

# LUTHERAN SPOKESMAN

TWENTY-NINTH "JUBILEE" CONVENTION



— JUNE 21-25, 2010 —

AND YOU SHALL CONSECRATE  
THE FIFTIETH YEAR, AND PROCLAIM  
LIBERTY THROUGHOUT  
ALL THE LAND...

LEVITICUS 25:10A

JUNE 2010, VOL. 52 NO. 12

CLC (1960-2010)

50th Anniversary Theme:

## Our Jubilee in Christ: Redemption for the Past, Hope for the Future

Synodical Celebration:

Wednesday evening of the June 21–25, 2010 Convention

Scripture texts:

Isaiah 61:1–11 (The acceptable year of the Lord, or Jubilee,  
finds its fulfillment in Christ)

Ephesians 1:2–7 (That we are acceptable to the Lord is only due to Christ)

Luke 4:16–21 (Christ is our Jubilee)

Jubilee Thankoffering — July 1, 2009–June 30, 2010

For this month's Convention the 50th Anniversary Committee chose three Scripture texts (Old Testament, Epistle, Gospel) to highlight the theme: "Our Jubilee in Christ: Redemption for the Past, Hope for the Future." With this in mind, three staff writers of the *Lutheran Spokesman* have contributed these "50th Anniversary Devotionals." We thank them. — Editor



## 50th Anniversary Devotional (First of three)

### Here I Am! I Volunteer! (Please read Isaiah 6:1-11)

Every few years we in the pews are given opportunity to sing hymn 249 of *The Lutheran Hymnal*, the hymn that sets Isaiah's text (vv. 1–4) to music, a credit to Luther's talents as poet, musician, and preacher. The Lord of Scripture created

the text, and Luther set it into a singable format. We still experience a holy thrill every time we sing this grand hymn of Isaiah/Luther.

Was Isaiah thrilled too? Receiving a revelation from heaven was not new to

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Isaiah, for the LORD had been preparing him (cf. chs. 1-5) for this climactic breakthrough, an awe-inspiring vision that totally flattened Isaiah. He was granted a vision that not only revealed an open heaven, but he was also transported to the throne-room of the Almighty, where he was thrilled to see and hear the reality that awaits us when we are presented before the Throne by our faithful Friend.

Isaiah is sketchy on the details, for the resplendent vision of God on His throne assaulted his senses with nuclear energy. Our attention skitters around just as Isaiah's did: the seraphim sported multiple wings, their incense of praise produced billows of smoke, and the throne-room vibrated to their resounding paeans of praise to Trinity God on His throne.

Luther was likewise impressed with this specific triad: "Holy, Holy, Holy is the Lord of hosts!" Hymn 249 is located in the Trinity section of *The Lutheran Hymnal* because the message trumpeted with vigor from one to the other seraph testifies to the truth that God is a Trinity, and those who worship Him must worship Him in the spirit of the seraphim and in keeping with this truth (John 4:24).

Isaiah felt he didn't belong in heaven, and he blurted it out—as a sinner of the tribe of sinful humankind he felt out of place to be in God's presence (5).

He felt out of place because his "unclean lips" were not as pure as those angelic voices bringing acceptable praise to the LORD God, and that's a normal human feeling.

By the way, also in our day of electronic and digitalized communications, it's still the human voice that carries weight; just note the TV commercials.

When our pastors and teachers use their voices at pulpit and lectern to speak for God—even with human lips, are such voices suitable to bring praises to God?

Yes, for when the seraph had cleaned up Isaiah's mouth (6-7), Isaiah was pronounced ready for his prophetic (spokesman) privileged responsibilities.

And then Isaiah was ready for God's big question: "Whom shall I send, and who will go for Us?"

## Who Will Be God's Spokesman?

Should God choose a holy angel OR should He choose a cleaned-up human to preach His Word to humans? Although God has many angels to serve as His messengers, He has seldom sent an angel as a preacher.

It's a thrilling reality for us, therefore, that God picks humans like ourselves to be His preachers; and He puts it to us in the form of a questionnaire: "Who will go and preach—not representing himself but being spokesman for the LORD God, the Father Almighty, the Creator of heaven and Earth, your Redeemer and Sanctifier?"

It's the question mulled over by every child of God. Who will be God's spokesman to sinful humanity in our day and age? Who will serve to communicate God's counsels to those needing His counsel?

Since Isaiah had been touched with God's cleansing, a cleansing that came from the altar of sacrifice (Yes, we're back to Jesus!), he felt energized to volunteer. "Here I am! I volunteer! Send me!"

It should not escape our notice that the way God goes about enlisting anyone

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*This photo (taken by Pastor R. Gurgel) brings to mind the seraph covering his face with his wings.*

**NOTE:** Some time ago Pastor Em. Arthur Schulz, Millston, Wis., made available a number of “hymns from the past” to our CLC pastors. Many of the hymns are very worthwhile, such as this one, which includes a second stanza not in TLH. — **Editor**

A version of Luther’s hymn based on Isaiah 6:1-4 in *The Lutheran Hymnal* #249. Here’s an alternate translation by someone identified only as K.K., in the Jan. 11, 1927, issue of *The Lutheran Witness*:

*ISAAH’S VISION (Isaiah 6:1–4)*

*These things the seer Isaiah did befall:  
In spirit he beheld the Lord of all  
Upon a throne raised high in splendor bright,  
His garment’s train o’erspread the Temple quite.  
Above him stood two holy seraphim,  
Six wings the seer beheld on each of them;  
With twain they hid the brightness of their face;  
With twain they covered up their feet apace;  
And with the other twain they both did fly.  
One to the other thus aloud did cry:  
“Holy is God, the Lord of Sabaoth!  
Holy is God, the Lord of Sabaoth!  
Holy is God, the Lord of Sabaoth!  
His glory filleth heaven and all the earth!”  
Their voices moved the Temple’s doors and posts,  
While incense rose up to the Lord of hosts.*

In the April 12, 1932, issue of *The Lutheran Witness*, Pastor W. M. Czamanske composed a second verse to this hymn, which can be sung to the same meter, as follows:

*Isaiah’s Response (Isaiah 6:5-8)*

*Stirred by a vision brighter than the sun,  
I cried, “Oh, woe is me! I am undone!  
My lips and all my people’s are unclean;  
For mine own eyes the King of kings have seen.”  
The vision faded, and th’ angelic hymn  
Had died. Then flew one of the seraphim  
And bore a coal from where the altar stood  
And where a lamb was bound upon the wood.  
Upon my mouth he laid the living coal  
And said, “Lo, this hath made thee clean and whole.  
Thy sin is purged, and thine iniquity  
Hath been removed and taken far away.”  
Also I heard Jehovah speaking thus:  
“Whom shall I send, and who will go for Us?”  
Then, readily responding to the plea,  
I said, “Here am I, Lord, send me, send me!”*

to represent Him and deliver His Word to others is to ask for volunteers from qualified persons. A person whose heart has been touched by God's love is qualified to speak His Word and may well be eager to speak for God Himself. It's a privileged responsibility that out-shines all other callings in life, the calling to speak God's Word in public!

Speak God's Word to whom? God specified: "Go, and tell this people . . ." God's people was the nation of Israel, the nation that stood in dire straits at the time of Isaiah, the nation that stood on the brink of disaster, both nationally and spiritually.

Now for the sad news from the Throne-room and from the voice of the Almighty. What Israel specifically needed to hear at this crucial hour was not comfort but a word of judgment—that hardening of the heart was upon them. How horrifying! Spiritual hardening of heart was developing in national Israel, and this hardening continued to occur from one generation to another throughout Israel's history!

It is old news that Satan still is doing his evil work to deaden humans against God's Word and especially to reject Jesus' words. Jesus saw it happening

among national Israel in His day, too (Matthew 13:10–15).

Isaiah naturally needed to know how long he should continue to preach this word of judgment, and the LORD told him to keep it up until national Israel lay in ruins, with its cities destroyed, its farms reverting to wasteland, and with only a tenth of its former population returning from the 70-year Captivity to function like new sprouts arising from the stump of its ruination (11-13).

What does this mean for you and me? Certainly this, that God and His Word are not to be toyed with! Let us beware always of Satan's power to deceive! Christendom and Lutheranism are in sad straits; the media are full of public scandals in sections of Christendom, and backsliding from the Bible has achieved epidemic proportions.

May God preserve us year in and year out, so that as individuals and as congregations and as synod we continue to be enthralled by the vision of Himself that our Triune God has given us in His Word. To this help us, dear Father in heaven! Amen!

—Prof. Em. Paul R. Koch  
Eau Claire, Wisconsin



## Fifty Years Of Grace—

### Doctrinal Differences

2010 marks the fiftieth anniversary of the Church of the Lutheran Confession (CLC). By contrast, the bodies from which the original members of the CLC came out for conscience reasons to form, by God's grace, a new confessional Lutheran church body are much older—the Wisconsin Evangelical Lutheran Synod (WELS) [1850], the Evangelical Lutheran Synod (ELS) [1918], and the Lutheran Church-Missouri Synod (LC-MS) [1847].

Already in the 1930s, doctrinal differences began to appear. Differences between the principal bodies, the WELS and the LC-MS, increased through the '40s and



became even more intense in the '50s. The WELS recognized that the LC-MS was (by the WELS' own words) guilty of causing divisions and offenses contrary to the doctrine which we have learned from Holy Scripture.

This indictment was not reached hastily or lightly, but with regret and heavy heart. Scripture teaches that when the indictment of false doctrine has been made, obedience to the Word and love for the Lord and for souls calls for action—"avoid them" (Romans 16:17-18). Nevertheless, the WELS could not muster the strength or will to follow through, and subsequently rationalized its inaction. Divisions that had arisen in the WELS relative to biblical fellowship principles and their application to the LC-MS intensified within the synod.

Many in the WELS who were disturbed by the synod's developing new fellowship principles had been meeting in free conferences and other forums to study, and to encourage the Synod to follow the proper course. Overtures were made to WELS conventions in the '50s, encouraging the synod to act. It came to a head in 1959 when the WELS officially adopted an unscriptural course of action. Concerned pastors and lay members of the WELS—and some of the ELS and LC-MS—were compelled by God's Word and conscience to separate from their respective fellowships. Like-minded confessors gathered at Trinity Lutheran Church, Watertown, South Dakota, in August of 1960.

The beginning of the CLC is dated from this constituting convention, and thus 2010 is the fiftieth year of the CLC. During this anniversary year—culminating in the CLC Convention—we will be remembering God's grace in preserving us for fifty years as a confessional Lutheran Church. From the beginning it was and remains "our single purpose to be a Christian church that proclaims the saving gospel of Jesus Christ as revealed in the Bible" (CLC's *Statement of Faith and Purpose*).

—*Pastor Daniel Fleischer*  
(CLC Board of Doctrine)



## 50th Anniversary Devotional

(Second of three)

### Acceptable Through Jesus Christ

(Please read Ephesians 1:2-7)

"The Church of the Lutheran Confession aims to be what its name implies—a church that continues to uphold the scriptural teachings and Christian values, which God restored through the Lutheran Reformation of 1517" (Introduction—*CLC Directory*, p. 2).

Such a "mission statement" is hardly heard today, for the "scriptural teaching and Christian values" of the Lutheran Reformation to a great extent have faded from Lutheran consciousness.

The touchstone of the Christian faith restored through the Reformation was

the cardinal doctrine of salvation by grace through faith in Christ without the deeds of the Law. The substance of this gospel had its roots in eternity, before the foundation of the world was laid by the Creator God! This precious doctrine was not an invention of Martin Luther, but was restored to its rightful place in evangelical preaching.

Inasmuch as our Lord assures us that though heaven and earth shall pass away, His Word shall not pass away, it was not surprising or unexpected that in the Father's time the doctrine of our salvation came to the fore again, all contrary

appearances aside. Nevertheless, the devil continues his efforts to undermine the message of salvation by grace through faith. Eternal vigilance is essential lest the comfort of the gospel be beclouded again with the dusty notions of rationalistic self-serving theologians.

Words can be cheap—easily spoken but not heartfelt. Not so with the apostle Paul! “Grace to you and peace from God our Father and the Lord Jesus Christ.” Chief of sinners by his own admission, Paul knew the power of God’s grace and the peace that goes hand in hand with the divine manifestation of grace. You have heard these words frequently from the pastor in the pulpit, perhaps so many times that they have almost become a throw away line. But stop to think of it: The undeserved love of the Father is shown to you in Christ who made satisfaction for you that you might have peace with God. To have peace with God—there is no greater blessing on earth!

How blessed we are in the Church of the Lutheran Confession that we are still able in each worship service to be assured of this grace and peace through our Lord Jesus Christ—and how privileged to be able to share it! For 50 years! The tragedy is that many in today’s churches never hear of God’s grace and the consequent peace because they are being led down a different path. Being ignorant of the riches of God’s grace, they are still burdened with trying to find peace, and with the idea that somehow they have to earn it.

### **Originating In Heaven!**

The truth is that grace and peace are blessings that originate in heaven and

are far beyond anything that originates on the Earth. Grace is the cause and peace the result of what Christ Jesus has accomplished for us—“In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace . . . .” May He graciously give us appreciation for the blessing as well as for the privilege to proclaim it.

Not only is the place from which God’s blessing of grace and peace comes “original”—so also is the time! The genesis of grace and peace reaches back into eternity “as He chose us in Him (Christ) before the foundation of the world.”

Our faith, our peace, as well as our hope are the consequence of the election of grace. Even before the foundation of the world God chose us out of the world, separated us from the mass of the condemned that we might have life. This is the strongest expression apart from divine verbal commentary itself that we are saved by grace, not by works.

As the blessing and the peace we know is distinctly different from that of the world, so also our lives and conduct will be distinctly different from that of the world, for we have been chosen “in Him (Christ) . . . that we should be holy and without blame before Him in love.” As the elect of God, we are appointed to glorify our Father in word and deed while on this Earth.

### **Joint Heirs With Christ!**

But by what process are we children of God? We have been “predestined to adoption as sons by Jesus Christ to Himself . . . .” What God determined in eternity He brought to pass in time by

#### *ANNIVERSARY HISTORICAL FACT*

*The last of several meetings with the Wisconsin Evangelical Lutheran Synod (WELS) was held in July of 1972. These meetings failed to resolve the doctrinal difference between the CLC and the WELS. A further effort for resolution was attempted in 1987-1992.*

the power of His Spirit working in us through the means of grace—always in connection with Christ, or through Christ, but never apart from Christ. What blessing is ours to be called the sons of God—no longer are we children of wrath—and joint heirs with Christ! We are children of God who have peace with God through the shed blood of the Lord Jesus Christ.

All that we are and have is “according to the good pleasure of His will.” As the verses of our study radiate grace, there wells up within us “praise of the glory of His grace, by which He has made us accepted in the Beloved.”

Chances are we have not heard many sermons on “election” itself. And yet all faithful preaching of the gospel is essentially a sermon on God’s election, as it speaks of how God has chosen us, confirms to us our relationship to God,

and exalts the love of God through which we have been chosen unto salvation “according to the riches of His grace.”

It is common to speak of the “years of grace” which we as individuals or as a church have enjoyed. The Church of the Lutheran Confession has enjoyed FIFTY years of grace.

The reality is that whatever length of time we have lived under God’s grace, His grace stretches back to before time began, and it will continue so long as the world stands.

May the Lord’s sufficient grace be appreciated by us as individuals called and chosen, and as a church called and privileged to share the gospel of grace from which issues the peace of God which passes all understanding. AMEN.

—*Pastor Em. Daniel Fleischer*  
*Oakdale, Minnesota*



## *Surveying CLC History*

From the 25th Anniversary Booklet (1985)

“Reflections—Projections”

*“Projection” Number Seven of Twelve*

### **WHAT ELSE CAN WE DO?**

When the apostles and the first followers of our Lord Jesus began to carry out the GREAT COMMISSION—proclaiming the “good news” of Jesus in the world—there were various matters that stood in their way. They had to decide what they were to do about these obstacles. Should they allow them to stand in their way even for a moment? Satan used a very powerful authority to keep them from the work given to them. It was nothing less than the government under which they lived. “They commanded them not to speak or teach AT ALL in the name of Jesus” (Acts 4:18 NIV).

No more shocking muzzle could have been put on the leaders of the New Testament Church. From now on the name of Jesus was to be silenced and never heard from again. What were they to do? Humanly speaking, this would be the end of their work—and that of the kingdom of God in Judea. Would they have to look for a new way and place and start all over again?

They had a powerful and simple answer: “Judge for yourselves whether it is right in God’s sight to obey you rather than God. For we cannot help speaking about what we have seen and heard” (Acts 4:19-20 NIV). Every obstacle from that day forward



was met with one answer: WE HAVE THE COMMAND—THE COMMISSION OF THE LIVING GOD! What can change that?

In America today we do not have an antagonistic government like the Jewish and Roman government of that day. We still have freedom of religious expression.\* We can carry on the Word without hindrance in our land. Nothing should ever stop us. We as true children of God can well celebrate with patriotic fervor the blessings of a free land. And what better way to do it than by bringing the gospel of salvation (the light) to the hearts of our entire nation?

When we look at the obstacles in a land like India or consider the possibilities of a hostile government within Nigeria, should we be stopped or give up in the fear of what we might have to face? We rather rejoice with the apostles and early Christians that we are privileged to hold up the gospel light as the first and only message of hope to a world in need. WHAT ELSE CAN WE DO?

—*Pastor Ralph E. Schaller (1919–1989)*

*\*EDITOR'S NOTE: How things have changed in just the last quarter-century with regard to the matter of the "freedom of religious expression"! While we can still speak freely of the gospel in our land, unless we are "preaching to the choir" it's not without repercussion; talk of "sin and grace" is hardly politically correct conversation anymore, if it ever was!*

*Yes, Bible-based Christianity is more and more coming under fire from a fallen world ever hostile to gospel truth. Yet recognizing this reality, indeed the Great Commission stands as ever before—as does the writer's challenging query: WHAT ELSE CAN WE DO?*



## **50th Anniversary Devotional**

*(Third of three)*

### **Purely By The Grace Of God!**

*(Please read Luke 4:16–21)*

The above phrase could serve as a very good motto to describe the origin of our CLC.

It also describes each congregation, each member, each teacher and pastor. In our congregations there is still freedom, after 50 years, to present the whole counsel of God. And it is purely by His grace.

This is not the case everywhere in Christendom. It is so bad in some churches that the truths of God's Word dare not be heralded. Those truths have become foreign to clergy and members, even though most all of their buildings are erected "To the Glory of God!"

The last nine words of dying churches

are: "We never heard the Bible taught like that before!" The Northern Hemisphere is rife with such dying congregations in all denominations.

You can see from the Gospels, and particularly here in Luke, how both synagogue and temple were on their way to death and destruction. And it has happened over and over again that "To the Glory of God" becomes perverted into "To the Glory of Man" and his marvelous (!) ideas and achievements. It is a strange and insidious twist.

Winston Churchill possibly had something like this in mind when he said that "first we build our buildings,

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*Synod Charter members at Luther Memorial Church, Fond du Lac, Wis., for its 50th anniversary service, March 21, 2010.*



*St. Paul, Denver (and two other metro Denver CLC churches in 1960): (Back) Gene Wamboldt, Mark Hartmeister, Albert Johnson, Shirley Franzen, Bill Franzen, Kathy Soucheck, Fred Brethauer, Georgia Waters; (front) Carol Sandeen (Jamestown), James Sandeen (Red Wing), Julie Hartmeister-Wright, Bev Philips, Walt Maulis, Joyce Maulis, Elaine Miller, Velma Clark (Watertown), Carrol Rankin (Phoenix), Julie Mueller (Houston)*



*Redeemer, Cheyenne, Wyo.: Robert Ruegge, Marilyn Greening, Vernon Sprengeler, Shirley Richmond, Sylvia Sprengeler, Karen Lesco, Geri Ohlmann*



*St. Paul's, Austin, Minn.: Mildred Nickson, Eleonore Rhodes, Melvin Eichstadt, Muriel Schwartz, Arnie Ottjes, Norman Schwartz*



*Bethel, Morris, Minn.: (Back) John and Darlene Larson, Robert and Jean DeGier, Alda and Donald DeGier; (front) Lorraine Carstens, Doris Hallauer, Lois Auel*



*Redemption, Lynnwood, Wash.: Orville and Doris Drager, Fritz Peterson*

**CLC CHARTER MEMBERS**  
 The Spokesman invited the forty-three CLC charter member congregations to send along pictures of their remaining charter members (confirmation age in 1960). It was agreed that those who had been charter members in a different CLC congregation might be included as well. On these pages are pictures from eight of those congregations.



*Gethsemane, Saginaw, Mich.: Carol Polzin, Ruth Pussehl, Anita and Don Nagy (Anita is the daughter of Pastor O.J. Eckert)*

*Holy Cross, Phoenix, Ariz.*



*Merrill and Audrey Wuerch (Markesan)*



*Edith Haertl (Fond du Lac)*



*Darwyn Maas (Denver)*



*Erich Kanterowicz (Markesan)*



and then our buildings build us.” Here the word “buildings” could include the organizations within, the policies and procedures, the rules, traditions, and guidelines.

Initially, function creates form, and doctrine dictates structure. But over time the process reverses. Jesus knew about this (Luke 19:45–46—the cleansing of the temple). And Martin Luther certainly learned how this perversion had developed over the centuries. Jews forgot and Christians forget what their buildings and programs are for.

When the Lord of the Church came to speak in the synagogue (as in the temple later on), the over-riding reaction was to get rid of Him, eventually to kill Him.

And all this was happening during “Anniversary Time” in Judah! It was 700 years since Isaiah penned his 61st chapter, the Sermon text Jesus used here in Nazareth. It was 650 years since the Torah—lost in the temple, of all places!—was discovered in the days of King Josiah (2 Kings 22). The post-exilic temple had celebrated 450 years, and was then replaced with the Herodian structure, which (we note in John 1:19-20) was on the verge of its 50th Anniversary. And the very Nazareth synagogue itself

had probably celebrated as many as eight 50th Anniversary celebrations!

But who cared any more about the true purpose and glory and mission of God in these buildings? Who cared any more about the very Word of God itself, which was formalistically read and intoned in these places and gradually and skillfully twisted out of shape by sinful man?—and who cares now?

Temple and synagogue had the law and gospel of God—there it is in Isaiah, among many other Old Testament places. And here Jesus, the Servant of the Lord, comes now to walk and stand and sit and speak such gracious things!

Here He comes in Luke 4, and He still comes to us, to explain His saving Messianic mission, and how it extended and still extends to people far and wide—to you and to me, to us!

Isaiah has been called the “Evangelist” of the Old Testament. This section of his writings has been called the Book of Consolation. These are words of pure grace—pointing to and fulfilled in Jesus, the true Evangelist and Consoler, who still comes to us in Word and Sacrament.

It is pure grace.

—*Pastor Em. Warren H. Fanning*  
*Sun City, Arizona*



*Each spring season Gethsemane Lutheran, Saginaw, Mich., enjoys its flowering trees!*



## ***OUT OF NECESSITY: A History Of The Church Of The Lutheran Confession***

Dear Friends in Christ,

On January 10, 1963, just over 47 years ago, our church body made a decision that has affected us all. For it was on this date, at a special convention held at Messiah Church here in Eau Claire, that the Church of the Lutheran Confession made the decision to purchase the Ingram Estate on which our campus is located. The purchase price for the property and all the buildings with its furnishings was \$85,000, of which only \$10,000 had to be paid at the time of purchase.

For the first four years Immanuel Lutheran College was located in Mankato, Minnesota. But even though the classrooms in Mankato were adequate, there was a problem with housing all of the out-of-town students. Something had to be done. Already in 1961 members of our church body were asked to submit suggestions for a permanent location for our school. In response, two properties in the Mankato area were suggested. Other properties were available in Red Wing, Minnesota, and Watertown, South Dakota. There was also property available next to Messiah Church in Eau Claire, and at first a committee selected that property as the best choice. But of course there were no buildings on that property besides the church itself (which at that time was only a fraction of the size that it is today).

But it is very clear to us today that our gracious Lord had something else in mind for our church body. In the 1920s the lumber baron Erskine Ingram had built a large home south of Eau Claire in a heavily wooded area alongside Lowes Creek. In 1958 Erskine Ingram's son, Orrin Ingram, donated this home and adjoining buildings with all the property to the Minnesota Foundation for use as

a home for the elderly. The Minnesota Foundation made improvements worth \$85,000 to make the home suitable for their purposes, but after operating it for four years realized that it was not going to work out for them. Therefore they were ready to dispose of the property, and since they were a non-profit organization, they were going to sell it for the amount they had put into it, \$85,000.

One of the persons who learned about the property was Pastor Arvid Gullerud of Messiah congregation. There were others who learned of it also, including



***Pastor Em.  
Arvid Gullerud  
(who resides in  
Spokane, Wash.)***

the Roman Catholic Church. The Catholic Church, however, could not take action because the local bishop was in Rome, attending the famous Vatican Council II that changed the shape of Catholic worship. But a committee from our church body was ready to take action. A \$500 deposit was made, and the church body was given thirty days to make its decision. The thirty-day period was to come to an end on January 15. A special convention had to be held at once, and so it was that at that convention the decision was made to purchase the Ingram Estate. I was present at that convention, and there was vigorous debate. It was not a unanimous decision. But most of the delegates recognized that our Lord had been listening to our prayers and had

been watching out for us and had given us a permanent home for our school.

Besides the Ingram home with its annex, there were three other buildings on the campus: the big barn, the small barn, and the caretaker's residence. The first plan after purchase was to build a classroom building on the campus for \$40,000. When it was learned that such a classroom building would cost more than twice that amount, the decision was made to convert the two barns into classroom and dormitory space.

In the summer of 1963 two pastor brothers took the lead in organizing crews of volunteers and directing the remodeling. I am quite sure these two brothers have great-grandchildren in our student body today. Pastor Paul Albrecht of Bowdle, South Dakota, was the president of the CLC at that time, and his crew worked on the big barn and converted it into the building we once knew as Northwest Hall. This was a classroom building and boys' dormitory at first. Pastor Chris Albrecht, chairman of the Board of Trustees, from Watertown, South Dakota, led the crew that converted the small barn into the Sem House, where the seminary students lived and held their classes. The Ingram home became the kitchen and dining hall, library, and girls' dormitory.

The summer of 1963 was an amazing time, for members of our church body



*Pastor Chris Albrecht*

from many different congregations gathered together to get the campus ready to serve as Immanuel Lutheran College. At that time there were no homes for the teachers on campus, and they had to make the move from Mankato and find homes for themselves in Eau Claire. It was a busy summer.

We rejoice in the knowledge that the same Lord who had led us through His Word to leave our former church bodies and organize the Church of the Lutheran Confession was blessing us by giving us a school to call our own, a campus that has served us for 47 years and will no doubt serve us for many more years to come.

This is Chapter 12 of the history of the CLC; there are ten more chapters to follow. This chapter certainly makes us join the psalmist in saying: "The LORD has done great things for us, and we are glad." Let us sing TLH #39, stanza 4.

—*Pastor David Lau*



## *Cross Purposes*

### *Information, Please*

Since last fall we have had occasional inquiries concerning the CLC from individuals or churches in the ELCA. Recently we received the following: "I am a concerned member of American Lutheran Church (sic) . . . . Our

congregation is greatly concerned with the direction of the ELCA. We are considering moving from the liberal ELCA to a more conservative Lutheran body."

The inquirers are concerned with

“belief statements, social statements, worship practices, seminaries, and financial obligations of member churches.” Under “belief statement” are questions about our understanding of Biblical interpretation, our stance on the activity of women in our congregations, homosexuality, abortion, close communion, financial activities of the congregations and/or the synod, church polity, and mission emphasis. One asked, “What is the role of women, minorities, youth and others who are marginalized in your church body?”

We appreciate the inquiries. It is encouraging that there are people at this late date who are concerned about the direction of the church—specifically in the Lutheran Church, insofar as ELCA can be called Lutheran. We respond to each one with lengthy e-mails, and frequently with information through regular mail. Other than “thank you” we have never had a follow up. We of course understand that the writers are in an inquiring stage, and no doubt are inquiring of other Lutheran churches also. We ask only that they compare what we teach and practice to the Scripture and make their decisions in that light.

The inquiries confirm to this writer what a blessing it is for the CLC to have as its source of faith and doctrine the inspired and faithful Word of God. We are blessed to have a seminary and church body whose doctrinal position is based on a simple acceptance of the canonical writings of the Old and New Testaments as the verbally inspired Word of God, and an unqualified subscription to the Lutheran Confessions of the Book of Concord. In the CLC, “It is our earnest desire, by the grace of God, to be faithful to the Word as well as to be found faithful in service as ready instruments

of God’s ministering grace in Christ Jesus, our Lord” (*CLC Directory*). . . . “It is our single purpose to be a Christian church that proclaims the saving Gospel of Jesus Christ as revealed in the Bible. . . . We reject the idea of some that the main work of the church is to promote political and social causes. Our right of existence as a church body has been established by our Lord’s commission to “preach the gospel to every creature” (Mark 16:15) (*Statement of Faith and Purpose*).

The question about the “role of others who are marginalized in your church body” was interesting, particularly in the context of the sentence. We do not have marginalized members. Before the Lord God all people are sinners, and in Christ all people have forgiveness and promise of life as an objective fact. The blessings of Christ’s redemption accrue to us—men, women, young and old, poor and rich—through faith in Christ. The Gospel of Christ is the power of God unto salvation to all who believe. In faith and hope all who are in Christ are one! In the exercise of our work and activity in the kingdom we are bound only by what Scripture says. No one is marginalized. The Lord has assigned to all his or her place in the kingdom work on Earth. Sanctification born of the gospel is a reflection of that gospel in the heart, life, and activity of all who in Christ wait for eternal life.

The challenges that lie before faithful Christ-believers is to hold fast the faith to which we are called and to which we pledged ourselves at our confirmation. In the 50th year of the CLC, God help us to be faithful to Scripture and to the name CHURCH OF THE LUTHERAN CONFSSION. Amen!

—Pastor Em. Daniel Fleischer (written a few months before his retirement in April)

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#### *ANNIVERSARY HISTORICAL FACT*

*In January of 1963 a special convention resolved to purchase the Ingram Estate in Eau Claire. For a price of \$85,000 the estate of 75 acres was purchased and became the new home of Immanuel Lutheran High School, College, and Seminary.*

## “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.

This month we offer in our *JUBILEE JOURNEYS & MEMORIES* series the memoirs of **Levi Dale Redlin**.

## *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 Levi Dale Redlin (Age 77)*

**Years of Service:** 40-plus; places served under regular call: Our Redeemer, Pueblo, Colo.; Redeemer, Cheyenne, Wyo.; Our Savior’s, Jamestown, N.Dak.; Bethel, Spring, Tex; Immanuel, Mankato, Minn.; pastoral vacancies served: Corpus Christi, Tex.; Weslaco, Tex.; Jamestown, N. Dak.; Eagle Lake, Minn.; Sleepy Eye, Minn.; initial mission work/services

in Rapid City, S.Dak.; Richardson, Tex.; Weslaco, Tex. Synodical Boards and Committees: Boards of Education, Doctrine; Re-entry & Colloquy Committees; staff contributor, *Journal of Theology*.

[Pastor *emeritus* Redlin shares his memoirs in the form of an interesting first-person story:]

### FROM PLOW TO PASTOR

The collective remains of the growing and harvesting season curled cleanly under the shiny mold-boards of the plow. The contrasting jet-black soil followed behind. What a sight! God’s miracle garden providing for His creation. Things were going well, but it was time to release the plow for the day and head for home.

I had to quit early. Mom needed to go to town to do her “trading.”

So, what should I do as I waited for Mom to finish her weekly chore? I know, I’ll visit our pastor (I thought to myself). He had recently attended the Wisconsin (WELS) Synod Convention in Saginaw, Mich. Since our congregation was given

no report concerning that meeting, I was curious as to what might have transpired. I was eagerly trying to “catch up” on church matters after returning from time in the military service.

“Come on in,” our pastor welcomed on this no doubt busy Saturday afternoon. He graciously invited me into his study. As I entered the small chamber, I felt rather uncomfortable. Shelves of books glared down on me, this farmer boy with a mere high school education. I wondered, do I belong here? I could plow a straight furrow. I could fire an M1 rifle or a bazooka with some accuracy. I could operate a high-speed radio and deliver a message in Morse Code, compliments of the military. But in matters of theology I was definitely a novice.

“How did the meeting go in Saginaw?” I blurted out. My pastor answered simply that it had gone as well as could be expected. Not satisfied with that, I probed a bit. “Did we as a synod arrive at any consensus?” I inquired. My pastor politely answered that we had. He went on to inform me that our synod had determined that there was no doubt that the LCMS (Missouri Synod, also a member of the Synodical Conference to which the WELS belonged) had fallen under the indictment of Romans 16:17-18. “Well,” I responded, “I am very thankful that our synod has finally taken that position. So, what now?”

My pastor hesitated a bit, looked down at his desk, and then somewhat shocked me by his explanation. He informed me that the WELS had decided to take no decisive action for now beyond a protest.

No action for now? I was puzzled. Having become somewhat acquainted with the issues involved, I had studied many of the applicable passages from Scripture, including Romans 16:17-18. It had never once dawned on me that if it was determined that this word of God clearly applied to a church body, one could simply walk away without taking any concrete action. Then what did the words “avoid them” mean?

I sat stunned for a moment, not



*Pastor Em. L.  
Dale and Mrs.  
Hope Redlin*

knowing what to say. Finally, I mustered all the courage I had and asked, “Can we do that? Can we say that Romans 16:17-18 applies to the LCMS but then decide that we are not going to apply it?” My pastor grew rather uneasy. Finally, flushed in his face and with a firm slap on his desk, he arose and forcefully announced, “I don’t know, but that’s what we are going to do!” The meeting was obviously over! I thanked him for his time and left.

I walked away with a very perplexed mind and heavy heart. I thought to myself, “Maybe there is something that I just don’t understand.” After all, who was I to question the action of the Bible scholars and dedicated theologians of our synod? Maybe it would be best to just get back on my tractor, take care of my livestock, and keep on farming. The easiest thing to do was to simply leave theological matters to those called for that purpose. After all, I did enjoy farming.

But the Lord gave me no rest. Since high school days I was troubled with a nagging question, “How does the Lord want me to serve Him during my time of grace?” My military experience helped to underline that question. Inquiries had been made at our synodical schools through our pastor and vicars with negative results. My lack of synodically prescribed education and finally my age became factors.

But the Lord had another plan. I met a young lady! She and her family had moved to Watertown, S.Dak. from Minnesota. Her name was Hope and she would eventually become my wife. Almost from the beginning it was not difficult for me to recognize that the Lord



had brought a special blessing into my life. She was truly right for me. During our many conversations I became better acquainted with the Evangelical Lutheran Synod (ELS). Hope and her family were members of the ELS in Minnesota. After some time contact was made with their higher education institution, Bethany Lutheran College, in Mankato, Minn. The results were favorable. Praise the Lord!

Both Hope and I enrolled at Bethany for the autumn term in 1956. My dad seriously confided, "We'll keep the machinery. You'll be back." I responded with a "Well, we'll see what the Lord has in store." Besides becoming thoroughly mentally exhausted with the academic load of Greek, Latin, and German, together with the other required courses, I had the opportunity to sit in on meetings held at Bethany by ELS pastors as they discussed the current doctrinal problems. That was exciting! Together with my classes in religion I was deeply moved and inspired by the chapel talks delivered by Norman A. Madson. In my mind I was totally at peace with the real possibility of never serving one day in the public service of our Lord's Church. The opportunity to study His gracious Word at this level was a fulfilling blessing all by itself.

During this time I was privileged to have Gene Schreyer as one of my classmates. He introduced Hope and me to his pastor, Pastor Gervasius Fischer, pastor of Immanuel Evangelical Lutheran Church in Mankato. At the time Pastor Fischer was conducting mid-week Bible classes for young adults. Hope and I attended. Pastor Fischer discussed the doctrinal matters of concern with extreme clarity and faithfulness to God's Word. Finally, Hope and I felt we were getting clear Scriptural answers to our concerns and questions. (Eventually, we became members of Immanuel. I became a theological student charter member of the CLC. Unfortunately, that simple question asked of my pastor by this "plow boy" back in 1955 has not been

clearly answered by the WELS to this day. I still pray for a simple scriptural answer from them.)

Upon my graduating from Bethany, the question was, "What now?" The president of Bethany urged me to enter the Seminary department at Bethany. I did not feel comfortable with that for a few important reasons. At this time a number of pastors and congregations in the Synodical Conference were leaving their respective synodical affiliations because of the unscriptural doctrinal positions adopted. Immanuel was beginning to establish a high school, college, and seminary. Under the circumstances I felt it best to enroll at Mankato State University. At the same time courses for pre-theological students were established at Immanuel for Hebrew (Prof. Clifford Kuehne), Greek (Pastor Gordon Radtke), and Religion (Pastor Egbert Schaller). These were enjoyed simultaneously with the courses at MSU.

Upon graduation from MSU and ILC in 1960, I enrolled in Immanuel Seminary in the fall of 1960 and graduated in 1963. There were no calls available. I applied for and was accepted as a counselor with the state of Nebraska. But the Lord had other plans. Three families in Pueblo, Colo. had requested to be spiritually served. The pay was \$50 per month. The decision was easy. Off we went, with U-Haul trailer in tow, my devoted wife, Hope, daughter Julie, and Mark on the way.

I thank my Lord for the wonderful privilege of permitting me to serve Him and His people in the pastoral ministry for so many years. In my heart and mind it is all a divine miracle that transformed the following promise into reality: "Fear not, for I am with you; Be not dismayed, for I am your God. I will strengthen you, Yes, I will help you, I will uphold you with My righteous right hand" (Is. 41:10).





The Arise and Shine Retreat is an annual four-day retreat for Christians in their '20's and '30's. This retreat is designed to encourage Christian fellowship, growth, and training for members of the Church of the Lutheran Confession and their friends. The retreat is hosted by Faith Lutheran Church of West St. Louis County.

The retreat features worship, devotions, and Bible study sessions that proclaim sin and grace, Law and Gospel, repentance and forgiveness through faith in Jesus Christ in light of topics and situations that Christians in their 20s and 30s face today. These topics include resisting temptations of the world, God-given roles of men and women, friendships and marriage, and prioritizing our lives. The worship services and study sessions are led by both CLC pastors and laymen.

The 2010 retreat will be held July 8-11, 2010.

The theme for the retreat is "Not of this World." The speakers will be Pastor Paul Nolting, Professor Paul Sullivan, and Pastor Todd Ohlmann. Studies and worship will focus on the prayers, ministry, and redemptive work of our

Savior as special attention is given to the daily struggles and opportunities that Christians face while being in this world but not of it. Dr. David Menton will lead a study on the importance of developing, encouraging, and maintaining a Biblical Christian worldview in contrast to the (soul destroying) secular, skeptical, and humanistic worldviews so prevalent in the world today.

This 8th annual retreat will be held for the first time this year at Camp Trinity, located about 45 miles southwest of St. Louis. The camp features air conditioned cabin style accommodations, dining room, and meeting hall, along with three lakes, canoes, a pool, sports fields, an outdoor chapel, and much more! There will be plenty of free time to enjoy Camp Trinity as well as participate in social activities such as games, swimming, fishing, canoeing, ultimate frisbee, campfires and much more.

More information is available at: [www.AriseAndShineRetreat.com](http://www.AriseAndShineRetreat.com) or contact Pastor Todd Ohlmann at (314) 517-0177 or [toddohlmann@clclutheran.com](mailto:toddohlmann@clclutheran.com) or Alana Ahrens at (715) 579-7694 or [alanaahrens@yahoo.com](mailto:alanaahrens@yahoo.com).



## ANNOUNCEMENTS

### Installation

In accord with our usage and order, Pastor Eric Libby, who was called to serve as pastor of the joint parish of Grace Evangelical Lutheran Church of Sleepy Eye, Minn. and Faith Evangelical Lutheran Church of New Ulm, Minn. was installed on April 11, 2010. Area pastors assisted in the service by the laying on of hands.

—Pastor Em. L. Dale Redlin

### Invitation

Bethel Ev. Lutheran Church, Morris, Minnesota, giving all glory to God, plans a special service of thanksgiving, fifty years and a day after its first service, at 10 a.m. on June 13, 2010, with potluck following. All are invited to participate, especially those who have had an interest in the welfare and affairs of our congregation over the years.

—Pastor Elton Hallauer

### Announcement

Richard N. Kanzenbach has completed the colloquy process. Upon recommendation of the Board of Doctrine, I hereby certify that Richard Kanzenbach is eligible for a call into the public ministry of the Church of the Lutheran Confession.

—*Pastor John Schierenbeck, President*

### Anniversary Service

Berea Lutheran Church of Inver Grove Heights, Minn., will commemorate its 50th Anniversary on Sunday, June 20 in a special 10:00 a.m. service. A program and Anniversary meal will follow the service. A cordial invitation is herewith extended to friends and former members of our congregation to join us.

—*Pastor David Schierenbeck*

**Correction:** In our March, 2010, issue, page 9, first column, third paragraph, the word “bakery” should read “butler.” We thank the astute reader who called this to our attention.

—*Editor*



**Church of the Lutheran Confession  
Twenty-Ninth Convention, June 21–25, 2010  
Immanuel Lutheran College • Eau Claire, Wisconsin  
Convention Theme:**

**“OUR JUBILEE IN CHRIST!”**  
(Psalm 130:7–8)

**Essays:**

“Redemption for the Past!”—Pastor Em. Rollin Reim

“Hope for the Future!”—Pastor Todd Ohlmann

**Servants of the Convention:**

**Chaplain:** Pastor Caleb Schaller

**Memorial Service Speaker (Wed. a.m.):** Pastor Mark Gullerud

**Convention Communion Service (Wed., 7:30 p.m.):**

Pastor Aaron Ude (Liturgist), Pastor Terrel Kesterson (Speaker)

**Convention Reporter:** Professor Joseph Lau

**Organ Coordinator:** Pastor David Schaller

**6:30 p.m. Tuesday:** Documentary History of the CLC