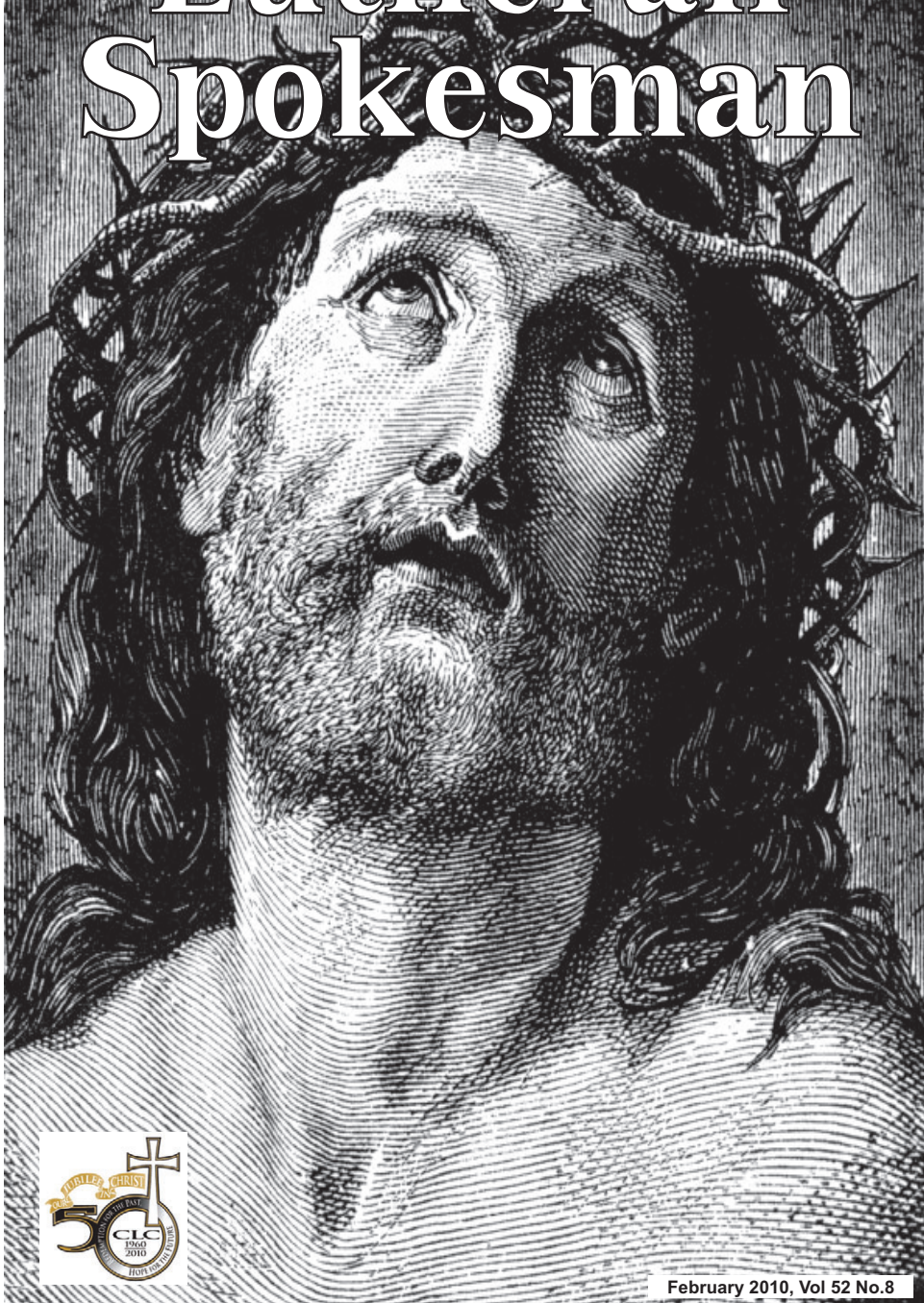


Lutheran Spokesman



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The Passion of our Lord—

A Lamb Goes Uncomplaining Forth

When you were a child, were you ever punished for something you didn't do?

If you're a parent, did you ever punish your child for something, only to find out later it was your child's friend or sibling who had actually done the evil deed?

What did your child say as he or she was being punished? Or what did you say when you were being punished? Most likely it was some variation of "No, don't spank me, I didn't do it!"

Most likely, if you took the punishment for someone else, that other person stood by as you were punished for his wrongdoing. But you protested. You were being punished unjustly and you wouldn't stand for it.

That's our human nature. We don't want any punishment, much less one that we don't deserve!

Yet the Law of God proclaims just what we deserve: "All we like sheep have gone astray; we have turned, every one, to his own way" (Isa. 53:6).

The psalmist puts it this way: "Every one of them has turned aside; they have together become corrupt; there is none who does good, no, not one" (Ps. 53:3).

And we are included in these sweeping condemnations, aren't we?

"All WE like sheep have gone astray; we have turned, every one, to his own way." It is we who deserve punishment. And that punishment is death, as the Law passes sentence saying, "The soul who sins shall die" (Eze. 18:4).

We deserve—not just "deserved" for we are still sinners, and we still daily sin much—we deserve "shame and stripes, and wounds and death."

Though His law demands punishment for sin, it was not God's will that we be punished in that manner; therefore, out of undeserved love for sinful, rebellious mankind, "God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons" (Gal. 4:4).

Unlike a human parent who mistakenly punishes the wrong child, God the Father made no mistake. It was His will to punish His Son in our place—to lay "on Him the iniquity of us all" that we might be saved from sin and eternal death.

And even more, it was His will that we might have everlasting life, as it is written, "God so loved the world that He gave His only begotten Son, that

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whosoever believes in Him should not perish, but have everlasting life” (Jn. 3:16).

And what was the reaction of the innocent Lamb of God to all this? Did He say, “No, I don’t wanna go!” Did He say, “Don’t punish Me—punish them! They deserve it!”? Did God’s Son protest His innocence? Not at all!

Instead, as Isaiah states so beautifully, “He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth.” He never opened His mouth except to testify to the truth before His accusers. He never tried to avoid the suffering.

The innocent Lamb of God opened His mouth, in effect, only to say:

*“Yea, Father, yea, most willingly
I’ll bear what Thou commandest;
My will conforms to Thy decree,
I do what Thou demandest.”*

O wondrous Love, what hast Thou done!

The Father offers up His Son!

The Son, content, descendeth!

O Love, how strong Thou art to save!

Thou beddest Him within the grave

Whose word the mountains rendeth.

(The Lutheran Hymnal #142:3)

We will grant, won’t we, that none of us would have done the same thing? We would have tried our best to avoid the undeserved punishment.

As a parent would you volunteer your child to be punished for something someone else did? “For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us...Much more then, having now been justified by His blood, we shall be saved from wrath through Him...” (Rom. 5:7ff).

The result of such undeserved love and eternal salvation will be thanksgiving from those for whom the Son sacrificed Himself. Instead of punishing us, God punished Christ in our place so that we need not fear the light of the law.

Remember how, as a child, you waited for your father to hand out punishment for something you had done? Yet, we needn’t be afraid to stand before our Heavenly Father’s throne, for our sins have been taken away and laid on Christ instead! We stand innocent before God!

Thanks to Jesus’ sacrifice in our place, when we are standing before God’s throne we will not be awaiting punishment; rather we will be awaiting the pronouncement, “Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world” (Mt. 25:34).

—*Pastor Joel Fleischer
Marquette, Michigan*



Lenten Worship—

The Winter of Our Discontent

As one who grew up in the Midwest, the Lenten season conjures up for me evening worship services and the opportunity to sing the more somber hymn selections in *The Lutheran Hymnal*.

Depending on how early or late it

came in the year, Lent was the time when we were eagerly awaiting the full blessings of spring. I recall how, on our long ride to church, I’d be looking out through frosty windows of the car at the passing lights along the dark Milwaukee

freeways. Our church was a bright spot on its dark and rural road—a promise of something better within.

But Lent is a dark time in other ways as well. True, we may have bouts of conscience that buffet us about throughout many of our days, but nothing seems to weigh more heavily upon us than to walk in the steps our Savior trod prior to His sacrifice on the cross.

The dark winter of our souls—the open rebellion, sinful pride, selfishness, and shameful conduct seek to tear us from the grasp of our God. Day by day we can cry out with Paul, “Who will deliver me from this body of death?” as we too commit to our God all that we abhor and leave undone. (See Romans 7:19,24)

However, focusing on ourselves too much is never a good idea. Our soul or inner being is not the place to search for an answer to our sin problem (as worldly wisdom may encourage). “For I know that in me (that is, in my flesh) nothing good dwells” (Rom. 7:18). Sin is our problem, and the answer must come from outside us. The promises we make in private to do better, to try harder, or to make up for what we have already ruined leave us even colder and deeper in the winter of our discontent.

And the Cure is...

As spring approaches our cold northern climes, my heart counts as precious every minute added to each day’s allotment of sunshine. And what

a paradox it is, that within the sadness of the contemplation of our sins during Lent, we see with faith the cure as well!

Yes, with shame and regret, despair and helplessness I see that it was my sins which lay upon the spotless Lamb as He went the way of the cross. Yet it is also with joy and relief, gratefulness and thankfulness that I understand the spotless Lamb took my sins upon Himself.

He is the Sun that warms and revives our cold and lifeless hearts. He, by the power of His sacrifice, burns away the guilt and shame with which I should be burdened! “And you, being dead in your trespasses...He [God] has made alive together with Him [Christ], having forgiven you all trespasses, having wiped out the handwriting of the requirements that was against us...having nailed it to the cross” (Col. 2:13-14).

Lent is truly a solemn time—from one standpoint it is a time of reflection upon one’s sinful deeds and shortcomings. But as surely as the warmth of spring follows the winter’s cruel reign, we see as well the blessings of Jesus’ sacrifice: Our sins—gone! Our debt—paid! Our forgiveness—won! His righteousness—ours! What a marvel!

Or, with apologies to Shakespeare, Now is the winter of our discontent made (into) more glorious summer by the Son of God!

—*Teacher David W. Bernthal
Fond du Lac, Wisconsin*



Prayer

The Mystery of Prayer

The word *mystery* is used in the New Testament for a spiritual truth that can be known only by divine revelation. Unless

God reveals a certain spiritual truth in His Word, unless the Holy Spirit reveals it to the heart and mind of man, it will

remain hidden from him.

Paul calls the Christian faith a mystery. “Great is the mystery of godliness,” he writes, with reference to Christ, His coming in the flesh, and His work for our salvation (1 Timothy 3:16).

The scriptural doctrine of prayer is surely also one of the mysteries of the Christian faith.

But how can we say that? Have not all religions had some form of prayer in their system of beliefs? Even the Bible records the prophets of Baal calling to their deity, though without success (1 Kings 18).

Yet what a difference between the privilege of prayer that God has given to His children in Christ and prayer as practiced by those who worship false gods.

The prophets of Baal thought their god would pay attention and answer them if they cried out loudly enough and kept it up long enough. In Scripture we come to know our God as holy and righteous and as One who cannot be bought off with bribes or worn down with many words.

The prophets of Baal thought that their god would respond to them if they appeased him by shedding their own blood. The true God does not need to be appeased to get Him to answer the prayers of those who believe in Him because He has already reconciled them to Himself by the offering of His own Son.

The heathen regard their gods as capricious—they might answer or they might not. The Scriptures reveal to us a God who has promised to hear His children and answer them whenever they call to Him.

The mysteries revealed in the Scriptures are truths that are to be received with childlike faith, not questioned or subjected to standards of human reason. This is certainly true of Christian prayer.

Human reason questions the need for prayer. Does not God know what we need even better than we do? But faith recognizes that God wants us to come to Him with our requests. We need to come to Him because by asking and then



Stained glass window from the nave of St. Paul Lutheran Church, Denver (Lakewood), Colo. (CLC)

receiving we see that the needed help has come from God and not from some other source.

Human reason doubts God when the help asked for does not come as quickly as we think it should or does not appear to come at all. Faith remembers that God is infinitely wise; He knows exactly what we need and when to give it.

Reason questions whether God answers prayer. Faith believes that God loves us for the sake of His Son Jesus and will surely hear and answer those who cry out to Him in need.

How privileged and how blest we are to know the mysteries of the Christian faith: to know Christ, His death and resurrection; the forgiveness of sins through faith in Christ; the hope of eternal life.

And how blest we are to have the promise of Christ that whatever we ask of the Father in His name will be given to us (see John 16:23).

*—Pastor John Klatt
Rapid City, South Dakota*



The Discourses of Christ

The Hypocrisy of the Pharisees—Mark 7:1-23

Tradition Versus Obedience

It's important to wash your hands. With the recent outbreak of the H1N1 flu, health professionals across our country have urged us to wash our hands thoroughly and frequently in order to help stop the spread of the virus. Moreover, those who are especially concerned about cutting down the possibility of contracting the flu are also encouraged to disinfect shopping carts, counters, door handles, and other items commonly touched by the public.

I'm not a health professional. I'm not unconcerned about such things, just more concerned about people's spiritual health. I don't doubt that washing hands and disinfecting things will help to reduce the likelihood of getting sick, but it's not a sure thing. We may unavoidably come in contact with people who are sick or are carrying the virus. If the virus comes into your family, it will be difficult NOT to get sick.

The Pharisees were also sticklers about washing their hands in a special way.

On the occasion of our text (see Mark 7:1-5) they found fault with Jesus disciples—and with Jesus—because they didn't wash their hands before eating. It wasn't that the Pharisees were concerned about the spread of disease. They were concerned about keeping the hand-washing tradition of the elders. They were more concerned about keeping their own little rules than God's commandments. In fact, they would set aside God's commandments in favor of their own logical rulings. In doing so, they revealed the unfaithfulness of their hearts.

In the history of the world many sects and cults have made up rules and regulations with the best of intentions. However, when those rules go beyond

or become more important than God's Word, they become evil. Whether we measure up to the dictates of other men is not what matters, but whether we measure up to God's standard of holiness in His holy Law. The plain fact is that we don't come close.

Jesus reminds us that it's not what's on the outside that makes filthy sinners in God's sight. Rather, it's our corrupt, sinful hearts by nature. We are each conceived and born in sin.

It's true that the things we see and hear can lead to sinful thoughts. Therefore we should be careful about what we allow to be set before our eyes and put in our hearts and minds. It's especially important that we are careful during "down time." What is seen and heard can enflame desire and lead to sin.

“Create in Me a Clean Heart...”

Sinful desires and evil thoughts find their origin in the human heart. Sinful words and actions show what lies in our corrupt human hearts. The Spirit of God once said in the Epistle of James: “But each one is tempted when he is drawn away by his own desires and enticed. Then, when desire has conceived, it gives birth to sin; and sin, when it is full-grown, brings forth death” (1:14-15).

Therefore Jesus said that it's not what enters into a person that makes them filthy, but what's already inside and comes out in word and deed (see Mark 7:15).

Every day in the news and on television we see and hear of wicked things that are conceived in the hearts of sinful human beings. When we look at our own hearts, we realize that we are capable of the

same wickedness.

We need new, pure hearts. We need to be cleansed of sin within. We therefore pray with the psalmist: “Create in me a clean heart, O God, and renew a steadfast spirit within me. Do not cast me away from Your presence, And do not take Your Holy Spirit from me” (51:10-11).

Praise God that He sent Christ, the Messenger of the Covenant (cf. Malachi 3:1-2), to cleanse and purify us by taking our sin and guilt upon Himself and dying to pay our debt. Praise God that the Spirit of God has given life to our spiritually dead hearts, granting us faith that trusts in Christ.

We who have been given spiritual life in Christ also look forward to being

raised again from the dead at the last Day. Then when we stand before the Judgment Seat of Christ, the ‘not guilty’ verdict we are promised even now in Scripture will be rendered by the just Judge of all.

*Not what I feel or do
Can give me peace with God;
Not all my prayers and sighs and tears
Can bear my awe-full load.*

*Thy work alone, O Christ,
Can ease this weight of sin;
Thy blood alone, O Lamb of God,
Can give me peace within.
(TLH 389:2-3)*

—*Pastor Andrew Schaller
Watertown, S.Dak.*



The Psalms—The Christian’s Prayerbook (Please read Psalm 4)

An Evening Psalm

Psalm 4 is thought to be a companion to Psalm 3. The two psalms appear to provide bookends for each day, since Psalm 3 is a psalm of the morning while Psalm 4 is a psalm of the evening. Both, it is thought, were written by David during the rebellion of his son Absalom, and so they both express his anguish in his present circumstances while proclaiming his supreme confidence in the LORD’s ability to resolve the situation!

David’s Address to His God

“Hear me when I call, O God of my righteousness! You have relieved me in my distress; “have mercy on me, and hear my prayer” (v. 1).

David addresses the “God of my righteousness”—a unique name suggesting his understanding of and belief in a Savior to come, who would provide him with the righteousness

needed to stand before the exacting eye of God.

David reminds God of His many past deliverances, assuming that God would never cease to help him until his need for help would cease! On the basis of God’s past faithfulness and abiding promises, David pleads for God’s mercy and an open ear!

David’s Appeal to His Enemies!

“How long, O you sons of men, will you turn my glory to shame? How long will you love worthlessness and seek falsehood? Selah But know that the LORD has set apart for Himself him who is godly; the LORD will hear when I call to Him” (vv. 2-3).

David had been driven from Jerusalem by his own son Absalom and his supporters. By rebelling, Absalom

and his followers had forsaken the LORD and put their trust in themselves. What poor substitutes they were, as they shamed God by attempting to overturn the rule of His chosen ruler.

David appealed to the rebels to not turn his glory—the LORD God—to shame by their attitudes and with their actions. They were pursuing what would ultimately prove worthless—the stolen glories of this world; and what would ultimately be proven false—Absalom’s claims to legitimacy!

All who oppose God, David said, should know that the LORD will set His godly followers apart and spare them, even as He promised to hear their cries.

David’s Advice to His Friends!

“Be angry, and do not sin. Meditate within your heart on your bed, and be still. Selah Offer the sacrifices of righteousness, and put your trust in the LORD” (vv. 4-5)

David was not alone in his troubles. Faithful friends and followers were fleeing with him. Their hearts and minds were filled with angry thoughts regarding former friends now turned traitors. David advises them not to let their anger lead them to sin.

Put your trust in the LORD, David advised, and as you lie down to rest meditate upon the LORD’s goodness and faithfulness. Offer the LORD your

sacrifices of prayer and praise, he urged them, knowing that He must respond as a gracious and just God.

David’s Affirmation of His God!

“There are many who say, Who will show us any good? LORD, lift up the light of Your countenance upon us. You have put gladness in my heart, more than in the season that their grain and wine increased. I will both lie down in peace, and sleep; for You alone, O LORD, make me dwell in safety” (vv. 6-8).

While many are tempted to doubt God’s faithfulness amidst affliction, David affirms his faith and trust in God. He appeals to God to view them with love and to lift up their circumstances.

David affirms that God—even in the midst of his current misfortune—had blessed him with gladness and blessings beyond the mere accumulation of physical necessities. Entrusting himself to God and laying out before Him all of his cares and concerns, David concludes by placing himself and his entire situation in the LORD’s hands as he lays his head down to rest.

The LORD and the LORD alone would make him “dwell in safety—a truism that still applies to all of us today!

*—Pastor Paul D. Nolting
Mankato, Minn.*



CROSS PURPOSES—

The Beauty of Green

Hardly anyone is unaware of the environmental movement. The global warming crowd has made sure of that.

As children of God, created by Him

and redeemed through the blood of Christ, we concede to environmentalists no greater concern than we ourselves have for the planet on which we live. We

care about our temporary home because, as the Lord Who created it placed us on it, He has entrusted it to us as caretakers—a responsibility that dates back to Eden. “Then the LORD God took the man and put him in the Garden of Eden to tend it and keep it” (Genesis 2: 15).

As with every gift of God, we who live on Earth are to use its resources wisely and with thanksgiving, for the Earth and all within it is the Lord’s! No Christ-believer can appreciate and confess the Lord as Creator while at the same time thoughtlessly trashing or abusing it.

However, the extreme environmental movement as well as the global warming hysteria is basically the product of a religious movement rooted in godless evolutionary teaching. These movements have no need for the Creator God Who exercises His providential care over His creation. Indeed, they deny Him! Instead they promote “mother earth” as the source of everything, as well as the object of their affection. To them “mother earth” is the goddess who has supplanted “God the Father Almighty, Maker of heaven and earth.” They worship and serve the

creature rather than the Creator (Romans 1:25). They have no concept about the fact that He who created the world and all that is in it is perfectly able to have it serve His will (Genesis 8:22) or that He can and will sustain those who live upon it (Matthew 6:25-34).

“Mother earthers” are guilty of idolatry, the consequent evil of any and everyone who denies the Triune God. The phrase “mother earth” is one that we as confessing Christians should avoid. It is a senseless expression and only identifies us with those whose god is nature! Environmental and global warming philosophy is promoted with fervor by its adherents, and with its progenitor, evolution, that philosophy is a religion of hopelessness. For whatever accomplishment it may claim, it does not answer the question, “If a man dies, shall he live again?” (Job 14:14)

These movements have adopted a catchy expression adopted by politicians, economists, and the politically correct crowd. The “green movement” has taken on a life of its own as promoters of the new religion enlist school children,



January 2010 nature scenes from a state park wildlife refuge in Weslaco, Texas (Pastor Roland Gurgel, photographer) . . . snowy egrets not used to ice in south Texas (one coming in for a landing; one trying to take off); “bobcats defeating ducks”



commercial interests, and even churches to further its cause.

Spiritually “Green”!

By contrast, Christ-believers will counter this pseudo religion by being evangelically adamant in promoting a green movement of a spiritual nature in the Church.

One of our hymns (*The Lutheran Hymnal* #312) has this line: “Thou me to pastures green dost guide, to quiet waters lead me....” In the Good Shepherd Psalm we have this beautiful picture, “The LORD is my Shepherd; I shall not want [lack anything]. He makes me to lie down in green pastures; He leads me beside the still waters” (Ps. 23:1-2).

The emphasis is on the name of the Lord! Since the Lord is our Shepherd, it follows that His believers shall never suffer want. They shall never be alone, for He, the eternal God, is with us. He watches over His sheep, seeks out the straying, enfolding them in His arms. He gives His sheep rest in grassy meadows, in the tender grass.

The Church that leads to green pastures and still waters is that congregation of saints which, under the influence of the Spirit of God, proclaims the gospel of our Lord as the way of

salvation.

Unlike the pseudo-religionists, Christ’s Church has no personal agenda other than that of introducing the sinner to the Lord Jesus Who—having paid for the sins of the world with His own blood—invites the troubled and fearful to follow Him. “Come unto Me all ye that labor and are heavy laden, and I will give you rest” (Mt. 11:28).

Rest comes to the people of God through the forgiveness of their sins. Though they experience the trials and afflictions of this life—not the least of which are heaped upon them for Jesus’ sake—they follow the Shepherd, for they know that “there remains a rest for the people of God” (Hebr. 4:9).

The beauty of green lies in the gospel!

They who hear the gospel, believe it, and find comfort in its message and the voice of the Good Shepherd are released from the fearful and useless pursuit of fantasy that characterizes environmentalist and global warming fear-mongers.

“Lord, I know that You will continue to guide to green pastures and quiet waters. Help me to love Your Word that I may find rest. Amen.”

—*Pastor Daniel Fleischer
Corpus Christi, Texas*



The Word From Immanuel

Chapel Talks to the student body of Immanuel
Lutheran College, Eau Claire, Wisconsin

“COVERING ETERNITY”

A December tradition, which has now been in place for decades, is *TIME* magazine’s selection of “Person of the Year.” Persons chosen for this honor tend to be those who have achieved something

spectacular or who have had a profound effect on the events of the year.

Even the greatest achievements in the eyes of the world, however, are only temporary. All who have been selected

as the Person of the Year by *TIME* magazine are credited with greatness only for...a time.

So let's ratchet things up a notch and envision a publication called *ETERNITY* written by the Holy Spirit. Such a publication exists, of course. It's called the Bible. And it too identifies people who are of particular significance.

"By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace. And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah..." (Heb. 11:31-32a).

Interestingly, and somewhat surprisingly, these are some of the people pictured for us in that which we might call *ETERNITY* magazine.

The individual most deserving of the title "Man of Eternity" is Jesus.

Even though He is not mentioned in the two passages selected from Hebrews, He is, nevertheless, the central figure in the letter, even as He is the central figure in all of Scripture. In Hebrews chapter one He is hailed as "the brightness of (God's) glory, and the express image of His person" who "by Himself purged our sins" and "sat down at the right hand of the Majesty on high." In the last chapter of the letter, the writer directs attention to "Jesus Christ; to whom be glory forever and ever." And in the chapters intervening He is presented as the personification of perfection, who is "the same yesterday, and today, and forever."

No one else comes close to Christ in character or accomplishment. He rightly deserves center stage and cover coverage.

But the writer to the Hebrews does an amazing thing. He also speaks of the prominence of others. He speaks of other cover material—of people possessing true greatness. Not that they are great in the same way as is Christ. They are great by virtue of something else: faith in Christ.

The word *faith* occurs twenty-four times in this chapter alone, where we

But the writer to the Hebrews does an amazing thing. He also speaks of the prominence of others. He speaks of other cover material—of people possessing true greatness. Not that they are great in the same way as is Christ. They are great by virtue of something else: faith in Christ.

are shown that faith is the only factor which makes for greatness in the sight of heaven.

And that is because faith is what unites one to Christ. Faith in Him is what joins one to the body of which He is the Head. Jesus explained that "if anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him" (Jn. 14:23).

Greatness Linked to Faith!

Greatness is linked to faith in Jesus. And who are some of the people who come to mind when thinking about faith?

One of the names most frequently associated with faith is Abraham. His name is practically synonymous with believing. And in his wake come Isaac, Jacob, and Joseph. "By faith Abraham, when he was tried, offered up Isaac...By faith Isaac blessed Jacob...By faith Jacob, when he was dying, blessed both the sons of Joseph; and worshiped."

Abraham, Isaac, Jacob, Abel, Enoch, Moses—all of them are mentioned in Hebrews chapter eleven as greats, as men of eternity by virtue of their amazing faith. Suitable cover material for *ETERNITY* magazine!

And yet, does one need to be of the

From a Radio Broadcast—

“Welcome to the Master’s Minute!”

I passed a church sign the other day which read, “Flip-flops are welcome!”

My thoughts went in two different directions. “Flip-flops” might refer to those whose religious views change with the prevailing winds. They are akin to the politician who will say anything to get the popular vote. “Flip-flops” in this sense stand for nothing and fall for anything.

To be a “flip-flop” in matters of Christian doctrine is not good. According to Paul’s letter to the Ephesians (4:11-15), those who teach the Word of God are to “speak the truth [of God] in love,” so that Christians may “no longer be children tossed back and forth with every wind of doctrine,” but that they might “grow up unto Christ in all things.”

If we who are teachers in the Church welcome people who are “flip-flops,” then we are to faithfully teach God’s Word so that they may grow strong and not waver in their confession of their Savior.

On the other hand, “flip-flops” might refer to those open-toed sandals that go “flip-flop”—you know, the foot apparel we can both wear and hear! To welcome “flip-flops” may add unwelcome noise as people enter the church. It’s hard to step quietly in flip-flops!

And yet, we do indeed welcome the people who would wear flip-flops to church.

We invite all people, regardless of their foot-covering because through our teaching we want to clothe everyone in the garments of the Savior’s righteousness. We invite all people to come and hear the message of forgiveness and life in Christ, as we encourage all people to have their feet covered with the gospel of peace (Eph. 6:15).

**—Pastor Vance Fossum
Holy Trinity Lutheran Church
West Columbia, South Carolina**

stature of men such as these to be viewed in heaven as a possessor of greatness? Their faith was truly remarkable! Abraham left everything on a single promise. Moses led the people of Israel through the waters of the Red Sea. Even though their lives were less than perfect, they displayed astonishing acts of heroism.

Yes, it might be argued that individuals such as these would be the only ones to be properly pictured on the cover of *ETERNITY* as true greats. But the lens of Scripture is wider than that.

“By faith the harlot Rahab did not perish with those who did not believe, when she had received the spies with peace. And what more will I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah...”

(Heb. 11:31-32a). Amazingly, the writer adds to the list of Abraham, Isaac, and Jacob: Rahab, who had been a prostitute; Barak, who timidly hesitated to set foot in a battle without Deborah at his side; Gideon, who faintheartedly pleaded for special signs; Samson, who blindly followed his lusts long before he lost his sight; and Jephthah, who made a foolish vow.

Along with their acts of faith, these people displayed acts of the flesh. And yet they are presented as greats—which is not to diminish the seriousness of the offenses, but is to extol the tremendous coverage of faith in Christ! Because of their God-given faith they were united to the perfect Christ and were given the credit of His righteousness.

How wonderful that, by faith in Jesus,

we and all believers are grouped with the greats, despite our feebleness, faults, and the deeds of the flesh!

A few verses after our text we're told that "all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us" (Heb. 11:39-40).

Where there is faith, there is eternal perfection. Speaking of the day when He returns, Jesus said, "Then the righteous

will shine forth as the sun in the kingdom of their Father" (Mt. 13:43a). Every believer is pictured in eternity!

From the viewpoint of heaven, therefore, greatness is equated with faith in Christ. Nothing else matters. Nothing else compares. So may He make and keep us men and women—not just of a week, a year, a decade, or merely a period of time, but men and women—of eternity through faith in the One who lives and reigns forever.

—*Prof. John Reim*



Surveying CLC History

From the 25th Anniversary Booklet (1985)

"Reflections—Projections"

Number Two: OF THE GLORY

Young and weary from daytime interests, it was so hard to pay attention! During those somber Lenten services it was more natural to join the disciples in their Gethsemane slumbering.

But my ear was caught suddenly alive in surprise. The speaker had just declared that Jesus was glorified in His passion. Glory? In His transfiguration, yes. In His resurrection, most certainly. But in suffering and dying?

Truly. Just before exposing Himself to capture in the garden, Jesus was heard to pray, "And now, Father, glorify Me in Your presence with the glory I had with You before the world began!" (Jn. 17:5)

We join the Father when we honor Jesus for His faithfulness in mission as He went "up to Jerusalem" with flint-like determination, willingly going to suffering and death. We join the Father as we speak of the perfect love of the Good Shepherd "laying down His life for the sheep." We join the Father when we proclaim that His blood "cleanses us from all sin." We join the Father when we see such things as most glorious, and honor Jesus for it. An answer to His own prayer.

Many religious voices today are silent when it comes to the passion of Jesus. The sight of a crucifix seems to offend. Stark portrayal of a suffering body on a cross seems out of plan in an upbeat scene of "anything is possible." For the passion history speaks eloquently of human fault and failure. No glory for humankind here!

Yet our Church of the Lutheran Confession, with such as the apostle Paul, remains committed to a preaching of "Christ crucified" (1 Cor. 2:14). It is still our glory to proclaim His glory in this: "He was wounded for our transgressions. He was bruised for our iniquities..." (Is. 53:5). What a glory to share!

"Worthy is the Lamb who was slain, to receive glory..." (Rev. 5:12).

—*Pastor Em. Rollin A. Reim*
San Francisco, California



Chapel Talk on Chapter Seven of the Book:

The Church of the Lutheran Confession—Fifty Years

Dear friends in Christ,

The title of Chapter 7 is “Concerning Church Fellowship.”

Congregations began to withdraw from the synods of the Synodical Conference in 1956 because of the toleration of false teaching. Yet it was not until 1960 that these withdrawing congregations formed a new synod known as the Church of the Lutheran Confession. What took them so long? Why did they not form an organization right away so that they could work together in mission work and Christian education?

They waited until 1960 because they wanted to be sure they were in agreement in their teaching and in their confession. For this is what God says to us in First Corinthians 1:10: “Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.”

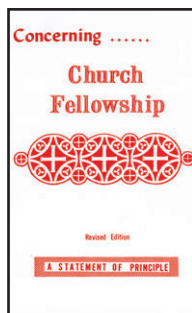
Our God wants us all to teach the same thing. Our Lord wants us to be united in our teaching. He does not want us to be divided by different teachings. Therefore it was necessary for the congregations and pastors and teachers that withdrew from the Synodical Conference to determine whether they were agreed in their doctrine or teaching.

On most teachings there was no problem. The Synodical Conference had taught correctly on these points, and they were all agreed. But there were two doctrines where there had not been agreement, and where there had

been very much confusion. The two doctrines were the doctrine of church fellowship and the doctrine of church and ministry. The founders of our church body recognized that they would have to be united on these two doctrines before they could organize a new church body.

Now, there is only way we can become united on any doctrine. The Holy Spirit has to bring about this unity. We cannot do it by ourselves. How does the Holy Spirit produce unity? He has given us a book, the Bible. The prophets of the Old Testament and the apostles of the New Testament were guided in what they wrote by the Holy Spirit so that what we have in the Scriptures is the Word of God. Since the Bible is the Holy Spirit’s book, we need to study the Bible to see what God has to say about the doctrines of church fellowship and church and ministry.

So this is what our fathers did. In 1957 they asked the pastor in Cheyenne, Wyoming, Pastor Winfred Schaller, Jr., to study what the Bible says about church fellowship and put it into writing as our confession. Pastor Schaller began to work on this right away. Every time the Interim Conference had meetings, they studied what he had written to determine whether it was the teaching of God in the Bible. For, you see, this is the duty of every Christian. For it is written: “Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world.” God wants all of us to study His Word and compare the teachings we hear with what God’s Word says. (TLH #292:5,6,8)





**The younger
Pastor Winfred
Schaller, Jr.**

called this passage the *sedes doctrinae* for this doctrine. *Sedes doctrinae* means the seat of doctrine or the basis for what we teach. This passage was Romans 16:17, where we read: “Now I urge you, brethren, note those who cause divisions and offenses contrary to the doctrine which you learned, and avoid them.”

God does not want us to practice fellowship with, that is, worship with, pray with, take the Lord’s Supper with, those who teach something different from what we have learned in Scripture. God wants us to avoid them. God does not want us to have divisions among us, but all are to teach the same thing.

After four years of serious study of this doctrine, our fathers published their findings in a pamphlet called “Concerning Church Fellowship.” This

As our fathers studied the Word of God, they recognized that there is one passage in particular that summarizes what God says about the termination of church fellowship, for that is the issue which was in dispute. They

is my copy. I want to read just a few summary sentences from this confession this morning. I would urge all of you to take the time to read the whole pamphlet and study it carefully and test what it says by comparing it to God’s Word. You can pick up a copy at the Book House if you don’t have one.

“We believe, teach and confess that complete doctrinal agreement is the Scriptural basis for church fellowship....”

We further believe that the doctrine which the Church should teach and hold is restricted to the doctrine of the Bible....”

We further believe that the Word of God (The Old and New Testaments) is inerrant [without error], inviolable [no one has the right to change it] and clear....”

We believe that all aberrations from the doctrines of Scripture are condemned by God....”

We believe and teach that church fellowship is forbidden with all who deviate from the Word of God in their teachings....”

We further believe that all manifestations of fellowship are forbidden with those who deviate from the Word of God in their teachings....”

In the name of Jesus Christ we pray that God will keep us in this confession.

—Pastor David Lau



Chapel Talk on Chapter Eight of the Book:

The Church of the Lutheran Confession—Fifty Years

Dear friends in Christ,

Since no doubt there are many of you who do not know who I am, I suppose it is necessary that I introduce myself. My name is David Lau, the father of your prof, Joe Lau. For over a year I have been involved in writing a history of the Church of the Lutheran Confession, the CLC. I was asked to do this in

connection with the 50th anniversary of the CLC, which we will be celebrating next spring. It looks as though this book will have twenty-two chapters. Last year I presented chapel talks on the first seven chapters, and it is my plan, God willing, to talk to you in this school year about the remaining fifteen chapters.

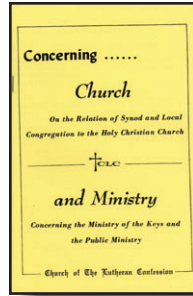
So today I want to give you a brief

introduction to Chapter Eight, which is entitled “Concerning Church and Ministry.”

Let me take you back to the late 1950s in the years right before the CLC was born. A number of pastors and congregations had withdrawn from their former synods because of the toleration of false teaching. Now they wanted to form a new organization, a new synod, because there was a lot of church work that needed to be organized and carried out. But before they could get organized, they wanted to be sure that they were in agreement on what they were teaching. There were two doctrines in particular on which there was much confusion. The one was church fellowship, so they studied what the Bible had to say, and they summarized their findings in a pamphlet called “Concerning Church Fellowship,” which was accepted as a statement that was in complete agreement with Bible teaching.

The other doctrine on which there was so much confusion was church and ministry, particularly the relationship between a Christian congregation and a Christian synod, and the relationship between a pastor of a congregation and a teacher in a parochial school.

What was the problem? Some people had the idea that congregations like Messiah Lutheran Church in Eau Claire or your home congregations can rightly be called *church*, but that synods like the CLC should not be called *church*. These same people believed that pastors called by congregations are ministers of the Gospel, but that professors called by synods like the CLC are not really ministers of the gospel on the same level as pastors. These same people would object to the name of our church body. They would say we should not call ourselves Church of the Lutheran Confession, but rather Churches of the Lutheran Confession, because only an individual congregation can rightly be called *church*.



What do you do when a problem arises like this among Christians? We believe, of course, that the Bible is the Word of God, and we study the Bible to see what God has to say about any question that has been raised. So back in the late 1950s a pastor from Clarkston, Washington, Leonard Bernthal, was asked to lead the group in a study of

this question.

What he learned from the Bible is that our Lord Jesus has given the authority to preach the gospel to those who believe in Him. Those who believe in Jesus are the members of His Church. We can't tell exactly who they are, because faith is a matter of the heart. But the Lord knows those who are His. We can also be sure that wherever the gospel is preached, the Holy Spirit is going to create some believers, and so Christ's Church will be in that place.



**The younger
Pastor Leonard
Bernthal**

Jesus said: “Where two or three are gathered together in My name, I am there in the midst of them.” Therefore wherever believers are found on Earth, these believers have the right and the authority to call pastors or teachers or missionaries or other church workers to speak in their name. So if believers gather together in a local congregation, they can call a pastor or teacher or missionary to speak in their behalf. Also when believers from different congregations gather together for a synod convention, they as believers in Jesus can also call pastors, teachers, missionaries, or other church workers to speak in their behalf.

Thus there is no real difference between a congregation and a synod, since

ANNIVERSARY HISTORICAL FACT:

In 1962, at the third annual Convention of the CLC, there were eleven “congregations and mission stations being supported.”

both of them are made up of believers in Jesus, and both of them can therefore call pastors or teachers or missionaries as ministers of the gospel, and all of these servants of the Church are ministers of the gospel on the same level, even though they may have different duties.

It took many years and many meetings before our fathers were able to summarize what they had learned from the Bible on church and ministry. In 1960 8 theses or paragraphs on the doctrine were adopted, and in 1962 a pamphlet that explained these eight theses was adopted. The pamphlet was entitled “Concerning Church and Ministry” and it still serves as our confession on this

doctrine. Not everyone agreed with this confession, and those who did not agree with it formed other church bodies with their own confessions. Two of them that are still in existence today are the Concordia Lutheran Conference, with the same initials CLC, and the Lutheran Churches of the Reformation, LCR.

Let me quote just one statement from our confession: “Any group of professing Christians gathered in Christ’s name can rightly be called ‘church’ because of the Christians in it.” Let us sing TLH #477:1-2.

—Pastor David Lau
Eau Claire, Wisconsin



“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.

“...We as God’s children have been on a journey—and yes, we have memories. Let us strive to keep the younger generation in contact with our Lord’s leading us on our journey. Remember, the Israelites were directed more than once to rehearse the Lord’s leading them OUT of Egypt and INTO the promised land—and that was meant to be training lest the experience of their parents/grandparents be lost to them. All anniversaries should serve this good and edifying function.” (*Spokesman* staff writer)

With such good thoughts in mind, we offer this month two articles in our JUBILEE JOURNEYS & MEMORIES series, those of teachers **LeRoy Hulke** and **Alvin Sieg**; we trust you will find the articles interesting and informative.

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 Teacher LeRoy Hulke (age 78)

Places of service:

* Emanuel Lutheran School (Wis. Synod), Fairfax, Minn., Wellington Township (1952-1955)

* Zion Lutheran School (Wis. Synod), Mission, S. Dak., (1955-1959)

* Messiah Lutheran School (CLC, Eau Claire, Wis. (1974-1995)

1. What circumstances or person(s) did the Lord use to influence you to leave your previous church affiliation, and how did the Lord make all things work together for good in doing so?

Zion Lutheran Church was studying the pamphlets on doctrine and practice which the Wisconsin Ev. Lutheran Synod (WELS) had distributed. They were going to vote to stay or leave WELS. I did not believe in voting whether Scripture is right or wrong, so I resigned my call. The majority of the congregation voted to stay in WELS. A small group met and organized Peace Lutheran Church in Mission, S. Dak. and joined the CLC. The Lord helped me find employment to



*Teacher
Hulke*

support my family. We stayed in Mission until 1962.

2. What discovery/lesson can you share with the younger generation about that difficult time?

Looking back, it must have been difficult, as we found our family, with three small children, jobless and homeless. But I also see the Lord's hand in blessing us with dear Christian friends who helped us, finding a job and a home, especially L. E. Jones and his family. I see the Lord's loving care to those who follow His Word.

3. What message/testimony would

ANNIVERSARY HISTORICAL FACT:

There have been five presidents in the fifty year history of the CLC: Paul Albrecht, Robert Reim, Egbert Albrecht, Daniel Fleischer, John Schierenbeck.



*Paul Albrecht
1960–1969*



*Robert Reim
1969–1974*



*Egbert
Albrecht
1974–1982*



*Daniel
Fleischer
1982–2002*



*John
Schierenbeck
2002–*

you transmit to the current generation as to the value/importance of continuing in the Lord's pure Word?

When we pray the Lord's Prayer, we say, "Hallowed be Your name." Luther's explanation tells us, "God's name is kept holy when the Word of God is taught in its truth and purity." God's name is God's

Word, and we pray it will be kept pure for our children, grandchildren, etc. because once error creeps in, the saving gospel message becomes endangered. Psalm 115:1 — "Not unto us, O LORD, not unto us, but to Your name give glory, because of Your great mercy, and because of Your truth."

Memoirs of Teacher Alvin P. Sieg

(Adapted from a memoir writing that Mr. Sieg submitted under the title "A Journey of Promise and Faith")

(I) was born in central Minnesota in the 1930s to God-fearing Christian parents, members of the Wisconsin Synod. I was reared on a farm and educated in public schools through ninth grade with a thorough Christian training at home and church in Buffalo, Minnesota.

During my ninth grade, Pastor Harold Duehlmeier was guest speaker at our Mission Festival service. It was then that the Lord filled me with the desire to become a day-school teacher. Little did I know that God was leading me on a long journey for His work. That very month I applied for attendance at Dr. Martin Luther College (High School dept.), New Ulm, Minnesota. After seven years I graduated and was assigned to teach at St. John's Lutheran School in Red Wing, Minnesota. George Barthels was our pastor. Here I met my future wife, Lavonne; we were married in 1957.

About this time our faculty began protesting the Wisconsin Synod's lack of action regarding fellowship matters. In July, 1958, we resigned from our St. John's calls and left the synod with numerous families and organized Our Redeemer's Lutheran Church and School in Red Wing. We worshipped in a member's home and had a school in the pastor's study. (Our pastor took employment at a local boat factory.)

On several occasions from 1958 to 1960 Pastor Barthels and I went to Mankato to serve on an interim mission committee, dividing offerings to needy



College graduate Alvin Sieg

servants in various parts of the country. With God's guidance I became a charter member of the CLC. I will never forget that cold January, 1963, when we met at Messiah, Eau Claire, to vote on the purchase of what is now Immanuel Lutheran College.

In the summer of 1968 I received a call to teach grades one to eight at St. James' Lutheran School, Golden, Colorado. This was an independent congregation which had recently left the Wisconsin Synod. The pastor had a colloquy with our CLC officials....Following the Lord's call, I took my wife and five children on another journey known only to Him. At St. James, I served with Pastor Herold Schulz.

It soon became apparent that my pastor and I were not in agreement on doctrine and practice. In April, 1969, I was dismissed...Meanwhile, our CLC congregation, Trinity Lutheran Church and school in Broomfield (suburb of Denver) served by Pastor Daniel DeRose, was hoping to reopen its school. I received the call to serve in Trinity's one-room school...Trinity

was a multi-ethnic and multi-cultural mission school. We had children from St. Peter's and St. Luke's churches as well as Trinity. It is my prayer that some of the people and students with whom I labored from St. James's, St. Luke's, St. Peter's, and Trinity are now members of the present St. Paul's Lutheran Church (CLC) of Lakewood, Colorado.

In 1974 the Lord called me as teacher and organist to Trinity Lutheran Church, Watertown, S.Dak. I accepted, and we moved there with our family of seven. I served with Pastor Vernon Greve and Ona Wheaton. I obtained an M.A. degree in Elementary education at South Dakota State University at Brookings. In 1979 the Spirit led me to accept the call from Faith Lutheran Church, Coloma, Michigan. Faith school had nearly 100 students. During my twenty years at Faith, I served with Pastor Sandeen and...a number of other faithful teachers over the years.

In 1999 I retired, and we moved to Eau Claire, Wisconsin, where I volunteered as part-time teacher at Messiah School until May 2005. It is my sincere prayer that the lambs which I served through



Teacher Sieg in a makeshift (garage) classroom, 1969, Golden, Colo.

the years will trust in their Savior when He calls them home.

My heart overflows with gratitude and praise to our Lord for my spiritual heritage, for my faithful, dedicated wife, for our seven God-fearing children who shared our journey, for the many lay people in every parish who "held up my hands" for His work, and for the innumerable work opportunities throughout various circumstances from my school days until retirement.

Now, grateful to our all-loving and all-knowing Lord, I await His final call to eternity. To Him be all the glory!



A Congregational Anniversary

Reprinted by permission of the *Sleepy Eye Herald-Dispatch* (Nov. 17, 2009), Sleepy Eye, Minnesota, Ben Bradbury, writer; vouching for the accuracy of this report, Pastor Naumann submitted it to the *Lutheran Spokesman*

Grace Lutheran of Sleepy Eye, Minnesota

Grace Evangelical Lutheran Church, a congregation affiliated with the Church of the Lutheran Confession (CLC), is celebrating 50 years in Sleepy Eye this month. Grateful for their past experiences, the church is looking forward to future opportunities in ministry.

Grace held its first service on Thanksgiving Day, November 26, 1959.

The congregation met at the All Souls Episcopal Church building, which now houses Sleepy Eye Chiropractic. The original 300 members had split off from St. John's Evangelical Lutheran Church due to a few doctrinal disagreements [sic].

"We were born in controversy, but we don't consider the central mission of the



*First pastor,
Paul F. Nolting*



Grace Ev. Lutheran Church



*Symbol over
church door*

church to be about strife,” explained the Rev. Bruce Naumann, pastor at Grace. “Rather, it’s about sharing the message of Christ.”

At its organizational meeting on Jan. 12, 1960, the church called the Rev. Paul F. Nolting as its first pastor. Shortly after this, the church filed its incorporation papers with the Brown County Court House on Jan. 29 and became an official congregation.

During this time, the church found its new home at Trinity Lutheran Church’s old building on the corner of Walnut Street and Third Avenue Southwest (where Temple Bet-el currently meets). This became the congregation’s residence for about 10 years, from its service on Feb. 21, 1960 to the dedication of its current facility on June 14, 1970.

The new church family was busy establishing its roots during these first 10 years. On Feb. 28, 1960, the church held a Day of Reconsecration and Prayer in which they adopted a cornerstone confession for their church. It reads:

“We hold all the canonical books of the Bible to be the inspired and inerrant Word of God, the only true light to lighten our way in all matters of faith and life, as we travel through this world.

“We pledge our loyalty to the Confessions of the Lutheran Church as they are found in the Book of Concord in 1580 and to newer confessions that are in agreement therewith.

“We desire, as individuals and

as a congregation, to serve the Lord only, willing to take up His cross and follow Him, wherever He leads us. To this end, Lord, help us! Amen.”

Naumann explained that this dedication to Scripture remains foundational for the church to this day. “Our hallmark is a faithfulness to the Word of God and an emphasis on His grace in Christ,” he said.

One unique aspect of Grace Lutheran has to do with its strong emphasis on global missions. Naumann explained that nearly half of its offerings each week go to support CLC ministries around the world.

Currently, the members at Grace support several congregations in India and Africa. Their funds have helped establish training centers and seminaries while also distributing Bibles and Christian literature to countries in need of assistance.

However, Naumann was quick to give all the credit for these projects to the Lord. “The work done here is not for anyone’s self-congratulations,” he said. “Rather, it is to the glory of God.”

Perhaps this outward emphasis has something to do with the CLC’s strong presence worldwide. Though the denomination has only about 8,500 members in the U.S., it has over 50,000 members worldwide. “The grass is greener where you water it,” Naumann said.

At the entrance of the church, visitors may notice the congregation’s symbol

placed boldly above the door. It is a heart with a cross enclosed within, symbolizing their belief that the heart of a Christian should be centered on the cross. It also displays the reference of Ephesians 1:6, the church's theme verse, which reads:

“To the praise of the glory of His grace, by which He has made us accepted in the Beloved.”

Naumann explained that he and his parishioners are excited for what God has

in store for the church. “We are looking forward to 50 years of God’s blessings in the future.”

Pastors who have served Grace:
Paul F. Nolting: 1959-1967
George A. Barthels: 1967-1983
Robert S. List: 1983-1992
William H. Hartman: 1992
Paul G. Fleischer: 1993-2002
Bruce J. Naumann: 2002-2010



Mission Work...

East Africa Visitation 2009

Someone recently asked, “Do you enjoy your work as a foreign missionary?”

That’s a difficult question to answer, especially when I think of all the time away from my family and the congregation I am called to serve at Zion here in Lawrenceville. There are the very long and often strenuous days in foreign countries, and there are the challenges that arise on a daily basis. The weeks that I spend in East Africa are anything but a vacation, but they are very rewarding.

This year I was accompanied by Mission Board member Larry Hansen and Mission Helper Russ Schmitt on the four-week visitation to East Africa; I was very thankful for their help and support. Here is a brief review of our work this year:

- Congregational Visits – This year we visited fewer congregations, but many of them were more distant in places that we had not been able to visit on previous trips. Several of these were Maasai

NOTE: In 2008 Pastor Nathanael Mayhew—pastor at Zion Ev. Lutheran Church, Lawrenceville (Atlanta), Georgia—accepted the call of the CLC Board of Missions to serve as a Part-time Missionary to our CLC affiliated churches in East Africa. As the Part-time Missionary, Pastor Mayhew serves as the liaison between the Board of Missions and our churches in Kenya, Tanzania, and Uganda. This is done through regular correspondence and a yearly, 4 to 6 week visitation of our churches there.

congregations.

The Maasai are an African tribe which is trying to hold onto its cultural customs in the face of modern and western influences. They are a pastoral people who keep sheep and cattle; they generally live away from civilization and have much less exposure to Christianity.

These congregations are made up of converted Maasai; they also reach out to others within their tribe with the precious message of God’s grace in Christ. This

ANNIVERSARY HISTORICAL FACT:

The 1974 convention resolved “to assist in the further development of an indigenous church in Nigeria which is based upon sound Scriptural principles.” This was the second foreign field. Japan was the first.



Welcome: students at our Etago Orphan school greeting us upon our arrival. The 159 students enrolled in the school are supported by offerings to project KINSHIP.



Kajiado church—Pastor Mayhew writes: “This is a Masaai congregation that we visited in Kajiado, Kenya near Mt. Kilimanjaro.”



Arusha Masai Circle—“This is a picture of a Masaai congregation west of Arusha, Tanzania. They met in a circle under an acacia tree in the middle of nowhere.”



Conference—“This is a picture of our General Pastoral Conference in Kisii, Kenya. Pastor Malyi is presenting his paper on Islam, and Pastor Gondwe is translating.”



is especially exciting because these churches are growing rapidly. Glory be to God!

• General Pastoral Conference – This year our two-day Pastoral Conference was held in Kisii, Kenya and attended by 30 men from all over Kenya, Tanzania, and Uganda. Five men presented papers; topics treated were church organization,

preaching, prayer, Islam, and the Law and Gospel.

• Regional Seminars – In addition to the General Pastoral Conference, we put on three regional conferences in Nairobi, Arusha, and Etago. This may be one of the best things we do “for the money.” Considering that we had 54 men attend these three conferences, the cost was only

ANNIVERSARY HISTORICAL FACT:

The 1974 convention ratified the action of the Board of Missions in arranging to bring Patrick Udo and his wife to this country so that Patrick could study at the seminary.



“Student members of our CLC church at Kampala International University (KIU) in Kampala, Uganda. The young man in the red jacket on the right came from our church in Tanzania and started the church here while he was attending school at KIU.”

\$15 a person to put on these seminars. These conferences are an invaluable way to continue educating our brethren in East Africa about the life-giving Word of God.

- New Contact Follow-up – We were also able to follow up with some new contacts while we were in East Africa this year.

A young man who had served as our driver asked us one day to come and explain our teachings to his family and friends at his home. About twelve people came and listened as we explained what Lutheranism was all about. This man, our driver, has asked to go through Bible/ catechism instruction to learn more!

We also met with a group in Northwestern Kenya. A woman had come into contact with our church in Phoenix, Arizona, and after learning about our teaching she asked if we would help her start a Lutheran church and school in her village! We met with the family, visited with the people who are eager for a church, and saw land that had been donated for the Lord’s work there!

“For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed it not as the word of men, but as it is in truth, the word of God, which also effectively works in you who believe” (1 Thess. 2:13).

Such words of the Apostle Paul serve as an excellent summary of our visitation this year. The people are always so

thankful to have us there, teaching them and encouraging them with the Word of God, yet there is so much more to be done!

My prayer is that the Lord would soon enable us to provide a full-time missionary for our brethren in East Africa to assist them in the building of the Lord’s kingdom.

—*Pastor Mayhew*

ANNOUNCEMENTS

Nominations Invited

The Board of Regents invites nominations for the office of ILC president since the current term of Professor John Pfeiffer expires May 31, 2010. All pastors, professors, male teachers, and voting members of the CLC are entitled to nominate a man from the faculty of Immanuel Lutheran College to serve a two-year term beginning June 1, 2010.

Nominations must be written or E-mailed no later than midnight March 1, 2010 to...

Mr. Craig Ryan
499 Country Lane
Fulda, MN 56131
E-Mail: cryan@page1printers.com

Cover: John Fox