

LUTHERAN SPOKESMAN

Christian Education

The ...
(Habakkukian ...)

Israel ...
of Jeho was in ...
she ...
she ...
of Nazareth ...
and ravaging the land.

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- * People Of The Cross
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It Takes A Good Follow-Through



ask any good athlete who throws a ball, swings a bat, or swings a golf club, and they'll tell you the same thing: it takes a good follow-through. You follow through with your arm after you release the ball. You follow through with the bat after you make contact. A good follow-through is the key to better results in the performance of many sports.

We could draw the same conclusion in the all-important area of Christian education. When it comes to spiritual needs and the nurturing of Christian faith—whether it be for ourselves or for our children—it takes a good follow-through.

God's Effective Method

Of course the type of "follow-through" that we need is not something we have to discover or perfect. God has spelled it out. God has given us the "follow-through" of His Word.

Remember what Jesus said to His followers? "If you abide in My word,

you are My disciples indeed. And you shall know the truth, and the truth shall make you free." Remember what the Lord promised in the Old Testament? "Train up a child in the way he should go, and when he is old he will not depart from it."

God has promised that the teaching and the learning of His Word will bring good results. God has predicted that the faithful use of Scripture will produce good fruit in the hearts of young and old. We can trust God to keep His promise, because His Word has tremendous power to build up our knowledge and our faith in the saving truths of the Gospel.

Follow Through With Yourself

As parents and role models for our children, we can never live by the motto: "Do as I say, not as I do." Children watch how their parents act and often mimic the habits of mom and dad. We teach by example, even in matters of our spiritual life.

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Parents who make the time for prayer, family devotions, and Bible study will give their children the right example to follow in their future years. Those parents will also reap benefits for themselves. The influence of God's Word is sure to give us greater knowledge of Christian doctrine, a steady growth in our faith, and motivation to serve in the Lord's kingdom.

Before you follow through with your family, be sure to apply the "follow-through" of Scripture to yourself.

Follow Through With Your Children

In my study of the passages that pertain to Christian education, I've noticed a striking pattern. Most of God's commands to instruct the child are given to parents rather than the church.

To parents God has said: "These words which I command you today . . . you shall teach them diligently to your children . . ." (Deut. 6:6-7). To fathers God has said: "Do not provoke your children to wrath, but bring them up in the training and admonition of the Lord" (Eph. 6:4).

God has given the responsibility of Christian education primarily to Christian parents. But that is not to say that the church shouldn't help. By all means we should use the "follow-through" of Sunday School, confirmation class, Christian day school (if



available) and ILC. But never should these programs and institutions of the church replace the involvement and the influence of parental training.

Talk to your child about the problem of sin, the love of Christ, and the power of the cross. Discuss with your teenager the Lord's will for chastity, marriage, money, and stewardship. Show them what God has said. God will surely follow through in the heart and mind of your child.

We can't be absentee parents when it comes to the spiritual training of our children. But neither should we think that good results depend on human efforts. The follow-through of Christian education is entirely under the powerful control of the Holy Spirit who has said: "My word . . . shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it" (Is. 55:11).

When you follow through with the Word, the Word will follow through with you and your family.

—Pastor Steven Sippert



We Are People Of The Cross

If you were to visit each of our CLC congregations across the country you would note many differences.

There are obvious differences in the size and architecture of church buildings. In some places you might wor-

ship in a converted garage with 20 other people; in another location there might be 200 worshipers in a brand new sanctuary. You would experience a variety of service orders and hear several different Bible translations read.

Yet, I'm confident that you would feel at home no matter where you might be, because one thing would be the same whether you were at a CLC church in Alaska, California, Florida, or wherever. You could be sure that the worship held there would be centered around the cross of Christ. That is what defines us and makes us who we are. We are people of the cross.

There is nothing new in that. St. Paul reminded the Corinthians that they too were people of the cross. He wrote: "*When I came to you, brothers, I did not come with eloquence or superior wisdom as I proclaimed to you the testimony about God. For I resolved to know nothing while I was with you except Jesus Christ and Him crucified*" (1 Cor. 2:1-2).

Paul could certainly have preached a different message. He could have wowed his audience with the latest Greek philosophy or his own views on life. The people of Corinth loved debating and discussing new ideas. It has been said that every street corner in Corinth had its own resident wise man who would expound on the meaning of life.

Our Only Real Hope

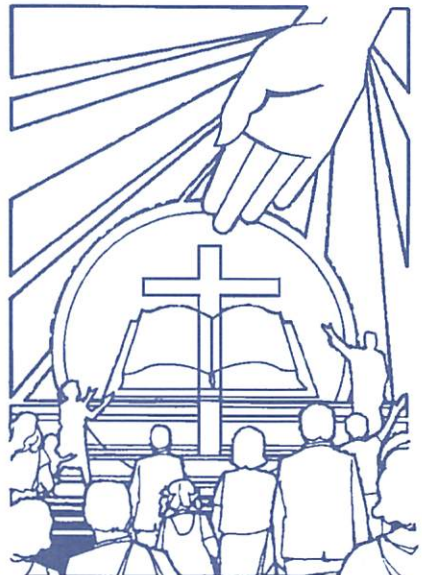
So why make such a big deal of preaching the cross? Why do we gather here as people of the cross? Why do we stress it to the point where the three-year-old in Sunday School knows the safest answer to any ques-

tion is: "Jesus died on the cross for my sins"? Put simply: It is our only real hope!

Do you want peace and security in life? Do you want the certainty that your time here is not just a cruel joke, a waste? You won't find those things in manmade philosophy. Only the message of the cross has life-creating power. At the cross we first of all learn the truth about ourselves. We are not good people, or at least better people than some. We are sinners who are accountable to God and deserving of condemnation.

But there at the cross something else stands out even more than our sin—and that is God's incomparable love. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life" (Jn. 3:16).

Jesus Christ took on our identity. The Word became flesh. He was determined to take our place, even to



the point of dying for our crimes. The Father turned His back on His Son, not because of any sin in Jesus, but because of the world's sin which was laid on Him. "God made him who had no sin to be sin for us, so that in him we might become the righteousness of God" (2 Cor. 5:21).

Because of the cross, we don't have to carry a heavy load of guilt around with us. We don't have to go

through life looking back over our shoulders in constant dread of God's justice crashing down on us. Instead, we have been set free from sin to praise and serve our living Savior.

And isn't that why we are here? Thank God for making us people of the cross! Amen.

Another Convention devotion (condensed) by the Chaplain, Pastor Michael Eichstadt, under the theme: "Who Are We?"



Looking Back in the *Lutheran Spokesman*

From September 1964—*

GO! NEEDED: RELIGIOUS EXTROVERTS. He started out by climbing up on a pillar 12 feet off the ground and living there. Even this soon seemed too close to the contaminating earth, and he built taller pillars. Finally he settled down for 30 years on a towering pillar over 100 feet high.

Thus Simeon Stylites set a new style for the fifth century. He and the other "pillar saints" who quickly imitated him were simply carrying to the extreme a religious outlook that was most popular then and still finds much support. A desire for complete separation from the sinful world, combined with a hope for greater personal peace in a contemplative life was moving many to retire into isolation. The deserts were dotted with hermits seek-

ing to gain their life by "losing" it in self-denial and poverty. Monasteries and nunneries multiplied rapidly and were filled with souls eager to shut out the evil world with thick walls and protect their own spiritual welfare by a secluded life with others of like mind in small, self-contained communities.

Too *exclusively* they were concerned with working out their own salvation with fear and trembling. They had too little sense of responsibility for the needs of those outside the fellowship. They felt that anyone else desiring to share their position and spiritual blessings should, after all, know where to find the cloister gate.

Predominantly these people were spiritual introverts. They were by no means convinced that they were their brother's keeper, if this meant anyone outside their own specific "brotherhood." Their outlook on life was an unbalanced distortion of a healthy Christian attitude.

Surely there is a proper place for introspection in the life of Christ's followers. The Lord himself frequently felt the need of withdrawing to a mountain or desert place apart for periods of prayer and contemplation.

But He did so to find new strength to return to the world of men and seek and save that which was lost. After all, He Himself had come into the world not to be served, but to serve. He humbled Himself and became obedient to the death of the cross only because of His great love *for others*, and an acute awareness of how much had to be done to save such lost sinners.

And He has made clear the need for spiritual extroverts in the work of His Church. Indeed, the world is evil, and the Lord lovingly urges His own to flee from the evil and not to be a part of the world. Yet His instructions to them are clear, "Go ye INTO all the world and preach the gospel to every creature." He calls upon us, not to withdraw by ourselves with our precious salvation light, but to *be* the light of the world and the salt of the earth.

Would that we could get more of the balanced outlook that was given to Saint Paul. He knew well the importance of taking heed unto himself and all the flock over which the Holy Ghost had made him overseer. He

knew how to examine himself. He dreaded the possibility that after preaching to others, he himself might be a castaway. He was endlessly concerned with preserving the purity of the Gospel, on which everyone's salvation depends.

Yet with all this occupation with the requirements of those that already believed, his ears were always listening for a cry from Macedonia or elsewhere, always attuned to other souls that needed his help. His eyes were always open to the needs of strangers who were pathetically worshipping an "unknown God."

This apostle had learned, in whatsoever state he was, therewith to be content. Yet he never learned to be content with the number of people he had helped bring into the fold of Christ. He was never content to have his flock remain a small one. He was never content to see others ignore or reject the Bread of Life which he and his flock found so satisfying and essential. Rather was his passion for souls so great that he solemnly assures us he could wish himself to be cut off from Christ and damned, if that would



bring his fellow Jews to trust in the Lord Jesus Christ.

The same apostle who felt the need of going to Arabia for meditation and study in preparation for his ministry as a missionary, would never have been tempted to crawl onto a pillar for the rest of his life. The unbelieving com-

munity round about was for him primarily a mission field to be reached, not just a danger to be shunned.

(Pastor Norbert Reim)

**We have been looking back in issues 30 years past. Due to space constraints this article has been delayed until now.—The Editor.*



This article begins a new series. After the series of articles on the Devil has run its course, other "revelations of Scripture" could treat such subjects as Antichrist, Sin, Grace, the Last Days, etc.—Ed.

The Devil And His Angels Are Real

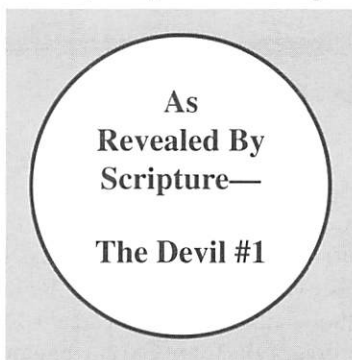
The devil! Yes, we hear his name fairly often. It is commonly used in the attempt to add emphasis to language. In spite of the name being frequently spoken and heard, very little thought is given to the devil himself.

That is exactly as the devil would have it. He has found it good strategy, also in the spiritual realm, to be underestimated or even unnoticed by the adversary. The devil is happy to be considered only a myth.

Reliable information about the devil is readily available. It comes from one specific source which is ignored by most people. That is because the devil has succeeded in spreading the lie that that source is not to be taken seriously. The source is the Bible.

In Scripture God reveals the truth about the devil. God knows the devil well because He made him. We read at the end of the creation account: "Thus the heavens and the earth, and all the host of them, were finished" (Gen. 2:2). Just before that we are told: "God saw everything that He had made, and indeed it was very good" (Gen. 1:31).

God made the devil, but God made him good. The devil was one of the created spirit beings we know as



angels. However, the devil was not satisfied with his position. He incited the same dissatisfaction in other angels. Jude 6 speaks of "the angels who did not keep their proper domain; but left their own habitation." Peter refers to them as "the angels that sinned" (2 Pet. 2:4).

Not long after creation, the devil showed his hatred of God. He attacked God's foremost visible creatures—Adam and Eve. By deceit he led them into sin. Since that time, the devil has continued to direct his cunning and strength toward the temporal and eternal destruction of the children

of God. His special goal is to destroy their faith in Jesus as the Savior. It is important that we believe this if we are to have a correct understanding of sin and grace.

Jesus, the Son of God and true God Himself, referred to the devil a number of times. He cast out devils from people possessed by them. He Himself was tempted by the devil. The devil and his legions do exist. We are to be

aware of this and to be on guard against the devil.

As we shall see in future articles, we have good reason to fear him. We do well to heed the warning: "Be sober, be vigilant; because your adversary, the devil, walks about like a roaring lion, seeking whom he may devour" (1 Pet. 5:8).

—*Pastor em. Keith Olmanson*



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

(Ten Parts)

Part Eight

The Crypto-Calvinists Triumph

Before Luther's death most of the doctrinal battles were against the Medieval errors of Roman Catholicism. After his death in 1546 the errors of John Calvin began to undermine Lutheran doctrine.

Calvin's errors, in this controversy, concerned the two natures of Christ and the Lord's Supper. What someone believes about Christ will inevitably be reflected in what he believes about Holy Communion. Calvin could not believe that the resurrected Christ could pass through solid walls (John 20:19). Similarly, he could not accept the Real Presence of Christ with the elements of the Lord's Supper. In addition, he separated the work of the Holy Spirit from the Word, so the Sacraments of Holy Communion and Baptism were symbolic and not effec-

tive in Calvin's thought.

Once again, Melanchthon's unionism, timidity, and lack of honesty played a tragic part in launching the evil Crypto-Calvinist party. His desire for union with Calvin's Geneva and with Rome caused Melanchthon to change his views and try to strike a compromising position somewhere between the truth, Rome, and Geneva.

As early as 1535 Melanchthon harbored anti-Lutheran views, but hid them from Luther.

By 1540 Melanchthon had changed the Augsburg Confession to conform with Calvin's views! Many people are still astonished today that Luther's co-worker could alter a confession of the Lutheran Church on his own. That is why Lutheran denominations adhere to the "Unaltered Augsburg Confes-

sion” or UAC, as found on church cornerstones.

Melanchthon urged his followers to dissimulate, to cleverly deceive, rather than reveal their positions to the pure Lutherans. Modern Crypto-Calvinists, in the Church Growth Movement, also refuse to state their doctrinal beliefs.

Joachim Westphal was the first to warn Lutherans of the influence of Calvinism. Confusion was caused by Calvin’s early agreement with the Lutheran position and Melanchthon’s secret conversion. Westphal’s polemics brought out Calvin’s polemics, which clarified the differences between the two confessions.

In Wittenberg a group of Melanchthon’s followers conspired to deliver Luther’s Reformation to the Calvinists, not only by deceiving the Elector August that they were faithful Lutherans, but also by driving out the genuine Lutherans.

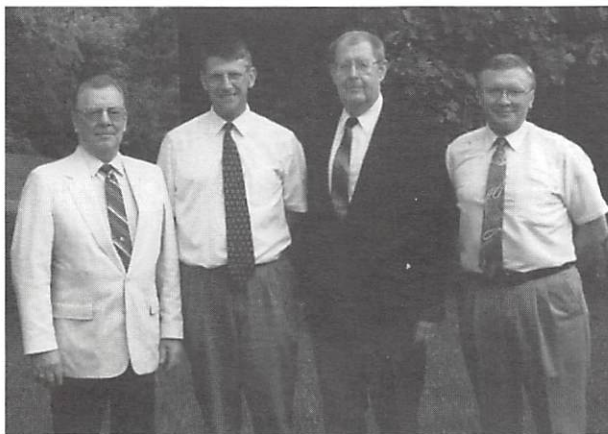
The Crypto-Calvinists gathered

Melanchthon’s writings into a *Corpus Philippicum*, with the approval of Melanchthon. The group of writings included Melanchthon’s false doctrine and excluded Luther’s writings. Those who did not subscribe to the document were deposed and driven out of their church positions.

Early success made the Crypto-Calvinists bolder. They surrounded Elector August and convinced him to persecute sincere Lutherans as zealots and trouble-makers. Calvinist books were promoted to such a degree in Wittenberg that Luther’s books remained unsold.

The theologians craftily published a book, *Exegesis Perspicua*, which advocated union with the Calvinists, surrendering all doctrinal points to Calvin. Their triumph opened the eyes of the naive Elector, but one more stroke completely destroyed them in their cleverness. (To be continued)

—Pastor Gregory L. Jackson



Elected at the June 1996 synod convention of the Church of the Lutheran Confession were: (l-r) Vice President, Pastor Elton Hallauer; Secretary, Pastor James Albrecht; President, Pastor Daniel Fleischer; Moderator, Prof. Ronald Roehl.

The Lutheran Grade School: A Light Shining in a Dark Place

Our Lord's will is that His children might be more and more "conformed to the image of His Son" (Rom. 8:29). There was a time in our country when the educational philosophy of the public school was not in direct conflict with Christianity. Today, however, there can be no doubt that **Secular Humanism** is the prevalent philosophy of secular society, and that it is found also in the public schools. This approach to teaching is designed to produce children who are conformed to the ways of this world, not the Lord's ways. Consider this comparison:

HUMANISM

and

CHRISTIANITY

Standard of Truth	
Man sifts through his theories to discover the changing truths which are relevant for himself and his situation.	God's Inspired Word is the only source of truth for the faith and life of every believer through all lands and all ages.
Basis of Development	
People are basically good. The teacher's job is to build on that goodness in each child. Secular education can save the world.	We are by nature dead in sin. The teacher applies God's Word, for only in Christ are we saved and equipped for God-pleasing works.
Purpose of Education	
We should lead the child to develop his character, talents, and "self-esteem" so he can make the most of himself.	We lead the child to Jesus to find in Him salvation, as well as the strength and will to use the gifts God has given, for <i>His</i> glory.
Motives in Education	
Individual accomplishment is pursued to instill personal pride and "positive self-image."	Christ's love is instilled, so that we serve Him in thanks, Christ's love is used to promote service.
Discipline	
Since each child determines his own truth, discipline must help him select what is best for himself.	God's infallible Word points a person away from his own deceits, so that each is brought back to God's ways, for the good of all.

—Submitted to the *Spokesman* by a CLC pastor; slightly amended by the editor.

EDITOR'S SMORGASBORD

● WHY BILLY IS NO PAUL

The third week in June the Minneapolis Metrodome hosted a total of 348,000 people (not counting the nationwide television audience) for a Billy Graham Crusade.

Some in the media have compared Graham to the apostle Paul. Here are a few reasons why, from our vantage point, Billy Graham is no apostle Paul.

While Graham denies the biblical teaching of infant baptism and the fact that baptism is a sacrament (a sacred act in which God forgives sins), Jesus Christ teaches: "Most assuredly I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God" (Jn. 3:5). And St. Paul writes: "According to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior" (Titus 3:5f); again: "Do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). No, Billy is no Paul.

Likewise Billy Graham denies that Holy Communion is a sacrament, though Jesus Christ instituted it with the words: "Take eat . . . Take drink . . . given and shed for you for the remission of sins" (Mt. 26:26ff, Mk.14:22ff, Lk. 22:15ff). Read what is written in

Paul's first letter to the Corinthians, chapter 11, and see again why Billy is no Paul.

When it comes to the sinner's conversion, Billy Graham is known for his altar calls or "calls for decision." Implying a human being can decide or choose to believe by drawing on some latent innate spiritual powers, Graham preached like this in the Metrodome: "(Jesus) knocks at your heart's door. Open the door, please, and let him in. I'm going to ask you to get out of your seat now and say, 'I want to experience Christ. I want him to be my savior, Lord and master.'" By contrast, Jesus Christ told His disciples: "You did not choose Me, but I chose you . . ." (Jn. 15:16). The prophet Jeremiah pleaded: "Turn thou me and I shall be turned, for thou art the Lord my God" (Jer. 31:18). St. Paul teaches that "no one can say Jesus is Lord except by the Holy Spirit" (1 Cor. 12:3). Graham's implied teaching that by cooperating with God man receives partial credit for a spiritual turn-around is further evidence that he is no Paul.

Further testing of the spirits whether they are of God (1 Jn. 4:1) would reveal other areas where what Billy Graham teaches conflicts with the Word of God—areas such as the millennium, progressive sanctification, limited atonement, unionism, and the Antichrist.

None of this is to say that God can't use Billy Graham crusades for some good. By whomever and whenever Christ is preached we say with Paul: ". . . Whether in pretense or in

truth, Christ is preached; and in this I rejoice" (Php. 1:18). But such rejoicing always needs to be tempered with an awareness of the subtle dangers of doctrinal error.

To preachers of international or lesser renown God says: "You shall not add to the word which I command you, nor take anything from it" (Deut. 4:2). And His apostle Paul writes: "If we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed" (Gal. 1:18).

● "HOLY PEOPLE"

Our church office is favored with a gratis subscription to the "Prairie Catholic," a monthly publication of the New Ulm (Minn.) diocese. The May 1996 issue devoted many of its pages to a bishop who recently died. It was said: "Other priests, family, friends, and former students rose to share their stories about how grateful they were to have been touched in some way by this holy man."

We have no problem with the title "holy man" being applied to the bishop if it is to mean that he believed in Jesus Christ for the forgiveness of all sins. The Scriptures call all such believers "saints" by virtue of the alien holiness of Jesus Christ (see Rom. 1:7, 1 Cor. 1:2, Eph. 1:1, Php. 1:1, Col. 1:2.; for elaboration read Eph. 5:25-27, Heb. 10:14 etc.).

What troubles, however, is the implication—from the page-after-page description of the bishop's "good works"—that this man was "holy" in a way that set him apart from the simple Christian believer.

All believers are privileged to bask in their holy status as it is described by

St. Peter: "You are 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. 2:9-10) Good works follow as a fruit of faith.

"Let us then reject the stupid and godless notion about the term 'saints' according to which we imagined that the word was fitting only for the saints in heaven and for hermits and monks on earth who had performed certain extraordinary works. Let us now learn from Holy Scripture that all believers in Christ are saints." (What Luther Says, Vol. III, p. 1251).

● CAN YOU NAME THE CHURCH?

While in Eau Claire for synod convention, out for my early morning jog, I ran past this sign on a church in that city: "God allows our choosing of Him to be His choosing of us."

The catchy sentence is—as we see it—not only theologically loaded but theologically flawed. Can you name the denomination of the church? (We'll give it in a future issue.) Hint: see the article on Billy Graham above.

● WHERE ARE THE MINUTES?

The editor receives a gratis copy of the Concordia Historical Institute Quarterly (CHIQ). The Winter 1995 edition had an article encouraging each Missouri Synod congregation to take an inventory of its parish records. Questions were asked such as: Where are the minutes of the voters' meetings? Where are the records of the official acts (baptisms, confirmations, marriages, funerals)? Are Sunday bulletins and newsletters being pre-

served? Is there a collection of photographs of confirmation classes, pastors, teachers, etc.? And perhaps one of the most important questions asked was: Who is responsible for such records in your parish?

After a question about secure facilities for such records, the CHIQ writer tells how Europe's wars have been destructive of parish records which are "particularly important to genealogists and family historians." Enemy troops, it is said, often took these records intentionally and destroyed them.

For a variety of reasons we may feel little urgency about record-keeping. And after all, can't we take for granted our pastors are doing this for us? Speaking from experience, I would answer that question in the neg-

ative. Not all pastors are good at keeping current and accurate records.

The encouragement to inventory church records was given as the Lutheran Church Missouri Synod is about to mark its 150th anniversary. God-willing, it's not too far away when the CLC will mark a significant anniversary of its own—the 50th in the year 2010. One way it might choose to do this would be to put together a book with a brief history on each of its congregations.

For this, and other, reasons ". . . your congregation will do well to make adequate provisions for the preservation and use of your extremely valuable and unique parish records" (CHIQ).



In Our CLC Classrooms—

Meet: Craig F. Owings

Craig F. Owings is a teacher at Immanuel School in Mankato, Minn. He joined the teaching staff there in the fall of 1995. He teaches primarily high school courses in the areas of grammar, literature, math, and geography.

Mr. Owings graduated from Pacific Lutheran University in 1974, and accepted a teaching position at Lakewood, Washington in an ELS church. In 1991 he left the ELS and joined the CLC. In the summer of 1995 he was declared eligible for a call into the CLC through colloquy.

He and his wife Kay have four children: Matthew (age 19), Michael (age 16), Meagan (age 14), and Adam (age 13). The youngest three children attend Immanuel High School in



Mankato.

He chose teaching as a career because he believes that "genuine Christian education is of infinite importance, and eternal consequence."

Outside of the classroom Mr. Owings enjoys hunting, fishing, sea kayaking, and attending the sporting events of his children.

We welcome Mr. Owings into our CLC classrooms. May God, through him, spread His Word.

Women's Fellowship Day



About 135 women joined their hearts in praise and meditation around the theme of Colossians 3:16: "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

The occasion for this opportunity of fellowship was the sixth biennial luncheon held on Wednesday, June 19, during the week of the CLC Convention.

Ruth Sydow spoke on "Making Music in your Heart to the Lord," a personal narrative of how music played an important role in the lives of her and her family.

Mary Thom gave an informative talk on "Psalms and Hymns and Spiritual Songs," relating the theme directly to our lives.

The women also enjoyed entertainment by Lynette Roehl, and flute and violin duets by Laurie Lau and Lisa Sprengeler, with some piano accompaniment by Sue Reim. There was a discussion of common problems for different age groups of Christian women, led by Lois Mackensen, Ruth Tri, Irene Eichstadt, and Marion Fitschen. Marion Dommer led a choral number.

Coordinators for the luncheon were Sue Lau and Lois Porath, and for the program Dorothy Lau. To make the day an enjoyable one, many others helped with displays, tags, registration, decorations, serving, setting up and cleaning up.

In order to continue this tradition we need a volunteer for general chairman for 1998. If interested, please notify Mrs. John Lau by May 1, 1997.

—Dorothy Lau



The Women's Choir Practices Its Hymns Of Praise.

Announcements

Announcement

Agreement has been reached on a doctrinal statement regarding the understanding of the third use of the Law. This statement, arrived at through study of the Holy Scriptures and the Lutheran Confessions, was accepted and recognized at the 1996 Convention of the Church of the Lutheran Confession as true to the teaching of Scripture. It was also accepted and recognized as such in duly called meetings of St. Matthew of Colorado Springs, Colorado and St. Paul of Golden, Colorado, Rev. Delwyn Maas, pastor. Fellowship with these congregations and Rev. Maas is herewith declared.

We are thankful to the Lord of the Church, Who after 20 years of separation, has in His grace brought all parties involved to a common faith and confession so that together we may proclaim the grace of God in Christ Jesus. May the Lord continue to bless this reunion and all of us of the Church of the Lutheran Confession with steadfast love of the Truth. To God alone the glory.

—Daniel Fleischer, President
Church of the Lutheran Confession

Installations

In accord with our usage and order, Paul D. Nolting, who was called by Immanuel Ev. Lutheran congregation of Mankato, Minn. to be its pastor was installed on June 9, 1996.

—Pastor L. D. Redlin

In accord with our usage and order, Philip Strike, who was called by Holy Cross Lutheran Church of Phoenix, Arizona to be principal and teacher in its Christian Day School was installed on July 14, 1996.

—Pastor Michael Eichstadt

Changes Of Address

Pastor Paul D. Nolting
1706 Lamar Drive
North Mankato, MN 56003
Phone (507) 387-7035

Michael A. Sydow
503 Ingram Dr. W.
Eau Claire, WI 54701
Phone (715) 831-8201
Office: (715) 836-6624

Ruth Eserhut
10701 West Grange Ave.
Apartment #5
Hales Corners, WI 53130
Phone (414) 427-3069

Joint Reformation Service

The Minnesota Conference of the CLC invites area congregations to attend a joint Reformation service to be held at Immanuel Lutheran Church, Mankato, Minnesota on October 27, 1996 beginning at 4:00 p.m.

—Pastor Rick Grams, Secretary

Killeen, Texas

St. Matthew of Dallas is conducting Sunday evening services (7:00 p.m.) in Killeen, 80 miles north of Austin. For location and details contact Pastor Tom Schuetze at (214) 733-4535.

Announcement

Roland H. Gurgel has been declared eligible for call into the ministry of the Church of the Lutheran Confession.

—Daniel Fleischer, President

Great Lakes Pastoral Conference

The Great Lakes Pastoral Conference is set for September 24-25th at ILC in Eau Claire, beginning at 8:30 a.m. with a communion service.

Agenda:

1. NT Exegesis, 2 Corinthians 10:1ff—Pastor David Koenig
2. American Legion Study—Prof. John Lau
3. Prayer is the Christian's Vital Breath—encouraging spontaneity in prayer for and with one another—Pastor David Reim
4. Success—the Greatest Threat to Spiritual Life—Prof. Michael Sydow
5. *Papam Esse Verum Antichristum**—According to the new Baltimore Catechism—Pastor Leroy Dux
6. Eschatology—For adult Bible Class—Pastor Paul F. Nolting

Conference Speaker—Pastor Egbert Albrecht
Conference Chaplain—Pastor Mark Bernthal

Time will also be set aside for an open discussion on encouraging congregations to discuss stewardship matters, as directed by the Convention.

—Pastor David Reim, Secretary

* Translation of the Latin: "The Papacy Is the Very Antichrist"—Ed.

**South-Eastern Pastoral Conference
Bethel, Houston, Texas
September 24-26, 1996**

Agenda:

- * NT Exegesis of 2 Thessalonians 2:13ff—
Pastor Jerome Barthels
 - * Book Review: *Eucharist and Church Fellowship in the First Four Centuries*, by Werner Elert—Pastor Andrew Schaller
 - * “What was the significance and benefit of fasting in Scripture? Is there a proper use and benefit today?”—Pastor Terrel Kesterson
 - * “To what extent may a called worker make use of the government aid programs?”—
Pastor Thomas Schuetze
 - * “A study of 1 Corinthians 10:16-17—
Especially: one bread, therefore we who are many are one body”—Pastor John Schierenbeck
 - * OT Exegesis, Essayist’s choice—Pastor Karl Stewart
 - * Book Report: *This is My Body—Luther’s Contention for the Real Presence in the Sacrament of the Altar*, by Hermann Sasse—Pastor Warren Fanning
 - * “A comparison/contrast between the rich young ruler and the expert in the law and Jesus’ didactic approach with each”—Pastor Wayne Eichstadt
- * Discussion segments: Veterans’ Organizations, Self-Esteem Question
Chaplain: Pastor John Klatt
Communion Service Speaker:
Pastor Warren Fanning
—*Pastor Andrew Schaller, Secretary*



Newly appointed *Journal Of Theology* staff: Back Row: Pastor Michael Roehl, Pastor Paul Naumann, Prof. John Pfeiffer, Pastor Arthur Schulz, Prof. David Lau; Front Row: Pastor Stephen Kurtzahn, Pastor Paul F. Nolting, Pastor Vance Fossum, Prof. John Lau (Ed.), Pastor Elton Hallauer; Missing: Prof. Paul Schaller.