

# Lutheran Spokesman



2002 CLC  
Convention Report

August 2002 vol.45 no.2

*Upon request of the Spokesman Chaplain David Baker, Pastor, Immanuel Lutheran Church, Chicago, shares his opening Convention devotion with us (in a condensed version)—*

**"Father, forgive them, for they know not what they do."  
Luke 23:34**

In Christ Jesus, who taught us to pray "Forgive us our trespasses," fellow redeemed:

I used to puzzle over the meaning of the words ". . . they know not what they do." Of whom was our LORD speaking? Where can you draw the line? Did He simply ask forgiveness for the soldiers who did their duty and went through with this bloody act of crucifixion, perhaps not understanding its moral meaning? May we limit His forgiveness that narrowly?

Did He also ask forgiveness for the priests, the scribes and Pharisees, whose jealous plotting produced this terrible result, since they did not foresee to what a frightful end their scheming would lead? Is this the limit of His forgiveness?

Actually, can any limits be set to this word of forgiveness? Does it not reach out to include us, so that Jesus prayed for you and me—five thousand miles and two thousand years distant from the actual event—"Father, forgive them; for they know not what they do"?

Since they apply to us too, consider what a revelation of human nature is contained in the words ". . . they know not what they do." I believe it was Plato who first said that what we call sin is in reality simply ignorance; that the reason why men do wrong is because they do not know what is right. Plato's conclusion was that the only effective remedy for wrong-doing is education.

It doesn't take much thought to see that this theory is too simple. In some instances we may sin from ignorance,

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**Between sessions Chaplain Baker (l.) and Pastor Rick Grams enjoy the moment**

but in the vast majority of instances, it is definitely not the case. With perfect intellectual understanding of what is right, so often we do what we know is wrong. Ignorance may excuse the motorist who runs a stop sign if bushes hide the sign from view, but the church member who gossips maliciously about his neighbor does not have ignorance to excuse him. There are too many things that we do knowingly and deliberately to allow us to beg off responsibility by saying, "I didn't know."

The soldiers may have acted in ignorance, but could the priests, scribes, and Pharisees say that their evil deed was done in ignorance? Also, can we say that the sins we commit are all done in ignorance? I hardly think so.

Our LORD was certainly not wrong about human nature. There is an ignorance of mind which makes mistakes because it lacks information. That ignorance we can remedy, but that is not the kind of ignorance of which our LORD speaks here. There is a deeper ignorance—an ignorance of the soul—arising not from lack of information, but from lack of proper direction and inner motive. No matter what our schooling has been, we all suffer from this ignorance. In the deepest and most tragic sense of the word, "We know not what we do."

These words form our LORD's dying observation about human nature. It can be followed in a number of directions. We will follow two.

First, because of our tragic ignorance of soul, we do not always know what lies within, and therefore inevitably we do not know what we do. How easily I think that I am the center of the universe and—without meaning to be proud or demanding—expect life to meet my terms. Because I mistakenly believe that I am easily the most important thing that I know of, I can do the crudest things to gain my ends without ever thinking of them as crude. After all, my actions benefit me. I can easily justify my actions while quickly condemning the same conduct in you.

Every Lent we criticize the Jewish priesthood for crucifying Christ. Yet, had we interviewed Annas or Caiaphas the following day, either could have given a rational explanation for his conduct, one which he sincerely believed. What's more, had I been in the high priests' robes, I would have done with equal conviction as they did. We tend to lose all sense of proportion in our lives. Sin causes us to not know what we do, for we do not know what lies within and we generally crucify those who try to tell us.

The second aspect of this ignorance of soul deals with awareness. Isn't it amazing how little awareness we have of the contagious quality of sin—until we consider how little awareness we have of it ourselves?! If I hate you, I think it's my business only, and no one is affected but I. This is so wrong! Once the poison of hatred is released, it has a way of spreading beyond control. Usually the entire group is poisoned if only two persons in it have a private

quarrel. Entire organizations divide into hostile camps if just two persons dislike each other.

Here is the reason why. In our ignorance of soul, we overlook the fact that my sin is never just my sin. Like a cancer, sin eats its way through any society, any group, any church. Once begun, it does not stop. Judas' desire for a fast thirty pieces of silver ended with the crucifixion of his Master. "I didn't know." A man's infatuation with another woman ends in the ruin of his innocent children. "I didn't know." Of course, they didn't know—not that they lacked the education or the head to understand, but they lacked the heart.

That's our human situation, and if

we get no further than recognizing it, then we have taken a giant step forward toward resolving it. We flounder in a sea of confusion, not because our information is poor, but because—due to our sinful nature—our minds are warped, our hearts are hard, our wills are weak, and we know not what we do.

The answer to this dilemma comes with the first words of Jesus in this text: "Father, forgive them . . . "

Our LORD taught us to pray "forgive us our trespasses, as we forgive those who trespass against us." May this spirit of forgiveness toward one another pervade our synod convention this week. In Jesus' Name, Amen.



## *Global Warming: A Christian Perspective*

Global warming—it is the center of much speculation. Some say that there is no such thing. Others say that there is certainly a changing climate evident in much of the world, but they cannot agree on its cause. Some say that its cause is the excessive burning of fossil fuels by the industrialized nations of the world. Others say that, while this may be a contributing factor, it is a minor one, since more green house gasses are sent into the atmosphere by volcanoes than by anything that man does.

What is a Christian to believe? As we sit through the long, hot days of summer, are we in danger of the earth changing so radically that it can no longer support us?

Without doubt the Christian understands that while God gave us this world for our good and blessing, He

also entrusted it to our stewardship and care. It is easily evident that in the stewardship of the earth, man has not always done well.

The ravages of sin against God's wondrous creation are evident even as we drive down the highway. But is this cause for the Christian to panic? We have firmer foundation for life than the frailty of human endeavor, and one that cannot be destroyed by man's greed or carelessness. We have the sure promises of God.

We remember the promise God made to Noah—a promise He sealed with the sign of the rainbow—that He would not ever again destroy all the earth with a flood. In Noah's day there was another promise that God made about the continuity of life on earth, which we also do well to remember:

"While the earth remains, seedtime and harvest, and cold and heat, and winter and summer, and day and night shall not cease" (Gen. 8:22).

**" . . . On the evil and on the good"**

Over the centuries God has been faithful to provide for the needs of His children, and yes, even for those who are not His children. "He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust" (Mt. 5:45). As He has provided for the needs of all men—indeed far better than man has shared to meet each other's needs—so our God shall continue to provide until He brings the End.

There may be times of scarcity and times of plenty. There may even be a change in the ways of agriculture due to changes in the earth's climate. There may be warmer summers or colder winters as God directs the course of the world. But in all this we have that assurance that the world is, and shall remain. God ultimately directs the course of this world, and that for our good and blessing.

This is not a license to abuse the rich and beautiful creation which God has entrusted to us. By no means! Creation is a wonderful trust and a powerful witness to the greatness and glory and love of God surrounding us in this world.

Furthermore, it reminds us, His children, of the greater gift of love that He has given us in His Son—as we learn in the Bible. It reminds us, His children, of the infinite faithfulness of our God in seeing to all our needs of body and soul. It gives us opportunity to praise and glorify God as our Creator and Redeemer before a world that closes its eyes to the reality of God and so also to the love of God. As we show ourselves careful stewards of God's temporal treasures, we shall also be greater stewards of the spiritual treasures of the gospel, and faith, and eternal life which we have in Christ Jesus, our Lord.

So, as we suffer through the "dog days of August" or enjoy the summer's warmth—and when the summer rains fall and rainbows stretch across the sky—let us remember these things as a sign of assurance for us in our time also. Not only will God not destroy all life with a universal flood, but He shall continue to send the seasons and bless the planting of seed with a rich harvest.

Remembering the providence of our God will keep all this talk of "global warming" in its proper perspective. "The Lord shall provide," isn't just a trite phrase to comfort in time of want. It is a testimony of God's truth spoken by His children down through the ages of the earth and shall be even to the End.

—*Pastor Theodore Barthels*



**Floor Committee on Expansion doing careful work in Reim Hall**

# THE NEED FOR CONTINUING CHRISTIAN EDUCATION

We are a fellowship which throughout its history has placed a heavy emphasis on formal Christian education. From its against-great-odds establishment to the influential role Immanuel Lutheran College continues to play in our midst, from the growing number of Christian Day Schools in our congregations—no one would question our commitment to formal Christian education.

Can the same, however, be said for the emphasis in our churches and homes beyond the aforementioned institutions? Is the same zeal for our Lord and His Word and our desire to "grow in grace and in the knowledge of Christ" transmitted to our other Christian education efforts? Were we to look at such factors as youth church attendance and involvement following confirmation, to Bible Class attendance, family devotions, and personal Bible reading, it seems a different word than "commitment" might be chosen.

Our God clearly links the on-going, faithful hearing and use of His Word with spiritual growth, faith-strengthening, and blessing (1 Peter 2:2, Psalm 119:105; Luke 11:28). God's Word is the "one thing needful" in our lives. Our spiritual sustenance and survival depend on it—they come to us in no other way.

If indeed our goal is to eagerly "press on" for the heavenly prize in Christ Jesus (see Php. 3:14), why would not anything that moves us in that direction be regarded as a priority, if not a necessity? Yet isn't it true that too often our "Martha" side rises up—

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*" . . . If indeed our goal is to eagerly 'press on' for the heavenly prize in Christ Jesus (see Php. 3:14), why would not anything that moves us in that direction be regarded as a priority, if not a necessity?"*

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and we find time for many other things in life, while we are content to take what one of our CLC Convention speakers last June referred to as the "minimalist" approach to areas of our spiritual life?

An honest soul-searching is in place: Do our actions support our convictions when other activities take precedence over Sunday worship? How would God view my reasons as a confirmed Christian for drifting from the church? Is my failure to make God's Word an integral part of my family life in any way justifiable? Is there any excuse for our church Bible Class attendance to average—generally speaking—ten to twenty percent of worship attendance? And on and on . . .

Lord knows, we need all of His Word we can get. We are weak and we need help—first of all, forgiveness at the foot of the cross; then help, strength, and encouragement. We are all spiritual works in progress. We will want to admit, won't we, that like the apostle of old, none of us is where we should be spiritually? Redeemed by our Savior, He alone can empower us to live what we believe and practice what we preach. He alone can strength-

en our weak knees and fainting hearts.

As we resume our fall church activities, may we look upon them as spiritual growth opportunities. May the Holy Spirit move committed hearts to utilize and prioritize God's Word as an indispensable blessing for our faith and for our families.

To that end, may we imitate David in Psalm 119—where he is constantly expressing his desire and delight in the words and precepts of God. Such a godly attitude should be confined neither to the years of our formal Christian education nor even to our days on this earth.

—Pastor David Schierenbeck



## CLC 25th Convention Report

*The Lord gave us good weather for this Convention of the Church of the Lutheran Confession (CLC), held at Immanuel Lutheran College in Eau Claire, Wisconsin, from June 17 to 21, 2002. But the Lord gave us much more than this, much more than we deserve, obviously, and much more than many expected. Let us recall some of the major areas in which the blessings of the Lord became abundantly clear.*

### **The Blessing of the Preached Gospel**

First of all, there was the blessing of the preached gospel. Chaplain David Baker opened each session with the preaching of law and gospel, with the emphasis on the forgiveness of sins won by Jesus Christ through His obedience even to the point of death on the cross. Texts included such gospel gems as "Father, forgive them, for they know not what they do" (Lk. 23:34) and "Come to Me, all you who labor and are heavy laden, and I will give you rest" (Mt. 11:28) and "Christ also suffered for us, leaving us an example, that you should follow His steps" (1 Pet. 2:21).

Pastor Daniel Fleischer, in his last presidential report to a CLC Convention, reaffirmed that our chief purpose as a church body is to pro-

claim the gospel of Jesus Christ. Satan hates this gospel, and therefore he expends great effort in trying to still or contort the testimony of the gospel among us. Surely it is Satan himself who has stirred up so many controversies among us from 1960 to the present day. Temptations come to us from both sides: the temptation, on the one hand, to concern ourselves only with maintaining pure doctrine without exerting ourselves to proclaim it to others; and the temptation, on the other hand, to concentrate on proclaiming the message but allowing it at the same time to be contaminated with the poison of false teaching. Pastor Fleischer summarized this point in these words: "We conclude that we cannot be meaningfully confessional without being truly evangelical, and that we cannot be truly evangelical without being steadfastly confessional!"

The three essays were delivered by



**Essayist  
Fleischer**



**Essayists Reim and Eichstadt**



**Jack Mayhew, Mission Board,  
with Missionary Koenig**

Pastors Peter Reim, Wayne Eichstadt, and Joel Fleischer on the theme of the Convention: JESUS CHRIST—OUR CORNERSTONE. The first essay took us back to the days when the Augsburg Confession and the Apology were first presented to Emperor Charles. Are we declared righteous in the sight of a holy God by our own works or even by the works God does in us? This is the view of the self-righteous outside and even inside the churches. But the true teaching of Scripture is that we are justified by grace for Christ's sake through faith. In other words, we are saved by what Christ has done FOR US, not by what He has done IN US.

The second essay conceded that the law of God has its purposes (the familiar three: mirror, curb, and standard), but the strength to live a Christian life comes only from the gospel of Christ.

The third essay stressed the great loss that occurs when church bodies begin to consider the social improvement of this world their chief purpose. Our chief purpose is to preach the gospel. But since the gospel is found in Scripture, the loss of any Scriptural teaching eventually leads to the loss of the gospel itself.

These three essays will no doubt become available to our members in their entirety. We urge that they be read carefully and that we thank our gracious Lord for preserving the gospel of

Christ among us in these last days.

A high point of our convention was the memorial message presented Wednesday morning by Pastor L. Dale Redlin. Two of our retired teachers were taken from us in the past two years: LeRoy Greening and Valborg Radichel. Pastor Ngua of the Nigerian Church of the Lutheran Confession (NCLC) was also taken from us. Although we are to honor such as teach God's Word to us, yet we know that all of us human (and therefore weak and sinful) teachers are like clay pots, as the apostle Paul presents it to us in 2 Corinthians 4:1-7. Why does God choose to work through such clay pots? "That the excellence of the power may be of God and not of us." We can be sure that God blesses the work of such pots. Indeed, He works miracles! There is no greater miracle than the creation of saving faith in the heart through the use of the means of grace—the gospel in Word and Sacrament.



**Pastor Krause (organ) with Pastor Redlin**



The speaker for our Wednesday evening communion service was Missionary David Koenig, whose text was 1 Corinthians 6:19-20: "You are not your own. For you were bought at a price." John Newton, the author of *Amazing Grace*, experienced that grace in his own life, and that grace urged him on to work for the conversion of others. We also through the precious blood of Christ have been set free from spiritual slavery to become willing slaves of Christ.

### **A Declaration of Fellowship**

In his presidential report Pastor Fleischer mentioned that we in the CLC have been given the privilege of helping along in the preaching of the gospel "in countries of which we would never have dreamed when the CLC came into existence." Besides CLCI, BELC, and NCLC, we now need to learn some new initials: LCEA and ELCC. Each of these church bodies is located in Africa, and each one has close to 1,000 members.

The LCEA is the Lutheran Church of East Africa—Tanzania. Missionary Koenig has had face-to-face meetings with the leader of the LCEA, Pastor Angowi. On the basis of these meetings and further studies and correspondence, our CLC declared fellowship with the LCEA. Actually, the history of the LCEA is similar to our own. The LCEA is made up of confessional Lutherans who in 1998 left a large Lutheran church body in Tanzania for doctrinal reasons, for example, toleration of unionistic ceremonies and the ordination of women as pastors. The LCEA has about 15 congregations or

preaching stations at the present time.

The ELCC is the Confessional Lutheran Church of Congo. The initials come from the French title rather than from the English. The leader of the ELCC is Pastor Muzakuza, with whom Missionary Koenig also has had some face-to-face meetings as well as other studies and correspondence. The ELCC is made up of 27 stations. The background of these Christians is Reformed rather than Lutheran, but they are in agreement with our confession now. The CLC declared fellowship with the ELCC also.

The Convention said: "We are encouraged by these newfound opportunities for fellowship in the Lord's work in Africa. We look forward to further contact with our brethren in Tanzania and Congo."

### **Nigeria and India**

One of the leaders of the Nigerian Church of the Lutheran Confession (NCLC) since its beginning has been Pastor E. E. Essien, who now has retired. A plaque to be given him in appreciation for his faithful service was read by Missionary Koenig. The Convention encouraged the Board of Missions to continue calling for a second foreign missionary to be stationed in Nigeria and work together with Missionary Koenig and Professors Edwin and Udo in the Bible Institute. The Vacation Bible School, the special project worked on by Mike and Mary Thom during the time that they were in Nigeria as Mission Helpers, proved to be a great success. This is the first year that Vacation Bible School was attempted in Nigeria.



### Immanuel Lutheran College Campus

Besides the contacts in Tanzania and Congo, as mentioned above, Missionary Koenig has contacts in the African countries of Ghana, Togo, and Kenya. In India the CLC has been working with two church bodies, the CLCI (Church of the Lutheran Confession in India) and the BELC (Bharath Evangelical Lutheran Church). The former leader of the BELC, Pastor Mohan Bas, has repented of his dishonesty in his dealing with the CLC and was assured of our forgiveness. Nevertheless, he evidently has decided to leave our fellowship. Our CLC in convention said: "We rejoice that there are 40 pastors and congregations from the BELC that wish to remain in fellowship with the CLC. We encourage the Board of Missions to maintain contact with these brethren and provide assistance for their gospel outreach as the Board deems appropriate." The work of the CLCI has been blessed with an increase in seminary enrollment, the addition of a second-story classroom, and a very successful Vacation Bible School program. Pastors V. S. Benjamin and Jyothi Benjamin head the outreach programs, the seminary instruction, and the orphan care. The CLCI orphanage in Nidubrolu supports 29 children at present.

The delegates expressed agreement with the policy of the Board of Missions of "providing salaries only for those who train pastors overseas and not for the individual pastors themselves. We encourage the continued use of the self-help program for the support of individual pastors." In India the self-help program provides interest-free loans for the purchase of domestic water buffaloes. The milk production from these animals supplements the meager support of nineteen pastors and their families. Project Kinship has been expanded to include sponsorships for seminary students in Nigeria and India as well as for orphans in those two countries.

Plans are being made for a mission helper trip in the summer of 2003. Anyone thinking he or she may be able to go on such a trip may get more information from the Mission Helper Program committee: Pastor Todd Ohlmann, Professor Jeff Schierenbeck, and Peter Evensen.

### New Members

Four pastors were received into CLC membership: Steven Karp of Calgary, Alberta, Canada; Nathan Pfeiffer of Hayward, California, a



**2002 Convention Site**

recent graduate of our seminary; Dennis Rieken of Pana, Illinois; and Karl Stewart of Live Oak, Florida. Pastors Karp and Rieken were declared eligible for CLC membership through the colloquy process. Seven teachers were received into CLC membership: James Arndt, Neil Bernthal, Daniel Roehl, Jay Sydow, J. D. Sydow,

Nathan Wales, and Scott Wuerch.

Three congregations were received into membership: Gift of God Lutheran Church of Cass County, North Dakota (near Fargo); Living Word Lutheran Church of Liberty, Missouri (near Kansas City); and Word of God Evangelical Lutheran Church of Pana, Illinois.



**Lutheran Church of East Africa (Tanzania), Uchira Parish cornerstone laying, 175 members**



**LCEA Kisaseni Parish, 56 members; 62-year-old man, front, baptized as Dominic**



**LCEA Himo Parish, 189 members**

## A Resolution on The American Legion

Ever since 1996 the CLC has devoted some of its Convention time to a study of organizations in general and The American Legion in particular. This study was undertaken because it had become clear that essays with differing conclusions had been presented in different districts of our synod. In answer to many fervent prayers, the CLC in Convention passed the following resolution which was accepted by voice vote with only a very few audible dissenting votes. The entire resolution is printed here with the exception of the printing out of the Bible passages referred to.

*"We thank the pastors for the 2001 CLC General Pastoral Conference report, which they unanimously adopted.*

*"With regard to The American Legion, we concur that it would be inadvisable to provide 'a synodical rule or precedent that must be mechanically or legalistically applied.' We likewise share the concern expressed in the General Pastoral Conference Report that confessional Lutherans of good faith have wrestled with this issue for over 80 years. In view of this and in response to the many concerns raised among us regarding this issue, we submit the following:*

*"Whereas God's Word is unambiguous on the necessity of remaining faithful to Scripture and presenting a clear Christian witness; and*

*"Whereas the religious elements of The American Legion identified in the General Pastoral Conference Report are in conflict with God's Word and therefore with our Christian confession; and*

*"Whereas The American Legion publishes, distributes, promotes, and uses prayer manuals, handbooks, and other materials that endanger souls; and*

*"Whereas membership in The American Legion risks compromising our Christian witness and may provide an occasion for offense; and*

*"Whereas we trust that God's Word, rather than synodical resolutions, will serve to bind consciences where and when they are to be bound, and that the Gospel will move Christian hearts in a God-pleasing direction; therefore be it*

*"Resolved that for the spiritual welfare of souls, patient and evangelical guidance be given to any in our congregations who are members of The American Legion, with the goal of leading them out; and be it finally*

*"Resolved that all essays and study papers addressing this subject heretofore have no standing among us as an expression of our position on the subject. The 2001 General Pastoral Conference Report and other documents on the subject previously accepted by the CLC Convention are not included in this resolution."*

## Education

The CLC Board of Education has been involved in various projects. Years 1 and 2 of the Sunday School series, *God's Hand in Our Lives*, are completed and are being used by many. An On-line Bookhouse is being established and will be in operation soon. *This Is Your Church*, a brief history of the CLC, is now available through the CLC Book House. Check [www.clc-bookhouse.com](http://www.clc-bookhouse.com) for more details.



**Moderator Roehl & Secretary Albrecht**

In the past two years Christian day schools have been opened in Rapid City, South Dakota and Middleton, Wisconsin. An attempt was made during Convention to determine the number of students that will be enrolled at Immanuel Lutheran College (high school, college, seminary) in the fall. It looks as though the count will be close to 180, although some of these have not yet officially registered.

Some time was given to a review of decisions made by the faculty and the Regents of Immanuel College, such as student evaluation, tuition increases, the status of the Student Aid Fund, and various budgetary items. There should be no doubt in the minds of anyone that our Lord has graciously blessed our school, its faculty, and its students.

## **Expansion**

Since it was agreed that the present classroom facilities at Immanuel College are inadequate, the initial plans for a new ILC Academic Center were approved. The estimated cost of such a building was set at \$1,260,000. After the funds necessary to complete the project have been collected to within \$600,000 of the final project cost, and the CLC's Church Extension Fund is in a position to lend the necessary

remaining funds, construction on this project may begin.

Present plans are to raze Northwest Hall and use that space for increased parking. The offices presently in Northwest would be moved to the present Reim Hall, and all the classrooms would then be held in the new Academic Center. The Cottage would also be razed to make room for the Academic Center.

Expansion or replacement of the Field House at Immanuel is also something that we can begin to think about. A memorial requesting discussion of the possibility of a chapel area at Immanuel led to a recommendation that "our church body (through conferences and study clubs) study the role of a chapel facility in the training of our Christian youth."

Several of our subsidized mission congregations are also involved in building programs at the present time. Ascension congregation of Tacoma, Washington has begun construction of a church building. Berea congregation of Sioux Falls, South Dakota is planning relocation and a new building. Immanuel congregation of the Chicago area is also planning on property purchase and construction in the very near future.

## **Finances**

A great deal of time at this Convention was devoted to the study of finances. Our CLC budget is generally regulated somewhat by the Cooperative Budget Plan estimates provided by our congregations. This year, however, the estimates for Fiscal Year 2003 were \$25,000 less than the

estimates for the previous year. After vigorous debate the Convention determined that a budget of \$657,000 be adopted, which is \$42,000 higher than the CBP estimates.

The main force driving this budget upwards was the great increase in the costs of health insurance. Medical insurance premiums will go up from \$700 to \$800 per month per family, and at the same time the deductible is to increase from \$100 to \$1000 per individual. Maximum out-of-pocket expenses will be \$1500 per person or \$3000 per family. Since those receiving salary from the CLC will have to pay more for their own health costs, it was decided to increase code salary by \$150 per month to help offset the increased medical deductibles. Self-supporting congregations will also have to pay more for health insurance, more for their workers, salaries, and more for the CBP offerings. Is this possible? Some delegates indicated their congregations cannot keep up with these raises. Others believed that the Lord's material blessings do enable us to do much more than we have in the past.

Since it was believed that our congregations and individual members need to be better informed on the financial needs of our synod as well as on the function of the Cooperative Budget Plan, it was determined that the Standing Compensation Committee be directed to prepare materials to help educate the congregations and to prepare a long-range compensation program to be presented to the next CLC Convention in 2004.

Those among us who have been greatly blessed by our Lord with material blessings surely have great opportunity to put their money offerings to work

in a number of ways. First of all, there is the work in the local congregations, especially adequate compensation for our pastors and teachers. It seems the salaries we give our workers are in general somewhat lower than workers receive in other church bodies. Secondly, there is great need that our congregations make every effort to increase the amounts they contribute to the Cooperative Budget Plan. The CLC has a budget \$42,000 higher than what the congregations have estimated as their offerings. This \$42,000 has to come from somewhere, or we will be faced with a financial crisis in the very near future. Then, thirdly, there are all the special funds in the local congregations and in the church body that are there to receive the gifts of our members.

May the Lord fill us with such an appreciation of His blessings to us that we will open our hearts and our wallets and take care of what needs to be done. A one-time extra offering will be helpful, but what is really needed is a specific increase in our regular offerings, such as an increase from \$10 per Sunday to \$15 per Sunday, or a change from \$50 per Sunday to \$75 per Sunday on the part of those who are able to do this. Another thing we can do is pray to our Lord to bless our efforts. My prayer is that the hearts of



Teacher Arndt, Convention bell ringer, and Prof. Pfeiffer

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# OFFICERS, BOARDS, COMMITTEES OF THE CLC

*\*Elected or re-elected at this Convention*

## **Officers:**

President: Pastor John Schierenbeck\*  
Vice President: Pastor Mark Bernthal\*  
Secretary: Pastor James Albrecht\*  
Moderator: Professor Ronald Roehl\*

## **Board of Missions:**

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Pastor Michael Eichstadt  
Mr. Jack Mayhew\*  
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## **Board of Regents:**

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Dr. David Menton\*  
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## **Board of Trustees:**

Pastor James Sandeen\*  
Pastor John Ude  
Mr. Eugene Lang\*  
Mr. Phil Radichel

## **Conference Visitors (as ratified):**

Great Lakes—Pastor Michael Eichstadt  
South Eastern—Pastor John Klatt  
West Central—Pastor Michael Roehl  
Pacific Coast—Pastor Robert List  
Minnesota—Pastor David Schierenbeck

## **APPOINTMENTS**

### **Board of Doctrine:**

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Mr. Melvin Eichstadt  
Pastor Daniel Fleischer  
Professor Em. Clifford Kuehne  
Mr. Frank Paull Jr.  
Pastor David Schierenbeck  
Pastor Thomas Schuetze

### **Board of Education:**

Teacher David Bernthal  
Pastor David Naumann  
Professor Ross Roehl  
Mr. Gayle Stelter

### **Kinship Committee:**

Pastor David Fuerstenau  
Mr. David Klatt  
Mr. Jack Mayhew  
Pastor Paul Naumann  
Pastor Thomas Schuetze  
Mr. Jonathan Wiechmann

## **Standing Constitution Com.:**

Pastor Peter Reim  
Mr. Joel Krafft  
Mr. Ivan Zarleng

## **Foundation Board:**

Mr. Randy Dreyer  
Pastor Elton Hallauer  
Mr. Tim Noeldner

## **Mission Outreach:**

Mr. Marlin Beekman  
Teacher David Bernthal  
Pastor Walter Schaller

## **Salary Compensation:**

Mr. Tom Lentz  
Pastor Douglas Libby  
Mr. Steve Ludvigson

## **Publishing Division:**

Mr. John Abbott  
Pastor Joel Fleischer  
Mr. Matt Kelly  
Mr. James Lau  
Mr. Lowell Moen (Adv.)  
Mr. Glenn Oster  
Mr. Chris Williams

**CLC Statistician:** Dr. James Sydow

**CLC Archivist:** Professor David Lau

**CLC Directory:** Mr. Michael Sprengeler

**CLC Auditor:** Mr. Steven Lentz

**CLC Webmaster:** Mr. Glenn Oster

## **Ministry By Mail:**

Pastor Wayne Eichstadt (Ed.)  
Pastor Michael Eichstadt  
Pastor Peter Reim  
Pastor Michael Roehl  
Pastor Michael Schierenbeck

## **Lutheran Spokesman:**

*See staff listing, p. 2*

## **Journal of Theology**

Professor Paul Schaller (Ed.)  
Pastor Elton Hallauer (Asst. Ed.)  
Mr. Benno Sydow, Circula. Mgr.  
Pastor Stephen Kurtzahn  
Professor David Lau  
Pastor Delwyn Maas  
Pastor Paul Naumann  
Pastor Michael Roehl  
Pastor Thomas Schuetze  
Professor Steven Sippert



**Chaplain Baker  
installs newly-elected  
servants:  
Eugene Lang,  
Pastors James Sandeen,  
John Schierenbeck,  
Vance Fossum,  
Bruce Naumann,  
Mark Bernthal,  
James Albrecht,  
Prof. Ronald Roehl**

our members may be so overwhelmed by the Lord's blessings that they will cheerfully increase their offerings to the CLC and their local congregations as well. It can be done!

Then, too, we need to pray that our Lord will give those on the CLC medical plan good health so that our claims will go down and our costs will also go down, or at least not go up so markedly.

### **Elections and Appointments**

Pastor Daniel Fleischer was replaced as President of the CLC through the election of Pastor John Schierenbeck of Winter Haven, Florida. The Convention rose and applauded in appreciation of the twenty years of faithful service contributed by President Fleischer, who asked not to be considered for reelection this year. Pastor John Schierenbeck was replaced as Vice President by Pastor Mark Bernthal of Middleton, Wisconsin.

*(For other elections and appointments, see table. — Ed.)*

Those not reelected or reappointed were thanked for their service in the past. These include James Gullerud (Board of Regents), Dennis Oster (Board of Trustees), and John Lau and Stephen Kurtzahn (Board of Doctrine).

### **Next Convention**

The 26th Convention of the CLC will be held, God willing, from June 21-25, 2004, at Immanuel College in Eau Claire. Pastors Terrel Kesterson and Karl Stewart spoke eloquently of the desires of many that more Convention time in the future be given to the topic of evangelism, or how to encourage our members to be witnesses for Christ in their daily lives. Since we have all been called out of darkness into the marvelous light of Christ's gospel, we should all proclaim the praises of Him who has thus called us. See 1 Peter 2:9.

In his address to the Convention, President Fleischer said: "We are under obligation to share the truths we know and believe and thus fulfill the commission of our Lord. As a church body, our gospel-bearing opportunities are limited only by the number of missionaries that we have available for call, as well as the financial ability that we exhibit. There is no lack of opportunity!"

May our gracious Lord and God help us be faithful witnesses of Christ! Amen!

*(We thank Professor David Lau for a thorough report on the 2002 Convention proceedings. - Ed.)*



# SMORGASBORD

## •THE TORCH IS PASSED

In his report to the Convention outgoing President Daniel Fleischer said, in part: *"At this Convention we are confronted with many challenges and difficulties. These run the gamut from matters of doctrine to finances, from educational challenges to those on the mission field. These are things that confront what some may call our 'Beloved Synod.' The expression 'Beloved Synod' is one that one reads occasionally in church periodicals of some Lutheran synods. I don't recall ever hearing it among us, and I hope I never do. I personally cringe when I hear a synod described as an object of affection.*

*"That is not to say that we are not mindful of what the Lord has done in creating a fellowship among us and preserving it for forty-two years. We appreciate that with the CLC we have experienced mutual strengthening, encouragement, and admonition. We appreciate the fact that the CLC is a unique and close family. We appreciate the fact that within this fellowship we have been called and privileged to proclaim the gospel in our own country and in countries of which we would never have dreamed when the CLC came into existence. Furthermore, doors continue to be opened, and are opening even as we are gathered here this week. We do not devalue or think lightly of God's creation. The CLC is a creation of God through the Spirit! But our synod is not our 'beloved synod.' That expression lends itself to subjectiveness in doctrinal discussion that is not healthy. The object of our affection is our God who described Himself to Israel as the God*



President Fleischer (r.) wishes his successor well



A moment later Prof. Pfeiffer (l.) steps between

*who had brought them out of Egypt. He brought them out of the land of bondage to a good land. . . "*

It was in reaction to such remarks that the Convention delegates passed the following statement: *"While he may not like to refer to the CLC as a 'beloved synod,' President Fleischer served us as ones whom he loves. He did so with a concern and zeal for gospel preaching everywhere, with a conscientious concern for using the gifts and resources which the Savior has distributed among us wisely and expeditiously to the glory of His name, and with a careful watchman's eye that the truth be preached and preserved among us. In thanking Pastor Fleischer, we thank the Lord for lending us this valuable gift to serve Him and us as President of the CLC for the last*

20 years."

The new synod president is Pastor John Schierenbeck, Pastor of Immanuel Lutheran Church, Winter Haven, Florida. In his first post-Convention letter to synod pastors, Pastor Schierenbeck (again, in part) writes: ". . . I pray the Lord will continue to use the CLC as a gospel-centered, confessional church even though we are an earthen vessel. I believe the Lord is using us through ILC and our training of the next generation of confessing Christians. He also is using us in remarkable ways in Africa and India. Finally, in spite of our small size, I believe that our writings have an effect on the Church Universal far beyond our size and importance. We continue to get contacts through the world-wide web. I ask that you remember me in your prayers that the Lord would grant me strength, integrity of confession, and a broken and contrite spirit. May the Lord bless you and your ministries. And may He especially bless and keep your faithful and Christian wives."

As we thank the Lord for blessings under a past synod president, we implore His Spirit and blessings upon a newly-elected one.

• **FROM THE SSLS SILICON TIMES** (Newspaper of St. Stephen Lutheran School, Mountain View, California) —

One of our CLC pastors placed in our hands the June 2002 issue of this Christian Day School Newsletter. He was impressed, and so are we, with the lead article by the editor—graduating eighth grader Danielle Ryan.

As this issue of the *Spokesman* goes to print, it's "back to school" time across the nation. You have heard, too, that more and more parents are opting either for private schooling or for home schooling for their children. If one wonders why this is so, this article may go a long way to explain the answer.

We print selected comments of the budding young writer:

*This will be my last edition of this newsletter, my last week at SSLS, my last week in grade-school. . . . Looking back over the past seven years at SSLS, it's hard to describe what a lasting influence they had on my life. I feel that they prepared me for life, not only academically, but spiritually, in a way no other school could have. Sure, I might have been more exposed to different troubles if I had gone to a public*



Board of Missions Convention Display

school, but if you think about it, how is that supposed to prepare me better than the Bible can for the sinful world around us? Exposure to sin only numbs our conscience towards it, where the Bible warns us against it and teaches us to preach to others. Yeah, our school may not be the biggest, but one of my favorite things about SSLS was the closeness between the students. A family attitude really was present, even when the school grew. SSLS not only taught me about God, but about manners, how to cook, how to read music, how to learn to love reading and poetry, and how to love your friends. I'm so glad for my Christian education.

I just wanted to use this last editorial to thank everybody who was part of my life here at St. Stephen. Thanks to the moms and dads and other church members who put so much time into the founding of this school, and who still volunteer throughout the weeks in their own ways. Thanks to Miss Pfeiffer, who had to put up with me for seven years as my teacher. From now on, whenever I draw Israel, I'll be reminded of you. Thank you Pastors Reim, Povolny, and Naumann, for always guiding the stu-

dents and me in the right path, and for being ready with answers to some of our most odd and puzzling questions. Thank you to all the people at St. Stephen who were there at my confirmation or in my times of trouble to give me a card, encouragement, or even gentle scoldings when I needed them. Thank you to all the dear friends I've met at SSLS. It would take too long to list all of you and what I've learned from you, even with a school this small. You're such a diverse and fun group of kids that it will be hard to imagine taking classes with anybody else.

I'll be graduating this Sunday from eighth grade, and my next year at school will be Immanuel Lutheran High School in Eau Claire, WI. I know I'll love it there, but I'm sure I'll miss parts of grade-school too. I'll never forget the importance of my Christian education, and I'm sure evidence of its significance will show itself countless times in my life. I'll always be thankful for these years at St. Stephen Lutheran School.

... Thank you to everybody for making this such a rewarding and unforgettable school year!!!



Chief cooks (above) and bottle washers



Spokesman Assistant Editor Koch (L.)  
and Editor Fleischer

# Announcements

## Great Lakes Pastoral Conference

**Where:** Luther Memorial Lutheran Church in Fond du Lac, Wis.

**When:** September 24-26, 2002

**Agenda:**

- \* New Testament Exegesis, Romans 1:1ff  
— Pastor Gordon Radtke
- \* Old Testament Exegesis, Ecclesiastes 11:1ff.  
— Pastor Timothy Holland
- \* Isagogical study of Judges  
— Prof. Michael Sydow
- \* Church History (Period after First Crusade)  
— Pastor Walter Schaller
- \* Practical Advice on Dealing with People Having Addictive Behavior  
— Pastor Kevin McKenney
- \* What Constitutes a Scriptural Understanding of Legalism?  
— Pastor Michael Eichstadt
- \* Pamphlet on Islam  
— Pastor Arthur Schulz
- \* Survey and Critique: What is Offered on Christian Radio Stations?  
— Pastor David Schaller

**Chaplain:** Pastor Paul Tiefel

**Communion Speaker:** Pastor David Baker

—*Pastor Mark Gullerud, Chairman*

## West-Central Pastoral Conference

**Dates:** September 17-19, beginning at 10:00 a.m. (CDT) on Tuesday through noon on Thursday

**Place:** St. Paul's Lutheran Church, White River, S.Dak.

**Agenda:**

- 1) Old Testament Exegesis: Malachi 1:1 ff.  
— Pastor John M. Johannes
- 2) New Testament Exegesis: Romans 8:31-39  
— Pastor Mark Gurath
- 3) Study and Application of 2 Corinthians 6:14-18: How Do We Avoid Being "Unequally Yoked Together with Unbelievers"? (carry-over)  
— Pastor Roland H. Gurgel
- 4) Does True Oneness Require Uniformity of Doctrine and Application? (carry-over)  
— Pastor James Sandeen
- 5) What Does Scripture Say About Gambling?  
— Pastor James Naumann

6) Why Keep the Name *Lutheran*?  
— Pastor George Dummann

7) Dealing with a Public Sin in our Congregations — Pastor Frank Gantt

8) The Place of Polemics and Apologetics in Our Preaching  
— Pastor Michael Schierenbeck

9) A Study of the Qualifications for the Pastoral Ministry  
— Pastor Paul Fleischer

**Book Reviews**

1. *Prophecy of Matthew 24* by Bishop Thomas Newton  
— Pastor Timothy Wheaton

2. *Avoiding Pastoral Pitfalls* by Kurt Brink  
— Pastor Andrew Schaller

**Chaplain:** Pastor Michael Roehl

**Speaker:** Pastor Peter Reim

—*Pastor Michael Schierenbeck, Secretary*



**CLC Officers (l-r):  
Moderator Roehl,  
Secretary Albrecht,  
Vice President Bernthal,  
President Schierenbeck**