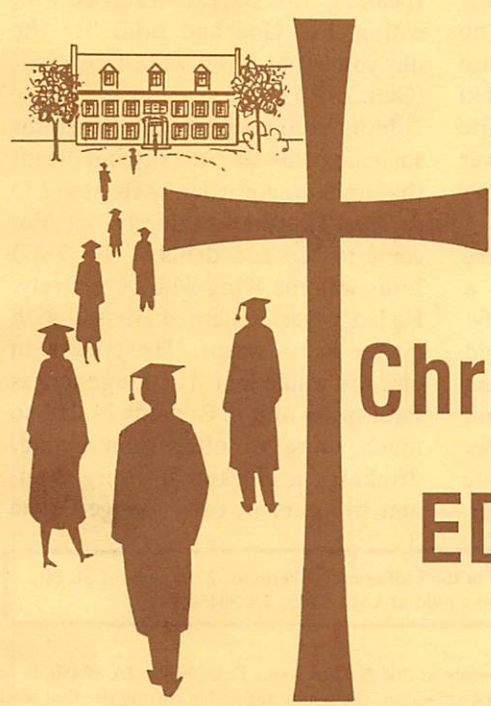


# LUTHERAN SPOKESMAN

September 1982  
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(ISSN 0024-7537)



# ILC

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# Christ-centered

# EDUCATION

CHURCH OF THE LUTHERAN CONFESSION

# THE BREAD OF LIFE

In the time that it takes me to finish the first sentence of this sermon, some one hundred people worldwide will have died from starvation. Many will be children, like those in Brazil where particularly during the hot summer months nearly ten children per day are buried by their playmates—most having grown so accustomed to death and the real prospect of dying that they show no visible emotion whatsoever, use graveyards as playgrounds, often opening the timber coffins en route to proudly display the colorful flower arrangements bedecking friends they were playing with just yesterday.

Yet there is something far worse than such starvation. There is a hunger mere food cannot satisfy. There is a hacking thirst no liquid can quench. There is a growling emptiness so intense that Paul described it this way: "Remember that at that time you were separate from Christ, excluded from citizen-

ship in Israel and foreigners to the covenants of the promise, *without hope and without God* in the world." (Eph. 2:12—NIV) Yes, this is emptiness so intense that even the Son of God cried out: "My God! My God! Why have You *forsaken* Me?" (Mt. 27:46)

And to think, in a manner of speaking, this starvation started with eating. For God had said: "In the day you eat of it you will surely die." (Gen. 2:17)

Jesus recognized man's need for sustenance as so crucially important that uncharacteristically He *stood* to say it: "If a man is thirsty, let him come to Me and drink." (Jn. 7:37) Jesus was the King who gave freely. He has never contented Himself with giving mere scraps. He prefers to give the whole loaf. His kingdom, as Paul spoke of it in Romans 14, has so much more to offer than eating, drinking, a chicken in every oven, and two cars in each garage. "The

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kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit." (Rom. 14:17)

### The Only Course

"I am the bread of life," Jesus said to those just finishing a banquet—not the main course, but the only course, way, truth, and life. "Your forefathers ate manna in the desert, yet they died. But here is the bread that comes down from heaven, which a man may eat and not die. If a man eats of this bread, he will live forever. This bread is My flesh, which I will give for the life of the world." (Jn. 6:48-51—NIV)

The Bible is God's menu, and from cover to cover it reads: "I'm for you." Everything in it is given freely at no cost though the cost to God was great! "What things?" you ask. As an appetizer, look at Ephesians, chapter one. "Praise be to the God and Father of our Lord Jesus Christ, who has blessed us in the heavenly realms with every spiritual blessing in Christ. For He chose us in Him before the creation of the world to be holy and blameless in His sight. In love He predestined us to be adopted as His sons through Jesus Christ, in accordance with His pleasure and will. . . . In Christ we have redemption through His blood, the forgiveness of sins." (Eph. 1:3ff.—NIV)

Friend, God has sized up every other substitute meal we can cook up—the frozen dinners, greasy spoons, junk foods, worthless philosophies or humanistic hope—things

which in the beginning, as in the Beginning (Gen. 3), seem appealing to the eye, tasty to the palate, but in the end prove bitterly sour and horribly costly—and before them all, prepares a bountiful spread, gives an overflowing cup, with this invitation: "Come, all you who are thirsty, come to the waters; and you who have no money, come, buy and eat! Come, buy wine and milk without money and without cost. Why spend money on what is not bread, and your labor on what does not satisfy? Listen, listen to Me, and eat what is good, and your soul will delight in the richest of fare." (Is. 55:1-2—NIV)

The parable of the prodigal son is more than a story, unless we no longer see the ring on our finger, the feast we've shared, the Father who ran to meet us, and the Son who went into the pigpen to bring us back clean.

Indira Gandhi, member of the ruling family in India, reportedly once said something to this effect: "In countries where famine abounds and poverty kills, God dare not come to the people in any form other than bread." Perhaps Gandhi did not nor ever will understand the implications of her statement. But see sin's wages as death, and separation from God as worse than starvation. God's gift is grace, Jesus Christ, the bread of life.

—Mark Weis

Note: The above is a portion of the first devotion presented at the fifteenth CLC convention.

# CONVENTION REPORT

"The ministry of the Word belongs to every believer in Christ. . . . We are all involved in this ministry and are to carry it out in the place and in the manner assigned to us by our Lord. . . . To minister means to serve. Jesus described His own ministry when He said: 'The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many.' (Mt. 20:28) **The ministry of the Word lays upon us the responsibility to strengthen one another in the faith, to bring the Gospel to the unchurched, and to lead those who have erred back to the truth. . . . The words, 'FEED MY LAMBS, . . . FEED MY SHEEP' (Jn. 21:15-16), sum up the work that lies before us at this convention.**"

With these words President Egbert Albrecht addressed the Church of the Lutheran Confession on the first afternoon of a busy five-day (July 12-16) convention at Immanuel Lutheran College in Eau Claire, Wisconsin. There were 165 voting members present at the convention, besides large groups of visitors. As Moderator George Barthels explained at the beginning, the work that comes before a convention is subdivided into smaller portions that are given for intense study to committees, who then report their findings to the assembled convention, which either accepts, changes, or rejects the committee conclusions.

## Committee #1: Doctrine

Even though the committee on doctrine was one of the last committees to report its findings to the convention, we present its report first, for doctrine ought to be the primary concern of a church convention. Our Lord Jesus wants "no other doctrine" (1 Tim. 1:3) to prevail in His Church other than His doctrine.

One congregation had withdrawn from the CLC because it did not agree that fraternal insurance companies (such as the Aid Association for Lutherans and Lutheran Brotherhood) could be unionistic, as claimed by the CLC. But the convention agreed with the committee's statement: **"These societies are involved in religious, church-related activities as an integral part of their organizational purpose, and they do this without the doctrinal agreement that is required for God-pleasing endeavors in the Lord's Kingdom. This, by definition, constitutes the sin of unionism."** Although a few other Lutheran church bodies are opposed to unionism (cooperation in religious work without confessional agreement), the CLC stands almost alone in its conviction that fraternal insurance companies are unionistic. But the above statement clearly points out why we want no fellowship with these companies.

Two other congregations had withdrawn from the CLC because of their

disagreement with the advice given by CLC officers in connection with fraternal insurance involvement. The convention responded by saying that those who disagree with CLC officers should register their disagreements to the church body in convention rather than withdraw from the church body.

The convention also adopted a set of principles on suspension from the Lord's Supper but wisely refused "to specify how cases of casuistry in the individual congregations are to be handled." Especially noteworthy was the adoption of this principle: "**Communing together is an eminent manifestation of confessional unity.**" See First Corinthians 10:16-21. This is nothing new, of course, but yet it is worthy of repetition in our day when the practice of confessionalism is so rare.

"Because it is not the role of the church body to prescribe how individual cases of casuistry are to be solved," Part II of the 1978 convention report, dealing with the handling of cases of polygamy, was withdrawn. Part I of the 1978 report, dealing with the principles of marriage and polygamy, had been adopted in 1978, but Part II had never been adopted. Now it has been withdrawn.

The CLC President and Board of Doctrine had made efforts to reach unity in doctrine with the Concordia Lutheran Conference and the Colorado Lutheran Seminary. But these efforts had failed. Regretfully we must report that the Concordia Lutheran Conference is in error on the

doctrine of church and ministry, and the Colorado Lutheran Seminary is in error on the third use of the Law.

These failures to reach unity and other such failures before them should not lead us to be any less zealous in trying to reach unity in doctrine and practice with other church bodies. "**Any church which desires to keep the truth to itself and not share it with others is separatistic and shall surely wither and die of lovelessness. . . . We would suggest the use of free conferences when and where it may be beneficial. The purpose of such free conferences must always be to discuss the differences that lie between those who attend.**" The CLC President was encouraged to be on the alert for opportunities to discuss our differences with our former brethren in the Wisconsin Evangelical Lutheran Synod and the Evangelical Lutheran Synod. These differences have to do with what the Bible teaches on the termination of church fellowship. (For a full presentation of these differences read the June 1982 *Journal of Theology*, pp. 28-38.)

### **Committee #2: President's Report and Publications**

In response to the President's report the convention agreed with this statement by Committee #2: "May the efforts of this convention be directed to strengthen our love for Christ so that, in His humble spirit, we help one another to pursue the truth and reject all error, thus retaining the precious Gospel which alone can feed Christ's lambs and

sheep.”

The change in distribution of the *Lutheran Spokesman* suggested by the Business Manager was approved. Copies for members of CLC congregations are now “sent in bulk to one address under the name of the church.”

In accordance with the CLC Constitution two commissions of review had been asked to serve in the dispute between Immanuel congregation of Mankato and Robert Mehltretter. The second commission of review gave its report at this convention, and the convention decided not to review the case a third time, but to “admonish all parties involved in this dispute . . . to heed the recommendations of the Second Commission of Review, so that upholding the Word of God and testifying to His grace in the Gospel of forgiveness the bond of Christian love and fellowship might be restored.”

### **Committee #3: Education**

Immanuel Lutheran College at Eau Claire, providing eleven years of Christian training from high school through seminary, remains the chief educational project of the CLC. Several problems surfaced at the convention: the need for more students, the need for more faculty, the need for more financial resources.

In response to these needs we were all encouraged “to support and promote the cause of ILC and its role in our synod.” Several ways of attracting more students were suggested to the Board of Regents. The calling of a seminary professor was approved.

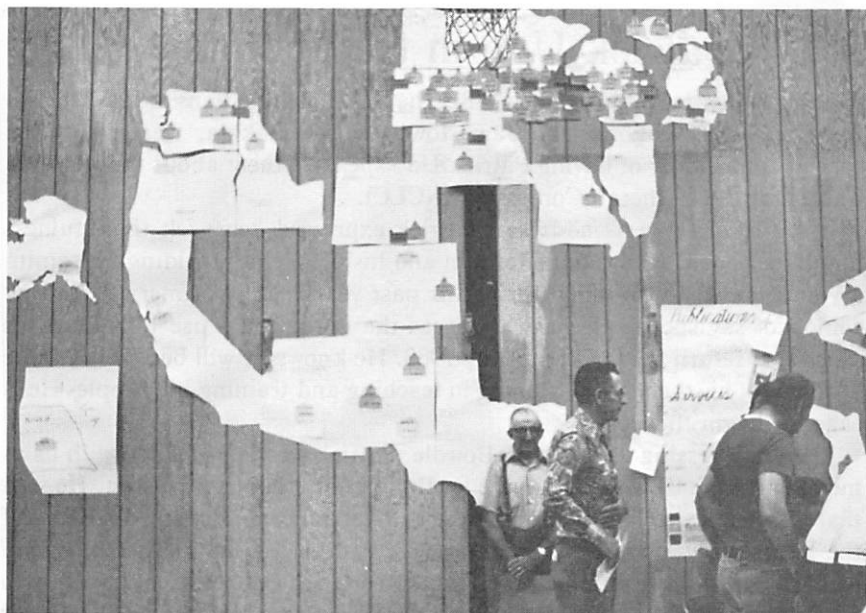
During the convention Pastor Lester Schierenbeck was called, and he has accepted. It was resolved that in the future the calling of the ILC President for a two-year term take place in April rather than in July. At this convention Professor Gordon Radtke accepted the call as ILC President, replacing Professor Roland Gurgel, who had served since 1978.

The CLC Board of Education, which serves to promote Christian education and Christian day schools in our congregations, was given the additional assignment of serving as “a watchdog committee concerning the encroachment of the state into church matters.”

### **Committee #4: Missions**

“We thank the Lord for the opportunities He has given us to share the Gospel in many places throughout the land. . . . We fervently pray for the Lord’s blessings on the work He has given us to do and also that He will fill us with zeal for this work.” The places where the CLC is at work in this country are scattered from Alaska to North Carolina, from California to Michigan. One pressing need at present is for more money (through contributions, bequests, or loans) in the Mission Extension Fund, so that mission congregations in Alaska, North Carolina, Texas, and California can begin their proposed building projects.

Our Lord has guided us in the past to mission work in Nigeria in cooperation with the Nigerian Church of the Lutheran Confession. Our big-



#### Where the CLC Is

gest contribution in this effort to date has been the training of Patrick Udo, the Nigerian student who is now almost ready to return to his homeland. At this convention we were made aware of a new opportunity in foreign mission work, "a request for spiritual guidance from a group of approximately 3,500 interested individuals in India."

It was resolved at this convention that "if necessary, the CLC help bear the cost of returning Patrick and his daughter, Nsikan, to their country" and "that we await further developments after Patrick's return to Nigeria before acting on the proposal to send another visitation team. **We share the excitement and joy of the NCLC over the return of Patrick Udo to Nigeria. We wish them every blessing of the Lord Jesus.**" It was also resolved "that our Board of

**Missions study the invitation to provide a Gospel ministry in India and take appropriate action, giving careful consideration to our long-standing concern for the NCLC."**

It is obvious that "additional funds will be needed to continue the work in Nigeria and to explore the possibilities of mission work in other foreign fields, such as India." Therefore it was resolved "that a special foreign mission fund be established."

#### Committee #5: Finances

A memorial presented to this convention made us aware that the salary raises granted to our missionaries and professors in the past ten years have not kept pace with the Consumer Price Index. What has happened, in effect, is that salaries that were considered to be at subsis-

## Patrick Udo in the Dakotas

During the week of June 8-11, 1982, the CLC congregations in Ipswich and Bowdle, South Dakota, and Jamestown, North Dakota, were given the special opportunity of having Patrick Udo speak to them about the Nigerian Church of the Lutheran Confession (NCLC).

In his three separate addresses Patrick expressed heart-felt thankfulness for all that our CLC has done for him and his people in providing his seminary and university training during his past years here in America. Patrick could not say specifically in what areas the Lord would use him after his scheduled return to Nigeria in early 1983. He knows he will be able to make good use of his theological training in teaching and training his people. He is eager to begin the work.

While addressing the group at Bowdle, Patrick strongly pleaded with us as members of the CLC to help in the teaching of his people in Nigeria. He said that his people are like children in their understanding of many doctrines of the Bible. They are depending on our CLC to be the Lord's instrument in giving them the spiritual help and guidance they need. One could not help but think that even though our Nigerian brethren are like "children" in their understanding of Scripture, the way they *express* their deep, personal love for their Savior who died for them is an example for us to follow.

—T. Kesterson

### From Patrick Udo's Statement to the Fifteenth CLC Convention

"I have been with you for quite a number of years now. . . . I would like to use this chance to give thanks to the great, the Almighty God, the Father of all nations and peoples, for this great privilege He has given me to be with you, for having used you, all these many years, to build my body, to tolerate me, to do all sorts of things for me. So I thank *Him* very sincerely, and thank *you* very, very sincerely for having permitted yourselves to be used in this way. . . .

"I will go back to Nigeria. I do not stand before you saying that I am going to move a mountain, that I am going to build this, that I am going to do that. But since you and I believe that there is One who directs the affairs of the universe, just believe me that the good Lord will definitely use me to the glory of His blessed name in Nigeria. God has opened a way for you to work in Nigeria. I know that to be true! He has definitely opened a way for you to work in Nigeria! Many circumstances have confirmed this to be true, so I would really encourage you to stand with us, to stand by us, and help us as much as you can."



tence level in 1971 have dropped below subsistence level. The convention therefore resolved that in the future "Cooperative Budget Plan Summaries sent out in the fall for information include *all* our CLC needs, giving special consideration to such salary raises as will enable our 'code' to reflect Consumer Price Index changes and to move toward a level above subsistence." Congregations were "encouraged to remember the riches they have in Christ so that they do not limit their giving on the basis of CBP estimates."

The budget adopted for fiscal year 1982-83 was \$315,699, based on the CBP estimates of member congregations. In addition to the \$315,699 expected in offerings there was a balance of \$7,658 in the CLC treasury on July 1, so that a total of \$323,357 is expected to be available for use in the coming year. No attempt was made by the convention to determine how the various boards should adjust their budgets to attain this figure. After the convention was over, the board chairmen adjusted their budgets as follows:

Board of Education	\$300
Board of Missions	108,050
Board of Regents	145,195
Board of Trustees	<u>69,812</u>
	\$323,357

The convention directed that the \$7,658 be used for salary increases.

### **Committee #6: Membership and Miscellaneous**

St. Matthew's congregation of Richardson, Texas (Dallas area),

and Emmaus congregation of Portland, Oregon, were received into membership, as well as three pastors and three teachers. Good Shepherd congregation of Salisbury, North Carolina, was recognized as being in confessional agreement with the CLC.

Several proposed constitutional changes were referred to the Standing Constitution Committee for presentation to the next convention, which was set for July 9-13, 1984.

### **Appointments and Elections**

Pastor Daniel Fleischer of Fridley, Minnesota, was elected as the fourth president of the CLC, replacing Pastor Egbert Albrecht, who had served since 1974. The other three officers of the CLC were reelected: Robert Reim as Vice President; Paul F. Nolting as Secretary; George Barthels as Moderator.

Other elections and appointments were as follows:

Board of Missions: David Koenig and Don Ohlmann, joining holdovers David Schierenbeck and Lee Krueger;

Board of Regents: Paul Larsen and Merrill Wuerch, joining holdovers Elton Hallauer and Marlin Beekman;

Board of Trustees: Michael Sydow, John Schierenbeck, and Marvin Hansen, joining holdover Philip Radichel;

Board of Doctrine: George Barthels, Clifford Kuehne, Robert Reim, M. J. Witt, Frank Paull;

Board of Education: Clifford Kuehne and Dale Redlin, joining holdovers Gerhard Mueller and Waldemar Bernthal;

*Journal of Theology*: Editor C. M. Gullerud, Managing Editor John Lau, Business Manager Benno Sydow;

*Lutheran Spokesman*: Editor D. Lau; Assistant Editor Keith Olmanson, Business Manager Benno Sydow;

*Ministry by Mail*: Editor Paul F. Nolting.



**Officers Elected at Convention**

(l to r: G. Barthels, Rob. Reim, D. Fleischer, P. F. Nolting)

## The New President of the CLC

Daniel Fleischer was born April 25, 1938, at Redgranite, Wisconsin, to Pastor and Mrs. Mark Fleischer. He had his elementary education at Trinity Lutheran School, Belle Plaine, Minnesota, and Our Savior's Lutheran School, Jamestown, North Dakota. His secondary education took him to Northwestern Lutheran Academy at Mobridge, South Dakota. Four years of college followed at Northwestern Lutheran College, Watertown, Wisconsin. He received his training for the ministry at Immanuel Lutheran Seminary, Mankato, Minnesota.

Since his graduation from seminary he has served successively Immanuel Lutheran Church of Mankato; Trinity and Zion of Watertown and Hidewood Township, South Dakota; and Zion of Corpus Christi, Texas. He is presently the pastor of Grace Lutheran Church, Fridley, Minnesota.

During the years of his ministry he has served the CLC as a member of the Board of Missions and later as a member of the Board of Trustees. He was the conference visitor for the Minnesota Conference during the past two years.

Pastor Fleischer and his wife Barbara have three children: Joel (15), Janelle (13), and Joanna (10). The new president professes a special interest in Christian education in our CLC both on the elementary and the secondary levels.

President Fleischer has expressed his hope that the Spirit of God will renew in the members of the CLC that zeal that marked its beginning, that the truth of the Word of God will prevail among us, working in each member the confident hope of life that is in Christ Jesus, as well as a strong desire to be active in the support and activity of preaching the whole counsel of God, and that our witness will be manifested by a firm commitment to the Lord and His Word, through word and deed, with gentleness to all. (2 Tim. 2:24)

—Keith Olmanson

## Being Fed by the Word

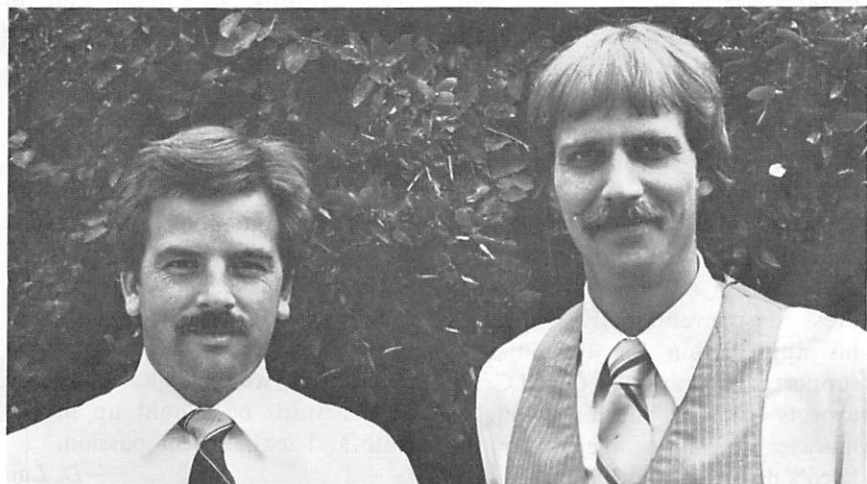
This convention report would be sadly incomplete without reference to the excellent convention devotions, services, essays, and other special presentations. The convention chaplain, Mark Weis, opened the sessions with a reference to the convention theme: FEED MY SHEEP, FEED MY LAMBS. As horrible as physical starvation is, spiritual starvation is even worse. The Bread of Life needs to be distributed. In subsequent devotions the chaplain presented Jesus' parable of the mustard seed, reminded us how our cheerful giving reflects the cheerful giving of our God, encouraged us to pray like the persistent widow of Luke 18, and reflected on the importance of not neglecting opportunities to share Christ.

In the communion service Pastor Douglas Libby urged us on the basis of Luke 17:14-21 to trust in the

power of God's Word. **"The success of our ministering depends upon our relying on the power of the Word."**

Pastor Paul Fleischer's essay presented the on-going need for Christian education. "Educating the next generation for God's real world, for eternity, is and remains an on-going, crying need so long as we live in the 'enemy territory' that is this sin-sick, dying world. We must firmly maintain the Biblical doctrine of education—that the *only* real and true education begins with the impartation of God's Word."

Jim Sydow's essay on the separation of church and state in relationship to Christian education brought to our attention the laws and court decisions in American history that pertain to this topic. "The court has attempted to preserve the separation principle for church and state, although the wall is not nearly as high nor as solid as some desire. We support all efforts to maintain this separation." Christian parents must



Preacher Libby and Chaplain Weis



**Speakers at Mission Seminar**

(l to r: D. Koenig, R. Schaller, A. Gullerud, Rollin Reim)

do all they can to preserve their control of the education of their own children. Their children are not wards of the state, but God's gifts to *them*, and *theirs* is the primary responsibility to educate them.

The evening presentation on evangelism, introduced by Rollin Reim, had to compete with the sounds of heavy rain on the roof of the ILC Fieldhouse. But the sounds in the country (David Koenig), the sounds in the city (Arvid Gullerud), and the sounds abroad (Ralph Schaller) are sounds that we all need to be making so that others may hear about Jesus and be saved by faith in Him. Every Christian is an evangelist.

Early in 1983, if God wills, Patrick Udo will return to Nigeria. Therefore he was given an opportunity to address the convention. He expressed his appreciation for the interest, support, and prayers of the CLC. He expects to carry out his calling to minister to his people under the Lord's direction and blessing.

As at the 1980 convention the Hecla congregation supplied the turkeys for a turkey supper for convention delegates and guests. But this year the turkey feed was not followed by the devastating wind-storm of 1980. In fact the 1980 damage to the campus was hardly noticeable this year, reminding us of the Lord's Gospel kindness after His Law rebukes have produced the needed results. So also our Lord in His lovingkindness gives us once more in 1982 the opportunity to feed His lambs and His sheep, even though we have been so listless and faithless in the past. As President Albrecht reminded us, "Jesus went everywhere and spoke to everyone about salvation: . . . Nicodemus, Nathanael, Zacchaeus, the woman caught in adultery, the woman at Jacob's well, Mary, Martha, Simon Peter." May we through the working of His Spirit be caught up in His truth and zeal and compassion.

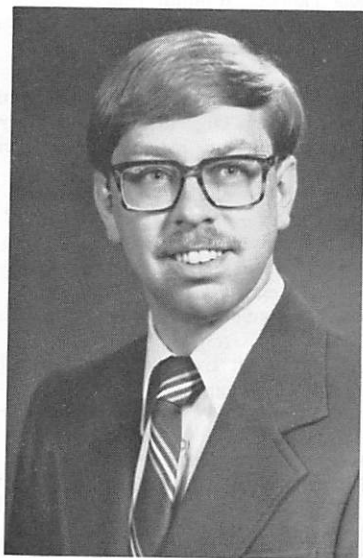
—D. Lau

# Many Blessings From Our Lord

The safe arrival in Winner, South Dakota, of Rick and Gloria Grams together with their two children, Jessica (age 3) and Michael (age 6 months), was only one of many blessings bestowed on St. Paul's Ev. Lutheran Church of Winner and Trinity Ev. Lutheran Church of Pierre by our gracious Lord. The arrival of Pastor Grams signaled the end of a fifteen-month vacancy and a return to regular Sunday morning services for St. Paul's, and for the first time in its history weekly Sunday morning services for Trinity.

Approximately sixty-five people attended the ordination service on June 20. It was held at St. Paul's church in Winner. Pastor Leland Grams, Rick's uncle, performed the rite of ordination, with the assistance of Pastor Wayne Mielke. Pastor P. D. Nolting urged both the new pastor and his two congregations, on the basis of the call of Moses (Ex. 3:11-14), to preach the Gospel without hesitation for "I AM" had sent them.

Rick grew up near Markesan, Wisconsin, and was a member of Faith Ev. Lutheran Church of Markesan. He graduated from Immanuel High School in Eau Claire, Wisconsin, in 1970. He spent three



Pastor Rick Grams

years in the army military intelligence in Europe before returning to Markesan to become an electrician for Precision Metalsmiths Inc. of Markesan. There he met Gloria Prellwitz, and on June 21, 1975, they were married. In 1976 Rick returned to Eau Claire in order to enter Immanuel College in the pre-theological course. He graduated from Immanuel Seminary this past May.

—Paul D. Nolting

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## 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 October 20-21, 1982, beginning at 8:00 a.m.

—Daniel Fleischer, President

## THIS IS YOUR CHURCH

The second printing of the CLC history "THIS IS YOUR CHURCH" is ready. Single copies may be ordered from the CLC Book House for 75¢ *postpaid*. In quantity they are 3 for \$1.00 *plus postage*.

—Lowell Moen

### West-Central Pastoral Conference

Date: September 21-23, 1982

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

Place: Peace Lutheran Church, Mission, S. Dak. 57555

#### Agenda:

Are the Religious Aspects of Veterans' Organizations Objectionable?—V. Greve; A Word Study of "hypomone"—P. Fleischer;

What Is a Proper Latitude with Regard to the Use of Biblical Types of Christ?—R. Mackensen;

New Testament Exegesis (Hebrews 6:1-8)—Robert Reim;

New Testament Exegesis (Revelation 20:1-6)—N. Greve;

Old Testament Exegesis (Isaiah 55:6-11)—P. D. Nolting;

Homiletical Study (1 Peter 1:13-21)—D. Baker;

Isagogical Study (Jude)—T. Kesterson;

Book Reviews—D. Koenig, L. Grams, W. Mielke.

Conference Chaplain—T. Kesterson;

Conference Preacher—M. Sydow.

Please announce to the host pastor, P. D. Nolting.

—Paul D. Nolting, Secretary

#### Address of Board of Trustees Chairman

Philip E. Radichel  
11735 50th Place  
Plymouth, MN 55442  
(612) 553-1377

#### Appointment

Professor Clifford Kuehne has resigned from the Board of Education in view of other responsibilities to which he has been appointed in the Church of the Lutheran Confession. Professor Robert Rehm has been appointed to fulfill the term of Professor Kuehne.

—Daniel Fleischer, President

#### Change in Sioux Falls Number

For information concerning the time and place of Sioux Falls services please contact Larry Hammond through his home telephone number: (605) 338-9446.

—Larry Hammond

### Wisconsin Fall Pastoral Conference

Time: October 13-15, 1982, beginning at 1:00 p.m.

Place: Immanuel Lutheran College, Eau Claire, Wisconsin

Joint Agenda with the CLC Teachers' Conference:

The School as a Mission Arm—R. Rehm; Dealing with the Effects of Divorce on Our Children—D. Schierenbeck;

Modern Music: What Is It Doing to Our Children?—T. Barthels;

Remarriage after Divorce: What Is the Scriptural Teaching Concerning the "Guilty"?—A. Schulz.

#### Remaining Agenda:

A Study of the Justice of God (especially the comfort found there)—M. Gullerud;

The Importance of Eschatological Preaching—J. Klatt;

Biblical Chronology, Part II (Conclusion)—J. Ude;

Biblical Chronology, Part III (Daniel to Jesus)—P. Tiefel, Jr.;

New Testament Exegesis: Hebrews 11:17 ff.—P. Koch;

Old Testament Exegesis: Psalm 119 (continued)—G. Radtke.

Service Speaker for the Thursday Evening Communion Service—C. M. Gullerud

(A. Schulz, alternate)  
—M. Bernthal, Secretary

### CLC Teachers' Conference

Place: Immanuel Lutheran College, Eau Claire, Wisconsin

Time: October 13-15, 1982, beginning at 10:00 a.m.

#### Program:

The Encouraging and Effective Use of People as Teacher's Aids—Grace Meyer; Uses of Computers in Parochial Education—Jim Sydow;

Ideas Exchange: Useful "Gimmicks" Drawn from Personal Experience—Phyllis Schuler & Marlys Gerth;

Teacher Burnout: Emotional Stress, Releases from Pressure—Gene Schreyer;

Textbook Reviews—LeRoy Hulke & Dan Gurgel.

—Ted Thurow, President



## Daily Devotions

October	Scripture	Theme	Hymn
1	James 1	Expect God to strengthen you in temptation and by temptation.	396
2	James 2	True faith is not mere assent to what is true, but includes actively living as children of the God of truth.	403:1&3
3	I Peter 3	Wives, husbands, all. . . . consider your attitudes.	416
4	II Peter 3	God's Word preserves, destroys, creates, gives salvation.	612
5	I John 1	By the power of Christ's cleansing we can make a clean break with the darkness of sin.	498
6	I John 4	Let Christ's love rule your actions.	351:1
7	Revelation 1	This is a Revelation from Jesus Christ—behold His glory.	352
8	Revelation 5	The Lamb of God holds the future in His hands.	244
9	Revelation 21	Heaven's glory is the presence of God with His people.	613
10	Revelation 22	"You can trust these words, they are true."	611:5-7
<p>At this time of the year Catechism Instruction classes are being resumed throughout our churches. Let us review the teachings of Scripture these young people will be studying, as outlined in Luther's Small Catechism.</p>			
11	Matthew 19:16-22	By the Law God shows us what He requires and what He forbids—and this always uncovers our sinfulness.	295
12	I Timothy 1:12-17	By the Gospel God teaches us that in love He has sent Jesus to redeem us from sin and its consequences.	289
13	Matthew 22:34-40	The "First Table" of the Law (Commandments 1-3) commands us to love God.	287:1-4
14	Romans 13:8-10	The "Second Table" of the Law (Commandments 4-10) commands us to love our neighbor.	287:5-12
15	Romans 10:4-15	We confess our faith in the true God—the God of our salvation.	507
16	Psalms 33:1-12	The God of Creation is the God of the Bible.	17:1-5
17	Psalms 33:13-22	The Creator provides, preserves, and protects.	19:1-2
18	Psalms 145	Let us thank and praise, serve and obey our gracious God.	36
19	Matthew 13:24-30, 36-43	Satan ruined God's perfect creation when he led man to sin.	369:1-4
20	Luke 8:19-39	Jesus Christ showed Himself to be both human and divine—the God-man.	96:1-3
21	John 18:33, 19:22	Jesus our Redeemer is our Prophet, Priest, and King.	200:1-6
22	Philippians 2:5-11	Jesus humbled Himself for our salvation—and was exalted to assure us that He is our Redeemer.	132:1-3
23	II Thessalonians 2:13—3:5	God the Holy Spirit calls men to faith through the Gospel message.	504

### Installations

As authorized by the president of the CLC Miss Holly Albrecht and Miss Julie Redlin were installed as teachers of Immanuel Lutheran Grade School, Mankato, Minnesota, on August 1, 1982.

—L. D. Redlin

On August 8, 1982, I installed Miss Lila Schmidt as teacher in the Christian Day School of Grace Lutheran Church, Fridley, Minnesota.

—Daniel Fleischer

### Washington D.C. Mission Services

CLC services are being planned for the Washington D.C. area. Names of CLC members or prospective members, as well as requests for more information, should be sent to Pastor S. Kurtzahn, 1518 Kanuga Rd., Hendersonville, NC 28739, or call (704) 692-7731.

—Stephen Kurtzahn



REV PAUL SCHALLER  
1119 14TH ST  
CLARKSTON WA 99403

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24	I Thessalonians 4:7-18	The Holy Spirit enlightens, sanctifies, and keeps us in faith to the end.	225
25	I Corinthians 1:1-10	The Holy Christian Church is all believers everywhere.	478
26	II Corinthians 5:14-21	God declared guilty sinners righteous because Jesus served as their Substitute and paid for their sins in full.	377:6-9
27	John 11:17-44	Jesus will raise all believers to life eternal.	603
28	Acts 8:26-40	In Baptism God creates or strengthens faith in Christ through His Word.	298
29	I Corinthians 11:23-29	In giving us His own body and blood Christ gives us His personal pledge of forgiveness.	304
30	Matthew 6:5-15	The prayer Jesus gave us is a model prayer.	455
31	Reformation Day Galatians 2:11-21	Justification by faith. The keystone of the Reformation.	375

—W. V. Schaller