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LUTHERAN SPOKESMAN

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





Attendees of the 2019 CLC Teachers' Conference, Fridley, Minnesota, October 16-18.

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The Big Unveiling

**Surely the appearance
of the Son of God
from heaven would
be accompanied by
the greatest fanfare
the world has ever
experienced.**

How often in our world of self-centered people don't we hear promises of big things, soon to come. Coming soon, we are told, is the newest, greatest breakthrough in automotive excellence. Coming soon is the ground-breaking, sure-fire, Oscar-winning movie.

But in the world of man, it sometimes happens that a big, public unveiling is merely a moment of frustration and shame. The big movie is a flop. The automotive breakthrough proves a disappointment. Do you remember, some years ago, when the biggest name in electronic devices publicly demonstrated his latest invention—and was embarrassed by a series of glitches? More recently a highly touted inventor was demonstrating breakthrough technology in bullet proof auto glass—and a hand-thrown steel ball cracked and dented the windshield.

We live in a world where hype is normal but is viewed skeptically by careful people. The bigger the noise, the greater the skepticism. We prize the times when good news comes in confident but understated tones. That we can trust.

What about in God's world?

God certainly is capable of "hying" His wondrous works, if He chose to do so. What wonders in earth and air could accompany His every promise! What fearsome signs in sky and sea could be made to precede His every judgment! What visitations of angels announcing His coming actions! But He seldom does this. The destruction of Sodom and Gomorrah were without any warning, except to reluctant Lot. His greatest judgment upon mankind, the universal flood of Noah's time, was announced to Noah, and that was all. Noah's preaching of righteousness was all the prelude God gave. True, the Lord did advertise His power and might in announcing the Ten Plagues, but this is something of an exception to His usual manner of working.

But what about the biggest unveiling of all, the epiphany of the very Son of God in mortal flesh? The very word

epiphany promises something grand, "a visible manifestation of a hidden divinity." One eastern king even added *Epiphanes* to his name to show how great and glorious he was. (His subjects took to calling him *Epimanes* instead, suggesting a mental imbalance.) Surely the appearance of the Son of God from heaven would be accompanied by the greatest fanfare the world has ever experienced. But, no, it was not. Surely

His entrance into human society would be the grandest of all grand entries. But, no, not to the natural eye.

Instead, during the season of Epiphany we see Jesus, "very God of very God," so fully human that He is recognized as nothing more than a man by most people. We see a miracle worker Who often asked that His deeds not be announced. We are confronted with a man Who showed all the physical weaknesses of humanity, Who hungered and tired and grieved and died, but Who also made the most stupendous claims: I am the only way to the Father, I am one with the Father, all judgment is given to Me, I lay down My life and take it up again, all authority in heaven and earth has been given to Me, your sins are forgiven.

The still, small voice.

And all of this is unveiled to the world "in a still, small voice," through "the foolishness of preaching," and that by people aptly compared to "clay pots." What is God thinking? Any ad agency could do a much better job of getting the word out!

But, of course, it could not. For Epiphany, like Christmas, was never meant to impress the world, but only to feed the simple souls who make up the Church. Those simple souls see Christ's unveiling perfectly well, as He walks meekly and quietly through the pages of Scripture. They

are satisfied with the quiet, confident declaration, "*Behold! The Lamb of God who takes away the sin of the world.*" (John 1:29)



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

Jesus, Baptized for Us

“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.”

Matthew 28:19

We who have been baptized know the power and purpose of Baptism. It was our lost and sinful condition from conception which prompted our Triune God to give us this blessed sacrament. From birth we cannot, nor do we even have the desire to, follow our Lord or keep His commands. Our hearts needed a transformation—a conversion. The Holy Spirit alone can give that change of heart and create saving faith. Often—as is the case with infants—it is the Spirit working through the water and Word of Baptism that effects conversion.

So why was Jesus baptized? Luke records that John the Baptizer was “preaching a Baptism of repentance for the remission of sins.” (Luke 3:3) We know from all of Scripture that Jesus, as the sinless Son of God, had no sins to repent of. Even John himself felt that Jesus was mistaken in coming to be baptized. “Then Jesus came from Galilee to John to be baptized by him. And John tried to prevent Him saying, ‘I have need to be baptized by You, and are You coming to me?’” (Matthew 3:13-14) Perhaps we, too, would have been surprised—why would Jesus request Baptism?

Jesus’ answer to John’s question is short, but not simple. It is as broad and deep as the Gospel itself. “But Jesus answered and said to him, ‘Permit it to be so now, for thus it is fitting for us to fulfill all righteousness.’” (Matthew 3:15) The operative words in Jesus’ answer seem to be “fitting” and “fulfill.” The commands of God are fitting or appropriate for us to pursue. Jesus, as the obedient Son of God, submitted Himself to His Father’s will. He came, at His Father’s direction, in the form of a servant. He kept not only the letter, but the spirit of the Law as well. Jesus’ obedience led Him not only to the cross, but also to the condemnation it held as well. “For He [the Father] made Him [Jesus] who knew no sin to be sin for us. . . .” (2 Corinthians 5:21a)

Through Jesus’ birth, obedience, Baptism, death, and resurrection, we are now clothed in His righteousness.

However, the Corinthians passage goes on, “that we might become the righteousness of God in Him.” (2 Corinthians 5:21b) This is the fulfillment Jesus spoke of. He fulfilled the Law. He was condemned not for His own sinful deeds, but for the sins of the world. Jesus’ triumphal cry from the cross, “It is finished!” (John 19:30) meant completed—fulfilled, now and forever. He was raised again on the third day as proof positive that His redemptive work had been accepted by the Father.

That we might become the righteousness of God—what a wonder! Through Jesus’ birth, obedience, Baptism, death, and resurrection, we are now clothed in His righteousness. “But now the righteousness of God apart from the law is revealed . . . even the righteousness of God, through faith in Jesus Christ, to all . . . and on all who believe . . . being justified freely by His grace through the redemption that is in Christ Jesus.” (Romans 3:21-22, 24)

Our Baptism into Christ gives us not only the promise of eternal life with Him, but also the power over sin today. “Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life.” (Romans 6:3-4)

Read the entire sixth chapter of Romans to see a more complete picture of the Holy Spirit working through the power of your Baptism, and your Savior’s fulfilled work for you.



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

It's All About Having the One Thing

(Read Psalm 27)

In this psalm King David expresses an awareness of the reality that all believers face in this world: we have enemies who are determined to harm us. They'll destroy us if they can. Ephesians 6 describes them as principalities, powers, and rulers of the darkness of this age. Our soul is the ultimate target of their attacks.

We can attempt to spare ourselves the distress of this truth by pretending we have no such enemies or by staying very busy in order not to think about it. Neither mitigates the reality of the dangers facing our souls.

On the other hand, always thinking and worrying about it can make us so weary that we feel like giving up. Even the prophet Elijah went through a time when he was ready to just quit and die.

Today there are a variety of means available to help us feel insulated from the reality of having genuine, determined enemies; but we would do well to accept the perilous reality of living in this world as described in the Bible. Ignorant bliss won't keep us safe.

Scripture, however, shows us how to face and deal with the threat effectively. Psalm 27, for example, tells us how we can face the dangers of this world and overcome them. With good reason we can say with King David, "My heart shall not fear."

He reveals the means in verse 4: "One thing I have desired of the LORD, that will I seek: That I may dwell in the house of the LORD all the days of my life."

David found security in the house of the Lord, because that was where he heard the Word of the Lord. The best way to survive when we are under attack, and the best way

to defeat our enemies, is to focus on God, and that's what God's Word helps us to do. From His Word we can receive what we need to survive every attack and gain the final victory.

To dwell in God's house means to make our home there—to dwell within the walls of His sacred Word. We can do that in our church as well as in our own homes. We can do it during our lunch breaks, on the dock by the lake, and wherever else we read our Bibles and ponder God's Word.

The best way to defeat our enemies is to focus on God, and that's what God's Word helps us to do.

With the term "one thing," David indicates that believers should have an extraordinary singleness of purpose. Whatever it takes, however long it takes, and whatever the cost, we want unbroken fellowship with God most of all. Our desire and prayer is to know God, to see God's face and experience His presence. That is the *one thing* we truly need.

We can have this *one thing* when we're under siege, when no one else is with us, yes, even when we're lying on our sick beds. Through His Word God draws us near to Him. He assures us of His grace and faithfulness, and He encourages us to trust Him no matter our circumstances. When we have the *one thing* of being connected to God, everything else will be all right.

This *one thing* means that we will be blessed no matter what. Yes, even when we die, God will make sure that things only get better.



"...truly our fellowship is with the Father and with His Son Jesus Christ. And these things we write to you that your joy may be full." (1 John 1:3, 4)

Delwyn Maas is pastor of Gift of God Lutheran Church in Mapleton, North Dakota.

Wisdom from Above

“If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. For let not that man suppose that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways.”

(James 1:5-8)

The Lord in His goodness pours out upon us countless blessings every day, even without our asking. While this is so, when we are faced with a particular need, He invites us to ask Him for help.

In the case of those James was addressing, that needed blessing was wisdom. These believers were experiencing difficult trials that were hard to bear. They quite naturally had questions, fears, and doubts on account of them. Why did these difficulties befall them? Was God angry with them for some dark misdeed? What was God’s purpose for these dealings?

Job knew exactly what this was like, as he suffered some of the most trying times imaginable. In the space of a short period of time, Job, who had been highly blessed in material possessions and family members, lost nearly everything. And then he was faced with a quandary of why all this had happened to him.

While his friends were no help in finding a good answer, Job did not throw up his hands in despair. He knew that he needed wisdom from God in order to make any sense out of all this (see Job 28:12-28).

The blessing of wisdom involves attaining true knowledge and understanding of God, His will, and His ways. These we can apply to many different situations in life.

In asking God for wisdom, we shouldn’t expect it to fall out of the sky. Solomon, whom God blessed with the greatest wisdom of all, reveals to us, *“For the LORD gives wisdom; From His mouth come knowledge and understanding.”* (Proverbs 2:6) In addition to receiving wisdom through the Books of Wisdom (Job, Proverbs, and Ecclesiastes), we gain most-helpful knowledge and understanding throughout Holy Scripture.

Whenever we approach the throne of God for help, such as when we ask for wisdom, the Word of God impresses upon us that we need to ask in faith. We must have confidence that God will hear our pleas, that He has the power to grant answers to our pleas, and that He will supply what we need.

If we were to come to Him with the attitude of “Well, what have I got to lose by asking?” or “Maybe He will give attention to my request,” or “God couldn’t possibly have the power to grant my plea,” we shouldn’t expect Him to grant what we request.

The Lord has made us wonderful promises. They give us every reason to have total trust that He will hear and answer all our prayers, grant us those requests that accord with His will for us, and supply all our needs (see Matthew 7:7-8; 21:22; Psalm 50:15; 145:18).

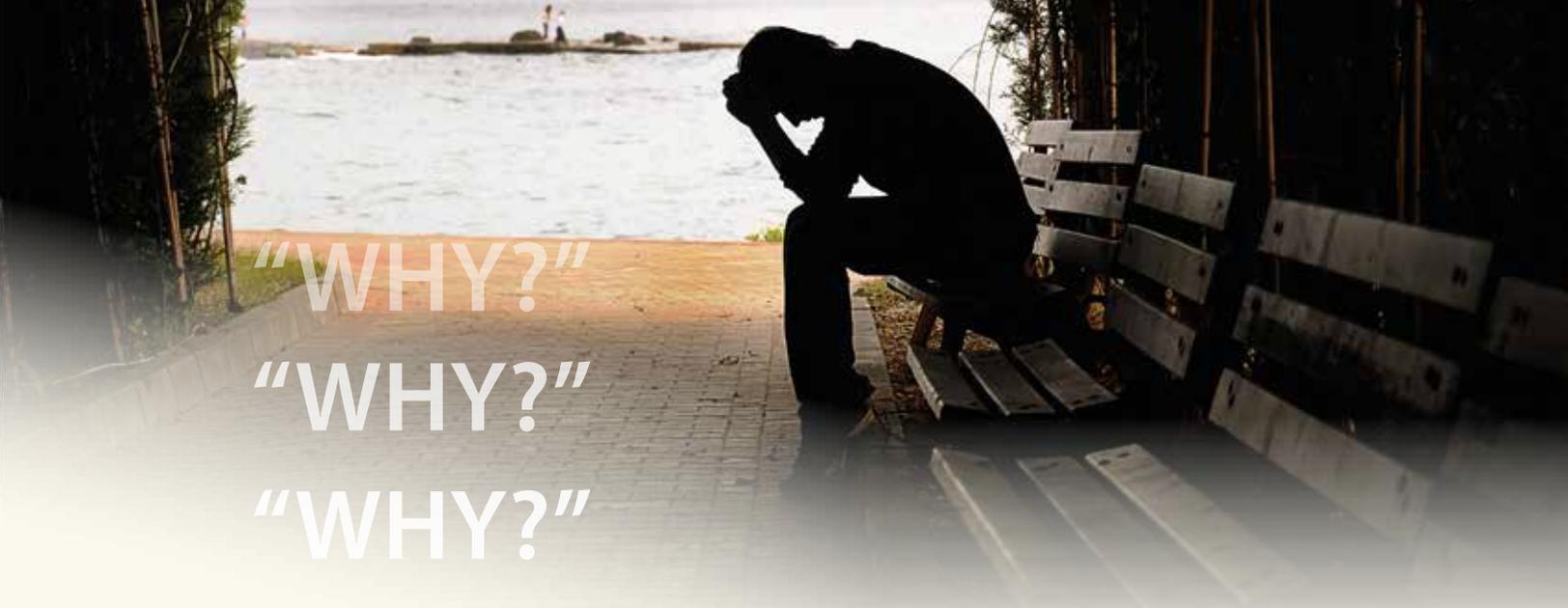
It is also important to remember that wisdom involves applying what we have learned. Solomon discovered this the hard way. For while God gave him superior wisdom, Solomon’s great downfall lay in not always applying it to his personal life.

Finally, the greatest form of wisdom is found in Paul’s letter to Timothy, “that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.” (2 Tim. 3:15)



May the Lord richly bless us with wisdom, both for our benefit and for those with whom we share this planet.

Mark Gullerud is a retired pastor. He and his wife live in Sunnyvale, California.



“WHY?”

“WHY?”

“WHY?”

Personal tragedy - whether your own, or that of someone close to you—has a way of making an anguished person ask this question:

“If there really is a God, WHY?”

- **If God is really good, why is there so much evil?**
- **If God really has all power, why does He allow this to happen?**
- **If He really cares, why doesn't He seem to care about this?**

In times of great suffering and grief, people often answer the WHY question in the wrong way.

Answer #1 is to belittle God: “If God is good, but evil things happen, He must not be able to stop them.”

But this is what God says about Himself: *“I am God Almighty.”* (Genesis 35:11) *“Nothing will be impossible with God.”* (Luke 1:37)

Answer #2 is to blame God: “If God has all power, but lets evil things happen, then He's at fault.” But this is what God says about Himself: *“God is light and in Him is no darkness at all.”* (1 John 1:5) *“The LORD is good to all, and His mercy is over all that He has made.”* (Psalm 145:9)

Is there any answer to the WHY question, then?

Yes, there is, but in order to understand it we have to spend some thoughtful time on a lonely hill, long ago, where God's Son hung upon a cross.

During His life, Jesus showed that He had all power by the many miracles which He did. Jesus showed that He alone was truly good, by His absolutely pure life and His many acts of kindness. His ultimate act of kindness was

to take all the evil and all the guilt of the whole world on Himself. The only innocent Man became the ultimate guilty Man. Our human race has only itself to blame for sin and evil in this world. Yet God punished Jesus for all the world's wickedness, including yours and mine, as He hung there on that cross. From the deep blackness of suffering, Jesus cried out “WHY?”

“My God, My God, why have You forsaken Me?”
(Matthew 27:46)

The answer to Jesus' question was this: God decided to do AWAY with all evil, all tears, all anguish and suffering. He would take it all away by laying it all on His innocent Son, so that we can live forever in heaven. There will be no more evil there, no tears, no grief, but only joy. The fact that Jesus died for us and rose again means that HE was willing to suffer more than anyone, in order to forgive our sins and to put an end to all our suffering.

The person who knows Jesus in this way will not have all the answers—yet. God says that there IS a reason why awful things happen, but often does not tell us what that reason is—yet. For the one who truly knows Jesus, it is enough at present to know that He cared enough to suffer everything in our place in order to give us peace of heart now, and the promise of joy forever to come.

“For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.” (1 Corinthians 13:12)



“I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.” (Romans 8:18)

Bruce Naumann is senior pastor of Messiah Lutheran Church in Eau Claire, Wisconsin.

THE ORIGIN OF THE CLC

One aspect of the discussion surrounding the “Joint Statement,” which will again be before us at our 2020 convention, is how much importance to give to the events that took place around the period 1955-1961 that led to the formation of the CLC. In this seven-part series, Professor Emeritus David Lau provides a digest of these events, excerpted from his book, “Out of Necessity.” We urge all CLC members—and particularly convention delegates—to re-familiarize themselves with this important period in our fellowship’s history.

Early Protests and Withdrawals

The Wisconsin Synod convention of 1955 in Saginaw, Michigan, had decided to wait until 1956 to vote on the resolution to suspend fellowship with the Missouri Synod. One of the reasons given for the delay was to give opportunity for the Missouri Synod to respond to the charges against it. The Missouri Synod met in St. Paul, Minnesota, in June of 1956, and seventeen members of the Wisconsin Synod Union Committee attended those meetings. Since some of the actions of the Missouri Synod seemed conciliatory, the Church Union Committee stated in its evaluation: “We are of the conviction that our Synod ought not to close the door to further discussions at this time. . . . It is also our conviction that . . . we hold the judgment of our Saginaw resolutions in abeyance” (The Northwestern Lutheran of July 22, 1956, pp. 234-235). At the same time, however, the Committee admitted: “Many of the controversial issues . . . still remain wholly unresolved” and “the sister synod’s position on issues such as Scouting, military chaplaincy, and prayer fellowship has not undergone any change” (The Northwestern Lutheran of July 22, 1956, p. 234).

The 1956 convention of the Wisconsin Synod, held in Watertown, Wisconsin, followed the advice of its Church Union Committee and resolved to “hold the judgment of our Saginaw resolutions in abeyance’ until our next convention.” Meanwhile, it was resolved “that our fellowship with The Lutheran Church – Missouri Synod be one of vigorously protesting fellowship to be practiced, where necessary, in the light of II Thess. 3:14, 15.” This resolution “was adopted by a vote of 108 to 19, with 38



THE ORIGIN OF THE CLC

delegates either absent or abstaining and with several advisory delegates recording their dissent. ‘No’ votes, it would seem, represented a conviction that fellowship should be terminated at the present time” (The Northwestern Lutheran of September 16, 1956, pp. 294-295).

One of the first congregations to withdraw from the Wisconsin Synod was Immanuel Lutheran Church of Mankato, Minnesota. Already in 1950 Immanuel congregation felt compelled by local circumstances to break fellowship with an individual Missouri Synod congregation in its vicinity. In 1953 the congregation pleaded with the Wisconsin Synod to separate from the entire Missouri Synod on the basis of Romans 16:17, “lest we become guilty of other men’s sins” (quoted in Joseph Lau: The History of Immanuel Evangelical Lutheran Church of Mankato, Minnesota; 1865-1961, p. 134 – Immanuel Lutheran Seminary Library 284.1776 - L36h). In 1955 Gordon Radtke accepted a call as assistant pastor of Immanuel, serving together with Gervasius Fischer. Both pastors



Gervasius Fischer



Gordon Radtke

“lest we become guilty of other men’s sins”

were convinced that the 1955 action of postponement by the Wisconsin Synod was contrary to the will of God. In October of 1955 the congregation by a vote of 42 to 14 declared themselves in *statu confessionis* over against the Wisconsin Synod and understood by this that they would “abstain from active fellowship” with the Wisconsin Synod. When the Wisconsin Synod at its special 1956 convention continued to postpone any action of separating from the Missouri Synod, Immanuel congregation by a vote of 45 to 6 resolved to declare their withdrawal from membership in the Wisconsin Synod (Joseph Lau: *The History of Immanuel Evangelical Lutheran Church of Mankato, Minnesota; 1865-1961*, pp. 138-139).

By the time the Wisconsin Synod held its 1957 convention in New Ulm, Minnesota, Fred Tiefel had resigned from his position as Wisconsin Synod missionary in Japan. Nevertheless, the mission work in Japan continued under Tiefel’s direction. The Japanese Christians in his congregation fully agreed with him, and soon he received financial assistance from various pastors, congregations, and individuals who supported his position.

Tensions escalated

In the two years that followed the 1955 convention, tensions had escalated between those who favored immediate separation from the Missouri Synod and those who favored delay. . . . The Wisconsin Synod President, Oscar Naumann, reported to the (1957) convention: “Many individuals, several conferences, and one entire District are convinced that we as a synod are guilty of disobedience to God’s Holy Word, because we have not as yet applied the injunction of Romans 16:17-18 to The Lutheran Church – Missouri Synod. These individuals and groups have memorialized Synod to take this step and to declare the termination of fellowship. They assure us that continued fellowship relations and even continued discussions on

the present terms are taking place in violation of their conscientious objections” (Proceedings of the Thirty-Fourth Convention, p. 15). The district referred to was the Pacific Northwest District.

The report

The standing Church Union Committee reported on their discussions with the Missouri Synod and the Synodical Conference and declared, “The controversial issues still remain wholly unresolved and continue to cause offense” (Proceedings of the Thirty-Fourth Convention, p. 135). Memorials calling for termination of fellowship with the Missouri Synod came from a Nebraska District Pastoral Conference; from Pastors John Lau, Paul Prueter, and Jonathan Schaller in the La Crosse, Wisconsin, area; from a Dakota-Montana Delegate Conference; from St. Peter’s Lutheran Church of Stambaugh, Michigan; from ten men of the Dakota-Montana District (including Waldemar Schuetze, Herman Fennern, Paul G. Albrecht, Leland Grams, Vernon Greve, and Helmuth Rutz); and, as indicated above, from the Pacific Northwest District, which stated in its memorial, “We are as firmly convinced as ever that Rom. 16:17-18 should be applied to The Lutheran Church – Missouri Synod. As pastors and congregations we have been and are applying it. We, therefore, again plead with our Synod, officially and publicly to sever relationship with The Lutheran Church – Missouri Synod at its convention this year” (Proceedings of the Thirty-Fourth Convention, p. 139).

The Protest Committee, which began its work in 1956 to handle protests against synodical action, likewise recommended, “We therefore hope . . . that the Synod will take such action which will remove every reasonable accusation of not obeying the Word of God” (Proceedings of the Thirty-Fourth Convention, p. 148).

David Lau is a retired pastor and professor. He and his wife live in Eau Claire, Wisconsin.

Good Shepherd Lutheran Church

Rapid City, South Dakota

The Black Hills have always drawn people to them. The Lakota Indians migrated there from Minnesota in the 1800's. Gold discovered by General Custer in 1874 drew miners by the wagon-full. These miners started many towns, including Rapid City. It was here in Rapid City that the Dakota School of Mines was formed in 1885. This outstanding school of engineering drew many bright minds to the area. In the last few decades, it has drawn quite a few CLC members. These hills also drew a famous sculptor named Gutzon Borglum; between 1927 and 1941 he carved the faces of the four most famous presidents into Mount Rushmore.

These Black Hills still draw people today. They come to see Mount Rushmore, Custer State Park, the Badlands, and many other spectacles. Every year in August the Sturgis motorcycle rally draws hundreds of thousands of visitors. There is much to see and do here, a fact that has brought many of you to come worship with us during the summer months. Several times we have had to copy more bulletins because we get many visitors from other CLC congregations who are in the area for vacation. We are delighted to have you. But this city has drawn more than tourists. Many CLC members moved to this wonderful area, including some from our sister congregation in Lemmon, South Dakota.

"My sheep hear my voice, I know them and they follow Me."
(John 10:27) While it was the beauty of the hills that drew many people to this area, it was the beauty of God's Word



that led a group of believers to gather for regular worship as early as 1967. These services continued off and on in the years that followed. But it was not until 1985 that Jesus' sheep in the Rapid City area finally organized as Good Shepherd Lutheran Church. They called seminary graduate James Albrecht as their first pastor. This group met for a couple of years in members' homes and hotel rooms. But in 1987, they broke ground on a church/parsonage building. The Good Shepherd had provided them with a place of their own to hear His voice and know Him better. For thirty-three years

that voice has led them and given life and salvation, and for thirty-three years the Good Shepherd has heard the voices of His sheep, raised in thanksgiving for all His gifts.

The Good Shepherd provided a new under-shepherd in February 1992 with the coming of Pastor Mike Wilke. There was heard in those days the bleating of many little lambs, and the Good Shepherd provided in that time for the establishment of a day school for those lambs. The Black Hills continued to be a great resource, as there were many

Top, early members of Good Shepherd Lutheran Church. Above: ground-breaking for the new church/parsonage, 1987.



church outings into the hills. There were youth group outings, a Bible Camp that brought CLC members from all over, and an annual outing to cut down a Christmas tree for church.

There was a long period in the early 2000's when the congregation did not have a pastor. But the members continued faithfully holding lay services and trusting that the Good Shepherd would care for them (after all, He gave His life for them!). Their prayers were answered in 2003 with the coming of Pastor John Klatt. When Pastor Klatt retired in 2014, Pastor Aaron Ude was called, accepted the call, and moved that same year. Looking back over the years, members have said that they can see clearly how the Good Shepherd has always provided just the right under-shepherd for them.

So what's going on now at Good Shepherd? The bleating of many young sheep is again being heard in our church services, and we have prayed that someday in the not-too-distant future we may be able to open a Christian day school again. We are also working on some building projects to make the facility more accessible to those who are physically challenged and to meet code needed for



opening an after-school program and/or a day school. We also are delighted with the opportunity God has given us to reach troubled children. The Black Hills host one of two children's homes in South

Dakota designed for young people who are unable to be at home because they have been orphaned or because of behavioral problems on the part of the children or their parents. We go to the home one Saturday every month to hold a Sunday school with them. In the last fifteen years that Good Shepherd Lutheran Church has been doing this, we have been able to tell approximately 1,400 children about their Good Shepherd, Jesus. Many of them had never heard of Him before.

The congregation also takes great pride in hosting a Bible Camp in the Black Hills. The congregation really goes all out, and greatly enjoys getting CLC members from all

over to come join them in discovering the beauties of the Black Hills—and the far greater beauties of God's Word!



Aaron Ude is pastor of Good Shepherd Lutheran Church in Rapid City, South Dakota.

Top: exterior of the church, looking east.
Above, a recent Black Hills camping trip.

BEST. JOB. EVER!

Are you a young person pondering a career? Have you considered becoming a pastor or a Christian day school teacher? This twelve-part series is meant to coincide with the work of the President's Committee on Partners in the Public Ministry (CPPM). Its aim is to help you think more deeply about the great importance—and many blessings—of the public teaching and preaching ministry.

The Best Training

A young man named Timothy received preparation for the public ministry like none other. Joining Paul early in his journeys, he apprenticed with the most highly educated of the apostles. Timothy observed Paul's versatile style of preaching and teaching up close and was hand-selected for several important tasks. He was even the recipient of two verbally-inspired epistles.

In that second letter, Paul calls Timothy to faithfulness amidst the pressures he would face as pastor on his own: *"You must continue in the things which you have learned and been assured of."* (II Timothy 3:14) Yes, Timothy had gained much sitting at the feet of the apostle, but Paul hearkens in essence to what Timothy had learned well before the two met. His protégé's best training was first received in his mother's arms: *"From childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus."* (II Tim. 3:15)

I have no reservations in speaking highly of our Immanuel Lutheran College and Seminary. The Lord has blessed our fellowship with an excellent theological institution. This statement, though, can be intimidating. It is staggering for a twelve year old to think of learning the Biblical languages, for a teenager to imagine a decade more of school, for a college student to contemplate writing sermons week after week.

But Paul's counsel indicates the best training for the public ministry doesn't happen in Eau Claire, Wisconsin. It began years ago, in the plainest scriptural truths learned from infancy on.

The great breadth and depth of doctrine taught in Christian Dogmatics is not so overwhelming when everything "new" you learn can also be found somewhere in the Small Catechism that your parents helped you commit to heart.



Once you learn Hebrew, the orthography that used to seem mystifying now gives rise to the vivid realization of just how those Old Testament passages you memorized for Christmas programs all point to the salvation which Mary's Baby has earned for sinful mankind.

Pastors do face the pressure of writing a sermon every week, but the theme slowly comes into focus, as you simply recite to yourself that "the Law shows us our sin" and "the Gospel shows us our Savior."

Pastors need not be overwhelmed with thoughts of how to make worship services into "more-meaningful experiences." The liturgy you first learned sitting on your mother's lap—familiar and plain—is the more-than-sufficient adornment for the Word of God, allowing it to resound and shine.

Pastors do receive their members' toughest questions in life. Christian day school teachers are often called upon to help unravel their students' problems. But that dreaded pressure of your confirmation examination honed you to give answer to those too—and in the end, it wasn't nearly as bad as you thought!

In both preparation and practice, the stress of the public ministry is mostly self-imposed. When a young man heeds the comforting counsel that the Lord has already begun equipping you long ago, all that anxiety begins to melt away.

Don't let thoughts of the public ministry overwhelm you! If you find yourself fascinated with the training you have received thus far, if you feel the pressing need for souls to hear the good news of Christ crucified for our eternal life, these are noble desires indeed. Such curiosity is from God.

Pursue it. Learn more. He promises to direct your steps.

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



IN THE PIPELINE

This series profiles the men and women who are in their final year of preparation for the public teaching or preaching ministry at our Immanuel Lutheran College and Seminary in Eau Claire, Wisconsin.

Nick Naumann

Age: 25

Program: Seminary

Year in School: Senior

Where were you born?

Valentine, Nebraska.

Where did you grow up?

White River, South Dakota, until I was one-and-a-half. From then until age twenty, I lived in Tacoma, Washington.

Married? Unmarried? Tell us about your family.

I am not married. I have one brother, three sisters.

What hobbies, sports or extracurriculars interest you?

My interests include long distance running, learning languages, and reading classic fiction.

Tell us one thing about yourself that most people don't know.

I have been growing my beard since January of 2017.

Which academic subjects especially interest you?

I particularly enjoy any class that studies a foreign language.



How did you first come to consider the public teaching or preaching ministry as a career?

After I graduated from high school, I was sitting in our family's living room back in Washington. While my brother, his friend, and I were playing video games, my dad leaned into the room and said, "Immanuel's on the phone. They want to know if you're coming back for college." I shrugged and said, "Sure." But the longer I attended college at Immanuel, the more and more interested in (and dedicated to) my studies I became.

What have you appreciated most about your time at ILC?

The lasting brotherhood. Even though many of your friends leave Immanuel after high school, they never leave your life. Even if you don't talk to them very often after high school graduation, or they live far away, you will have them as Christian brothers and sisters for the rest of your life.

What qualities do you think will most be needed by the future leaders of the church?

Willing hearts, diligent minds, and compassionate souls.

“BREAD OF LIFE” READINGS JANUARY 2020

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

Date	Hymns	Reading	Comments
Jan 1	TLH 529 (LSB 719)	Judges 1:1-3	When the Israelites did not know what to do, they asked the Lord. Judah followed the Lord's direction, as should we in this new year.
Jan 2	WS 706 (LSB 388)	Judges 2:8-18	After the death of Joshua, the Israelites fell away from the Lord in just a generation. It reminds us how important it is to teach our children to fear of the Lord.
Jan 3	WS 714 (LSB 378)	Judges 3:7-11	Israel had done evil, yet when they turned to the Lord for mercy He was merciful and gave them a leader to lead them away from their sinful ways.
Jan 4	WS 716 (LSB 896)	Judges 4:1-7	Again Israel did evil, and for 20 years the Lord allowed King Jaban to oppress them, but when they called on Him, He promised to hand Jaban over to them.
Jan 6	TLH 127 (LSB 397)	Matthew 2:1-12	The wise men came and worshiped Jesus as their King.
Jan 7	TLH 130 (WS 718)	Judges 5:1-12	After Jaban was defeated, Deborah and Barak sang praise to the Lord, giving thanks for His mercy toward them.
Jan 8	TLH 131 (LSB 399)	Matthew 2:13-23	Jesus was rescued from His enemies so that He could pursue His mission to rescue us from our sins.
Jan 9	TLH 328	Matthew 3:1-12	Repentance is the proper preparation for meeting Christ.
Jan 10	TLH 103	Judges 6:1-10	Again Israel did evil, and for seven years the Midianites oppressed them. But when they turned to the Lord, they found He would faithfully help. Would they ever learn?
Jan 11	TLH 17 (LSB 804)	Judges 6:11-32	The Lord's reassurance to be with Gideon led him to tear down the altar to Baal. Baal never stood a chance against the love of God.
Jan 13	TLH 23 (LSB 822)	Judges 6:33-7:8	Every step of the way it was the Lord preparing Gideon and preparing the army. This victory would be the Lord's victory!
Jan 14	TLH 247 (LSB 406)	Matthew 3:13-17	Father, Son, and Holy Spirit all participated in the Baptism of Jesus, just as they all participate in the work of our salvation.
Jan 15	TLH 516	Matthew 4:1-11	Jesus overcame every sort of temptation that attacks us, remaining righteous where we could not.
Jan 16	TLH 126 (LSB 396)	Judges 7:9-25	The Lord wins the victory for His people, just as He promised. Stay with the Lord in every battle and you will be safe!
Jan 17	WS 752	Judges 8:28-9:6	In the days of Gideon there was peace, but after he died Israel returned to wickedness under Abimelech and worshiped the Baals.
Jan 18	TLH 606	Judges 9:7-25, 50-57	The Lord did not let Abimelech's evil go unpunished. Eventually, all those who despise the Lord are judged.
Jan 20	TLH 132 (LSB 810)	Matthew 4:12-25	Christ fulfilled the prophecy of Isaiah just as John the Baptist had said, and He set out to overthrow the works of Satan.
Jan 21	TLH 344 (LSB 401)	John 1:15-42	Christ truly is the Lamb of God Who came to take away the sins of the world.
Jan 22	TLH 352 (LSB 402)	John 1:43-51	Jesus proves His divinity to Nathanael and tells him that He is the way to heaven.
Jan 23	TLH 139 (LSB 519)	Judges 10:6-18; 11:29, 32-33	Again the Israelites did evil and turned away from the Lord. When they came to Him seeking help yet again, would He rescue them or would He tire of them?
Jan 24	TLH 24	Judges 12:7-15	After Jephthah, we know little about the men who led Israel for the next 25 years, but God was continuing to provide the leadership the people needed.
Jan 25	TLH 408	Matthew 12:1-14	Mere outward observance of the Law without a heart that loves and trusts in the Savior is not what God is looking for.
Jan 27	WS 762	Mark 3:7-35	Jesus carries out the ministry of the Gospel while at the same time demonstrating that He is the Son of God and His words are God's.
Jan 28	TLH 353	Matthew 8:1-13	Both the man with leprosy and the centurion placed their full confidence in Jesus, and He did not disappoint! What resulted was astonishing!
Jan 29	TLH 356	Judges 13:1-25	Again Israel did evil. It is a recurring theme. This time, God announced the nation's next judge in an unusual and very personal way.
Jan 30	TLH 530	Judges 14:1-11	It was not a good idea for Samson to get a wife from the Philistines, but God made the best of his poor judgment, turning it into an opportunity to approach these enemies.
Jan 31	TLH 531	Judges 14:12-15:8	Samson loses his wife, and political tension increases between the Philistines and the Israelites. God will use these circumstances to bring judgment on the Philistines.

Financial Aid for ILC Students Preparing for the Public Ministry

The growing number of pastor and teacher calls and vacancies currently in our churches and schools attests that the need for young people to prepare themselves for the public ministry has never been greater. Recent articles in the *Lutheran Spokesman* and church bulletins have encouraged our youth to consider preparing for the public ministry through our pastor and teacher training programs at Immanuel Lutheran College and Seminary. The aim of this article also is to encourage our youth to prepare by showing the financial support our church body is investing and providing to young people enrolled in ILC's pre-theological and education courses.

Public Ministry Preparation (PMP) Program

In addition to the Student Aid Fund (SAF) available to all students in the ILC high school, college, and seminary departments through SAF student loans, family multi-student grants, and campus student employment (work-study), there is special financial aid available for students preparing for the public ministry. That program is aptly named "Public Ministry Preparation" (PMP).

The General Business Office (GBO) of the CLC and of ILC distinguishes two parts to this program, the PMPE and the PMPG. The PMPE represents the **endowment**-invested portfolio part of the PMP fund. The PMPG represents the **grant** part of this fund, namely, the annual earnings of interest and dividends only (not capital appreciation), available from the endowment portfolio. These earnings are granted routinely each year to all full-time ILC public ministry student accounts.

Since its inception in 2000, the PMP endowment portfolio has grown to \$1.6 million, largely from bequests, but also from memorials and offerings. Earnings vary each year, of course, and the amount of grants awarded each student depends on the number of public ministry students enrolled full-time each year. Some years have provided as much as half of a student's tuition. This year's earnings are providing about 35% of the tuition for fifteen full-time education and pre-theological students in college and four

in the seminary. Tuition has remained constant at \$3,500/year for an unprecedented five years in a row, which is also an incentive for our youth to enroll! A goal of the PMP could be to pay 100% of tuition for those preparing for the preaching and teaching ministries.

Partners in Ministry (PiM) Program

Another encouragement for students preparing for the public ministry is to be aware that our church body has also established a financial program to help students *after* they accept a call and become CLC pastors or teachers in our congregations. This program is called "Partners in Ministry" (PiM), which helps CLC called servants pay back ILC student loans which they may have received at ILC. This is a matching-funds program in which the called servant applies for this benefit and is matched anonymously with a donor partner who has applied to match each loan payment, up to a limit the donor predetermines. The beneficiary is also anonymous to the matching donor, so that besides the satisfaction of this public ministry support, the donor can also take a tax deduction.

Since inception of the program in 2016, there are six donors who have been matching funds for the six out of seven beneficiaries who have applied for the program. To date the donors have provided \$18,312 in matching loan payments that have helped called workers repay in full three of their student loans. All these loan payments go right back into the SAF to provide loans for current ILC students.

Beneficiaries of both these programs have expressed their appreciation that the CLC has established these programs, and their gratitude to the Lord and to the donors for providing the funding. Offerings for these programs may be designated and sent c/o the ILC Business Manager, 501 Grover Road, Eau Claire WI 54701.



James Sandeen is a retired pastor. He is Business Manager for Immanuel Lutheran College and the Church of the Lutheran Confession.

Lutheran Spokesman

501 Grover Road, Eau Claire, WI, 54701



Immanuel Lutheran college pre-the and education students.

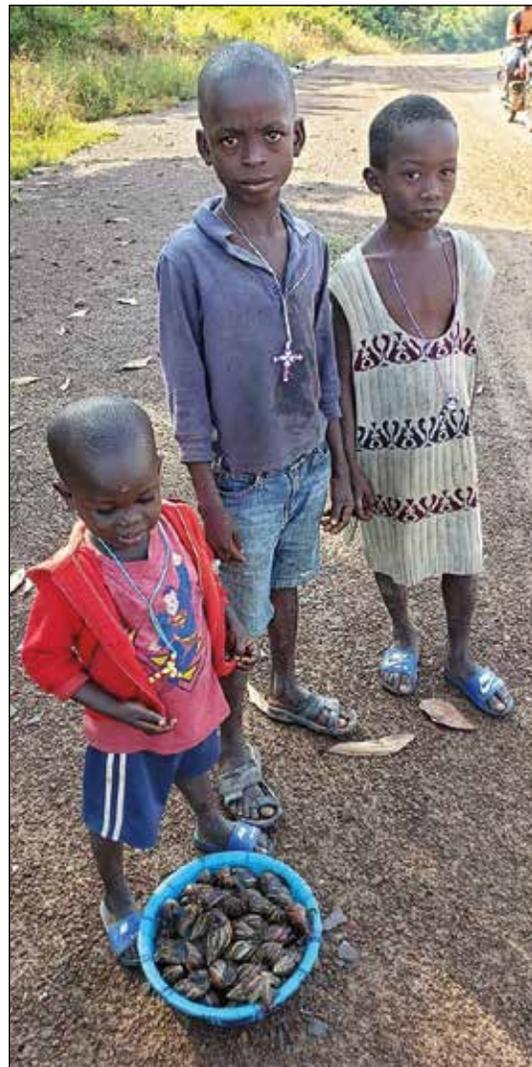
ANNOUNCEMENTS

Nominations for ILC President: The Board of Regents invites nominations for the office of President of Immanuel Lutheran College. The current term of Professor Steven Sippert concludes on June 30, 2020. He has requested that he not be considered for another term. We thank him for his faithful service in this key administrative function at our campus. 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 July 1, 2020. Nominations are to be received by email or letter no later than midnight February 15, 2020 (extended deadline, letters postmarked February 1, 2020) to: Mr. James Burkhardt; 217 Windy Lane; Rockwall, TX 75087; email: jeb6217@yahoo.com. — James Burkhardt, Secretary, ILC Board of Regents

Call for Nominations: Pastors, professors, male teachers, and voters of congregations within the Church of the Lutheran Confession are invited to nominate individuals for the following synodical offices to be elected at the 2020 CLC Convention:

- CLC President
- CLC Vice-President
- CLC Moderator
- CLC Secretary
- Board of Trustee—Called Servant
- Board of Trustee—Lay Member
- Board of Regents—Called Servant
- Board of Regents—Lay Member
- Board of Missions—Called Servant
- Board of Missions—Lay Member
- Board of Education—Teacher Member
- Board of Education—Lay Member

Member nominations will be received January 1, 2020 through March 31, 2020. Nomination forms, lists of eligible called servants, and submission information are available on the clclutheran.org website. — Pastor Paul D. Nolting, Moderator



Liberian Children Photo by Pastor John Hien.