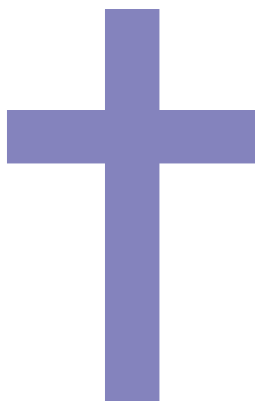


LUTHERAN SPOKESMAN



**Blessed by You with gifts and graces,
May we heed Your Spirit's call,
Gladly in all times and places
Give to You who gives us all.
You have bought us;
now no longer
Can we claim to be our own;
Ever free and ever stronger
We shall serve You, Lord, alone.**

LORD, YOU LOVE THE CHEERFUL GIVER:

HYMN 788 : STANZA 3

- WORSHIP SUPPLEMENT 2000 -

TEXT: ROBERT MURRAY, 1832-1909

“As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God” (1 Peter 4:10).

CHRISTIAN “GIVING” IS MORE THAN CONTRIBUTING MONEY

Giving is simply taking what one has and handing it over to someone else. Too often when we think of giving, we have been trained to think of money—only then of talents, and then of time.

Consider with me that all our resources are part of our giving to the Lord that the work of the church may go forward.

We have been taught from little on to give cheerfully, and to set aside the first-fruits of all that we have.

We are not commanded how much to give; but come pay-day, if we take a moment to consider how richly we have been blessed by the Lord God—the manifold grace of God—we will find that our actual giving of money, talent, and time may be a paltry sum.

Due to human nature, too often we worry and fear that if we give first to the Lord, we aren’t going to have enough for ourselves. Such thoughts may be natural, though they do not excuse. “For your heavenly Father knows that you need all these things” (Mt. 6:32). The giving of these things is between the Lord and the individual.

But let us consider that you and I have and possess a treasure that is more precious than rubies! Giving some of this treasure to others does not diminish what we still possess. We can give it liberally all day long, and at the end of the day we have as much—if not even more—than when the day began. The treasure referred to is the saving Word of God.

When we have that Word, our Lord

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directs us to be stewards of it, to minister it to one another; yes, to all who are in need of it.

“Giving” the Gospel!

What if your parents had not shared this treasure with you? What if your pastor did not share with you what he himself has learned in his studies of the Word? Where would you be? What would you be?

We can go back and ask the same questions about God. What if God had not shared the hope of salvation in the Woman’s Seed, Jesus?

Since others have shared the priceless treasure of the Word with us, are we now to keep it to ourselves and not give—speak of it!—liberally?

The Word of God is filled with examples of this kind of cheerful, liberal giving of the gospel of salvation—all the prophets, a little slave girl, certain women, the Christmas shepherds, a man who had been possessed by many devils, some fishermen, a lawyer, a king, a tax collector, and many others.

What might restrict our “giving” of this treasure of the gospel? Do we worry what people might think?

Rather, ought we not be concerned with where people might end up eter-

nally? The Lord will protect. He managed to protect Peter and John (getting them released out of prison), and Paul and Silas (delivering them from any number of tight situations).

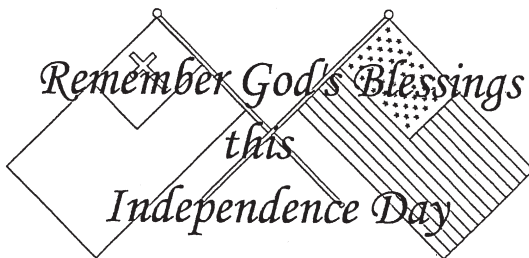
Or do we not “give” this gospel generously because we are worried about not knowing what to say? Remember, the Lord will give the words. He provides the Holy Spirit to those who search the Scriptures and testify of the Savior.

Whatever reason we may come up with for not giving the Lord’s saving Word, He removes it and says, “Go into all the world and preach the gospel to every creature” (Mk. 16:15).

The “world” spoken of is not limited to far-off regions such as Texas (where I serve as pastor) or India. After the shepherds had seen the infant Jesus and as they returned to their flocks, they watched for every opportunity to tell others what they had seen.

They did so, not shyly and grudgingly, but joyfully and gladly—liberally telling everyone they met about the good news. May the Lord so move us as He did those shepherds who “made widely known the saying which was told them concerning this Child” (Lk. 2:17).

—Pastor Roland Gurgel



“Blessed is the nation whose God is the LORD, the people He has chosen as His own inheritance.”

(Psalm 33:12)

Don't Throw It All Away— Cling to Christ our Savior

In the February 2005 *Reader's Digest*, Dr. Michael Collins wrote about some important lessons he learned as an orthopedic surgeon at Rochester's Mayo Clinic.

He told about one patient who came in to the ER with all four fingers cut off by a circular saw. He pleaded with the doctor to reattach the fingers. He was a carpenter and depended on the use of his hand.

There was one problem, however; the man was a smoker. Smoking cigarettes constricts the blood vessels, which in turn restricts the flow of blood to the extremities, making proper healing from such a major operation impossible. The man begged the doctor to proceed with the operation, promising that he would quit smoking if his fingers were reattached.

The surgical team finally agreed. But they warned the man that even one puff of a cigarette could ruin the whole operation; the vessels would constrict and the fingers would die. The man threw away his cigarettes and swore he would never smoke again. After six long hours of surgery they were able to reattach three of the four fingers, but the fourth was too badly damaged.

The fingers were improving day by day, the color began coming back, and the fingers were looking pretty good. By the tenth day the man went home with his restored hand. Just a day later, however, the man's wife called the hospital, frantic because her husband's fingers looked awful. His fingers were cold and almost black. She rushed him

back to the hospital.

The man had smoked a cigarette, losing everything the doctors had worked so hard to give back to him. It was impossible to save any of the fingers. Over the next few weeks all the gangrenous fingers had to be removed again—all for the sake of one cigarette!

A Similar Story...

The point is not to show how bad cigarettes can be (although it does that too), but I couldn't help but think how similar that story might be to our Christian calling and to our living the sanctified Christian life.

Of course, one sin does not amputate us from the body of Christ, for only an impenitent attitude toward our sin can do that. In His amazing grace, God has brought us to repent, to believe on Jesus as our Savior from sin, and thus restored our lives and our relationship with Him.

The cost of accomplishing our salvation was tremendous. God had to sacrifice His own Son. By His grace we—who had been cut off from God because of sin—have been reattached to His family. Eternal life is given to us.

This gift also comes with a warning. We can lose it all again by turning back to a life of sin and unbelief. We can throw it all away by living for the pleasures and treasures of this world. That would make all the suffering and work of Jesus of no benefit for us.

God warns us about this many

**"I have
hidden ^{YOUR} ^{WORD}
in my heart
that I might
not sin
against you."**

Psalm 119:11

times, impressing the seriousness upon us. He says, "If we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries" (Heb. 10:26).

Jesus spoke of those "who believe for a while and in time of temptation fall away" and those who "go out and are choked with cares, riches, and pleasures of life" (Lk. 8:13-14).

Sadly, that is exactly what many have done, giving up eternal life with God to satisfy the sinful lusts of the flesh. Others have turned back to the wisdom of the world and denied their Lord, being amputated again from His Kingdom.

Is it not the greatest tragedy when man throws away so much for so little? That is far more tragic than losing your fingers for the sake of a cigarette—fingers that were marvelously given back to you.

Because of the sinful nature, that is what all of us would do if it were not for God's grace. Thankfully, God also gives us the Holy Spirit, working through the means of grace, to keep us in the faith. He prevents us from

throwing everything away for treasures that will not last. When we go astray, God calls us back again.

However, let us not abuse God's grace. The apostle Peter says God's grace is not a license to sin. The danger of throwing away our gift of life is still very real. Therefore let us cling to Christ Jesus, our Savior.

Whenever we do sin, let us run to our heavenly Father in repentance and faith. "Let the word of Christ dwell in you richly..." (Col. 3:16). Remember what is at stake, praying for strength to resist sin and flee from temptation. May we turn to the Spirit every day for strength to live no longer for ourselves, but for Him who died for us and rose again (see 2 Cor. 5:15).

The man without fingers must have thought his fingers were doing so well that one little cigarette couldn't hurt. God preserve us from ever taking that attitude about sin.

May we thank and praise God with our whole heart for His amazing gift, and by His strength "abstain from fleshly lusts which war against the soul" (1 Pet. 2:11).

—Pastor David Reim



Seminary Graduate Eric Libby was installed at Our Savior's, Jamestown, N. Dak. January 15, 2006. His father, Pastor Douglas Libby (r.), and Pastor Michael Roehl (l.) assisted.

“Bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come” (1 Timothy 4:8).

The Gospel Instills a Vigorous New Life!

Summer is finally here, we are out enjoying the outdoors, and whether we realize it or not, we’re probably getting more exercise.

That’s a good thing! We need to exercise our bodies. Exercise improves blood circulation, increases freedom of movement, and keeps the weight down. But then the weather changes, or vacation ends, or school begins, and most of us will be back inside, sitting around like couch potatoes.

The problem with following an exercise program is that unless it becomes a part of our daily life, unless we enjoy the benefits, unless it is more than just another “program,” we are not likely to continue it long term.

Think about all this in connection with the Scripture passage quoted above.

Do we view our faith-life as part of our daily life? Or do we view our religion as a “program”? Is it just another “system” of salvation? Do we have a workout mentality in regard to our spiritual life? Does our Bible sit unused on the shelf next to our Catechism—maybe like an old diet book? When we see it, do we think, “I really need to read that more!”? Do we drive past our church (like some people drive past the gym) and think, “I’m a church member there. I suppose I should use the facilities more often!”?

Spiritual exercise is more than simply walking through the doors of the

church. Even if we attend every week, do we listen to the Word being proclaimed? The writer to the Hebrews explains: “...indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it” (Heb. 4:2).

Let’s remember that the law of God shows that I’m a sinner on the way to the grave. It is only the gospel which shows that God’s grace reaches beyond the grave.

Put another way—no amount of physical training is going to help me live forever, whether riding the exercise bike or keeping the law. Only the gospel gives eternal life, for only the gospel gives the forgiveness of sins.

...More than a Program

Christianity then is so much more than a two-week or a six-week program. Nor is it a system for getting healthy. The law says that I should attend church services and that I should read my Bible. I need the law to force my body into submission, to train it to good habits—such as reading a Bible devotion at a scheduled time, or attending a worship service when I’d rather sleep in.

Yes, the law tells me what to do, but the gospel instills the desire. It’s not the doing of these things that will save. It’s what God does for me through the Means of Grace (the gospel in Word

and Sacrament) that gets me to heaven.

As the above Bible verse suggests, bodily exercise profits a little. Again, consider a spiritual parallel. Obviously, I can't read the Bible if I don't physically open it up. I can't receive the Lord's Supper if I don't physically go to the altar. The "bodily exercise" of going to church profits because of what God gives us there—when by grace through faith we receive the promise of life and salvation through the merits of Jesus!

When we attend the Lord's Supper, we receive Christ's body and blood in the Sacrament. But who receives the Sacrament's blessing? Luther says, "...he that believes these words ["Given and shed for you for the remission of sins"] has what they say and declare, namely, the forgiveness of sins" (Luther's *Small Catechism*, The Sacrament of the Altar, Part 4).

God's promise makes me want to go to the Sacrament. I want that blessing! The absolution that the pastor proclaims (my sins are forgiven!) makes me want to attend the worship service where that is proclaimed.

In addition, I want that blessing every day, which is why I read my daily devotion. The blessing is found in God's Word, where God declares that we, who by nature are spiritually

unfit for heaven, are "in shape," for He has given us good spiritual health through Christ our Savior! In His holy Word God shows us that Christ "exercised" in our place—keeping the law of God perfectly and then dying innocently in our place!—thus working out our eternal salvation.

In summary, it's knowing what I have in Christ Jesus that causes me to "exercise" my faith, to maintain a spiritually healthy faith-life—and all that, NOT because I may be following a program of salvation or spiritual exercise, but because of what Christ has done for me through the gospel.

I could but grieve Thee, Lord,
And with my sins displease Thee;
Yet to atone for sin
My works could not appease Thee.
Though I could fall from grace
And choose the way of sin,
I had no strength to rise,
A new life to begin.

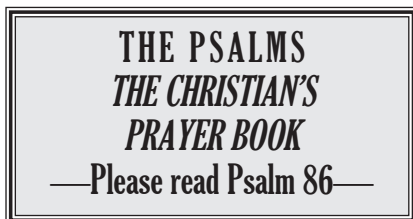
But Thou hast raised me up
To joy and exultation
And clearly shown the way
That leads me to salvation.
My sins are washed away,
For this I thank Thee, Lord;
And with my heart and soul
All dead works are abhorred.
(TLH #417:3-4)

—Pastor Joel Fleischer



An Exemplary Prayer of David

As pilgrims journeying through this sin-cursed world, before we reach our final destination of heaven, we all are faced with many kinds of dangers, problems, and afflictions. When confronted by them, are there not numerous times we are weighed down with



cares, worries, and anxieties?

Should this be, especially when we consider how our faithful Lord exhorts us not to worry? The Word of our Lord says, “Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God” (Php. 4:6).

Are we needlessly worrying, because we don’t remember to bring our problems to the Lord in prayer? Or are we unnecessarily anxious, because we fail to put our faith and trust in God’s answering our plea to provide us with the kind of help we need?

Our almighty God gives us this loving invitation and promise: “Call upon Me in the day of trouble; I will deliver you, and you shall glorify Me” (Ps. 50:15).

Perhaps the avenue of prayer isn’t something we make use of as often as we ought, because there is often a feeling of inadequacy as to how and what to pray for.

In response to this, besides giving us the Lord’s Prayer (in which Jesus has taught us how to pray), the Lord also gives us many beautiful examples of prayer in the book of the psalms. Psalm 86 is one such prayer.

The occasion for this prayer was the grave danger of David’s life being threatened by his enemies (perhaps in the day when King Saul and his soldiers were pursuing David in order to kill him—cf. 1 Samuel chapters 19-27). Citing the dangerous problem with his enemy, David prayed, “O God, the proud have risen against me, and a mob of violent men have sought my life, and have not set You before them” (v. 14).

Like David, our armed forces in foreign lands are faced with enemies who want to kill them, and to get past them

to do grave harm to us. Yet worse than these are the spiritual enemies who would attack our souls and separate us from God through temptations, falsehoods, and persecutions.

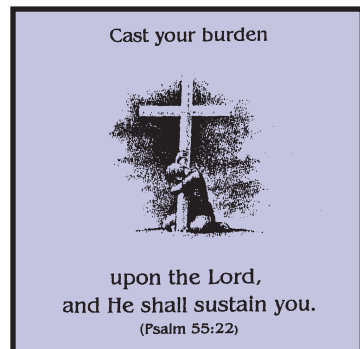
In order to withstand these foes and be delivered, the LORD invites us to talk to Him in prayer and seek His help.

God’s Providential Care

Listen as David calls out to the LORD for help and deliverance. In the opening verses, we find him making five pleas to the LORD. He beseeches God, “Bow down Your ear, O LORD, hear me...Preserve my life...Save your servant...Be merciful to me, O LORD... Rejoice the soul of Your servant.”

Later on in his prayer, David beseeches God: “Oh, turn to me, and have mercy on me! Give Your strength to Your servant, and save the son of Your maidservant” (v. 16). David does not take God’s providential care for granted but issues a plea for the LORD to give ear to his cry and to mercifully come to his rescue in this time of danger.

In addition to asking for deliverance, David calls upon God to give him the necessary strength to endure this trial, as well as to uplift His soul



with the spirit of joy and gladness.

The LORD our God is the ultimate answer in enabling us to persevere and be delivered from all evil; the LORD our God is also our remedy against feelings of distress and depression.

Following each of his five pleas for help, David tells in what manner he comes to God with his petitions.

Throughout the day David cries out to the LORD, approaching the throne of God with a humble and yet confident spirit. He freely acknowledges that he is a spiritual beggar who has nothing to offer to make himself worthy of God's help.

Still, he approaches the LORD with complete boldness and confidence. Through faith in His Creator-Redeemer God, David knows that the LORD is the God who made him and still powerfully preserves him; David also knows that he is one of God's holy children whom the LORD looks upon with favor and delight.

Therefore David puts implicit trust in God to come to his aid and rescue!

In verses 5 and 10, David speaks of the sure ground of his faith and confidence. In his time of great need, he remembers God's wonderful attributes. He says, "For You, Lord, are good, and ready to forgive, and abundant in mercy to all those who call upon You...For You are great, and do wondrous things; You alone are God."

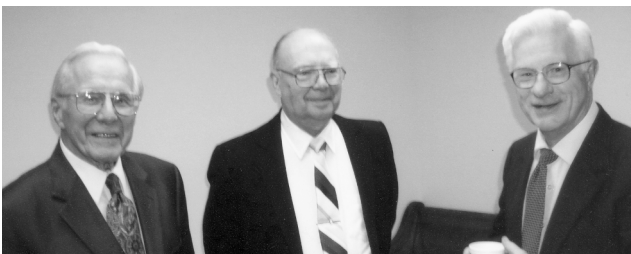
The LORD, who alone is God, is a good, loving, merciful, and forgiving God. Because David knows these traits of God, his anxious feelings and troubled mind are put to rest; he knows the LORD God would not leave him helpless.

So confident is he in the LORD's coming through in time of danger that David speaks of his deliverance as an accomplished fact. He says, "I will praise You, O Lord my God, with all my heart, and I will glorify Your name forevermore. For great is Your mercy toward me, and You have delivered my soul from the depths of Sheol (or the grave of death)" (vv. 12-13).

In this prayer, David was also thinking of many other peoples who would come to know and believe in the LORD. Like him, they would seek the LORD's help through prayer and respond to God's gracious favor with words of praise and thanksgiving. David says, "All nations whom You have made shall come and worship before You, O Lord, and shall glorify Your name" (v. 9).

We are children of God through faith in Jesus Christ. Was not David speaking of us? We too have the privilege of prayer. Do not needlessly worry when troubles and problems come your way. Follow the example of David's prayer.

—*Pastor Mark Gullerud*



Pastor Arthur Schulz (center) at his retirement service, with colleagues Pastor Gordon Radtke (l.) and retired Professor, John Lau (story p. 22).

Studies in First Thessalonians—

“(We) wait for His Son from heaven, whom He raised from the dead, even Jesus who delivers us from the wrath to come” (1 Thess. 1:10).

Chapter 4: 1-12

God’s Will for the Christian’s Life

We aren’t there yet! As a matter of justification, it is settled. We are as white and pure as the driven snow. Jesus’ blood cleanses us from all sin. There is not a single stain remaining! As we consider the Christian’s response to this marvel of God’s grace, as we consider the matter of sanctification in each of our lives, we must all confess, “We aren’t where we should be.”

We are not what we should be, even with the power of the Holy Spirit working in our hearts and lives through the gospel. Because of the weakness of our sinful flesh, that is what we shall have to confess as long as we live on this Earth.

But this is no reason to “throw in the towel” and give in to the enemies that war against our faith. The flesh needs to be beaten back. We need to arm ourselves with the truth of the gospel and use the Spirit’s power to grow in our sanctified Christian lives. Complacency with where we are in spiritual maturity and in our walk of faith should never be acceptable to us.

In this chapter of Thessalonians, Paul is very frank in addressing the evils of the flesh and the world that surround the Christian—a world which revels in the lusts of the flesh, encour-

aging a sense of complacency that, at times, may well lie within the heart of even the most devout Christian.

Paul’s encouragement is to “abound more and more” (v. 1) in our Christian walk in life that we might live in a manner that pleases God. One of the Christian’s most frequent opportunities to show his appreciation for the grace that has saved us is to say “NO” to temptation and sin in our lives.

We live in a sensual world. That is what surrounded the Thessalonian Christians every day. Sexual promiscuity was the accepted norm of society. Premarital sex and infidelity—even incorporating sexual relations into their pagan worship practices—was all seen as normal and natural, even wholesome.

These Greek Christians found themselves out of the mainstream of society. They had been brought to know their Savior from sin by the calling of the Holy Spirit. It was God’s will that they be sanctified, called out and separated from the sinful ways of the world to serve God’s holy purpose. So then all the accepted sexual practices of the world were no longer to be considered the standard for their behavior, “For God did not call us to uncleanness, but

to holiness” (v. 7). What a marvelous work of grace this is!

Naïve? Old-fashioned?

The moral values and sensuality of the world have changed very little over the centuries. The allurements of the flesh which tempt the Christian today may be “marketed” differently by the devil and the world, but the immoral standards of behavior and corrupt reasoning behind them have not changed.

We need to be equally frank in addressing the sexual allurements of the world and the temptation to “cave in” to the pressures of the world. Yes, it has become the accepted practice for couples to “live together” before entering marriage. And, yes, in television and cinema dramas, infidelity is often glamorized as true love. The world claims that there can be nothing wrong in the expression of love through sexual relations. In fact, their claims of love ring false.

God showed us the true path of love. He redeemed us from sin and death at the cost of the precious blood of Christ. He secured righteousness and true holiness for us. He has reserved a place for us in heaven. This is love, not the serving of the carnal desires of the individual’s flesh, but in caring for another and fulfilling the needs of another within the bounds of God’s holy will.

Many reject these holy standards as naïve and old-fashioned. They were considered naïve and even silly by the Thessalonian society as well. Those who reject these words are not impugning our character, but mocking God. Because He is God, He gets to make the rules. God sets the standards for wholesome and pure behavior. He does so, not out of capriciousness, but because in His wisdom and love He

knows what is best for our temporal, spiritual, and eternal welfare.

This good and gracious will envelops the entirety of His children. He not only prescribes the blessing of His holy will for marriage and sexual purity, but for every aspect of our lives. The Lord would have us live our lives in true Christian love for our spouse as well as in brotherly love for one another, even as the Thessalonians had demonstrated Christian love in their lives toward the people throughout the region of Macedonia.

However, Paul would not have them be content with what they had done. He urges them to seek out opportunities to grow in this fruit of faith. He broadens the scope of this evangelical encouragement so that these Christian brothers might examine their entire lives and see how they might glorify the Lord. How were they using the gifts God gave them? How were they using their time? Were they taking care of the business and responsibilities God entrusted to them, or were they busying themselves with gossip about the lives of others?

These are important considerations for the life of every Christian. We live in a world which at times seems to reward idleness. We live in a society that flourishes on gossip. To comfort ourselves, it is easy for our sinful flesh to find fault with others. Paul urged these Thessalonian Christians to avoid the ways of the world and to glorify God, working with the gifts and abilities God gave them.

In this way we show the world our trust in God as we serve God and our neighbor. “This is the will of God, your sanctification” (v. 3)!

—*Pastor Theodore Barthels*

INTRODUCING the Books of the Prophets

Micah

“...More GOOD NEWS! In Isaiah we learn that our Savior was to be born of a virgin. In Micah we are told (700 years before it happens!) that our Savior would be born in the small town of Bethlehem.”

Micah (whose name means “Who is like the Lord?”) was from the small town of Moresheth, just southwest of Jerusalem. He was called to prophesy in the 8th century B.C. “during the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah” (1:1). Even as his contemporaries Hosea and Isaiah, Micah was “full of power by the Spirit of the LORD” (3:8), and boldly proclaimed God’s Word to a hostile audience.

“I’ve got good news and bad news. Which would you like to hear first?” Through Micah, God chose to share the bad news first—three times. “Hear...” (1:2); “Hear now...” (3:1); “Hear now...” (6:1)—for God is talking to you!

The bad news which Micah shared with his people was that they were “bad news”! Outward economic prosperity—which Judah had not seen since the days of Solomon—did not make the people more loving, merciful, or grateful. Instead, judges were taking bribes, and the wealthy were taking advantage of the poor by lying and cheating. There was a callous disregard for the sanctity of life. For

money, preachers were telling people what they wanted to hear, rather than what God told them. Those in authority were preying on the helpless. Worship had become a mere formality, an outward ritual aimed at securing God’s favor, even while their hearts were far from Him. In addition, many practiced open idolatry, worshipping the gods of their heathen neighbors. To sum up, they were people “who hate good and love evil” (3:2).

More bad news. Because of their wickedness, God was sending judgment. Destruction to both Samaria and Judah would come from their enemies, first Assyria, then Babylon. With the Assyrian attack in 722 B.C., Samaria became “a heap of ruins” (1:6), and the ten northern tribes of Israel were taken into exile, never to return. Destruction of the southern kingdom came at the hand of Babylon in 586 B.C. Over one hundred years before it took place, Micah had prophesied: “Zion shall be plowed like a field, Jerusalem shall become heaps of ruins, and the mountain of the temple like the bare hills of the forest” (3:12).

Outline of MICAH

I. The Case of the Lord against Israel and Judah. The promise to the remnant. (Ch. 1-2)

II. A Rebuke of the Cruel Heads and Princes of the People and of the False Prophets, together with promises of the Messiah and of the spiritual glory of His Church. (Ch. 3-5)

III. The Lord's Controversy with His people; injustice is rebuked; the nation's moral corruption is described; its punishment; the voice of the remnant. Ch. 6-7)

(Outline adapted from *Introduction to the Books of the Bible*, Drewes, Concordia Pub. House, St. Louis, Mo., 1965)

Good News!

The GOOD NEWS—the book of Micah contains plenty of it as well! In chapter two Micah prophesies that a remnant of Israel will be gathered like sheep, following the one who breaks open the gate, their LORD and king going before them. Surely this is speaking of Christ who will gather His faithful flock like a shepherd and lead them into heavenly pastures.

Again, in chapter four Micah tells of a spiritual restoration of Christ's Church, where "He will teach us His

ways, and we shall walk in His paths" (4:2); where nations will no longer be at war: "They shall beat their swords into plowshares, and their spears into pruning hooks" (4:3). The gospel will have its desired effect, and people of many nations will come to Christ.

More GOOD NEWS! In Isaiah we learn that our Savior was to be born of a virgin. In Micah we are told (700 years before it happens!) that our Savior would be born in the small town of Bethlehem. "But you Bethlehem Ephrathah..." (5:2). You know the rest of the verse, for it is spoken and per-



Redeemer congregation, Cheyenne, had an outdoor service in the Wyoming forest last August. Guest Pastor Joel Fleischer (l.) was speaker. Pastor Paul Fleischer pronounces the blessing.

haps memorized at nearly every Christmas Eve service—proof that Jesus was and is the promised Savior of the world.

The book of Micah concludes with a final word of hope for the people of his day, and of our own. Like the faithful of his day, we should “look to the LORD” and “wait for the God of my salvation” (7:7). We have a God who pardons iniquity, who “does not retain His anger forever, because He delights in mercy.” He will “cast all our sins

into the depths of the sea” (7:19).

And while we wait, what would He have us do?: “to do justly, to love mercy, and to walk humbly with your God” (6:8). To that end, help us, dear LORD.

O holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin and enter in,
Be born in us today. Amen.
(TLH #647:4a)

—Prof. Joseph Lau



 **CROSS PURPOSES** 

WHY WOULD WE GO DOWN A FAILED ROAD?

(Second of two articles; the first installment appeared last month)

Last month we queried why we as a church or church body would want to go down a failed road. That road is a mistaken accommodation to the way of those churches that have sought to entice and/or keep people in the church through emphasizing programs and new worship forms to attract the popular masses.

The attitude that frequently drives such thinking is a willingness to sacrifice the mention of sin because mentioning sin is so offensive. Consequently, contemporary services that lack substance and are more directed at entertainment are in vogue. The feeling is that the church of the 21st century has to move out of the past century in order to keep up with the desires and sophistication of this generation. Rather than trying to impress upon the people the beauty,

and meaning of the old forms of worship, effort is directed at finding something that is new, attractive, and simple for this generation.

But how do they keep it fresh for a generation that is raised on fast food, entertainment, and TV sound bites? In the process the message of the gospel is lost, as indeed it must be when preaching the law of God is no longer considered pertinent. As a confessional Lutheran Church we cannot, we dare not, go down that road!

We are fully aware that language is subject to change (we no longer conduct worship services in German). We are fully aware as well that our society is made up of people of different languages, cultures, customs, and tastes.

We appreciate the fact that Scripture gives us freedom in form when it comes to our worship services. We also know

that occasional variety keeps us alert and fresh, and may even give deeper appreciation of our orderly and respectful worship forms. Anyone who has attended worship services among our brethren in India and in Nigeria recognizes that worship forms to which we are accustomed cannot simply be transferred to those churches, neither need they be. Yet, within the exuberance of their worship activity there is form and a deep appreciation for God's Word. Neither could we transfer their worship forms to our churches. One gets the impression that in the church after Pentecost there was freedom and spontaneity in worship.

We do not intend to suggest that we all forever and ever use the same forms and same order of worship. Our concern is the attitude that drives the feeling that somehow or other we have to make our worship more attractive to gain more people, or to keep some of our own from being bored. The underlying enticement dare never depart from the faithful plying of the means of grace—and from the substantive presentation of the law of God to uncover sin and smite the sinner, as well as of the gospel of our Lord Jesus Christ for the comfort of sinners and the power to godly living.

Whatever changes are made, our worship services should be within the parameters of sound liturgical substance. Further, people do not want to come to church each Sunday only to be surprised—and consequently to be lost in the liturgy so that they cannot follow it, much less participate. Like wearing old shoes, there is some comfort in staying within the forms to which one has been accustomed.

And no, the answer is not, "Well

then, we will have a service for those who like the old, and another service for those who like the new!" Worship should unite, not divide!

The Lutheran Church is a liturgical church. Historically, while there were differences in the liturgical services between Lutheran churches, they were minimal. The liturgies (unlike modern, contemporary types) were Christo-centric—that is, Christ was at the center.

Christo-centric!

That is what makes liturgy in our church so unique. It begins with witness to the Triune God and ends with the blessing of the Triune God. It is a reverential service with the confession of sins, absolution, Scripture readings, and the sermon at the center of it. In a Lutheran service hymns should glorify God and not the choir! And yes, we appreciate a good choir! The Word of God is the foundation of our fellowship one with another; the liturgy in which we participate is an expression of that fellowship—an expression that is muted when no one knows when to sing, what to sing, or if to sing.

Worship is not to be a country hoe-down. Sound Lutheran liturgy has a purpose and a focus, neither of which is to call attention to the preacher or speaker, or to the choir or organist—but to glorify the Lord God and our Savior Jesus Christ.

A biblically sound, respectful, Christo-centric liturgy is distinctively



Lutheran. Tweaks to the liturgy should not diminish our distinctively Lutheran identification. (By the way, the liturgy does not belong to the pastor and should not be adjusted without knowledge and agreement of the congregation.)

In our day when there is so little appreciation of the inspired and inerrant Word of God, the challenge before us is to stand fast in the truth. But the challenge is also to maintain the casks in which this truth is found and from which it is dispensed.

So we are again back to sound liturgical substance and forms.

Recently, this pastor was in court as an alternate juror. He was expected to dress appropriately and show proper respect to the court. When the judge or even the jury entered, everyone arose out of respect. Should we not have at least as much respect for our Lord?

Worship service should not be a party, a gabfest, a stage for entertainment, or a free-for-all. Scripture says, “Keep thy foot when thou goest into the house of the Lord, and be more ready to hear than to give the sacrifice of fools” (Eccl. 5:1). The challenge is to instruct people on what our worship service means so that its richness and depth will be appreciated.

Craig Parton, a trial lawyer, wrote a book entitled *The Defense Never Rests* (CPH, 2003). He “became a Christian” in 1974. He had been in the Christian Science Church. He was in campus groups in college. He became an evangelical. He was on the staff of Campus Crusade for Christ. But the emptiness of bland evangelicalism repelled him and his family. He eventually ended up in a Missouri Synod Lutheran Church, where he gained a deep appreciation

for the liturgy of the Lutheran Church.

Mr. Parton speaks of the necessity of the Lutheran Church remaining a church where the Word of God is preached in its truth and purity and the sacraments are administered according to their institution by Christ, as well as remaining “a church where the historic liturgy is celebrated with gravity and joy, a church where theologically profound Lutheran hymns are sung, a church where the young are taught real doctrine...” (p. 122).

God’s Word is the foundation of the Church and the life of the Church. In whatever language the Word of God is preached, it remains the Word of God. And in whatever liturgical form the service of the Word is conducted, it is still the Word of God.

Nevertheless, may we not have to learn some sorry lessons the hard way! To change the Word or to adapt our worship services or hymns to the least common denominator in order to satisfy itching ears will make us a church we do not want to be—a church where Christ is an afterthought or a pretext. Such changes may also make us a church from which those we sought to attract by accommodation eventually leave again in search of something newer!

—Pastor Daniel Fleischer



Pastor & Mrs. (Becky) Eric Libby,
son Jaxon

NOTING A 300 YEAR ANNIVERSARY...
"INDIA'S CORAL STRAND"
1706-2006



Sixth (and last) in a Series—

Our Present Work in India

Church of the Lutheran Confession of India

It was thirty-eight years ago that V.S. Benjamin started this church. Over the years there have been more than 12,000 baptisms indicating the abundant work for His abundant grace. Our beginning with this sister church was much later. The CLC Board of Missions received a letter from John Rohrbach, a member of Zion, Ipswich, S.Dak. dated December 10, 1981. In it he wrote, "This past summer I went to Sri Lanka and India...While there (in India) I became sick and was hospitalized for ten days. During my stay at the hospital a schoolmaster and his wife came to me with three pastors. They were looking for a Lutheran body to belong to." When John communicated this to his brethren in the CLC, there was joy aplenty, which then led to action.

Jointly, we carry on orphan work through Project Kinship and its committee under the Mission Board. Land has been purchased and a Christian school is envisaged. Over the years in this work as in general to assist the CLCI we have done the following: bought a house, enlarging it and adding small parcels of land to the original, built two seminary classrooms and a

worship chapel, most recently built a hostel to house orphan boys and semi-nary students, purchased seven acres of rice paddy for food production.

The CLCI is aggressive in its outreach, going to various tribal areas where the people are very backward and require much patience to work with. In the new Indian state of Chattisgarh there is a nucleus of 700 souls being served by the CLCI, and these congregations are basically self-supporting. Throughout Andhra Pradesh state the CLCI considers where it can carry on more evangelism efforts.

Twenty-five years ago some may have wondered if we really could undertake work in India with this church body. "Could we do it?" is not the question. Rather, "Does God want us to do it?" Yes. Even ten years ago we could not have envisioned the size of our efforts. God knew. A Kinship report of ten years ago had it right and has it right, "The fields are white unto harvest and the hour is late. Doors are opening to the gospel...and we are the workers. Any question or difficulty concerning the work is first of all a call to come to our knees before our heavenly Father in prayer...Please pray with us...that we all would clearly know His will...and then in faith to step ahead and do."

Bharath Evangelical Lutheran Church (BELC)

Twenty-five years ago Pastor Mohan Bas began this church body. Many changes have occurred, though the Word is the same and our loving God is the same. In Jan. 2002 we saw that a fellowship rupture with Pastor Bas was unavoidable. Despite the separation from him, we still had the vast majority of his pastors and members who chose to remain with us. And since then the opportunities have abounded. Here we have found a wide door for effective work (1 Cor. 16:9).

The goal of the BELC is to go where the gospel is not preached or where there is not much of a witness. Above all, Hindu converts are sought. You may wonder where the workers can be found to do this task. The men of the BELC want to start a training school and have at least fifteen young men who are eager to study to be pastors. In this 300th anniversary year of the arrival of Ziegenbalg and Pluetschau, what a joy to see men of India willing to work with their own people, and this is at times a hazard, for there are adversaries. Together we are busy at Bible distribution (1425 in 2004), catechism printing and distribution, translation work in

Tamil and Telegu, pastoral training, self-help assistance to pastors and (simply put) ‘expansion’.

Beyond Expectations

In 2002, the year of the fellowship rupture, we anticipated more pastors and members joining because of so many pastors who were going through classes. From 2236 souls served by 36 pastors, it rose to 4034 souls served by 97 pastors. At the close of 2004, there were 5865 souls served by 135 pastors. At the close of 2005 the BELC has 7066 souls served by 157 pastors, with an additional 22 pastors in study at Chittoor of the CLC’s teachings to see about fellowship.

To God alone belongs the glory—that He adds daily to His church.

We in the CLC are truly blessed to be able to participate in this harvest. We can label all this “God’s Work with Gideon’s Band,” for we are so few, but He is so great. In humility we must admit that we stand on the shoulders of those who have gone before. They blazed the trail. We still learn from them and they are examples for us.

(We thank Missionary Koenig for this series on the history of Christianity in India this 300th anniversary year.—Editor)



FROM A PASTOR’S DESK—

The Da Vinci Code

Periodically, books and movies come along that appear to raise serious questions about the Christian faith and what we believe from the Bible. The

latest is the best-selling thriller by Dan Brown entitled *The DaVinci Code*. With 40 million copies sold and a movie to be released soon, many

Christians are hearing and responding to questions raised.

Amidst a compelling storyline of intrigue and conspiracy, the book has a clear-cut *anti-Christian backdrop*. Jesus is portrayed as a purely human prophet whose wife, Mary Magdalene, was destined for a leading role—until anti-feminist Christian elements in the church drove her (and later her daughter by Jesus) away and cast Mary as a whore and Jesus as the Son of God. All of the church’s efforts to cover-up and remove all evidence of Jesus’ bloodline through Mary Magdalene and his daughter were foiled, however, by the Knights Templar and Priory of Sion, secret societies determined to preserve the records and “truth” about Jesus and Mary. Supposedly, *Leonardo DaVinci* was a member of that society and his paintings (*Mona Lisa*, *The Last Supper*) reflect his subtle efforts to unveil this church conspiracy.

While the book is listed as fictional, the author claims that many of its historical elements are factual, and he cites various historical sources. Essentially, this book is *historical-religious fiction that seeks to reconstruct Christ, reinvent Christianity, and reject the Bible*.

Some examples:

- **“Gnosticism”**: Gnosticism was an early church heresy that claimed a higher and secret religious knowledge. Gnostics believed that true spirituality involved separating from the corrupted body and physical matter. The recently publicized “Gospel of Judas” is a Gnostic book that sets forth Judas as a Passion hero for helping Jesus achieve death and freedom from His body. John’s epistles were written to combat

Gnosticism—showing *Jesus as true God who became Man to redeem lost mankind* (c. John 1, Colossians 1, Hebrews 1).

- **The Bible**: The Bible is portrayed by Brown as a book assembled by Roman Emperor Constantine and the church in the early fourth century to promote its divine-Christ, male-authority agenda. In truth, God inspired the New Testament Bible writers and established its authority in the church much earlier. There are over 5,000 manuscripts that reflect a divinely-authored unity. These were not “cleverly invented stories,” but rather *inspired accounts of those who were eyewitnesses to Jesus’ majesty* (cf. 2 Timothy 3:16, 2 Peter 1:16).

- **Mary Magdalene**: She is portrayed as Jesus’ wife and therefore as an apostle whose important role and history have been suppressed by the church. Yet Scripture never speaks of any “relationship” or marriage between Jesus and Mary, nor of any children of Jesus. The Bible does not identify her as the prostitute in Luke 7:37, but as one out of whom Jesus cast seven demons (Luke 8:2) and as one who became *a faithful believer and eyewitness of Jesus’ resurrection* (John 10:11-18).

- **The “Holy Grail”**: This is the cup or chalice Jesus supposedly used at the Last Supper (and supposedly Joseph of Arimathea used it to catch the holy blood of a dying Jesus on the cross), which mythically possesses special powers and supports the theory that Jesus’ bloodline continued through intermarriage as part of French royalty. The whereabouts of the grail (and its ultimate pointing to Mary Magdalene as the Holy Grail!) occupy a signifi-

cant portion of the book’s mystery.

• **DaVinci Paintings:** Supposedly DaVinci’s paintings reflect his subtle attempt to convey and reestablish feminist authority in the church and in the Bible. The *Mona Lisa* is seen as a convergence of male and female in her features. According to *The DaVinci Code*, *The Last Supper* portrays not John but Mary Magdalene to the right of Jesus (clothing inverse of Jesus—red robe and blue cloak) with Jesus and Mary forming a V (symbol for female). Note how Peter supposedly “leans menacingly” toward Mary, slicing his blade-like hand across her neck—reflecting the disciples’ and the church’s animosity towards her.

Someone once said, “People will believe almost anything, as long as it’s not in the Bible.” The response to this book has again borne out the truthfulness of those words.

While *The DaVinci Code* is a well-written fictional novel, its revisionist history and anti-Christian theology make it just another weapon in the arsenal of the Prince of darkness in his assault upon souls. He will spare no effort or deceit to further his God-hating, Word-undermining, and soul-

destroying errors.

And surely the divinity and redemptive work of Jesus Christ has always been the focus of Satan’s attacks. Revelation chapter 12 provides divine and true historical perspective into the “dragon’s” attacks—first on the “woman in the desert” (the Old Testament Church), then the “Man-Child she delivered” (Jesus, the Christ), and then “the woman’s offspring” (the New Testament Church).

All these attacks failed as the Lord delivered and preserved both His Son and His Church. This evoked a voice of praise from heaven: “Now have come the salvation and the power and the kingdom of our God, and the authority of His Christ. For the accuser of our brothers...has been cast down...They overcame him by the blood of the lamb. Therefore rejoice, you heavens!” (Revelation 12:10-12)

In these last days, it is vital that we in faith look alone to Christ and His Word for truth, for comfort, for guidance, and for salvation.

—Pastor David Schierenbeck

(who pastors Berea Lutheran Church, CLC, Inver Grove Heights, Minn.)



SMORGASBORD

From the Editor’s Desk

• **THE DAVINCI CODE—ONE MORE VIEW**

Regarding *The DaVinci Code* movie, even a secular movie critic remarks that “Dan Brown’s novel is utterly preposterous,” adding that “Ron Howard’s movie is preposterously entertaining” (one of my dictionar-

ies defines “preposterous” as “utterly absurd, foolish”). The same critic says “the book is a work of fiction” (“fiction” is defined as “not genuine, false, imaginary”).

Such assessments are enough for us. What else would or should we expect out of Hollywood?

Yet this pastor purchased the little (90-page) booklet “The DaVinci Code—Fact or Fiction?” (Hank Hannegraaff and Paul L. Maier). The Christian apologists are brief and to the point, yet with plenty of evidence showing the fiction and preposterousness of it all.

To our mind, the claims of Dan Brown’s book border on blasphemy—suggesting, for example, that Jesus Christ bore a child with Mary Magdalene. On the very face of it, as far as we are concerned, the charge is not worthy of a response.

But let’s think a bit about what’s behind all this. Interesting, isn’t it, that the Christian religion in general, as well as the Bible which is the basis for our religion and faith, keeps on getting all sorts of attention, even in and by Hollywood? A year ago or so, the *Passion of Christ* movie received much press and was a big money-maker. C. S. Lewis’ “The Lion, the Witch, and the Wardrobe” (from *The Chronicles of Narnia*, which some are convinced have an underlying Christian theme or background) also was shown not long ago on the silver screen. There have been other “spiritual” or “religious” movies as well in recent years. And around Easter time 2006 something called “the gospel of Judas” (some “lost” but newly discovered gospel of Judas Iscariot, which supposedly exonerated the traitor of his role in the crucifixion of Christ) received much ink, time, and comment over national news wires.

So what is it about Christianity and/or the Bible that seems to call for all this overridingly-negative attention?

We suggest that behind it all is the



exclusive truth claim of Christianity—something which is just too judgmental in our postmodern, politically correct, truth-denying day and age. We refer to claims such as the words of Christ (“I am the way, the truth, and the life. No one comes to the Father except through Me”, John 14:6); the words of the apostles (“Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved...”, Acts 4:12); the words about the Bible as found in Revelation (“If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life...”, Rev. 22:18f). And we would suggest that the whole DaVinci Code phenomenon is a classic example of Satan’s relentless attempt to “add to” and “take away from” the simple truths of God’s saving Word in the Bible, thus attempting to call the one and only true and saving Christian faith into question.

Sin-blinded mankind just does not care to hear or be told that all religions and all spiritual roads do NOT lead to heaven; in fact, that all roads other than biblical Christianity are, in fact, slippery slopes leading to eternal damnation in hell.

Furthermore, consider: *The DaVinci Code* book/movie is the so-called “historical critical” method of Bible interpretation run amuck. This method of

Bible interpretation—long a favorite approach of the truth-denying liberal establishment, including the infamous “Jesus Seminar” scholars—seeks to read between and behind the lines of the Bible; the supposed goal is to determine on the basis of secular history what is “factual truth” and what is not.

Beware, dear friends. Testing the spirits whether they are of God (see 1 John 4:1ff) will lead us to dismiss out-of-hand the mysterious codes/secrets of the whole DaVinci Code phenomenon. A far better investment of time, money, and attention would be our continuous study of the sixty-six canonical books of Holy Scripture with our pastor and fellow Bible-believers, and to do that by using the “historical grammatical” method of interpretation.

And what is that? The “historical grammatical” method begins with and operates on the premise that the Bible in its original writings IS the divinely inspired Word of God, a holy book

which speaks truth on whatever subject it addresses, be it scientific, historical, geographical, or other matters (see 1 Timothy 3:13-17, and others). This study-method is the one conservative, orthodox Bible believers—including Luther and the other 16th century Reformers—have always used.

One of our CLC pastors produced a Bible Class brochure critical of *The DaVinci Code* book/movie. While critical, it nevertheless presented a positive approach—suggesting that we might seize the opportunity to witness the Truth that is in Christ and the Bible to any and all to whom we might have occasion to speak of it.

Indeed, let’s seize the witness opportunities this current DaVinci hub-bub provides. As the Savior prayed to His Father, “This is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent...Sanctify them by your truth. Your word is truth” (John 17:2,17).



ANNOUNCEMENT OF RETIREMENT OF PASTOR ARTHUR E. SCHULZ

On May 7, 2006, Trinity Lutheran congregation of Millston, Wisconsin, acknowledged the retirement of Arthur E. Schulz from his pastoral ministry among them (since January ‘06 Pastor Schulz has been serving as Vacancy Pastor).*

The congregation currently awaits the arrival of its new pastor, Immanuel Lutheran Seminary graduate Matthew Ude.

Pastor Schulz has served fifty-three years in the Lutheran ministry since he graduated from Bethany Lutheran



Pastor & Mrs. Schulz

Seminary in 1953 (at age 23). He vicared in the Lutheran Church-Missouri Synod (LC-MS), and served mostly in congregations of the Evangelical Lutheran Synod (ELS), until he

continued on p. 24

—**The Bread of Life**—
Daily Bible readings for home devotions
August, 2006

As the Spirit gave guidance to young pastors (Timothy and Titus) for their pastoral work with His saints, we as His saints benefit from every thought, every line, and every word that applies to us. Thanks be to God!

<u>Date</u>	<u>Reading</u>	<u>Thought gleaned from the text</u>	<u>Hymn</u>
1	1Tim. 1:1-11	The purpose of the commandments is love	295
2	1Tim. 1:12-20	Christ came into the world to save sinners	376
3	1Tim. ch.2	God desires all humankind to be saved	331
4	1Tim. ch.3	How to conduct yourself in the house of God	464
5	1Tim .ch.4	Godliness is profitable unto all things	391
6	1Tim. 5:1-16	How we treat one another is important	412
7	1Tim. 5:17-25	Those who labor in the word and doctrine	488
8	1Tim. 6:1-10	Godliness with contentment is great gain	430
9	1Tim. 6:11-21	Fight the good fight of faith!	447
10	2Tim. 1:1-12	I remind you to stir up the gift of God	381
11	2Tim. 1:13-18	Hold fast the pattern of sound words	416
12	2Tim. 2:1-13	Be strong in the grace that is in Christ Jesus	348
13	2Tim. 2:14-26	The Lord knows those who are His	242
14	2Tim. 3:1-9	In the last days perilous times will come	605
15	2Tim. 3:10-17	All Scripture is given by inspiration of God	261
16	2Tim. 4:1-8	Preach the word! Convince, rebuke, exhort!	48
17	2Tim. 4:9-22	To Him be glory forever and ever!	41
18	Titus 1:1-9	A bishop (pastor) must be blameless	483
19	Titus 1:10-16	Rebuke..., that they may be sound in the faith	326
20	Titus 2:1-15	(Where does the shoe fit you as child of God?)	287
21	Titus 3:1-15	Speak evil of no one, . . .be peaceable	416
22	Philemon	That the sharing of your faith may become effective	382

The Apostle Peter had learned much from Jesus personally, and the Spirit of Jesus used him as His channel to bring spiritual guidance to others.

23	1Peter 1:1-12	To an inheritance incorruptible and undefiled	383
24	1Peter 1:13-25	You also be holy in all your conduct	141
25	1Peter 2:1-12	You are a chosen generation, a holy nation	361
26	1Peter 2:13-25	Submission. . . in Christlike humbleness	118
27	1Peter 3:1-12	. . . and having compassion for one another	144
28	1Peter 3:13-22	Sanctify the Lord God in your hearts	408
29	1Peter 4:1-11	As each one has received a gift, minister it	438
30	1Peter 4:12-19	Yet if anyone suffers as a Christian. . .	533
31	1Peter ch.5	Humble under God, but tough against Satan	413

resigned from that fellowship for doctrinal reasons and joined the Church of the Lutheran Confession (CLC) in 1963.

Thereafter Pastor Schulz served CLC congregations in Hecla, S.Dak. ('63-'68); Stoddard/Onalaska, Wis. ('68-'84); Stambaugh, Mich. ('84-'94); and Millston, Wis. ('94-2006).

During all those years the good Lord supported Arthur and Olaila (whom he married in 1961) and their children (Pamela and Karen) by multiplying the loaves and fishes as needed.

Pastor Schulz has also served our CLC fellowship with his capable counsel, with essays delivered at Pastoral Conferences, and by compiling the Indexes for both the *Journal of Theology* and the *Lutheran Spokesman*—which has been a sizeable labor of love, and much appreciated by many.

Pastor and Mrs. Schulz have their home in Black River Falls, where they have lived since May, 2000 (724 Rose St., BRF, MN 54615).

Arthur looks forward to the novel experience of being seated in the audience on Sundays—with his wife at his side in the church many of us find very attractive, worshipping with the folks they have loved and served for the past dozen years.

May the Lord continue to enrich you, brother Schulz, with the blessing of golden years of retirement!

—Paul R. Koch

(*Editor's note: Paul Koch of Eau Claire, Wis., retired Immanuel Lutheran College professor, conducted this May 7th "retirement" worship service for his long-time synod compatriot, Arthur Schulz. We thank Prof. Koch for submitting this article, as well as the accompanying photographs.)

Announcements

Anniversary

Our Savior's Evangelical Lutheran Church of Jamestown, North Dakota will be celebrating its 75th Anniversary on Sunday, August 6th, 2006. All are welcome to join in the celebration. The day's schedule of activities is:

- 10:00 a.m. Worship Service
Potluck Fellowship Meal to
Follow Worship Service
- 2:00 p.m. Anniversary Service
(Pastor Paul Fleischer, speaker)
- 3:30 p.m. Special 75th Anniversary
Presentation

Guests who are interested in housing/lodging arrangements, please contact our housing coordinator, Phyllis Schuler (701-952-1221).

Installation

In accord with our usage and order, Steven Karp, who was called by St. Stephen Lutheran Church of the East San Francisco Bay and the Valley in California to be its pastor, was installed on May 20, 2006. St. Stephen Church Council assisted the installation.

—Rollin A. Reim, Interim Pastor

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