

LUTHERAN SPOKESMAN



*“Train up a child in the way he should go,
and when he is old he will not depart from it.”*

PROVERBS 22:6

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Christian Education—

The Parents' Tools

Asking a teacher to write an article on education in May could be similar to asking a Mom still on the delivery table when she plans on having her next child!

But since this is an article on *Christian* education, this shouldn't be too difficult an article for this author [himself a Christian Day School teacher—ed.] to deliver.

It is curious that teachers are not mentioned very often in the Scriptures, while *Teaching* is mentioned over and over. The young, middle-aged, and elderly are to be taught, instructed, admonished, encouraged, shown the things of God and reminded of them.

These directives are given to pastors, evangelists, teachers, and various other Church leaders, but it is very interesting to note that the instruction of the young is most often shown to be the responsibility of parents!

Parents are told to teach their children, to bring them up in the Lord's instruction, and to remind them of the great things the Lord has done for them.

Homeschooling—at one time in our nation's history nearly the only way to teach our children—still seems to be gaining ground and respect in recent



Kim and David Bernthal with graduate daughter Naomi (see p. 15); David is the author of this article

years.

Although I have run across many parents who have done an admirable job in homeschooling their children, most parents do not have the time, commitment, ability, patience, or facilities for the challenge it is. However, it is the prayer of every Christian Day School teacher that every parent continue to teach the really *important* things at home.

Just as God has given us His Holy Spirit and His holy Word for the equipping of the saints, so the Christian Church provides tools for Christian parents.

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Nearly every congregation within our fellowship provides a Vacation Bible School, Sunday School, and Catechism class. What is taught in these “tools” is intended to become an intricate part of the fabric of our children’s lives (building on the foundations already begun in the home).

Another powerful tool available to parents is the Christian Day School. Parents do well to prepare their children for such a school.

Letting the Word Reign Supreme!

As wonderful as it would be for every student who comes into our Christian kindergartens to know how to read and do sums, imagine how great it would be for child and teacher alike if every child coming into our Christian schools knows

- ...
+ what the Bible is—God’s Word.
+ who he is—a sinner.
+ who Jesus is—the Savior.
+ what Jesus did for him—died to take away his sins.
+ what the Holy Spirit does for him—giving him faith and keeping him in it.

Where such a foundation has been laid in the heart of a child, whatever subjects are taught to him will have the proper—Christian!—perspective. Whether it be languages, mathematics, social or applied sciences, *all* school subjects are to be “brought into captivity” with the knowledge that the God of the Bible is our Creator, Preserver, and Savior, and that His Word reigns supreme over all (See 2 Corinthians 10:5)!

We hesitate to say that parents who choose to place their children in public education need to be more vigilant in overseeing their children’s education, for *all* parents should be as vigilant at this task as they are able. However, the decline of educational standards and the rise of undesirable topics being taught in our nation and its public schools can often be traced to the lack of concern and participation on the part

of parents (whether in public or parochial education).

May all of our Christian parents take an extreme interest in the education of their young!

When high school years come along—when children are spending more time per day and week with their friends than they are with parents!—it is a great blessing to know, for example, that Immanuel-Mankato and Immanuel-Eau Claire are two powerful educational “tools” the Lord and His Church supply. In such schools, what wonderful opportunities for positive peer pressure can be brought to bear on the young.

Troubling times can easily arise in the teen years. There is often a questioning of authority and a wondering of just what really matters in life. What a blessing when our CLC youth have the opportunity in our Christian high schools to sit daily at the feet of their Savior to learn of the “one thing needful”—yes, to be reminded of their sins but also of their Savior, and to sink roots deeply into the Scriptures where the Living Waters flow!

Our Immanuel Lutheran College and Seminary (Eau Claire, Wis.) are also used by the Lord of the Church as tools to provide future workers for the Church. Young men and women are trained for the teaching ministry and/or to be knowledgeable lay people; on their part, young men can be trained for the pastoral ministry; in either case, God’s Word is at work shaping hearts and minds to serve Him!

Children are a gift from the Lord—the only gifts which have the potential to follow us into heaven. Thanks be to God that He gives parents tools to train these children in the way He would have them grow—God’s Word as used in both home and school!

—Teacher David W. Bernthal
Fond du Lac, Wisconsin





The Author of Life!

Faith Follows the Instructions

Some of the loneliest books you own are user's manuals. I think that a lot of paper and ink is wasted on them. When was the last time you read the manual for your car, computer, blender, or TV? They are the books that everyone has but rarely reads—that is, until you really need them.

Recently I had a flat tire on my minivan and needed to remove the spare from under the rear of the vehicle. I spent twenty minutes and a couple of skinned knuckles trying to loosen that thing until I finally got out the user's manual. Lo and behold, there's a nut under the carpet in the back of the van that lowers the spare on a cable.

Lesson learned: find the instructions first, and follow them!

We should all take this lesson to heart when it comes to the "user's manual" for life which God has given us. It's the Bible—the Holy Scriptures. It's very old, yet timeless. It was written by the hands of prophets and apostles, yes, but every word was inspired by God Himself.

People have tried to attack the Bible, discredit it, and undermine it for many centuries, yet it endures and continues to enlighten millions. It provides us with guidance on how to live, instruction in what is really true, and it provides a clearly-marked path that leads to heaven through Jesus Christ, who is God the Son and Redeemer of the world.

The trouble is that people often fail to consult the Bible. Or when they do, they set aside what God clearly says and go with popular opinion instead. The results are disastrous.

For instance, popular "scientific" opinion says that you and I and the world around us happened by accident, that human beings evolved from lower life forms, and that when we die there is nothing. The User's Manual from God

says He created the world and our first parents suddenly—and put something special of Himself in them! They and we all were created in God's image (see Genesis 1:26ff), and He has plans for us to live forever with Him.

When popular opinion trumps the Bible (supposedly), then the idea of right and wrong becomes a moving target. What was considered immoral for our grandparents is often readily accepted—and even held up for honor in our day.

Call it situational ethics, relative truth, or going with the flow; what it amounts to is the idea that human beings define their own morality.

But the Author of life's User's Manual did not give us a shifting moral standard. He gave us Ten Commandments, not ten suggestions. We who break them are not victims, but law-breakers. Therefore, we all need Jesus, the Savior from sin. Good intentions and human effort will never lead us to heaven—that's another false opinion out there—only trust in Jesus's holy life, substitutionary death, and bodily resurrection can save us. It's in the Book!

Some are of the opinion that firmly following all of the Bible's teachings would make us slaves to this book. That's not how Jesus looked at it. He said: "If you hold to My teaching, you are really My disciples. Then you will know the truth, and the truth will set you free" (Jn. 8:31-32)—free from sin, free from guilt, free from falsehood, free to be what God really wants us to be.

We can know for certain what that truth really is. It's simple; follow the instructions. Consult the User's Manual that God wrote. "Every word of God is pure; He is a shield to those who put their trust in Him" (Prov. 30:5).

—Pastor Bruce Naumann
Eau Claire, Wisconsin

(From the Pastor's Column of a local newspaper)



The Discourses Of Christ

(Please read Mark 9:38-41)

“He Who is Not Against Us is On Our Side”

In this selection from Mark’s Gospel we hardly recognize John, for we are not used to hearing him speak in this way. Throughout his inspired writings, the Apostle John expounds on love in Christ at work. It was gentle John who wrote in his first epistle, “By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren” (1 Jn. 3:16).

In this reading we don’t see that love at work. Rather, we see how it was that John came to be called a “son of thunder.” He came to Jesus and said, “Teacher, we saw someone who does not follow us casting out demons in Your name, and we forbade him because he does not follow us” (Mk. 9:38).

This was not love but selfishness at work in John. He was focused on the fact that this man was not one of the Twelve nor of the larger band of usual followers of Jesus. It appears John did not care that individuals tortured by demons were freed when this man performed a miracle in Jesus’ name. John cared more for external association—“He does not follow us, so we told him to stop it.”

We don’t know whether John felt confident that they had done the right thing or whether he brought this to Jesus’ attention because he was worried they had not done the right thing. Either way, Jesus puts him in his place, saying, “Do not forbid him, for no one who works a miracle in My name can soon afterward speak evil of Me. For he who is not against us is on our side” (vv. 39-40).

The Power of Jesus

While this man may not have been part of the little band of disciples, he did believe in the power of Jesus’ name. His faith was such that by calling on Jesus’

name evil demons would be cast out of tortured souls. A man who has such a faith in the power of Jesus’ name could not and would not then turn around and speak evil of Jesus.

Though not externally associated with John, this man was on the side of Jesus. By proclaiming Jesus’ name, the man was freeing tortured souls from the power of the devil. He was on the side of Jesus.

Although such demon possession may not be encountered today, souls continue to be tortured by the old evil foe. Only the gospel of Jesus Christ can free them from slavery to sin and the devil.

For this reason the Apostle Paul speaks in the same way about the spread of the good news about Jesus. “Only that in every way, whether in pretense or in truth, Christ is preached; and in this I rejoice, yes, and will rejoice” (Php. 1:18).

Some were preaching the gospel to collect a paycheck, while others were doing so out of genuine love for lost souls. Whatever the case and whatever the motivation, the apostle rejoiced that the good news of sins forgiven in Christ Jesus was being preached.

It need not be some outwardly grand act such as casting out demons or spreading the gospel in foreign lands that pleases Jesus. “For whoever gives you a cup of water to drink in My name, because you belong to Christ, assuredly, I say to you, he will by no means lose his reward” (v. 41).

Yes, even the simple act of giving a believer a cup of water to drink—if done in Jesus’ name for those who belong to Jesus—is a God-pleasing act.

Let us not be jealous then, as was John, when people who “do not follow us” are proclaiming the name of Jesus. Instead let us rejoice that Christ is being

preached and, as the Spirit works through the gospel, tortured souls are being freed from the power of sin and the devil. “For

he who is not against us is on our side.”

—Pastor Nathan Pfeiffer
Hecla, South Dakota



Old Testament Bible History
“All History is GOD’S STORY!”

Second Journey of Joseph’s Brothers

No. 21 in Series: Genesis 43

**For Jacob—
An Unacceptable Risk!**

It was an unacceptable risk! For a year now Jacob had refused even to consider it. His sons should never have told the Egyptian ruler that they had a younger brother. That ruler had no right

to make such demands. Jacob would not allow Benjamin to travel to Egypt with his ten older brothers, no matter how bad things got. He had lost Rachel’s other son, Joseph, to wild beasts, and he would not risk losing her second son!

But the famine had grown even more severe. They had eaten all of the food



Pastor John and Mrs. Chris Klatt, Rapid City, S. Dak., Missionary Koenig



May 25–27, 2010—West Central Conference delegates at Our Savior’s, Jamestown, N. Dak.



For Pastor James Naumann’s installation at the Conference Communion service, thirteen fellow pastors laid on hands in blessing.

brought back from Egypt the first time. Things were getting desperate. The cattle were growing weaker by the day, and the members of his family—his grandchildren—needed nourishment! Perhaps he had no other choice. His greatest fear now had to be faced. Did he have the faith to go forward? Could the LORD God be trusted in this matter?

Life in this sin-filled world is filled with seemingly unacceptable risks, but the Lord God can always be trusted as we confront them!

For Judah—An Opportunity for Redemption!

No doubt it was all his fault! He knew that his brothers accepted part of the blame but how often Judah regretted that suggestion—that awful suggestion to sell his brother Joseph into slavery. He had been so angry at the time.

The idea seemed so brilliant: “What profit is there if we kill our brother and conceal his blood? Come and let us sell him to the Ishmaelites . . .” (Genesis 37:26-27). But there was not a day that he did not think about his brother or wake up dreaming of that young man’s cries for help. If only now he could take his

place!

It was his fault that the Egyptian ruler had made such demands. The LORD God was no doubt punishing him for his grave lack of love. But perhaps this situation afforded an opportunity for personal redemption. He would step forward. He would convince his father that the risk had to be taken. He would offer himself as the guarantee for Benjamin’s safety. If he failed to bring Benjamin back, he would willingly bear the blame forever. Did not the LORD God understand his genuine sorrow? Would He not bless his righteous efforts to preserve the lives of his other family members?

The Lord God does understand and accepts the genuine repentance of all his children. He forgives their past sins and indeed offers opportunities for redemption in the present!

For Joseph— An Interesting Reception!

He had heard their confessions and expressions of regret a year earlier. Now they stood before him again—double money in hand, gifts from his father given unknowingly to his son, and his younger brother at their side.



Graduation day at Immanuel Church, Mankato (see p. 18)

But had they really changed? “Take them to my home, prepare a meal for them to eat before me”—those were his instructions to his faith-filled steward who, when questioned by Joseph’s nervous brothers, was able to assure them that the LORD God was indeed with them in that place and had given them treasure!

They remained nervous but soon were amazed. Joseph intended it to be that way. He placed them in order of age at tables in his reception hall. He watched their astonishment with interest and carefully observed their reaction to the fact that Benjamin was served five times as much food as anyone else.

Would their petty jealousies once again appear? Joseph watched and wondered what the LORD God had in mind by these seeming chance meetings. He prayerfully approached the situation seeking the LORD’s will as the substance of his earlier dreams was now fulfilled. His brothers had bowed before him and he had power over their lives. What was the LORD God’s plan and purpose?

The Lord God places men in positions of power to serve as his hands to bring blessing to others—to save many people!

—Pastor Paul D. Nolting
Mankato, Minnesota



CROSS PURPOSES

Thoughts on Celebrating the Anniversary of the Church of the Lutheran Confession

For a number of months we have been focusing on the 50th anniversary of the CLC. With the synod’s June Convention the culmination of waiting and preparing is now upon us. Some thoughts:

Anniversary time has been a time for introspection. Even as we confess our sins as individuals each Sunday—our sins of indifference, neglect, and every manifestation of the flesh that has offended our Lord—so a proper anniversary celebration surely includes, if not begins, with confession of our “corporate” sins.

It would be quite easy—and would smack of pride—to look back upon fifty years and not acknowledge our failures as well as our sins! We need not enumerate our sins beyond recognizing that as the CLC consists of people of flesh, by extension it is true of the CLC—we have fallen short of the glory of God. Further, “All our righteousnesses are as filthy

raggs” (Isa. 64:6).

Anniversary time has been a time to thank the Heavenly Father for His grace—the grace of forgiveness which we as individuals enjoy, as well as the grace that the Lord has showered beyond measure upon the CLC. Truly, we are unworthy servants! Thanks be to God and our Savior Jesus Christ.

Anniversary time has been a time to thank the Lord for having raised up faithful Christians—men and women—who in time of necessity searched the Scriptures and in the strength of the Spirit stood with faithful shepherds who found their strength and courage only in the Lord. Together they gave witness to the truth and were not dissuaded by hardships and sorrows that accompanied such a bold witness. Surely one of the bold witnesses was the establishment of the CLC.

Anniversary time has been a time to

put everything in its proper perspective. We ought not celebrate fifty years of grace as though the CLC is the “end-all” or—apart from God’s grace—even worthy to be celebrated. The CLC was born out of concern that the Word of God continue to be proclaimed in its truth and purity. We make no apology for that claim!

However, the concern of our fathers was not to hold fast to sound doctrine so that we might boast of how doctrinally sound we are. Besides the fact that the Lord teaches us to hold fast to sound doctrine and not to depart from it, we hold fast to it because the sum and substance of sound doctrine is the gospel—the message of grace and forgiveness, and hope of heaven through our Lord Jesus Christ.

Anniversary time has been a time of thanksgiving to the Lord for the privilege of proclaiming the message of eternal salvation in Christ. On the other hand, to depart from sound doctrine sullies the gospel message and undercuts, if not destroys, confidence in Christ and our hope of heaven. Anniversary time is a time to pray earnestly that as God is faithful, we will be faithful in our witness to Him, holding fast to the faithful Word which is able to save our souls.

In reality what we are celebrating predates the origin of the CLC. The foundation of our anniversary goes back into eternity.

How is that? Before the world began God the Father chose each of us in Christ “having predestinated us to adoption as sons by Jesus Christ, according to the good pleasure of His will, to the praise of the glory of His grace, by which He has made us accepted in the beloved” (Eph. 1:3-6). He chose us as individuals. From eternity we have “been endowed by God with faith, justification, sanctification and preservation in faith, and this...by grace alone, for Christ’s sake, and by way of the means of grace” (*Brief Statement*, para. 35, p. 16). In time He brought His will to pass by calling us to faith in Christ through the Spirit. Thanks be to God for

His grace.

We make no claim that God chose the CLC from eternity. None! But neither do we believe that the existence of the CLC as a confessional church is by luck or chance, or a result of grand human planning. Our fathers—some of whom remain to this day—endured much personal struggle, heartache, and anguish while the Lord gathered a remnant of His elect people together into a confessional church which is still of one mind, one faith, and one confession. Just as surely as we thank Him for His grace for the past fifty years, we thank Him for strengthening hearts and minds to take a stand upon the Word.

The real measure of an anniversary celebration is not what we say or how nicely we celebrate it. The real measure is and will continue to be how we preach and teach and live hereafter. We can recount many heroes of faith and describe the difficulties they endured so that we might enjoy the privileges we enjoy today in the CLC—the greatest of which is the privilege of hearing the Word with confidence.

Recognizing the history of our fathers and the beginning of our church body is meaningful only as we remain faithful in our confession and witness in the future.

We thank the Lord for having called us to the faith. We thank the Lord for the fellowship of the CLC. We thank the Lord for the opportunity and the challenge to bear faithful witness. We thank the Lord for His grace for fifty years—indeed for the grace that He has bestowed upon His people since before the world began!!

How better to conclude the CLC anniversary than to hear and heed the word of Moses, “Only take heed to yourself, and diligently keep yourself, lest you forget the things your eyes have seen, and lest they depart from your heart all the days of your life: but teach them to your children and your grandchildren...” (Deut. 4:9)!

—Pastor Em. Daniel Fleischer
Oakdale, Minnesota



Chapel Talk on Chapter 14 of the Book:

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

Dear Friends in Christ,

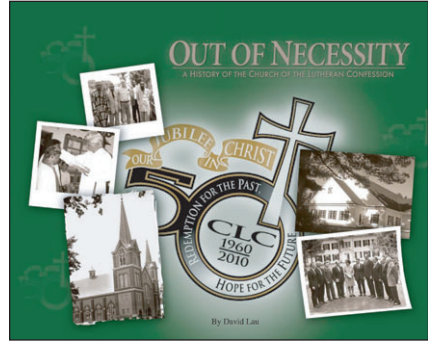
Chapter 14 of the history of the CLC is a very long chapter, for it tells the story of sixty-eight congregations that were received as voting members of our church body in the years from 1962 to 2008. An earlier chapter told the story of the forty-three congregations that were charter members of the CLC.

Some of these sixty-eight congregations were very small to begin with, but God has blessed them with outward growth. Other congregations have remained small, and a number of them are no longer in existence. Some congregations have left our fellowship, and sometimes congregations have lost members because of some kind of disagreement.

But of this we can be sure. For a time, at least, all of these congregations carried out their work by using the means of grace, the gospel of our Lord Jesus Christ in Word and Sacrament. Our Lord always blesses the use of His Word, for we have this promise in the book of Isaiah: “My Word...shall not return to Me void, but it shall accomplish what I please, and it shall prosper in the thing for which I sent it.” In heaven we shall meet believers in Christ from all of these congregations, individuals whom the Holy Spirit has added to the one Church of Christ, the Holy Christian Church.

In our service this morning we do not have time to refer to all of these congregations and their history. I have chosen to tell the story of two of these congregations that have unique histories. I know we have members from these two congregations in our audience today.

One congregation with a very unique history is St. John’s congregation of Okabena, Minnesota. This congregation



is over 100 years old, having been organized in 1895. From 1895 to 1951 St. John’s was a member of the Missouri Synod, which at one time was the strongest confessional Lutheran church body in our country. In 1932 the Missouri Synod adopted a confession of faith that we still subscribe to today, called the *Brief Statement of 1932*. In this document we confess our belief in the inerrancy of Holy Scripture and our belief in the teaching that God created the world in six ordinary days.

St. John’s congregation noticed that the Missouri Synod was beginning to change its teaching and practice already in 1941 and by 1951 had broken all of its ties with the Missouri Synod. In the next years St. John’s was searching for an orthodox synod it could work with, but it was disappointed with its first choices, the Orthodox Lutheran Conference and the Evangelical Lutheran Synod. In 1957 Ruben Ude, the father of your professor John Ude, became the pastor of St. John’s. He guided the congregation to support the work of the Church of the Lutheran Confession in 1961, and ever since that time St. John’s has cooperated with the CLC in all of its educational and mission endeavors. But because of its sad

experiences with other church bodies, St. John's did not actually become a voting member of the CLC until 1976.

There have been some controversies in St. John's history, and there have been some losses as a result. But in recent years the Lord has blessed St. John's with a Christian day school, begun in 1995 when the congregation was 100 years old, and with many new members, some of them coming from Missouri Synod congregations in the area. We pray that our gracious Lord may continue to bless St. John's congregation and all of its members.

The other congregation I want to talk about briefly is Messiah Lutheran Church right here in Eau Claire. Many CLC congregations have their origins in the Wisconsin Synod, but the members who organized Messiah congregation were originally from the Evangelical Lutheran Synod, sometimes known as the little Norwegian synod. The 1950s were troublesome years for all the member

synods of the Synodical Conference. There was no longer unity on the teachings of the Word of God, but rather confusion and disharmony. Two pastors of the Evangelical Lutheran Synod in Eau Claire, Pastor Arvid Gullerud and Pastor Keith Olmanson, guided their members to a right understanding of these things and eventually found it necessary to withdraw from the ELS and the congregations they served, Pinehurst Lutheran Church and Ascension Lutheran Church. Some of the members from both congregations continued to honor them as their pastors and organized Messiah Lutheran Church.

The first service of the new congregation was held on December 11, 1960, in the basement of the home of Erle and Eleanor Boldon, living on the north side of Eau Claire. The Boldons are still living and will be celebrating their 60th anniversary later this year, if the Lord so wills.* There were 71 persons in attendance at that first service. Soon

Anniversaries Noted!

We asked Pastor Lau (author of the CLC history book, and of these chapel talks on the book) to explain the significance of this picture. He tells us:

"What was remembered by our children at the CLC Convention (June 2010—Ed.) was both our wedding anniversary and the 50th year of my service as a minister of the gospel. Our wedding took place on June 3, 1960, but I did not begin service as a pastor until later that year. To be exact, Messiah of Milwaukee (at



David Lau, Sue Lau, Joe Lau, Anne Burns, Sarah Schaller, Jessica Lau, Laurie Lau

that time) called me to be pastor on August 21, 1960. I announced acceptance of the call on Aug. 28 on the same day that the constitution was adopted and the first officers elected. I conducted my first Messiah service on Sept. 4, 1960, and on Sept. 18, 1960, I was officially ordained and installed as pastor. Messiah is celebrating its 50th anniversary on Sept. 19, 2010, just one day after the 50th anniversary of my ordination. Messiah also asked me to speak on that day . . . and, God willing, that will take place. We're looking forward to it. A few of the charter members and near-charter members are still there."

thereafter the congregation rented a church building for services until their own church building was built in 1962.

In January of 1963 the decision was made to buy the Ingram Estate as the home of Immanuel Lutheran College, and since that time Messiah congregation has steadily increased in membership until today there are more than 700 members, a much larger place of worship, and a school with over 100 students. May

our Lord continue to bless Messiah congregation and all the congregations of the CLC. We sing TLH #462: 1-4.

—*Pastor David Lau*

*Pastor Lau has informed us that Eleanor Boldon (who is mentioned in the chapel talk) passed away on May 14, 2010. The memorial service was held the afternoon of May 18 at Messiah Church in Eau Claire. Erle is still living. —Editor



Surveying CLC History

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

“Projection” Number Nine of Twelve **CHRISTIAN EDUCATION TO SHARE**

Late August and early September bring the beginnings of a new school year. Education is an important part of life. There is so very much to learn about the world in which we live and our place in it.

“Education” and “learning” are general terms, and there are various philosophies of education with their diverse foundations. If education is important, it is equally important that we have a proper basis for that education. The Word of God does not leave us without counsel regarding what should be our personal philosophy of education and the basis for that philosophy. If the education and its application are going to touch the most important questions of life, the basis will of necessity be Biblical.

It was for this reason that the apostle Paul spoke to the Greeks in the city of Corinth in this way: “And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God. For I determined not to know anything among you except Jesus Christ and Him crucified” (1 Cor. 2:1-2).

Paul considered eternal salvation to be the most important question for mankind. And he knew there can be only one answer for that question: “JESUS CHRIST AND HIM CRUCIFIED.”

All learning that does not contradict the gospel of Jesus Christ or any portion of the Word of God is valuable and can be useful. However, it is the gospel of Jesus Christ alone which is the power of God unto salvation (cf. Rom. 1:16).

The Christian element of our education is the crowning jewel. Whether our education is obtained in a Christian school or a public institution, the home and the church will stand ready to undergird and to augment with the Word.

May we use our education to serve God and our fellowman. And may Paul be our example to prompt us to eagerly share the most important aspect of our education: the gospel message which proclaims Jesus to be the Savior of the world.

—*Pastor Douglas Libby*
(*Mankato, Minnesota*)

“OUR JUBILEE IN CHRIST”

REDEMPTION FOR THE PAST. HOPE FOR THE FUTURE.



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

“. . . Rehearsing the Lord’s leading”

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

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

This month we offer in our JUBILEE JOURNEYS & MEMORIES series the memoirs of **Gerhardt Mueller** and **Vernon and Sylvia Sprengeler**.

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

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

Memoirs of Gerhardt Mueller

My maternal grandmother grew up in what is now the Baltic country of Lithuania. All the adults of the community worked outside the home while the teenagers tended to their younger siblings. Her family had a nominal connection with the State Church. A traveling evangelist or missionary of the German Free Church gave lectures in the area, to which the young people came. My grandmother bought a Bible with the money that she had earned as a babysitter (her aunt called it a waste). She began to teach the children in her care some Bible stories and simple doctrines. The local judge hailed her father into court, and the judge was shocked when her father said that his daughter was old enough to make up her own mind



*Gerhardt
Mueller*

about religion. The judge imposed a fine and ruled that my grandmother be housebound and not allowed to care for children. As a young adult, grandmother decided to leave home and family and take residence in the seat of the German Free Church, Planitz/Zwickau. She joined the Free Church and married the porter of the Johann Herrmann Printing

Company, publisher for the Free Church. Their four children, of which my mother was one, emigrated to America in the early 1920s.

My mother and father (also an immigrant) settled in Green Bay, Wisconsin. They looked for a church that was akin to their German Free Church heritage. They joined an American Lutheran congregation. Within a year they recognized that they were in the wrong church. Then they joined the Wisconsin synod (WELS) congregation in Green Bay.

I grew up in Trinity Lutheran Church, Neenah, Wisconsin. Already in 1939 my eighth grade teacher told us about the looming conflict in the Synodical Conference.

Pastor Edmund Reim was my confirmation instructor. I graduated from Dr. Martin Luther High School and College (New Ulm, Minnesota) as a teacher in 1947. I taught in three WELS schools (Manitowoc, Wis., Plymouth, Mich., and St Peter's, Fond du Lac). Then I received two calls at the same time—to Mobridge, South Dakota, and

to Milwaukee. Both were accompanied by private letters warning me not to accept if I were one of “those” who were inclined to leave the WELS.

Now it was my turn to “mark and avoid” the fellowship I was in. I realized that my decision would influence my family for a generation (or more?). After attending many meetings, I resigned my call [at St. Peter's]. I became a charter member of the CLC. Newly-formed Luther Memorial Church and School of Fond du Lac, Wis., called me to organize a school and to be its organist and choir director. While a new building was being constructed, Dorothy Schmolesky and I held classes in the offices of a bankrupt feed company.

I served at Luther Memorial School, Fond du Lac, for thirty-four years. I retired after forty-eight years of service in the church in 1994. It has been a long journey from the State Church to the Free Church in Germany, from the American Lutheran Church to the WELS, and from the WELS to the CLC during three generations led by the Spirit. To God alone be the praise and the glory!

Memoirs of Vernon and Sylvia Sprengeler (ages 82 and 74, respectively)

We were members of Redeemer Lutheran Church, Cheyenne, Wyoming, at the time the Church of the Lutheran Confession was organized. Our pastor at the time was the Rev. Winfred Schaller Jr., one among many who shared the position that the Wisconsin Synod should separate from the Synodical Conference because of the unionistic practices of the Missouri Synod with other Lutherans straying from the true teachings of God's Word.

After two Wisconsin Synod conventions (in 1955 and 1957), with no definite Scriptural action being taken, our pastor personally resigned from the Wisconsin Synod. Before our congregation voted its decision in this matter in the fall of 1957, we assembled at weekly informational meetings to review



***The Sprengelers in Redeemer church,
Cheyenne***

the history of the unionistic practices taking place in the Synodical Conference as opposed to the true Word of God.

“The Scripture cannot be broken” (John 10:35). At a following voters’ meeting a majority of members voted to break fellowship with Wisconsin Synod—three families dissenting—Romans 16:17 being our watchwords and defense.

Looking back, we see how our Good Shepherd carried us along, always comforting us through His Word and in communion with one another. Our congregation, Pastor Schaller, and teacher LeRoy Greening faced financial burdens, as our congregation was one of very few, if any, mission congregations operating with a school. We were receiving synod subsidy for two salaries and mortgages on our church and parsonage, but these obstacles were not the priority consideration in coming to this decision. Our servants and their wives found extra employment while continuing their preaching and teaching. We received criticism and negative comments from some family and friends

who were in disagreement, but through prayer and Scripture-searching the Lord held us firm.

Psalm 115:1—”Not to us, O LORD, not to us but to Your name be the glory, because of Your love and faithfulness.” To our children and future generations: We thank the Lord for our parents who taught us to follow God’s Word; we pray for the Holy Spirit to lead us on, not boasting in ourselves personally or as a group in coming to this decision, but glorifying our loving God who by His strong arm has protected us and guided us in His truth.

God’s Word is our great heritage
And shall be ours forever;
To spread its light from age to age
Shall be our chief endeavor.
Through life it guides our way,
In death it is our stay.
Lord, grant, while worlds endure,
We keep its teachings pure
Throughout all generations. (TLH #283)



Immanuel Lutheran College

Spring Concert and Commencement, 2010

Perhaps others felt as I did at the Spring Concert of the ILC choirs on Friday, May 21, at Messiah church, that “the beams and lintels trembled at the cry” (TLH, #249). Almost every selection closed with crescendo to fortissimo sufficient to “raise the roof,” as my father rejoiced to comment on such occasions.

The Knowledge to Know (theme of the concert) was brought to our trembling ears in rousing and reverberating paeans of praise; our hearts were lulled with sweet melodies, and our spirits were edified with portentous texts glorifying Father, Son, and Holy Ghost.

We were escorted to the entry steps of the vestibule of heaven with soaring

trumpet, supportive organ, and thrilling voices—and I expect I was not alone in feeling that the beams and lintels of the Spirit’s temple trembled at the cry.

On Saturday, May 22, we gathered at the ILC Field-House for the Commencement service, and President John Pfeiffer guided us with the Scriptures of Psalm 15:1-10 and Proverbs 16:9 to consider our ways and paths—particularly the ROADS (the sermon topic) by which the Lord has directed our steps during the past fifty years.

So, where will God take the graduates? May He take them where their parents and grandparents and all generations of God’s people have been led under His



High school graduates in front of Ingram Hall



*A.A. degree recipients:
Noelle, David, Emily*

Scriptural guidance!

College diplomas were awarded to one Bachelor of Science and three Associate of Arts graduates by Dean John Ude.

High School diplomas were awarded to twenty-three graduates by Principal Jeffrey A. Schierenbeck.

Before us lies a road unseen
Through our weak, fleshly eyes.
But all is known to You, O God.
On You our heart relies.

“Cling tightly, Father, to my hand;
Your strength is all I need.

Your pow’r and Your redeeming grace
To heaven’s joys will lead.”

(From the post-sermon hymn “By Many Paths” [John K. Pfeiffer], stanzas 2 and 10)

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

Graduates of ILC, Spring of 2010 (No Seminary graduates)

College graduates:

B.S. degree to Tamar H. Pfeiffer, Hecla, SD

A.A. degree to David E. Greve, Eagle Lake, MN, Noelle K. Pansch, Fargo, ND, Emily M. Ryan, Eau Claire, WI

High School graduates:

Ryan Augustin, Eagan, MN
Naomi Bernthal, Fond du Lac, WI
Gretchen Eichstadt, Hales Corners, WI
YanYi He, Henan, China
Brianna Heinze, Eau Claire, WI
Emily Hulke, Eleva, WI
Katherine Kazemba, Round Lake, MN
Alyssa Krause, Markesan, WI
Tyler Louderman, Schaumburg, IL
Rena Markus, Eau Claire, WI
Caleb Meyer, Eau Claire, WI
Samuel Meyer, Watertown, SD
Jessica Ohlmann, Valentine, NE
Melissa Otte, Lansdale, PA
Nathaniel Rehm, Eagan, MN
Carl Reim, Loveland, CO
Samuel Rodebaugh, Franklin, WI
Amy Roehl, Eau Claire, WI
Luke Schaser, Madison, WI
Samantha Sterner, Eau Claire, WI
Emily Tester, Bloomington, MN
Jesse Ude, Eau Claire, WI
Christopher Voit, Heron Lake, MN

FAREWELL, ILC

by Carl Reim

From a student paper, The Flash, May 2010

Spring is in the air. Baseball and softball are in full swing. The musical is over. Banquet pictures are appearing on *Facebook*. Signing *Lances* is starting to feel more like homework. Final review sheets are being handed out. All of this, of course, means

that the end of school and graduation is right around the corner.

Before, graduation didn't mean a whole lot to me. Yes, it was sad knowing that you won't see most of the graduates around campus the following fall. But it also meant that you were one year older with more privileges. However, it's going to mean a whole lot more for me and my classmates this year. Many of us will be saying goodbye to this school, to our friends, and to each other. It's starting to sink in on me, that this is it for us. High school is over and our lives are beginning.



Carl Reim with parents, Susan and Pastor Peter Reim

It's really somewhat of a scary thought. We will each be in control of our future.

Every decision we make will have an impact on our future. I can't speak for my classmates, but I'm sometimes worried that I'm not doing the right thing. Am I making a mistake in the college I'm going to? Am I not getting enough financial aid? Am I making the right decision on the courses I'm taking? Am I going to get the right kind of degree? Am I going to be tempted beyond my control during my college days? All of these questions have crossed my mind a lot during my last high school days.

A lot of people say that ILC is a safe little bubble. They say that we don't know the real problems of the world and we won't be prepared for them once we leave. It's true that we live in a very sinful world, and college is a place where Satan waits to draw people into a life of sinful acts. However, I don't think that any of my classmates are oblivious to the rest of the world. Instead, I think that my classmates are much more prepared to deal with sinful situations than most Christians are. Why? Because all of them have had an education here at ILC.

I have always felt that ILC is a very special place. A "happy place," as Prof. Pfeiffer would say. I feel this way because we have wonderful, caring profs who are willing to help us in any situations, from bumping up your grade to something to do on the weekends. I can't remember a time when I was turned down by one of our profs when I asked for something. It is obvious to me that this is not something they do for a paycheck; they do this because they have been called by God to serve Him, by serving us. I've heard a certain professor say more than once that he loves his job, and he looks forward to coming to school every day to give us not only an education, but a Christian foundation. This means a lot to me, because not very many people can say that they enjoy their job. I guess what I'm trying to say, is that the profs here love us. They want the very best for us and are willing to help us in every way. Yes, they may seem heartless and dull at times, but by being respectful and open-minded we are showing that we love our Lord and Savior, for He appointed them over us. I know I wasn't always the best student, and I definitely wasn't very thrilled when assigned an essay, but looking back at my time here at ILC, I really regret that.

Although the future freaks me out, I realize that I have nothing to be scared of. I have built such a firm base here at ILC, which includes amazing friends which I know I'll always be able to count on, Professors whom I trust to continue helping me in the future if I need it, and numerous life lessons. Because of this, I know that wherever I go, whoever I'm with, whatever troubling situation I end up in, I'll always have this amazing, inspirational experience of ILC. I know I'll never be alone in my life. God will always be there for me, and I'm sure He'll use my old high school friends at times to help me get through. I could never thank everyone at ILC enough

for what they have given to me and to everyone who comes here.

One thing I'm really going to miss about ILC is the chapels. I regret to say that I waited too long to take them seriously. It really is an amazing thing to be able to hear the word of God from our wonderful faculty and speakers, twice a day. It's amazing how many times I found my way when I was lost while listening to these chapels.

So farewell, ILC. I will always be thankful that I was fortunate enough to come here. I think my classmates can say the same. And to all those who still have time here at ILC, make the most of it. Enjoy your time here, be respectful, and be thankful for those who care enough about you to make your time here worthwhile.

"For I know the plans I have for you," declares the LORD, "plans to prosper you and not to harm you, plans to give you hope and a future. . . You will seek me and find me when you seek me with all your heart." — Jeremiah 29:11,13



Immanuel, Mankato, Graduation—

"There is Nothing to Fear . . ."

Immanuel Lutheran High School, Mankato, Minn., graduated twelve seniors on June 6, 2010.*

Using Matthew 28:18-20 and Proverbs 3:5-6 as Scripture texts, Mr. Paul C. Nolting addressed the graduating class with the equation: "Christian + Ambition = Great Commission." The speaker encouraged the graduates by noting that the Great Commission is the motivation that lies behind each Christian's ambition. As the graduates ambitiously go forward to develop and use their God-given gifts, their class verse provides the perspective: "Trust in the Lord with all your heart, and lean not on your own understanding; in all your ways acknowledge Him, and He shall direct your paths" (Proverbs 3:5-6).

Lord, You are My All in All
You are my strength when I am weak,
You are the treasure that I seek.
You are my all in all.
Jesus, Lamb of God, worthy is Your name!
Taking my sin, my cross, my shame,
Rising again—I bless Your name,
You are my all in all.
(—from the class' hymn)

Valedictorian Stephanie Purrington spoke on behalf of the class. While expressing thanks to the Lord, to parents, and to the Immanuel congregation for the Christian education received, Stephanie recalled Bible verses that form the foundation on which the graduates will build their future.

Immanuel Lutheran School has been a refuge for the past years—for several



Mankato graduates—formally and informal "hat toss"

students, thirteen years!—and now the graduates will leave the refuge. But the refuge was never really the school; rather, it was the Lord Himself and the truth of His Word that was taught there—“In God is my salvation and my glory; the rock of my strength and my refuge is in God” (Psalm 62:7).

As the graduates leave the security and safety of their alma mater, there is nothing to fear, for they take their refuge with them and have His promise: “Be strong and of good courage; do not be afraid, nor dismayed, for the Lord your God is with you wherever you go”

(Joshua 1:9).

My hope is built on nothing less
 Than Jesus' blood and righteousness;
 I dare not trust the sweetest frame,
 But wholly lean on Jesus' name.
 On Christ, the solid Rock, I stand;
 All other ground is sinking sand.
 (TLH #370:1 – sung by the ILHS Choir)

—*Pastor Wayne Eichstadt, reporter*

* Graduate names: Kenneth Hauschild, Dylan Herme, Steven Herme, Emily Howley, Derrick Irwin, Wyatt Karau, Christopher Koch, Dylan Miller, Aaron Olmanson, Stephanie Purrington, William Roettger, Christiana Schreyer



Celebrating Fifty Years of Grace at . . .

Bethel Evangelical Lutheran Church

Morris, Minnesota

Bethel Evangelical Lutheran Church came into being on the night of June 5, 1960, when four families were moved

for reasons of conscience to sever fellowship with the local Wisconsin Synod congregation and to honor the call



After the Convention communion service (June 23, 2010), Pastor Elton and Mrs. Doris Hallauer were honored at a fellowship gathering sponsored by their daughters: Deb, Karen, Jan, Barb, Mary, Sandy and Linda.

NOTE: Pastor Hallauer was asked to explain just what event was being recognized. He replied that it was BOTH a wedding and a ministry anniversary: “We were married on June 17, 1950, at Grace Lutheran, Milwaukee, Wis. I was ordained on July 23, 1950, at Courtland Lutheran, Courtland, Minn., and Zion Lutheran, Brighton Twp., New Ulm, Minn.”

Your editor wonders with you: How often has it happened that one pastor serves a Christian congregation for the duration of his (and its!) ministry?

May God’s richest blessings continue to attend Pastor Hallauer and his wife Doris!

of their pastor, Elton Hallauer.

They held their first service in a two-car garage on June 12. A month later they moved from there to a large home near Morris for a year, then a country school



*The younger
Pastor
Hallauer*

house for fourteen years, and finally, in 1975, to a new church building in Morris (at 22 Brook Street).

Seven men met on January 9, 1961, to organize the congregation, which was incorporated two days later. Finding themselves in agreement with the teachings and practice of the Church of the Lutheran Confession, the congregation became a charter member of that body at its convention on August 24, 1961.

Later that year Bethel began to share its pastor with Peace Congregation of Parkers Prairie, sixty-five miles distant, an arrangement that was continued until March of this year.

At Bethel there have been 40 baptisms, 52 confirmations, 19 marriages, and 11 funerals. Presently the congregation—combined with the former members of Peace Lutheran of Parkers Prairie—numbers thirty-three souls, nine of which

OUR SEPTEMBER ISSUE will report on the 50th anniversary Jubilee Convention of the Church of the Lutheran Confession.

are charter members.

By the grace of God, their first pastor has been privileged to serve this flock during the fifty years of its existence.

—*Pastor Elton A. Hallauer*



*Interior of Bethel
Lutheran Church,
Morris, Minn.*

Cover: Matt Schaser