

Lutheran Spokesman



*Father, if You are willing, take
this cup from me; yet not my
will but Yours be done.*

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Compelled To Carry The Cross



The passion history involves a number of people who appear in the story only briefly, men such as Nicodemus and Joseph of Arimathea. Because they are not central characters in the narrative, the evangelists do not dwell on them. We know very little about them. Yet what we do know is meaningful. In the way these characters reacted to the cross they are examples to us of Christian discipleship.

Simon The Cyrenian

One character from the passion history about whom we know very little is Simon the Cyrenian, the man who carried the cross of Jesus (Mk. 15:21, Lk. 23:26). We know that his name was Simon and that he was from Cyrene, a city of northern Africa. We know that he was the father of two sons whose names were Alexander and Rufus. His part in the passion history was a small one. But there is nothing trivial in the passion history or in any of the history recorded in the Bible. Simon's little part is there for a reason: it too teaches

us something about the cross and Christian discipleship.

Simon was traveling on Good Friday, coming in from the country, walking toward Jerusalem. It was Passover in Jerusalem. No doubt Simon was coming to the city to participate in the festival. His thoughts as he approached the city may well have been pleasant ones of family and friends whom he anticipated greeting once he reached the city. Whatever his thoughts, they were interrupted abruptly by the sight of a crucifixion procession coming out of the city, a sight which must have made onlookers shudder in horror.

To be an onlooker was bad enough, but Simon's role was suddenly changed to that of participant as he was seized and compelled to carry the cross of a man whom he probably didn't know and possibly had never seen before. He was not planning to carry a cross that day; it was not an activity he would have chosen; probably an experience he gladly would have avoided.

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Editor: Paul Fleischer, 238 Nicollet Ave., No. Mankato, MN 56003; Assistant Editor: D. Lau; Artists: W. Bernthal, M. Schaser; Staff (Also District Reporters): D. Bernthal, M. Bohde, V. Fossum, J. Klatt, D. Koenig, R. Mackensen, Bertram J. Naumann, K. Olmanson (Minnesota), Rollin Reim (Pacific Coast), Ronald Roehl (Great Lakes), P. Schaller, W. V. Schaller (West Central), J. Schierenbeck (Eastern), M. Sydow, M. Thom.

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Yet that day, that experience, turned out to be the most important, useful, and necessary in all his life, for it brought him to the Savior. Chosen to carry the cross of Jesus, Simon could not pass by the Savior with haste and indifference. He was forced to look at Jesus and to consider carefully just who this most unusual man was.

The Gospel of Mark gives the impression that Simon became a Christian, for it identifies him as the father of Alexander and Rufus, men who evidently were known among the Christians at the time Mark wrote his account of the Gospel.

Come To The Cross

Simon's experience teaches us that coming face to face with the cross of Christ is not necessarily a pleasant experience, and certainly not one we would choose. It is hard to look at the cross, the crucified Christ. Beyond the unpleasantness of crucifixion there is the discomfort of realizing our own responsibility for Christ's cross—that it was our own sins that brought Him to the cross. And during Lent it isn't easy, it isn't fun, to direct our attention to the cross. There are many other more pleasant things which draw us away.

Still we need to come to the cross, for only there do we find forgiveness for our sins and peace with God. Worshiping at the foot of the cross strengthens our faith in Jesus as the Savior who sacrificed Himself for us and took away all our sins.

It is good for us not only to face the cross, but to bear the cross. Jesus has made it plain that cross-bearing goes along with Christian discipleship (Mt. 10:38). The cross comes with being associated with Christ; a servant cannot



expect to receive better treatment than his master. We expect to suffer with Him. Yet our cross is not a burden, but a blessing. It separates us from the ungodly world. It reminds us that we have no future here, but are following our Savior all the way to death, resurrection, and eternal life.

Simon of Cyrene was compelled to carry Jesus' cross on Good Friday. But when he came to believe in Jesus as his Savior he gladly took up the cross and followed Him. So also we who believe in Jesus gladly follow Him and bear the cross. For we know that to follow Him into death is to enter life.

Let's not shy away from the cross this Lent, but gladly accompany the Savior through His passion and death, seeing the cross of Christ as the source of our life.

—John Klatt



The Gospel, the Power of God — Studies in Romans

Offering Our Bodies To God As Living Sacrifices

“I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service” (Rom. 12:1).

“In chapter 12 he teaches what true worship is, and makes all Christians priests. They are to offer not money or cattle, as under the law, but their own bodies, with slaying of the lusts. Then he describes the outward conduct of Christians, under the spiritual government, telling how they are to teach, preach, rule, serve, give, suffer, love, live, and act toward friend, foe, and all men. These are the works that a Christian does; for, as has been said, faith takes no holidays” (*Luther’s Works*, Vol. 35, p. 378).

In this remarkable way Martin Luther summarizes the twelfth chapter of Romans in his valuable *Preface to the New Testament*. The key word of this chapter is “sacrifice.” We who are believers in Jesus Christ and thus recipients of God’s abounding mercies are directed by the apostle Paul to offer or sacrifice ourselves, our bodies, and everything that we have to our God. This is the only kind of worship that is “reasonable” or fitting for us as Christians.

By The Mercies Of God

The apostle’s appeal is based on “the mercies of God.” Only as we know and appreciate these mercies will we want to present ourselves as living

sacrifices to our God. In the first eleven chapters of this letter the apostle Paul has let us see in greater depth than anywhere else in Scripture the marvelous “mercies of God.” For he has explained to us the great good news of Christ, summarized in the well-known words: “All have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus” (Rom. 3:23-24). God has declared all of us ungodly sinners righteous in His sight on the basis of Christ’s atoning death on the cross. “We were reconciled to God through the death of His Son” (Rom. 5:10). Christ’s resurrection is God’s announcement of this justification.

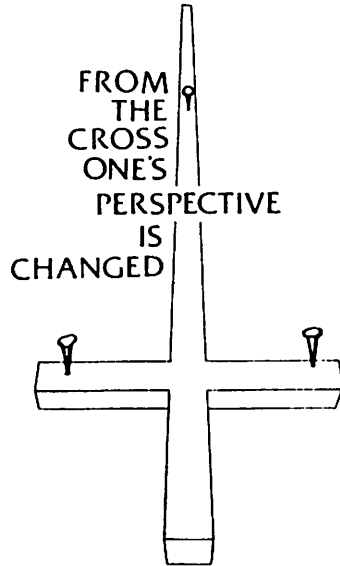
How can we receive this mercy of God? It cannot be received by works but only by faith or trust in God’s promise. Such “faith comes by hearing, and hearing by the word of God” (Rom. 10:17). Our coming to faith in Christ is not our own doing but is actually the result of what Paul calls “the election of grace” (Rom. 11:5), God’s choice of us from eternity to be His in Christ. “And if by grace, then it is no longer of works; otherwise grace is no longer grace” (Rom. 11:6).

A Willing Offering

Nothing less than the mercies of God can move us to offer ourselves to Him. Certainly we know that the sacrifice of our bodies to God cannot take away our sins. Jesus has already taken care of that. As priests of God we offer ourselves willingly as sacrifices of thanksgiving. Our bodies really belong to Jesus, for He has bought us with the price of His blood. We are not our own. As Luther reminds us in his Small Catechism, Jesus “has redeemed me . . . that I should be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness.”

The hymns in our Lutheran Hymnal in the “Consecration” section (Hymns 393-405) remind us of the teaching of Romans 12. “I unto Him commend my body, soul, and spirit—they are His own by merit” (TLH 393). “Oh, let me from this day be wholly Thine” (TLH 394). “O Love, who lovest me for aye, who for my soul dost ever plead; O Love, who didst my ransom pay, whose power sufficeth in my stead—O Love, I give myself to Thee, Thine ever, only Thine, to be” (TLH 397). “Thee will I love with all my heart, Thou my Redeemer art” (TLH 399). “Take myself, and I will be ever, only, all, for Thee” (TLH 400). “All that I am and have, Thy gifts so free, in joy, in grief, through life, dear Lord, for Thee” (TLH 403). “To Thee I willingly assign my heart, dear Lord, for it is Thine” (TLH 404).

Do we mean these words when we sing them? Can Christians hold back from giving themselves to their Savior? In the words of TLH 405 He says to us: “I gave Myself for thee; give thou thyself to Me.”



In Various Callings With Varied Gifts

Not every Christian is enabled to serve the Lord in the same way as the next Christian. We have differing gifts from the Lord to give to the Lord in our service to Him. We serve our Lord when we serve His Church with the gifts He has given us: whether it is the gift of teaching or showing mercy or leadership or some other ministry.

The greatest of God's gifts to us is love, and there is a gift that every Christian exercises. For Christian faith works through love. Love is a fruit of faith. There is no true Christian anywhere in this world who does not love God and his neighbor. Christians even bless their enemies, and do good to those who hate them. Vengeance is not the way of the Christians, for they trust that God Himself will avenge all evil in His own time and in His own way. Christians are not overcome by evil but overcome evil with good.

Notice again how Martin Luther introduces Romans 12. He says: "These are the works that a Christian does." He could have said these are the works that a Christian ought to do, or should do, or even must do. But he simply said: "These are the works that a Christian does," for "faith takes no holidays." We belong to Jesus Christ 24 hours a day. There is no part of our life that does not belong to Him. There is no talent or skill or ability we have that does not belong to Him.

Sad to say, we Christians still sin, because of the sinful flesh that clings to

us, as Paul explains in Romans 7. But let us never excuse or defend our sins or say that our Lord does not have the right to expect us to love Him and serve Him and obey Him in everything. He is our Savior and Lord. He has set us free from sin, death, hell, and bondage under the law so that we may "serve in the newness of the Spirit" (Rom. 7:6). His mercy enables us to serve Him and also pardons our sins of weakness as we give ourselves as living sacrifices to Him.

—D. Lau



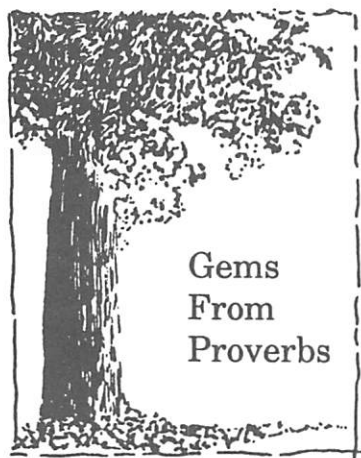
Rejoice, Ye Prisoners Of Hope!

Based on Ephesians 4:1-6, this hymn may be sung to the tune of #407 in *The Lutheran Hymnal*.

1. A captive of His calling,
Christ's prisoner of joy!
With anthems let us praise Him,
You saints who gaze on high.
Once bound to Satan's wages
Of sin and misery—
O hear this blessed statement:
Christ lives to set us free!
2. The calling of His Gospel:
"Repent, My friends, and live."
In palace and in prison
A lasting hope He gave.
He called them by the seashore
(called him who was no friend).
A common Hope He gives us
With an uncommon End.
3. The Lord who gave His body
Did cleanse us in His blood.
Now members of one body,
Washed in baptism's flood.
A temple for His dwelling,
A body called to serve,
A Church redeemed and cherished,
The object of His love.
4. By Christ's profound redemption
To God now reconciled;
By faith we seek our Father,
Who love a Savior mild.
Let faith be thus enlightened
To love's expansiveness;
Our unity to strengthen;
Our walk—in gentleness.
5. Peace is the Spirit's bonding;
Reveals God's countenance.
He stills the devil's threat'ning;
Pardon He does pronounce.
Thus captives of Christ's calling
Are prisoners no more.
By Jesus Christ's creating,
A Church that shall endure.
—Pastor Peter Reim



“Keep (keep watch over) your heart with all diligence, for out of it spring the issues of life” (Prov. 4:23)



A man guards what he has. In our society the zealous watching over one's own wealth, health, and appearance often borders on obsession. The multitudes guard their faces and hair, muscles and money, as if life itself were moved, directed, and secured by such outward things. Few people consider watching over their hearts with such diligence. And yet, it is from the heart that our life receives its definition and direction in relation to God, the Giver of life.

Where life before God is concerned, the Giver is not interested in the ability of the human mind to solve algebraic equations. Lifeless computers can do as much. But unlike computers and animals, man is a morally responsible creature. His "heart" is the thinking, willing, and morally responsible fountain of his soul-life. So, the Lord of Life does not search the mind of the man who invents. "The Lord searches the *heart*" of the inventor to know the motives behind his invention, and "to

give every man according to his ways, according to the fruit of his doings" (cf. Jer. 17:10).

"As a man thinks in his heart, so is he" (Prov. 23:7). Therefore, if we would truly live before God and be well-pleasing to Him, we need to keep diligent watch over our hearts more than anything else!

While we are busy guarding against air and water pollution, we need to concern ourselves above all with the pollution that spews from our own hearts: "for out of the heart proceed evil thoughts, murders, adulteries, fornications. . ." (Mt. 15:19) These soul-life pollutants cannot be recycled or purified by any attempts at self-justification. They must be recognized and repented of as sin—put off and drowned—as we cry out for nothing but mercy and forgiveness in the blood of our crucified and risen Savior.

The heart is prone to all types of subtle idolatry, especially materialism. The soldiers beneath the cross surely had their eyes on Jesus. Yet even as they "watched Him" they played a lottery to win the material rags of their Savior (Mt. 27:35ff), despising the "garments of salvation" and the "robe of righteousness" (Is. 61:10) which He offered! Are we guarding our hearts against every form of materialism—the "love of money" and perishable things—lest we also fail to perceive and possess Jesus, our "glorious dress"?

"The heart is deceitful above all things. . .Who can know it?" (Jer. 17:9) The natural heart is proud, yet often fakes humility; it is wicked, but can

appear to be good; the heart loves self, but can pretend to love God. Still, the Lord knows the heart: “This people draws near to Me with their mouths and honors me with their lips, but their heart is far from Me” (Mt. 15:8).

The Lord is at work through His Word—Law and Gospel—so that we may not be deceived concerning the

Way to life and salvation. “Who can say, ‘I have made my heart clean, I am pure from my sin?’” (Ps. 20:9) Yet divine grace abounds in Christ! So Nathanael was a “true Israelite” in whom there was “no deceit” because grace moved his heart to trust in the righteousness of Christ alone (Jn. 1:47, AAT). Here is hope for us all!

“Search me, O God, and know my heart;
Try me, and know my anxieties;
And see if there is any wicked way in me,
And lead me in the way everlasting” (Ps. 139:24).

—Vance Fossum

CCF — A Follow Up

Two months back we wrote something on these pages to mark the anniversary of the first printing of our CLC statement of principle: *Concerning Church Fellowship* (CCF). This document, we commented, is “a clear trumpet in the area of the scriptural doctrine it addresses.”

Some of what we said—or rather, didn’t say—in that article needs clarification. We welcome the opportunity to give it.

What we said is that *Christian News* (CN) “continues to wage its war against unionism in the LC-MS” by printing articles touching on confessional Lutheranism. In that connection we quoted former LC-MS Seminary Professor Robert Preus (who remains in that synod) for some good things he had to say, specifically with regard to the doctrine of church fellowship set forth in the Formula of Concord; and of how orthodox Lutheranism should practice what it says it stands for (*orthopraxis*).

We defer to a reader who pointed out what we did not say. A letter to the editor made the following observation: “Both Dr. Preus and Herman Otten (CN editor—PF) are guilty of false ‘orthopraxis’ by ignoring God’s clear command to mark and avoid. They have been partaking of other men’s sins for decades by their continued membership in the LC-MS, in spite of the knowledge that God’s Word is no longer upheld, in doctrine *and* practice, in that synod. . . .”

We agree. The actions of Preus and Otten don’t match their good words regarding orthodox, confessional Lutheranism. It was not our intention to give a “nod of approval” to their false practice.

“Missouri’s Civil War”

In fact, here is some of what we said in an article in our October 1989 issue: *Whether or not confessional Lutheranism lives on in Missouri will depend upon how much longer the embattled warriors on the conservative side have the will*



Anniversary of the First Printing of Concerning Church Fellowship

and determination to continue the fight. Conservative Missourians should have learned by now, from the synod's own history if not from the Word of God which teaches that the unchecked leaven of error will keep on growing (Gal. 5:9, I Cor. 5:6), that they are fighting a losing battle.

Which leads us to say that the embattled conservatives are their own worst enemies. They themselves are guilty of disobedience to the Word of the Lord. The Bible teaches that complete agreement is the scriptural basis for fellowship (I Cor. 1:10). The Bible teaches that church fellowship is forbidden with all who deviate from the Word of God in their teachings (Rom. 16:17). . . Staying in (the synod), whether well-intentioned or not, still makes them "partakers of other men's sins" (I Tim. 5:22)

And then we added: It is. . . sad if Missouri's conservatives stay in the synod rather than heeding God's directive to "mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them" (Rom. 16:17). By their disobedience they are imperiling their own faith and the faith of those that hear them.

What we wrote in 1989 was by way of comment on Missouri's synod convention that year. Now it is three years later and time for their next convention (in July in Pittsburgh, PA). From our vantage point nothing has changed for the better for that beleaguered synod. Previewing the coming convention, one of their own writes: "Our church is critically ill, both spiritually and operationally." There is even talk in some quarters that the synod could split.

Loyalties

We aren't rubbing our hands in glee. We don't relish the fracturing of the visible church, or own or any other. But when it comes to loyalties, obedience to the Word of God and one's conscience based thereon comes first—and may at times demand separation. At the same time we recognize that loyalty to one's synod ("synoditis") can be a powerful and deadly disease. It's difficult to face. No one desires to hear that they have been diagnosed as suffering it, but many in Missouri—liberals and conservatives alike—are gravely infected: "Loyalty to

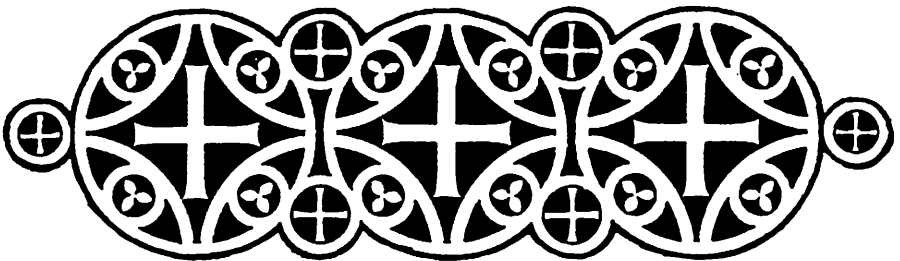
Missouri as Missouri has become stronger than loyalty to the public doctrine which called Missouri into being . . ." (a LC-MS member's self-diagnosis, quoted in CN, Jan. 13, 1992).

It is God who directs His children: "Mark and AVOID . . ." Those guilty of causing divisions and offenses contrary to the pure Word are to be quarantined—avoided. False teachers are not to be coddled, but disciplined. Yet Missouri continues to carry on its clergy roster—as Otten likes to remind: "liberals, charismatics, supporters of the ordination of women, unscripturally divorced pastors, and evolutionists." What a good witness Preus and Otten and other LC-MS "conservatives" would give by severing fellowship with their synod, thus taking an action in conformity with their words. More importantly, in conformity with God's Word!

"Many a fine confession is vitiated by keeping up the semblance of fellowship with the errorist whom one has rebuked, even though he does not change his ways . . . To call such testimony of words an 'avoiding' and 'shunning,' when one knows that for lack of action one will continue to be considered an integral part of the organization in question, that is to be using identical words indeed, but with totally different meaning . . . When . . . a state of protesting fellowship is proclaimed, but business is carried on as usual. . . the use of the expression ('protesting fellowship' —PF) is to be condemned as a cloak for unionistic activity. Without the appropriate action it becomes mere lip-service. Once again, the simple are deceived into thinking that these matters are not serious, not clearly taught in Scripture, not divisive." (CCF, #'s 83, 84, 88, pp. 38f).

"For if the trumpet makes an uncertain sound, who will prepare himself for battle?" (I Cor. 14:8) We thank the Lord for the clear trumpet sound of our CCF statement of principle. May He, in His good grace, allow us to teach and to practice in accord with the clear teachings of the Scriptures.

—Paul Fleischer



"If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free" (John 8:31-32).

From March 1962—

THE SIGNIFICANCE OF CONFESSIONAL SUBSCRIPTION. If you are a confirmed Lutheran you have made a confessional subscription. You were once asked at God's altar: "Do you also, as a member of the Evangelical Lutheran Church, intend to continue steadfast in the confession of this Church, and suffer all, even death, rather than fall away from it?" To this you answered: "I do so intend, with the help of God."

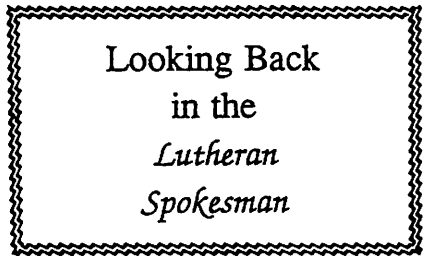
Your congregation has a confessional subscription in its constitution. It subscribes to Scripture and the Confessions and adds a sentence like this: "hence no doctrine shall be taught or tolerated in this congregation which is in any way at variance with these *confessions*."

Our pastors and professors make a confessional subscription. At their ordination they are asked if they accept the Scriptures as inspired; the three ecumenical creeds as faithful testimonies to the truth of Scripture; and the Lutheran *confessions* as correct exhibitions of the doctrine of the Lutheran Church. Thereupon they solemnly promise that all their teaching will be in conformity with the Holy Scriptures and with the Confessions.

The Confessional Principle. The Lord asks us to confess Him before men and to be ready always to give an answer to every man that asks us a reason for the hope within us. The truth that fills the heart compels the mouth to speak. When any teaching of the Bible is denied, the Church must reject the lie in plain language, must put forth a confession or creed. Only a creedal

church meets the demand of truthfulness and answers Jesus' question: "But who do you say that I am?" Of all confessions, only the Lutheran confessions meets all the demands of truthfulness. "The Lutheran Church differs from all other churches in being essentially the Church of the pure Word and unadulterated Sacraments." (Triglotta, p. IV)

Accordingly the Lutheran Church demands of all her children unqualified acceptance of and unswerving adher-



Looking Back
in the
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Spokesman

ence to the Confessions. They are the standard by which Lutheran teachers and churches are to be judged. That is the strength of the Lutheran Church. She insists that these scriptural teachings and only the scriptural teachings be taught in her schools and churches. Of all her teachings she insists: God has spoken. Unqualified subscription is required that no room be given to error. Lutherans believe that divine truth is absolute, has not changed since the time of the Apostles, will not change in the future, for Jesus' words shall never pass away. "God's Word and Luther's Doctrine pure shall to eternity endure."

At this point the writer (Pastor Winfred Schaller Jr., Spokesman editor) gives a lengthy critique and evaluation of a dialogue being conducted at the time between the then National Lutheran Council (NLC) and the Mis-

souri Synod. Representatives of the two bodies claimed that "substantial agreement" had been reached. Schaller shows how the supposed agreement came about only because the two bodies embraced a quatenus (in so far as) rather than a quia (because) subscription to the Confessions. Genuine Lutheranism has ever insisted upon a subscription to the Confessions because, not in so far as they agree with Scripture.

Schaller concludes with this warning. . .

The Crisis Of Confessionalism.

Most Lutherans have found the path to participation in the ecumenical movement in a total rejection of the "un-

qualified subscription" to the Confessions. They are willing to keep the confessions, study them, and listen to them as excellent voices from the past. But they are on a plane with the confessions of the other denominations. Each makes a contribution to the family of churches. . .

How would you like to belong to a church where your pastor's subscription to the creeds means that "born of the Virgin Mary" was a good confession in that day, but it is no longer relevant to the modern situation? There is no need to deceive ourselves: the confessional principle of Lutheranism was all but eliminated in Europe 100 years ago; it is breathing its last in America today.

Partners in the Gospel . . .

A New Parsonage—

Genuine Care For God's Servants

"Genuine care and concern for the other person's best interest." That is the definition of the Greek word "love," the same love which God showed us by giving His only-begotten Son, that whoever believes in Him should not perish but have everlasting life. Last fall, to the glory of God, the members of St. Paul and Mt. Olive Lutheran Churches in Ponsford and Detroit Lakes, MN reflected that same "genuine care and concern for the other person's best interest" by providing a new parsonage for their called servant of the Word.

For many years various mobile homes served as the pastor's residence.

A one acre wooded property was purchased and a well drilled for the mobile home. A nice addition of a spacious two-car garage was then added. Following that was the addition of half a basement under the mobile home which provided the pastor's office, much needed storage space, as well as a safe area for a wood-burning stove. The since-sainted Pastor Vernon Greve built a spacious addition, extending the back of the garage which is now used to store wood. Also due to his efforts, the lot resembles a well-kept park and has a nice size, productive garden flanked by rows of raspberry bushes.



The Delivery of the New Parsonage

But the things of this world don't last, and the mobile home was no exception. In a joint voters' meeting held last June, it was decided to replace the mobile home parsonage with a one-piece pre-built home from a local lumber yard.

Hearts In Motion

In the face of a national recession, and in spite of the area's low income level, hearts motivated by the Gospel were set in motion to come up with the funds for this need. What wasn't given outright was provided by low interest—or no interest—loans by individual members to meet the final cost.

Even though the house itself was being built elsewhere, long was the list of things to be done, and many were the hours of preparation for the arrival of the new home. The members contributed of their time, talent, and treasure, toward the felling of trees, the clearing of ground, the digging of the other half of the existing basement, the pouring of concrete foundations and flooring, the carpentry work, landscaping, the removal of the mobile home, and much more. The ladies provided food and drink.

The delivery day arrived September 11th when a house-mover delivered the



Some Members of St. Paul and Mt. Olive at the Open House and Dedication

home. The 26' x 44' dwelling consists of three bedrooms, kitchen, dining room, living room, bathroom, and a utility room. Work continues in the unfinished basement, where there will be an office (nearly completed at the time of this writing), family room, bathroom, bedroom, and furnace/storage room. An investment in an outdoor wood stove has proved to be not only economical but very safe, providing heat and hot water while eliminating the danger of fire.

The opportunity to thank our God with faith's gratitude and love was given to us at a special dedication service held October 27th at the new parsonage. There we "Put Out the Wel-

come Mat for Jesus" just as Martha welcomed Him into her home (Jn. 10:38). There we thanked God for keeping His Word pure among us. There we praised Him for blessing us with the opportunity to support the teaching and preaching of that pure Word. There we prayed that God would take this home under His protection, blessing the pastor and his family with true faithfulness to the sure Word.

Today we continue to thank and praise our heavenly Father above for supplying these and all gifts, especially the gift of His Son, in whose name we dedicate this house and ourselves.

—*Dave Naumann*



**Participants At
The CLC Teachers' Conference
Fond du Lac, Wisconsin
October, 1991**

ANNOUNCEMENTS

Call For Nominations

The Board of Regents of Immanuel Lutheran College invites nominations for the office of ILC President for the term June 1, 1992 - May 31, 1994. All voting members of the CLC may nominate a candidate or candidates. Nominations must be postmarked no later than March 31, 1992 and sent to Pastor Vance Fossum, ILC Board of Regents, P.O. Box 98, Okabena, MN 56161.

Retreat For Senior Citizens

A Retreat for Senior Citizens of the CLC will be held next summer on the campus of Immanuel Lutheran College, Eau Claire, beginning on Thursday, July 9, and ending on Sunday, July 12.

The theme selected for the retreat is based on Luke 2:52, "And Jesus increased in wisdom and stature, and in favor with God and men." The theme will be carried out in daily study lessons concentrating on the four elements of the text: wisdom, stature, favor with God, and favor with men.

The retreat will be operated largely on a self-help basis, with participants helping with meal preparation and clean-up, for example.

Pastor Michael Sydow has accepted the responsibility of managing the retreat. The cost per individual has been set at \$55.00 for the four days. Senior citizens of the CLC who are interested in participating are asked to contact Pastor Sydow not later than May 1, 1992. His address: Route 2, Box 664, Markesan, WI 53946; his telephone number: (414) 398-2778.

— *John Lau* (ILC President)

1992 Directory Roster Supplement

To insert in your complete Revised CLC Directory, an update of the listings for CLC certified pastors, professors, and teachers. No charge. Send stamped return envelope to:

CLC Book House
Immanuel Lutheran College
501 Grover Road
Eau Claire, WI 54701

Installation

As authorized by President Fleischer, on January 5, 1992 I installed Joseph Lau as principal and teacher at Holy Trinity Lutheran School, West Columbia, SC.

— *John Schierenbeck*

Announcement

Upon completion of colloquy, the following men are declared eligible for call into the public ministry of the Church of the Lutheran Confession:

Rev. William Hartman (WELS),
Kenosha, WI

Rev. Karl Stewart (LC-MS),
Crystal River, FL

— *Daniel Fleischer*
President

New Address

Joseph Lau
2922 Pella Avenue
West Columbia, SC 29170
Phone (803) 796-3610

Call For Nominations

The Board of Regents for ILC invites voting members of CLC congregations to nominate an individual or individuals to serve on the faculty of Immanuel Lutheran College. The nominee should be an experienced teacher, qualified to teach primarily in the area of high school and college English and social studies. The nominee should have, or be willing to obtain, an advanced degree in the area of his teaching expertise. He should also have a biblical training comparable to education graduates of Immanuel Lutheran College. Those placing nominations are encouraged to include information regarding their nominee's educational background and teaching experience. Letters of nomination should be postmarked by March 31, 1992 and sent to:

Pastor Vance Fossum
Board of Regents
Box 98
Okabena, MN 56161



ILC Choir Tour

Mar. 8	Millston, Wis.	10:15 a.m.
Mar. 13	Austin, Minn.	7:30 p.m.
Mar. 14	Okebena, Minn.	7:30 p.m.
Mar. 15	Sioux Falls, SD	10:00 a.m.
	Mission/White River, SD	7:30 p.m.
Mar. 16	Cheyenne, Wyo.	7:30 p.m.
Mar. 18	Loveland, Colo.	7:30 p.m.
Mar. 19	Valentine, Neb.	7:30 p.m.
Mar. 20	Sleepy Eye, Minn.	7:30 p.m.
Mar. 21	Mankato, Minn.	7:30 p.m.
Mar. 22	Fridley, Minn.	3:00 p.m.
Mar. 29	Eau Claire, Wis.	7:30 p.m.

It is recommended that those traveling to a concert from another town verify concert times.

— Prof. John Reim

Coordinating Council

The Coordinating Council will meet in Eau Claire at Immanuel Lutheran College April 22-23. The first session is at 8:30 on Wednesday. Individual Boards establish their own meeting days prior to the Coordinating Council meeting.

The Call Committee on Graduates will meet Wednesday, April 22 in the evening, time to be announced. Congregations extending a call through the committee for a pastor or a teacher should have the call, as well as the accompanying letter, in the hands of the president of the CLC by April 17. The call should be properly completed and signed, however, without the designation of a candidate.

— Daniel Fleischer, President