

Lutheran Spokesman

Unless the Lord builds the house, They labor in vain who build it ... Psalm 127

Spirit

HARMONY PIETY

SATISFACTION

T R U T H

worship

Forgiveness PEACE

TENDER

LOVE
LOVE
LOVE
HEAVENED
JOY

But as for me and my house, we will serve the LORD.”

(Joshua 24:15)

Twenty five years ago, as our distressed nation viewed a generation of its youth angrily protesting the evils, real or imagined, of their parents' society, one of those angry young voices, Graham Nash, wrote a song that sounded like an island of contentment in a stream of discontent:

*Our house is a very very fine house
With two cats in the yard,
Now everything is easy 'cause of you.*

Now there's something to dream about—a house filled with tranquility where “everything is easy” because two people have found harmony together.

Now that generation has come of age, and then some. We're not only parents—some are even in the early stages of grandparent-hood. And some are still humming along with “Our House,” hoping that somehow the

tranquil dream will come true (minus the cats?).

But this dream house comes with a built-in self-destruct mechanism; it is wheeled in onto the flawed foundation of self-gratification:

*I'll light the fire
You place the flowers in the vase that
you bought, today.
Staring at the fire,
for hours and hours while I listen to
you play your love songs
all night long, for me,
only for me.*

How many are dedicated to the idea that the home is the place “for me, only for me”?

A man much older than *any* of us took a different view of home and family. He surveyed the nation of the Israelites as they prepared to take up their lives in the land of Palestine.

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

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

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, W. Fanning, J. Klatt, D. Koenig (Great Lakes), Joseph Lau, R. Mackensen, Bertram Naumann, Bruce Naumann, P. Naumann, G. Radtke, P. Reim, Rollin Reim (Pacific Coast), P. Schaller, D. Schierenbeck (Minnesota), John Schierenbeck (South-Eastern).

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

Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Individual subscriptions: \$7.50 for one year; \$14.00 for two years; \$21.00 for three years. Subscriptions sent in bulk to congregations: \$6.50.

Printed in U.S.A.

After forty years of wandering in the wilderness, followed by a few years of war and conquest after they crossed the Jordan River, they were a people ready to settle down in the land “flowing with milk and honey.”

But Joshua knew that the only predictable trait of these people was their fickleness; when the people promised their allegiance to the LORD alone, Joshua challenged that commitment: “You cannot serve the LORD, for He is a holy God. He is a jealous God...” (John 24:19).

“Choose For Yourself...”

So Joshua called on the people to make a conscious choice. What would be the priorities in the houses of these people — will they be beautified by flowers on the table, and little else? Who will have the allegiance of their hearts? “Choose for yourselves this day whom you will serve, whether the gods which your fathers served . . . or the gods of the Amorite, in whose land you dwell” (Josh. 24:15a).

Joshua knew that it was not his place to coerce the people into a commitment. They would have to do that themselves. But they dare not procrastinate; nor could they limp along with divided loyalties (cf. 1 Kgs. 18:21). They would serve either the Lord, or another.

The old man could only speak for himself and his house. At one hundred and ten years he knew his earthly sojourn was at an end. For himself he was only reaffirming the devotion he had displayed over a period of a century. But he was declaring also that this devotion extended also to “his house.”

Joshua’s understanding of the term

“house” takes into its account the far-reaching concept of the biblical “house.” He was given a role of responsibility for the spiritual well-being of his wife, children, slaves, etc. All who looked to him for their daily food and shelter — this was his house. And yet it was not his. Rather, he dedicated it all to the LORD. Were it not for the Lord’s goodness, his house would be nothing. In holy fear and gratitude, whatever was his was devoted to God, the only true God.

In Joshua’s view “house” was also a far-sighted concept. His house was one portion of the house of Israel — a people and nation blessed by God with the promise of a Redeemer who would deliver them and present them a holy people before their God. Much later Israel would hear it put this way: “But now, thus says the LORD, who created you, O Jacob, and He who formed you, O Israel: ‘Fear not, for I have redeemed you; I have called you by your name; You are mine’” (Is. 43:1).

Having seen in his lifetime how God had dwelt among this people, sanctifying them for His purposes, Joshua realized that his house was immeasurably rich in belonging to and serving the true God: God who gathers in His believing people through the preaching of the Redemption; God who sanctifies homes and their inhabitants through daily use of the Word; God who gives refuge to His children when they flee to Him from the worldly turmoil that surrounds, and at times invades, even our Christian homes. This God is He who impresses on us and our houses that we are a part of “a chosen generation, a royal priesthood, a holy nation,

His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light" (1 Pet. 2:9).

May God who caused His Son to be born into the family of man, grant

that our homes be filled with the tranquility, beauty, love, and strength that can only come to those who belong wholly to Him by faith in Jesus Christ.

— Pastor Peter Reim



(A chapel talk given at Immanuel Lutheran High School, Mankato, Minn. Teacher Kevin Hulke is the Gospel messenger.)

The Mathematics Of Marriage

People often have a hard time understanding what life is like after being married. Obviously for young adults the understanding is even harder to come by. A careful study of what Scripture says about marriage will help you see your future, and also help you see ways to improve the friendships you now have.

Being a math teacher, I see many applications to mathematics in things that don't even involve numbers. It is hoped that the mathematics of marriage will help you to better remember what God has to say about marriage.

Subtraction Of Self

God saw the need for marriage from the beginning. When He saw Adam, He said: "It is not good that man should be alone; I will make him a helper comparable to him" (Gen. 2:18). After that Adam, too, having named all the animals, could see that none of them could fill his "aleness." It is after the creation of Eve that he said: "Therefore a man shall leave his father and mother and be joined to his wife, and they shall become one flesh."

Even in first grade you knew that

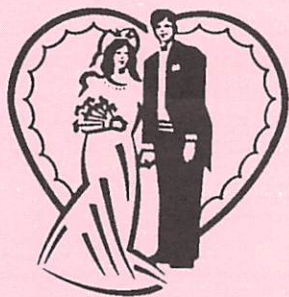
to have two things become one you have to subtract one. When we think about what to subtract, a perfectly obvious subtraction would be to subtract yourself. When you get married, you have to quit thinking about what I want, and start thinking about what we want.

This is not an easy thing to do, as any married person will tell you. But when it works, the marriage is blessed. Some of this subtraction is also good in developing any good friendship. When you are with your friends, ask what they would like to do. This is one of the things that the book *How to Win Friends and Influence People* recommends.

Addition Of God's Gifts

With such subtraction of self comes some additions. God tells us that when we consider others more highly than ourselves, we get His rewards. In marriage these rewards are easy to see. The first is that when you give gifts or help out, you will see the sparkle in your spouse's eyes. After all, how many people have others doing things for them?

For husbands God promises



Therefore a man shall leave his father and mother and be joined to his wife . . .

Genesis 2:24

answers to prayer. As Luther says in the Table of Duties: "Likewise, you husbands, dwell with your wives with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered" (1 Pet. 3:7). That little phrase, "weaker vessel," means something like fine china instead of every day dishes, or something not to be abused. For wives, their addition is being called the daughters of Sarah, as Luther quotes from the Bible: "Wives, submit to your own husband, as to the Lord, just as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror."

In both of these additions the words are only meant for that person. Husbands, don't tell the wives they must submit! Wives, don't tell the husbands to honor!

Multiplication

When you multiply percents, you know that the answers are different

than you expect. A person may say they want the marriage to be a 50/50 split. But when you multiply 50% by 50% you get 25%, or only a fourth of a marriage. To get a full marriage each person has to give 100%.

Wouldn't you be skeptical about buying something for only 25% of its value? What is it worth? Is something broken? These are the questions I would be asking about such a "bargain." So when you give 100% of your effort, you get 100% of a marriage. Anything less than your all is not enough.

In your friendships, do the same thing. Give the friendship your all, and the friendship will be full.

Multiplication comes in another way also. In Genesis God says: "Be fruitful and multiply; fill the earth and subdue it." In our day many people, even Christians, are content to "be fruitless and add." They have few or no children. When they willfully do so, they only withhold blessings from themselves.

If Christians are not multiplying, then there are fewer Christians. If the pagan world multiplies and we add, then they will strengthen the devil's hold on the earth. As you and your spouse discuss the number of children you are going to have, keep God's command and promise in mind, because He does promise: "Behold, children are a heritage from the Lord, the fruit of the womb is His reward" (Ps. 127:3).

No Division

A discussion about the mathematics of marriage would not be complete without talking about division. In marriage there is none. In Matthew 19

God says: "What God has joined together, let not man separate (divide)."

If you concern yourself with subtracting yourself from the marriage, with adding God's blessings, then you

won't have to worry about dividing. If you pay attention to the way the multiplication of marriage works, then division is no longer a concern.

As Luther says:
Let each his lesson learn with care.
And all the household well shall fare.



LESSONS FROM THE OLD TESTAMENT

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

Genesis Chapter Thirty-seven

The Lord Graciously Rules That We Might Have Hope

God had promised to make of Abraham, Isaac, and Jacob a Messianic nation. Our chapter marks the beginning of the account of His wondrous ways in bringing His gracious promises to fulfillment.

A part of the divine plan to make of Israel a nation included the prediction that Abraham's descendants would become strangers and slaves in a foreign land. God began to shape the history of the fulfillment of those prophecies by focusing upon Joseph, a teenager in the family of Jacob.

An Obedient Son

Joseph was seventeen years of age. Along with his older brothers, he had a part in caring for the father's livestock. We are told that he brought to the attention of his father a bad report concerning his brothers. We are not told what the bad report was, nor if Joseph had made several attempts to

correct the situation on his own.

We learn that Jacob (Israel) loved Joseph more than his other sons. For one reason, Joseph was the son of Jacob's beloved wife, Rachel. The oldest son, Reuben, had forfeited his birthright through his sin with Bilhah, Jacob's concubine. Simeon and Levi had brought shame upon Jacob by their massacre of the men of Shechem. Joseph was an obedient, God-fearing son. It may be that Jacob considered Joseph as the more desirable representative head of the family (usually reserved for the first-born son).

The special love for Joseph was made very visible when his father pro-

vided him with a robe. We are not familiar with the use of the word used in the Hebrew to describe the robe. It may have been richly ornamented, or a formal style garment of full length with long sleeves. It did indicate a favored son, one in an exalted position, for it was not a working garment.

It appears that Jacob may have forgotten the envy and hatred generated when father Isaac demonstrated more love for one of his twins, for Jacob boldly showed his favor for Joseph. To the brothers who daily labored in the sheep/goat business of their father, Joseph's coat clearly demonstrated that he received preferential treatment.

Two Dreams

In God's plan to use Joseph as a key figure in Jacob's history, God communicated with Joseph by means of two dreams. The first dream revealed Jacob's family binding sheaves in a field. Suddenly Joseph's sheaf rose upright and the other sheaves gathered about and bowed down to his. Joseph knew this was no ordinary dream. He reported it to his father and brothers, who quickly caught the intent of the message and mocked: "You intend to reign over us? You will rule over us?"

The second dream revealed the sun, moon, and eleven stars bowing down to Joseph. When he reported this communication, his father rebuked him: "Will your mother and I and your brothers actually come and bow down to the ground before you?"

The two dreams clearly revealed God's will to use young Joseph in a position of leadership in fulfilling the promises made to the patriarchal family. The brothers' hatred blossomed



into jealousy, but Jacob kept the revelation in his mind.

Sold Into Slavery

Because of a shortage of local grazing land the brothers moved Jacob's flocks to green pastures near Shechem and Dothan, some 50 miles to the north, an area which lays along the trade route from Mesopotamia to Egypt. Jacob sent Joseph to see if all was going well with the brothers and his flocks. Joseph traveled to Shechem and was directed to Dothan where he found his brothers.

It could have been a happy moment of reunion, but the hatred in the brothers' hearts turned instead to thoughts of extreme action: "Here comes that dreamer! Come, let's kill him and throw him into a cistern . . . we can say that a wild animal devoured him." Reuben suggested that they simply throw Joseph into an empty cistern (we read that he intended to rescue Joseph later on).

The brothers quickly removed the robe and threw Joseph into a cistern. As they went about their business they saw a caravan of traders on the way to Egypt. Judah then proposed that it would be more profitable if they sold Joseph to the traders. The brothers

agreed and Joseph was sold for twenty shekels of silver.

We are told that Reuben was not present during the transaction. When he returned and found Joseph missing, he cried: "Where can I turn now?" An excellent question and high time that it be asked! "Where can I turn now?" has been asked by many a sinner at the dead end of his own chosen evil way: his cleverness turned stupid, his efforts to compromise convicting him and he becomes a victim of his self-made circumstances.

Had the brothers forgotten? Had they not learned? God invites sinners to turn from their ways to His grace and the comfort of His forgiveness! He invites the troubled to call upon Him. He will deliver them! But without taking time to recall words from their gracious God taught them by a believing father, they plunge into the cover-up: slaughter a goat; let its blood soak into Joseph's robe; rush home in great "shock and sorrow"; let father see the evidence and draw his own conclusion.

Thus it happened. Jacob assumed the obvious: ". . . it is my son's robe; a wild animal has devoured him!" Jacob mourned for his son many days, rejecting all efforts to be comforted. "No," he said, "in mourning I will go down to the grave to my son!"

Where Is Jacob's God?

We think of the contrast with David whose young son died. He ceased his deep mourning, went to the Lord's house and worshiped. He witnessed his faith to those who wondered how he could recover so quickly: ". . . Why should I fast? Can I bring him back again? I will go to

him, but he will not return to me."

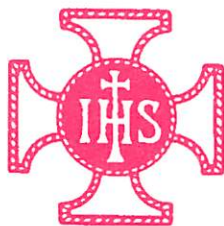
The Midianite traders arrived in Egypt, and sold Joseph to Potiphar, one of Pharaoh's officials.

Our flesh is tempted to ask: "Where is Jacob's God in all this? Where is Joseph's guardian angel in all this? Is this the behavior of believers, children of the heavenly Father? Where is the Father's loving correction?" — These things were permitted to come to pass to fulfill the promises of God, and that Israel might have hope!

God did not move the brothers of Joseph to do this evil in order to accomplish His purpose. But as it is to this day, God turns all events (those sent by Him and those invented by sinners) to His good purpose. The "good" is the promise of God that Israel, after becoming slaves in a foreign land would be delivered and led to the promised land, becoming a nation. Through this people and nation God would send the promised Deliverer; the Savior from all sin, death, and the power of Satan; the Messiah, the Hope of His people and all humanity.

Thanks be to God for His ruling hand in the history of nations, peoples, and His own children. For He rules all things by His almighty power that we may have the sure hope of life eternal through His Son, Jesus.

—Prof. Gordon Radtke



After The Death of Luther — How the Formula Of Concord Was Forged

(Ten Parts)

Part Four

Melanchthon and the Majoristic Controversy

After the death of Luther, Philip Melanchthon's weakness led to the Smalcald War, the defeat of Lutherans in 1547, and the hated Interims. Goaded by the treachery of Charles V, the treacherous Maurice turned on the Roman Catholic ruler and gave the Lutherans a sudden military victory in 1552.

Unfortunately the errors promoted by Melanchthon's longing for unity with the Reformed and the Roman Catholics left the Lutherans with many different doctrinal problems advocated by Luther's heirs.

Melanchthon's example can serve as a warning to all Lutherans, since many today still follow his misguided footsteps. First: Melanchthon's desire for unity caused nothing but conflict and disunity with his ambiguous and deceptive doctrinal formulas. Second: Melanchthon's unionism caused indifference about Scriptural doctrines and tolerance for error. Third: Melanchthon's example taught the Crypto-Calvinists who followed him how to undermine true Lutheran doctrine while pretending to be faithful.

Melanchthon generated groups of false teachers at Wittenberg and Leipzig, who are generally called

Philippists: the Interimists, the Synergists (who denied the Lutheran doctrine of conversion), and the Crypto-Calvinists. The leaders of these groups were: Joachim Camerarius, Paul Eber, Caspar Cruciger Jr., Christopher Pezel, George Major, Caspar Peucer (the son-in-law of Melanchthon), Paul Crell, John Pfeffinger, Victorin Strigel, John Stoessel, and George Cracow.

The Gnesio or pure Lutherans fought against the Philippists, but sometimes went too far and fell into error themselves. They were: Amsdorf, Flacius, Wigand, Gallus, Matthias Judex, Moerlin, Tileman Hesshusius, Timann, Westphal, and Simon Musaeus.

Another group emerged from the battle between the Philippists and the Gnesio Lutherans, called the Concordists, because their work led to the Formula of Concord and the *Book of Concord*: Brenz, Andreae, Chemnitz, Selnecker, Chytraeus, Cornerus, and Moerlin.

The Majoristic controversy about good works provides a good example of how the three Lutheran parties addressed a doctrinal issue. A Philippist, George Major received a

well-deserved upbraiding from Luther about his vagueness on the Lord's Supper (see first article in the series). After Luther died, Major began teaching that good works were necessary for salvation.

Major's error was originally introduced by Melancthon and never fully repudiated by Philip. Luther preached often about Christians doing good works as a result of salvation, but he always opposed any thought of good works making one worthy of salvation. Melancthon's language built a bridge to Roman Catholics, who teach that we add works to faith to make us deserving of God's grace.

The Gnesio Lutherans saw the danger of Major's propositions, which introduce the monster of uncertainty. If a man repents on his deathbed and can do no works, is he still lost? How many good works are enough?

The Formula of Concord (Article IV, Of Good Works) rejected Major's

claim that "good works are necessary for salvation" and any efforts made to rescue Major's mischievous language. The Concordists also had to reject the odd claim of Nicholas Amsdorf that "good works are injurious to salvation." Amsdorf meant that we should not rely on good works for salvation, but his formulation created confusion and needed to be refuted.

The Formula of Concord addressed the doctrinal issues concerning good works, described each position honestly, and refuted erroneous language. We cannot judge doctrine by how nice someone is, or how good his intentions are, or his pedigree in Lutheranism, but by the Scriptures alone. Facing the issues will cause immediate strife, but long-term peace and unity. Avoiding a resolution of the doctrines in dispute will create an appearance of calm and unity, but a future of discord and dissolution.

—Pastor Gregory L. Jackson



“God Gets The He-ho”

Last fall *Newsweek* magazine used this headline to tell of the latest inclusive language version of the New Testament and Psalms. In this new version God is no longer “Father” and Jesus is no longer “Son.” The heirarchical title of “Lord” is excised, it is said, as an archaic way to address God. Nor does God (male pronouns for the deity have been abolished) rule a “kingdom.” The editors of the new version explain that the word “kingdom” has a “blatantly androcentric and patriarchal character.” *Newsweek* said that “even God’s metaphorical ‘right hand’ has been amputated out of deference to the left-handed.”

A couple more examples: in the prologue of John’s Gospel, “the glory he has from the Father as only Son of the Father” becomes “the glory as of a parent’s only child.” (Jn. 1:14) And the Lord’s Prayer? In the new version it begins: “Father-Mother, hallowed be your name. May your dominion come.” (Luke 11:2) In a number of other places the title “Father” for God is changed to “parent” or “Father-Mother.”

We are beyond the point of being shocked anymore by the arrogance of “scholars” as they toy with the original languages in which the Bible was written and, at the same time then, with its content. The “Jesus Seminar” scholars come out annually with reports calling into question the authenticity of certain words or acts of Christ.

What disturbs more than anything is that apparently Oxford University Press (which produced this version) is confident there is a market for it. *Newsweek* suggested who that market might be when it referred to “readers who find the Bible sexist, racist, elitist, and insensitive to the physically challenged.”

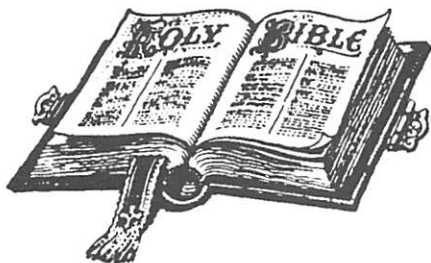
“A Fundamental Reinterpretation”

We don’t often agree with what a national news magazine has to say on religious matters. But what was said at the conclusion of the *Newsweek* report is right on: “The editors do not claim that Jesus spoke in gender-neutral language. But they obviously think he should have. The changes they have made are not merely cosmetic. They represent a fundamental reinterpretation of what the New Testament says — and how it says it . . .”

The finger of blame can hardly be pointed in the direction of those who will purchase this version. Wouldn’t any of us be happy to discover, according to the sinful nature, that there is a “word of God” which excuses and condones, even endorses and approves, a behavior or lifestyle conducive to the flesh — a behavior or lifestyle which a literal translation condemns?

Where is the sense, anymore, of trembling before the Word of God (see Is. 66:2)? An objective study of the biblical text makes clear that God will not countenance altering a jot or tittle of it (see Mt. 5:17); and, in fact, that He will bring terrible plagues upon those who add to or subtract from it (see Deut. 4:2, Rev. 22:18-19). Such words ought to give all students of Scripture pause before they tamper with the Bible.

—Pastor Paul Fleischer



We have a sure prophetic Word
By inspiration of the Lord;
And tho’ assailed on ev’ry hand,
Jehovah’s Word shall ever stand.

By pow’rs of empire banned and burned,
By pagan pride rejected, spurned,
The Word still stands the Christian’s trust
While haughty empires lie in dust.

Lord, keep us steadfast in Your Word;
Curb those who by deceit or sword
Would seek to overthrow Your Son
And to destroy what He has done.

Exploratory Services

The CLC Board of Missions, along with several Congregations and their Pastors are presently holding exploratory services on a regular basis in many areas throughout the United States. These are in addition to the regular established Mission Congregations of the CLC. We would encourage you to attend services in these communities when you are in the area. Pastors who have members, or those who know of individuals in these areas who may be interested in attending these services are asked to contact the Pastors in charge. Check for dates, times, and locations. We ask your prayers for these outreach efforts. — Don Ohlmann, Chairman, CLC Board of Missions

LOCATION	PASTOR IN CHARGE	LAY PERSON TO CONTACT
Arizona, Gold Canyon	Pastor Michael Eichstadt 602-866-2341	Gerald & Kathy Gehling 6140 S. Kings Ranch Road Gold Canyon, AZ 85219
California, Stockton	Pastor Michael Sprengeler 510-886-3252	
Florida, Jacksonville, (Orange Park)	Pastor Wayne Eichstadt Missionary at Large 904-272-0911	
Florida, North Port	Pastor Keith Olmanson 813-423-2468 thru 6-1-96	Bob Peters Englewood, FL 941-474-4385
Florida, Orlando	Pastor John Schierenbeck 813-299-4084	
Florida, Pompano Beach (Deerfield Beach)	Pastor Wayne Eichstadt 904-272-0911 or Pastor John Schierenbeck 813-299-4084	Bob Doriot 4800 NW 77th Court Pompano Beach, FL 305-429-0063
Georgia, Atlanta area	Pastor Warren Fanning 803-796-0005 home 803-791-0770 office	
Michigan, Reed City	Pastor Mark Bernthal 517-7792-9390	
Minnesota, St. Cloud	Pastor Daniel Fleischer 612-784-8784	Jack Kirkham 1151 26th Ave. N. St. Cloud, MN 612-656-1547
New Mexico, Albuquerque	Pastor Norbert Reim Sun City, AZ 602-974-8911	Robin Vogsland Albuquerque 505-892-6934
Ohio, Columbus	Pastor Leroy Dux Detroit, MI 810-433-1951	Paul Tiefel, Sr. 4956 Smoketalk Lane Westerville, OH 43081 614-890-8880
Oregon, Portland area	Pastor Paul Naumann 712 Dupont Ave. DuPont, WA 98327 Ph. 206-964-7849	
Texas, Amarillo	Pastor Joel Fleischer 811 S. First St. Lamar, CO 81052 719-336-5773	Local Contact 3409 Sunlite St. 806-358-3717
Virginia, Fairfax (Washington DC area)	Pastor Terrel Kesterson Hendersonville, NC 704-692-7731	David Loop 703-250-2020
Washington, Winthrop	Pastor Paul Schaller 4724 N. Wall St. Spokane, WA 99205 509-327-4203	
Wisconsin, Dodgeville	Pastor David Koenig 3232 Westpoint Rd. Middleton, WI 53562 608-233-2244	
Wisconsin, Fairchild	Pastor Paul Tiefel, Jr. 2015 N. Hastings Way Eau Claire, WI 54703 715-832-0316	Prof. Gordon Radtke 1105 Rainetta Dr. Eau Claire, WI 54703 715-834-6280

“... People are needed . . . In this way we have the chance to spend more than just money in preaching God’s Word to the nations.”

HELP WANTED

A green light now shines on the avenue to lay participation in a broad range of mission related activities. At the last synod convention the delegates approved the Mission Helper Program (MHP), a program in which volunteers can assist in the work of missions. One layman and two pastors of the synod have finished writing guidelines and applications to begin this venture. The intention of the MHP is to make use of the variety of talents found among our members for foreign and home mission stations where help is needed.

The program receives no funding from the synod budget. While mission stations are encouraged to assist volunteers, volunteers will ordinarily support themselves. We are also hoping that members might be willing to fund specific projects or make special donations to the program at large. Members of a congregation or family members might be inclined to offer financial assistance to help one of their own to go and complete a project

in one of our missions.

Projects themselves are not narrowly defined. There are possibilities to assist both here in the US as well as overseas. If the members of a mission station find a need where they think others in the synod can help, they would complete an application requesting help. Volunteers with talents they would like to use in this special way are encouraged to fill out an application offering their services. The projects can involve mechanical or technical assistance, evangelism, or teaching help, or a combination of them all. The length of service will vary based on both the project need and volunteer availability.

What does all this mean in plain speech? We hope to put the talents of mature Christians to use in mission stations where specific talents are needed. College students on sabbatical, retirees, school teachers on break, and even “vacationing” moms and dads would be welcome participants. In smaller congregations there might



be needs for VBS teachers, canvassers for an evangelism effort, plumbers, and carpenters. We might not immediately recognize how important these jobs are until we think about trying to have a Vacation Bible School with only three member families, or trying to engineer a new sewage system in swamp land.

Why would we do this? In Christ's command to preach the gospel to the whole world, He didn't give detailed instructions. As our mission congregations go about presenting the message of God's grace through Christ's life

and death, a great deal of labor is involved. From hitting the streets to making sure the sidewalk is swept, people are needed to do the job. For many, giving more money is difficult; but they might have time and talents to spare. In this way we have the chance to spend more than just money in preaching God's Word to the nations.

Would you like to help? Please contact Prof. Paul Nolting at Immanuel Lutheran College, Eau Claire, for more information and applications.

—Pastor Leroy Dux



Five generations at Grace, Sleepy Eye, Minnesota—“*One generation shall praise Your works to another...*” (Ps. 145:4). Alfred Stolt holds his great-great grandchildren, twins Kolten and Kelsey Jensen, born Dec. 6, 1995. All five generations are active members of Grace Lutheran Church. The first three were charter members of the church in 1959. Mindi, the

twins' mother, is a 1992 graduate of Immanuel Lutheran High School, Eau Claire. Her father, Steven Jensen, currently serves on the Grace Church Council. Grandpa Stolt knows many Bible verses, prayers, and hymns from memory. Great grandmother, Nellie, has daily devotions with her father in the nursing home. He looks forward to his 99th birthday in March.

Meet: Thomas Skinner

Thomas Skinner is presently teaching at St. Paul's Lutheran School in Austin, Minn. He is a graduate of Immanuel Lutheran High School, and received his B.S. degree in elementary education from ILC in May 1995.

His most memorable experience in teaching thus far came during his student teaching at Messiah Lutheran School in Eau Claire, Wis. His week with the kindergartners left a lasting impression.

He was most influenced in choosing teaching as a career by Professor Roland Gurgel, who showed a "love of history and His story." It may be natural then that Thomas' favorite



The Thomas Skinner Family

subjects to teach are religion and history.

Thomas' favorite activities outside the classroom include athletics and playing with his two children, Anna (age 4) and Austin (age 2). His favorite game at recess is football.

Thomas is the son of Don and Phyllis Skinner, who are the Boys' Dorm parents at ILC. Thomas and his wife Amy were married in 1990.



Meet: Bethany Tiefel

Bethany Tiefel is currently teaching part time at Messiah Lutheran School in Eau Claire, Wisconsin. She attended Immanuel Lutheran High School and graduated with her elementary education degree from ILC in May 1995. She is also continuing her education at the University of Wisconsin-Eau Claire.

Bethany was influenced in choosing teaching as a career by her parents, who emphasized the importance of the Gospel ministry, and by her grade school teacher who showed her the joy and excitement of teaching.

Her most memorable teaching experience thus far has been working on a Luther's seal ceiling mural in



Messiah Lutheran Church's assembly hall. It provided her the opportunity to discuss the meaning of Luther's seal and the promise of eternal life.

Her favorite subjects to teach are Art and Science. Outside of the classroom she enjoys canoeing, art, tennis, and spending time with her family.

Bethany is the daughter of Pastor Paul and Eileen Tiefel of Eau Claire, Wisconsin.

Announcements

Installations

As authorized by President Fleischer, I installed Karl Stewart as the pastor of Grace Lutheran Church in Live Oak, Florida. The installation took place during the morning worship service of December 17, 1995.

—*Pastor Wayne Eichstadt*

As authorized by President Fleischer, I, with the assistance of Pastor Arvid Gullerud, installed Matthew C. Thurow as teacher in Gethsemane Lutheran School, Spokane, Washington on January 7, 1996.

—*Pastor Robert S. List*

Spokesman-On-Audio-Tape — \$10.00 per year. Order from Pastor W. V. Schaller, 100 4th St. W., Lemmon, SD 57638

Vacation Bible School St. John's Lutheran Church Clarkston, Washington



July, 1995

