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# lutheran spokesman



## Right To Life

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CHILDREN ARE A GIFT FROM THE LORD  
THE FRUIT OF THE WOMB IS A REWARD

Ps. 127:3

CHURCH OF THE LUTHERAN CONFESSION

# A New Year Revolution

The old year has come to an end, a new year has begun. We must come to a stop before we can start again. But what shall be started again—another year like the last? Will a calendar of events and self-imposed commitments again leave us frazzled, frustrated, and falling short of our highest resolutions in the Lord?

In the new year we want to improve our marriages, spend more time with our children, get to know our neighbors that they may get to know our Savior through us. We want to stop hurting and start healing with our tongues, stop complaining and start thanking. Oh, we want to change so many things in the coming year! We want to shut up the darkness that the epiphany light of our Savior may shine the more brightly in our lives!

Our resolutions in the Lord come easily. But for many of us our most fervent resolutions will remain largely unfulfilled unless we experience also a NEW YEAR REVOLUTION. Yes, a revolt! Specifically, a

revolt against what one author has called "The Tyranny of Time."

## Slaves To Time

Some of us "punch a clock" each day at our place of labor. But many of us have wanted to "punch out" a clock. Why is that? Perhaps time has become an unwelcome driver in our lives as we scurry about trying to keep up and get ahead. To the extent that we are *anxious* about "making a living" (with extras?) and holding on to our earthly lives (our health, honor, image, etc.), we are slaves to this life and slaves to time which is its boundary.

Someone has said that we are living in "anxious times." When has it not been so in the fallen world? But the child of God in all such times has been directed to Him Who "is our refuge and strength, a very present help in trouble." This is the God Who says in the same Psalm (46) to His believing people: "Be still (relax!) and know (see!) that I am God."

Our Lord is commanding us to

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RELAX in these worrisome/hurry-some times. He calls for a revolt that we may recognize His almighty working for us in the new year. The unbelieving world will again over-commit itself to all sorts of busyness and anxious strivings, thinking that "Father Time" is the master of life.

#### **Wait For The Lord**

But the child of God knows that God created man IN time, not FOR time. We were redeemed "in the fulness of the time" (Gal. 4:4), but FOR life eternal. If we know we shall live beyond created time, why "worry-hurry" through this time as if it were the bounds of life?

The new year promises to be like the last—a time of grace for all

people. Its purpose will be the same as the last—that poor sinners may get to know their Savior God and get to know Him better and better. Let's revolt! Let's "wait for the Lord" as those who "hope in His Word" (Ps. 130:5-6) rather than jumping to conclusions, or losing our tempers, or further complicating our lives by anxious planning.

We are all pass receivers in a spiritual Superbowl. Let's RELAX and "get open" to God—shaking all opposition and the distractive thought of being hit with the next adversity—so that we may receive His passes through regular meditation upon His gracious Word and fervent prayer.

Truly, our times are in "Your hands" O Lord (Ps. 31:15). So bless our New Year Revolution that we may relax in Your hands and see Your powerful working in our lives, even the accomplishment of our highest resolutions! Amen.

—V. Fossum



*Greetings From Our Synodical President—*

## **No Continuing City Here**

It is expressing the obvious when we say that the passing of each tick of the clock, each dawning of a new day, each turning of the calendar page, and each passing of the old year into the new reminds us of how swiftly we are passing through life.

But at the same time, it might well be that the spiritual significance of the obvious is not apparent to us. We

think of the passing of time in terms of our being another year older, another year closer to starting school, graduating from school, or entering retirement. We do not like to think beyond retirement, because beyond retirement is death.

#### **Pilgrims Here**

However, if we think in terms of the spiritual we will think with the

clarity of the writer to the Hebrews: "For here we have no continuing city, but we seek the one to come" (Heb. 13:14). There is no pleasure on earth so great, nor trouble so depressing, that can enhance or diminish the anticipation of the Christian who realizes that on this earth he is but a pilgrim, for heaven is his home.

The Christian need not view the passing of time with alarm, but can bid the old year farewell and the new welcome, with the confident faith of the hymnwriter:

O sweet and blessed country,  
The home of God's elect!  
O sweet and blessed country  
That eager hearts expect!  
Jesus, in mercy bring us  
To that dear land of rest,  
Who art, with God the Father  
And Spirit, ever blessed.

(TLH 605:5)

### **The Church's Image**

The church as such will also want to remember that here there is no continuing city. The church that forgets that will be tempted to preach and teach in order to enhance its own image and prestige in the world.

Yes, we care about our image before others, but not simply for the sake of glorifying ourselves. Underlying our concern for our image is the concern for the welfare of souls. We have been entrusted with the eternal Word of God. It is the Word which gives Life, the Word which secures for the penitent a place in the eternal city. We want our image before others to be that of a church which values faithfulness to the Word of

Life which has come from our God.

The chief thrust of the church's ministry will be then the proclamation of the Word, with its exposing and condemning of sin and its message of forgiveness and eternal life in Christ Jesus. If we do not want to lose the understanding of our purpose, and if we want to serve ourselves and others as our Lord would have us serve them, then it behooves us as a church to remember: "Here we have no continuing city, but we seek the one to come."

The church which is preaching and teaching, praying and walking toward the eternal city is using its time and the rolling of years, as well as its talents, wisely and to eternal benefit.

Then, O great God, in years to come,

Whatever may betide us,  
Right onward through our journey home

Be Thou at hand to guide us;  
Nor leave us till at close of life,  
Safe from all perils, toil, and strife  
Heaven shall enfold and hide us.

(TLH 110:6)

Now may the God of all peace and comfort, strengthen and keep us all unto the day of our entrance into heaven. May we faithfully and joyfully take every opportunity to invite others to walk with us upon the path that leads to the heavenly Jerusalem, where every sorrow and trouble shall be forgotten forever, and where the joy we know now in Christ shall be multiplied without end, forever.

To all, a blessed and forward-looking New Year!

—*Daniel Fleischer*

## **Choose Life!**

A professor at a California medical school posed the following problem for his students: What advice would you give? "The father has syphilis, the mother tuberculosis; they already had four children—the first is blind, the second died, the third is deaf and dumb, and the fourth has tuberculosis. The mother is pregnant with her fifth child."

The professor observed that there was usually a majority in favor of abortion. After "congratulating" the class on their decision to abort, he then would tell them they had just murdered Beethoven. (From a British medical journal, the *Lancet*, reprinted by the *Lutheran Standard*)

### **An Anniversary To Forget**

It was 1973—January, as a matter of fact—when the U.S. Supreme Court handed down a decision which made it possible for individuals to choose death. In *Roe v. Wade* and *Doe v. Bolton* the Court overturned all state laws banning abortion during the first six months of pregnancy. Their opinion was based on the 14th Amendment to the Constitution which guarantees a citizen's right to privacy.

There is no way to determine exactly how many babies have lost their lives because of this decision. The conservative estimate puts the number at 1,000,000 a year. That's a million people a year who did not have the opportunity to come into contact with the means of grace.

Is there any doubt in our minds that these unborn are people—real human beings? The Bible clearly describes personal identity before birth.

\*\* Psalm 139:14-16—"I will praise You, for I am fearfully and wonderfully made; marvelous are Your works, and that my soul knows very well. My frame was not hidden from You when I was made in secret, and skillfully wrought in the lowest parts of the earth. Your eyes saw my substance being yet unformed."

\*\* Jeremiah 1:5—"Before I formed you in the womb I knew you; before you were born I sanctified you; and I ordained you a prophet to the nations."

### **Life Vs. The Right To Privacy**

The tragedy would be that we become insensitive to the evils of abortion performed other than to save a mother's life. And the evils are legion.

\*\* Elective abortion is murder. We dare never let anyone call it less than that.

\*\* Abortion is not an acceptable means of birth control!

\*\* Choosing abortion is elevating a selfish interest in the right to privacy over a life and death issue.

\*\* Choosing abortion ignores the definitions of life and of a human being described in the Scripture.

\*\* Choosing abortion is ending a human being's right to life and the time of grace during which God would confront him/her with the Gospel of forgiveness of sins in Jesus Christ. The implications are spiritual and eternal; not convenience and earthly expediency.

\*\* Accepting the principle that unborn human beings may be eliminated opens the door to getting rid of any person who is not wanted or whose quality of life is judged to be inferior or diminished.

Therefore, choose LIFE. Physical life for that fetus and spiritual life through the regeneration of the Spirit for that same human being when it is born.

A man in the St. Louis area used an entire side of his house to post messages for commuters along a very busy roadway. During the month of December one year the message was: "What if Mary had an abortion?"

—M. Sydow



Words With Big Meanings—

## PROVIDENCE

*Are we beset with great distress  
Of war and pestilence?  
Who can restore our happiness  
But, Lord, Thy providence?*

*When a new year dawns, we wonder, just like everybody else, what it may bring. We think of the "hot spots" around the world, where violence seems ready to break out. We think of floods, volcanoes, tornadoes, famines, and epidemics, which wreak havoc with the lives of people. We pray that such things*

may remain far from us and our loved ones.

Meanwhile, some of us look ahead to a year of gainful employment, hoping nothing will seriously interfere with it. Others may be working to find gainful employment. For still others this may be the year of their retirement.

Most important for all of us in the coming year is USEFUL employment. Our salaries can never take the place of our need to be useful to others, nor can we retire from this

need, by love to serve one another.

And no matter what we may be looking forward to this year, one thing is the same for all of us: we cannot see the future. That is why our "word of the month" is so important—PROVIDENCE.

"Providence" is one of those words which is not found in the Bible, but which aptly describes a Bible truth. (The only time the word is used in the King James Version, it refers to the ruling policies of Felix, the Roman Governor [Acts 24:2]. The

Greek word there literally means "foresight.")

### **Providing**

As we think about all the uncertainties of 1987 and beyond, it may seem as though God had retired after He created the universe and got it going. And there are many voices raised to assure us that this is so.

To these voices, and our own quavering nature, the Psalmist replies: "The LORD is good to all; he has compassion on all he has made . . . The LORD upholds all those who fall and lifts up all who are bowed down. The eyes of all look to you, and you give them their food at the proper time. You open your hand and satisfy the desires of every living thing" (Ps. 145:9, 14-16).

The same LORD who created the heavens and earth by and for His Son also upholds and preserves all things by the Son He loves. "He is before all things, AND IN HIM ALL THINGS HOLD TOGETHER" (Col. 1:17).

How important it is for us to know this when we see the vastness of creation, and our own smallness! The LORD did not retire after creating the world, but continues to preserve it, to keep it going. This is providence.

### **Personally**

For some the very vastness of the universe becomes a stumbling-block to their trust and confidence. They see God as active and concerned, but, in such vast universe, fortunate to get His mail, let alone care for each of us as individuals. But God's providence also includes just such individual care. "Are not two

sparrows sold for a penny? Yet not one of them will fall to the ground apart from the will of your Father. And even the very hairs of your head are all numbered. So don't be afraid; you are worth more than many sparrows" (Mt. 10:29-31).

This is the providence we need to know about as we look forward to another year. In the midst of uncertainty, or looking to the unknown future, you can be confident that YOUR Father knows you, and knows you so well that He has the hairs of your head numbered. He knows not only how many are on your head (counted), but also which ones are still on your head (numbered). He knows the problems that lie ahead of you, and He knows their solutions.

He is not called the sparrows' Father, though He made them, but He is called YOUR Father. But if YOUR Father takes care of even the sparrows, how much more won't He take care of you!

How does He get to be called your Father? Not just because He made you, for He made the sparrows, too. But in connection with Jesus we have been called the children of God. So God's providence for us is wrapped up in Jesus. Because of Jesus we can apply to ourselves the promise: "Even to your old age and gray hairs I am he; I am he who will sustain you. I have made you and I will carry you; I will sustain you and I will rescue you" (Is. 46:4).

Thanks be to God!

—P. Schaller

# Helping The Poor And The Needy

Our Lord Jesus came into the world to save us from our sins. One of the sins from which we need salvation is our failure to help the poor and the needy as we should. How thankful we should be that “the Son of Man did not come to be served, but to serve, and to give His life a ransom for many” (Mt. 20:28)!

## **Jesus: Our Savior and Our Example**

Jesus is our Savior, not only because He paid for our sins on the cross but also because He obeyed His Father’s will throughout His life on earth. “For as by one man’s disobedience many were made sinners, so also by one Man’s obedience many will be made righteous” (Rom. 5:19). By observing how Jesus treated the poor and the needy, we can learn how God wants *us* to treat the poor and the needy.

Almost all of Jesus’ miracles of healing were to help poor and needy people. His first miracle helped a family in Cana escape the embarrassment of running out of wine at their wedding celebration (Jn. 2). This was a need that Jesus filled in His usual lavish fashion by supplying a large quantity of excellent wine.

Then there was the case of the “man whose right hand was withered” (Lk. 6:6). Even though it was the Sabbath and the scribes and Pharisees were trying to find fault with Him, Jesus in mercy restored health to the man’s hand, defending Himself by saying that it is always lawful “to do good” and “to save

life,” even on the Sabbath.

A similar situation developed when “a woman who was bent over” (Lk. 13:11) appeared in Jesus’ presence on the Sabbath. Jesus healed the woman, and when He was rebuked by the ruler of the synagog, He replied: “Hypocrite! Does not each one of you on the Sabbath loose his ox or his donkey from the stall, and lead it away to water it?” Surely any human being is of greater value than an ox or a donkey and should be helped by those who are able to help.

Of course Jesus recognized that the poor and needy have a greater need than for money and food and clothing. When John the Baptist sent messengers to Jesus with the question: “Are You the Coming One?” (Lk. 7:19), Jesus responded by saying: “Tell John the things you have seen and heard: that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them.” Jesus helped the poor and the needy not only by healing their physical ailments but also by preaching to them the good news of their salvation. The poor people especially heard Jesus’ invitation: “Come to Me, . . . and I will give you rest. . . You will find rest for your souls” (Mt. 11:28-29).

## **Jesus’ Instructions to His Followers**

Besides giving them a perfect example of how to help the poor and the needy, Jesus carefully instructed



His disciples that, as children of a merciful and loving Father, they themselves were to help the poor and the needy.

In His sermon on the mount (Mt. 5-7) Jesus made reference to this matter more than once. He said: "Blessed are the merciful, for they shall obtain mercy." Obviously there is no way we can merit God's mercy by our being merciful. Yet God's gracious reward of eternal mercy that is promised to us is to be an incentive or encouragement to us in our being merciful to others.

In the same vein Jesus said: "Give, and it will be given to you" (Lk. 6:38). "Give to him who asks you, and from him who wants to borrow from you do not turn away." And again: "Love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Highest: for He is kind to the unthankful and evil. Therefore be merciful, just as your Father also is merciful" (Lk. 6:35-36).

An example of such love is

recorded in Jesus' parable of the Good Samaritan (Lk. 10). Remember that Jesus concluded that parable by saying: "Go and do likewise."

In doing such acts of mercy we should be careful lest our real reason for being merciful is to call attention to ourselves. Such giving is evidence of sinful pride and is not God-pleasing. In this same sermon on the mount Jesus said: "Take heed that you do not do your charitable deeds before men, to be seen by them. Otherwise you have no reward from your Father in heaven." On the other hand, He said: "Let your light so shine before men, that they may see your good works and glorify your Father in heaven."

The kind of help we give to our neighbor is to be determined by the so-called Golden Rule: "Whatever you want men to do to you, do also to them, for this is the Law and the Prophets" (Mt. 7:12). This is Jesus' own interpretation of the Second Table of the Law: "You shall love your neighbor as yourself."

—D. Lau

## The 1986 CLC Teachers' Conference

The 1986 Teacher's Conference was held jointly with the Wisconsin Pastoral Conference in Eau Claire, WI on October 8-10.

### Wednesday

Conference began with a devotion by Prof. John Lau (Immanuel Lutheran College, Eau Claire). Prof. Gordon Radtke (ILC) set the tone for the conference with the encouraging words of John 17. In John 17 Jesus

prays for Himself, His disciples, and all believers.

Pastors Paul Tiefel (Sister Lakes, MI), Mark Bernthal (Saginaw, MI), and Ted Barthels (Addison, IL) presented their papers dealing with the history of Lutheranism in America. Wall charts chronicled the changes in the American Lutheran Church, Lutheran Church in America, and the Synodical Conference.

There was a discussion on the possible uses of this material in congregations.

At the 1985 Teachers' Conference discussion began concerning non-member enrollment policies in our schools. In response to this discussion, Pastor Bernthal gave his paper on "The Application of 'Spiritual Care' as it Pertains to Non-members Who Enroll in our Schools." He emphasized our Savior's call to evangelize "all nations." One way to fulfill this call is through our Christian day schools. The majority of our schools accept non-member students. Although the guidelines for these students vary, all of the schools require active participation in the religious functions held in the school. The conference was reminded of God's command in Acts 20:28: "Therefore take heed to yourselves and to all the flock among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood."

Pastor Barthels encouraged the pastors and teachers at the Wednesday evening communion service by reminding them that they are first-class professionals in their field.

#### Thursday

Mr. Dan Barthels (Markesan, WI) opened the session with the first of a series of devotions based on Matthew 5:16: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

Mr. Stephen Salter (W. Columbia, SC) presented a review of *The Essence of Good Teaching* by

Stanford Erickson. The author presents many worthwhile ideas for teachers at all levels. It was felt this would be a valuable book for any school library.

Mrs. Helen Friedrichs (Mankato, MN) prepared a sample publication which could be used to involve pre-school age children and their parents in our schools. This would acquaint children with concepts they would be exposed to in school. This worksheet was intended to be sent out monthly to the children.

During the noon recess, Prof. Robert Dommer (ILC) held a brief informal meeting for the teachers. He offered suggestions for arranging and teaching two-part music for children. He shared samples of music that could be used in our schools.

"How to Review Textbooks" was the topic that Mr. Karl Olmanson (Spokane, WA) presented. He stressed the importance of using the textbook as a tool to help educate. Teachers should establish goals before reviewing textbooks. Textbooks should be chosen to fit the needs of these goals. He cautioned that no textbook is perfect. "Teachers still need to supplement, rearrange, or even omit parts of a textbook."

A tour to Beaver Creek Reserve had been arranged for Thursday afternoon. The teachers were given practical ideas for teaching nature awareness through hands-on experience.

In the evening a slide/sound presentation on "rock-n-roll" music prepared by Mr. and Mrs. Byron



**Pastor M. Sydow (left) welcoming the new Professor.**

In connection with the opening service of this school year Pastor Michael Sydow, chairman of the Board of Regents of our Eau Claire school, installed the Rev. Paul D. Nolting as a faculty member of Immanuel Lutheran College.

Professor Nolting will instruct primarily in the subject areas of Religion and History, along with such other courses which from time to time may need his special abilities.

Paul David Nolting was born March 19, 1955 at Sleepy Eye, MN, the son of the Rev. Paul and Eva Nolting. Paul was graduated by Immanuel High School in 1973 and by Immanuel College in 1976. He received a B.A. Degree in German from the University of Wisconsin—Eau Claire in 1977. He was graduated by Immanuel Seminary in 1980.

Paul received a call to serve in the pastoral ministry at St. Paul's Lutheran Church of White River and Peace Lutheran Church of Mission, SD. During his six year stay in White River, he was instrumental in forming Good Shepherd Lutheran Church, our CLC mission in Rapid City, SD.

Paul married Sara A. Fiegel of Markesan, WI on June 14, 1980. Sara was graduated by Immanuel College in 1976 and spent four years teaching at Luther Memorial School in Fond du Lac, WI. Paul and Sara have been blessed with three daughters—Kristen, Erin, and Laura, and with a son, Paul Conrad, born in November.

May the Lord abide with this new campus family in making their adjustments to a home-life at ILC.

We also ask the Lord to grant this new Professor a special portion of His Holy Spirit, that his labor may be blessed to bear its fruit among the students who will study under him.

—G. Radtke, ILC President

Rode (Mankato, MN) was shown to the conference. The teachers were made aware of the potential harmful effects of this type of music on young people.

### Friday

The final day of conference began with a paper by Miss Marie Olmanson (Markesan, WI) dealing with kindergarten readiness. There are several areas of development that determine kindergarten readiness. "There is no clear-cut formula of how much development is needed in each area. The total pattern of interaction is what counts." Many tests are available for screening but few are reliable. Two tests were recommended for use in our schools.

Literature programs in our schools was the final topic presented. Mr.

Alvin Sieg (Coloma, MI) emphasized the value of developing interest in recreational reading. He gave many practical examples and methods of accomplishing this. "No reading is complete without a planned parallel program for the enjoyment of literature."

As the conference came to a close, the teachers felt inspired by the fellowship and exchange of ideas and experiences with fellow workers. Although they were leaving for many destinations, all had the same goal—to continue serving their Lord as "lights" in this world.

—Submitted by Ann Long and Sharon Schierenbeck, teachers at Holy Trinity Lutheran School, W. Columbia, SC



## "The House The Lord Built"

—Stambaugh, Michigan—

On Tuesday afternoon, December 10, 1985, when Pastor and Mrs. Arthur Schulz returned home from a sick call and some shopping, they found their parsonage filled with smoke. Quickly the fire department was called. Some four hours later the fire was extinguished and the damage could be assessed. The fire began in the wiring in the basement ceiling, and spread up inside the walls throughout the house. The fine old house which had been home to so many pastors and their families for 65 years had been structurally destroyed. Everything in the house was damaged or destroyed by the fire, smoke, and water.

Suddenly the congregation was faced with some major decisions. A member opened her home to the Schulz's for several days until other arrangements could be made. A week later they moved into a two-room apartment in a Senior Citizens' housing development in Stambaugh. After many meetings with the insurance adjustor, a settlement figure was agreed on, and the congregation could proceed with building plans.

Bids were received both to repair the old house and to build a new one. It was soon clear that it would cost more to repair the old than to build new. So during the winter months

following, the old house was demolished. With the coming of warmer weather, excavating was done and a new 34 ft. home with three bedrooms was built. It was decided to have the contractor finish also the basement level for living quarters, including the pastor's study.

In late September Pastor and Mrs. Schulz moved into the new parsonage. On Reformation Sunday a service of Dedication was held in conjunction with the annual Mission Festival. Pastor Walter Schaller of Marquette was guest speaker, and offered appropriate thoughts on the basis of Psalm 127:1, as follows:

The House The Lord Built  
In Stambaugh

- 1) The *Lutheran* parsonage (Reformation thoughts)
- 2) Your *new* parsonage (Dedication thoughts)
- 3) Your *Mission* Church (Mission Festival thoughts)

Events leading up to the Dedication were recalled. Thanks was given to God for having spared our lives in this devastating experience, and for having taught us all some important



lessons. The Lord taught us not to love the things of this world, for they can so easily and quickly be taken away from us. Rather, we are to set our affection on things above, where no fire or disaster can take our Savior away from us. The congregation is also thankful that this new home is paid for, with no debt to pay off.

Following the service a potluck fellowship dinner was served, with guests from sister congregations in Marquette and Milwaukee attending. Open house followed in the new parsonage.

To God alone be all the glory for having once again fulfilled His precious promise: "All things work together for good to them that love God."

—A. Schulz

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## In Jesus' Name—Welcome!

### *Installation After Colloquy*

When a pastor has been serving in our synod for some time, or has been graduated as a candidate for the ministry from our Eau Claire Seminary, it can be assumed he shares the confessional (doctrinal)

position of the congregations comprising the synod. On occasion, however, the Lord leads those who had not been synod members to ask to be considered as candidates for the public ministry among us. Before



**The David Sweet Family**

our synodical president will authorize the installation of such, he will request the Board of Doctrine to “colloquize” the person. That word means, simply, to talk with. In the solemn talk or colloquy that is conducted, topics of a spiritual and theological nature are discussed to determine the soundness of the confessional position and the general qualifications of the candidate for the public ministry.

The most recent candidate for the public ministry who has come into our fellowship via the colloquy route is David Turner Sweet. Through a colloquy held on October 21, 1986 in Eau Claire, he was received into the pastoral ministry of the CLC. On October 28 he received and accepted the call of Calvary Lutheran Church, Marquette, MI to serve as their pastor. The installation service was conducted on November 16 by Pastor Egbert Albrecht, Stoddard, WI who is Visitor of the Wisconsin Conference, as well as a former pastor at Calvary.

While we welcome Pastor Sweet (and family) into our confessional

fellowship and look forward to a personal meeting, many of us no doubt would appreciate the following more personal introduction taken from the installation bulletin. Pastor Sweet was born in 1958 in Lansing, MI to Mr. & Mrs. Douglas Sweet. He attended elementary and secondary public schools there. He earned a Bachelor of Arts degree at Concordia College, Ann Arbor, MI. He prepared for the ministry at the Wisconsin Synod Seminary in Mequon, WI, graduating in May, 1985. His vicarage included six months in Guadalajara, Mexico, where he studied Spanish. This was followed by mission work in Puerto Rico from December, 1982 until August, 1983. From January to June, 1984, he taught Old Testament history at Kettle Moraine Lutheran High School (WELS) in Wisconsin, and from June until November he served First Lutheran Church (WELS) in Prescott, AZ.

On June 1, 1985, Pastor Sweet was united in marriage with Emmalee Gohlke of Janesville, WI. They have one child—a son, Joseph. In May, 1985 Pastor Sweet was called to Grace Lutheran Church (WELS) in La Crosse, WI. He resigned this call for doctrinal reasons in September, 1986.

The ladies of Calvary, Marquette, served a “welcome lunch” for the newly-installed pastor and family right after the installation service. The Sweets live in the congregation’s parsonage at 326 W. Terrace in Marquette.

—Paul Fleischer



## Daily Devotions For February 1987



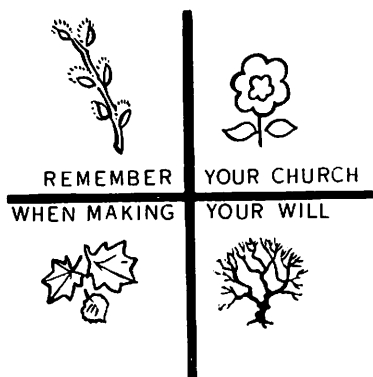
| Date | Bible Reading   | Theme                                                               | Hymn      |
|------|-----------------|---------------------------------------------------------------------|-----------|
| 1    | Mark 7:1-13     | The Word of God is superior to the traditions of men.               | 292       |
| 2    | Mark 7:14-23    | What comes out of a man defiles him, not what goes into him.        | 318       |
| 3    | Mark 7:24-30    | Even dogs like ourselves are given the crumbs of God's mercy.       | 379       |
| 4    | Mark 7:31-37    | Jesus has done all things well!                                     | 359       |
| 5    | Mark 8:1-10     | Once more thousands ate and were filled.                            | 350       |
| 6    | Mark 8:11-21    | How slow we are to understand our Savior!                           | 349:1-3   |
| 7    | Mark 8:22-26    | Jesus gives us clear vision.                                        | 539       |
| 8    | Mark 8:27-33    | God and Satan strive for Peter's soul.                              | 263       |
| 9    | Mark 8:34 - 9:1 | Jesus calls us to suffer and die for His sake.                      | 452       |
| 10   | Mark 9:2-13     | In Jesus dwells the fulness of the Godhead bodily.                  | 352       |
| 11   | Mark 9:14-29    | Jesus succeeds where His disciples had failed.                      | 353       |
| 12   | Mark 9:30-37    | The disciples failed to understand Jesus' plan of salvation.        | 384       |
| 13   | Mark 9:38-50    | Jesus in love warns us of the dangers of hellfire.                  | 607:14-19 |
| 14   | Mark 10:1-12    | God designed marriage as a lifelong blessing.                       | 620       |
| 15   | Mark 10:13-16   | Jesus is not too busy to bless little children.                     | 627       |
| 16   | Mark 10:17-22   | Jesus in love makes a wealthy young man sad.                        | 295       |
| 17   | Mark 10:23-31   | It is impossible for anyone to be saved except by grace.            | 373       |
| 18   | Mark 10:32-34   | Jesus knew the suffering required of Him.                           | 150       |
| 19   | Mark 10:35-45   | Jesus wants His disciples to be servants like Himself.              | 175       |
| 20   | Mark 10:46-52   | Because of our inborn sin we are all blind beggars.                 | 147       |
| 21   | Mark 11:1-11    | The kingdom of David is restored in Jesus.                          | 160       |
| 22   | Mark 11:12-19   | The Jewish leaders were like a fig tree without fruit.              | 419       |
| 23   | Mark 11:20-26   | A prayer without faith or willingness to forgive is doomed to fail. | 458       |
| 24   | Mark 11:27-33   | Jesus answered a question by asking a question.                     | 272       |
| 25   | Mark 12:1-12    | They killed the Son, but the inheritance will not be theirs.        | 460       |
| 26   | Mark 12:13-17   | Jesus escaped from their trap, and they marveled.                   | 584       |
| 27   | Mark 12:18-27   | Those who do not know the Scriptures will surely go astray.         | 603       |
| 28   | Mark 12:28-34   | Love is the fulfilling of the Law, but only God is love.            | 289       |

—D. Lau

### Corrections

In the November 1986 issue the obituary of Pastor H. C. Duehlmeier correctly indicated that he was graduated from Concordia Theological Seminary. However, the location

shown for this seminary was incorrect. It should have read: Springfield, Illinois. The editor also regrets the misspelling of the name of Pastor and Mrs. Robert Mackensen in the same issue.



### CLC Directory

The 1987 *CLC Directory* contains all the reference data for CLC workers, churches, schools and boards. Now also the addresses of contact people in our foreign affiliates. Copies may be secured at local CLC churches or by sending \$2 to:

The CLC Book House  
Immanuel Lutheran College  
Eau Claire, WI 54701

—Rollin A. Reim, Editor

### Wisconsin Pastoral Conference

**Date:** February 10-11, 1987 beginning at 8:30 a.m.

**Place:** Immanuel Lutheran Church, Addison, Illinois

#### Agenda:

Old Testament Exegetical/Homiletical Study of Proverbs 14:26-27—M. Sydow  
New Testament Exegesis of Hebrews 13:10ff—M. Gullerud

Homiletical Study of I Peter 2:4-10—J. Ude  
The Pastor as Counselor—J. Johannes  
The Relationship of Absolution and Fruits of Repentance—E. Albrecht

In Today's Theological Climate Is it Wise to Speak of Fundamental and Non-fundamental Doctrines?—ILC Professor

A Thorough Study of the Doctrinal Platform of the ELCA—A. Schulz

Counseling the Chemically Dependent—J. Sandeen

Communion Service Speaker: D. Lau  
(C. H. A. Schmutzler, alternate)

Chaplain: H. Callies

Please make your announcements to Pastor Theodore Barthels as early as possible.

—Mark Gullerud, Secretary

Pastor P. W. Schaller  
1119 14th Street  
Clarkston, WA 99403

### Installation

On November 16, 1986, David Turner Sweet was installed as pastor of Calvary Lutheran Church, Marquette, MI by the undersigned with the authorization of CLC President D. Fleischer.

—Egbert Albrecht

### Change Of Address

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