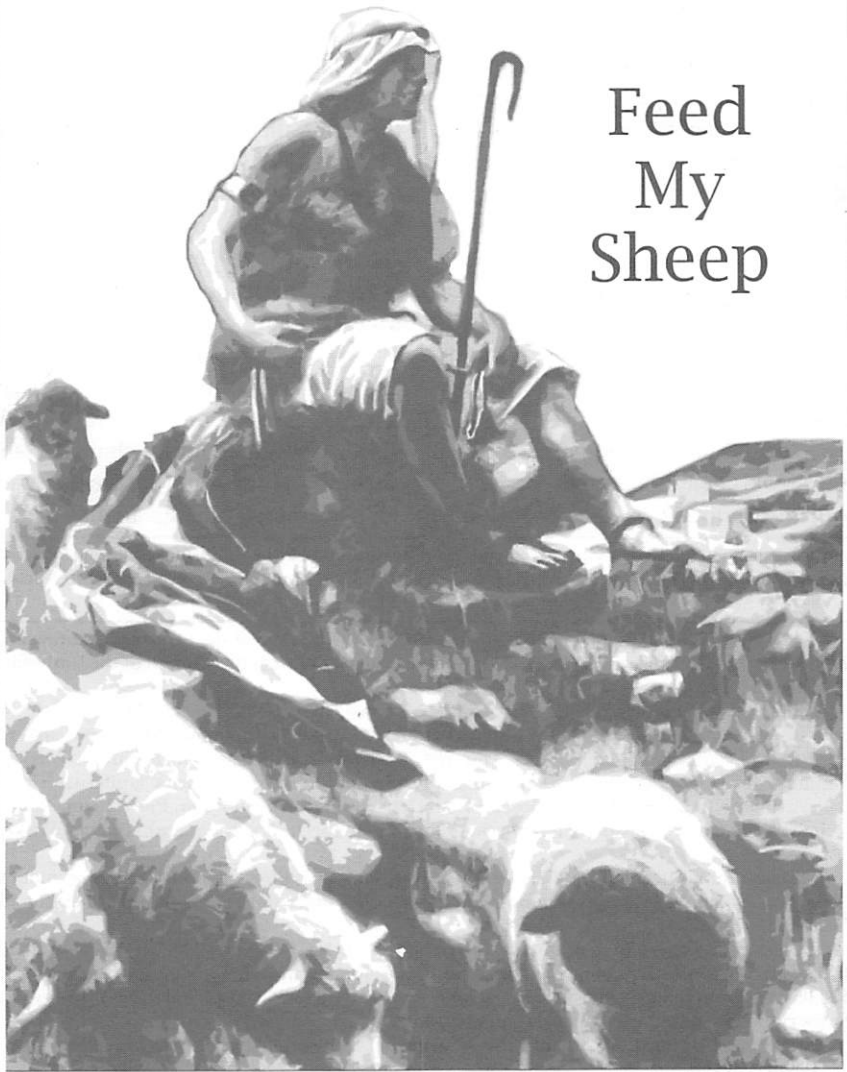


LUTHERAN SPOKESMAN

Feed
My
Sheep



CHRISTIAN EDUCATION

As the word *Christian* means different things to different people, so also does the term *Christian education*.

Many of the catalogues advertising Christian schools will say that they are “Christ-centered” and “Bible-based.” That certainly sounds good, but experience teaches that further investigation is required to discover whether or not we would agree with those claims.

For some people “Christ-centered” means that the name of Christ is used as a rallying point for a political agenda—and that agenda can span from far to the left to far to the right, depending upon the flavor of the group. For others “Christ-centered” may be a term describing a version of pharisaism with a Christian twist—that is, work-righteousness, using Christ as the motivation.

What about “Bible-based”? Even those who deny the verbal inspiration of Holy Scripture can—and sometimes

do—still claim that their institution and teachings are “Bible-based.”

Buffet-style works well at mealtime, but we would not adopt such an approach to Scripture.

All Scripture is given by inspiration of God, and we look to it for insight regarding what Christian education truly is.

Let’s keep it as simple as possible. The objective of Christian education is to make one “wise unto salvation through faith which is in Christ Jesus” (2 Tim. 3:15). Our little ones are taught hymns about Jesus and simple prayers. In our Christian day schools and high schools we teach about the people and events in the Bible and Christian doctrine. Scriptural teachings and principles are brought out even while subjects like social studies and science are taught. In addition there are Bible classes for adults in our churches, and always sermons when we worship.

Teaching, teaching, all this teach-

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ing! Why? It is because we desire that ourselves and our children “be made wise unto salvation through faith which is in Christ Jesus”! Nothing more, nothing less.

More Than Conduct

We could train and regulate our children so that they exhibit exemplary behavior. We ourselves could scrutinize the Golden Rule and strive to live thereby. In the process we would earn the admiration of those around us, who in turn might consider us to be people of principle and character.

Yet if we miss out on eternity in heaven, what would be the value of what was learned?

The heart and core of true Christian education is not about teaching conduct. Neither is it conforming to a certain lifestyle. The basic and most vital aspect of Christian education is manifested when the soul is moved to speak the words of the publican in Jesus’ parable: “God, be merciful to me, a sinner” (Lk. 18:13).

We would rather our children know how to come before their Lord and say these words in all sincerity than be able to do anything else. The reason? It is because then they would be truly justified. Such a penitent, humble heart is



in full possession of the remission of sins, the imputed righteousness of Christ, and a place in the Father’s house.

This is not to say that we do not promote good character and proper behavior, but that can truly only flow from a heart in which Christ already dwells—a heart like the contrite publican. Above all else, contrition, humility, and a childlike trust in Christ must be found in the heart.

That is why we want to teach the inviolate Word of God. The Spirit in the Word alone has the power to convict, convert, and give life. The beginning, the middle, and the end of all true Christian education is the salvation of souls by repentance for sin and faith in the Lord Jesus Christ.

—Pastor Delwyn Maas

WHAT IS LOVE???

What do you know about love? We say it a lot: “I love you.” Husbands say it to wives, wives to husbands; children say it to parents, parents say it to children. People say it to their boyfriends and girlfriends. What does it mean? Do we mean the feelings that we have one toward another?

Perhaps *love* is best illustrated by the things we like to do. One of my daughter’s teachers told us: “Leah loves to write. She’d rather do that than anything else.” When we say that we love some activity, that’s what we

mean.

Isn't that also what we mean when we say that we love someone else? We don't mean simply a feeling in the pit of the stomach. We mean—or we should mean—that we feel so strongly for that person that we would be willing to do anything for them.

Love has led people to kill or commit other crimes. Love has broken up marriages and families—all because a misguided person was willing to do anything for another person or thing. You see that unless love is motivated and guided by the love of Christ, it is not necessarily a good thing.

So how do we know real, genuine love? “By this we know love, because [Christ] laid down His life for us” (1 Jn. 3:16). Christ Jesus has provided both the motivation and the example for real, Christian, God-pleasing love. Because of Christ we know love.

Jesus' Perfect Example

Jesus tells us: “Greater love has no one than this, than to lay down one's life for his friends” (Jn. 15:13). Jesus demonstrated this not only in His death but in His life. His love led Him to do. He did not love “in word or tongue, but in deed and in truth” (1 Jn. 3:18). Throughout His earthly life we are told that Jesus had compassion on the sick, the lepers, the demon-possessed, the blind, the five-thousand hungry people whom He fed, and even on the survivors of those who had died.

But His was not some social gospel geared alone toward helping people in this world. Christ's compassion went deeper. It went to the point that He took on Himself human flesh, becoming true Man, specifically so that He could lay down His life to pay for the

sins of all, thus winning for them the forgiveness of sins and life eternal.

When someone is learning a new language, one of the most effective ways of teaching new vocabulary is to illustrate the meaning of the word with a picture. So it is with the love of God. What is love? Look at Jesus: “By this we know love, because he laid down his life for us” (1 Jn. 3:16).

The extent of Jesus' love is demonstrated in how far this love led Him. To redeem us from sin, death, and everlasting punishment He laid down His own holy life as the ransom, paying the ultimate price, suffering even the punishment of hell. That is our salvation, our motivation, and our perfect example of love. Therefore the apostle John can say: “We know that we have passed from death to life, because we love the brethren” (1 Jn. 3:14).

Without Jesus we would not know true love. It is written: “We love Him because He first loved us” (1 Jn. 4:19). Having this love poured by God into our hearts through the Gospel, it follows that “We also ought to lay down our lives for the brethren.” True love exhibits itself through action, for good works are the fruit of the Spirit's work in the heart: “We are His workmanship created in Christ Jesus for good works, which God prepared beforehand that we should walk in them” (Eph. 2:10).

More Than Talk

Anyone can say “I'll help you.” But talk is cheap. James says: “If a brother or sister is naked and destitute of daily food, and one of you says to them, ‘Depart in peace, be warmed and filled,’ but you do not give them the things which are needed for the body, what does it profit?” (Jms. 2:15f) Talk

doesn't feed anyone. Talk doesn't clothe anyone. Talk doesn't get out on the highways and by-ways to spread the gospel. Talk doesn't clean the church or fill your seat at Bible Class. "My little children, let us not love in word or in tongue, but in deed and in truth."

We don't always love as we ought. Does that mean we do not have eternal life abiding in us? No, it means that we are sinners. So is all lost? No, because we are not only sinners. We have also

been justified by Christ, and by faith grasp the forgiveness which God provides.

We are sinners who know the love of Christ and who know that He laid down His life to pay for our sins. We have eternal life abiding in us, not by our strength or because our good works are so good. We have eternal life abiding in us by the grace of God who gives us the victory through our Lord Jesus Christ.

—Pastor Joel Fleischer

LESSONS FROM THE OLD TESTAMENT

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

Second Samuel, Chapters Fourteen through Nineteen

A Son Of David

"Thus says the Lord: 'behold, I will raise up adversity against you from your own house. . . .'" (2 Sam. 12:11).

Sin has consequences. In today's lesson we will see how the prophecy spoken in the passage above was fulfilled through King David's own son, Absalom. We will also see how God in His mercy sustained His servant David through this trouble. May we learn from this account to put our trust in the Lord at all times.

Absalom was the third son born to David. His mother was Maacah, the daughter of Tilmai, king of Geshur. Absalom had fled Israel for three years because he had murdered David's first-born son Amnon to avenge Amnon's rape of Tamar, Absalom's sister. But David longed to have his son come

home. David's right-hand man, Joab, arranged for this reunion to take place. Absalom returned to Jerusalem, but it was two years before his father would see him.

Absalom was an extremely handsome man. "From the sole of his foot to the crown of his head there was no blemish in him" (2 Sam. 14:25). In stark contrast to his outward beauty, Absalom's heart was ugly. Even as he outwardly bowed himself before his father the king, he was inwardly plotting his overthrow. How often do we not judge people according to outward appearance?

Absalom's plot involved hypocrisy and flattery towards the people of Israel. He would greet people at Jerusalem's gates and pretend to empathize with their concerns. "It is

too bad that your King David is so inaccessible. If I were your king I would listen to your complaints and treat you fairly.” In this way he slandered his father and stole the hearts of the people. How often do we not do the same thing? Don’t we look a little better if we can make someone else look a little worse? When tempted to do the same, may we rather say with Martin Luther regarding our neighbor: “. . . but defend him, speak well of him, and put the best construction on everything.”

When Absalom was convinced that he had enough support, he asked permission of David to go to Hebron to make sacrifice to the Lord (a lie). While there he planned his attack on Jerusalem. Imagine the pain David felt when he learned that his people had turned against him, and that Absalom was leading the opposition. Hadn’t David seen any warning signs?

Perhaps, as many parents do, David wanted to believe his son had changed and had overlooked any questionable behavior. David determined that the wisest move would be to flee Jerusalem. He wrote of his anguish in Psalm 3: “Lord, how they have increased who trouble me! Many are they who rise up against me. Many are they who say of me, ‘There is no help for him in God.’”

God Protects His Own

But David knew there was help in his God. This was not the first time David had found himself fleeing for his life. God had protected David from Saul who had wanted him killed. David was a seasoned follower of the Lord who had experienced the depths of sin and the heights of forgiveness.

God in His mercy sustained David through this difficult time by providing him encouragement and allies, some of whom were unexpected.

One unexpected ally was Ittai and six hundred of his followers from Gath. Gath was the hometown of Goliath, yet these Philistines had come to love and respect David and now were willing to die for him. Perhaps during troubled times in your life God has provided comfort or words of encouragement to you from the most unexpected sources.

God had also used Hushai, a faithful advisor of David, in providing Absalom with poor advice. His advice allowed David time to escape and plan a counterattack. Along the escape route God provided supporters who brought food. David’s army would need nourishment for the upcoming battle. They “brought beds and basins, earthen vessels and wheat, barley and flour, parched grain and beans, lentils and parched seeds, honey and curds, sheep and cheese” (2 Sam. 17:28-29). God does not overlook the earthly needs of His followers.

Meanwhile Absalom had entered Jerusalem and desecrated the king’s palace by openly violating the concubines of David. This was also in fulfillment of the prophecy Nathan had given to David after his adultery. “I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of the sun” (2 Sam. 12:11).

Now David organized his forces and intended to lead them into battle, but he was persuaded by his generals to remain clear of the battlefield. He submitted to their advice but commanded that they be kind to Absalom. The

ensuing battle resulted in a convincing victory for David's forces, with 20,000 men dying that day. In attempting to escape, Absalom was caught in a tree as his mule rode out from under him. Joab took matters into his own hands and pierced his heart with three darts and had his servants finish the job.

When David heard of his son's death, he mourned greatly—so much so that Joab warned David that he would lose his support if he did not show appreciation for his army's victory. Why did David mourn so? Naturally, because his son had died, but it was much more than that. David realized that Absalom's time of grace was over. He knew that it was unlikely that Absalom had repented of his sins, and that he had likely died in unbelief

so that the eternal pangs of hell awaited him.

So would it be with us had it not been for the work of David's other Son, Jesus Christ. Because of what this Son of David did we have the sure hope of heaven. As God sustained David in his trials, so He will sustain us. Our God allows us, His children, to experience both good times and bad in this life for our eternal welfare. May He strengthen us as we march on towards salvation and join with David in singing: "Arise, O Lord; Save me, O my God! For You have struck all my enemies on the cheekbone; You have broken the teeth of the ungodly. Salvation belongs to the Lord. Your blessing is upon Your people" (Ps. 3:7-8).

—Prof. Joseph Lau

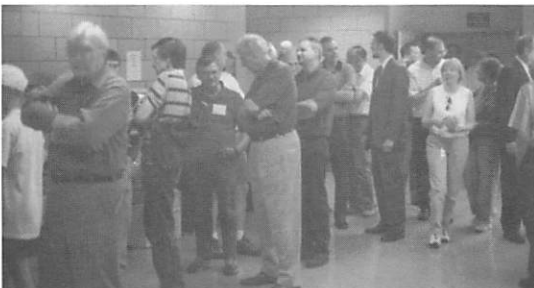
CONVENTION CASUALS



Teacher Barry Hay (Markesan), Convention Organist



Pastor Wayne Eichstadt (Mankato) with Delegate Mike Cutler (Fond du Luc).



Lining up for another good lunch in the cafeteria.

Parables Of The Master

Luke 16:19-31

The Rich Man And Lazarus

Here our Savior gives us a view beyond the grave. He reveals that bodily death is but introduction to eternity; that the very person separated from the body arrives at either a) Abraham's side, where he "is comforted," or b) hell, where he is "in torment," desiring pity and relief from the agony of the fire, but receiving neither.

These are the props—as real as bushels of wheat, lost coin, or lost sheep in other parables—through which the Savior builds this drama with its three scenes.

As the curtain opens, we see the familiar doorstep where millionaire and mendicant had nothing in common. This first scene is but introduction to the rich man who glutted his appetites, and to Lazarus who could well have desired more than table scraps and needed more than sympathetic kisses from wandering hounds.

Second scene: when God closed the beggar's time or torment with a merciful release, angels were sent to carry him (note that this is still Lazarus in his death-surviving personal being) to Abraham's side in heaven. Thus the Savior leaves no doubt that Lazarus was a true son of Abraham, a believer in the Messiah, for he was claimed as such by the God of Abraham.

Then the spotlight shifts to the rich man, who "also died and was buried." This is not the end of his biography, for

here opens the central scene of the quintessential tragedy for any soul—eternal damnation in hell where there is no hound to sympathize, no respite from torment, and heaven is not moved by his begging a drop of moisture easily spared from God's oceanic supplies; and even when hell's beggar seeks to prevent the damnation of others like himself, his proposal is turned down as worthless. How tragic! How depressing! How hellish!

Moses And The Prophets

Though rich man and Lazarus had been sharers in life (both Jews; each had the Scriptures available, and God had treated each fair and square), we know their essential difference. The millionaire had a richly-done Bible at his sideboard, but he did not treasure what God offered him (and sustained Lazarus) through Moses and the Prophets. And inasmuch as God's Word meant nothing personal to him, we understand why he heartily disagreed with Abraham about the effectiveness of the means of grace and why he figured that his ungodly brothers needed stiffer treatment to jolt them into contrition and conviction.

Through the voice of Abraham, our Savior sets the record straight: "If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead."

And that's the end of the story. The curtain closes on the rich man still in hell, the Bible still on the sideboard, the brothers still on earth, and hell's victim unable to reach them.

No reader can miss the point, big as a barn door. What's MY attitude about the Bible? Do I treasure what God speaks to me on every page? Am I making good use of this time of grace? And if I find it in my heart to pray God to please **do** something with a hell-bound relative to straighten him/her out before it's too late . . . well, whom

do I expect God to send with His Word?

He lays it on my door step on **this** side of the grave that I have a privilege which He denies to those on the **other** side.

So take your Bible off the sideboard and read the text again.

You are on stage for the next scene.

You know the score and have been rehearsed.

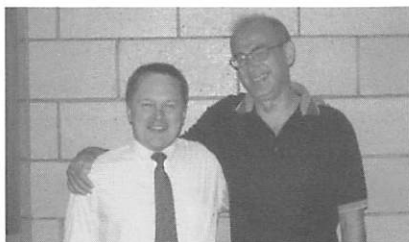
God bless your upcoming performance. Amen.

—Paul R. Koch

CONVENTION CASUALS



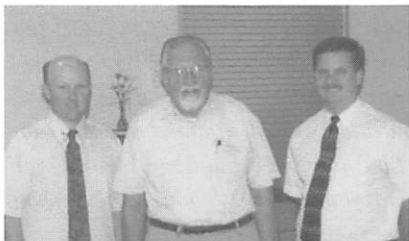
Non-stop videos told the story of the work in India and Nigeria.



Pastors Mike Roehl (Bismarck) and John Schierenbeck (Winter Haven) [shirt joke]



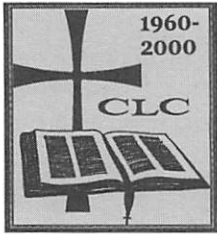
VBS Crafts lady, Charlotte Sotnyk (Sister Lakes)



Pastors Mike Wilke (Rapid City), Arvid Gullerud (Spokane), Andrew Schaller (Watertown)



Cooks caught in action.



Historical Markings

Where Have We Been? Where Are We Going?

... Now we can attempt a summary of the Missouri Synod in 1920 after 75 years of history. It was a strong church, loyal to the Gospel, confessionally courageous, filled with a mission zeal that had caused it to be a mustard tree indeed where thousands upon thousands found rest. It was well-organized and well-disciplined so that its efforts to promote the Gospel were unhindered by inefficiency and lack of unity. As such it was a great vessel of God to spread the true Gospel to countless people in our land. Its mission zeal in foreign work brought it to India, China, Africa, and Latin America. It spread throughout Canada.

Its weaknesses came from the flaws of Walther since he was so great that he dominated the picture not only in his own lifetime, but for the entire 75 years. The weaknesses we have mentioned led to its becoming more and more Missouri: Missouri-minded, Missouri-conscious, Missouri-loyal. The people were trained not only in the Word and doctrine, but in the knowledge that one must remain in the Missouri Synod until death. Thus the ecumenical spirit was lacking. There was antagonism toward the outside; there was a great lack of even knowing what else was going on in the ecclesiastical world. All literature read by clergy and laity was produced by Concordia. So though it was strong and large, it was strikingly uninfluential in America. It engendered much antagonism which cannot be laid alone to its confessional position, but also to its partisan presentation of the Gospel, its insistence on Missourian and Waltherian ways and expressions.

... Rebellion against the legalistic rigidity was bound to come. Missouri wanted growth above all, and its isolationist policy was beginning to hurt. . . . Young men in Missouri began to attend the secular universities and their associated theological schools. . . . Because their awakening came not from sound teachers within the synod, but from without, they were misdirected. They sought for a living theology and an ecumenical spirit, but they sought it in the Protestant and false Lutheran world; and they sought to make Missouri an influential power in world religion. . . . The emergency situation of World War II made it quite easy. The chaplaincy program alone was enough to train an entire generation of congregational leaders in unconfessionalism.

—from 'A CENTURY OF JUDGMENT AND GRACE' (1964, Rev. W. Schaller Jr.)

SMORGASBORD

•**EDITOR'S NOTE:** The words below are taken from the message our CLC President delivered to the synod Convention in June. We think the words—only a portion of what was said under the broader subject head “DOCTRINE” and subtitled “American Legion”—deserve careful consideration by all.

In our opinion the good words have something to say on the matter at hand both to those who fear the synod is going too far (too fast) as well as to those who are afraid it is not going far enough (fast enough).

The title used has been derived from the content of this portion of President Fleischer's message.

• THE NEED FOR DOCTRINAL VIGILANCE

. . . The exercise of vigilance in today's religious milieu demands that through continued study of the Word of God a confessional fellowship reaffirm for itself the principles it espouses from Scripture. The intent and purpose of such study and reaffirmation cannot be and dare not be to soften its confessional stand, to reinterpret Scripture, or to redefine its principles to satisfy the whims of the flesh.

Such vigilance includes viewing and reviewing organizations which incorporate religion into their program—as innocuous as such religious exercise may be or seem to be. Many organizations reflect a societal mindset that recognizes the necessity of religion in the life of individuals and the organizations that incorporate it in order to promote the general welfare of society.

With that we do not disagree! However, we do have a legitimate concern about the substance of the religion that is introduced, promoted, and practiced. Consistency of a confessional faith means that we as Christians and as a church do not want to be part of or lend support to the “~~common-dominator~~ religions” which characterize our society, and which would involve us in unionistic practice.

The reality is that the religion that brings divine blessing is that which is built upon the doctrine of the apostles and prophets, Jesus Christ Himself being the chief Cornerstone. This recognition will in turn be reflected by practice which is consistent with the Word of God.

One price of vigilance is that a confessional fellowship will suffer the stings and arrows of Satan as he seeks to divide such a fellowship—if not by the introduction of false teaching, then by creating a tension between brethren. Surely we all pray the Lord to grant us the spirit of understanding of His Word, as well as an evangelical spirit toward one another as we study together and encourage one another in our mutual effort to arrive at the conclusion that reflects God's truth in Word and practice.

. . . In helping CLC members understand the concern expressed by the 1998 Convention and to act on the concerns related to the Legion as facts dictate actions, we will want to remember the evangelical nature of our ministry. We want to address the question in an evangelical manner as we help our people recognize the inconsistencies in

which Legion membership involves them. In the same manner we will want to help them understand why they will want to extricate themselves from any quasi-religious organization of which they unwittingly and without evil intent may have become members.

The key to our action lies in the word "evangelical." An evangelical approach keeps in clear focus the directives of the Word of God so that all that is said and done is to the glory of God and to the service of the Gospel. An evangelical ministry is one that has the welfare of souls in mind. It neither overlooks that which is destructive to the souls of people, nor drives souls as with a rod. An evangelical approach is not synonymous with, or an excuse for, closing the eyes to the

question, doing nothing, expecting nothing. It is not synonymous with defending and promoting that which is contrary to the Gospel.

An evangelical approach understands that particular circumstances may dictate a terminus while recognizing that not every Christian will arrive at that point simultaneously.

We are confident that honest, patient, and faithful discussion of the present subject before us will lead us to the conclusion that reflects the Word of God and maintains a truly confessional and evangelical position consistent with our name—Church of the Lutheran Confession, and which serves the witness of the Gospel to the glory of the Lord Jesus Christ. •

PICTURING THE PAST



This month's vignettist shared this photo of the infant church in Milwaukee. Your editor recognizes (across the top) Enno Gerbitz, Gordon Krause, Rudy Mueller. Writer Paul Koch and wife Anne are center stage (middle). New Pastor David Lau and wife in front row, with (aunt) Mrs. Ruth Schaller.

Fortieth Anniversary Historical Vignette

vignette (vin-yet'), n. 1. short literary essay; sketch
vignettist (vin-yet'ist), n. a maker of vignettes, painter,
photographer, or writer

Dateline: Hales Corners, Wisconsin

PAUL R. KOCH, VIGNETTIST
first pastor of Messiah Lutheran Church

Led by his guiding hand

The Lord does things in such a marvelous way. For example, when we (family of four) left WELS in the fall of 1959, and with it my call and income as teacher at Fox Valley Lutheran High, I was led to a career opportunity in the U. S. Civil Service, IRS. A training program necessitated leaving our Appleton home to cope with living in either Chicago or Milwaukee. The megalopolitan nature of both was somewhat daunting, and a trip to Chicago with a look at tenement living gave us the chills. We opted in favor of the Milwaukee area and began some serious house hunting. We prayed and we looked, then prayed and looked some more, wandering all over metropolitan Milwaukee. We finally decided on a place within walking distance of my wife's aunt, Ruth Schaller. We were thankful for the promise of just a small oasis of family and fellowship in this new land that had no church home for us. But the Lord had more goodness to bestow as He guided our wanderings.

In March of 1960, in the middle of unpacking and getting settled, a neighbor stopped by to welcome us to the

neighborhood. She returned later with a luscious pie and a message. She had kept in touch with some former occupants of our new home and just happened to hear from them that day. When she told them that a Lutheran minister from Appleton had moved into the house next door, they asked his name, and then sent the message which seemed to us to come from heaven: "Please call us; we have heard of you."

We were completely puzzled as to how that could be. When I made a call that evening, I found myself speaking with someone I had never heard of. Mr. Rudy Mueller had received a letter from his brother, Teacher Gerhardt Mueller in Fond du Lac, mentioning that an ex-WELS pastor named Koch might be moving to Milwaukee to seek secular employment. Rudy and his wife had just scheduled a meeting with their pastor to inform him of their decision to leave the WELS because of the fellowship issue. They felt quite alone as they were unaware of anyone in the Milwaukee area sharing this conviction and were overjoyed to be able to talk to someone who did.

Sunday, March 13, 1960, found the

Muellers motoring north from the Town of Franklin back to their old neighborhood on the Northwest side of Milwaukee to worship with us in Ruth Schaller's living room. After a spirit-strengthening communion service with brethren in Fond du Lac the next Sunday, it was decided to set a specific time and place for regular worship services. The following week we met in the living room of the same house (5332 N. 434 St.) the Muellers had lived in and vacated five years before. This surely was not just a coincidence. We and they believe it was the hand of a loving and provident Lord who brought us together at a time of mutual need. May God be praised!

But the miracles didn't stop there. On April 10 Mr. & Mrs. Enno Gerbitz joined the little group as well as Mr. Gordon Krause. Visitors brought the attendance that Sunday to nineteen. Each week we were blessed with visi-

tors who somehow heard of these services. The guest list that summer included familiar names such as Reim, Lau, Radtke, Schaller, and Dommer. On July 17, Messiah Lutheran congregation was formed as articles of incorporation were signed and a certificate of incorporation was drawn up. The now sainted Pastors Egbert Schaller and Waldemar Schuetze preached on July 24 and 31 respectively. After I was called to Mankato to ILC, Messiah was blessed with a new home (a rented Seventh Day Adventist church, 3821 N. 26th St.) and a new shepherd, David Lau, who with his wife were already members of Messiah. Pastor Lau was theologically trained in WELS, but left because of doctrinal differences. Messiah Lutheran congregation, now of Hales Corners, will be celebrating its 40th anniversary September 10th of this year.

Appreciating Our Lutheran Hymns

1 The Lord hath helped me hith-er-to By His sur-pass-ing fa - vor;
 2 I praise and thank Thee, Lord, my God, For Thine a-bun-dant bless-ing
 3 Help me hence-forth, O God of grace, Help me on each oc-ca - sion,

The Lord hath Helped Me Hitherto

A Hymn of Worship and Praise

#33 in The Lutheran Hymnal

It is not surprising that *The Handbook to the Lutheran Hymnal* speaks of this month's hymn as "one of

our most popular hymns of praise from the German." The sentiments expressed by Amilie Juliane are uni-

versal among Christians.

She personally experienced great tragedy. Her parents had to flee to a relative's castle during the Thirty Years War. Both parents died before her sixth birthday. Yet the over 600 hymns that she wrote are not filled with bitterness, but "are full of a deep love for her Savior." (*Handbook*)

The words of this hymn call to mind what Samuel said as the Israelites erected a stone to commemorate the victory God gave them over the Philistines: "Thus far the LORD has

helped us" (1 Sam. 7:12).

How many times can each of us remember when God helped us too, just as He promised: "I will never leave you nor forsake you" (Heb. 13:5).

It is fitting we join with the hymn-writer in praising the Lord for His help in the past, "*The Lord hath helped me hitherto*"; in the present, "*I . . . thank Thee, Lord, my God, For Thine abundant blessing Which . . . I am still possessing*"; and into the future, "*Help me henceforth, O God of grace . . . Help me as Thou hast helped me!*"

—Pastor Paul Krause

A Retirement Address



EDITOR'S NOTE: At the close of last school year—and thanks to some grateful and imaginative students—retiring Professor Clifford Kuehne holds a "kuehne baby" and a plaque from his Greek Room #7 in the Cottage. Below are a retiree's touching remarks.

Dear Friends in Christ,

Martin Luther once described a Christian as someone who "lives in constant surprise over the fact that God and his fellow men treat him as well as they do." I think that any teacher retiring from the faculty at ILC can echo these words of the Reformer.

Surely when a person considers his own calling in life, he must daily confess with the apostle: "The good that I

would I do not; but the evil which I would not, that I do" (Rom. 7:19). He stands day by day as a beggar before the cross of Christ, marveling at that grace of God which has provided an everlasting forgiveness and righteousness through the suffering and death of His own dear Son. For "where sin abounded, grace did so much more abound" (Rom. 5:20).

And when a retiring teacher considers God's dealings with our school over the years, he must once again stand back and marvel. For he recognizes how day by day and year by year the Lord has mercifully provided for all of its needs—students, staff, teachers, a beautiful campus, and all of the material gifts necessary for its operation. Surely we all have good reason to live in constant surprise over the fact that God treats us and our precious ILC as well as He does.

But a Christian is also someone who lives in constant surprise over the fact that other people treat him as well as

they do. What are some of the things that a retiring teacher thinks of?

- * A Board of Regents and Administration who over the years have supplied many an encouraging word and kind deed;
- * Fellow teachers who have provided their constant, loving help and support;
- * Staff members who have been there each day with a ready smile and a friendly "Hi" and who have been so quick to provide their assistance;
- * Wives and children of fellow teachers, who have made faculty road the friendliest street in town;
- * Members of the church body who have supported the school and its teachers with their prayers, time, talents, gifts, and their children;

- * And, finally, of course, the students, whose love for the Gospel and youthful enthusiasm have a way of recharging a teacher's battery with each succeeding class period.

Surely then a retiring teacher is someone who can live in constant surprise over the fact that not only God, but also his fellow Christians treat him as well as they do. Your kind and generous expressions during the past days have been both unexpected and astonishing.

So please accept my sincere thanks to all of you—and especially let us together thank our gracious and merciful God, who for Jesus' sake continues to bless this school of the prophets so abundantly!

Signed:



CONVENTION CASUALS

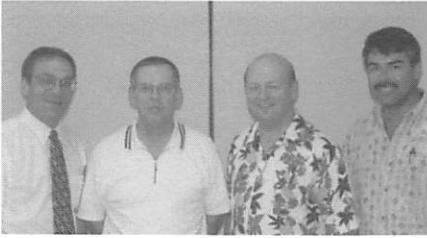


Feeding soul (Convention Communion service)...

...and body (Dining Hall)



CONVENTION CASUALS: CLC BOARDS

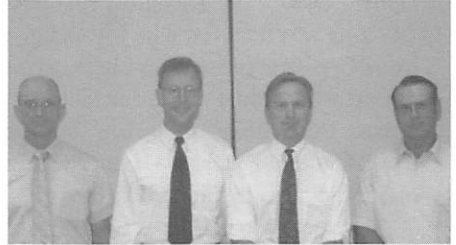


TRUSTEES

Pastor John Ude
Mr. Phil Radichel
Pastor James Sandeen
Mr. Dennis Oster

MISSIONS

Mr. Peter Krafft
Pastor Michael Eichstadt
Pastor Bruce Naumann
Mr. Jack Mayhew

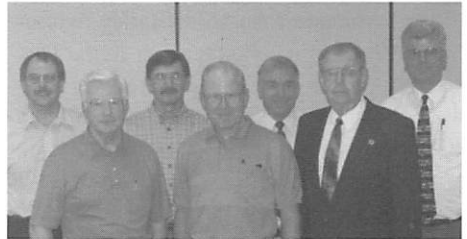


REGENTS FOR ILC

Pastor Ted Barthels
Mr. James Gullerud
Mr. Tom Beekman
Pastor Vance Fossum

DOCTRINE

Pastor Tom Schuetze
Prof. Em. John Lau
Pastor Mark Bernthal
Mr. Melvin Eichstadt
Pastor David Schierenbeck
Pastor Daniel Fleischer
Pastor Stephen Kurtzahn
Mr. Frank Paull



Pastors serving as Conference Visitors: Paul Tiefel (Great Lakes), Robert List (Pacific Coast), Stephen Kurtzahn (Minnesota), Michael Roehl (West Central), John Klatt (South-Eastern)

CLC Ministry In California

Mountain View, So. San Francisco Bay —

St. Stephen celebrated thirty-five years of God's grace by dedicating a parsonage. It was four-plus years abuilding, mostly by volunteer labor under the direction of project managers Donald Drews and Richard Dick. The dwelling was received with joy as a gift from God, for the real estate costs in the area allowed for no outright purchase. Benevolent financing by the CLC Church Extension Fund was a major factor in the undertaking.

The second part of the anniversary events was the retirement (for the second time) of Rollin A. Reim, who had served as pastor of the congregation for twenty-nine years. The Rev. Bruce Naumann served for six years from 1990.

The third part—and much cause for thanksgiving—was the ordination/installation of David Povolny as pastor and Amanda (nee Ude) Bailey as second full-time called teacher in the Day School. Both had finished their professional training at Immanuel Lutheran College this spring. More gifts from the Lord, as Ephesians chapter four advises us.

Povolny seems especially well-suited for gospel ministry in materialistic, overly prosperous Silicon Valley. He



Pastor
David
Povolny



Jason & Amanda Bailey

opted to leave behind a very successful business career for the privilege of kingdom work, qualifying for that with four additional years of intensive graduate studies in theology and biblical languages at ILC. This kind of commitment is understood anywhere!

In her own way Amanda Bailey brings luster to the gospel teaching ministry, continuing the family tradition of serving Christ in that work. Her mother, a trained day school teacher, is the daughter of Prof. Roland Gurgel, former president of ILC. Her father is Pastor John Ude, son of the Rev. Ruben Ude, a CLC founder.

Hayward, East San Francisco Bay —

Recently this St. Stephen celebrated its thirtieth anniversary, returning again to the status of self-support and clearing the mortgage on their parsonage. They have established a preaching station in the Central Valley at Stockton and have begun a careful search for a favorable site for their expanding ministry. They have been long-time tenants of the beautiful land-mark Pioneer Chapel built in Civil War time but find the location unsuited to their mission.

On August 6 the congregation expressed its gratitude for the five years of faithful pastoral care which

the Rev. Michael Sprengeler provided. Recently he found it necessary, for personal reasons, to resign from the pastoral ministry and has moved to the Denver, Colorado area where he will doubtless be much engaged in supply ministry.

California Southland —

Under the direction of the Bay Area pastors, the efforts of contact and outreach continue. Currently a group meets regularly with Mr. Garrett Frank for Bible study and fellowship in North Hollywood. As funding allows, St. Stephen ministers come to provide pastoral functions for widely scattered CLC move-ins throughout the greater



The Povolnys: (back) Pastor David & Mrs. Susan, with Rebecca; (front) Elizabeth, John, Mark, & Stephen; Lydia (6 mo.) was napping.

southland area which is home to more than ten percent of the U. S. population. Referrals? E-mail: Povolny@usa.net or RAREim@aol.com.

—Rollin A. Reim, Reporter

Announcements

Coordinating Council

The Coordinating Council will meet October 18-19, 2000 at Immanuel Lutheran College in Eau Claire. The first session will begin after chapel on the 18th. The individual boards meet at the call of the respective chairmen.

—Daniel Fleischer, President

2000 West Central Pastoral Conference

Date: September 19-21 beginning at 10:00 a.m. (CDT) Tuesday, through noon on Thursday

Place: Zion Lutheran Church, Hidewood Township (Estelline), S.Dak.

Agenda:

- 1) New Testament Exegesis: Romans 8:12-23
— Pastor Andrew Schaller
- 2) Old Testament Exegesis: Daniel 9:20-27
— Pastor Michael Wilke
- 3) Dealing with the Indigent Who Come to the Church or Parsonage
—Pastor Timothy Wheaton
- 4) A Study of the Controversies that Arose after Luther's Death and their Roots in Today's Denominations
— Pastor Michael Schierenbeck

- 5) Approaches Pastors Can Use to Admonish and Encourage Inactive Members
—Pastor Michael Roehl
 - 6) Does Scripture Speak of "Degrees of Glory" in Heaven? (carry over)
—Pastor James Naumann
 - 7) Word Study of the Scriptural Words for Forgiveness—Pastor George Dummann
 - 8) Study and Application of 2 Corinthians 6:14-18: How do we avoid being "unequally yoked together with unbelievers"?
—Pastor John Hein
 - 9) Guidance for Congregations with Building Projects—Pastor Peter Reim
 - 10) Book Reviews:
 - a) Prophecy of Matthew 24: Bishop Thomas Newton—Pastor Jay Hartmann
 - b) Video Review (Reviewer's choice)
—Pastor John M. Johannes
 - 11) Discussion of the American Legion
 - 12) Discussion of the use of Christian Day Schools in Mission Congregations
—Pastor Warren Fanning, Moderator
- Conference Chaplain:** Pastor Frank Gantt
Conference Speaker: Pastor James Sandeen
—Pastor Michael Schierenbeck, Secretary

Installations

In accord with our usage and order, Kirsten Gullerud, who was called by Holy Cross Lutheran Church, Phoenix, Arizona as teacher in

its school, was installed on July 30, 2000.

—*Pastor Delwyn Maas*

In accord with our usage and order, George Dummann, who was called as pastor by Zion Lutheran Church of Ipswich, S.Dak. and First Lutheran Church of Faulkton, S.Dak. was installed on July 30, 2000 in Ipswich.

—*Pastor Michael Schierenbeck*

In accord with our usage and order, David Povolny, who was called by St. Stephen of Mountain View, Calif. to serve as pastor, was ordained to the gospel ministry and installed on July 9, 2000.

—*Pastor Em. Rollin A. Reim*

In accord with our usage and order, Amanda Bailey, who was called by St. Stephen congregation of Mountain View, Calif. to be teacher of grades 1-4 in its school, was installed on July 9, 2000.

—*Pastor David Povolny*

In accord with our usage and order, Erin Manthe, who was called by Gethsemane Lutheran congregation of Spokane, Wash. to be teacher of grades 1-4 in its school, was installed on August 6, 2000. Assisting with the installation were Pastor Arvid Gullerud, Principal Matthew Thurow, and President Richard Vogt.

—*Pastor Robert List*

In accord with our usage and order, Eileen Tiefel, who was called by Messiah Lutheran congregation of Eau Claire, Wis. to teach kindergarten in its school, was installed on July 30, 2000.

—*Pastor Paul Tiefel*

Correction

The August 2000 issue, p. 16 (first column), has a sentence which needs a comma to make it understandable: “. . . The fourth beast that was dreadful and terrible, had huge iron teeth, and was devouring, breaking in pieces, and trampling everything that remained was the Roman Empire.” Our apologies. — Ed.

CLC Publishing Division

The names of those appointed to this board were not available to us in time for last month's issue when we ran other appointments. The members of the CLC Publishing Division are:

Teacher James Lau
Mr. Matt Kelly
Mr. Chris Williams
Mr. Glenn Oster

Mr. John Abbott
Pastor Joel Fleischer
Mr. Lowell Moen, Advisory

2000 South-Eastern Pastoral Conference

Place: Shepherd of the Valley Lutheran Church,
Weslaco, Texas

Dates: September 19-21

Agenda:

- * The Difference Between the Lutheran and the Reformed Emphasis and Teaching Concerning Prayer—Pastor Vance Fossum
 - * Significance of Didache in the Ancient Church—Pastor Paul Larsen
 - * What is the Significance of the Phrase “the cup of blessing” which Paul uses in 1 Corinthians 10:16?—Pastor Stephen Sydow
 - * The Historical Background for the Development of the Concept of Apostolic Succession—Pastor Thomas Schuetze
 - * An Isagogical Study of one of the Minor Prophets—Pastor John H. Johannes
 - * Old Testament Exegesis of Malachi 3:13-18—Pastor Todd Ohlmann
 - * New Testament Exegesis of Colossians (essayist's choice)—Pastor John Klatt
- Chaplain**—Pastor Daniel Fleischer
Communion Service Speaker—Pastor John Schierenbeck

—*Pastor Todd Ohlmann, Secretary*