

LUTHERAN SPOKESMAN



Oh, may we ne'er with thankless heart Forget
from whom our blessings flow! Still, Lord, Thy
heavenly grace impart; Still teach us what to Thee
we owe. Lord, may our lives with fruit divine
Return Thy care and prove us Thine.*



* TLH #567:2

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Thanksgiving Day—

A “Rainbow of Remembrance”

One of the most fascinating sights in the realm of nature is a rainbow’s multicolored arc stretching across the expanse of the heavens. How often haven’t we witnessed this meteorological phenomenon and, with a sense of wonder, remarked to a friend or family member: “Look, there’s a rainbow!”

Where and when did rainbows originate? We learn the answer from the book of Genesis in connection with the Spirit-inspired account of Noah and the Flood. After Noah and his family left the ark (as Moses writes in Genesis 9), God gave them a promise that He would never again destroy all life in a worldwide deluge. As a visible sign that He would keep His promise, He put a rainbow in the sky.

From that time on, whenever a rainbow appeared, Noah and his family were reminded: “Our God, according to His faithfulness and love, will never again destroy the world in the fearful manner that we once experienced. As long as the Earth exists there will be a time for planting and harvesting. There will be hot seasons and cold, summer time and winter time, twelve hours of day and

twelve hours of night.”

Soon we will be observing another national day of Thanksgiving. Might we not view this November holiday as a kind of “rainbow of remembrance”? It is an opportunity the Lord affords us each year to call to our minds in a special way the soul-comforting, unshakable and precious promises He has given also to us in His trustworthy Word.

Among these promises, we list the following:

He, the Source and Fountainhead of our blessings, will continue to provide all we need for our bodily welfare throughout the duration of our earthly sojourn.

He will make grass grow for the cattle and vegetables in order that we might get food from the ground (Psalm 104:14).

He will show us His kindness by giving rain from heaven and crops in their seasons (Acts 14:17).

Because of His gracious provision, our hearts need not be burdened with worries about what we will eat, drink, wear, or how we will pay the bills. Our Father, who is well aware of the things we need before we ask Him, will supply them according to His good and gracious will

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(Mt. 6:33).

By prayer and petition with thanksgiving, we may present our requests to Him confidently, knowing He will take care of us (Php. 4:6). He will make every happening and circumstance of our lives turn out for our benefit for the sake of the Savior whom we love and for whom we live (Rom. 8:28).

All this, even though we are not worthy of any of the kindness and faithfulness our God has shown toward us (Gen. 32:10).

So as we prepare for the celebration of another Thanksgiving Day, let us be reminded of these blessed truths. Let us reflect on the immensity of the Lord's "rainbow of love" for us (it reaches to the heavens) and the greatness of His faithfulness (it stretches to the clouds).

As we partake of the festive feast spread out for our enjoyment (the turkey and dressing, mashed potatoes and gravy, acorn squash, cranberry relish, pumpkin pie a la mode or your favorite dessert), let us remember who is the Source of these and all other benefits for our bodies and souls.

And as we remember, may we be moved to praise and serve Him with joyful and grateful hearts.



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Forget from whom our blessings flow!
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Lord, may our lives with fruit divine
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**—Pastor Thomas Schuetze
Coloma, Michigan**



Thanksgiving—A Christian Holy-day

Thanksgiving in American History

Turkeys. Cornucopias. Pilgrims. Most people are familiar with the ties of Thanksgiving to the Pilgrims who came over on the Mayflower in 1620.

As the story goes, in December of 1620 the English settlers arrived in the new world and got off their ship at Plymouth. They suffered through a very harsh winter in 1620 and early 1621.

In fact, it was so harsh that over half of those who had crossed the ocean in the Mayflower died that first winter.

Sometime in November of 1621 the surviving settlers had a three-day feast dedicated to thanking God for delivering them from what seemed to be inevitable famine and death.

Later, days of thanksgiving connected to fall harvest festivals came to be celebrated throughout the New England Colonies, although they were celebrated

on varying dates. Then in 1863, under the direction of President Abraham Lincoln, Thanksgiving became a national holiday. It was set to be celebrated at the end of November every year.

Thanksgiving— a Christian festival

Because of this history, many people think of Thanksgiving as an “American” holiday. Today in our country for most people Thanksgiving has become simply a day of fun, good food, and time off from work.

In reality, Thanksgiving is not an American holiday but a Christian holy-day (our word “holiday” comes from the Old English “holy day”). The LORD set forth the celebration of Thanksgiving for His people already at Mt. Sinai when He brought them out of slavery in Egypt (Leviticus 23:15-20).

In the Old Testament this holy-day was called the “Feast of Weeks.” It was so called because God told Moses that the celebration was to take place seven weeks after First-fruits (which was the beginning of the harvest). This holy-day came at the end of the grain harvest and was a feast of thanksgiving to the LORD for providing for His people.

In our urban areas few people can appreciate the connection between the harvesting of crops and the festival of Thanksgiving, but this was certainly vividly portrayed in the Old Testament as the people proclaimed: “Enter into His

gates with thanksgiving, And into His courts with praise. Be thankful to Him, and bless His name” (Ps. 100:4).

An appropriate place in the Church Year

As New Testament Christians we too should use this holy-day for reflection and joy as we consider all that the LORD has done for us. When the date for Thanksgiving was chosen, it was not based on our church year calendar, but the celebration of this holy-day falls at a fitting place within the Christian church year.

Our church year concludes near the end of November with the last Sunday after Trinity. A new church year begins with the first Sunday in Advent, which begins our preparation for Christmas. Usually the festival of Thanksgiving falls between these two Sundays and bridges one church year to another.

As we come to the end of a church year and prepare to enter another, how fitting to give thanks to our Creator, Redeemer, and Sanctifier for the many blessings we have received, both of body and of soul! How appropriate to gather to thank our Triune God for all the blessings of the past church year and to look ahead to a new church year under His grace, mercy, and protection.

All praise and thanks to God!

*—Pastor Nathanael Mayhew
Lawrenceville (Atlanta), Georgia*



The End Time

“Judgment Day”

That term sounds so intimidating and frightening, doesn’t it? Judgment Day: the day you and I will stand before God and be judged “each according to his works” (Mt. 16:27).

Of that Day, says Jesus, “for every idle word men may speak, they will give account of it in the day of judgment” (Mt. 12:36). If that doesn’t strike fear into our hearts, I don’t know what will.

Judgment Day will truly be a horrible Day for all those who do not receive the forgiveness of all their sins by repentant faith in Jesus Christ. They will hear the dreadful words from the mouth of the Lord, “Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels” (Mt. 25:41).

People like to think that they can live just fine without God, but they do not consider that it is God who has given them life, supports life, and gives everything that is good in this life. As the Apostle James says, “EVERY good gift and every perfect gift is from above and comes down from the Father of lights” (Jms. 1:17).

But on Judgment Day those who want to live without God will get their way and discover what it is truly like. Without God everything good will be taken away, including love, joy, and peace. Can you imagine a life without even a little bit of love or joy? There will be only hatred, bitterness, resentment, sorrow, and misery. As Jesus says, “In that place there will be weeping and gnashing of teeth.” That will be true torment, especially when people know they could have been saved but are rejected since they rejected God’s gift of love and grace.

We don’t like to think about the horrors of hell, but it is good to know about the dreadfulness of departing from God so that we may never give in to the temptation to depart from Him now in this life.

May we dread the thought of turning away from God by turning our lives over to sin and impenitence!

May we be horrified at the thought of

departing from God by getting so caught up in the affairs of this short life that we don’t make time for God and His Word!

May the reality of God’s fearful judgment cause us to turn to our God daily in repentance, for He is the One who gives the sure promise, “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness” (1 Jn. 1:9).

When we live in such repentant faith, we do not need to be fearful of those words: JUDGMENT DAY. The day of Judgment will not hold any dread for us because the record of our life and works has been washed clean. All our sins have been “blotted out” (Acts 3:19).

Nor need we be fearful of the fact that we will be judged according to our works, because the only works that will be remembered are the perfect works of Jesus Christ which have been credited to our account and the good works of faith which have been done and have been sanctified by Christ.

Those who are in Christ can look forward to that Day as the great and glorious day when they will see their Lord and Savior face to face for the first time.

And we will hear the sweetest words of all: “Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world” (Mt. 25:34). What a Day that will be!

Let us live our lives in thankful praise as we await that glorious Day.

—*Pastor David Reim
Vernon, BC (Canada)*



ANNIVERSARY HISTORICAL FACT:

The treasurer reported to the recessed Sleepy Eye [constituting] convention in January 1961 that mission receipts for the 3rd quarter of 1960 were \$5,856.79 and for the 4th quarter \$9,218.75. Allocations were made to 11 congregations as well as to Immanuel Lutheran College and Seminary and to the Japan Lutheran Mission.



Studies in First Timothy

“This is a faithful saying: If a man desires the position of a bishop, he desires a good work?” (1 Tim. 3:1).

SERVING OTHERS TO SERVE THE LORD

Chapter 6:1-2

When the Apostle Paul begins our section addressing “bondservants” who are “under the yoke,” there is no mistaking to whom he is talking. He is speaking to those who were slaves—people who were owned by their masters, who were not free to follow their own wills but were bound to do what their owners demanded of them.

Here in America the Civil War was fought to a large extent over the issue of slavery. The United States paid an incredible price in human life—there were almost half a million casualties on and off the battlefield. So it is understandable when to this day people in our country recoil against the whole idea of human slavery.

And yet nowhere in Paul’s first letter to Timothy nor anywhere in the Word of God do we find the human institution of slavery being condemned. The “father” of the Missouri Synod, Dr. C. F. W. Walther, wrote an extensive treatise on slavery during the heat of the Civil War. In his treatise he defended the Scriptural truth that slavery in and of itself is not a sin. Rather, it is the sinful abuse and mistreatment of one human being by another—in any situation, not just slavery—which is roundly condemned by the Lord in the fifth commandment.

Thankfully, it is true that the circumstances of Paul’s and Timothy’s time do not exist in our country today. Yet what Paul writes concerning the attitude of a slave toward his master does find ample application in the employee-employer relationship in general.

There are those who would say that

hard work is its own reward, but for the Christian there is a “divine factor” to his work ethic. Paul writes, “Let [them] count their own masters worthy of all honor so that the name of God and His doctrine may not be blasphemed.” The Christian’s work ethic will not only be the earning of a paycheck; there are also longer reaching ramifications concerning what others, especially a boss, would think of him and his God.

In this connection Paul writes in Ephesians 6: “Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ; not with eyeservice, as men-pleasers, but as servants of Christ, doing the will of God from the heart, with goodwill doing service, as to the Lord, and not to men” (vv. 5-7).

Done For the Savior!

My work as a Christian, done for my employer, is actually being done for my Savior too! It doesn’t matter either how that employer treats me. Peter writes: “Servants, be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh” (1 Pet. 2:18). My responsibility is simply to work as best I can!

Luther correctly includes the worker/boss relationship under the fourth commandment: “We should honor, serve, and obey our superiors, and give them love and respect.” God would have us give our all to those who are our superiors—in whatever role that may be, whether at home, at church, in government, or at work.

With the economy the way it is and with unemployment near ten percent, we who can work are happy to have a job—any job! If our earthly master doesn't know Christ, we will work hard, striving to match what we do with what we say so that God's name and doctrine will not be blasphemed because of us.

If our boss does know Christ, we will work hard and rejoice! Paul says that "those who are benefited are believers and beloved" (v. 2). To know that your superior will be sharing in the joys of heaven with you is a great blessing.

It is true that "there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (Galatians 3:28), but such oneness before God does not change the worker/boss relationship.

Paul says, "Let them not despise them... but rather serve them" (v. 2).

What a blessing for Timothy to be able to "teach and exhort these things" (v. 2). Whether as slaves toward their masters or in our day as employees toward employers, ours is a work ethic which is founded on Christ. As we work for our boss, we are working for our Lord—a Lord who Himself came in the form of a bondservant and humbled Himself even to the point of death on the cross (see Philippians 2:5ff).

So let us work out of love for our Savior, letting our light shine before men, that they may see our good works and glorify our Father who is in heaven! (Matthew 5:16)

—*Pastor Paul Krause
Markesan, Wisconsin*



Old Testament Bible History **"All History is GOD'S STORY!"**

Joseph and His Brothers

No. 17 in Series: Genesis 37

Sibling rivalry reached epic proportions in Jacob's household. So great was the rivalry and the subsequent hatred that it brought men to the brink of murder.

To better understand this piece of Jacob's family history we need to recall how his large family came to be.

Jacob loved Rachel, but he was tricked into first marrying her sister Leah, whom he did not love. These two women vied for their husband's affection and tried to win the upper hand by bearing him children—of themselves and also of their maidservants (Genesis 29-30). From among Jacob's twelve sons and one daughter, he loved Joseph most of all (cf. Genesis 37:3).

Jacob did not hide his greater love for Joseph. Jacob's foolish favoritism toward Joseph was notably demonstrated by his gift of a multi-colored tunic—a garment

of distinction which clearly set Joseph apart.

Nor was Joseph free from blame. God gave him two dreams foretelling the day when Joseph's brothers and his father would bow down to him. But Joseph paraded these dreams to his brothers and in his telling of the dreams exuded an air of superiority. His brothers reacted strongly, saying, "Shall you indeed reign over us? Or shall you have dominion over us? So they hated him even more for his dreams and for his words" (Gen. 37:8).

After Joseph's second dream, even Jacob rebuked Joseph, saying, "What is this you have dreamed? Shall your mother and I and your brothers indeed come and bow down to the earth before you?" (Gen. 37:10)

Twelve sons from one father and four mothers, plus a father who shows

favoritism, plus a favored son who revels in his status—a recipe for a home at unrest! And so it was for Jacob’s family.

The hatred and envy of Joseph’s brothers grew to a fever pitch so that, when Joseph was sent out to the fields by Jacob to check up on his brothers, they saw an opportunity to be rid of “the dreamer.” Their first thought was simply to kill Joseph—how great their anger was and how wicked their intentions! They could kill him and then gloat, “Hah! Let’s see if those dreams of his come true!”

However, Reuben, the eldest son, swayed the other brothers from murder and convinced them to throw Joseph into an empty pit. Reuben planned to come back later to rescue Joseph, but before he could do this and while he was absent from the group, the other brothers sold Joseph into slavery.

Lessons For Us

As a solution and a seemingly perfect “cover” for their sin, the brothers took Joseph’s recognizable tunic, dipped it in blood, and deceived Jacob into believing that Joseph had been killed by an animal. Thus the brothers rid themselves of the hated dreamer and deceived their father with a lie that would cause him great sorrow for years to come.

These would-be murderers, brother-sellers, father-deceivers are the ancestors of the twelve tribes of Israel, God’s chosen people! Clearly, when God established His nation through these sons of Jacob, He was not doing so because they were sinless and pure. The sinfulness of our Savior’s ancestors illuminates the truth that God’s plan of salvation was never built upon or dependent upon the goodness of mankind.

It is valuable to see this very real and not-so-pleasing view of Jacob’s family life so that we aren’t deceived into thinking that the men and women of faith in biblical times were of a different caliber and less sinful than are we. Far from that, these men and women faced the same rivalry, envy, anger, wickedness, and other temptations that we face.

In spite of their sin, these sons of Jacob and their descendants were chosen, “because He loved your fathers, therefore He chose their descendants after them” (Deut. 4:37). Likewise, we are redeemed and set free from sin, not because of who we are but because of what God has done for us.

This story of Jacob’s family is also a living illustration and lesson for us concerning family life. Beware of how sin can take root and grow within a family setting! Several factors compounded an already strained relationship between the brothers and Joseph. Jacob’s favoritism led the brothers to envy which in turn led to a growing hatred and bitterness that reached the point of murder. Then, as is so often the case, the sinful desire to cover one’s own sins led to even more sin.

Though perhaps our family life is not quite this dramatic, the same sin and the same potential for sin’s growth lies within each of us and our families. Satan loves to undermine the blessings of a well-grounded, Christ-centered family. We do well to watch and pray, to learn lessons from Jacob’s mistakes, and to seek to address sinful rivalry, anger, envy, and bitterness at the root lest they grow, fester, and undermine the strength of a Christian home.

The sorrowful, strained, messy family life of Jacob was the result of sin. The brothers’ actions were born out of hatred and sinful anger. But this is only the beginning of their story.

The brothers thought their history with Joseph was finished, but God knew differently. It is a mark of God’s incredible grace that even this sin-filled chapter of history would become a tool in His hands to accomplish His saving purposes. His Story concerning these brothers was just beginning.

—Pastor Wayne Eichstadt
Mankato, Minnesota

*Bountiful Blessings
at Thanksgiving*



Portraits of Christ

from the Gospel of John Chapter Seven—The Water of Life

“On the last day, that great day of the feast, Jesus stood and cried out, saying, ‘If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water’” (John 7:37-38).

I read recently that the human body is between 55-60% water. If that seems a high percentage, remember how you feel when you sit in the sun on a hot summer day. When we perspire, it doesn’t take long before thirst sets in. It is the body’s natural response.

The water in our bodies needs to be replenished and the thirst response satisfied. There are many products on the market that attempt to help quench the body’s thirst and replenish its fluids.

We human beings also thirst to be right with God. No man-made product can satisfy our spiritual thirst. Only one person can satisfy our need and present us righteous before our God and Father—the Lord Jesus Christ.

Jesus stood up on the last day of the Feast of Tabernacles and with loud voice invited the people: “If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.”

Each morning during the days of the feast, at the time of sacrifice, a priest would proceed to the fountain at Shiloh with a golden pitcher. After having drawn water, he would return to the altar of burnt sacrifice where the water was poured out with the wine of a drink offering. Then

the trumpets sounded and the people sang: “Therefore with joy shall ye draw water out of the wells of salvation” (Isa. 12:3).

It is thought that this ceremony commemorated the gushing out of the water at the rock of Meribah which was used to quench the thirst of the people of Israel in the desert. Thirst was a great physical thirst—a yearning of the body for necessary water.

One wonders if it was during this very ceremony that Jesus lifted His voice in invitation.

At that time Jesus invited the crowd to come to Him, and He still invites all to come to Him today to have their thirst satisfied. He doesn’t offer literal water or some thirst quenching drink. He offers His own Word of Promise, which serves to forever slake our spiritual thirst to be right with God. He tells us that through faith in Him our sins are forgiven and we are right with God.

With grateful hearts we thirsty beggars receive His gift. He alone is our salvation.

In His Word Jesus not only satisfies our individual thirst but provides so abundantly that it pours forth from us. The Spirit of God given to us causes this living water to pour forth from all those who believe.

Our bodies need water to survive. We also need the Word of Christ which satisfies our soul’s thirst for righteousness.

—*Pastor Andrew Schaller
Watertown, South Dakota*





Cross Purposes

EXACTLY WHAT IS THE COMMISSION GIVEN TO THE CHURCH?

Our Lord Jesus Christ commissioned the Church saying, “Go ye therefore, and teach (make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world” (Mt. 28:20). Mark 16 records, “Go ye into all the world and preach the gospel to every creature.” In Luke 24 we read, “Repentance and remission of sins should be preached in His (Jesus’) name to all nations.”

Faithful exercise of responsibility means the Church will preach law and gospel—the law to expose, convict, and condemn the sinner. All have sinned and “the wages of sin is death” (Rom. 6:23). Hardly can the Church “teach all things” without teaching the law.

The gospel proclamation is the message of good news, namely, that the Savior through His suffering and death has paid the penalty for mankind’s sin. He has removed the curse of sin. Jesus has made an exchange, taking our sin upon Himself and clothing us in robes of His righteousness. Paul wrote that God has reconciled the sinner unto Himself in Christ, and then adds significantly, “...and has committed to us the word of reconciliation” (2 Cor. 5:19). We are to preach the same gospel that comforts us! Life on this Earth is fraught with many trials, afflictions, sorrows, and troubles.

The truth is that every evil in this world from which we crave release is a consequence of sin! Some of the woes of life can be alleviated through the exercise of our faith as we reflect the love and concern of the Lord toward one another, but the burdens of life still

continue until death. Only release from this life can bring blessed release from those burdens.

This truth underscores another undeniable fact: above all else sinners desperately need the message of eternal salvation which is the gift of God in Christ. But who can proclaim that message except those who believe in the Savior who has gained our release from, sin, death, and the power of the devil, and promised us rest in heaven?

When Jesus gave the commission to proclaim the gospel to all nations, He was speaking not to the world but to His disciples—to believers. Individually as believers we are to be ready to speak the gospel as the Spirit gives us faith to believe and opportunity to speak. As a fellowship of Christ-believers, the Church is to bend every effort to fulfill the Great Commission; and surely as ambassadors for Christ (2 Cor. 5:20), the Church is to be faithful in its efforts as well as faithful to the message.

ELCA Convention Actions

In view of the Savior’s commission we were struck—but by no means surprised—by the emphasis of the Evangelical Lutheran Church in America (ELCA) as we read what is called “A Brief Summary of Actions” from their recent convention.

1. They discussed and adopted “an HIV and AIDS strategy.”
2. They approved the continued “Lutheran Malaria Initiative”.
This is a shared effort with, among others, the LC-MS and the United Nations Foundation.
3. They adopted resolutions that

“make it possible for people in publicly accountable, lifelong, monogamous, same gender relationships [ed. note: homosexuals] to serve as rostered leaders in the ELCA.”

4. They approved the development of a “Social statement on Justice for Women.”
5. They called for “comprehensive reform of U.S. immigration policies and processes (and) called for suspension of immigration raids until reform is enacted.”
6. They “resolved to advocate on behalf of a peaceful resolution of the conflict between Israel and Palestine.”
7. They adopted a statement of health care reform, and requested “that the urgency and sense of the resolution be communicated to Congress and the White House.”

“The ELCA Confession of Faith” on line testifies that the synod believes in the Triune God. It states that the synod “accepts the Apostles’, Nicene, and Athanasian Creeds as true declarations of the faith of this church.”

Such a statement is hardly compelling

when the ELCA tolerates denial of creation as well as of the virgin birth. Concerning the gospel it is said, “This church confesses the Gospel as the power of God to create and sustain the Church for God’s mission in the world.” That is at best an ambiguous statement.

As descriptive of the ELCA in action, nothing in the summary satisfies the commission Jesus gave. Apart from a passing reference to “key Lutheran principles of justification by grace”—and this in the context of their social statement on human sexuality—there is nothing that even vaguely resembles the gospel, much less the Lord’s Word to “preach the gospel to every creature.”

Not one thing in the “Brief Summary of Actions” describes what is evangelical in the scriptural sense. Insofar as the summary defines the emphasis of the ELCA, our conclusion is that the divinely mandated commission given to the Church has been jettisoned in pursuit of an agenda that is neither evangelical nor Lutheran!

The pity is that without a clear preaching of gospel, souls are being lost.

—*Pastor Daniel Fleischer*
Corpus Christi, Texas

Five Generations at Grace



(L to R) Grandfather Craig Ohlmann; great grandmother Joyce (Schemm) Ohlmann; great great grandmother Hildegard Schemm, holding her great great granddaughter Zoey Ohlmann (born Aug. 20th, 2009); and Zoey's father Jacob Ohlmann - all members of Grace Ev. Lutheran Church, Valentine, Nebraska. Zoey's mother is the former Dani Beekman of Eau Claire, Wisconsin.





Who Are We?

“That’s not us!”

The *Spokesman* is happy to receive unsolicited articles from synod pastors on current topics of the day. We received a number of such articles in connection with the Evangelical Lutheran Church in America (ELCA)’s decision this past August to revise policies so that they no longer prohibit homosexual clergy members. More than one of those articles will be found in this issue.

This 50th anniversary year we note that our synod’s founding fathers chose a name for our church body which answers such a fundamental question as “Who are we?” Indeed, the *2009 CLC Directory* states that the Church of the Lutheran Confession (CLC) aims to be what its name implies, that is—“a church that continues to uphold the scriptural teachings and Christian values which God restored through the Lutheran Reformation of 1517.”

The CLC came into existence when its forebears took a stand for Bible teaching against what was perceived as human reasoning preempting clear Scriptural truth. When that happens—when human reason and “wisdom” are allowed to form and shape a given congregation’s or church body’s stance on any given issue—the mold is set and die is cast for a similar approach when future issues arise. In the field of religion in general and Christianity in particular, before long the set “mold” casts a “die” that is no longer recognizable as truly scriptural nor truly Lutheran—and in the end, the leaven permeates (see 1 Cor. 5:6) so that the gospel of Jesus Christ itself is undermined.

So it is that concerned Lutherans across the nation have let it be known that “That’s not us!” when the recent ELCA convention did what it did. In fact, the September 1 headline in our local newspaper shouted: “Local Lutherans oppose gay clergy.” Quoted in the article is a Lutheran Church-Missouri Synod pastor in Cheyenne who said: “In 2001 we declared that we could no longer consider the ELCA to be an orthodox Lutheran Church body. We no longer consider them truly Lutherans.” This is the tack followed, directly and indirectly, by more than one article in this issue of our *Lutheran Spokesman*.

With that, this editor has long been amazed how articles (solicited or unsolicited) come together in a given issue to complement one another. For example, what Pastor David Lau wrote twenty-five years ago on “our place among Lutherans” (in our ongoing series SURVEYING CLC HISTORY) nicely complements his chapel talk reviewing chapter four in the history book he is writing of the CLC. Likewise, articles by other writers in this issue speak to the always timely question of what it means to be truly Lutheran.

And just in time for this issue came the article reporting on the 50th anniversary celebration of the church where the CLC’s Constituting Convention was first held—Trinity Lutheran Church, Watertown, South Dakota.

Dear reader, as a certain Lutheran Church in Massachusetts recently put on its church sign:

THE LUTHERAN CHURCH BODY IN RECENT
NATIONAL NEWS—THAT’S NOT US!

—Editor





AN "OPEN LETTER" FOR THE MEMBERS OF THE ELCA:

God is a Majority of One!

While God loves all mankind and gave His Son on the cross for the sins of us all, He hates all sin. He does not condone the practice of homosexuality but condemns it in several places in the Bible.

Because God has already spoken on this matter, many are stunned by the declaration of the Evangelical Lutheran Church in America (ELCA) regarding the ordination of homosexuals. The "cafeteria Christians" continue to pick and choose by majority vote which teachings of the Bible they will hold and which they will reject.

This is nothing new. For many years the ELCA has been operating under the false notion that by majority vote sinful human beings may decide what is "true" and "right" before God, even though God has already spoken in His Word—the Bible. On the eve of His crucifixion Jesus prayed for His true disciples of all time: "Father, sanctify them by Your Truth, Your Word is Truth" (Jn. 17:17). Jesus was talking about the truth of the whole Old Testament.

The apostle Paul included both Old and New Testaments when he wrote to Timothy: "All Scripture is given by inspiration of God (literally: "God-breathed"), and is profitable for doctrine, for reproof, for correction, for instruction in righteousness..." (2 Tim. 3:16).

How absurd and arrogant are those who think that by majority vote they have the right to change God's Word! What church body, however great in its own eyes, can reverse God's holy and eternal resolve by majority vote?! By majority vote do they presume to change the nature of the Holy God who "takes no pleasure in wickedness" (Ps. 5:4-5)? Does He not say of Himself, "I AM the LORD, I change not"? (Mal. 3:6)

Those who spread soul-destroying error, whether in the name of Martin Luther or Jesus Christ, are trying to redefine Lutheranism and the Christian faith in their own fallen image. They strive to promote church "growth" in numbers and worldly power by forsaking the "words" which, Christ says, "are spirit and life" while "the flesh profits nothing" (Jn. 6:63). They oppose Christ! Rather than serving as His "under"-shepherds, they act like "over"-lords, giving the impression that the fleshly, physical, and material are everything, while the words of the Savior are nothing!

My Bible-believing aunt—a lifelong member of a large ELCA (formerly ALC) congregation in Minnesota where I was baptized—used to shake her head in disgust at the errors in her church body. Already 35 years ago she asked me, "What has happened to our church?" Well, how about a show of human hands to determine whether the Genesis account of creation is true; or whether the miracles of the Bible really happened just as they are recorded; or whether the biblical teaching of the position of women in the church—taught by the Christian Church for nearly 2,000 years—is right for our time; or let's have a show of human hands!

So it has gone for many years in the ELCA, and the sleeping people in the pews think it doesn't matter. But it matters greatly! For the same Bible rejected by supposed know-it-all leaders in the churches also reports that the Son of God lifted HOLY, human hands to the cross to earn forgiveness of sins and eternal life for us sinners.

Who can be taught by his pastor NOT to believe certain parts of the Bible and still hold firmly to His Savior in the other

parts? I can't. Neither can you. It's a matter of eternal salvation!

How foolish to accept "majority votes" where the doctrines of Holy Scripture and the Christian faith are concerned! Where God has spoken, He is a majority of ONE—no majority vote against His Word stands as truth. Remember how He made "babblers" out of that majority who voted against Him at that Tall Tower (see Gen. 11)!

Jesus says, "If you continue in My word, then you are truly My disciples, and you shall know the truth, and the truth shall make you free" (Jn. 8:31-32).

After all this time, will any members of the ELCA ever get up from their slumbers and stand up for Jesus? Are there any real men in that church who will stand with Joshua and say "as for me and my house, we will serve the LORD," and then leave

the "house" of error in order to obey and keep their Savior's Word?

There are, it is hoped, hundreds of thousands in the ELCA who still trust in the blood of their Savior. Yet they sit at the feet of thousands of false teachers who by their errors erode the faith of the simple so that they lose hold of the Truth that makes and keeps them free unto eternal life!

"Come out from among them and be separate, says the Lord. Do not touch what is unclean, and I will receive you. I will be a Father to you, and you shall be My sons and daughters, says the LORD Almighty" (2 Cor. 6:17-18, see also Romans 16:17-18).

*—Rev. Vance A. Fossum
Holy Trinity Evangelical
Lutheran Church—CLC
West Columbia, South Carolina*

In Memory of a Classmate



The ILC Academic Center's flag pole and flag were donated by the class of 1995 in honor of their fallen classmate Micah Gurgel, who died in a state-side traffic accident in February 2008 (for further information, see articles pp. 19 & 22). Shown above are Micah's parents, Barbara and Paul Gurgel. Micah's brother Daniel, also a veteran, is raising the flag.



Surveying CLC History

From the 25th Anniversary Booklet (1985)

"Reflections...Projections"

Number eleven: OUR PLACE AMONG LUTHERANS

What is a Lutheran?

My old college dictionary (1953) gives two definitions: "1) A follower or disciple of Luther; 2) A member of the Lutheran Church."

When Martin Luther began what we now know as the Reformation in the 16th century, he had no intention of starting a new church organization or of making a name for himself. He wanted to find salvation for his own condemned soul. Once he learned the truth of justification by faith in Christ, he sought to proclaim and spread and teach this truth in any way he could, regardless of the costs. He wanted to be faithful to his Lord Jesus Christ and faithful to his calling as a teacher of Bible truth. We believe that it was this same kind of motivation that brought about the formation of our church body in the late 1950's and early 1960's. Lutheran Christians were concerned about the inroads the ecumenical movement was making in Lutheran circles. They saw their whole Lutheran heritage slipping away from them by what they knew to be contrary to Holy Scripture. They wanted to be faithful to their Lord and to their calling as teachers of Bible truth. So in great distress and with fear and trembling, they withdrew (or were forcibly removed) from the Lutheran synods and fellowships they had previously cherished. They did not know what the future held in store for them.

But the work of preaching the gospel had to continue. The work of supporting missionaries had to continue. The work of training pastors and teachers and the new generation had to continue. For these reasons the Church of the Lutheran Confession was organized. It was not an end in itself, but only the means to an end.

We may be tempted to carry out the programs of our church body with a wrong motivation, that is, to make a name for ourselves, so that we have a place among the Lutherans. Other synods have made this mistake before us, and the result has been that the truth was snuffed out so that the organization could be glorified and preserved. May our Lord help us see the folly of pursuing greatness for ourselves and the importance of faithfulness to our Lord and faithfulness to our calling, whatever the costs may be. Then we shall be true Lutherans, followers of Luther, and not just members of the Lutheran Church.



—Pastor David Lau
Eau Claire, Wisconsin

ANNIVERSARY HISTORICAL FACT:

The establishment of Immanuel Lutheran College predates the beginning of the CLC. The school initiated the work of training the youth with a special service of dedication and installation on September 13, 1959. The first building at 3rd and Harper in Mankato, Minnesota was dedicated.



Chapel Talk on Chapter Four of the book:

The Church of the Lutheran Confession—Fifty Years

Dear friends in Christ,

Today I want to talk to you about Chapter 4 of the history of the Church of the Lutheran Confession. This chapter is entitled “Taking a Stand.”

It is necessary for Christians to take a stand on the truth of God’s Word, especially when others around them are departing from God’s Word.

God’s Word contains many warnings against false teaching and false teachers. Jesus Himself said: “Beware of false prophets, who come to you in sheep’s clothing, but inwardly they are ravenous wolves” (Mt. 7:15).

How do we know whether someone is a false teacher? We examine their teaching to see whether it agrees with the Word of God. John, Jesus’ disciple, wrote: “Do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world” (1 Jn. 4:1). And what should we do when we are certain that teachers are false teachers? The apostle Paul gives us the answer: “Note those who cause divisions and offenses contrary to the doctrine which you learned, and avoid them” (Rom. 16:17).

For many years the synods of the Synodical Conference had been on guard against false teachings and false teachers and had avoided them. But in the forties and fifties of the last century one of the synods of the Synodical Conference in a very gradual way began to allow false teaching instead of avoiding it. The Missouri Synod began to take positions that contradicted the Word of God.

In 1955 one of the other synods of the Synodical Conference, the Wisconsin

Synod, passed a resolution declaring that the Missouri Synod was causing divisions and offenses contrary to the Word of God.

One of their committees said that because of this it was necessary to avoid the Missouri Synod because of its toleration of false teaching. In fact the committee said that if they postponed the decision to avoid the Missouri Synod in 1955, they would be violating the Word of God.

But when the matter came to a vote, the Wisconsin Synod voted not to break fellowship with the Missouri Synod.

In the years that followed, the Wisconsin Synod continued to postpone the decision to avoid the Missouri Synod. Not only that, but the Wisconsin Synod justified its postponement by making a slight adjustment to what God’s Word actually said.

This action of the Wisconsin Synod troubled some of its members. How can we say we know better than God how to deal with false teachers? When God says “Avoid,” how can we say something different?

You all know that there are four faces on Mount Rushmore, the faces of four men who were very important in the history of our country. Today I would like to introduce you to four voices that were important in the history of our church, that is, the voices of four men who took a stand against the Missouri Synod because of its false teaching and against the Wisconsin Synod, because it failed to avoid, as God’s Word said it should.

The first voice is the voice of Pastor Maynard J. Witt, pastor in Spokane,





PG Albrecht & MJ Witt



E. Reim



CM Gullerud

Washington. When the Wisconsin Synod in 1957 again failed to terminate fellowship with the Missouri Synod, Pastor Witt took a stand and said: "This convention has chosen an unscriptural course. Out of love to the Wisconsin Synod and out of love and fear of the Word of God, I am compelled to announce my severance of fellowship from the official Wisconsin Synod."

The second voice is the voice of Pastor Paul G. Albrecht, pastor in Bowdle, South Dakota, who took a stand in 1957 and said: "I cannot follow the course which the Synod now has chosen. I cannot fellowship with those who have advocated the position which the Synod made its own last night."

The third voice is the voice of Professor Edmund Reim, seminary professor in the Wisconsin Synod. He also took a stand in 1957 and said: "I find myself compelled to discontinue my fellowship with the Synod. I hope and pray that the Synod may yet return to its former ways and to full obedience to the Word of God. I trust that you will realize that I take this step, not in anger, but in deepest sorrow, and because I am constrained by the Word of God."

The fourth voice came a few years later. It is the voice of a member of the Evangelical Lutheran Synod which had taken the path of obedience in 1955 and had terminated fellowship with the

*In these last days of sore distress
Grant us, dear Lord, true steadfastness
That pure we keep, till life is spent,
Thy holy Word and Sacrament.*

*A trusty weapon is Thy Word,
Thy Church's buckler, shield, and sword.
Oh, let us in its power confide
That we may seek no other guide!*

Missouri Synod. But this synod failed to carry out its resolution to avoid the Missouri Synod and continued to have fellowship with the Missouri Synod as one of the member synods of the Synodical Conference. The fourth voice is the voice of Pastor C. M. Gullerud of Mankato, Minnesota, who took a stand in 1959 and said: "Since the convention acted to continue in the fellowship of the Synodical Conference, this leaves me no other alternative but to declare my withdrawal as a permanent member of the Evangelical Lutheran Synod. I take this step not in bitterness but with sorrow over the defection of a synod which I have tried to serve and which I have loved."

These are the four voices, and there were many others. We are their children, grandchildren, and great grandchildren. Our church body today is the result of their taking a stand on the Word of God. Let us sing from *The Lutheran Hymnal* #292:2&8 (See box—ed.)

—**Pastor David Lau**

ANNIVERSARY HISTORICAL FACT:

It was reported in the minutes to the Interim Conference meeting in Mankato in January of 1960 that regular academic courses in the college were taken at Mankato State College, with supplementary work (religion and language courses) at LLC.

“OUR JUBILEE IN CHRIST”

REDEMPTION FOR THE PAST. HOPE FOR THE FUTURE.



“Remember the days of old, consider the years of many generations. Ask your father, and he will show you; your elders, and they will tell you...” (Deuteronomy 32:7).

“...Rehearsing the Lord’s Leading”

As a fiftieth anniversary undertaking of the *Lutheran Spokesman*, we have invited charter members of the CLC to write personal accounts of their experiences in becoming members of a new synod and fellowship.

The intent is to allow individuals to speak for themselves. The first-hand historical perspectives which they provide—theological and otherwise—are just that, those of the individual writer.

“...We as God’s children have been on a journey—and yes, we have memories. Let us strive to keep the younger generation in contact with our Lord’s leading us on our journey. Remember, the Israelites were directed more than once to rehearse the Lord’s leading them OUT of Egypt and INTO the promised land—and that was meant to be training lest the experience of their parents/grandparents be lost to them. All anniversaries should serve this good and edifying function.” (Spokesman staff writer)

With such good thoughts in mind, we offer Robert Mackensen’s article in our *JUBILEE JOURNEYS & MEMORIES* series, hoping you find it interesting and informative.

—Editor

Jubilee Journeys & Memories 1960-2010—A Half Century of Blessings

“Remember those who...have spoken the word of God to you,
whose faith follow...”—Hebrews 13:7

Memoirs of Pastor Robert Mackensen (age 89)

Some personal history:

Born: October 18, 1920
Robert & Lois Mackensen
440 W. 5th Street, Apt. 503
Red Wing, MN 55066

Places of service:

CLC congregations served:
Trinity Lutheran Church, Millston,
Wisconsin
Our Redeemer’s Lutheran Church,
Red Wing, Minnesota
Salem Ev. Lutheran Church, Eagle
Lake, Minnesota

Mt. Olive Lutheran Church, Lamar,
Colorado

Living Word Lutheran Church,
Hendersonville, North Carolina
Zion Evangelical Lutheran Church,
Lawrenceville (Atlanta), Georgia

1. What circumstances or person(s) did the Lord use to influence you to leave your previous church affiliation, and how did the Lord make all things work together for good in doing so?

To leave the Missouri Synod:
• Studying Professor Walter Albrecht’s



Pastor & Mrs.
Mackensen

mimeographed English translation of Francis Pieper's "Christian Dogmatics"

- Studying Francis Pieper's "Brief Statement" of Missouri Synod's doctrinal position (especially paragraphs 28 & 29 contained in its article "On the Church," which Missouri Synod officially adopted but did not put into practice)

- Studying how Missouri Synod tolerated the liberal "Statement of the Forty-four"

- Studying Wisconsin Synod's well-documented statement marking Missouri Synod's obstinate continuance to condone religious fellowship with religious errorists over many years

- Studying in-depth exegetical study of Romans 16:17-18

To leave the Wisconsin Synod:

- Correspondence and discussions with John Lau and Jonathan Schaller about Wisconsin Synod marking but failing promptly to avoid Missouri Synod (waiting to see if Missouri Synod

would repent)—thus substituting human judgment for Scripture's clear command "mark and avoid" (no time-lag between marking and avoiding [Rom. 16:17-18] errorists)

2. What discovery/lesson can you share with the younger generation about that difficult time?

While vigorously battling for orthodoxy in doctrine and practice, do not permit heartless scorn to dwell in your heart toward people still entangled in their doctrinal error and practice. As one man wrote: "Orthodoxy without love turns halos into horns."

3. What message/testimony would you transmit to the current generation as to the value/importance of continuing in the Lord's pure Word?

The desire and ability to continue in God's pure Word is 100% the Triune God's work and gracious gift. Remaining in God's pure Word is a never-ending struggle against opposition from the Christ-rejecting world, Satan, and our own inherited Old Adam. This struggle calls for prayerful, alert testing of all religious statements, including our own, to see if they are truly from God.

Continuing in the Lord's pure Word brings rich blessings to precious souls.

We are sorry we were mistaken with Prof. Robert Rehm's listed age last month: he is 78. —Editor



THE WORD FROM IMMANUEL

Chapel talks to the student body of Immanuel Lutheran College Eau Claire, Wisconsin

Opening address:

"A YEAR OF FAITH"

Monday, August 24, 2009

Hebrews 11:1 - "Now faith is the substance of things hoped for, the evidence of things not seen."

In Christ Jesus, who is the object of

our faith, fellow redeemed:

The eleventh chapter of the book of Hebrews is filled with snapshots—brief images of so-called "heroes" of the Old Testament. As we look through these snapshots, we cannot help but be amazed at the willingness of men and women to

“...Have you ever seen Jesus? Have you ever physically felt or observed your sins being removed? Have you ever seen heaven? Have you ever spoken to anyone who has been there? And yet, to you Jesus is as real as the person sitting next to you this morning.”

live their lives and die their deaths for something that they never saw and never touched.

Nowadays we hear about people who give their lives for a cause, but the cause is one that they have seen and touched or experienced in some physical manner. Today as we raise a flag that was flown over Iraq*, we will be reminded of soldiers willing to lay their lives on the line for the sake of country. When people like Micah Gurgel join the armed services, this is what they are doing. They have seen and felt the freedom that is found in the USA and they are willing to defend it even with their lives. We count them as heroes.

The heroes of the Bible, however, stood up for something that can be described only as a hope. Yet for them this hope was so real that they were willing to sacrifice everything for it. What made it real was their steadfast trust in their God and in His promises.

This is what our text is talking about when it says: “Now faith is the substance of things hoped for, the evidence of things not seen.”

As we stand on the threshold of a new school year and look into a future which cannot be seen, God grant that for us this will be “A YEAR OF FAITH.”

This year of faith begins today. Some of you have come a long distance to be here today. Many of you are putting out a considerable sum of money to be here. Many are sacrificing a lot of time to be here. Why are you doing this?

Think of our education students: some of them began as freshmen in our high school. When they complete their schooling, they will have given eight

**Micah did not serve in Iraq personally; yet the flag that was donated to ILC was flown over Iraq in his memory. For more on the story, see photo spread, p. 14—Ed.*

years of their lives. And it does not end here, for they are preparing themselves for a lifetime of sharing what they have with children throughout this nation and perhaps the world.

Think of our seminary students. If they began in ninth grade at ILHS, by the time they graduate they will have given eleven years for a hope that cannot be seen or touched. Then they will dedicate their lives to the proclamation of this hope throughout the world. Yes, the world: two graduates of this school are even now spending their time and energy in India and Africa and other nations, supporting and promoting the proclamation of our Christian hope. Other graduates have done this also.

What is it that makes these people willing to give their time and energy and money and lives for such a cause? In a few moments we will be dedicating a new building. The CLC has committed herself to a substantial expense in order to have this. Why?

There are millions of people who regard



One wing of the new Academic Center

what we are doing as foolishness—a waste of time and money. Many of them think that this life is all that we have and they want to get the most out of it. So they dedicate themselves to what they can see and feel: riches, power, pleasure, and the like. But as for us, we are dedicated to something that we cannot see: the hope of eternal life through Christ Jesus our Lord and Savior.

Have you ever seen Jesus? Have you ever physically felt or observed your sins being removed? Have you ever seen heaven? Have you ever spoken to anyone who has been there? And yet, to you Jesus is as real as the person sitting next to you this morning. Forgiveness is as real as the food you ate for breakfast. Heaven is as real as this building in which you are sitting. These are real, not because of what your eyes have seen nor because of what your hands have touched. These are real to you because of your faith.

“Now faith is the substance of things hoped for, the evidence of things not seen.”

“Substance”: this refers to something that you can touch and see. The chair you are sitting on has substance.

Hope, on the other hand, has no substance. You cannot grab it like you would a life-preserver. And yet we do grab it like a life-preserver, because of faith. Faith gives substance to hope. Jesus is so real to our hearts that we can spiritually touch Him. Heaven is so real that we can spiritually see it.

The other word used in our text is “evidence”: “Faith is the evidence of things not seen.” Those people who live

for this world, for the things they can see and feel, they want evidence. “Show me,” they say; “Prove it!” Because they don’t have faith, there is no way that you can prove it to them.

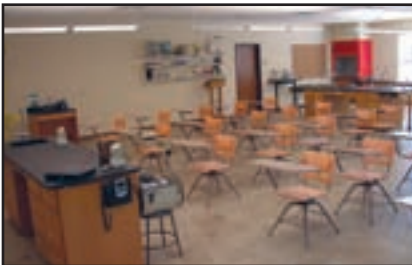
“Faith is the evidence of things not seen.” When a person has faith he doesn’t need physical evidence. His faith provides all the evidence he needs. The reason for this is that faith clings to the words of Christ. These words speak not merely to the ears but to the heart. Reality is not merely a matter of what the body can sense but also of what the heart can sense. The world cannot see what we can see, because their hearts are dead. They have no faith.

Thanks be to God that we are alive with faith. He gave us the faith to trust His words—to trust that Jesus died for us, that our sins are forgiven, that Christ’s righteousness has been credited to our account, and that heaven is truly ours.

And this is why we are starting a new school year. And this is why we built a new building and this day are dedicating it to the glory of God. This is why you and your parents came so far and invested so much in your education. And this is why our education students and seminary students are giving their lives to the proclamation of our hope. This is why: because we see the unseen, because our hope has substance, because we have all the evidence we need.

Is Jesus real to you? Is forgiveness real? Is heaven real? Then you are ready for this year of faith.

—Prof. John Pfeiffer



Science classroom and another classroom of the Academic Center



Another tabernacle made with hands—

The new school year at Immanuel Lutheran College began with sacred services on August 24, 2009, services which included dedication of yet another tabernacle made with hands, the new Academic Center.

You recall the analogy of the tabernacle (tent, NKJV) made with hands, a picture the Spirit uses to describe this terrestrial life as “our earthly house,” in contrast to the “building from God, a house not made with hands, eternal in the heavens” (2 Cor. 5:1).

Even as we long for our home with God in heaven, we still find ourselves attached to earthly habitations: we miss good-old Northwest Hall, Reim Hall, and the Cottage (all demolished), now replaced with the Academic Center, latest in the lengthening list of tabernacles made with hands.

What was different about school opening this year? Old versus new? Not really. Getting past the peripherals, what is the essence of this new school year on the campus of Immanuel Lutheran College of Eau Claire, Wisconsin, USA? It is the orientation, of course. We are oriented to our home with Jesus; we are heavenward tending. All our earthly dwellings and schools and work-places are made with hands (echoing “change and decay in all around I see”), in contrast to the building from God, a house not made with hands, eternal in the heavens.

We strive to never lose that focus.

That is what brought us on Monday morning to the Field House, to greet Jesus and one another with a service of prayer, sacred song, Scripture, and sermon. This is not an adjunct but of the essence, as Pres. Pfeiffer pointed out that this school year is a year of faith (Hebrews 11:1). Jesus and heaven are as real as the Academic Center is real; students and faculty and staff occupy both realities from here on in. Our classrooms look like the classrooms of other schools, shiny-clean and well-equipped with new furniture and pleasant décor—but what makes ILC different is the goals, goals of preparation for heaven and for the mission that our Savior left for His disciples. Our orientation is spiritual: faith-living and fruit-bearing.

Pastor Theodore Barthels (ILC Board of Regents) conducted the Dedicatory ceremony for the Academic Center; we lingered over his short presentation of “every good and every perfect gift is from above and comes down from the Father of lights” (Jms. 1:17). “Is the new Academic Center the largest project of our church? Is this school our biggest blessing! No! Rather, how the Triune God has saved us and kept us as His own dear children.”

Then we filed out of the Field House and assembled again around the circular flag patio at the NW corner of the Academic Center building, there to join our hearts



*ILC President John Pfeiffer and Board of Regents Chairman Pastor Theodore Barthels with Dedicatory plaque which reads:
**BEGUN IN THE NAME OF OUR TRIUNE GOD, AUGUST 25, 2008
DEDICATED TO THE SERVICE OF OUR TRIUNE GOD,
AUGUST 24, 2009***



Orientation session with Prof. Jeffrey Schierenbeck

and voices in prayer and the doxology. An added feature this year struck a patriotic note: since the flag pole and national flag were donated by the graduating class of 1995 and other friends in memory of their

classmate Micah Gurgel, and the flag was flown over Iraq in Micah’s memory, the flag raising ceremony was carried out by Micah’s father Paul and brother Daniel, both veterans.

The moving ceremony closed as we voiced our Pledge of Allegiance and sang Immanuel’s familiar Alma Mater.

Please, Lord Jesus, keep us all properly oriented to You and our building from God, a house not made with hands, eternal in the heavens! Thank You, and Amen!

P.S. Enjoy the photos of the event and of our new Academic Center (It’s HUGE!).

—Paul R. Koch, reporter



A Congregational Anniversary

Trinity Lutheran Church, Watertown, South Dakota “...A Memorial to the Grace of God”

On Sunday, September 21, the members of Trinity congregation and visitors gathered to celebrate fifty years of God’s grace. Pastor Daniel Fleischer (Resurrection Lutheran Church, Corpus Christi, Tex.), a former pastor at Trinity, delivered the sermon on the basis of Joshua 4:1-7,9 under the theme: “Your Anniversary, Rightly Celebrated, is a Memorial to the Grace of God.”

In 1959 Pastor Chris Albrecht and families from Immanuel Lutheran Church, Grover, and St. John Lutheran Church, Mazeppa Township, separated from their former affiliations and united to form Trinity Evangelical Lutheran Church of Watertown.

The first elected officers were George Dummann (President); Edmund Klatt (Secretary/Treasurer); Willie Klatt (Financial Secretary); Orville Noeldner (Mission Secretary); J. W. Fuerstenau,



First Church Council

Robert Wagner, and Otto Groskreutz (Trustees); Martin Fuerstenau and Bert Klatt (Elders); Vernon Fuerstenau and Edwin Klatt (Sunday School Elders).

While many of the first elected officers have since been called home, Edmund Klatt (Watertown) and Orville Noeldner (Eau Claire, Wis.) still live to taste and see that the Lord is good. The first worship services of the fledgling group were held in the basement of a local bank. In 1960 the meetings that led to the formation of

Pastors who have served Trinity congregation:

Chris Albrecht (1959-67)
Daniel Fleischer (1967-70)
Vernon Greve (1970-84)
Paul Gurgel (1984-90)
Leland Grams (vacancy 1990, 1992)
Michael Thom (1990-91)
Elton 'Jay' Hartmann (1992-96)
John J. Johannes (vacancy 1996)
Andrew Schaller (1997-Present)



Trinity men at the grill



Anniversary cake

the Church of the Lutheran Confession (CLC) were held here at Trinity.

After a meal of steak and chicken prepared by the men, a slide show entitled "Did you know?" was presented. The presentation highlighted such events as the first baptism, the first wedding, and first confirmation class at Trinity. Those founding members alive and present were recognized, and the Lord Jesus was thanked for His mercy and love.

Following the presentation, led by committee member Myron Kuhlman, those present reminisced about previous



Enjoying the dinner

years at Trinity. The celebration was enjoyed by all. Fiftieth Anniversary plates and directories had been produced and were made available.

From the back of the anniversary plate: "On August 16th, 2009, after 50 years of God's blessings, the membership of Trinity gather to praise the Triune God for His mercy for 50 years. On this 50th Anniversary we pray that He would bless us with many more."

—*Pastor Andrew Schaller*

ANNOUNCEMENTS

Statement of Ownership, Management, and Circulation

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—*Benno Sydow, Business Manager*

Correction: On p. 20 of our October issue it is Pastor Eric Libby (not his father Douglas) who is delivering an essay to his fellow pastors.

Communion Ware Available: Peace Ev. Lutheran Church of Parkers Prairie, Minn. is closing and has available to any congregation in the CLC the communion ware, consisting of the silver plate chalice, wafer tray, wafer storage container, and glass decanter. Contact John Meyer at jjmeyer@midwestinfo.net or phone 218-338-2206.

Cover: Matt Schaser