently influenced him: 1) The friendliness and congeniality of conciliatory, moderate papal representatives. 2) The fear of public disapproval if he did not go all out to bring things together when so many were clamoring for religious union to strengthen the empire. 3) A fear and personal dread that lack of harmony would bring distress to all Christendom and persecution to the followers of Luther. 4) Above all Melanchthon was a humanist. He was not as extreme as his friend Erasmus and a

much greater theologian than he; but he was still a humanist prone to follow human sentiment, opinion, reason and emotion rather than the Scriptures. Swayed by his fears and feelings he often was found weeping at his desk at Augsburg; frightened and dismayed.

That is a warning to us, lest we be dismayed today; for Rome is displaying a new look in the press, by radio, and television. Some say it is changing in line with our enlightened nuclear and atomic age. It is showing more friendliness, humility and congeniality in a cooperation in various things with other church bodies. Pope Paul VI flies to Palestine in a jet and is seen there in a mutual embrace and kiss with Athenagoras, the primate of the Greek Orthodox Church. The supporters of the ecumenical movement everywhere see in this some hope that somehow, somewhere, and some day all churches will get together, maybe soon and the sooner the better. That is what Rome too would like, with the togetherness under its head.

But its new look, or new deal, or new frontier, or whatever you may call it, is only new gravy with the same old raven in it. The humility, friendliness, congeniality, and conciliatory outreaching is Augsburg all over again. Even the questions considered at the Diet of Augsburg, such as not using Latin in the mass and others, are the same brought up at the ecumenical council of Rome today. In the use of Latin a change has been made today, and there may be other changes in externals. *But the basic soul-destroying errors of Rome will not change.* We need to have wide open eyes to see these crooked sticks and all the crooked sticks of compromise in the whole ecumenical movement; it is becoming increasingly unpopular and more difficult for us to stand for Scripture truths over against humanistic error, at a time when many with the Lutheran name are following Melancthon more than Luther. None are so blind as those who won't see the threat of the end of true confessional Lutheranism in America today.



## 1993 CLC Teachers' Conference

*CLC teachers of twenty schools in eleven states gathered for their annual fall conference in Mankato, Minnesota on October 20-22. The program was enlightening, the devotions were edifying, the fellowship was gratifying, and the facilities and arrangements were more than adequate.*

Each session was begun with a spiritual message by the chaplain, Joseph Lau, under the themes "Unity," "Liberty," and "Charity." All business and order was conducted by the chairman, Karl Olmanson. Pastor

John Pfeiffer was the preacher for the communion service. In his presentation, "Something to Brag About," he compared the work in Christian schools to that being done in the public sector. Our children can go



**CLC  
Teachers  
In Mankato,  
Minnesota.**

forth into the world with their heads held high because they can boast that they know God, having found the wisdom unto salvation. The conference choir under the direction of Quinn Sprengeler included children of our host school in the song "Children of the Heavenly Father."

In his presentation Ross Roehl warned us that modern textbooks teach the values and morals of our present society which are not the values the Lord has set forth in the ultimate textbook, His Word. Other presentations included a book review, volunteer helpers, and practical ideas in math, art, social studies, language arts, health, music, whole language, science textbook review, hymns, and the implications involved in ordaining teachers. Each paper was ably present-

ed and evoked interesting discussion. The presenters were commended for their faithful efforts.

Although the conference had a full agenda, an afternoon was allotted for tours to KEYC-TV, the Mico Company (manufacturers of brakes for heavy-duty equipment), and the Kasota Stone Quarry in Mankato. The afternoon was a welcome respite from the attention that the conference program demanded.

The spiritual and vocational enrichment and encouragement combined to make this three-day conference a blessed one for the CLC teaching force. We thank our congregations for making this financially possible once again. May the Lord continue to bless our schools.

—Gerhard and Bernice Mueller

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## Reflections On A Small Congregation

*(This article is reprinted by request—and with our hearty agreement for its thought-provoking content—from the bulletin of Mt. Olive Lutheran Church (CLC), Lamar, Colorado; the Rev. Joel Fleischer is the pastor.)*

Our average attendance here at Mt. Olive is around twenty souls. On a given Sunday we may have as few as eleven in attendance. I have attended a

number of larger congregations, and I have noticed many differences between these large congregations and our small congregation.

Size is an obvious difference. The larger congregation seems to have the advantage in most areas. After all, more money is available; they have

large choirs, youth programs, senior citizen programs, etc. etc.

But the big difference that I have noted between the two is the attitude. In the larger congregation, members generally acknowledge each other with a nod as they go out of church. They may only visit with two or three other members.

In the smaller congregation members spend a lot of time outside the church following the service visiting with all of the other members, genuinely interested in what is going on in the other person's life. As a result, the members of the smaller congregation generally become closer.

It is this unity, not only of doctrine, but of true fellowship, intimate friendship with your fellow believers, that makes the small congregation different from the larger one. This is not to say that the larger congregation does not have true fellowship, but a smaller congregation is more conducive to such a relationship. If something bad happens in a member's life, the other members are quick to step in to offer help and comfort.

When we have visitors, they don't get lost in the shuffle, as so often happens in a larger church. The members of the small congregation are more than happy to welcome that person with smiles and a word of welcome.

All of this is not to say that we do not desire growth. But until the Lord sees fit to grant us a boom in membership, let us enjoy our time as a small group. Let us encourage one another in our faith life. Let us continue to be quick to offer the word of encouragement, comfort, or welcome. This is a great blessing, despite our discouragement over a lack of growth.

The smaller group will not be able to have all of the programs for youth and others that the larger one has. Lest we become discouraged over this, let us remember the primary purpose of the church on earth: to preach the Gospel of Christ unto sinful human beings. This is a rare thing that we offer the visitor. The Gospel of Christ, the Good News that Christ died for us! This, combined with the friendly atmosphere of a small congregation, does indeed make an appealing package to the person who feels overwhelmed by his sin and the unfriendly world around him.

The Lord does not promise to be only with the large church, but He tells us in Matthew 18:20, "For where two or three are gathered together in My name, I am there in the midst of them."

Take heart, my friends. Trust that God will deal with our congregation as He sees fit. The other alternative is to become discouraged, sit back, and wait for the small congregation to dwindle and finally die. Are we presiding over the demise of the beacon of the Truth in our small corner of the world? Or are we Gospel-oriented Christians who desire to go "and make disciples of all nations . . . teaching them to observe all things that (our Lord) has commanded (us)"?

In an age of unionism for the sake of building a glorious church on this earth, it is comforting to know that the glory of the Holy Christian Church is not in its size. Her glory is in Jesus Christ, in whom we find salvation for our souls. Let this be the focus of our church life, rather than dwelling on the social benefits (or lack thereof) of belonging to a church. ☹

## Partners in the Gospel...

### Indian Landing Lutheran Church Rochester, New York



Parsonage

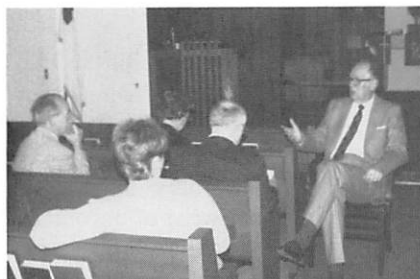


Church

One passage, above all, has been the lodestar in the history of Indian Landing Lutheran Church. That passage was singled out by one of the founding fathers of the congregation, Layton Northrup, on the occasion of an anniversary dinner. The passage is Romans 16:17-18: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

Back in the forties some twenty-six souls left their LCA Lutheran Church because the synod had abandoned the verbal inspiration of the Holy Scriptures and had joined the National Council of Churches. This group wanted the pure Word, but didn't know where to get it. In the early years they were served by non-

Lutheran lay and clergymen, one of whom denied infant baptism. Finally, the Lord of the Church led them to the ELS from whom they received their pastors. The congregation acquired property and prospered for years until they experienced the consequences of the ELS's departure from the very doctrine of fellowship that had brought them to the ELS. A pastor recommended by the synod abandoned them after having caused a loss of membership in the congregation. After a vacancy of about a year contact was made with the CLC. The



Pastor Nolting conducting Bible Class.



congregation then withdrew from the ELS in obedience to Romans 16:17-18. Retired Prof. Roland Gurgel came to serve them in July of 1988. In October of 1988 the undersigned began his ministry. The congregation after careful consideration has become a member of the CLC.

What's in a name, specifically Indian Landing Lutheran Church? The name has historic significance. The church is located near the head of Irondequoit Bay, where the Indians used to land to begin their portage to the Genesee River above the five falls on their way south to the Ohio River valley.

The congregation was organized in 1949 and acquired a piece of property on Landing Road North that measured some 300 by 200 feet. The large house on the property served as parsonage/chapel for some fifteen years. The construction of the church began in 1965 during the pastorate of George Schweikert, former pastor of St.

John's of Okabena, Minn. His widow remains a member and an organist to this day. The main entrance of the church is used less than the north basement entrance from the parking lot. That entrance was open and so frequently filled with snow, since we are in the snow belt. This year the entrance was enclosed and dedicated to the glory of the Lord whose House it is. For those interested in real estate values: The original property with parsonage cost \$13,500, the church building with furnishings \$72,500, and the new north entrance \$16,000. The congregation has no debt.

Indian Landing Congregation numbers less than fifty communicants, some of whom are widely scattered in the east. But the Holy Spirit has been adding people, young and older, to our numbers. We are the eastern outpost of the CLC, the pastor also serving our congregation in the Washington D. C. area once a month.

—Pastor Paul F. Nolting

# Announcements

## Rough Rider Camp

Our Savior's Lutheran Church of Jamestown, North Dakota, is planning to host another youth camp this summer. The dates are Sunday, July 10 (4:00 p.m.) to Saturday, July 16 (2:00 p.m.). Campers eligible are those young people entering 5th grade to 12th grade. Volunteers are being sought for help with kitchen, serving, and sports (including a licensed life-guard). For further information contact Pastor Paul Larsen, 424 5th Ave. S.E., Jamestown, ND 58401. The phone number is (701) 252-2289.

## Installations

With the knowledge of President Fleischer, I installed LeRoy Dux as pastor of Mt. Zion Ev. Lutheran Church of the greater Detroit area on January 2, 1994.

—*Pastor Mark Bernthal*

On Sunday, January 30, 1994 I installed Pastor Arvid G. W. Gullerud as assistant pastor of Gethsemane Lutheran Church, Spokane, WA.

—*Pastor Robert S. List*

## Homeschooling?

Are you homeschooling or considering homeschooling? We would like to hear from you. We are networking homeschoolers to exchange information, ideas, help, encouragement, supply discounts, and barter through a publication format. Write us with your name, address, number and age of children, comments, suggestions etc. We want to hear from YOU! Contact Pastor and Mrs. Dan Avery, 208 1/2 East Main Street, Caledonia, Minnesota 55921.

## Fourth Annual Christian Singles Retreat July 25-29, 1994 Grand Lake, Colorado

The fourth annual Christian Singles Retreat is scheduled for July 25 through 29, 1994 at Cliffside Lodge overlooking Grand Lake, Colorado. For a registration packet and information on fun and fellowship in the scenic Colorado Rockies ask your pastor for information or contact:

Paul Mueller  
1090 War Eagle Dr. North  
Colorado Springs, CO 80919  
(719) 548-1871

Pastor Paul Schaller  
N. 4724 Wall  
Spokane, WA 99205

## Alumni Weekend

The Mankato Immanuel Alumni Association invites all alumni, their families, and friends of Immanuel to attend the annual alumni weekend in Mankato March 26-27. The traditional alumni/student basketball games will be played Saturday on a schedule to be announced. It is hoped that an alumni choir can be put together to sing at Immanuel's 9:30 a.m. Palm Sunday service. Please contact the Mankato church or school for more information.

## Directory Address Correction

The Rev. Arvid Gullerud (PM, EM)  
N. 1224 Felts Road  
Spokane, WA 99206  
Phone (509) 921-1371

## Nomination

Prof. John Lau, currently finishing a two-year term as president of Immanuel Lutheran College, Eau Claire, WI has been nominated for another two-year term, beginning June 1, 1994. No other nominations were received.

—*Pastor Vance Fossum, ILC Regents*