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LUTHERAN SPOKESMAN

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



**35th Convention
of the
Church of the
Lutheran Confession**



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Imitate Perfection

We've all probably seen a movie with this familiar plot: a reluctant hero runs across a bumbling yet likable character and inadvertently saves the individual's life. The saved fellow then spends the rest of the movie entertaining us with misguided attempts to pay back his life-debt. The long-suffering hero tolerates and then comes to appreciate the hapless individual just in time for a happy ending. This plot is good entertainment. But it also invites us, as believers, to note the many points of contrast with our relationship to Christ.

Rather than being a reluctant hero, Jesus came as a willing servant. He didn't happen upon someone in need. He actively sought us out. We, instead of being likable but misguided characters, were by nature depraved, wallowing in decadence, and tools of Satan.

Sometimes we may even cast *ourselves* as the reluctant hero. Someone is in need, or a task is waiting to be done, and we wonder why someone else can't step up and do it. We may feel we've done enough for others already. But Jesus gave us His all. From His throne in heaven to His very life, Jesus sacrificed all for us. Have we really sacrificed that much compared to His gift? Rather than playing the reluctant hero, let us seek out those we can help—not only financially and physically—but especially spiritually, with the Gospel of Christ.

Life has plenty of burdens. Debt; relationship problems; balancing church, work, and family; guilt; these all play their part in burdening our lives. Our greatest burden, however,

has already been taken care of. Jesus came to bear our sins on the cross. He paid with His own innocent blood to fulfill the Law's demands. He has freely credited His righteousness to our account. This gives us a unique and scriptural view of all those around us. Each soul we meet is a soul that has been bought with the blood of Christ. They may still be wandering in their sins and carrying their burden of guilt, but we have the key to their release. We can share with them the Gospel that brought us out of darkness into Christ's marvelous light.

Finally, to save someone's temporal life is a precious thing, but it is still only temporal. Barring Christ's return, we will all face death someday. Jesus, however, came to give us life eternal.

It is easy to become too enamored or entangled with the pleasures and plenty this world offers. After all, we are earthly creatures. Do neighbors or co-workers see the Christian difference in us? Or do we appear as all-consumed with the here and now, and the getting of material things, no

different from the rest of the world? Christ has made us a new creation inside. Our new man seeks out God and His Word and willingly follows after Christ. We would do well to read, study, and hear God's Word in order to strengthen our inner man. With God's help, we can show others that there is more to life than the burdens of the here and now, for Christ has promised us the blessings of the here and forever.

We may feel we've done enough for others already. But Jesus gave us His all.



David W. Bernthal is a retired teacher. He lives in Fond du Lac, Wisconsin.

OUR LITURGICAL LEGACY

Ever wonder why we Lutherans use the form of worship we do?

In this series we examine the depth and meaning of the various elements of our Lutheran worship service.

The Introit

In the Old Testament we read of how Esther needed to approach the king to inform him of a genocidal plot against her people. As queen living in the palace, she could go to the king, but it was extremely dangerous for her to do so without having been summoned. She could have been put to death if the king had not welcomed her by holding out his scepter for her to touch (Esther 4).

Even today, approaching a powerful person could be hazardous. If you were to try to get near a president or prime minister, you would surely be stopped and could be arrested.

Access to the powerful of this world is restricted. But, wonderfully, access to the almighty God is open to all who come to Him believing and trusting in His Son, and we can approach Him at any time. We take this for granted as we approach God in prayer, not only at certain times, but whenever we feel the need. We don't have to wait for an invitation, for we have a standing invitation in His Word.

We take advantage of this right of access to God that we have through Jesus Christ when we gather in church to approach Him together in a worship service. We begin by calling upon His name with the Trinitarian invocation. We then confess our sins and receive assurance of forgiveness in the absolution.

Then follows the **introit**; the word is derived from Latin and means "entrance" or "beginning." With assurance of God's grace in Christ we are able to enter into God's presence and begin our service of prayer, praise, and instruction in His Word.

The traditional introits, one for each of the Sundays, festivals, and other important days in the Church Year, consist of verses from the Psalms or other parts of Scripture. You can find them all in *The Lutheran Hymnal*, pages 54-94. In the service they can be read by the pastor alone, or responsively by pastor and congregation. Some of our congregations sing the introit in the form of an antiphonal psalm.

The introit announces the theme of the day or season. This can be seen most readily in the introits for the festivals. The one for Easter Sunday begins, "He is risen, Hallelujah! Why seek ye the Living among the dead? Hallelujah!" The one for Trinity Sunday proclaims, "Holy, holy, holy, is the Lord of hosts: of Him and through Him and to Him are all things."



The connection between the introit and the theme for the day is not always so obvious, especially with those for the Sundays in the Trinity (or Pentecost) season. Pastors and worshipers may pick up on various words and phrases in the introit for the day and make connections between them and the Scripture lessons and sermon text for that day.

But even if no specific connections are made between the introit and the other parts of the service for a particular day, the words of the introit are still meaningful by themselves. The one for the First Sunday after Trinity is a good example: "O Lord, I have trusted in Thy mercy: my heart shall rejoice in Thy salvation. I will sing unto the Lord: because He hath dealt bountifully with me." With these words from Psalm

13, we as redeemed children of God express our joyful confidence as we come before Him.

It would be good for us to make a habit of looking at the introit for the day as part of our preparation for worship, either before going to church or in church as we wait for the service to start. These words drawn from the Bible make us conscious of the glorious privilege that God has given us to be able to come into His presence. We are poor, miserable sinners, yet God invites us who are cleansed by the blood of Christ to "enter into His gates with thanksgiving and into His courts with praise." (Psalm 100:4)



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

Sufferings and Glories Revealed

“Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.” (1 Peter 1:10-12)

We are broken people living in a broken world, and the sad reality for us is that our path in life will involve suffering. It's been like that ever since Adam and Eve fell into sin in the Garden of Eden. And ever since that fall into sin, people have been yearning for salvation.

That salvation was promised by God even before Adam and Eve were driven out of the Garden: *“And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel.”* (Genesis 3:15) A Savior would come. Eve may even have believed that Cain was that Savior, as she says literally in Genesis 4:1, *“I have gotten a man—the LORD.”* (NASB margin) Of course, Cain was not the Savior. The Savior would come, but when? What would be the circumstances?

God's Old Testament people yearned to know the answers to these questions. As the Old Testament moves along, we follow the history of God's people and can see that it was not merely aimless wandering. God was moving His people toward that ultimate goal of the redemption of humankind. Along the way, God sent to His people prophets who would reveal more and more information about how this redemption would come about—and Who this Savior would be. As the prophets recorded God's Word by inspiration of the Holy Spirit, they too longed for the coming Savior. They testified that this Savior would have to suffer but that this suffering would lead to glory.

The prophets of old didn't live to see their prophecies fulfilled, but the people to whom Peter was writing had seen that fulfilment. And so have we. We might wonder why God, in His wisdom, took so long

to send the Savior. We don't know the answer to that question. We simply trust God when He tells us that Jesus came at just the right time (Galatians 4:4-5). But look at what we have as a result of God's waiting to send Jesus. We have hundreds of prophecies throughout



the Old Testament about the coming Savior, and we have the privilege of seeing every single one of them perfectly fulfilled by Jesus. The amazing accuracy of the Old Testament predictions of *“the sufferings of Christ and the glories that would follow”* (verse 11) is astounding proof that we have, in the Scriptures, the very Word of God.

Just like Peter and his original audience, we have seen the life, death, and resurrection of Jesus—the Savior promised long ago. In our day, with all our suffering, we have something that many who lived before us didn't have. We have the complete revelation of God in Christ in the Bible, preserved and given to us by His Holy Spirit.

Yes, we live in hard days. We endure suffering. But we also rejoice in our suffering because we know that God has saved us, and we know the glory that awaits us. This isn't just a vague prediction. It's a signed, sealed, and delivered promise, guaranteed by the blood of Jesus and His resurrection.



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

Wrestling with God

“Then Jacob was left alone; and a Man wrestled with him until the breaking of day.” (Genesis 32:24)

Late that night, Jacob stood alone by the Jabbok River; troubled, frightened, sleepless. Somewhere in the darkness Esau approached with four hundred armed men. Esau from whom Jacob had stolen the birthright. Esau who had sworn to kill Jacob. And where was God? Why wasn't He helping?

When God did come to Jacob, the Almighty wrestled with him. The Hebrew word used, *avaq*, means to pound and make small, and by extension, to wrestle in such a fierce way as to raise dust. Why would God wrestle with Jacob? Yet, haven't we too wrestled with God in long, lonely nights of prayer?

God's Involvement

I can't imagine a competition more personal than wrestling. Hand to hand. Face to face. Nose to nose. Perhaps we don't think of God wrestling with us as personal involvement. But it is. God came personally to Jacob as the patriarch waited and worried. And God comes personally to us through His holy Word—as we lie sleepless in bed or await the results of a medical test or struggle with guilt. But then, should we expect anything less than personal involvement from the God Who came to share in our humanity and to die for our sins?

Our Limitations

As a boy, I loved to wrestle with my dad. Despite my young age, I almost always “won” the matches. After pinning dad's shoulders, I would dance around the living room with my arms raised in victory. Yet, occasionally, when I strutted too much, dad would pin *me* to the floor and hold me there despite my wriggling, giggling, and eventual whining. Why? To show me my limitations—that there were some things I could not do on my own.

Like Jacob, you and I must learn that we have limitations and that God has none. And if He teaches us this important lesson by wrestling with us or putting us into a submission hold, should we not praise Him? There are times when we need to wrestle with God

in prayer; times when God must tenderly hurt us to heal us. Yet, He always knows how hard to wrestle, how long to hold us in place, and how far to push us backward before sweeping us forward into His loving embrace.

**Each time we
wrestle with God,
He makes us better
wrestlers.**

Victory Through Faith

According to Genesis 32:25, “the Man saw that He did not prevail against Jacob.” Was it truly that God could not overpower Jacob? No. Rather, through that long night of wrestling, God taught Jacob that while he, Jacob, could not hold on to God by his personal strength, he could cling to God by faith.

“I will not let You go unless You bless me,” said Jacob (Genesis 32:26). This is the language of faith. Faith which trusts God's Word. Faith which knows that God, Who has every reason to be against us, is for us in Christ. Faith which insists “God loves me” when times are good and still insists

“God loves me” when times are bad.

Better Wrestlers

Wrestling with God can be a painful experience. Ask Jacob, who, after wrestling with God, walked with a limp for the rest of his life. Yet, each time we wrestle with God, He makes us better wrestlers. Better by realizing His personal involvement in our lives. Better by understanding our limitations and relying on His strength. Better by knowing that, no matter how long the match or how fierce the bout, God will grant us the victory.

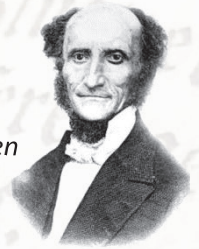
And if it takes a limp to learn this lesson, praise His holy name!



Mark Weis is a professor at Immanuel Lutheran College in Eau Claire, Wisconsin.

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.



We Receive the Benefits of the Sacraments by Faith Alone

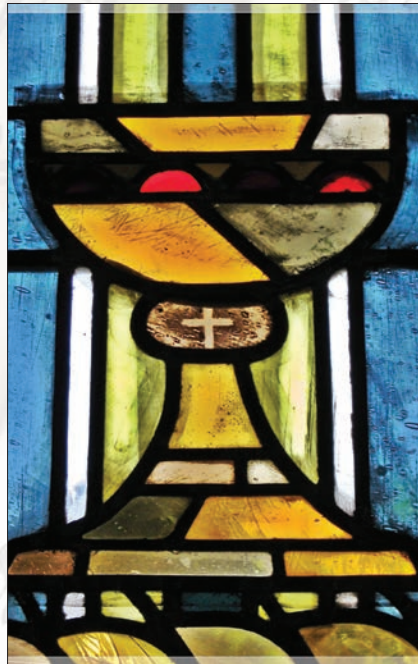
“Thesis XXI - In the seventeenth place, the Word of God is not rightly divided when men are taught that the Sacraments produce salutary effects *ex opere operato*, that is, by the mere outward performance of a sacramental act.”

The topics addressed in Walther's Thesis XXI occupied two evening lectures, the first of which came after the summer academic break at Concordia Seminary. This meant that new seminary students were in his audience who would need to be caught up on the lecture series. Also of note is that Walther's wife of forty-four years, Emilie, the mother of their six children, had died only weeks earlier.

As was typical, Walther began his lecture by offering advice to his seminary students. He impressed on them the importance of a thorough knowledge of the doctrines of Scripture. As a medical doctor equips himself with remedies for physical woes, a minister of the Word should equip himself with remedies for the soul. In addition to doctrinal knowledge, however, a minister needs to possess understanding of when and how to apply each remedy. Mixing remedies or misdiagnosing an ailment can lead to tragic results. Courage and a love for the souls in his care will assist his efforts. Enthusiasm for the work, not the material rewards of the job, should be his motivation.

We now turn to Thesis XXI itself. Upon first reading, it is clear that the definition of *ex opere operato* is important to the meaning. In English it means “from the work performed.” In Walther's day there was a debate about how church sacraments accomplished their work. Catholics and others believed that the mere act of performing the sacrament gave it efficacy. To them, Baptism and the Lord's Supper worked automatically and mechanically. The doing of the acts themselves, then, became a work people could perform to merit God's favor. This belief contradicts the clear teaching of

Scripture of salvation “by grace alone.” “Therefore we conclude that a man is justified by faith apart from the deeds of the law.” (Romans 3:28) In explanation Walther writes, “Now, if the mere act of being baptized and partaking of Holy Communion brings grace to a person, the Gospel manifestly has been turned into a law, because salvation then rests on a person's works. Moreover, the Law has been turned into a gospel, because salvation is promised a person as a reward for his works.” (Page 351)



We teach that those who are baptized or receive Communion will not enjoy the benefits of these sacraments apart from faith in their hearts. In fact, Scripture teaches that those who commune without faith do so to their spiritual harm. (1 Corinthians 11:27-29) Without faith, the mere outward performance of a sacrament brings no spiritual benefit, just as the spoken Gospel will bring no benefit to one who rejects its message. Faith is the key to the blessings received! And faith can be worked only by the Holy Spirit through the means of grace.

In Walther's day, and perhaps even more so in our own, those who emphasized “pure doctrine” were looked upon as heartless, unloving, and conceited because they claimed to know the truth. But in 1 Timothy 4:16 Paul writes, “Take heed to yourself and to the doctrine. Continue in them, for in doing this you will save both yourself and those who hear you.” The reason to be vigilant in preserving the truth is that false teaching, even a little, can erode the Gospel message. Walther points to Augustine and Luther, who, at great personal risk, stood up for the truth. So should we!



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 online, and to access related Bible class materials, go to www.ilc.edu/Walther]

This series offers an overview of the chief teachings of the Christian church.

The Messiah: Old Testament Prophecy and New Testament Fulfillment

Sometimes a curious unbeliever will ask a Christian acquaintance, "What's the Bible all about?" One can imagine different answers that could be given. When I ask a similar question in religion class, I typically get the short answer, "Jesus." The long answer sounds something like this: The Bible proclaims to all the one true God and His saving will for mankind in the person and work of His Son as the promised Savior of the world. The Bible was written to reveal the Gospel of the Messiah, the Christ, as God's own solution to the human problem of sin and death.

The Bible's revelation of Christ divides nicely into two parts. The Old Testament looks ahead with promises and predictions of the Savior to come. The New Testament looks back to the history of Who Christ was and what He did to accomplish our salvation. Unlike any other religious system known to man, the Gospel of Christ has prophecy and fulfillment baked right into its message, to serve multiple purposes in bringing Christ to many people and convincing them of His soul-saving truth.

Allotted space does not permit exploring in detail the wondrous and unique announcements that God made in advance about His plan to save fallen humanity through the sending and sacrificing of His Son as Christ crucified. From Genesis 3:15 to Malachi 4:1-6, God foretold through His prophets the victory that His Son would win on earth. The blueprint of this victory called for the holy Son of God to be born of a virgin in Bethlehem and to live a lowly yet righteous life in Galilee, where His ministry would become saving light for those in darkness. The Messianic blueprint would include the promise to David that a future Descendant would cause the Davidic kingdom to become the eternal kingdom of God, ruled forever by David's Son and Lord. That same blueprint also ordained the eternal King to be the Lamb of God Whose sacrifice on the cross would remove the sins of His people, and Whose resurrection from the dead would convey eternal life to all who trust in Him.

When God proclaimed His promises and predictions of the Messiah, there were no unexpected contingencies to account for, no ifs or maybes involved. He spoke in terms of guarantees announced beforehand as the truth which Old Testament believers like Abraham or David clung to in faith. Even a New Testament believer like Timothy would have the Old Testament Gospel as the faith-producing Holy Scriptures known "from childhood" and able to make him "wise for salvation" through faith which is in Christ Jesus. (2 Tim. 3:15)

Jesus was the only One Who could pass the Messianic prophecies test, since He was the only One Who fulfilled all that was foretold about the Messiah.

Likewise, people with Messianic expectations who met Jesus in person could use the Old Testament prophecies as an accurate way to identify Jesus of Nazareth as the Christ that God had promised to send. Jesus even said to those who disputed such a claim: "You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me." (John 5:39) Jesus was the only One Who could pass the Messianic prophecies test, since He was the only One Who fulfilled all that was foretold about the

Messiah.

This reality would become a prominent theme proclaimed by Paul to Jewish audiences, as he engaged them in the synagogues and demonstrated "from the Scriptures that Jesus is the Christ." (Acts 18:28) The divine pattern of Messianic prophecy and fulfillment is both an effective missionary message and a built-in defense of the Bible's claim of truth, especially the truth from God that His promise of salvation was fulfilled in Jesus Christ, Whose death and resurrection victory we get to claim by Spirit-worked faith in Him.



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In this series, those involved with CLC foreign missions profile one aspect of our overseas endeavors.

A Royal Conference Venue in Kenya

“Soy Safari Resort” read the dilapidated sign that I had passed countless times on the road from my home in Matunda to the big city of Eldoret in western Kenya. It didn’t look like much of a resort. There was nothing about that sign or what I could see from the main road that would entice me to explore the place further. That is, not until I needed to find a suitable facility for a conference of all of our pastors and evangelists from Kenya and Uganda. This meeting would also provide an opportunity for new contacts to travel to a central location and meet with me and any accompanying mission helpers.

Such a conference is not quite comparable to the pastoral conferences among us, where each pastor has a different paper to present or duty to perform. The Kenya/Uganda Bible Conference could be better

described as “professional development.” I do the majority of the teaching. The goal is to supplement and fortify the instruction that many of these men have either received already or are currently undertaking. The topics of our conference routinely deal with one of the six chief parts of the catechism, along with other pressing issues and questions that arise in the course of the conference.

In past years Nairobi would serve as the host site for the conference, but it was discovered that many of the “pastors” and contacts in that area had impure motives and did not continue in biblical instruction when they found that their work would not result in a source of revenue from the U.S. The city of Kisii, which is the closest main hub to our St. David’s KINSHIP Academy in Etago, also served as a meeting place for several conferences in the past. However, this location required a very difficult journey for those who attended from Uganda. By comparison, the small, seemingly insignificant town of Soy just happened to be perfectly placed between Uganda and Kisii.

The Soy Safari Resort is a shadow of its former glorious self. Its

current shoddy appearance belies its great historical significance. Queen Elizabeth II, then Princess Elizabeth, stayed at this resort while on a honeymoon trip with Prince Philip. During this time (the 1950s), Soy Safari Resort was known to be an epicentre for European dignitaries and tourists. One could enjoy a round of golf, horse racing, and even motorcar racing. Giraffes were known to roam

the grounds until they were later relocated to a protected area in another region of the country.

The Soy Safari Resort of the 21st century no longer draws such prestigious guests. The club appears not to have been touched since Princess Elizabeth departed. Thatched roofs on the majority of these individual “bomas” (circular structures usually constructed of mud and wood and plastered over with cement) would stand little chance against heavy rains. The pool had turned

as green as the lush plains behind it in the distance. Desperate for clientele, the owners, who have changed almost annually since our first conference there, have been eager to accommodate us for a fraction of the price of other venues. They still have the only things that truly matter to our group: a suitable conference hall and talented cooks. During the hours of downtime it serves as a secluded and serene oasis, promoting conversation among the brethren and deeper study of the Word of God.



2022 Kenya/Uganda Bible Conference at Soy Safari Resort.



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2022 CLC Convention Report

"The Light of the World"

"The Light of the World!" That was the theme of the 35th Convention of the CLC. As we seek to carry on the work of God in this world of sin and darkness, it is tremendously reassuring to know that Jesus is the one true light. The brightness of His grace dispels the darkness of all our sins and failures, and even works them into His plan for good. Jesus also said to His disciples and to us, "You are the light of the world." (Matthew 5:14) Christ's light shines so brightly upon us that it reflects to the whole world.

Those two truths well summarize our CLC Convention. We are not just gathered together to slog through the work of the synod. We come together first to be enlightened and edified by Christ, our true Light. Then, filled with the light of Jesus' love and desire for the salvation of sinners, we receive guidance to plan our joint work and return home with a renewed enthusiasm for carrying out God's work of spreading His light in this world.

Christ's light shone upon us in the various forms of worship. Every session of the convention began and ended with an edifying devotion and hymn reminding us that the light of Jesus atones for all our sins, and we are assured that the light of His grace never goes out even when we are unfaithful. President Eichstadt addressed the convention in the first

session, reminding us that Jesus is our Shelter in every storm. Two uplifting essays were presented: Professor Mark Weis delivered the first essay Thursday evening, titled "Jesus, the Light of the World." The second essay was presented by Pastor Cory Drehle, titled "You are the Light of the World." Saturday morning began with a Memorial Service for those called servants who have received the final goal of their faith since our convention last summer. The service, conducted by Pastor Nathan Pfeiffer, was based on Jeremiah 29:11, reminding us that while things do not always work out according to our plans, God's plans are always for our good and are always accomplished perfectly. Our convention worship culminated with a Saturday evening communion service. Pastor John Hein "tuned up" our hearts by reminding us how the Holy Spirit gave Zacharias a "tune-up" for his faith, turning his doubt to rejoicing in the fulfillment of God's promise of a Savior, the "Dayspring from on high" Who would "give light to those who sit in darkness." (Luke 1:78-79)

The worship at our convention is truly uplifting and inspiring. If you have never experienced the singing at convention, it is worth attending just for that!

The "Nuts and Bolts" of the Convention

The various boards of the CLC present their proposals for the coming two years. They are all contained in the *Prospectus*, which all delegates should read and familiarize themselves with before coming to convention.

The real work of convention is accomplished in the floor committees. There are seven floor committees for the convention, and each committee is responsible for one aspect of synod work. The delegates and pastors meet in their assigned committees to accomplish their tasks. These meetings often continue late into the night, and even over more than one day and night. Most of the floor committees require two or more days to complete their work.

The work of the floor committees is multi-faceted. Each committee considers tasks assigned to it from previous conventions, new items that the standing boards and committees have addressed to the floor committee, and any memorials submitted to the convention by individuals or congregations. As a result, a report is prepared for presentation to the convention. That report will usually contain recognition of and thanks for God's

blessings upon the work of the synod, reports regarding the assigned areas of committee responsibility, and resolutions for actions to be taken by the synod. These reports, including any resolutions, are then read to the whole body on the convention floor. At that time, the committee responds to any questions about the report, and the delegates and pastors may make edits or alterations, as well as passing or not passing the resolutions. Sometimes a part of the floor committee report is referred back to the committee for further consideration.

Election Results

Interspersed between committee reports, the election of officers takes place. This year's election results are as follows:
President: Pastor Michael Eichstadt
Vice President: Pastor Michael Wilke
Secretary: Pastor Wayne Eichstadt
Moderator: Pastor Paul Nolting
Board of Missions: Pastor Nathanael Mayhew and Mr. Joel Krafft
Board of Regents: Mr. James Burkhardt and Pastor John Hein
Board of Trustees: Mr. Tom Lentz and Professor Jeff Schierenbeck
Board of Education & Publications: Pastor David Naumann and Professor Ross Roehl



Installation of newly-elected CLC officers by chaplain Samuel Rodebaugh.

Important Resolutions Christ's light was guiding our hearts and minds and presented many opportunities and challenges in the work laid out for us. The resolutions were as follows:

Committee on Doctrine (#4)

One of the most important matters for this Convention to deal with was responding to the two directives from the 2021 convention, directing the Board of Doctrine together with the Joint Committee who was meeting with the Wisconsin Evangelical Lutheran Synod (WELS) and the Evangelical Lutheran Synod (ELS) "to address additional questions in our midst (e.g., role of admonition, prerequisites for settlement, the practice of the fellowship principle, [and] the dangers expressed by Romans 16:18)." (2021 Proceedings, pg. 125) The second directive was for these same men to "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." (2021 Proceedings, p.125)

The Board of Doctrine and Joint Committee answered this directive with a two-part document addressing these questions. The Board of Doctrine also presented a set of theses and antitheses meant for study titled "*What Scripture Teaches Regarding Admonition and Termination of Fellowship*," since that is the heart of the difference that has divided us from the WELS and ELS.

This convention responded by saying, "We support the overall content of Part One of the 'Report from the CLC Board of Doctrine and the Joint Committee Representatives, on Church Fellowship and its Termination.'" They then asked the 2023 General Pastoral Conference to study Part One of the joint report and the theses and antitheses, directing that the results of this study be reported to the 2024 Convention.

This Convention acknowledged that there are differing opinions as to whether talks should continue with the WELS and ELS and, if so, how they should proceed. Part Two of the Joint Committee and Board of Doctrine's report dealt with what is necessary for a settlement of this particular doctrinal difference with the WELS and ELS. The Board of Doctrine and the Joint Committee presented three areas that are necessary to determine whether true agreement exists.

1. All three church bodies must clearly state their agreement on what Scripture teaches in Romans 16:17-18 concerning the termination of fellowship with false teachers.
2. It is necessary that the WELS and ELS reject past official synodical statements which disagree with the doctrine of Scripture on this subject.
3. It is necessary that current official synodical statements that conflict with the doctrine of Scripture are removed or corrected, not merely annotated in online format.

The convention agreed that "these three points are necessary and sufficient for genuine agreement on this doctrine." Therefore, it was resolved "that the CLC President, in conjunction with the Joint Committee and the Board of Doctrine bring the three points outlined on p. 30 of the Prospectus to the WELS and ELS to see if they are willing to accept them," and "that if they are not willing to accept them, we direct that the current formal intersynodical discussions cease."

Committee on Missions (#3)

The Lord has truly presented us with many amazing opportunities and open doors for mission work around the world. We thank the Lord for all of our mission fields and

for the new contacts that are being explored and pray for the strength and resources to meet the growing needs in our missions.

We are thankful that with COVID restrictions being lifted around the world, our Board of Missions is able to resume calling a third foreign missionary and pray that the Lord will lead an individual to fill this position.

The 2021 convention had passed resolutions that “The Board of Missions encourage domestic subsidized congregations to open Christian Day Schools,” and “that the Board of Missions be directed to develop and implement a model for a Christian Day School program as an outreach tool in domestic subsidized congregations.” (CLC Proceedings 2021 pp. 120-121) The Board of Missions conducted considerable research and study and prepared a number of resources which will be useful for congregations desiring to open schools. However, the Board of Missions concluded that small mission congregations are normally not the best suited for opening schools, nor is it financially feasible for the Board of Missions to subsidize such schools. It was also determined that opening schools was not the scope of the Board of Missions. The convention agreed and resolved that the Board of Missions continue to focus on supporting the preaching of God’s Word around the world and assisting mission congregations to become self-supporting.

Committee on President’s Report and Board of Education & Publications (# 1)

The Board of Education and Publications (BoEP) oversees



IT specialists and Elections Committee members Teacher Paul Tiefel III (l.) and Professor Ross Roehl. Once again this year, balloting was conducted electronically, with delegates using their cell phones to vote.



the production of the CLC publications *Daily Rest*, the *Lutheran Spokesman*, the *Journal of Theology*, and the *Ministry by Mail*, as well as maintaining our CLC websites and the CLC Book House. Since the world is increasingly communicating news via social media and other online sources, the convention encouraged “the BoEP to put more focused work into expanding our online presence beyond our websites in new and thoughtful ways.”

The convention approved of the BoEP’s plan to produce a revision of the Sydow Catechism and Workbook. They are to appoint a committee to work on such a revision.

In the spirit of the 2021 CLC Convention, which resolved that the Board of Missions encourage Christian day schools in subsidized congregations, the convention wanted to more actively promote the opening of Christian day schools and recognized that “this area of Gospel ministry constitutionally fall[s] under the already assigned duties . . . of the CLC Board of Education and Publications.” They therefore resolved “that a Committee for Christian day schools, to serve under the supervision of the BoEP, be appointed by the CLC President to assist the BoEP in the work of exploring and developing a new program for the establishment of new Christian Day Schools along with encouragement and further support and development of already established Christian Day Schools who request assistance in their work.”



Floor sessions met in the fieldhouse of Immanuel Lutheran College.

In order to fund such support, the convention resolved “that we establish a Fund for Christian Education to be administered by the CLC Board of Trustees at the direction of the BoEP and for the purpose of assisting CLC congregations in the establishment of Christian Day Schools.” This new fund was started with \$4000 from the CLC Foundation, which was dissolved.

Committee on Immanuel Lutheran College (#2)

The 2006 Convention adopted a budgeting policy that limited the increase in tuition and room and board to \$50 per semester each. This has accomplished the goal of keeping the student cost to a minimum, but with the considerable drop in enrollment since 2006, the expense of ILC has become an increased burden on the CLC budget. Therefore the 2006 policy was removed, and the Convention encouraged the Board of Regents to use the endowment funds to keep the student out-of-pocket cost to a minimum, while still providing for professors and staff and maintaining the campus.

New Gymnasium and Chapel / Performing Arts Centre

“**RESOLVED** that we approve the ILC Planning Committee’s design concept and plan to construct a new gymnasium and Chapel/Fine Arts building.”

“**RESOLVED** that we approve a three-million dollar 30-year loan from the CEF at 2.5% interest.”

“**RESOLVED** that we direct the building committee, in coordination with the contractor, to begin construction when the needed funds to complete the project have been secured.”

“**RESOLVED** that the Board of Trustees study the feasibility



and potential value of the sale of the ILC campus parcel south of Lowes Creek, including ways of ensuring that any future developments on that parcel would not interfere with the use of the remaining campus.”

Committee on Finances (#5)

A total budget of \$2,065,960 was approved. This includes an 8% COLA (Cost of Living Adjustment) increase for our called workers to keep up with inflation. The budget breaks down as follows:

| | |
|------------------------------------|-----------|
| Board of Education and Pub. | \$15,000 |
| Board of Trustees | \$72,840 |
| Board of Missions | \$428,760 |
| Board of Regents (Subsidy) | \$800,220 |
| Board of Regents (Student Revenue) | \$786,280 |

The CLC Foundation and its Endowment was dissolved. Of the remaining balance, \$15,000 was applied to the CLC General Fund and \$4,000 was applied to the newly established Christian Education fund.

Committee on Membership and Constitution (#6)

Two pastors, graduate Zachary Sippert and recently colloquized Luke Willitz, together with two teachers, Benjamin Hanel and Kevin Schrader, were accepted as voting members of the CLC.

A constitutional question regarding the role of the Board of Doctrine in intersynodical discussions was addressed. The convention resolved that the CLC Constitution makes it optional for the president or convention to involve the Board of Doctrine in such discussions. However, the intent of the synod was clarified by adding, “we encourage the President to



Floor Committee #3 meeting in an Academic Center classroom.

seek input from the Board of Doctrine in doctrinal discussions with other church groups.” The convention directed the Standing CLC Constitution Committee to amend the Constitution to reflect the above resolution and present the amendment to the 2024 Convention.

It was reported that 154 total voting members were present at this year’s convention, consisting of 73 lay delegates, 29 teachers and professors, and 52 pastors. We thank all the delegates who dedicated their time to the work of the CLC and praise the Lord for granting all safe travels to and from the convention. Statistics imply that the Thursday-to-Sunday time frame makes it easier for lay delegates to attend, therefore the next convention was scheduled for Thursday through Sunday, June 20-23, 2024.

Consider attending the next CLC Convention—it truly is an enlightening experience!



Convention Moderator Pastor Paul Nolting (left), and CLC Secretary Pastor Wayne Eichstadt.



David Reim is pastor of St. Paul Lutheran Church in Vernon, British Columbia.

WHAT'S NEW WITH YOU?

Updates from congregations around the Church of the Lutheran Confession

Saint Paul Lutheran Church— Bismarck, North Dakota

The short answer to “What’s new?” is “God’s steadfast love and mercy, which are new every morning.” So wrote the Prophet in Lamentations 3:21-23: *“This I call to mind, and therefore I have hope: The steadfast love of the LORD never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness.”* (ESV) The context here is important. Those words were written (most believe by Jeremiah) during a time of rejection, decline, and apostasy; and yet still the Lord’s steadfast love and mercy were new every morning.

If success in a congregation is measured in terms of weekly attendance or monthly balance sheets, then most Christians

would agree that, according to those metrics, the success of every congregation waxes and wanes. Yet is that an accurate measure? Is it fair to describe a gathering of Christians as “failing” when their membership declines or when they are struggling to pay their bills? Hardly. God requires one thing of His servants—faithfulness. *“Moreover, it is required of stewards that they be found faithful.”* (1 Corinthians 4:2 ESV) Gaining new, like-minded members is God the Holy Spirit’s work, not man’s. It is God Who provides material blessings and moves hearts to generosity. The Apostle Paul reminded us in 1 Corinthians 3:6-7, *“I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth.”* (ESV) Every gathering





St. Paul church council.

of Christians that “plants” and “waters” (that baptizes its infants, instructs faithfully in the Word of God, transfers instructed members to sister congregations, and then lays its members to rest when God calls them home) represents an amazing success in the eyes of their Lord. Though the numbers may be unimpressive to the world, God does not see it that way. Jesus reminded us in Luke 15:10, “Just so, I tell you, there is joy before the angels of God over one sinner who repents.” (ESV)

That is not to say that God never tests His children, or that He does not offer situational instruction or reminders. Congregations often need to be shaken from complacency. They need to be reminded that “self-supporting” does not mean that they are no longer “mission congregations.” Every congregation is and forever remains a mission congregation, since that is the Great Commission of every member of every congregation.

Here at St Paul, we have not only been so reminded, we continue to experience countless examples of the Lord’s steadfast love and mercy. Faithful members are laid to rest and transferred, but the Lord of the Harvest continually blesses us with new members through baptism, instruction, and transfer. Materially, the Lord moved the hearts of the members to retire the congregation’s Church Extension Fund note in 2017 and to replace our aging organ with a beautiful Phoenix instrument. To make our liturgy easier to follow for visitors and to enable hands-free worship for parents of young children, two large monitors, on which every part of our liturgy is displayed, were added to the front of the sanctuary. When our original organist of over twenty-five years transferred to another CLC congregation and our only other organist left for college, the Lord graciously and seamlessly provided yet another gifted musician. Our location on one of the busiest thoroughfares in Bismarck helps to provide a steady influx of visitors, with whom we are privileged to share the Word of God on an almost weekly basis.

Numbers fluctuate and faces change. Bank balances swell and decline. The one thing that remains constant, and yet “new every morning,” is the steadfast love and mercy of the Lord we humbly seek to serve.



Left to right, organist Angela Pfennig, Pastor Roehl with confirmand Lydia Schiermeister, Timothy and Hope Meyer with newborn son Mattias.



Michael Roehl is pastor of St. Paul Lutheran Church in Bismarck, North Dakota.

“BREAD OF LIFE” READINGS SEPTEMBER 2022

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

| Date | Hymns | Reading | Comments |
|----------|---------|------------------|---|
| Sept. 1 | TLH 434 | Genesis 28 | Heaven is opened wide to sinners through faith in Christ Jesus our Savior. Knowing Christ by faith also means we have the Lord's promise that He will be with us and will bless us throughout our earthly pilgrimage, even during our loneliest of times. |
| Sept. 2 | TLH 342 | Genesis 29 | It's a dysfunctional family right from the start. In coming chapters Jacobs' family will experience one self-created problem after another. Yet God has grace even for a family like this. Lord, give our families the grace and wisdom to avoid the pitfalls of this family; but may You also supply the soothing balm of Your merciful Word to all our family flaws and shortcomings |
| Sept. 3 | TLH 324 | Genesis 30 | Despite a less-than-godly atmosphere in this growing family, the Lord, as He had promised, continues to be with Jacob and to bless him. But while Jacob's flocks experience rapid growth, it's obvious that his faith has much room for growth. But he's not alone, is he? Lord, increase our faith! |
| Sept. 5 | TLH 267 | Genesis 31 | It's time to escape the clutches of deceitful Uncle Laban, but Laban isn't the only one hauling around spiritual baggage. Within Jacob's own family there is a thief and possible idol worshipper. Jacob and crew have enough baggage of their own. Let's recognize our own baggage, and bring it to the cross where Jesus carried the full weight of all our sins. |
| Sept. 6 | TLH 459 | Genesis 32 | A wrestling match for the ages! Jacob goes head to head with God and comes out the winner! How so? The Lord loves it when we wrestle with Him in prayer. He's always sure to let us win, which is to say He will answer our every prayer in a way that best serves our spiritual and eternal good. Take your Lord to the mat, dear Christian. You'll win every time! |
| Sept. 7 | TLH 490 | Genesis 33 | Even after twenty years, Jacob can't be sure that Esau is ready to let bygones be bygones. But Christian humility and kindness can go a long way in diffusing a potentially hostile situation. Then let's not forget God's mighty angels, whom He sends to watch over us every day. However, ultimately we put all our trust in God to guard and guide our way. |
| Sept. 8 | TLH 323 | Genesis 34 | Scripture records the good, the bad, and the ugly, but often it's a lot more of the bad and the ugly. The murderous deceit of Levi and Simeon shows the great evil of which humankind is capable. Lord, help us to see our own wretched sin, and daily flee to You for forgiveness. |
| Sept. 9 | TLH 599 | Genesis 35 | Jacob calls upon his family to put away their foreign gods, and to purify themselves before the Lord. What gods might we need to put away from our hearts and lives? May God give us eyes to see our own personal idols. But may we also see God's forgiving mercy, which tenderly calls us back to His side. |
| Sept. 10 | TLH 331 | Genesis 36 | We might be tempted to gloss over chapter 36. It's one of those long genealogy chapters in the Bible, and this family tree isn't even one that relates directly to Jesus. Yet it's a reminder that God cares for all peoples. Truly, He wants all to be saved and to come to a knowledge of the truth. |
| Sept. 12 | TLH 521 | Genesis 37 | Beginning with chapter 37, most of the rest of Genesis concerns Jacob's favorite son, Joseph. It's a sad chapter, warning us that sins of the heart, if not handled with repentance and God's forgiveness, can explode into awful things, like murder. But as we read in coming chapters, God causes even great evil to work for the good of His people. |
| Sept. 13 | WS 777 | Genesis 38 | Chapter 38 briefly steps away from Joseph to the sordid account of his brother Judah. Judah was a great-grandson of Abraham, the father of believers. But your family pedigree doesn't save you. Each new generation needs to believe in the Savior for itself. But what a testament to God's condescending love, that he would include Judah and Tamar in the Savior's family tree. (see Matthew 1:3.) |
| Sept. 14 | TLH 413 | Genesis 39 | Though now a slave, the Lord continues to be with Joseph, as he rises to chief overseer in the house of Potiphar. However, trouble comes when Potiphar's wife has designs on Joseph. Joseph knows he's made of flesh, and runs from the temptation. Just like their Lord, believers often suffer for doing right. Still, the Lord is there to see us through all our troubles. |
| Sept. 15 | TLH 425 | Genesis 40 | Joseph interprets the divinely sent dreams of the imprisoned butler and baker. He asks the soon-to-be-set-free butler to remember him to Pharaoh. The butler forgets, and Joseph remains in prison for two more years. But one thing is certain, the Lord never forgets His children. He always has a plan, but, like Joseph, we wait in faith for His plan to unfold. |
| Sept. 16 | TLH 427 | Genesis 41 | When Pharaoh has strange dreams, the butler finally remembers Joseph. Giving credit to God, Joseph explains the dreams. Seven years of plenty will be followed by seven years of famine. When Joseph wisely recommends that food be stored during the good years to get through the bad years, he is suddenly made prime minister of all Egypt. God's plan for Joseph continues to unfold. |
| Sept. 17 | TLH 318 | Genesis 42 | The chance for revenge falls right into Joseph's lap when his brothers come to Egypt to buy grain. Joseph treats them roughly, but only to help them remember their past sins. Joseph cares about their spiritual welfare, and wants to help lead them toward repentance so they can be free of the burden of guilt they've been carrying for twenty years. |
| Sept. 19 | TLH 29 | Genesis 43 | With food running low, the brothers need to return to Egypt. Jacob is dead set against sending Benjamin with them, but Joseph had made it plain: no Benjamin, no grain. Joseph's plan to stir the consciences of his brothers continues to bear fruit. What a painful blessing it is to honestly come face to face with our sin, for only then can true Gospel healing take place. |
| Sept. 20 | LSB 529 | Genesis 44 | As a final test, Joseph's silver cup is planted in Benjamin's sack. The brothers are aghast that Benjamin may be killed. In Christ-like fashion, Judah pleads for the life of his brother, offering even to become a slave in exchange for Benjamin's life. Praise God, a change of heart has taken place. Truly, the Lord wants all to come to repentance and be saved. |
| Sept. 21 | TLH 439 | Genesis 45 | Here we have both a revelation and a reconciliation. Joseph finally reveals himself to his brothers, followed by a heart-warming reconciliation. So powerfully and wonderfully healing is the forgiving grace of God as it works in the hearts of His believers. |
| Sept. 22 | TLH 54 | Genesis 46 | The nation of Israel now numbers only 66. But, as promised, the Lord will increase that number many times over in the coming centuries. That's something like how the New Testament Church began with only a handful. But now God has increased it to a multitude from every nation, countless souls who have "washed their robes and made them white in the blood of the Lamb." |
| Sept. 23 | TLH 575 | Genesis 47 | Jacob described the days of his life as few and evil. Does that sound familiar? Life as sinners in a fallen world often can be discouraging and painful. But, through all that trouble, the Lord tirelessly works to shape and mold us, so that, more and more, we learn to lean not on our own wisdom and strength, but upon the truth and mercy of our Savior God. |
| Sept. 24 | TLH 391 | Genesis 48 | Jacob blessed the sons of Joseph, prophetically showing that the younger son would be greater than the older. God has a plan for each of us. With humble faith accept the plan He has for you, not worrying, but being happy for the blessings He gives others. Also, don't forget that the big plan for all of His redeemed saints is life forever with Him in heaven! |
| Sept. 26 | TLH 660 | Genesis 49 | The Great Descendant of Judah is called "Shiloh," which means "Rest-bringer." Through the Gospel in Word and Sacrament, Jesus gives perfect rest to our souls. Elsewhere in Scripture Jesus is known as the Lion from the Tribe of Judah. Yes, Jesus is a tender Lamb, but He's also an almighty Lion, in Whom is all power and authority in heaven and on earth. |
| Sept. 27 | LSB 843 | Genesis 50 | Satan likes to haunt our minds with sins from even way back in our past. Joseph is saddened when his brothers wonder if he has truly forgiven them for their past misdeeds. The only solution? Take your guilt to the cross, where Jesus has already paid for all of it. Even guilt for which we have already received forgiveness needs to be taken to the cross. |
| Sept. 28 | TLH 40 | Hebrews 11:1-16 | We conclude the month with a few readings from Hebrews. Hebrews provides good insight into the lives we've read about in the book of Genesis. The key word is <i>faith</i> . Though far from perfect, believers like Noah, Abraham, and Jacob lived their lives with God-given faith, looking ahead to the coming of Christ, as well as inhabiting the city whose builder and maker is God. |
| Sept. 29 | TLH 396 | Hebrews 11:17-29 | Joseph said his bones were not to remain in Egypt, but were to be taken to Canaan. In faith, he was giving testimony that the Lord would certainly bring His chosen people back to the Promised Land. Similarly, at Christian funerals we say we are confident the remains of our Christian loved one will one day be raised, and that he will certainly be taken to that better Promised Land. |
| Sept. 30 | TLH 463 | Hebrews 11:30-40 | "Oh, for a faith that will not shrink Tho' pressed by many a foe; That will not tremble on the brink Of poverty or woe; Lord give us such a faith as this; And then, whate'er may come, We'll taste e'en now the hallowed bliss Of an eternal home." - TLH #396:1, 6 |

ILC NEWSLETTER

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.

Redeeming the (Summer) Time

What happens at ILC during summer? People might assume that faculty and staff spend the whole summer relaxing and rejuvenating, "nestled in the quiet beauty of the tall green pines." (ILC alma mater) While there is definitely time for the needed blessings of rest and vacations, summer is actually quite a busy time both for the campus itself and for the ILC faculty and staff.

The campus is host to many events during the summer. The 35th CLC Convention, as well as the CLC Youth Camp and camps for volleyball and girls' and boys' basketball were held at ILC. The professors all participate as delegates at the convention, but the faculty, and especially the staff, put in work before and after the convention to ensure everything on the campus runs as smoothly as possible. It is always a pleasure to welcome delegates and visitors from across the synod to the beautiful campus with which we have been blessed, and it is also wonderful to participate together in the work of the synod. ILC coaches organize and run the various camps, which provide not only skills training but also a time for young people to enjoy fun and fellowship together.

The Immanuel Professorage Committee (IPC) takes advantage of the summer months to tackle large projects, utilizing primarily professors to carry out the work. This summer, professors have been hard at work completing two significant projects. In June, they finished the replacement of the windows and siding at both 507 Ingram (Ude), and 513 Ingram (Sippert). We are certainly blessed by all the support for and by the IPC (from prayers to offerings to volunteer labor); they have taken on an important role ensuring that the professorages are well-maintained. We are also blessed by faculty who dedicate their time and talent throughout the school year to maintain the professorages. It is truly remarkable to see how much high-quality volunteer work some of our professors are able to provide, especially for these larger projects.

In addition to the work on campus, faculty and staff also help with various camps and serve as guest preachers at different congregations.

This time is also used every year to upgrade the computer labs. This summer work on expanding the campus wifi was also begun.

Faculty also take advantage of the summer months to prepare for new courses in the fall, or to work on improving and updating courses they have previously taught. Summer is an important time for faculty to work on their professional development, through studying in their subjects, taking online classes, or participating in workshops. This

work culminates in an academic workshop two weeks before classes start. The workshop provides all the teachers a day that starts off with a Bible study and then moves into focusing on different aspects of teaching. Included in this day are also annual training on the Student Protection Plan and the school safety plan.



CLC Youth Camp attendees.

The empty dormitories and classrooms over the summer also provide our maintenance staff the ability to catch up on projects. In fact, our facilities manager, Paul Heinze, notes that summer is probably their busiest time of year. In addition to cleaning and regular maintenance, this summer the maintenance staff, including a part-time worker hired for the summer, completed major repairs on the east porch of Ingram Hall and replaced some carpeting in the boys' dormitory. One project that may be especially interesting to new and returning students is that through a gift from Gethsemane Lutheran Church in Spokane, Washington, we have been able to replace some of the classroom desks.

While the projects that go on during the summer here at ILC are various and diverse, they are all focused on our mission of providing a Christ-centered education for our young people.



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

ANNOUNCEMENTS

Installation. In accord with our usage and order, **Nathan Wales** and **Debra Mayhew**, who were called by Grace Lutheran Church of Sleepy Eye, Minnesota, to be teachers in their Christian day school, were installed on July 17, 2022.
—Pastor Nathanael Mayhew



Installation. In accord with our usage and order, **Kendra Rodebaugh**, who was called by Gethsemane Lutheran Church of Spokane Valley, Washington, to be its lower grades teacher, was installed on July 17, 2022. Preaching for the service was Pastor David Naumann.
—Pastor Wayne Eichstadt



Installation. In accord with our usage and order, **Claire Abbas** (center), who was called by Berea Lutheran Church of Inver Grove Heights, Minnesota, to be its teacher for grades 1-4, was installed on July 10, 2022.
—Pastor Nathan Pfeiffer



Installation. In accord with our usage and order, **Zachary Sippert** (center), who was called by Redeemer Lutheran Church of Bowdle and Zion Lutheran Church of Ipswich, South Dakota, to be their pastor, was ordained and installed on July 10, 2022. Also participating in the service were Pastors Richard Kanzenbach, Paul Nolting, Johnathan Schnose and James Naumann, as well as Pastors Emeritus Daniel Fleischer and John Klatt, and Professor Steven Sippert.
—Pastor Michael Roehl

Fall 2022 West Central Pastoral Conference

Prince of Peace Lutheran Church, Hecla, South Dakota
September 13-15

Agenda:

- Determining What is Included in the “Moral Law”—Pastor Thomas Schuetze
- Examination of *Answers in Genesis*—Pastor Timothy Daub
- 2 Timothy 3:12—Is the Statement Always Universally True? —Pastor Michael Roehl
- What is the “Fear of the Lord”?—Pastor Paul Nolting
- Study of Luke 22:38 “It is Enough”—Pastor James Naumann
- What Does “Azazel” in Leviticus 16 Mean?—Pastor Timothy Wheaton
- The Tabernacle of David: Its History and Use in Prophecy —Pastor Richard Kanzenbach
- Study of the Imperatives of the Lord’s Prayer—Pastor Aaron Ude
- New Testament Exegesis (Romans 13:11ff)—Pastor Paul Krause
- Old Testament Exegesis (essayist’s choice)—Pastor Cory Drehle
- Chaplain— Pastor Delwyn Maas
- Speaker—Pastor Benjamin Libby

—Submitted by Pastor Timothy Daub, Secretary