

SEPTEMBER 2021 VOL 64 NO. 3

# LUTHERAN SPOKESMAN

*"...The Scripture Cannot Be Broken." (John 10:35)*



*"Proclaim the praises of Him who called you  
out of darkness into His marvelous light."*

*--1 Peter 2:9*



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The Lutheran Spokesman (USPS 825580) (ISSN 00247537) is published monthly by the Church of the Lutheran Confession, 501 Grover Road, Eau Claire, WI 54701, and is an official organ of the Church of the Lutheran Confession (CLC). Website address: [www.clclutheran.org](http://www.clclutheran.org)

Periodicals postage paid at Eau Claire, WI and additional mailing offices.

POSTMASTER: Send address changes (Form 3579) to Lutheran Spokesman, 501 Grover Road, Eau Claire, WI 54701-7134

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Material submitted for publication should be sent to Editor Paul Naumann three months before date of publication. Announcements and other short notices should also be sent to Editor Naumann.

Business Manager: Rev. James Sandeen, 501 Grover Road, Eau Claire, WI, 54701. E-mail to [jim.sandeen@ilc.edu](mailto:jim.sandeen@ilc.edu). Individual subscriptions {foreign-U.S. currency only}: \$18.00 {\$36.00} for one year; \$34.00 {\$50.00} for two years; \$50.00 {\$72.00} for three years; sent in bulk to congregations: \$15.00.

Send address or payment question requests to: [lutheranspokesman@ilc.edu](mailto:lutheranspokesman@ilc.edu)

Spokesman Online Version at: [www.lutheranspokesman.org](http://www.lutheranspokesman.org)  
Printed in U.S.A.

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# The Real Normal

“Welcome to the new normal!” “I wish things could get back to normal!” “Finally, we’re getting back to normal!”

I have heard (and even expressed) similar sentiments since new guidance, mandates, and rules began to upset our lives a year ago last March. But I would ask you, what is “normal,” and do we really want to return to it? This question is especially fitting when it comes to our Christian schools, which will be opening their doors to students again this month.

“Normal” describes that which is expected, that which is considered typical. So, what was normal before the pandemic? Parents murdering their children, legally and illegally; people cheating and stealing from one another; political turmoil; areas of our world devastated by war and poverty; and, oh yes, we did have disease and death before COVID-19! Is this a world that we can call “normal” by any stretch of the imagination? Is this what we want to go back to?

God had a much higher standard for the world when He created it. “Then God saw everything that He had made, and indeed it was very good.” (Genesis 1:31) In the beginning plants, animals, nature, and mankind all worked together in perfect order and harmony with the Creator. That was God’s idea of normal! Yet man had a different idea from God’s. His rebellion against God in the Garden brought nothing but the disharmony and destruction mentioned earlier.

So, what do we do now? Can we get back to the real normal? The Holy Scriptures give us clear answers to both questions—what will and will not work. “Put not your trust in princes, in a son of man, in whom there is no salvation.” (Psalm 146:3 ESV) No government has been invented that can remove all our problems and troubles. No vaccine has been created that can cure all sicknesses or death, especially not the disease of sin or eternal death in hell. Only our Lord and Savior, Jesus Christ, can do and has done that with His death and resurrection. Do we still have trials and troubles? Of course, but Jesus reminds us, “I have said these things to you, that in me you may have peace. In the world you will have

tribulation. But take heart; I have overcome the world.” (John 16:33 ESV) We have overcome this world through Christ!

So, when things do start to return to “normal,” how should we respond? “Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect.” (Romans 12:2 ESV)

Thank God that our Christian day schools do not teach our children to be normal. Our teachers don’t teach our children to blend in with the lost souls of the world. Rather, we teach and encourage our lambs to stand out as followers of Christ. Like other schools, we must provide an education that enables our children to

survive and thrive in this sinful world. However, as schools of Christ we especially prepare them for the world to come. A Christian school does much more than just add Bible stories to the regular curriculum. We are able to teach the Bible as history, God’s story about our loss of that perfect normal world to begin with, and also how we regain the new paradise through the life, death, and resurrection of Jesus Christ. Our Christian schools also give purpose to the regular curricular subjects. What better reason to study literature and music than to read God’s Word and sing His praises? Science makes sense and is useful to mankind because God created an orderly universe for us to rule and explore. Even our students who don’t enjoy math can be shown the beauty of numbers, the wisdom behind them, and can learn to use them for their lives and to count their blessings.

Our Christian schools truly stand ready to assist children to “look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.” (2 Corinthians 4:18 ESV)



**David W. Bernthal** is a retired teacher. He is a member of Luther Memorial Church in Fond du Lac, Wisconsin.

# CLC Convention Report

*“Still our Great Commission: ‘Make Disciples of All the Nations’”*

**T**hese words (drawn from the Great Commission of Jesus recorded in Matthew 28:18-20) served as the theme of the Thirty-Sixth Convention of the Church of the Lutheran Confession. The convention was held—after a year’s delay due to COVID—on the campus of Immanuel Lutheran College in Eau Claire, Wisconsin, June 24-27, 2021. Professor David Schaller served as chaplain, opening and closing each session with encouragement from the Word of God and leading the assembly in prayer.

## President’s Report

On Thursday morning President Michael Eichstadt addressed the convention with his biennial report. It was titled “A Blessed Partnership in the Gospel!” He referenced

the greatest partnership in the world, that spoken of by the Apostle Paul in his letter to the Philippians: “*I thank my God upon every remembrance of you, always in every prayer of mine making request for you all with joy, for your fellowship in the gospel from the first day until now.*” (Philippians 1:3-5). He noted how, as we travel to convention from CLC churches across the country, we too may rejoice in the partnership the Lord has created among us. Living in a world that opposes Christians, how uplifting it is to join together in unity. Our Gospel partnership has both durable and fragile elements, however. God’s promises are firm but we are weak. We often fail to love each other as we should.

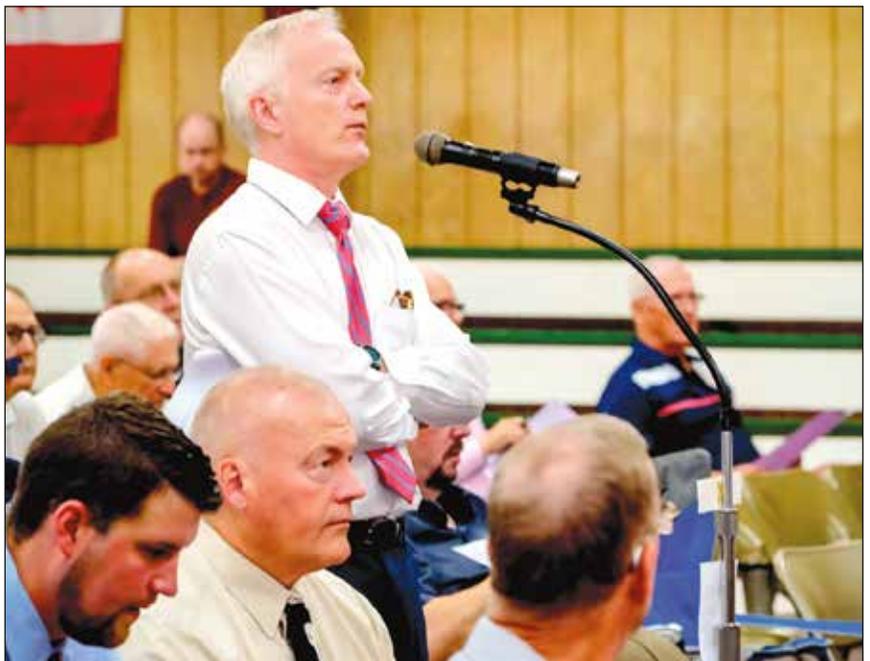
President Eichstadt touched upon a number of other items in his report. He expressed thanks to all who worked



tirelessly during the pandemic to carry on the work of the Savior. He acknowledged concern over the shortage of called workers in our church body, at the same time pointing out opportunities the Lord has given for laymen to step up and fill the void. He expressed joy in the confessional unity that has been reached between the Bangladesh Lutheran Church and the CLC, and encouraged us to continue offering prayers and support on behalf of our overseas brethren still dealing with the ravages of the pandemic.

The President continued by sharing a brief history of how and why “A Joint Statement on the Termination of Church Fellowship” came about, noting that representatives of the CLC, the WELS, and the ELS met several times and submitted this document in 2015 to be examined by each synod. It was adopted by the WELS in 2016 and the ELS in 2017. The CLC considered it at its 2018 convention but determined that more time was needed to study and respond to the document. The goal was for final disposition at the 2020 Convention. President Eichstadt stated, “A restoration of fellowship with the ELS and WELS based on full agreement on all the doctrines of Scripture is longed for by many and would without question be an amazing gift of the Holy Spirit.” He also shared a reminder that “acceptance of the Joint Statement would not be a declaration of fellowship, but only a necessary first step toward that goal. There are other matters of doctrine and practice which would require careful discussion, including whether current confessions and practices of the ELS and WELS are consistent with the Joint Statement.”

President Eichstadt noted a thankful recognition of the 60th anniversary of the CLC, which occurred in 2020. It is by God’s grace alone that we have been able to continue to proclaim the Gospel of Christ in its truth and purity and to weather storms of controversy that have arisen during our history. The President’s Report concluded with a reminder that the same Lord Who has blessed us so incredibly in the past promises to be with us always to the end of the age, and with a prayer that God would prosper our partnership and our speaking here in Jesus’ name.



Top, Moderator Paul Nolting and Secretary Wayne Eichstadt.  
Above, Pastor Bruce Naumann at the microphone.

## Essays

On Thursday evening Pastor Luke Bernthal (St. Stephen Lutheran Church, Mountain View, California) presented his essay, “Jesus Provides the Means.” The words of the Great Commission are meant for all Christians. We may be inclined to think they apply to others, perhaps only to the disciples of Jesus’ day. But our Savior did not stamp His Great Commission with an expiration date. He commissioned His original disciples—and His disciples of all times—to preach the Gospel. Pastor Bernthal went on to speak about the “power tools” Jesus has supplied by



Above, pastors, teachers and delegates gather for the traditional group photo on the hillside near the Immanuel College fieldhouse. Below, a floor session in progress.



which He enables us to fulfill our commission, namely, the Gospel in the Word and Sacraments. The Savior chooses to use weak people like us to accomplish His powerful purposes. Moreover, He calls on us to make disciples by teaching them to observe “*all things that He has commanded us.*” All of God’s Word is important to proclaim and uphold because this is what He uses to convert sinners and save souls. He is aware of our frailties and our tendency to doubt His words and to forget His promises. Therefore, in addition to His spoken Word, He has given us the “power tools” of Baptism and the Lord’s Supper. In these He comes to us and assures us personally, “The forgiveness I obtained for the world, I obtained for you. See it. Feel it. Taste it!” Pastor Bernthal concluded with a discussion of the word go. As we go about our daily walk of life as redeemed children of God, we will want to seek opportunities to share His life-giving Word and do it confidently, buoyed by Jesus’ promise, “I am with you always.”

The second convention essay was presented on Friday evening by Michael Schierenbeck, a member of Luther Memorial Church, Fond du Lac, Wisconsin. His essay was titled, “Jesus Promises His Presence.” Whereas human promises are limited, Jesus’ promises come with

certainty and power. In the Great Commission He says, “I am with you always.” This presence of Jesus with His people is nothing new, however. He has been with His people throughout history. In fact, His presence is even inside His believers, where He rules in our hearts. His presence is vital for the task He has given us of “making disciples.” As sheep, we are surrounded by dangerous and powerful enemies (described in the Bible as wolves, lions, dragons, and beasts) united in their goal of leading us to hell. In addition, we have our sinful flesh to deal with. Fear, doubt, prejudice, and a worldly focus can hinder our effectiveness in fighting this war. The essayist went on to describe how Jesus’ many roles (as our Shepherd, Brother, Husband, King, and Vine) provide us with the protection, strength, courage, and means to fulfill our calling as His Gospel ambassadors.

### **Convention Services**

On Saturday morning a memorial service was held to remember the many called servants and spouses (fourteen in number) who have gone on to their eternal rest since the 2018 Convention. Pastor Theodore Barthels of Austin, Minnesota, officiated. His message of comfort was based on Romans 5:1-5. His theme was “Rejoicing in the Hope of the Glory of God.”



A convention communion service was held Saturday evening at Messiah Lutheran Church. The worship leaders were Pastor Andrew Schaller, liturgist; Pastor Matthew Hanel, speaker; Professor Paul Schaller, choir director; and Dr. Daniel Sullivan, organist.

### **Regents/Immanuel Lutheran College**

The convention resolved that the Candidate for the Reverend Ministry (CRM) requirements remain as they are at Immanuel Lutheran College and Seminary for those pursuing the goal of serving in the full-time pastoral ministry in the CLC. It further resolved that the Regents

and the seminary faculty be encouraged to promote the revised Limited Public Ministry (LPM) program to help meet the needs of our synod by training men to be assistant pastors. To that end, the position of a recruiter for the public ministry was established. In addition, \$20,000 was allocated from the ILC Building Fund to the ILC Planning Committee (ILC-PC) to complete the fieldhouse renovation plan. It was resolved that the ILC-PC present its plan for the gymnasium and chapel/theater arts/musical arts facility to the 2022 Convention.



Left, Convention servants: (L-R), Pastor Em. Michael Schierenbeck, essayist; Pastor Theodore Barthels, memorial service speaker; Professor David Schaller, chaplain; Pastor Luke Bernthal, essayist; Pastor Andrew Schaller, communion service liturgist; Pastor Matthew Hanel, communion service speaker.

Below, Synodical officers (L-R): Pastor Michael Wilke, vice-president; Pastor Michael Eichstadt, president; Pastor Paul Nolting, moderator; Pastor Wayne Eichstadt, secretary.]



## Doctrine

The majority of floor time on Saturday was devoted to the report from the floor committee on doctrine, specifically dealing with the “Joint Statement on the Termination of Church Fellowship.” The convention resolved (the “Whereas” portions are omitted here) “that we decline to adopt the Joint Statement as a settlement of the doctrinal difference between the CLC and the WELS and ELS concerning the termination of fellowship, and prayerfully seek the Lord’s guidance in His Word for a different approach, . . . that we continue to use the doctrinal principles of the Joint Statement as a basis for discussion with WELS and ELS on the doctrine of termination of fellowship, . . . that the four-man CLC committee, in conjunction with the CLC Board of Doctrine, clearly define what is necessary for a settlement of the doctrinal difference between the CLC and the WELS and ELS concerning the termination of fellowship, . . . that the four-man CLC committee work with the Board of Doctrine to address additional questions in our midst (e.g., role of admonition, prerequisites for settlement, practice of the fellowship principle, the dangers expressed by Romans 16:18), . . . that these findings be brought before the 2022 Convention, . . .” and “that the four-man CLC committee, in conjunction with the Board of Doctrine, continue to work with the WELS and ELS to settle these doctrinal differences on the basis of Scripture.”

Resolutions were passed that the Board of Doctrine create and maintain an official “CLC Statements and Publications Registry, . . . that all CLC doctrinal statements in the Convention Proceedings be arranged into suitable individual documents focused on specific doctrinal positions, . . . that the official registry and all

## Missions

The convention gave thanks to God for His goodness in His continuing gift of the saving Gospel throughout our sixty-year history. It was noted that the CLC currently has five stateside mission-subsidized congregations, one of which (Gift of God Lutheran in Mapleton, North Dakota) is planning to become self-supporting at the end of the year. The Convention resolved that the Board of Missions encourage domestic subsidized congregations to open Christian day schools, and that it provide counsel and financial assistance toward that goal as appropriate. The Board was directed to develop and implement a model for a Christian day school program as an outreach tool in domestic subsidized congregations. In a separate resolution, the Board was encouraged to resume the calling of a third foreign missionary.



Above, newly elected officers and board members of the CLC are installed on the last day of convention.

documents be made available by being posted on the CLC website, . . . and that the Board of Doctrine report to the 2022 Convention as to the status and general framework of this registry.”

### Finance

The following Fiscal Year 2022 budget was adopted:

|                                   |                  |
|-----------------------------------|------------------|
| Board of Education & Publications | \$18,000         |
| Board of Trustees                 | \$75,000         |
| Board of Missions                 | \$425,210        |
| Board of Regents                  | \$740,000        |
| <u>ILC Student Revenue</u>        | <u>\$740,120</u> |
| Total FY22 Spending Plan          | \$1,998,330      |

It was resolved to increase retirement contributions for CLC called workers from \$200/month to \$210/month beginning 1/1/2022 and \$220/month beginning 1/1/2023 . . . that Code Compensation for FY22 be increased by \$75/month plus cost-of-living adjustments (COLA).

### Membership

Our Shepherd Lutheran Church of Conroe, Texas and Saint Paul’s Lutheran Church of Melrose, Wisconsin were received, with joy, into congregational membership in the CLC. Cory Drehle, Drew Naumann, Samuel Naumann, Johnathan Schnose, Daniel Schierenbeck, and Nathan Buck were accepted as voting members. The action of President Eichstadt of declaring fellowship with Bangladesh Lutheran Church Mission was ratified. The dissolutions of Bethel Lutheran Church, Humble, Texas; Living Word Lutheran Church, Blue Springs, Missouri; Mount Olive Lutheran Church, Detroit Lakes, Minnesota; and Rock of Ages Lutheran Church, Jenison, Michigan were acknowledged with regret.

### Elections

President: Pastor Michael Eichstadt  
 Vice-President: Pastor Michael Wilke  
 Secretary: Pastor Wayne Eichstadt

Moderator: Pastor Paul Nolting

Board of Trustees:

Pastor Michael Roehl, Mr. Neal Wietgreffe

Board of Regents:

Mr. Matthew Thurow, Mr. Steve Ludvigson

Board of Missions:

Pastor Robert Sauers, Mr. Jeff Radichel

Board of Education & Publications:

Teacher Seth Schaller, Mr. Rick Nelson

It was resolved that the convention continue to use electronic voting for its elections. The following appointments were ratified. *Periodical editors:* Professor Paul Naumann (*Lutheran Spokesman*), Pastor Wayne Eichstadt (*Journal of Theology*), Pastor David Pfeiffer (*Daily Rest Devotions*), Pastor Nathan Pfeiffer (*Ministry by Mail*), and Pastor Glenn Oster (CLC Webmaster). *Conference Visitors:* Pastor Andrew Schaller (Great Lakes), Pastor James Albrecht (Minnesota), Pastor David Naumann (Pacific Coast), Pastor Matthew Hanel (South Eastern), and Pastor Michael Roehl (West Central). A full list of appointments will be published in the Convention Proceedings.

The communion service offering was designated for the CLC General Fund and totaled \$3,640.15. The next CLC Convention will be held on the Immanuel Lutheran College campus, June 23-26, 2022. Attending the 2021 convention were fifty-four pastors/missionaries, sixteen teachers, twelve professors, and seventy-six lay delegates representing forty-six congregations.



**Thomas Schuetze** is pastor of St. Paul Evangelical Lutheran Church in Lakewood, Colorado.

(Portions of this article were drawn from the daily convention newspaper *Convention Chronicles*, Professor Joseph Lau, editor.)

TLH HYMN 629, LSB 867

# “Let Children Hear the Mighty Deeds”

**B**ible History is the substance of our congregations' educational programs for children. Sunday school and vacation Bible school lessons cover history that God Himself has caused to be recorded so that every new generation can know Him. From accounts such as the Creation, the Flood, and the Passover, children learn the nature and character of the one true and living God. Especially from the history in the four Gospels they learn God's grace and love in the life, death, and resurrection of His Son Jesus Christ.

It is God pleasing that children should be introduced to Bible history from an early age. We see this in the Old Testament where God instructed Joshua to set up a monument of twelve stones as a perpetual reminder of how He had parted the Jordan for the Children of Israel and brought them safely into Canaan. Its stated purpose was that children would see it, ask what it meant, and give the adults opportunities to tell what God had done for them (Joshua 4:4-7).

The importance of familiarizing children with Bible history is taught in the first part of Psalm 78, in which God's people promise to tell “to the generation to come the praises of the LORD, and His strength and His wonderful works that He has done.” (v.4) It is this section of Scripture that is the basis for our hymn.

**“Let children hear the mighty deeds / Which God performed of old / Which in our younger years we saw, / And which our fathers told.”** If children are not to be ignorant about God, they need to hear from the Bible about His wonderful works.

**“Make unto them His glories known / His works of pow'r and grace; / And we'll convey His wonders down / Thro' ev'ry rising race.”** Bible history shows children the glory of God: the glory of His power in the creation of all things in six days, and in miracles such as the parting of the Red Sea; the glory of His grace in the life, death, and resurrection of Jesus Christ; and the spread of the Gospel to the Gentiles recorded in the book of Acts.

**“Our lips shall tell them to our sons / And they again to theirs / That generations yet unborn / May teach them to their heirs.”** By communicating Bible history to the next generation, we continue the long line of faith that stretches back to Adam and forward to future generations until Christ comes again.

**“Oh, teach them with all diligence / The truths of God's own Word, / To place in Him their confidence, / To fear and trust their Lord.”** Lessons in Bible history teach children to fear, love, and trust in God above all things.

**“To learn that in our God alone / Their hope securely stands, / That they may ne'er forget His works, / But walk in His commands.”** By teaching Bible history, we give our children a solid foundation on which to stand in this sinful world in which there is nothing else certain or enduring.

When Isaac Watts (1674-1748) wrote this hymn, Lutheran congregations had already been singing hymns for over 150 years. But Reformed congregations were singing only versions of the Psalms that *The Handbook to the Lutheran Hymnal* calls “wretched paraphrases.” When Watts complained about this he was told, “Give us something better, young man.” He rose to the challenge and used his extraordinary gifts to write hundreds of Christian hymns, thirty-one of which are in *The Lutheran Hymnal*. They include such favorites as “Joy to the World” and “When I Survey the Wondrous Cross.”

Watts didn't abandon the Psalms, but put them into a form that was not only easier and more enjoyable to sing but also interpreted them in the light of the New Testament. “Let Children Hear the Mighty Deeds” is from the collection *Psalms of David Imitated in the Language of the New Testament* (1719).



**John Klatt** is a retired pastor. He lives in Watertown, South Dakota.

# The Dirty Dozens

**1967** saw the release of the WWII movie *The Dirty Dozen*. A rather recalcitrant U.S. army major (Lee Marvin) was given the task of recruiting, training, and leading twelve men on a suicide mission behind enemy lines. The dirty dozen were all convicted felons, slated for execution. But if the mission was successful and if they survived it, they were promised a pardon. I won't reveal any more, except to say that the great football running back Jim Brown was given the "run-for-your-life" role.

Centuries before this, Scripture recorded the first version of the dirty dozen. David had been chosen by God to be Israel's second king. But Saul was still on the throne and, despising David, tried to kill him. David escaped to the cave of Adullam. And there he recruited and trained his own band of misfits. The inspired record reports that *"everyone who was in distress, everyone who was in debt, and everyone who was discontented gathered to him.*

*So he became captain over them. And there were about four hundred men with him."* (1 Samuel 22:2) Indeed, they were a veritable battalion of sad-sack losers.

But David trained them. And others joined up, and they were trained until they became *"a great army, like the army of God."* (1 Chronicles 12:22) The band of losers was no longer a rabble of discontented misfits, but an amazing array of "mighty men." In fact, some who joined had faces *"like the faces of lions, and were as swift as gazelles on the mountains."* (1 Chronicles 12:8) No band of losers now!

As we know, David was a type (that is, a prefiguring) of Christ. His life as a shepherd pointed ahead to Jesus, the Good Shepherd. And his life as a captain and king foreshadowed his much greater Son Who would appear on the scene a thousand years after him. This Christ Jesus would be Commander of the whole army of God, Whose kingdom would be everlasting.

But to be a commander, one needs an army. And the Lord's army is constructed of filthy and miserable sinners who have come to Him for spiritual cleansing, rest, and service. By their very nature, they are discontented. As they have sinned daily, they are great debtors to God. As they are heavy laden with a guilty conscience, they are greatly distressed. But by God's grace they have been recruited, for *"the foolish things . . . the weak things . . . the base things of the world and the things which are despised God has chosen."* (1 Corinthians 1:27,28) For Christ's sake they all have been forgiven and declared righteous, sanctified and trained. Each one has been called *"to endure hardship as a good soldier of Jesus Christ"* and to please his Commander (2 Timothy 2:3-4).

Is this chosen army on a suicide mission? It might appear that way, since we live behind enemy lines in this evil world. And we certainly deserved to be executed for our lawless rebellion against our Creator.

But our Captain is gracious and merciful. Thus we have a full pardon in our hands, not because we earned it, but because He earned it for us on His cross. Motivated by His love, we fight the good fight of faith with all our might. We run as gazelles and soar like eagles. We share in the spoils of our Captain's victory over sin, Satan and the grave. And when He returns to visibly claim the kingdom for Himself, all His troops—once weak but now strong, once dirty but now clean, once distressed but now rejoicing—will march in His train to the heavenly kingdom. And there the once dirty dozens will forever live and reign with their King as the glorious, victorious and happy dozens!



**David Fuerstenau** is pastor of Holy Truth Lutheran Church in Ketchikan, Alaska.

# Living with Others in Love

**“D**o not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. There is one Lawgiver, who is able to save and to destroy. Who are you to judge another?” (James 4:11-12)

Have you ever gathered in a small group with people you call friends and whispered about the actions of someone else, claiming shock at what others have done and making a statement not just condemning their actions but pronouncing that you would never do the same? Have you ever been speaking with someone and in a burst of rage put him in his place with shouts, and once you have finished, you walked away muttering that you would never want to be like him? Have you ever shot down someone coming to you asking for forgiveness, letting the person know that your forgiveness will have to be earned? These are examples of speaking evil of one another. These are the things that James condemns in our text.

It ought to be unthinkable that we would deal with our brother or neighbor with such an attitude of proud judgment, and yet we have to admit that these sins come all too easily to us. And James says that when we are doing this, we are judging our neighbor not according to the God’s Law, but according to our own.

Now, not all judging is wrong. That would be an oversimplification and distortion of what this text is saying. James certainly does not rule out judging. In fact, he says at the end of this epistle, “Brethren, if anyone among you wanders from the truth, and someone turns him back, let him know that he who turns a sinner from the error of his way will save a soul from death and cover a multitude of sins.” (5:19-20) There is a time to get involved and say something. But when

we happily point out everything we think our neighbor is doing wrong, all the while patting ourselves on the back for not making the same mistakes, we are actually judging the Law—setting ourselves up as the ones who decide what is good or bad, right or wrong, rather than submitting to God’s authority to determine such things. We actually make ourselves out to be more important than God and place ourselves in danger of judgment, not from our brothers or neighbors, but from God Himself.

No, this is not a proper response to God’s love and forgiveness. Instead of proud judgment, we ought to lend a hand to our neighbor in love. That love is love that seeks to help a brother or sister, not tear that person down. To be sure, part of that love is to speak the truth and point out actual sin when it is necessary, but it is always done as a fellow sinner who is concerned about the eternal well-being of a brother or sister.

This is always done lifting up our brother or sister to see that “*there is one Lawgiver, who is able to save and to destroy.*” That Lawgiver chose to send His Son to the

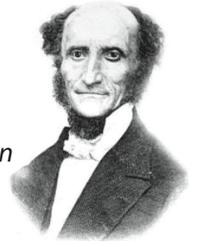
cross to receive the judgment we deserve so that we might be saved. When we consider God’s amazing grace, we are able to work with our brothers and neighbors to lead one another to the Savior’s cross, and then to His empty tomb to see our sins forgiven and find peace with God. What a wonderful privilege we have to be tools in the Lord’s hands as He uses us to share His grace with our families, friends, neighbors, and anyone who will hear!



**Robert Sauers** is pastor of Luther Memorial Church in Fond du Lac, Wisconsin, and a member of the CLC Board of Missions

## WALTHER'S LAW AND GOSPEL

*One of the hallmarks of the Lutheran Church is its proper understanding and application of the Bible's two main teachings—Law and Gospel. Dr. C.F.W. Walther's seminal work, The Proper Distinction Between Law and Gospel, is the basis for this two-year series. Note: page numbers given are accurate for the 1929 and 1986 editions of the book.*



# Feelings Have Nothing To Do With It

**“Thesis IX—In the fifth place, the Word of God is not rightly divided when sinners who have been struck down and terrified by the Law are directed, not to the Word and Sacraments, but to their own prayers and wrestlings with God in order that they may win their way into a state of grace; in other words, when told to keep on praying and struggling until they feel that God has received them into grace.”**

The majority of Walther's twenty-five theses discussed in *The Proper Distinction Between Law and Gospel* are fleshed out in a single lecture or, at most, two or three. Thesis IX, however, is the topic of six of his lectures (over 80 pages). Why did he devote so much time to this particular thesis? I believe he did so because the false teachings addressed here—that humans in some way, great or small, must contribute to their own salvation—are incorporated in nearly every false teaching. Walther levies this charge against the Reformed as well as the Papists.

He states that “the Reformed Church is not in agreement with us; it does not point the right way to grace and salvation.” Although these groups speak of being saved by grace alone, “you immediately discover that, while they hold this truth in theory, they do not put it into effect.” Instead of reassuring repentant sinners of their unconditional forgiveness and salvation in Christ's redemptive work, they would have poor souls wrestle with God through uneasiness, struggle, and prayer to earn their way into a state of grace. Conditions and attachments? This is not how Peter on Pentecost, or Paul to the jailer at Philippi presented the Gospel and forgiveness. Regarding his own conversion, Paul was not instructed to fervently pray until he felt a sensation of inward grace; he was immediately comforted by the Gospel and was baptized.

The Reformed do a disservice to sinners convicted by the Law by leaving them in doubt about their spiritual condition before God. So much relies on feelings, which can change from hour to hour, that uncertainty is the

result. They teach that “after Christ has done His share, man must still do his, and man is not reconciled to God until both efforts meet.”

Walther also takes exception to the Reformed view of the means of grace, “the source from which all false teachings of the Reformed churches have sprung,” which view he traces to the teachings of Ulrich Zwingli. Zwingli taught that Baptism and the Lord's Supper were mere symbols, believing that the Holy Spirit did not require any means, or vehicles, to convey grace. He viewed the sacraments as works that we do for God. Scripture, however, clearly teaches that the sacraments, along with the Word, are the only means given by God through which the Holy Spirit creates and sustains faith.

Walther also addresses the Papists in this thesis, for they too do not teach the assurance of salvation. To them, atonement for sin has not been fully accomplished, purgatory awaits, doubt plagues their earthly existence, and heaven is no certainty. They also limit the scope and power of absolution by teaching that only ordained priests, and not all members of the Holy Christian Church, have been given the power to remit and retain sins. To them, perfect contrition must be felt, confession must enumerate all sins, and the satisfaction prescribed by the priest must be performed. This is a denial of the full and free forgiveness that the Bible teaches.

Finally, Walther wants to dispel the notion that earthly trials come to people to indicate, to some degree, that God is displeased with them. Conversely, people who have few problems must be in God's favor. Once again, these teachings find no support in Scripture.



**Joe Lau** is a professor at Immanuel Lutheran College in Eau Claire, Wisconsin.

[To read Walther's *The Proper Distinction Between Law and Gospel* for free on-line, and to access related Bible class materials, go to [www.ilc.edu/Walther](http://www.ilc.edu/Walther)]

## WHAT'S NEW WITH YOU?

*Updates from congregations around the church of the Lutheran Confession*

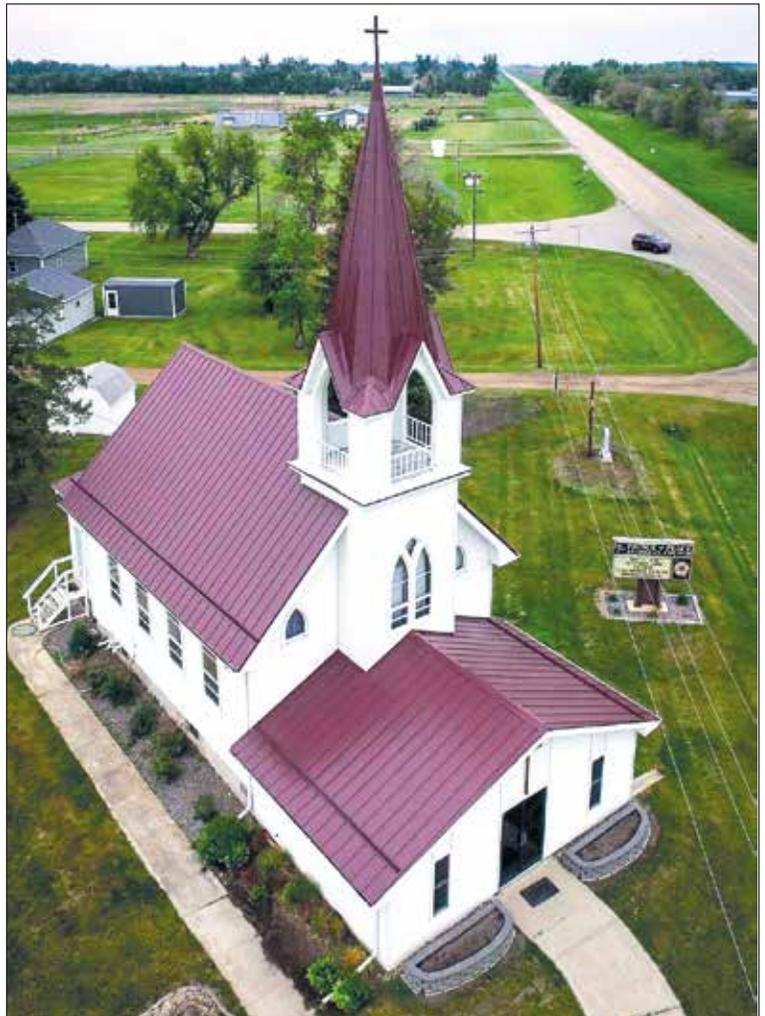
# Prince of Peace Lutheran Church Hecla, South Dakota

If you don't know where Hecla is, you're not the only one. I've met people who live thirty miles from here who have no idea how to get to our little town of fewer than two hundred residents. I'm not sure my house even has an address! But one thing is for certain, the Lord knows where we are: *"Lo, I am with you always."* (Matthew 28:20 KJV)

Sometimes, though, being a touch below the radar has its advantages. Throughout this time of global confusion and hysteria, the Lord has maintained a peculiar peace and order in this tiny corner of His creation, with the result that we continued on with every single regularly-scheduled service without one change: *"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."* (2 Timothy 1:7 KJV)

Since our last update, Prince of Peace has received a steady rate of new members through Holy Baptism, adult instruction, and relocation to the area. Our typical Sunday service attendance reaches into the fifties. One evening I looked out from the pulpit and had to take a deep breath at the realization that I was the third oldest person in the room. These youths in their teens and twenties are pursuing local careers, keeping the area economy alive, and bringing with them the new life of Christ into our communities.

Located just a few miles south of the state line, half of our members live in North Dakota and half in South Dakota. We have confirmation classes in both states. We began offering a monthly service in Aberdeen, right across the street from the former CLC church building there. The group consists of members from our Hecla, Bowdle, and Ipswich congregations, as well as a growing number of those new to the CLC. In the Lord's perfect time, we look forward to what He has in store for this fledgling flock. As Aberdeen continues to attract immigrants from the Philippines, Myanmar, Thailand, Africa, and Guatemala, it's becoming increasingly evident that you don't have to "go" very far



Above, an aerial view of Prince of Peace Lutheran Church.

to *"teach all nations."* (Matthew 28:19)

Facility-wise, the members have built a new parsonage from scratch. Throughout construction, it seemed all local traffic had been rerouted past the church—at 5 mph. *"Who builds a brand-new home in Hecla? There's no resale value in that!"* The return on this investment is eternal treasure: *"Except the LORD build the house, they labour in vain that build it."* (Psalm 127:1 KJV)

When the congregation first started, café gossip had it that we'd close our doors within five years. That didn't



Left, Confirmation Sunday. Right, the Hecla youth basketball team at the grade school tournament in Eau Claire. Below, a Baptism at Prince of Peace Lutheran Church.

happen, and with all our recent activity, Prince of Peace is now the talk of the town in a way that the Lord is using for His gain: *“And this rumour of Him went forth throughout all Judaea, and throughout all the region round about.”* (Luke 7:17 KJV)

Those who follow us online sometimes comment how they can’t believe what they see going on around here. What’s the secret? Well, the congregation’s preference for a steady regimen of pages five and fifteen, the old King James Version, and the Gausewitz catechism goes to show that it simply cannot be how we do things that makes a church grow. No, it’s the good news of Christ and Him crucified alone! And from my perspective, six decades of this congregation’s faithful spiritual farming—a commitment to home devotion, faithful catechesis, and a relentless drive to “help and befriend our neighbor in every bodily need”—are all bearing Gospel fruit in the Spirit’s perfect time.

We’ve had our share of losses too. The Lord has begun calling our founding generation to glory. Now certainly, there is no greater comfort than the heaven earned by Jesus’ precious blood. But one member commented to me how blessed it was to depart this life with the peace of mind that Prince of Peace Lutheran Church would be continuing on without him for some years to come.



We share these joys in our midst in no way to boast but rather to urge you, our dear coworkers, on in the precious ministry wherever God has placed you. Your “two or three” have every spiritual blessing, as does any other gathering in His name (Matthew 18:20). The results of our Gospel labors are rarely seen with the eye and can never be fully perceived in this life. Any blessing we are granted to recognize is but grace upon grace, meant to build confidence in His unchanging

promise: *“It shall not return unto Me void.”* (Isaiah 55:11 KJV)

Feel free to stop by and visit! All you have to do is type “Hecla, South Dakota” into Google Maps and follow one of the eight different paths it offers (none of them direct). For anyone who makes the effort, we’ll welcome you as though you had always belonged, and hope to send you home so touched by the Savior’s all-forgiving Word that you’ll never forget the way.



**Timothy Daub** is pastor of Prince of Peace Lutheran Church in Hecla, South Dakota.

## ERROR'S ECHO

*In this series we take a look back at some of the most notorious errors and heresies that have threatened the church over the centuries, as well as the subtle (and not so subtle) ways in which those false teachings continue to haunt 21st century thought and theology.*

# Heresy Hunters

In the Error's Echo series, we have been introduced to several ancient heresies which many of you may never have heard of, because they were long ago attacked and refuted, though their echoes do still reverberate. We would take a moment to reflect how this came to be.

Christians of all times have prized the truth and rejected all error, separating from it and also refuting and seeking to overcome it, lest its poison destroy many souls. In this the church has found prominent leaders who led in this struggle. We would like to introduce you to a few of these heresy hunters.

### Irenaeus

While Irenaeus was on a business trip to Rome in A.D. 177, Lugdunum (now called Lyon, in France) was the scene of murderous riots directed against the Christian congregation there. Upon returning, Irenaeus was chosen bishop of Lugdunum after his predecessor had died in prison. He had the huge task of regathering, consoling, and strengthening the flock ravaged by these heartless wolves.

At this time, he wrote *Concerning Heresies*, a long and detailed exposé of the false knowledge of the various Gnostic sects threatening to overwhelm the Gospel. He was successful because he used God's Word against their speculative ideas, quoting from the Old Testament 629 times and from the New Testament 1065 times. He cites every book of the New Testament except for four of the shortest ones. One benefit of this to us is to demonstrate that these scriptures were already at this early time considered authoritative.

Although he was dealing with mind-numbing and convoluted speculative ideas, he wrote passionately about the glory and beauties of the true Christ of the Gospels. He reaffirmed enthusiastically that Christianity was set in the real world of flesh and blood and was not just theoretical notions.

### Tertullian

Tertullian was a prolific and courageous writer willing to confront both the pagan Roman authorities and heresies within the church. He was born in A.D. 155 in Carthage, but lived for many years in Rome, where he studied and practiced law. There he witnessed firsthand the brutal persecution of Christians. He became a Christian, returned to Carthage,

and became a leading teacher there. He openly criticized the Romans for persecuting the church. He wrote on Baptism, the resurrection, prayer, repentance, marriage and remarriage, the soul, modesty in dress, idolatry, the arts, martyrdom, and other things.

He also opposed Marcion in his errors and furthered the better understanding of the doctrine of the Trinity (coining the very word) and the two natures in Christ.

But—irony alert—this staunch defender of the faith later became dissatisfied with what he saw as laxity in the church, and joined the Montanists, a separatist movement described as “ascetic Pentecostal.”

### Augustine

Augustine, another convert from paganism, lived in North Africa. Born in A.D. 354, he grew into a very gifted but dissolute youth who dabbled in various philosophies and religions. But he had a Christian mother whose ceaseless prayers for his conversion were finally answered. He became the greatest teacher in the church of his time.

Among the many books he wrote were several books refuting error. He argued against the non-Christian ideas of Manichaeism, a faith he once held. He fought against Donatism, promulgated by a separatist church strong in his area. Most importantly, he waged spiritual war against the Pelagianists, who denied original sin and taught that the human will has the power to turn from sin and to God. This makes God's grace simply unnecessary and leaves us with no need of a Savior. What a dangerous delusion!

We should thank God fervently for those He has given to the church who are able to spot the dangerous errors enticing us, are willing to confront these errors head on, and are able to show us convincingly how dangerous they are. Dare we say it? Thank God for heresy hunters!



**Norman Greve** is pastor of St. Peter's Evangelical Lutheran Church in Iron River, Michigan.

# Victory for a Kenyan Brother

It may go without saying that things don't always go as planned when it comes to overseas mission work. The book of God's wisdom reminds us that *"The heart of man plans his way, but the LORD establishes his steps."* (Proverbs 16:9 ESV) The plan was not to go and preach the Gospel to Eric Sagala, but rather to go to Kenya to help establish a school and bring a congregation through the study of God's Word.

Eric was not active in the congregation in the early days of its formation, but he was always willing to lend a hand where he thought he could contribute. Over the years he would end up being the driver for trips in Kenya and Uganda. While accompanying the missionary or mission helper teams, Eric found himself listening to sermons and children's vacation Bible school lessons over and over. It was not long before he started participating fully in pastoral conference sessions with evident interest in God's Word of life. One such lesson that he heard numerous times was that of Jesus raising the little girl from the dead. He remarked "I think many people will follow Jesus if they hear this story, it is wonderful that Jesus can cheat death so easily." Jesus will do the same for Eric. He will raise him from death as if waking him from sleep.

A very severe case of COVID-19 brought Eric's earthly pilgrimage to an abrupt end. Eric's passing raises many questions: "What will his mother do without him to help at home and run the daily operations of the family farm?" "How will his young children persevere through such a tragic loss?" "Why now? Why him?" We may not receive the answers to those questions, and they may weigh heavily on our hearts and the hearts of those closest to him.

The questions that God has answered definitively will be what brings us peace. "Has God done everything in order to prepare a place for Eric as a pure gift of grace found in Christ Jesus?" YES! "Has the LORD removed Eric's sin from him as far as east is from west?" YES! "Did the Holy Spirit work in Eric's heart and give him a faith that he professed?" YES! "Will he live again?" Because Jesus lives, the answer is YES!

We grieve along with the Sagala family and Eric's many friends, but we grieve as those who have hope.

Below is the obituary prepared by the family and published in the national newspaper:



It is with great sadness that we announce the death of Eric Bwibuya Sagala after a short illness. The Late Eric Edwin Bwibuya Sagala was born on 2.11.1972 being the 7th born to the late Joshua Sagala Bwibuya and Anna Chebet Sagala.

He was brother to Vivian (USA), Mary, Emily, Nancy,

Jemima, John and Rachael. Grandson to the late Isaya Bwibuya and Rodah Ondisa and late Benjamin and Rachael Chumo.

He was husband to Grace Mwamburi and father to Wendy, Natalie, Martin, Melanie, and Nicole. He was uncle to many.

He was also grandfather to Tessie, Malaika, Zuri, Clarissa and Baby Joshua.

The Burial shall be held on 1st April 2021 at his home in Mabusi Scheme plot 17 Nzoia Location, Kakamega County. John 5:28-29 ESV *"Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice and come out, those who have done good to the resurrection of life, and those who have done evil to the resurrection of judgment."*

Sunrise: 02/11/1972

Sunset: 28/03/2021



**Michael Gurath** is pastor of Holy Cross Lutheran Church in Phoenix, Arizona, and a visiting missionary to Africa.

# “BREAD OF LIFE” READINGS SEPTEMBER 2021

TLH = The Lutheran Hymnal, 1941; WS = Worship Supplement 2000; LSB = Lutheran Service Book, 2006

| Date   | Hymns             | Reading          | Comments  |
|--------|-------------------|------------------|---|
| Sep 1  | TLH 9 (LSB 906)   | Luke 6:1-11      | The disciples weren't "harvesting" on the Sabbath, they were eating lunch. It was clear that the Pharisees had distorted and lost the true purpose for the Sabbath: rest for souls. |
| Sep 2  | TLH 7             | Luke 6:12-26     | After calling His disciples, Jesus reminded them not to expect an easy life, but rather a blessed one.  |
| Sep 3  | TLH 547           | Luke 6:27-45     | Love does not do evil, even to our enemies, and it does not allow us to look down on those who have sinned as if we never have or never would.                                      |
| Sep 4  | TLH 251 (LSB 953) | Luke 6:46-7:10   | The centurion showed that his house was built on a foundation of rock, putting his confidence in Jesus even from a distance.  |
| Sep 6  | TLH 213           | Psalm 24         | The Lord is King, and all the earth--as well as all power and authority--belongs to Him. Yet because of Jesus, Who has cleansed us from our sins, we can approach Him without fear. |
| Sep 7  | TLH 241           | Psalm 26         | Thanks to the Lord and His work in us we are not like the unrepentant evildoers. May the Lord save us from the punishment that is awaiting them!                                    |
| Sep 8  | TLH 437 (LSB 714) | Psalm 28         | The Lord is our strength and our shield, our defense against all our enemies.   |
| Sep 9  | TLH 475 (LSB 670) | Luke 7:11-17     | This reading highlights not only Jesus' power to raise the dead but also His compassion toward those who suffer loss.   |
| Sep 10 | TLH 222 (LSB 495) | Luke 7:18-35     | Jesus reassured John and His disciples that He was the Promised One from heaven, and He warned those who would not believe it.  |
| Sep 11 | TLH 397           | Luke 7:36-50     | What moved the sinful woman to show such love toward Jesus? It was the forgiveness of sins she had received from Him.   |
| Sep 13 | TLH 402 (LSB 731) | Genesis 31:1-21  | God had greatly blessed Jacob's family, but Rachel just had to grab a few more things for herself. When tempted, it's hard to keep our hands to ourselves.                          |
| Sep 14 | TLH 481           | Genesis 32:1-21  | An anxious meeting with Esau was on the horizon, but Jacob took his concerns to the Lord in prayer. The Lord's answer comes next ...  |
| Sep 15 | TLH 423           | Genesis 32:22-32 | The Lord heard Jacob's prayer and came to him in person to bless him. The wrestling match was to teach Jacob not ever to let go of the God he trusted.                              |
| Sep 16 | TLH 367 (LSB 531) | Luke 9:1-9       | When Herod caught word of Jesus, he was interested only in the entertainment value he could get from Him, just as he had been with John the Baptist.                                |
| Sep 17 | TLH 426           | Luke 9:10-17     | Jesus' miracles were not for mere entertainment, but met the earthly needs of the people—and more importantly showed them that He was the Christ from God.                          |
| Sep 18 | TLH 473 (LSB 644) | Mark 7:1-15      | Do you have religious customs and traditions? It's okay if you do, but if you insist on them like they are the Lord's commandments, you've gone too far.                            |
| Sep 20 | TLH 548           | Genesis 34:1-31  | What do think of the revenge Dinah's brothers took out on Shechem? What do you think of the reason (v. 31) they gave for doing it? Have you heard reasoning like that before?       |
| Sep 21 | WS 747 (LSB 817)  | Psalm 29         | The Lord is almighty and enthroned as King forever, yet what does He do with all that strength? He uses it to bless His people and give them peace!                                 |
| Sep 22 | WS 750 (LSB 593)  | Psalm 30         | With our sins we dug a hole we could not get out of ourselves, but God raised us up by sending His Son to suffer for those sins in our place. Praise Him forever!                   |
| Sep 23 | WS 778 (TLH 374)  | Mark 7:17-30     | We are not saved by keeping the Law outwardly, but we are saved by trusting inwardly in Jesus. Compare the heart of a Pharisee to that of the Syrophenician woman.                  |
| Sep 24 | TLH 424           | Genesis 40:1-23  | Surely Joseph thought this was the time he would get out of prison, but God had a different time in mind, and His timing worked out for the best.                                   |
| Sep 25 | TLH 425 (LSB 732) | Genesis 41:1-40  | The additional two years in prison would have helped Joseph practice the humility and patience he would need to be a good ruler over Egypt.   |
| Sep 27 | TLH 121           | Psalm 31         | Joseph's times, David's times—all our times are in the hands of the Lord. What a comfort and a relief!  |
| Sep 28 | TLH 439 (LSB 852) | Genesis 41:41-57 | The Lord turned the thirty-year-old Joseph into a wise and compassionate leader.  |
| Sep 29 | WS 761 (LSB 818)  | Mark 7:31-37     | "He has done everything well," the crowd said. Though they didn't know the "everything," they weren't wrong! His life, death, and resurrection—all was done well for us!            |
| Sep 30 | TLH 351 (LSB 700) | Matthew 16:1-12  | Beware of the empty philosophers and the blind teachers of today. They might even know some science, but that doesn't necessarily mean they know God.                               |

Every other month we get an update on what's been happening recently at our Immanuel Lutheran High School, College and Seminary in Eau Claire, Wisconsin.

# Meet the New Staff Members

In addition to welcoming our freshmen and other new students this fall, we are blessed to be joined by new staff. Paul and Courtney Agenten are serving as the dorm supervisors, and Marcy Gurgel will be teaching art for the high school seniors. (For info about our new professor, David Schaller, see the July *Lutheran Spokesman*)

Courtney and Paul are no strangers to living in dorms as supervisors. Courtney served as a dorm parent for four years at Bethany Lutheran College in Mankato, Minnesota. While there, she trained an RA staff and helped upper-division women navigate academics and relationships. She also helped students resolve roommate issues by using her training in communication and conflict resolution. One of her roles as dorm parent was building communities through activities. What she enjoyed the most, though, was providing comfort and advice from Scripture and her experience to girls under her care. Courtney has a degree in education and experience teaching history, math, and Old Testament to 7th-12th grades at a Classical Christian School in Montana. Courtney also has done a significant amount of work in archaeology, including field experience, presentations and publications. She is owner and coordinator of Minnesota Project Archaeology, where she continues to work as a curriculum writer and professional development teacher.

Paul graduated from Bethany Lutheran College with a B.A. in Liberal Arts and later served alongside Courtney in the dorm while attending Bethany Lutheran Theological Seminary. We are thankful to the Lord of the Harvest that Paul will be attending seminary here at Immanuel. While he trains for the pastoral ministry, Paul is looking forward to ministering to the youth here at Immanuel as the boys' dorm supervisor. Indeed, since the dorm supervisors have such a large role in our students' lives, we are grateful that the Lord has provided us a couple committed to serving our young people and guiding and disciplining them, using God's Holy Word as the foundation. In addition to being an accomplished trumpet player, Paul is also a dedicated

athlete with experience in ultra-running and triathlon. He also served for one year as an assistant coach for Bethany Lutheran College's cross country and track & field teams.



Left: Marcy Gurgel.

Right: (L to R): Hallie, Paul, Courtney & Havana Agenten

Paul and Courtney will be joined by their two daughters Hallie (5) and Havana (2). The girls are excited about living in a dorm again and especially look forward to all the "big sisters" and "roommates" they will have. It will definitely be a pleasure hearing the echoes of young children on campus throughout the year.

Marcy Gurgel, our new art teacher, has been a lifelong lover of the arts, with experience in both performing and visual arts. Marcy holds an B.S. in Art (with an emphasis in photography) and a music minor from Carroll University. In her studies, she was exposed to a variety of mediums, including drawing, painting, 2D/3D design, electronic imaging, printmaking, and photography. After college, she continued to work in the creative arts as an assistant in commercial photography, as a booking coordinator, and as a fine arts office and events manager at a college. In 2006, she left work to be a stay-at-home mother and homeschooled some of her children in their early years. She is looking forward to working with our students and to sharing her love for the arts in a Christian environment. Marcy resides in Eau Claire with her husband, Nathan, and their five children.

We are excited to welcome the Agentens and Marcy to Immanuel. It is truly a blessing to be able to find such dedicated, caring, and gifted Christians who are willing to serve the Lord by devoting their time and talents to nurturing and educating our students.



**Dr. Daniel Schierenbeck** is President of Immanuel Lutheran College in Eau Claire, Wisconsin.

## ANNOUNCEMENTS

### West Central Pastoral Conference

Berea Lutheran Church, Sioux Falls, South Dakota

September 7-9, 2021

Agenda:

- Old Testament Exegesis (Essayist's Choice)—Pastor Timothy Wheaton
- New Testament Exegesis, Romans 13:8ff—Pastor Delwyn Maas
- A Review of Call Etiquette—Pastor Paul Krause
- Self Defense: Under What Circumstances Is It God-pleasing?—Pastor James Naumann
- Does Scripture Advocate Capital Punishment?—Pastor Corey Drehle
- Ways to Encourage Family Worship—Pastor Michael Roehl
- Under Our U.S. Constitution, How Do Christians Determine When It Is Permissible to Disobey Those in Authority?—Pastor Aaron Ude
- The 1868-1869 WELS Resolutions Leading to Fellowship with the Synodical Conference—Pastor Timothy Daub
- 500th Anniversary —A Review of the History of the Diet of Worms—Pastor Paul Nolting
- Chaplain—Pastor Thomas Schuetze
- Speaker—Pastor Richard Kanzenbach

—Submitted by Pastor Timothy Daub, Secretary



**Installation:** In accord with our usage and order, **Joshua Ohlmann** (center), who was called by Holy Trinity Lutheran Church in West Columbia, South Carolina, to be its principal and upper grade teacher, was installed on July 11, 2021. Preaching for the service was Missionary Todd Ohlmann (right).

—Pastor David Pfeiffer.

**Installation:** In accord with our usage and order, **Erica Hart** and **Kevin Schrader**, who were called by Immanuel Lutheran Church in Mankato, Minnesota, to be teachers in the kindergarten and high school departments, respectively, were installed on July 11, 2021.

—Pastor Neal Radichel.

### Pacific Coast Pastoral Conference

Holy Cross Lutheran Church, Phoenix, Arizona

October 5-7, 2021

Agenda:

- Old Testament Exegesis (Essayist's Choice)—Pastor Benjamin Libby
- New Testament Exegesis, James, Part 1—Pastor David Naumann
- Encouraging the Youth of the Congregation to Consider the Public Preaching and Teaching Ministry—Pastor Luke Bernthal
- Book Review (Essayist's Choice)—Pastor Drew Naumann
- Responding to Misunderstandings about the Divine Call—Pastor David Reim
- Chaplain—Pastor Wayne Eichstadt
- Speaker—Pastor Mark Tiefel

—Submitted by Pastor Mark Tiefel, Secretary



**Installation:** In accord with our usage and order, **Kathleen Naumann**, who was called by Immanuel Lutheran Church in Winter Haven, Florida, to be a teacher, was installed on July 18, 2021. Preaching for the service was Professor Paul Naumann (right).

—Pastor Samuel Rodebaugh.

**Installation:** In accord with our usage and order, **Benjamin Hansen**, who was called by St. John's Evangelical Lutheran Church in Okabena, Minnesota, to be a teacher, was installed on July 18, 2021.

—Pastor James Albrecht.

