

CHURCH OF THE LUTHERAN CONFESSION 29TH CONVENTION ISSUE

LUTHERAN SPOKESMAN



“Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ...”

ROM. 5:1 NIV



September 2010 VOL. 53 NO. 3



Convention Devotion—

“Already There!”

Grace and peace be on your hearts, from God our Father, and from our Risen and Present Savior, Jesus Christ. Amen.

Hi. My name is Caleb Schaller. It is my joy and privilege to serve as chaplain for this, the 29th Convention of the Church of the Lutheran Confession.

For the past five years I've had the privilege of serving the part of our fellowship that lives in the Seattle area of Washington state. What this means for me is that right now home is pretty far away.

And what that has meant for the last few weeks is a lot of busyness. Many things needed to be planned out and organized and arranged and packed in order for me to get here today.

Some of you have come from much farther away than my family and I did. You too have been busy lately. Pastors have been making arrangements for Sunday services when they're away. Delegates have been getting time off from work. There have been calls and conversations, e-mails and replies.

And now that we're all here, the busyness has ended.

Ha. That was a joke. We're here to work. We have many responsibilities before us. Many decisions to be made. Dialogs to hold. Conversations to have.

Some have reports to present. Others have committees to serve on. Still others have committees to chair. Some have hopes for the Convention to do one thing or another—hopes that the Convention will move in the direction that they think our fellowship should move.

It was a long, busy road to get here, and a busy road must be traveled before our work here at Convention is done.

But now I invite you all to stop. Please stop. Take a break from your planning. Be still, and focus on the Word of our God.

Remember when Jesus was a guest at Mary and Martha's house? Who can forget Jesus' words: “Martha, Martha... you are worried and upset about many things, but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her” (Luke 10:41 NIV).

So stop. Take a break, and sit with me at the feet of our Savior. We read from

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Delegates enjoyed posters with historical sketches of each CLC church in the “Hall of Churches” in the Commons Building.

Paul’s letter to the Christians gathering at Rome: “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand” (Rom. 5:1-2a).

You know what a really good feeling is? ALREADY THERE! That’s a good feeling.

Maybe you’ve had this experience before. Maybe you’ve been on a long road trip—one that takes two or three days, maybe more. And you’re on the return end of this trip. You’re heading HOME—and it’s the last DAY of this trip. You’ve done your driving, and now it’s time for someone else to take the wheel.

Before long you’re out, and you only start to stir from your deep sleep when the car slows to stop. From the land of post-sleep grogginess your gravelly voice says, “Where are we?”

The reply comes back, “We’re already there! We’re home!”

That’s what I’d say to you today.

Sure, we’re sinners who don’t deserve to know God. When we compare our lives to God’s holiness, we might think, “We’ve got a long way to go.” But Paul doesn’t say, “Get moving, guys! Build the road to God.” He says, “In Christ, you’re already there!”

“Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand” (Rom. 5:1-2a NIV).

This week, when you’re tired or frustrated or confused or worried, look down at your feet and remember where Paul says you are because of Christ Jesus your Lord. You’re standing in grace; you’re already there.

I understand, this is only the first day of Convention. I know, we’ve got a whole lot of work to do—work that will impact the future of our church body. We’ve got lots of places to go after this, and people to see. There’s a bit of life left to travel through before we reach heavenly glory.

But as far as salvation is concerned, as far as getting right with God is concerned, as far as being good enough to stand before our Maker and receive His approval is concerned, IN CHRIST WE’RE ALREADY THERE!

Prayer: *Father, You’ve made us Your children through Jesus. Thank You. You speak to us through Your Word. Please continue to speak to us. Open our ears further to hear all Your will. Close our hearts around Your gospel so that it remains our only hope, our greatest treasure, and our spring of life. In a life swirling with worries, troubles, and uncertainty, Lord, keep us safe in the eye of the storm. Keep us standing in Your grace. We pray these things because of who Jesus is, and what He has done, and because You promise to hear and answer. Give us Your peace, each of us, and guide us this week. Amen. (We sing TLH hymn #54.)*

—Pastor Caleb Schaller,
Convention Chaplain
Redemption Lutheran
Seattle, Washington



Christian Worship

Worshipping the Lord With Our Entire Being

In the Word of God we find many places, especially in the book of the Psalms, where there are calls to worship.

For example, we hear the psalmist exhorting, “Oh come, let us worship and bow down; Let us kneel before the LORD our Maker” (Ps. 95:6). Mindful of and thankful for all the many mercies our good and gracious God has bestowed upon us, we can say without any hesitation that He is truly worthy and deserving of being worshiped by those who have been created by Him, redeemed by Him, and sanctified by Him.

Having said this, what is involved in worshipping the LORD?

The word for worship that is commonly found in the Old and New Testament Scriptures has the literal meaning of bowing down or prostrating oneself on the ground. This lowly posture is an outward manner of humbly paying homage to and showing the utmost reverence for the LORD.

If this is the meaning of the word

for worship, why isn't this a part of our religious practice? While we certainly could include such posture in our form of worship, we learn from Holy Scripture that this is not the only way of paying homage and humbly showing reverence to the LORD.

Worship With Our Hearts

When the Lord Jesus spoke to the Samaritan woman at Jacob's well about the proper exercise of Christian worship, He said, “The hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth” (Jn. 4:23-24).

With these words of instruction Jesus was pointing to the spiritual element of worship which springs from the heart—drawing near to the LORD with contrite and believing hearts, trusting in Him for forgiveness and eternal salvation



Convention communion service, Messiah Lutheran Church, Eau Claire, Wis.

while joyfully lifting up our hearts with thankfulness to our benevolent God.

Without this exercise of the heart, our worship is empty and worthless. Quoting from a prophecy in Isaiah, Jesus reproved the Pharisees' superficial acts of worship, saying, "These people draw near to Me with their mouth, and honor Me with their lips, but their heart is far from Me" (Mt. 15:8).

How easy for us to fall into the rut of vain worship by thoughtlessly mouthing worship liturgies known from memory. For our worship to be truly pleasing and acceptable to God through Jesus Christ (1 Pet. 2:5), not only do our minds need to be fully engaged, but also our hearts.

Worship With Our Lips

Oh, how our Lord and God delights to hear us worship Him with heartfelt words that are spoken and with songs of praise that are sung in thanksgiving to Him!

In a string of psalms, beginning with Psalm 95, the Holy Spirit reveals what is in the heart of God in this regard:

"Let us come before His presence with thanksgiving; Let us shout joyfully to Him with psalms" (Ps. 95:2).

"Oh, sing to the LORD a new song! Sing to the LORD, all the earth. Sing to the LORD, bless His name; Proclaim the good news of His salvation from day to day" (Ps. 96:1-2).

"Rejoice in the LORD, you righteous, And give thanks at the remembrance of His holy name" (Ps. 97:12).

"Shout joyfully to the LORD, all the earth; Break forth in song, rejoice, and sing praises. Sing to the LORD with the harp, with the harp and the sound of a



Servants of the Convention: (back) Dr. Dan Sullivan, organist; Pastors Mark Guller, Memorial Service speaker; Caleb Schaller, chaplain; (front) Aaron Ude, Service liturgist; Terrel Kesterson, Service speaker

psalm, with trumpets and the sound of a horn; shout joyfully before the LORD, the King" (Ps. 98:4-6).

Worship With Our Lives

Our worship of the LORD is not limited to speaking words and singing songs of praise and thanksgiving in His house of worship. The very lives we live each day can be a form of worship which serves to bring honor, glory, and praise to our Savior God.

The Word of God is full of examples and exhortations encouraging believers to be devoted to God in worshipful living. Consider the following calls to worship:

"Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through Him" (Col. 3:17).

"Walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma" (Eph. 5:2).

"Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good



Six pastors remain of the original 43 CLC founding congregations: Gordon Radtke, Rollin Reim, Paul Koch, Elton Hallauer, John Lau, Jonathan Schaller.

and to share, for with such sacrifices God is well pleased” (Heb. 13:15-16).

“Worthy is the Lamb who was slain to receive honor, glory, and praise” (Rev. 5:12).

Being thankful for our Savior’s

redeeming love, let us answer the call to worship by worshiping the LORD with our entire being.

—Pastor Mark Gullerud
Bowdle, South Dakota



Christian Worship—

The Joys of Church Attendance

“I rejoiced with those who said to me, ‘Let us go to the house of the LORD.’”

Many of our readers will recognize this Bible verse. It’s a favorite verse which many Christians have committed to memory from early childhood.

In this passage from Psalm 122 David speaks of the joy that welled up inside him when his friends invited him to accompany them on a trip to the Jerusalem tabernacle.

The tabernacle was a tent-like structure built originally by the Israelites in the days of Moses. It was constructed in such a way that it could be easily moved from one place to another as God’s people wandered in the desert.

This portable “tent church” re-

presented God’s presence with His people. Here He promised to meet with them and bless them through His Word spoken by the priests. Here animal sacrifices were offered daily by which the people were reminded repeatedly of the great Sacrifice to come—God’s holy Lamb, Jesus—who would pour out His blood for their sins on the cross. Here they responded to His love by worshiping Him and singing His praises.

At the time when David composed Psalm 122, the tabernacle was no longer used as a portable worship structure, for it had been permanently situated at Jerusalem. Its purpose, however, did not change. It—and the temple of Solomon built some years later—continued to



*Rising to sing
the Lord’s
praises!*

serve as a place where God's people congregated regularly to hear His Word, to offer prayers, and to join their voices together in thanking Him for His goodness.

The tabernacle and temple have long since passed away, but our reason for erecting churches remains the same. We do so in order that we may have places to gather to praise our God for all He has done for us in His Savior-love. Like David of old, we treasure the opportunities given us for hearing God's Word and for uniting our voices in praising Him for His tender mercies. The cross symbols which adorn the walls of our churches stand as constant reminders of the sacrifice Jesus made to reconcile us to our Father. Likewise, the altars in our churches recall the love of God "who did not spare His own Son but delivered Him up for us all" (Rom. 8:32).

Are some of our readers meeting for worship in rented facilities or living rooms of homes? No matter. The purpose

for assembling remains the same.

The outward splendor of the structure in which we worship is not what makes church attendance a joyous activity, but rather it is the sweet gospel proclaimed within its walls. We rejoice in the Good News of our Lord Jesus who shed His blood on Calvary's mountain to ransom us for time and eternity: Jesus—who strengthens us by the Word to carry with patience the crosses that come our way along life's road; Jesus—through whom we are assured of our Father's daily care and guidance as we journey to our own Promised Land, whose promise we treasure: "In every place where I record my name I will come to you, and I will bless you" (Ex. 20:24).

When we consider the precious blessings the Lord bestows on us through our attendance at church, the time, effort, and sacrifice involved in traveling there on Sunday mornings are well worth it.

—Pastor Thomas Schuetze
Coloma, Michigan



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)

Guard the Deposit for Security

Chapter 6:20-21

The hymn writer asks, "How shall the young secure their hearts...?" Being a relatively new father myself and watching my children grow under God's grace, the same question becomes more poignant day by day.

The question was also on the Apostle Paul's mind as he closed his letter to Pastor Timothy.

The apostle's instruction for Timothy included the earlier admonition to "take heed to yourself and to the doctrine...for

in doing this you will save both yourself and those who hear you" (1 Tim. 4:16).

Securing the hearts of sinners begins with "me." A father desirous to secure his children's hearts first turns to his own. A pastor yearning to secure the hearts of souls under his care first tends to his own spiritual needs. Any child of God wanting to secure a fellow sinner's heart is able to do so only from a position of security in his own heart.

How shall we secure our hearts?

God provides the answer through the

inspired and fervent words of Paul: “O Timothy! Guard what was committed to your trust, avoiding the profane and idle babblings and contradictions of what is falsely called knowledge—by professing it some have strayed concerning the faith. Grace be with you. Amen.”

The gospel and its power to salvation (cf. Romans 1:16) was first brought to Timothy through instruction received from his mother and grandmother (cf. 1:5). God’s truth and precious salvation which Timothy carried at his side in all of his endeavors, and the confident hope and salvation which he enjoyed, were his to guard with all of his might and with the greatest sense of urgency.

The treasure committed to Timothy is the one of which Jesus spoke when He told the parables of the man who sold all he had to buy a field that contained the treasure and the merchant who sold all that he had to purchase the one great pearl (Matthew 13:44-46). It is the treasure that is more valuable than any earthly price, for it was created and given to sinners not with gold or silver but with the holy precious blood and innocent sufferings and death of the eternal Son of God (cf. 1 Peter 1:18-19).

The Lord’s Treasure!

This treasure is a trust—it wasn’t Timothy’s, it was the Lord’s treasure entrusted to Him for his use and blessing!

Furthermore, this treasure was only a beginning—a deposit. The fullness of the riches is the glory of eternal life in heaven. What an amazing message! Timothy, you have a treasure beyond belief, beyond human comprehension (cf. 1 Corinthians 2:9), and it’s only a deposit of even greater things to come! Guard it with your life, for it is your life! Treasure it and use it, for to you it has been entrusted.

There are doubtless many ways in which a child of God might guard the treasure, but the specific one to which the apostle directs Timothy is directing him to turn away from godless,



Elected officers: Pastors Paul Nolting, Wayne Eichstadt, Mark Bernthal, John Schierenbeck

empty babbling that opposes God and masquerades as knowledge.

The heart of a sinner is a coveted prize, and the enemies of God and His Church will throw out all kinds of “feel-good,” “sounds-good,” and “self-improvement” sound bytes with the hope that, appealing to human reason, these things will sound winsome and intelligent. Such sound bytes may even come in the name of “religion” or even more subtly as “Christianity,” but when the veneer of human appeal is stripped off, all that is left behind are falsehood, unfulfilled promises, and a path of spiritual destruction.

Sad to say, Paul could point to individuals who had been caught up in such pseudo-knowledge. As for Timothy, he could avoid that danger and guard the treasure by simply turning away from such empty words—not dabble in them, not modulate them, but turn away completely from them.

Not uncommonly, Paul closes his letter with a prayer for God’s grace. Not so easily noticed is the fact that when Paul penned the words “Grace be with you,” he did not use the singular pronoun, but rather, the plural. The letter was clearly addressed to one man—Timothy (cf. 1 Timothy 1:2)—but the substance was not merely for this one pastor; rather, it was for Timothy’s congregation and for Christians everywhere of all time.

The trust committed to Timothy is entrusted also to you and me. The

deposit that brings with it a guarantee of still greater things is ours. The treasure of amazing grace and the Word of reconciliation is in our chest, while the dangers of false knowledge swirl around our lives, seeking entrance into our hearts.

Let us guard what has been entrusted to us. Let us turn away from what is paraded as knowledge in this world.

In this way and this way only will our hearts be secure through the working of the Holy Spirit and by the grace of our eternal God.

Thy Word is everlasting truth;
How pure is every page!
That holy book shall guide our youth
And well support our age. (TLH #286:5)

—Pastor Wayne Eichstadt
Mankato, Minnesota



Portraits of Christ

from the Gospel of John

Chapter Eleven

Jesus, the Prince—the Pioneer!—of Life

When you think of a pioneer, what image comes to mind?

What comes to my mind is someone that looked like Davy Crockett, the “king of the wild frontier.” I think of a person dressed in some sort of animal-hide clothing with fringes, wearing a coon-skin cap and cradling a musket in his arms.

Is that the image that comes to your mind?

Strictly speaking, a pioneer is someone who travels where no one has been before. In the movies, the crew of the Star Ship Enterprise were pioneers in space—“boldly going where no man had gone before.”

A pioneer is a trailblazer—someone who makes a path where none had existed before.

After the Apostle Peter healed the crippled man at the temple, he addressed the amazed crowd, saying, “The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let Him go. But you denied the Holy One and the Just, and asked for a

Chapter By Chapter “Portraits of Christ” in John’s Gospel:

- Ch. 1 — *The Son of God*
- Ch. 2 — *The Son of Man*
- Ch. 3 — *The Divine Teacher*
- Ch. 4 — *The Soul-Winner*
- Ch. 5 — *The Great Physician*
- Ch. 6 — *The Bread of Life*
- Ch. 7 — *The Water of Life*
- Ch. 8 — *The Defender of the Weak*
- Ch. 9 — *The Light of the World*
- Ch. 10 — *The Good Shepherd*
- Ch. 11 — *The Prince of Life*
- Ch. 12 — *The King*
- Ch. 13 — *The Servant*
- Ch. 14 — *The Consoler*
- Ch. 15 — *The True Vine*
- Ch. 16 — *The Giver of the Holy Spirit*
- Ch. 17 — *The Great Intercessor*
- Ch. 18 — *The Model Sufferer*
- Ch. 19 — *The Uplifted Savior*
- Ch. 20 — *The Conqueror of Death*
- Ch. 21 — *The Restorer of the Penitent*

murderer to be granted to you, and killed the Prince of life, whom God raised from the dead, of which we are witnesses” (Acts 3:13-15).

The image Peter was presenting of

Jesus with the title of “Prince of Life” is that of one who leads the way. Another possible translation is that of a pioneer or trailblazer.

What a fitting description for Jesus! He is truly “the Pioneer of Life.” Life itself would not exist without the Son of God. John writes in the first chapter of his Gospel, “In Him was life, and the life was the light of men” (Jn. 1:4).

Jesus is the Author of life itself. And when sin entered the world, bringing death with it, this one-of-a-kind Pioneer came to blaze a trail through death and bring life to man.

In our reading from John chapter 11 we see the Pioneer of Life blazing a trail through death. Jesus’ friend Lazarus had died, and His friends Mary and Martha were mourning the loss of their brother. Martha knew this Pioneer had the power to sustain life and could have healed her brother. She knew that even now, though her brother had been four days dead, Jesus could do something about it (11:21-22).

While Martha may not have been sure about what Jesus would ask God to do, she believed she would see her brother

alive again—even if it was not until the resurrection on the last day (11:24).

It is at this point that Jesus talked about blazing a trail through death. “I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die” (11:25-26).

A pioneer makes a path so others can follow behind. Jesus is the Pioneer of Life who Himself blazed a trail from death to life when He arose to life on the third day. On the occasion of our text, the Pioneer of Life cleared the way and led Lazarus from death to life by raising Him from the dead.

Jesus promises the same to all who by faith follow Him and the path He cleared. Praise be to Jesus, the Pioneer of Life!

I am content! My Jesus is my Lord,
 My Prince of Life and Peace;
 His heart is yearning for my future bliss
 And for my soul’s release.
 The home where He, my Master, liveth
 He also to His servant giveth.
 I am content! Amen. (TLH #196:3)

—Pastor Nathan Pfeiffer
 Hecla, South Dakota



Essayist Rollin Reim



Essayist Todd Ohlmann



Posing at Messiah church



On the Convention floor, Missionary Koenig presents Board of Missions Chairmen (Bruce Naumann/former, Todd Ohlmann/current) with a native “walking stick” token of appreciation for all their overseas travels.

*Report on the 29th “Jubilee” Convention
of the Church of the Lutheran Confession
Immanuel Lutheran College • Eau Claire, Wisconsin
June 21-25, 2010*

A pastor from a large Lutheran church body decided to look into a small confessional Lutheran church body called the Church of the Lutheran Confession. He began by attending the CLC Convention. Years later, after he had joined the CLC, he recalled that at that first Convention he had begun to wonder when the devotions would come to an end and the business of the Convention begin! He came to understand that at a church Convention there should be no clear line between devotions and business. The true “business” of the Convention is worshipping the Savior God and carrying out His work.

Devotions

In the opening devotion Convention Chaplain Caleb Schaller (Redemption Lutheran, Lynnwood, Washington) called on the delegates to take a break between the busyness of preparations and getting down to the work of the Convention. He directed the assembly to Romans 5:1-2, which teaches that when it comes to our salvation we are “already there”—that is, we have been justified by faith and, standing in His grace, we have peace with God through our Lord Jesus Christ.

President’s Message

Each Convention has a theme to keep it centered on the Lord and the work which He has assigned us. For this year’s Convention the theme chosen was “Our Jubilee in Christ.” Synod President John Schierenbeck began his Convention message with the biblical history in which Israel was commanded to observe the fiftieth year as a Year of Jubilee, making the milestone of fifty years a



*Moderator Nolting, Secretary Eichstadt
on duty*

significant period for evaluating the past and giving thanks for blessings received. President Schierenbeck encouraged a spirit of humility and repentance for the observance of our Jubilee. “This Year of Jubilee for the CLC should emphasize that everything we have belongs to the Lord and comes from Him.” The gospel, he said, was to be the center of our celebration.

Convention Essays

The Convention theme was carried out also in the two essays prepared for the Convention. In an essay titled “Walls of Glass,” Pastor Emeritus Rollin Reim spoke of the burden that is ours as a church body that wants to remain faithful to God’s Word. “Our path is narrow, uphill, and into prevailing winds.”

At the same time, the blessings are great: unity of the Spirit, joy in mission outreach, pastors and teachers who are of one mind and judgment, Christian schools where our children can be sent with confidence. Remaining faithful to God’s word involves drawing a line and building walls around ourselves, “walls to define, to shelter, to discourage unwitting drift from truth.”

These walls must be strong, but they are of glass “with large windows and open



1960s and earlier: Benno Sydow, Chuck Templeton, Luther Schoon, Gerald Rutz, Larry Hansen, Bill Barkley, Peter Sydow, Bryan Nelson, Nathan Lindler, Paul Blumhardt, John Meyer, Melvin Eichstadt, Jack Mayhew, Dennis Ahrens, Art Leinberger, John Johannes



1970s: Scott Radcliffe, Robin Vogsland, Neal Wietgrefe, Ed Mace, Paul Bade, Mike Sprengeler, Allen Durham, Joel Krafft, Peter Krafft



1980s: Mark Kuehne, Mike Schierenbeck, Mike Sippert, Dan Schierenbeck



1990s: Aaron Gullerud, Nathan Greve, Brian Radichel



2000s: Tim Maas, Dan Gullerud, Brandon Heinz, Jeff Quigley, Denzel Eisenbeisz

LAY DELEGATES BY DECADE OF GRADUATION



doors.” “We are not a secret society...We invite anyone who is struggling with the burden of sin to take, together with us, the easy yoke of Jesus upon them.”

Through the glass walls we look out and go out with the gospel of life!

In his essay titled “Hope for the Future,” Pastor Todd Ohlmann (Faith Lutheran, Manchester, Missouri) drew on Bible history and the history of the CLC to show how hope for the future does not depend on present circumstances. Believing men and women of the Bible had hope, even at times when their situation gave no reason for it, for they trusted in the living God.

The pastors and laymen who founded the CLC had hope for the future though their numbers were few and their material resources meager. Still they went forward in faith, organizing congregations and a church body, and starting schools. The Lord blessed their efforts and provided.

We likewise have hope for the future because our hope is not based on ourselves but on Christ.

Convention Communion Service

A highlight of each Convention is the Wednesday evening Communion service. The assembled worshipers sang hymns written for the fiftieth anniversary. A choir consisting of Convention delegates and observers sang Handel’s Hallelujah Chorus, accompanied by organ and other instruments.

In the sermon based on Luke 4:16-21, Pastor Terrel Kesterson (Trinity Lutheran, Spokane, Washington) showed how Christ is indeed our Jubilee. In fulfillment of a prophecy of the Christ in Isaiah, Jesus proclaimed “the acceptable year of the Lord”—a reference to the year of Jubilee!

That “acceptable year” is the time of the Lord’s grace or favor. Because of the redemptive work of Jesus, we live in that

CALLED SERVANTS BY DECADE OF GRADUATION



time of grace in which all who believe in Him are acceptable to God.

Memorial Service

Pastor Mark Gullerud (Redeemer Lutheran, Bowdle, South Dakota) spoke on Joshua 4:1-7 for the Memorial Service remembering servants of the Word called home during the past two years: Pastor/Professor E.E. Essien, Pastor/Professor Lester Schierenbeck, Pastor Egbert Albrecht, Pastor Bertram Naumann, Pastor Eugene Rutz, and Pastor/Professor Michael Sydow.

Convention Work

The business of the Convention is divided among seven floor committees, with each delegate assigned to one of them. The committees meet, prepare their report, and bring it before the entire Convention which then votes to adopt, amend, or reject it.

What follows is a summary of what the Convention adopted from each of the committees.

President's Report, Board of Education and Publications

The President of the Board of Education and Publications was encouraged to reevaluate the content of the *Lutheran Spokesman* on the basis of comments offered in a recent survey of subscribers. Pastors were encouraged to communicate to their congregations the value of the *Spokesman* and to encourage members to use copies as a mission tool.

The *Spokesman* will continue to be available for free online. It was also agreed that having a publisher/layout coordinator should be pursued, but that funding is currently not available.

Regents/Immanuel Lutheran College

Thanks was given to God for fifty years of grace extended to the CLC



1960s and earlier: Paul Fleischer, Keith Olmanson, Dave Lau, Elton Hallauer, Dave Schierenbeck, Ron Roehl, John Schierenbeck, Richard Kuehne, John Pfeiffer, Jim Sandeen, Walt Schaller



1970s: Paul Gurgel, Doug Libby, Mark Gullerud, Ted Barthels, Mark Bernthal, Paul Tiefel, Dave Baker, Norm Greve, Ted Quade, Dave Fuerstenau, John Ude, Paul Schaller, Karl Olmanson, Ross Roehl, Bob List



1980s: Steve Sippert, Pete Reim, John Reim, Jim Albrecht, Mike Roehl, Lawrence Bade, Jeff Schierenbeck, Paul Nolting, Mike Wilke, Dan Barthels, Del Maas, Dave Naumann, Joe Lau, Quinn Sprengeler, Lane Fischer, Dave Bernthal, Dave Reim, Mike Eichstadt, Paul Naumann, Tom Schuetze



1990s: Paul Krause, Mark Gurath, Tim Wheaton, Bruce Naumann, Mike Wheaton, Matt Thurow, Frank Ganitt, Joel Fleischer, Jim Naumann, Wayne Eichstadt



2000s: Nathan Pfeiffer, Ed Starkey, Nathanael Mayhew, Aaron Ude, Scott Schiermeister, Matt Ude, Neal Radichel, Luke Bernthal, Ryan Hammett, Matt Hanel, Matt Gurath, Paul Tiefel, Jeff Karnitz, Chad Seybt, Mike Gurath, Kyle Ochsner, Nathan Wales, Joel Gullerud

through Immanuel Lutheran College.

The work of the Academic Center Building Committee was acknowledged for its efforts in providing a wonderful addition to the campus, and also for the renovation of Ingram Hall.

Thanks was expressed to the Lord for the blessings of the Student Aid Fund. Members were asked to consider gifts to the Jubilee Thank Offering which supports this fund's Endowment Fund.

An ILC Professorship Committee was established. Three members, to be appointed by the CLC President, will work under the Board of Regents to prioritize and publicize maintenance needs of the homes provided for the professors and to enlist volunteer help.

There are no current plans to fill the vacancy of the thirteenth professor. The hope is that the Lord will bless us with the financial means to fill the vacancy in the future.

Missions

The Convention rejoiced that Grace Lutheran, Live Oak, Florida, and Ascension Lutheran, Batavia, Illinois, have become self-supporting; also, that Shepherd of the Valley Lutheran, Weslaco, Texas, has plans to continue its gospel ministry without subsidy.

Thanks was given to the Lord for providing the CLC with two full-time foreign missionaries, and for two others who serve in foreign fields for several weeks each year.

Support and encouragement were expressed for the work being done by

Holy Cross Lutheran, Phoenix, Arizona (in conjunction with the Board of Missions) near Moi's Bridge, Kenya and surrounding areas.

The need for a third foreign missionary was noted, but funds are not presently available.

In response to a Memorial to the Convention, the Board of Missions was directed to actively pursue the proclamation of the gospel in areas of our country that may be lacking Christian churches and influence and in places where we do not already have CLC members. A stateside exploratory missionary could be employed to carry this out.

Doctrine

Church Fellowship was declared with two church bodies which have been found to be in doctrinal agreement with the CLC: Himalayan Church of the Lutheran Confession of Nepal (HCLCN) and the Church of the Lutheran Confession of Myanmar (CLCM). The resolutions declaring fellowship were carried unanimously by standing votes.

The Convention concurred with the termination of church fellowship with Pastor Jesse Angowi and the Lutheran Church of East Africa.

Finance

"For the past fifty years the Lord has richly blessed the Church of the Lutheran Confession...We trust the Lord as we make our financial decisions."

The Fiscal Year 2011 budget (FY11)



Delegates who missed out on first go-round of decade pictures: Tim Fuerstenau, Larry Diede, Caleb Schaller, Ken Parrigin, Terrel Kesterson, Jody Loomis, Glenn Oster, Walt Romberg, Richard Kanzenbach, Jerry Lueck, Gene Schreyer, Roger Knief, John Klatt, Andrew Wietgreffe

ELECTIONS

*Elected or Re-elected at this Convention

CLC Officers

President: Rev. John Schierenbeck
Vice President: Rev. Mark Bernthal
Secretary: Rev. Wayne Eichstadt
Moderator: Rev. Paul Nolting

Board of Missions

Rev. Todd Ohlmann (2012)
Mr. Larry Hansen (2012)
Rev. Mark Gullerud (2014)*
Mr. Jack Mayhew (2014)*

Board of Regents

Rev. Theodore Barthels (2012)
Mr. David Aymond (2012)
Rev. John Hein (2014)*
Mr. Craig Ryan (2014)*

Board of Trustees

Rev. Michael Roehl (2012)
Mr. Philip Radichel (2012)
Rev. James Sandeen (2014)*
Mr. Tom Lentz (2014)*

Board of Education & Publications

Mr. Rick Nelson (2012)
Teacher David Bernthal (2012)
Rev. David Naumann (2014)*
Prof. Ross Roehl (2014)*

APPOINTMENTS

Board of Doctrine: Rev. Mark Bernthal, Mr. Melvin Eichstadt, Rev. Em. Daniel Fleischer, Prof. Em. Clifford Kuehne, Rev. David Lau, Rev. David Schierenbeck, Rev. Thomas Schuetze

Foundation Board: Neal Wietgreffe, Ty

Taylor, Art Pontow

Kinship Committee: Sherman Carstensen, Rev. Luke Bernthal, Rev. David Fuerstenau, Jack Mayhew, Rev. Paul Naumann, Jonathan Wiechmann

Constitution Committee: Rev. Michael Eichstadt, Joel Kraft, Peter Sydow

Lutheran Spokesman: Editor: Rev. Paul Fleischer, Asst. Editor: Prof. Em. Paul Koch; Business Manager: Benno Sydow; (Staff listing, page 2)

Journal of Theology: Editor: Prof. Steven Sippert; Asst. Editor: Rev. Elton Hallauer; Circulating Editor: Benno Sydow; Contributors: Pastors Frank Gantt, Norman Greve, Terrel Kesterson, David Lau, Delwyn Maas, Michael Roehl, Paul Tiefel, Paul Naumann, David Reim, David Schaller, Prof. John Pfeiffer

Ministry By Mail: Editor: Rev. Wayne Eichstadt; Contributors: Pastors Michael Eichstadt, Vance Fossum, Michael Roehl, David Schaller

Archivist: Prof. Paul Schaller

Statistician: Dr. James Sydow

CLC Auditor: Steven Lentz

CLC Webmaster: Rev. Glenn Oster

ILC Facility Expansion Program: Prof. Em. John Lau, Dennis Oster, Luther Sieg, Dr. James Sydow, Advisory: Prof. John Pfeiffer

ILCAcademic/Administration Publicity:

James Arndt, Rev. Mark Bernthal, Prof. Ross Roehl, Michael Sippert

ILC Professorage Committee: To be appointed

Standing CLC Worship Committee: To be appointed

proposed by the Board of Trustees and Coordinating Council was adopted, as follows:

Education and Publications.....	\$5,000
Trustees	\$155,000
Missions	\$284,800
Regents.....	\$420,000
General Fund Budget	\$864,000
+ ILC Revenue	\$832,550
Total FY11 Spending Plan ...	\$1,697,350

Membership

Gift of God Lutheran Church, Fairfax, Va., was formally recognized as a member congregation of the CLC. Its membership actually began in 1984 but had not been duly recorded in the

Convention minutes.

The following servants were accepted as voting members of the CLC: Pastors Michael Gurath (Holy Cross Lutheran, Phoenix, Arizona), Richard Kanzenbach (Morning Star Lutheran, Fairchild, Wisconsin), and Aaron Ude (Living Word Lutheran, Lexington, Missouri).

At the recommendation of the Re-entry Committee, Scott Schiermeister's name will be placed on the clergy roster and he will be eligible for a call into the pastoral ministry.

Greetings

Letters of Christian greetings on the occasion of our 50th anniversary were



Newly elected officers and Board members of the CLC were installed by the chaplain as part of Friday's closing devotion.

read from sister church bodies in India, Myanmar, Nepal, and Nigeria. Pastor Jeremiah Issangya conveyed greetings in person from the CLC East Africa.

Other Items of Interest

Mrs. Eunice Roehl and Pastor David Lau were acknowledged for their service to the synod in writing histories of ILC and the CLC respectively.

There was a display of posters from each of the CLC congregations.

To demonstrate their interest in foreign missions some of the delegates dressed in clothing from India and Africa for one

day of the Convention.

President Schierenbeck was presented with a traditional hat from our brethren in Nepal.

Flags were displayed from the various countries where there are church bodies in confessional fellowship with the CLC.

We heartily thank *Spokesman* staff writer, Pastor John Klatt, Good Shepherd Lutheran, Rapid City, South Dakota, for this summary of our CLC's Jubilee Convention. — Editor



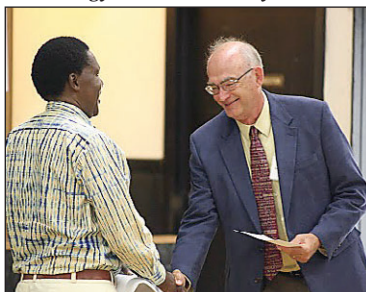
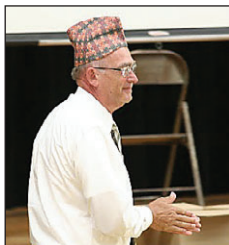
Pastor Nathanael Mayhew gives a mission presentation.



Jeremiah Issangya



Missionary Matt Ude



Pres. Schierenbeck presented with a souvenir hat

Jeremiah and Pres. Schierenbeck



Cross Purposes

The CLC and the Great Commission—(Part I)

Having celebrated the 50th anniversary of the Church of the Lutheran Confession—many congregations are also celebrating their own 50th anniversary—we muse about the future of the CLC. Yes, we know that the future of our church body lies in the hands of the Lord. Whether there is a 75th or 100th anniversary we commit to Him and His grace.

While we do not know how many more anniversaries, if any, the CLC will celebrate, of one thing we are sure. So long as the world stands, God's Word will endure. It will not pass away. The Word with its message of salvation will endure to all generations because it is as eternal as God Himself.

The grace of God shines forth in the face of our Lord Jesus in whom we have been redeemed and possess the blessed inheritance of heaven. God's Word is our staff and stay in times of trouble and it is the anchor of our soul when we will inevitably pass from this world.

When the Savior asked His disciples if they would depart from Him, they said, "Lord, to whom shall we go? You have the words of eternal life" (Jn. 6:68). Surely this brought joy to the heart of our Lord. It is the message of salvation that inspires the heart to worship the Lord. And Luther said, "Nothing (is) more beautiful in the eyes of God than a soul that loves to hear His Word" (*What Luther Says—Vol. 3*, para. 4755, p. 1471).

We of the CLC are blessed to be able to delight the Lord through faithful worship within a confessional Lutheran church body in which the Word of God is paramount to all that we teach and are. Indeed if we do not teach the Word of God, we have no reason to exist! A confessional Lutheran church body that makes its stand on and confesses

Scripture alone—and that faithfully holds to the confessions drawn from Scripture and that are set forth in the Book of Concord of 1580—is a rare church body in the midst of the religious wasteland in which we live!

A confessional church body takes the command seriously to preach and share the gospel—the message of Jesus' atonement—with others. However, a confessional congregation and/or church body will not forget what today is ignored by many churches and by many individuals who in their zeal to share Christ ignore the second half of the great commission: "*teaching them to observe all things, whatsoever I have commanded you*" (Matthew 28:20). When it comes to the Great Commission "preservation is as important as propagation"—or there will soon be nothing worthwhile for a church body to propagate.

It is faith alone in the Lord Jesus Christ that saves. Thank God! We will be discreet and wise in our gospel sharing, giving the milk before the meat (see 1 Corinthians 3:2). But *as a matter of principle* established by the Lord God Himself and transmitted to the Church, we are not free to *set aside* any part of the Word of God, even if the noble pursuit is to share the message of salvation.

Searching Questions

Who or what gives a church the right to say, "In the interest of saving souls we preach Christ, but we are not going to be bound by all that Scripture teaches?"

Where in Scripture does one find justification to say that it is acceptable to preach less than **all** that God says in His divinely inspired and inerrant Word?

Since the Word is God (John 1:1), who will be so presumptuous as to claim that he can separate the Word from God

or God from the Word?

How can anyone, including ourselves—even in the interest of saving souls—consciously and/or deliberately for reasons of our own—even on the plea of “love”—presume to set aside any portion of the Word that we think may get in the way of saving souls?

Do we presume to understand the mind of men better than the Lord Who in His commission tells us to “teach them to observe *all things whatsoever I have commanded you*”?

Many churches and church bodies have floundered on this point. Pleading love for souls, they have presumed that it is loveless to teach the “hard sayings” of Scripture. The consequence is that they have lost what is the true mission spirit—namely, teaching all that the Lord has commanded.

Both in our personal mission efforts and as a church body we need to search our own hearts in this matter carefully. As we proceed into the future, we need to pray for faith and strength of conviction to show our love for souls—those within our fellowship as well as those we hope to



Rev. Dan Fleischer addresses the assembly, as Pastor Fossum awaits.

reach—by proclaiming the whole counsel of God and thus in the proclamation of the salvation message “*teach(ing) them to observe all things, whatsoever I have commanded you.*”

If we do less, we might well ask what purpose we will serve, and why we should even think that the Lord would be minded to preserve our church body for another fifty years! On the other hand, as we are faithful we can commit ourselves, our church body, and our mission to the care of Him who concluded His commission with a promise: “And lo, I am with you always, even to the end of the age.”

—Pastor Em. Daniel Fleischer
Oakdale, Minnesota



Chapel Talk on Chapter 15 of the Book:

OUT OF NECESSITY: A History of the Church of the Lutheran Confession

Dear Friends in Christ,

CLCK, CLCEA, EELCT, LCEA, ECLC, CGLC, ELCC, NCLC.

Do you know what these letters represent? They represent the eight church bodies that our church body has been working with on the continent of Africa. Surely it is amazing that a church body as small as ours should be given the privilege of sharing the gospel of Jesus Christ with so many groups living so far away from us.

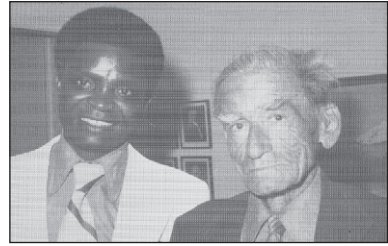
Chapter 15 of the history of the CLC tells the story of how it happened that we are working with these brothers and sisters in Africa. Of course, as we report on these things, we must have the same spirit that missionaries Paul and Barnabas had when they reported on their first mission journey. We read in Acts 14:27: “They reported all that God had done with them, and that He had opened the door of faith to the Gentiles.” God is the One who has given us His

Word and works through it. God is the One who opens doors of opportunity for the gospel and opens hearts with the gospel.

This morning we have time only to tell the story of the first beginnings of our connection with the gospel work in Africa. A young pastor in Hecla, South Dakota, Clifford Kuehne, who later taught in our school for many years, read a letter opposing evolution in a Lutheran magazine of another synod. This letter was written by a man in California named Oscar Erpenstein. Pastor Kuehne was able to contact Mr. Erpenstein and indicate his agreement with the contents of the letter. In this way Mr. Erpenstein found out about the CLC, and it was not long before he and some others began to hold services in the San Francisco area. This was the beginning of St. Stephen's congregation.

Mr. Erpenstein was not trained as a pastor, but he was a student of the Bible. As it happened, according to the Lord's master plan, Mr. Erpenstein and his wife became acquainted with a woman who was corresponding with a pastor and some young people in Nigeria. The Erpensteins began corresponding with these Nigerians also, in particular Pastor O. U. Akpan, Joshua Idiok, and Patrick Udo. These Nigerians already professed to be Christians, but they had been misled by their teachers in many ways. Oscar Erpenstein's letters cleared things up for them, and after a time they were interested in having someone from Erpenstein's church come and visit them to help them learn God's Word.

It so happened, again by God's design, that the CLC had a pastor who had once served as a missionary in Nigeria--namely, Norbert Reim. It was decided that Pastor Carl Thurow, the chairman of the CLC Board of Missions, and Norbert Reim should visit these Nigerians and determine what kind of help we could give. This trip took place in January of 1974. When they got there, they found over twenty-five congregations that had separated from their former church



Patrick Udo, Oscar Erpenstein

bodies and were willing to work together with the CLC in preaching the gospel in Nigeria.

These congregations were then organized into a church body called the Nigerian Church of the Lutheran Confession, NCLC, which is still in existence today. One man in the group, Patrick Udo, was chosen to come to the United States, together with his wife Bertha, for training right here at Immanuel. Patrick and Bertha and their infant daughter Nsikan arrived on our campus in the fall of 1974. Patrick enrolled in the pre-theology course, and Bertha enrolled in the education course. The family lived with Ron and Eunice Roehl for a short time before moving into their own apartment. No doubt it was quite an adjustment for them.

Meanwhile, another Nigerian pastor, E.E. Essien, had contacted our church body and asked for assistance. Since he had had good confessional Lutheran training, he became the spiritual leader of the NCLC and has continued to serve since that time. *[Since this chapel talk was delivered, Pastor E. E. Essien has entered into glory, and Patrick Udo has been elected to serve as President of the NCLC. – Editor]*

For His own reasons that are beyond our ability to understand, the Lord allowed Bertha Udo to become very ill with a sickness that ended her life right here in Eau Claire. But Patrick finished the course set for him and eventually returned to Nigeria, where he is now serving as a teacher in the NCLC Bible school.

For many years our only contact with the NCLC was through correspondence.

After that initial visit in 1974 no other visit was made to Nigeria until 1980. Another trip was made in 1984. It was not until 1986 that our church body finally sent someone to Nigeria to help the NCLC in its work. Pastor David Koenig--the father of your boys' dorm supervisor--and his family arrived in Nigeria in September of 1986. One of the first big projects was to establish a Lutheran Bible Institute for the training of pastors and teachers. In January of 1987 this school was opened with ten students, and it has continued to the present. Be sure to ask Kurt Koenig about his family's experiences in

Nigeria. Maybe he will even show you a copy of the little book he and his mother wrote about their experiences.

In 1991 Pastor Paul Gurgel and his family moved to Nigeria and worked there for several years. At the present time Missionary Matthew Ude is our representative in Nigeria, although his usual residence is in India. Through our presence in Nigeria the Lord has led us to make contacts with other groups in Africa. Eight church bodies in all. May the Lord continue to do His work in Africa. (Let us sing Hymn #771 in the *Worship Supplement*.)



Surveying CLC History

From the 25th Anniversary Booklet (1985)
 "Reflections—Projections"

"Projection" Number Ten of Twelve **STEWARDSHIP IN THE END TIMES**

Look at the record of Jesus' disciples and apostles. Note the urgency with which they set to work. They did not ask for a day when their resources would be so great that they could conveniently and comfortably "make disciples of all nations." After Jesus ascended into heaven, they immediately dedicated their resources and their lives to His work.

Take Paul for example. As a highly educated and capable Roman citizen, he certainly had the opportunity for a comfortable life according to the standards of the world. Instead, he lived from hand to mouth because he felt compelled to bring the power of the gospel to all human beings everywhere.

All of them were living in what was for them the end times. They did not stop to ask whether the Savior's statement that He "would come again" meant today, tomorrow, or centuries later. They took at face value the Savior's word: "Look on the fields, for they are white already to harvest" (Jn. 4:35). They understood Jesus' urgent concern that all people must hear the gospel. They asked no questions. They went when He said, "GO!"

For us as a church body and as individuals, there really isn't any time to waste. We need to capture the feeling of the early Christians that the end times are NOW! We do not need to know if that means He will come today, tomorrow, or in the distant future.

We have the resources and the equipment to touch the hearts of those among whom we live with a power that will wrench them out of the grasp of Satan himself and bring them into the family of God with all the blessing we know that brings.

“Occupy till I come,” said our Lord. Let us pray for the urgent spirit so obvious in the early Christians, a spirit that will direct us to a proper use of our time, our possessions, and our skills. May the Spirit of God work in us that kind of purpose as a church body and as individuals.

—Pastor Robert Reim (1916-1991)



“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 **John H. Johannes**.

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 John H. Johannes

“Show me Your ways, O Lord; Teach me Your paths. Lead me in Your truth and teach me, For You are the God of my salvation.”

The words of this passage have been my daily prayer throughout my 79 years. I was born January 1931 in Two Rivers, Wis. The faithful pastor of my youth, Walter G. Haase, not only baptized and confirmed me but tutored me in German, so that I could enter Northwestern College, Watertown, Wis. as a sophomore in the pre-theology program.

After graduating from college at Northwestern in 1953, I entered Wisconsin Lutheran Seminary at Thiensville, Wis. Under the guidance of Professor Edmund Reim, the seminary



Pastor and Mrs. Johannes

students were kept informed of the doctrinal meetings between the Missouri and Wisconsin Synods. In 1957, the year of my graduation, Professor Reim resigned and withdrew from the Wisconsin Synod.

In May 1957, my first pastoral call

was to a three-congregation parish in South Dakota: Peace in Isabel, St. Paul's in Timber Lake, and Immanuel in Trail City. Through Bible classes and personal testimony, I instructed the members on the Scriptural teaching of church fellowship, and on how the Wisconsin Synod was not applying Romans 16:17 to the Missouri Synod and breaking fellowship with them. In August of 1960 (while I was on vacation) the officials of the District arranged a meeting with the combined parishes, advising them to terminate my call because I was not in agreement with the synod. The voting members complied and I was removed as pastor.

With my wife, Joanne, and infant son Mark, we left Isabel for North Platte, Nebraska, where a small group had left the Wisconsin Synod and was being served by Pastor H. Paul Bauer (who was married to my sister). We left behind all our earthly possessions in Isabel, hoping to return for them when we could afford to do so. I found employment as a highway construction worker, as a gas station attendant, as a manager of a gas station, as a maintenance man at the dairy, and finally as a case-worker in the county welfare office. During our eighteen months in North Platte, we first rented and then purchased a small two-bedroom home.

In May 1962 I was called by the CLC Board of Missions as the first missionary to a group in Carlsbad, New Mexico, which was being served with Ministry by Mail by Pastor Paul

F. Nolting, Grace Lutheran Church was organized and applied for membership in the CLC in 1963. In 1964, CLC mission funds were running low and subsidy was discontinued. Needing again to find secular work, I became a substitute teacher in the high school and worked as a probation and parole officer for the state of New Mexico.

In May 1965 I accepted the divine call to Mt. Olive Lutheran Church, Lamar, Colorado. Two weeks after our arrival, a devastating flood engulfed Lamar and flooded the church and the parsonage. Many members lost their personal belongings, and farmers lost most of their crops. Once again I needed to find part-time secular employment to help support our family of six. I found a job helping the Handicapped for \$50/month. During this time, I also served a group in Carlsbad, New Mexico, with taped services as well as visits once every six weeks.

In May 1971 I accepted the combined call from Faith Lutheran Church, Cambridge, Wis. and from the Board of Missions as Chaplain at Lakeshore Manor Home for the Handicapped in Madison. I conducted Bible classes for CLC university students and for other area CLC members. These classes later became worship services and eventually resulted in the organizing of Peace Thru Christ Congregation in Madison. Peace eventually purchased land in Middleton, Wis., and built a chapel which would later be converted into a parsonage. I also did some secular work during this time



Conference Visitors: Pastors David Reim, Norman Greve, Michael Eichstadt, Vance Fossum; a fifth, Pastor Michael Roehl, far right, visits with Trustees Chairman Phil and Mrs. Jackie Radichel, and his sister-in-law, Mrs. Lynette Roehl.

to help support my family which now included seven children.

In October 1978 I accepted the call to Luther Memorial Church, Fond du Lac, Wisconsin.

In January 1999 I announced my decision to retire from the ministry at the end of June. However, in May, before I was to retire, the CLC Board of Missions and Zion Ev. Lutheran Church in Lawrenceville, Georgia, extended me a one-year temporary call to see if the congregation would be in line for mission status. In 2000 the congregation applied for membership in the CLC and was given mission status. A parsonage was purchased with a loan from the CEF. The congregation called me as its first resident pastor that same year. In July 2002 I retired and moved to Fargo, North Dakota.

While residing in Fargo, I served as vacancy pastor for the Ponsford and

Detroit Lakes, Minn., parishes from November 2002 to May of 2003. Other capacities served within the CLC: Great Lakes Pastoral Conference--Secretary (1972-1977), Chairman (1978-1999); Board of Missions (one term), ILC Publicity Committee, and ILC Survey Committee.

Looking back on the often difficult times during the early years of the CLC, I learned that my family would be blessed as we lived from day to day trusting in the Lord and seeking His guidance. "Seek first the kingdom of God and His righteousness, and all these things shall be added to you." We experienced this truth again and again in our lives.

To the younger generation may I say that we live in evil times. The Word of God is being forsaken and abused. Hold fast to the Word of God which "is able to make you wise unto salvation."



ANNOUNCEMENTS

Pacific Coast District Pastoral Conference Ascension Lutheran Church Tacoma, Washington October 12-14, 2010

Agenda:

+ Youth Exodus, part 2: analysis and recommendations—Pastor Paul Naumann.

+ Treasuring the Word – a simplified pamphlet explaining the biblical teaching of Church Fellowship for a handout – Pastor Delwyn Maas.

+ Summarize the first quarter of *Concerning Church Fellowship* (starting with "Statement of True Doctrine") by producing a three-sentence (if that) condensation of each paragraph—Pastor Caleb Schaller.

+ Old Testament Exegesis (essayist's choice)—Pastor Terrel Kesterson

+ New Testament Exegesis (include Romans 8:21, "new" heavens and "new" earth)—Pastor Robert List

Conference Chaplain: Pastor David Reim

Communion Service Speaker: Pastor Neal Radichel

West Central District Pastoral Conference Prince of Peace Lutheran Church Loveland, Colorado September 14-16, 2010

Agenda:

+ Proper Understanding & Application of Matthew 19:9—Pastor Peter Reim

+ 2 Corinthians 6:14—Do we apply this passage to our choice of spouse—Pastor Nathan Pfeiffer

+ Comparison of the Lutheran and Reformed Understanding of the Communication of Attributes in the Two Natures of Christ—Pastor Michael Roehl

+ A Study of Conversion, Regeneration, and Quickening—Similarities and Distinctions—Pastor Eric Libby

+ A Study of Romans 7:13-20—How May We Speak of the Will of a Christian in Sanctification?—Pastor Mark Gullerud

+ 1 Peter 4:17—How are We to Understand "Judgment Begins at the Household of God"?—Pastor Frank Gantt

+ Psalm 116: A Devotional Study—Pastor Matthew Gurath

+ Review of Bente's Historical Introduction to Reformation Controversies (continued)—

Pastor Timothy Wheaton
+ Homiletical Study (essayist's choice)—
Pastor Paul Fleischer
+ Old Testament Exegesis: Malachi 2:17-
3:6—Pastor Andrew Schaller
+ New Testament Exegesis: Romans 11:1-
6—Pastor James Sandeen

Conference Chaplain: Pastor Mark Gurath

Communion Service Speaker: Pastor
James Naumann

Great Lakes Pastoral Conference
Ascension Lutheran Church
Batavia, Illinois
September 21-23, 2010

Agenda:

+ Teaching Methods of Our Lord Jesus
Christ—Attending ILC Professor
+ Book Review: *Objective Justification* by
Rick Kuria—Pastor Paul Tiefel
+ Old Testament Exegesis (Essayist's
Choice)—Pastor Michael Eichstadt
+ Church History: Life of Luther
(continued)—Pastor Paul Krause
+ New Testament Exegesis: Romans 3:9ff—
Pastor David Schaller
+ Book Review (Essayist's Choice)—Pastor
David Baker
+ Homiletics Topic (Essayist's Choice)—
Pastor Mark Bernthal

Conference Chaplain: Pastor Lawrence
Bade

Communion Service Speaker: Pastor
Walter Schaller

Installation

In accord with our usage and order, James
Naumann, who was called by Our Savior's
Lutheran Church, Jamestown, N.Dak. to serve
as pastor, was installed at the Conference
Communion Service for the West Central District
on Wednesday evening, May 26, 2010. Pastor
Michael Roehl, Conference Visitor, delivered
the gospel message. Assisting in the installation
were thirteen fellow pastors in attendance at the
Conference.

—Pastor James Sandeen

Installation

In accord with our usage and order, Richard
Kanzenbach, who was called by Morning Star
Lutheran Church of Fairchild, Wisconsin, to be
its Pastor, was installed on July 25, 2010.

—Prof. John Ude

Fiftieth Anniversary Observance

Messiah Lutheran Church, Hales Corners,
Wisconsin, will be celebrating fifty years
of God's grace on Sunday, September 19,
2010. Worship services will be at 8:00
a.m. and 10:45 a.m., with a "Memories
and Reflections" hour at 9:30 a.m. A special
anniversary service will be held at 3:00 p.m. with
Pastor David Lau, a former pastor at Messiah,
as guest speaker. A dinner and program will
follow.

—Pastor Michael Eichstadt



**Break time: Pastors Mark Gurath (l.) and
Frank Gantt (r.) with delegate Nick Gamble**

Cover: Matt Schaser