

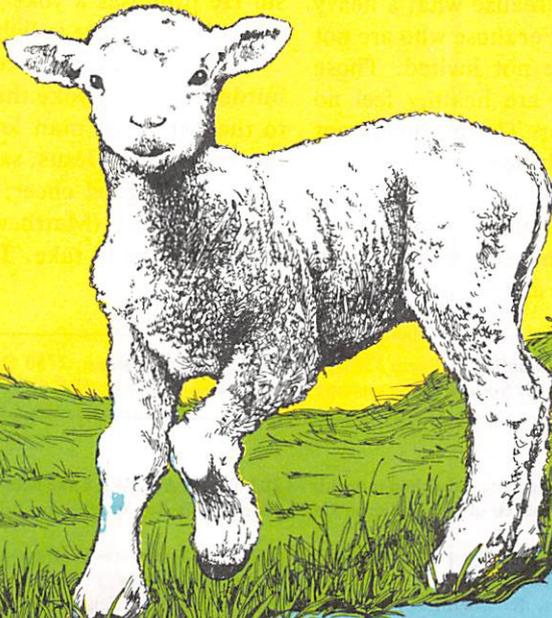
September 1981
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Lutheran Spokesman

CHURCH OF THE LUTHERAN CONFESSION

1. *O Jesus, Lamb of God, Thou art
The Life and Comfort of my heart.
A sinner poor I come to thee
And bring my many sins with me.*

2. *O God, my sin indeed is great;
I groan beneath the dreadful weight.
Be merciful to me, I pray;
Take guilt and punishment away.*



3. *Saint John the Baptist points to Thee
And bids me cast my sin on Thee;
For Thou hast left Thy throne on high
To suffer for the world and die.*

4. *Help me to mend my ways, O Lord,
And gladly to obey Thy Word.
While here I live, abide with me;
And when I die, take me to Thee.*

A-men.

—The Lutheran Hymnal,
Hymn no. 328

Rest For Our Souls

It is not only John the Baptist who bids us cast our sin on Jesus, the Lamb of God, as the hymn on our cover says. Jesus Himself also invites us to come to Him with our heavy burden of sin, and He promises to give us rest.

“Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” (Matthew 11:28-30)

Our heavy load is sin, and blessed are we when we realize what a heavy load our sin is. For those who are not heavy laden are not invited. Those who think they are healthy feel no need for a doctor. Those who are not aware of their sin see no benefit in a lamb of God who removes sin.

But we know our sin, do we not? Perhaps we cannot see our sin as well as our neighbor can see our sin, and

certainly not as well as our all-knowing God sees it. Yet the burden of guilt is there. We have done and we keep doing the wrong, even though we know it is wrong. And we keep on failing to do the good thing, the loving thing, the thing that would help in the conversion of our neighbor. Love is what we lack, and it is our lack of love that condemns us.

Jesus' Gracious Invitation

Jesus invites us to come to Him with our heavy load of sin. In place of our anxious labors He offers us rest. In place of our heavy burden of sin He promises a yoke that is easy and a burden that is light.

What is this easy yoke, this light burden? It is the yoke that was given to the paralyzed man lowered from the roof when Jesus said to him: “Son, be of good cheer; thy sins be forgiven thee.” (Matthew 9:2) That yoke was easy to take. That burden was light.

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Jesus offers us such a yoke and such a burden. On the basis of His perfect, innocent life and His sacrificial death as the Lamb of God bearing the sin of the world, Jesus invites us to come to Him and find

rest for our souls.

—D. Lau

Note: Pastor Leland Grams chose Matthew 11:28-30 as his text for the communion service at the July 1981 Pastoral Conference of the CLC. The above paragraphs are based in part on a reflection of his comforting message.

KEEPING THE UNITY

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; ENDEAVORING TO KEEP THE UNITY OF THE SPIRIT IN THE BOND OF PEACE. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ." (Ephesians 4:1-7)

Context and Background

The entire epistle of Paul to the Ephesians may be called a hymn concerning the Holy Christian Church. Paul addresses the letter "to the saints which are at Ephesus, and to the faithful in Christ Jesus." (Eph. 1:1) This letter is a clarion call to the saints, to the believers in Christ Jesus, to remember their fellowship in the Holy Church of God.

In connection with this remembrance of their high honor and grace through Christ, they are exhorted to fulfill their God-given call in the world, living their lives in the spirit and avoiding the works of the flesh. The word goes forth to all members of the Church, whatever their stations in life, to wives and husbands, to children and parents, to masters and servants, to pastors and teach-

ers, as well as to members of the flock. The constant point of reference is the relationship that they have in Christ.

The writer identifies himself as "Paul, an apostle of Jesus Christ, by the will of God" (Eph. 1:1), as "Paul, the prisoner of Jesus Christ for you Gentiles" (Eph. 3:1), as "the prisoner of the Lord" (Eph. 4:1), and finally as "an ambassador in bonds" (Eph. 6:20), that is, in chains.

The apostle Paul had been instrumental in founding a Christian congregation in Ephesus, where he had labored for nearly three years. (Acts 19) The congregation was composed of Gentiles and Israelites, the Gentiles being in the majority. Now imprisoned in Rome because of his Christian testimony, Paul wrote

this letter to the Ephesian Christians out of his great concern that they might remain true to the faith and not lose the oneness which the Holy Spirit had created in their hearts through a common faith in the Redeemer, a faith to which they had been called and from eternity had been chosen.

With this Scriptural context and background the passage under consideration emerges with its intended meaning.

The Spirit's Creation of Unity

The King James Version has given us this translation of Eph. 4:3: "Endeavoring to keep the unity of the Spirit in the bond of peace." A study of the individual Greek words in their proper connection would bring us this translation: "Being zealous to stand guard over the oneness of the Spirit in the bond of peace."

It certainly does not lie within our power to maintain the unity which binds us together in the Holy Christian Church. This is the work of the Holy Spirit who has created this unity. This oneness transcends all denominational barriers and binds into one all those who truly place their trust and confidence alone in the meritorious atonement of Jesus Christ without the deeds of the Law. This trust is a thing of the heart. Therefore Scripture tells us that only the Lord knows who are His. (2 Tim. 2:19) Those who are His are one body joined to the Head which is Christ, joined, as it were, by sinews, bones, and joints, knit together and nourished by the Lord, growing and

increasing as God causes it to grow and increase. (Col. 2:19)

We on our part are to be zealous, to make every effort, to take great pains, to watch over and to guard the oneness of the Spirit that nothing be done which would threaten it or even destroy it. Certainly any teaching or practice contrary to Scripture threatens this oneness. Any unscriptural practice or indifference to doctrine, be it fundamental or non-fundamental, does not unify but separates and threatens the very foundation of our faith. Satan is the author of all lies and therefore also the author of all false teaching and unscriptural practice. With these he would destroy the unity of the Spirit. The Lord of the Church has therefore warned against every leaven, even the smallest leaven; for every leaven, regardless of size, will spread and permeate the whole lump if it be not purged out.

It is for this reason that our Lord has called on His followers to avoid those who cause divisions and offences contrary to the doctrine which we have learned. (Rom. 16:17) This action of avoiding is to be taken out of love and concern for those who are being misled and are being exposed to error that they may not lose their oneness with Christ. Such action will be a warning to them and put them on the alert against the leaven of error and its devastating effects.

To continue in a fellowship where fellowship has been broken only serves to put people off their guard and make them targets for theartil-

lery of soul-destroying error. This must be our answer to those who say that separation does not serve the unity of the Spirit but sets it back and militates against love. Obedience to God's Word never stands in opposition to love but is the very practice of it. The action of separation from error in obedience to God's Word is in full agreement with this word which calls upon us to be zealous to stand watch over the oneness of the Spirit.

The Bond of Peace

The watchfulness over the oneness of the Spirit, however, is to take place in the bond of peace. We are not to strain our watchfulness in such a way as to destroy the bond of peace which is to be preserved. This certainly does not imply that we are to make room for false doctrine or to compromise the truth in the slightest measure by a loose and unscriptural practice. Jesus leaves no loop-hole when He says: "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." (Jn. 8:31-32) Faithfulness to the Word in doctrine and practice is called for; for it is the Word that makes us free.

This does not, however, give us the right to abuse our liberty by crushing those Christians who are weak in faith and deficient in knowledge and forcing them into submission. Such a legalistic approach militates against the proper and evangelical watchfulness over the unity of the Spirit which is to be carried out in the bond

of peace.

In this connection the apostle stresses the point that, in walking worthy of the vocation wherewith we are called, we are to carry on our work "with all lowliness and meekness, with longsuffering, forbearing one another in love." (Eph. 4:2) In commenting on this exhortation Dr. George Stoeckhardt (a Missouri Synod theologian who lived from 1842 to 1913) has stated it well: "At the very head of this admonition Paul has placed those virtues which pertain to the life of the Christian as a member of his congregation. The idea of the Church remains foremost also in this monitory part of the letter. Humility which subordinates itself, instead of lording it over the brethren; meekness, gentleness, which gladly serves and gives rather than to demand from others; longsuffering, which is not easily embittered by the defects which still cling to Christians; patience, which bears with the brother and his peculiarities and forbears—all these the Christian is to strive after, and he is to do this in love unfeigned, not with a show of superiority or pride, which informs the brother that one is putting up with his faults, bearing with him as one bears a burden. In v. 3, 'endeavoring to keep the unity of the Spirit in the bond of peace,' the apostle does not add a fifth admonition to the foregoing four, but offers a defining and limiting element to what has gone before. In the expression 'in the bond of peace' the term 'of peace' is the genitive of apposition. Peace is to be

the 'bond' which binds together the members of the Church. The Christians will be at peace among themselves if in their dealing with one another they evince humility, meekness, longsuffering, and patience. These are the virtues inspired by love and peace. By striving earnestly to practice these virtues they will preserve and retain the unity of the Spirit." (George Stoeckhardt, *Commentary on St. Paul's Letter to the Ephesians*. CPH 1952, pp. 178-179)

As Carried Out in Galatia and Corinth

The apostle Paul carried this out in a practical way in his dealing with the Galatian Christians. To them he wrote: "You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love." (Gal. 5:13—NIV) Among the acts of the sinful nature Paul lists hatred, discord, jealousy, fits of anger, selfish ambitions, dissension, factions, and envy. (Gal. 5:20—NIV) By giving in to such acts which are common to the flesh, we will devour one another and in the end be destroyed by each other.

Rather, we are to walk in the Spirit and practice those virtues which are the fruits of the Spirit, such as "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control." (Gal. 5:22—NIV) In these virtues we are to walk, not becoming conceited, provoking and envying one another, for if we give in to these impulses we will be severing the bond of peace.

The proper spirit to be shown toward the erring Christian brother is set forth by the apostle in these words: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ. For if a man think himself to be something when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another." (Gal. 6:1-4)

In the same way the apostle Paul dealt with the Corinthian Christians among whom had arisen envy and strife and divisions. Some were saying that their view was represented by Paul, others by Apollos, and still others by Cephas (Peter). Paul reminded them that such party spirit was completely out of order, for it was not Paul who had been crucified for them; it was not in the name of Paul that they had been baptized; but all this had taken place in Christ. Christ is not divided, nor does He approve of cliques in the Church.

On this background he said: "You are God's fellow-workers; you are God's field, God's building." (1 Cor. 3:9—NIV) "So then, no more boasting about men! All things are yours, whether Paul, or Apollos or Cephas or the world or life or death or the present or the future—all are yours, and you are of Christ and Christ is of God." (1 Cor. 3:2—NIV)

At the same time as he was speaking of the privileges of the children

of God, Paul was so sensitive to the problem of the weak and uninformed Christian brother that he said: "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (1 Cor. 8:13) This was certainly a careful and considerate watching over the oneness in the Spirit in the bond of peace. This kind of practice needs to be emulated and followed.

To practice self-denial and restraint in the exercise of Christian liberty in matters which in themselves may be permitted but which could cause a weak brother to violate his conscience and thus to stumble and to fall will serve to preserve the oneness of the Spirit in the bond of peace. Stubbornly to insist on one's liberty in such circumstances may well result in upheaval and division. What is called for in cases of a misguided conscience is patient instruction and a loving ministration according to God's Word. With such people we should be ready to go the extra mile even though some would insist that the first is enough. We are to be humble, gentle, and patient, bearing one another in love. Here the so-called Golden Rule applies: "All things whatsoever ye would that men should do to you, do ye even so to them." (Mt. 7:12)

Applying This Word to Ourselves

As members of the Church of the Lutheran Confession who have been joined together in contending for the truth, we should be especially concerned with the preservation of the

unity which the Spirit of God has bestowed on us without any merit or worthiness in us. We should be aware of the fact that we are prime targets for the deadly arrows of the devil who would disrupt our peace and sever the ties which bind us together. He would gladly cause such dissension among us that our testimony may be muted and harmed. In this connection there are a number of things which deserve our careful attention.

A danger which confronts us all is the danger of passing judgment on one another without being in possession of all the facts. Rumor has a way of spreading untruths and distorting the facts. This can so easily pit congregation against congregation, pastor against pastor, teacher against teacher, teacher against pastor, pastor against teacher, members against pastor, pastor against members, etc. With misguided zeal and often with fleshly motivations on the part of those who are quick to pass judgment, disruption can ensue and schism can be the result. Satan knows how to use his instruments of destruction to divide and conquer, and we need to stand guard lest he have his way.

There is, of course, no thought here of surrendering or compromising the truth in order to preserve an outward semblance of peace. But those who have passed through controversy and carry the scars of conflict can so easily develop a crusade-complex, nursing the thought that if there is no conflict at hand in our midst, something

must be wrong. There will, of course, be plenty of tension between the spirit and the flesh in our own lives and in our contacts with the world and with those who are earthly-minded and indifferent to the truth. But to generate heat where there is no light can be not only dangerous but disastrous.

Professional jealousy and fleshly ambition can so easily enter in to blind the vision and obscure the sight. Insistence on certain methods and procedures when others may be equally good and even superior under certain circumstances can breed strife and sedition where peace should prevail. That there is a time to speak and a time to be silent is a lesson that is often hard to learn, but it is the better part of wisdom to follow this age-old and Scriptural piece of advice. When no principle is involved, it is often better to permit the judgment of another to prevail even though we may not always agree. Rather than to generate a useless conflict of opinion, one should in such cases learn to let it pass in the interest of peace. "Avoid foolish controversies and genealogies and arguments and quarrels about the law, because these are unprofitable and useless." (Tit. 3:9—NIV) There is, of course, a place for a friendly exchange of opinion, but there is always the danger that pride and prejudice may stand in the way of moderation and sobriety.

We need, furthermore, to stand guard against a professional pride which stands in the way of admitting that we have erred when it is clearly

shown that we have chosen a wrong course. Such unwillingness to receive correction is of the flesh and can only harm us and will cause others to lose their confidence in our leadership and integrity. The cause of peace is given a setback when such sinful pride comes to the surface.

Much harm can also come when we call out: "Peace, peace," when there is no peace. One must always be ready to confront an issue when a principle is involved, especially when it is a Scriptural principle. But a roadblock is set up if we pursue the issue in a strident and belligerent manner and with an air of domineering authority. This can often tend to close the ears of those who should be listening. Much more can be gained with an irenic and kindly approach which displays concern and compassion.

"Speaking the truth in love." This was the word of Paul to the Ephesians, a word found in the same chapter from which the title of this essay was taken. The watchword is "love"—love to God who first loved us and redeemed us, and love to our fellowmen who have also been purchased and bought with the precious blood of our Savior Jesus Christ. When Christian love prevails in speaking the truth with all faithfulness, then we shall be growing up in all things in Christ. May God grant this to us all.

—C. M. Gullerud

Editor's Note: The Wisconsin Pastoral Conference and the CLC Teachers' Conference, meeting jointly in October of 1980, requested that this paper by Professor Gullerud be printed in the *Lutheran Spokesman*.

IN CONFERENCE ASSEMBLED

For the last time the biennial study conference of the CLC pastors chose July for meeting time on the campus of Immanuel College in Eau Claire. The midsummer interlude of high humidity was great for winged insects, but not the best of times for long hours of concentrated study and discussion. The next conference will be scheduled for late in May or early June.

These conferences are eagerly awaited and highly prized. Serious thought was given to a proposal to make them annual affairs. This was dropped, however, because of the high cost in time and travel.

To counsel one's colleagues in ministry, and to take counsel from them. This is the essence of it. And the air fairly crackled with earnest concern. In spite of the humidity.

Their Concerns

This particular conference showed that two concerns are powerful among the brothers. Though they seem at times to be in conflict, the Gospel requires both. The one complements the other. In true proportion, the two concerns make for a healthy church. Out of balance they invite the rebuke of the Lord, "But I have this against you. . . ." (Jesus to the Seven Churches, Revelation 2-3)

The one concern, voiced by some: That the practice of our congregations, the lives of our Christians, be in agreement with our professed

belief. If it is to ring true, the integrity of our confession must not be compromised by inconsistent practice.

The concern voiced by others: That we remain a teaching church, with the Gospel and in the Gospel seeking fruits of faith rather than mere compliance (possibly without conviction).

Case in Point

The brotherhood is unanimous in its judgment that membership in some fraternal life insurance associations or brotherhoods involves religious "unionism"—that is, joint religious enterprise without the agreement in doctrine which the Scriptures require for such fellowship. In this judgment there is no known dissent in the body—certainly not among the called workers in public ministry. There were no negative votes in 1978 when the CLC declared its findings that the Aid Association for Lutherans and the Lutheran Brotherhood have become, in form and character, unionistic. Those concerned for the integrity of their Gospel witness had good reason to welcome the information, however inconvenient or painful the detachment from the association might be.

The brotherhood has varying opinions, however, as to how members of the body should be helped in canceling memberships and giving up policies. For this each person is ultimately responsible, and account-

able. How is a church to help them, so that the name of the Lord might be hallowed?

Professor Gordon Radtke was asked to prepare an essay for the next conference which will further speak to this: *The Role of Our Church in Helping People Make God-pleasing Ethical Decisions*. This is to include a study about the circumstances under which we may infer that a certain behavior is "sinful."

The Papers

Several of the essays were assigned with reference to the need of a Christian fellowship to be a body which "edifies itself in love." Professor C. M. Gullerud delivered a paper entitled *Keeping the Unity*. With Ephesians 4:3 as guide, he gave the benefit of many years experience in contending for the faith once delivered. Pastor George Barthels,

Moderator of the CLC, offered a studied answer to the question, *What Constitutes an "Evangelical Manner" in Dealing with Members of the Congregation?* Much appreciation was expressed for the work of these seasoned veterans, and much discussion was stimulated.

A study of *Jeremiah 31:31-34* had been requested years ago. With its glorious portrayal of the New Covenant in Christ in contrast with the Old, it was the perfect piece in the picture of this conference. Professor Robert Dommer ably demonstrated that the "Law" which is inscribed on the heart of the believer is nothing else than the Gospel itself. It is from this that the new life flows, rather than from an externally imposed legal code.

Yet again the subject of *Polygamy* occupied conference space. Since it was introduced at one time by a question from the *Nigerian Church*



of *The Lutheran Confession*, the CLC has been seeking to formulate a statement which gives a clear and unequivocal affirmation of the Biblical teaching about monogamic marriage without going "beyond Scripture" in pronouncing judgment on polygamous marriage as practiced, in some cases, by the patriarchs of the Old Testament. Vice President Robert Reim presented a summary statement prepared by the special committee. After making a few changes in wording, the conference agreed to forward the statement to the next CLC Convention. Four suggestions made by Pastor David Lau regarding Part II of the 1978 Convention report will also be sent

on to the 1982 conclave. This dealt with the advice offered to the Nigerian Church for handling cases of polygamy that might arise.

God's Glad Servants

Corporate worship, with much robust singing, was the refreshment of the meetings. Each session was bracketed by devotions on the subject of serving the Lord with gladness. Chaplain Wayne Mielke built his meditations on the calling of such servant figures as Moses and Elijah. The Rev. Leland Grams was the preacher for the conference Communion Service.

—Rollin A. Reim

BLESSED ARE THE MEEK - I

The weary and beleaguered prophet walked and walked and walked. He was fleeing in the wilderness from a queen who had vowed to take his life. His prayer, as he slumped down in deep depression underneath a juniper tree, was this: "It is enough; now, O Lord, take my life, for I am not better than my fathers." (I Kings 19:4)

Elijah owned scarcely the shirt on his back, and he had now left even his servant at Beersheba. The one whose pursuit he was seeking to elude was, by all appearance, the owner of the land. Was there anything of earthly goods that Jezebel could not get for herself, particularly since she even succeeded in dominating her

weak-willed and hen-pecked husband, King Ahab?

All Things Were Elijah's

But Elijah was one of the meek ones in the land. His heart had been set in the posture, not of prying things from Baal, but of receiving things from the Triune God, whose assurance of the coming of the greatest Prophet, Priest, and King was the sustaining force in his life. The righteousness which was his by the meek receptiveness of faith really entitled him already now to the ownership of all good things.

That he indeed had all things at his disposal is so well illustrated by what happened. How many of the

Jezebel under Judgment

And Jezebel? Perhaps she, in the meantime, was ranting and raving because she had missed her man. It is doubtful whether all the dainties her servants could place before her brought real satisfaction. Perhaps they turned sour in her stomach. "Better is a dish of vegetables where love is, than a fattened ox and hatred with it." (Prov. 16:17)

haughty have had breakfast prepared by an angel? Elijah had not had time to pack a lunch. Still less did he have the leisure to devise a recipe for food whose nourishing powers would last for weeks on end. But: ". . . Behold, there was an angel touching him, and he said to him, 'Arise, eat.' Then he looked and behold, there was at his head a bread cake baked on hot stones, and a jar of water. So he ate and drank and lay down again. And the angel of the Lord came again a second time and touched him and said, 'Arise, eat, because the journey is too great for you.' So he arose and ate and drank, and went in the strength of that food forty days and forty nights to Horeb, the mountain of God." (I Kings 19:5-8-NASB)

Thus, on Mt. Horeb or Sinai, Elijah, as Moses before him, communed with the God of heaven and earth. He fortified himself with the knowledge that events in the past had shown that heaven and earth were directed for the preservation of the meek, and refreshed himself with the assurance that the present was an extension of the past, an arena in which Jehovah ("I AM THAT I AM"—Exodus 3:14—also on Horeb) continued to demonstrate His unchanging mercies and grace. Had not his own recent experience of 40 days and 40 nights of travelling, sustained by food from heaven, been a condensed but pointed re-enactment of Jehovah's gracious wilderness dealings which formed the bridge from the bondage of Egypt to possession of the Promised Land?

From the shade of that juniper tree, our glance takes in both the past and the future. The past?—Elijah's prior departure from the land, when heaven and earth faithfully combined, in the providence of God, to place themselves in his service, and inveterate scavengers obediently brought food to the humble one of God. The future?—Elijah's triumphant ascent to heaven, when his ownership of all things was so dramatically demonstrated. Let not the impact of the dual outcome be lost on us: on the one hand, Elijah's deft detour of death (II Kings 2); on the other hand, Jezebel's rendezvous in death with dirty devouring dogs (II Kings 9:35-37), outward demonstration in this case of delivery to demonic darkness.

"For evildoers will be cut off, but those who wait for the Lord, they will inherit the land. Yet a little while and the wicked man will be no more; and you will look carefully for his place, and he will not be there. But the humble will inherit the land, and will delight themselves in abundant prosperity." (Psalm 37:9-11-NASB)
And Jesus, echoing the thoughts of

this Psalm, said: "BLESSED ARE THE MEEK, FOR THEY SHALL INHERIT THE EARTH." (Matthew 5:5)

This verse, 3rd in the series of Beatitudes which opens Jesus' Sermon on the Mount (Mt. 5-7), constitutes another remarkable Bible overview. From beneath the juniper

tree we see it. The light of understanding dawns, and we rejoice to realize that many other portions of Old Testament history as well might appropriately bear Jesus' words as their heading: "Blessed are the meek, for they shall inherit the earth."

—*R. E. Wehrwein*

New Addresses

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Nominations for ILC Professorship

The following nominations have been made in response to the recent request to fill the present vacancy at Immanuel Lutheran College:

Fred Archer	Robert Reim
Karl Brandle	Jonathan Schaller
Paul Fleischer	David Schierenbeck
David Fuerstenau	John Schierenbeck
David Koenig	Michael Sydow
Paul F. Nolting	Robert Wehrwein

The Call Committee for institutions is scheduled to meet in connection with the October meeting of the Coordinating Council, October 21, 1981. Any correspondence pertaining to the above nominations should be in the hands of the Secretary of the Board of Regents prior to October 21, 1981.

—*Paul F. Larsen*, Secretary
9308 Rich Valley Blvd.
Inver Grove Heights, MN 55075

Coordinating Council

The Coordinating Council of the Church of the Lutheran Confession will meet on the campus of Immanuel Lutheran College in Eau Claire, Wisconsin, on Wednesday and Thursday, October 21 and 22. The first session will begin at 8:00 a.m.

—*Egbert Albrecht*, President

Ordination

Authorized by President Egbert Albrecht, I ordained Kurt Luebke as pastor of Trinity Lutheran Church, Spokane, Washington, on June 28, 1981. Pastor Douglas Libby and Pastor Paul Schaller assisted in the ordination service.

—*M. J. Witt*

Wisconsin Pastoral Conference

Date: October 29-30, 1981

Place: Immanuel Lutheran College, Eau Claire, Wisconsin.

Time: Opening session begins with sermon at 8:30 a.m. Speaker: C. M. Gullerud; Alternate M. Gullerud.

Agenda:

Pastoral Burnout—Causes, Symptoms, Remedy, Etc.—J. Pfeiffer;

Biblical Chronology, Part II: Abraham . . . —J. Ude;

Teaching Stewardship (in the wide sense) In a Year-round Program—J. Johannes;

Exegetical and Homiletical Study of Ezra and Nehemiah—D. Schierenbeck;

Principles of Interpretation in Regard to Prophecy (especially in regard to the millennium)—C. Kuehne;

Hebrews 11—J. Sandeen.

Chaplain: A. Schulz; Alternate: L. Schierenbeck.

Please announce or excuse to the host pastor, L. Schierenbeck, as soon as possible.

—*Mark Bernthal*, Secretary

West Central Pastoral Conference

Dates: September 22-24, 1981.

Place: Mt. Olive Lutheran Church, Lamar, Colorado.

Time: 9:00 a.m. Tuesday morning to 12:00 noon Thursday. (Mountain Time)

Agenda:

Old Testament Exegesis of Isaiah 1:18-20—
M. Sydow;

New Testament Exegesis of I Corinthians
11:20-29—R. Mackensen;

A Homiletical Study of Matthew 17:14-21—
P. D. Nolting;

Word Study: *monogenees* (Considering the
Relationship of the Father and the Son)
—D. Koenig;

Word Study: *chesed* (Steadfast Love)—
D. Baker;

Original Sin: Definition, Origin, Trans-
mission—L. Grams;

Isagogical Study of Judges—V. Greve;

Book Reviews—Robert Reim and Paul
Fleischer (Reviewers' Choice).

Conference Chaplain—D. Baker.

Conference Preacher—P. Fleischer.

Please announce to the host pastor, Robert
Mackensen.

—D. Baker, Secretary

CLC Teachers' Conference

Place: Grace Lutheran Church, Valentine,
Nebraska.

Time: October 14-16, 1981, with opening
devotion at 10:00 a.m. on Wednesday.

Conference Service: October 15 (evening) with
Paul D. Nolting preaching.

Conference Chaplain: Ted Thurow

The Agenda:

What Constitutes a Complete Elementary
Library?—Marion Fitschen & Ross
Roehl;

The Teacher's Position in the Congrega-
tion—Wayne Mielke;

A Well-balanced Phy Ed Program—Ron
Roehl;

Our Trip to Alaska—Shirley Wendland;

Methods of Discipline—Faculty of Luther
Memorial School, Fond du Lac;

School Records—What Is Needed and/or
What Is Useful?—Leif Olmanson;

Preparing Children to Cope with Drugs—
Norman Harms;

Topic (untitled)—David Menton;

Teaching the Liturgy—Walter Priebe.

Also: current problems, business meeting,
field trips.

—Dan Gurgel, Chairman

Installation

On July 19, 1981, I installed Miss Phyllis
Schuler as teacher in Grace Lutheran School,
Fridley, Minnesota.

—D. Fleischer

As authorized by President E. Albrecht, I
installed Miss Susan Pelzl as teacher of the
middle grades in Faith Ev. Lutheran School,
Coloma, Michigan, on August 16, 1981.

—James E. Sandeen

By authorization of President Albrecht, I
installed Stephen Salter as lower grade teacher
in Our Savior's Lutheran School, Jamestown,
North Dakota, on Sunday, August 9.

—Paul Fleischer

As authorized by President Albrecht, I
installed Lola Lyndgaard as the lower grades
teacher of St. Luke's Ev. Lutheran School at
Lemmon, South Dakota, on August 9.

—D. Koenig

Williston Meetings

Mid-week classes on the topic: "What Is
Lutheranism?" are being held in Williston,
North Dakota. If anyone knows of interested
persons in that area, contact: Arnold Raasch,
726 11th St. W., Williston, ND, or call (701)
572-4745.

—D. Koenig

Services in Billings

Monthly exploratory services are held on
the second Sunday of the month in Billings,
Montana. Anyone knowing someone in the
area who might be interested, contact: Pastor
David Koenig, 100 4th St. W, Lemmon, SD
57638, or call (605) 374-5104.

—D. Koenig

Telephone Change

Miss Susan Lueck

Telephone: (616) 468-4313.

BIBLE READINGS FOR OCTOBER

This month we remember with thanksgiving the author of the Small Catechism, and review some of the Bible themes pertinent to the first section, the Commandments.

October	Scripture	Theme	Hymn
1	Galatians 4:21-31	The Law and the Promise	289
TABLE I			
2	Exodus 20:1-8	Duties toward God	287:2-4
3	Joshua 24:14-24	A Pledge of Obedience	393
4	Matthew 6:24-34	True Service	492
5	Luke 4:1-13	A Testing of Loyalties	409
6	John 4:19-30	True Worship	3
7	John 5:19-24, 39-47	Fear, Love, Trust	412
8	Hebrews 12:18-28	True Reverence	478
TABLE II			
9	Genesis 1:26-31	The Value of Life	26:1,4-6
10	Psalms 8	The God-given Place of Humans	43
11	Matthew 12:1-14	The Precious Life	508
12	Luke 18:15-30	Openness to the Young	627
13	John 10:7-18	A Laying Down of Life	631
14	Romans 14:1-12	Respect for Another's Scruples	464
15	1 John 2:1-11	Loving God and People	439
16	Genesis 39:6-18	A Temptation to Infidelity	416
17	2 Samuel 12:1-11	A Rebuke of Infidelity	323
18	John 8:1-11	Forgiveness of an Adulterer	322
19	1 Corinthians 6:12-20	Glorify God in Your Body	400
20	1 Corinthians 7:1-9	The Importance of Self-Control	624
21	Ephesians 5:21-33	Ideal Marital Relationship	623
22	Hebrews 9:6-14	The Purifying Sacrifice of Christ	220
23	Genesis 46:28-34	Concern for a Father	287:5
24	Deuteronomy 6:1-9	Responsibilities toward Children	288
25	Ruth 1:6-18	Concern for a Mother-in-Law	423
26	1 Samuel 2:1-10	Rejoicing Over a Child	275
27	Matthew 15:1-20	Concern for Parents	287:11,12
28	John 2:1-12	Concern for a Mother	514
29	2 Timothy 1:1-10	Concern for a Child	332
30	Exodus 23:1-9	Integrity through Justice	287:8-10
31	1 Kings 21:8-19	Scandal in High Places	258

—P. Schaller

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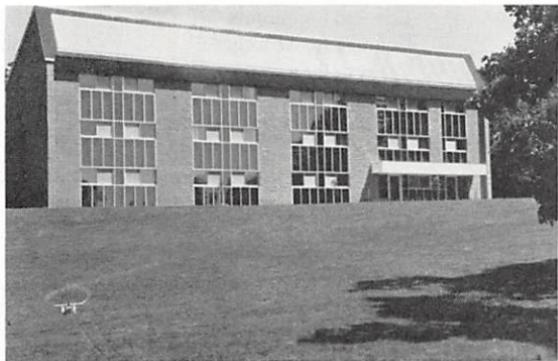
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