

LUTHERAN SPOKESMAN



BAPTISMAL GRACE

Praise be to Thee for having received me as Thy child in Holy Baptism.

Thanks be to Thee for having washed away all my sins, for making me a partaker of all the blessings of Thy grace, and for bringing me to faith in Thy Son through this washing of regeneration and renewing of the Holy Ghost. Keep me faithful to my responsibilities as Thy child. And when I fail, do not cast me aside, but for the sake of Thy Son and my Savior pardon me and help me to improve. Keep me in Thy grace until I meet Thee face to face. Amen

Remember Your Baptism

Baptism is a word which means to wash with or apply water. Christ directed His followers: "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Mt. 28:19). We call this Christ's Great Commission.

Clothed In Christ's Righteousness

From little on we learn to put on our own clothing. Except for those who are incapacitated, getting dressed is taken for granted. We would not think of putting on only one shoe or going out wearing just one sleeve. While the sacrament of Baptism is applied only once, the children of God are dressed completely in the Lord Jesus Christ. His righteousness becomes our own through faith in His name, just as the apostle Paul has written: "For you are all the children of God through faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26-27).

Those who are baptized do not need to play at dressing up, for in

Christ they are clothed perfectly for the occasion. The occasion is, of course, to be one of God's children. They have the divine promise to appear with Christ in His heavenly glory. Baptism is the sacred act instituted by the Lord Himself in order to clothe us with His righteousness and eternal salvation.

The Baptism instituted by Christ is a sacred act by which God brings His grace to work on the soul of the sinner. We are all sinners against God's holy will. The Word of God clearly reveals: "All have sinned and fall short of the glory of God" (Rom. 3:23). All people, regardless of age, gender, or race, are in desperate need of Christ's sacrament of Baptism.

Man needs water to live. Without the Word of God the water remains merely water. But to live before God as

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one of His own requires the power of His holy Word with the water applied according to Christ's institution. The Gospel of Jesus Christ is the Word of God which makes this use of water capable of saving us, "not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit" (Titus 3:5).

In our society people dress differently for certain occasions. They are accustomed to wearing casual clothing at home, uniforms for work, and specialized clothing for other activities. A swimming suit would be inappropriate at the business office. A parka would be most uncomfortable in the heat of summer. In the parable of the marriage of the king's son (Mt. 22:2-13), Jesus described the tragic results of attempting to appear before God wearing the wrong type of clothing. Someone believed he could enter on his own, just as he was. Without the proper wedding garment he was locked out forever!

Jesus told Nicodemus: "Most assuredly, I say to you unless one is born of water and the Spirit, he cannot enter the kingdom of God" (Jn. 3:5). We would never think of appearing in rags at a function filled with very important people. Yet this is precisely how we appear by nature before holy God. The prophet Isaiah leads us to confess: "We are all like an unclean thing, and all our

righteousnesses are like filthy rags" (Is. 64:6). Left to ourselves we would naturally choose to wear whatever we please without even knowing what God had so freely offered us. God in His infinite grace had to clothe us with the robe of Christ's righteousness if we were to have any hope of appearing before God clothed completely and perfectly.

The Effects Of Baptism

Sadly, however, many suppose that Baptism is a one-time event, without including God's eternal and changeless promises. Jesus announced God's gracious promise: "He who believes and is baptized will be saved" (Mk. 16:16). The Spirit inspired Peter to proclaim: "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins . . . for the promise is to you and to your children, and to all who are afar off" (Acts 2:38-39).

The sacrament of Holy Baptism is God's act of saving grace. The covenant promise of God is that He will be our God and we will be His people forever. "Then I will say to those who were not My people, 'You are My people!' And they shall say, 'You are my God!'" (Hos. 2:23) Baptism is how the Spirit of God creates saving faith in Jesus Christ.

Baptism, then, is much more than a one-time event. Its effect is to continue for the rest of our lives! "Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3-4).

In Baptism death no longer rules over us. We have been raised to life



before God in Christ Jesus. The Holy Spirit creates in us both the power and the desire to live the new life before God. "For it is God who works in you both to will and to do for His good pleasure" (Php. 2:13).

Baptism is the power of God to live this new life. "That you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts . . . and be renewed in the spirit of your mind, and that you put on the new man which was created according to God in righteousness and true holiness" (Eph. 2:22-24).

Baptism should be a daily return to the throne of God's grace for strength and comfort. Faith needs strength from above to believe that all our sins and guilt are washed away in Christ Jesus alone.

As long as we live we are going to put on clothes for whatever occasion in this life. The sacrament of Baptism should be just as familiar and comfortable for us that we might live as the Baptized of God! "Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold all things have become new" (2 Cor. 5:17).

—Pastor Rick Grams



***"Work out your own salvation with fear and trembling"—
Philippians 2:12***

'If You Don't Use It, You'll Lose It'

This statement was overheard recently in a hospital. For the patient it seemed too soon after surgery to be getting out of bed and trying to walk up and down the hallway. He would have preferred to lie in bed a few more days resting.

The therapist, however, would have none of it. "If you don't use it, you'll lose it." A deterioration of strength, flexibility, and usefulness will occur if certain parts of the body are left unused. In prolonged cases, the tissue will atrophy and become useless. They didn't use it and they lost it.

Neglect of use can cause a physical loss. Is the same thing true about us spiritually? You better believe it! Exercise is just as important for the soul as it is for the mind and the body.

People will passionately express their remorse that they didn't take bet-

ter care of themselves when they had the chance. The regret is going to be *much* more intense if they let their soul "go to pot." "Use it or lose it" has everlasting consequences when it comes to matters of the soul.

"Work out your own salvation . . ." Think of the words *work out* in this way—to be actively and vigorously engaged in the work. So, make frequent and regular use of those things which will make your salvation a reality!

There's an urgency in these words. This is not to be our pastime. We need to make a career out of this!

The Means Of Grace

What are those things with which we are to busy ourselves and apprehend our salvation? It is the Means of Grace—the Gospel! Whether it be in Word or Sacrament, the Gospel is the

power of God unto salvation. Through it faith is created, sins are removed, and righteousness imputed.

Neglecting the Means of Grace is a dangerous thing to do. It sets a vicious cycle in motion—the more we neglect it, the more we think we can go without it. The more we think we can get along without it, the more we neglect it.

In contrast, the more we hear and use it, the more we will love and cherish it. The more we love and cherish it, the more we will hear and use it, that is, we will exercise ourselves in those things which bestow salvation.

It is through the Gospel that the Spirit draws us to our Savior. As the Lord is beseeching us to come and hear Him, so that He may give us life through His words, but we choose to do something else with our time—are we, in effect, telling the Lord to be

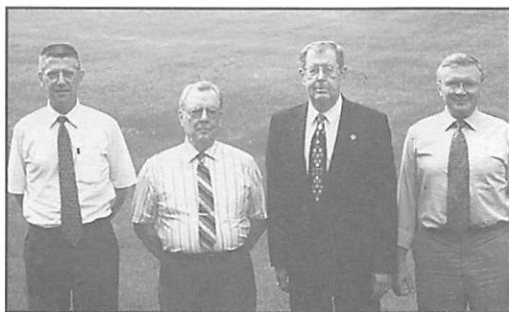
quiet?

There is no such thing as being in a condition of spiritual stasis. One is either daily growing closer to God, or daily drifting farther away. The latter is where the *fear and trembling* come in, because we know how susceptible we are to straying.

The Gospel is truly a great treasure because it dispenses so many other treasures, the crown jewels of which are forgiveness, salvation, and life everlasting. The Lord invites us to use that Gospel! It would be a shame to squander something of such value.

People sure are busy nowadays. May the Gospel renew our souls, so that we are sure to take the time to be busy with those things which make eternal life and salvation a reality for us. We never want to lose it, so let's use it!

—Pastor Delwyn Maas



The newly-elected synod praesidium—all incumbents—pose on the ILC lawn (l-r): Pastor James Albrecht, Secretary; Pastor Elton Hallauer, Vice-President; Pastor Daniel Fleischer, President; Prof. Ronald Roehl, Moderator.

The Conference Visitors ratified by convention are (l-r): Pastor Paul Tiefel (Great Lakes), Pastor Michael Roehl (West Central), Pastor Stephen Kurtzahn (Minnesota), Pastor John Klatt (South-Eastern), Pastor Bertram Naumann (Pacific Coast).



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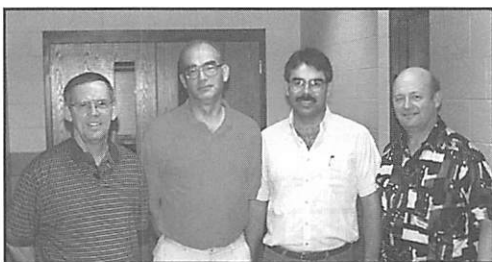


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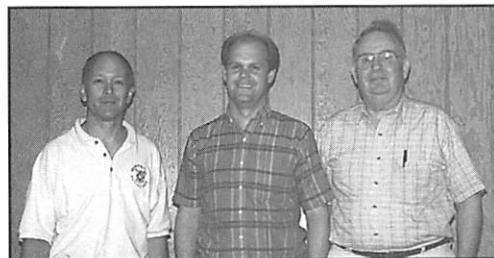


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THE SOUL SURVIVORS!

“Noah found grace in the eyes of the LORD” (Genesis 6:8).

In what is one of the most fascinating accounts in all of Scripture, Noah and his family were the sole survivors of the great deluge.

But even more amazing than their physical survival through the flood, is their *spiritual* survival before the flood. In the middle of such pervasive godlessness, they were the *soul survivors*.

Can you imagine what it must have been like to be the only Christian family living in a society which wanted nothing to do with God? Can you imagine how tough it must have been to keep the family spiritually and morally afloat?

Well, we really don't have to stretch our imaginations too far, do we? In many ways our society is a mirror image of Noah's. Do we not live in a time when sin and evil are accepted and defended as being good (for example, homosexuality, abortion, premarital sex etc.)? Is not ours the day when the ten commandments have been referred to as the ten suggestions? Isn't ours the generation which, with no shame, daily watches countless acts of violence and sex on the television?

In the midst of this sea of corruption, how can we stay afloat as God-fearing families? How can today's Christian family keep from sinking? Well, how did Noah and his family keep from being absorbed into the godless society of the pre-flood world? What was their secret?

The Secret Of Noah's Family

You've heard the expression: "There but for the grace of God go I!"

That expression certainly applies to Noah and family. The eight people aboard the ark were no better than the millions who were drowned by the waters of the great flood. They were sinful and deserving of God's punishment just like everyone else. Genesis 9:20-23 relates an ugly episode in Noah's family history which shows how true this is. It tells how Noah got drunk, and how his son Ham took delight in showing his two brothers their naked and intoxicated father.

God's grace was the liferaft which rescued this sinful family from drowning in its sin. The Holy Spirit brought it to believe in the first Gospel promise. He led it to trust in the Seed of the Woman, Who would one day appear on earth, crush Satan's power, and win forgiveness and eternal life for all people. If not for God's grace, that ancient Christian family would have sunk into unbelief and damnation along with everyone else.

When we see how the world can eat away at our own family's Scripture-based values; when we see how Satan so easily causes our family to drift toward attitudes and actions which are displeasing to our Lord; when we see how the flesh can get the priorities of even Christian families all messed up—then we know how much our own family desperately needs the grace of God.

Let Christian families everywhere return to the grace of God! Let them confess their sins before their Maker. Let them be refreshed by the healing mercy of the Savior. Let them return to their daily devotions so that, with the

Word, the Holy Spirit may renew and reshape their way of thinking and living.

The grace of our Lord Jesus Christ—which God freely gives through His Word and sacraments—is the only thing which can keep the family ship

pointed toward the shores of life eternal.

If it's true that today's world is a mirror image of the pre-flood world, it's even more true that God's grace is the Christian family's sure and only hope for soul survival!

—Pastor Michael Wilke



Studies In Galatians

Standing Fast In The Liberty By Which Christ Has Made Us Free (See 5:1)

Chapter 5: 1-15

The Razor's Edge Of Religion

In Rocky Mountain National Park there lies a 'razor's edge'—a portion of the Continental Divide. You know the time-worn explanation of this 'divide': if a raindrop falls on the Continental Divide, it will either flow into the drainage that winds up in the Pacific Ocean, or else in the Atlantic.

There is one area in the Park where two rivers originate within yards of each other. The immediate terrain is fairly gentle—no giant razor blades standing up out of the earth to prove to wide-eyed tourists that this whole divide thing is for real. But, nevertheless, these two streams carry the moisture away to decidedly different locations: the Colorado flows down through tortured canyons to the Pacific waters of Baja, California; and the Cache la Poudre, flowing east, loses itself in the North Platte, then the Missouri, the Mississippi, and finally, the Atlantic.

Up until now, in the epistle to the

Galatians, it is possible that Paul's readers might still wonder why he was so agitated and so dogmatic about the Judaizing teachers that had worked their way into the Galatian churches. Even if their doctrine was "another gospel" than what he had preached, were their teachings really all that bad? (After all, they still taught that Jesus was the Messiah, didn't they?)

But Paul now leads his readers up to an overlook of the religious 'continental divide.' He shows them the razor's edge that divides true religion from false; that determines whether one's end will be salvation or damnation. Like two streams meandering not far from one another, the difference can sometimes be subtle and beguiling.

"Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing!" (v. 2) Circumcision sounds, to the modern reader, like such an innocuous thing—certainly not a matter of sin. Paul would agree that it is

a non-essential thing . . . unless it indicates a matter of principle.

The principle was this: circumcision was the initiation into the whole body of Jewish tradition and ceremony. To be circumcised at the direction of the Judaizers was to accept the obligation to carry out obedience to the whole body of Jewish law.

No doubt pious-minded people observed the reverence and rectitude of these teachers and were attracted to their teaching—just as in our day people are attracted by aspects of Mormonism, Islam, or the Jehovah's Witnesses. Circumcision was billed as an honorable and worthy yoke to bear.

Beware Legalism

But Paul calls circumcision "*a yoke of bondage*" (v. 1). He sees neither hope or glory in it. He personally had gone that route and could recall its intolerable weight: "*I testify again to every man who becomes circumcised that he is a debtor to keep the whole law*" (v. 3). He recognized what the unsuspecting Galatians didn't—that circumcision, under these circumstances, marked a return to rank Phariseeism and the wearying burden of works-righteousness.

Beyond that, it must be emphasized that to explore the one watershed—even to dip one's toes into one of its streams—means that one no longer stands in the other watershed: "*You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace*" (v. 4).

ANY time that a person is led to rest his hope of standing righteous before God in something other than Christ's atonement, his eyes are off of the cross. His faith is in something

other than in the redeeming work of Jesus Christ. He stands in a watershed that feeds only despair and self-righteousness.

By contrast, in the watershed that begins on the other side of the divide—that begins with the Spirit imparting "*the hope of righteousness by faith*" (v. 5)—there is the hope of salvation promised in Jesus' name.

And there is more. There is "*faith working through love*" (v. 6). Paul will later speak of the true fruits of the Spirit. There needed to be an encouragement of these fruits, because the fruits of legalism were apparent among the Galatians. They were very much side-tracked from their gospel-beginnings (v. 7). A warning was in order not to "*bite and devour one another*" (v. 15).

There were some who, along with their legalistic doctrine, were sowing discord in the congregation. First of all, there was the confusion introduced by the false doctrine. Consciences were burdened, and the Gospel was obscured. Secondly, it is the nature of legalism to elevate oneself, and to view others in a patronizing or overbearing way. [Here is where Jesus warns about removing that plank from one's own eye, before taking it upon oneself to remove the speck from someone else's eye (Luke 6:41-42).] The unity that the Lord requires among His people is shattered. Finally, there is that strange, but all too real, interplay between legalism and liberalism. When people abandon the gospel and seek justification by their own deeds, the law of true love (Rom. 13:9) is the first thing to suffer. Astonishing abuses can occur in the name of 'righteousness.'

Those who are called unto salvation

by faith in Jesus Christ are called to view a broad and sweeping vista of love—the Lord’s love for us, and the wide open landscape of opportunities for us to serve one another.

Christian liberty is about loving others from a heart reborn (v. 13); not

about doing things in hopes of earning something from God. It is to this liberty the Spirit calls us.

May God grant that in this liberty we stand firm, never to test the waters of legalism.

—Pastor Peter Reim



STUDIES ON “FELLOWSHIP” —

Part Three: *Koinonia* Means Sharing

Of the church in Jerusalem we are told that they continued steadfastly in the apostles’ teaching and fellowship, in the breaking of bread and in prayers (cf. Acts 2:42). This showed that they had a splendid unity in Christ. The common denominator among them was Jesus, their unifying, sharing factor.

They showed this also in how they very dramatically shared their physical possessions with one another. “And all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need. And day by day, attending the temple together and breaking bread in their homes, they partook of food with glad and generous hearts” (Acts 2:44-46). “There was not a needy person among them, for as many as were possessors of lands or houses sold them, and brought the proceeds of what was sold and laid it at the apostles’ feet; and distribution was made to each as any had need” (Acts 4:34-35).

This sharing with one another is part of *koinonia*. Is it still for us today?

A Spiritual Sharing

One of the four references we deal

with below (Phm. vv. 4-6) deals with a spiritual sharing, and yet it has implications of a physical sharing. The other three (2 Cor. 8:1-5, 9:6-13, Rom. 15:25-28) deal with the very material collection for the saints in Jerusalem who were facing more difficult times than that described by Luke in Acts. While we in our day do think of sharing spiritually in our fellowship, the sharing of material possessions is less often thought of as part of *koinonia*.

“I thank my God always when I remember you in my prayers, because I hear of your love and of the faith which you have toward the Lord Jesus and all the saints, and I pray that the sharing of your faith may promote the knowledge of all the good that is ours in Christ. For I have derived much joy and comfort from your love, my brother, because the hearts of the saints have been refreshed through you” (Phm. 4-6).

This slavemaster was evidently a good witness of Him. Perhaps he talked openly and casually about his Master and how he was His slave. His faith certainly showed in his love of the brethren. In the epistle Paul refers to how he should treat Onesimus. Paul expresses his confidence in Philemon with the word: “Confident of your obe-

dience, I write to you, knowing that you will do even more than I say” (v. 21).

Paul writes this not to butter Philemon up so he will in a false pride do what Paul says. It is rather the case that Paul knows of the love and faith of Philemon and is sure it will show in how he treats the runaway slave who has now returned. Philemon evidently knows what fellowship is all about—sharing.

Are we like Philemon? Do we share our faith so as to bolster each other? We should share our mutual woes, our mutual burdens bear, and often for each other should flow the sympathizing tear. We who know Him so well need to hear from each other the Word so that our faith may grow. We must present to each other the scriptural optimism of Romans 8:28 and not be ashamed to go out on a limb to speak this even in the face of disaster.

We truly want the sharing of our faith to promote the knowledge of all the good that is ours in Christ. Let us each encourage each other by word and deed to put our confidence in the unseen Lord, to keep our hope riveted on our unobservable home in heaven,

to not flinch when what we see seems to go awry. Faith, after all, is the substance of things hoped for and the evidence of things not seen (Heb. 11:1). Faith is assurance and conviction. To be in fellowship means to share this all-important commodity in a world that has it in all too scarce a quantity.

In Macedonia

“We want you to know, brethren, about the grace of God which has been shown in the churches of Macedonia, for in a severe test of afflictions, their abundance of joy and their extreme poverty have overflowed in a wealth of liberality on their part. For they gave according to their means, as I can testify, and beyond their means, of their own free will, begging us earnestly for the favor of taking part in the relief of the saints—and this, not as we expected, but first they gave themselves to the Lord and to us by the will of God” (2 Cor. 8:1-5).

The first thing to remember in these three references is that the contribution spoken of was not regular church offerings. This was the collection made for the brethren in Jerusalem when they suffered physical deprivation. We may use these references or parts of them to



Though they may not have a vote, the ‘back row’ crowd at convention are interested observers.

teach regarding offerings for the Lord's work in His kingdom. That is a proper application. But it must be remembered that the original context was for the material, physical relief of the saints.

This, perhaps surprisingly to some, is also part of our *koinonia*. "Taking part" is how *koinonia* is translated above. It is beautiful to see this picture unfold of the poor saints in Jerusalem being helped by the poor saints in Macedonia. Macedonia could hardly have been expected to give to the poor in Jerusalem because the hill country of Macedonia was itself impoverished!

You can imagine that perhaps there were those who spoke of how they would not give since it was needed at home just as much or more; and, after all, really we don't know them over in Jerusalem. We cannot deny ourselves, can we, for the sake of those we will never even lay eyes on?

If there were those few who said this, the evidence is incontrovertible that they were silenced quickly and conclusively. The witness is "their abundance of joy and their extreme poverty have overflowed in a wealth of liberality," and "they gave themselves to the Lord and to us by the will of God." Why, we must help them in Jerusalem—they are our brothers in the faith!

So they took part, knowing full well what *koinonia* means.

It is simple to see how we today can so easily trip over our selfishness into Satan's trap of not helping the brethren. We could say, of the orphan work in India, that it is really not for us to do. They are so far away. We shall never see them. Don't we have poor people closer to home that need our help?

“ . . . Those little children in India in the care of our brethren in the CLCI and the BELC are one with us. Why, we must help them in India—they are our brothers and sisters in faith.”

But we are brethren with them, united by the sacrament of the one baptism. "We were buried therefore with him by baptism into death so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his" (Rom. 6:4-5).

Those little children in India in the care of our brethren in the CLCI* and the BELC* are one with us. Why, we must help them in India—they are our brothers and sisters in faith. "How can we saddle ourselves down to help someone we don't even know?" was not the question from meeting place to meeting place in the poor hill country. The question was: "How can we help?"

Sowing And Reaping

"The point is this: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a

*(*The Church of the Lutheran Confession In India and Bharath Evangelical Lutheran Church are two CLC affiliates in India)*

cheerful giver. . . You will be enriched in every way for great generosity, which through us will produce thanksgiving to God; for the rendering of this service not only supplies the wants of the saints but also overflows in many thanksgivings to God. Under the test of this service, you glorify God by your obedience in acknowledging the gospel of Christ, and by the generosity of your contribution for them and for all others" (2 Cor. 9:6-13 RSU).

No questions about it—as you sow, so shall you reap. The Jerusalem congregation, fully aware of what *koinonia* meant, saw to the care of those in need in their midst. They had sowed bountifully by having all things in common. From that common treasury they had dispensed to any as they had need.

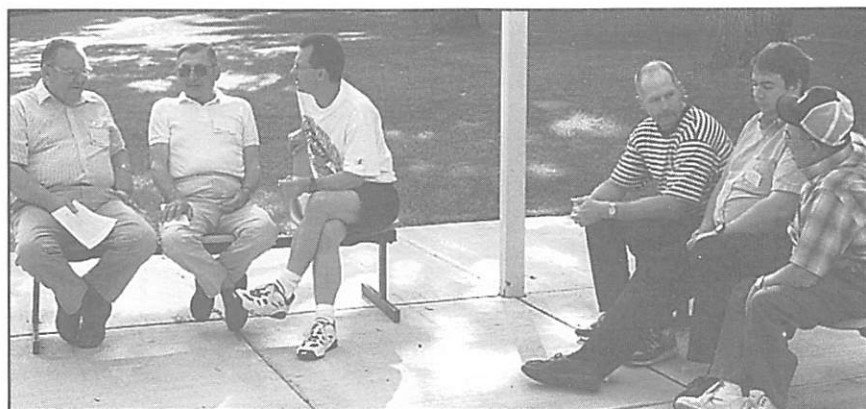
And now the Jerusalem church would reap bountifully from the brethren in Macedonia, Achaia, and Rome. There were some wet blankets in Jerusalem who thought it not wise to sow quite so bountifully. Ananias and Sapphira were two such people. Time proves one right. The bread cast upon the water was now being found again

from an unexpected quarter. The promise is now made to the Corinthians: "you will be enriched in every way for great generosity."

What if, within our midst, we had one in dire need of our help? Would we extend our hand upon the basis that we are one in Christ? The flesh says, "Let somebody else help out."

We assume that social security or disability payments or welfare assistance will come from government. But if we are one in the Lord, shouldn't we want to help? Paul wrote to Rome about this expression of *koinonia*: "*At present, however, I am going to Jerusalem with aid for the saints. For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem; they were pleased to do it, and indeed they are in debt to them, for if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings. When therefore I have completed this, and have delivered to them what has been raised, I shall go on by way of you to Spain" (Rom. 15:25-28).*

If at times you wonder if this should



Discussion at convention is more relaxing on the outside than it is on the inside.

“ . . . Fellowship is a living, active, moving thing. It’s not a dead letter, because it springs of the Gospel and the Gospel is living, active, moving.”

be part of what God’s people do, this sharing of one’s earthly goods with the brethren, this collection for the saints, then look at who was involved in it. The apostle and missionary Paul was carrying the collection to Jerusalem. Paul was busy in labors in the spread of His rule. And yet he takes the offering to Jerusalem. In his epistles Paul includes mention of it and encourages giving to this collection. This is part

and parcel of our fellowship in the church.

Again we have seen that fellowship is a living, active, moving thing. It’s not a dead letter, because it springs of the Gospel and the Gospel is living, active, moving.

Fellowship is not static, but dynamic, because the love of Christ is a dynamic force in the Christian’s life. We believe in Him and confess our sin, pray for the saints, partake of communion, and share our faith and our goods with one another.

This glorious hope revives
Our courage by the way,
While each in expectation lives
And longs to see the day.

—Missionary David Koenig



Special Effects at Berea, Inver Grove Heights, Minnesota—

Chancel Triptych

As part of its new church, Berea Lutheran of Inver Grove Heights, Minn. asked one of its members, Jim Doring, to develop a chancel wall design to cover several organ and audio speakers. With the help of his family, Jim designed and built what is pictured and described below.

The three panels behind the altar in Berea’s chancel are the main visual focus of the worship area. The intent of the design is to center the focus strongly on the cross.

The concept of completeness is used throughout the design. Our Lord Jesus is Alpha and Omega, the beginning and the end. The side panels



frame brass Alpha and Omega characters. Everything we need is encompassed between them.

Jesus also refers to himself as the Way. The central panel is a visual continuation of the aisle, depicting a road (way) that continues the burgundy color of the aisle carpeting up into the panel. The areas on either side of the road are shaded green earth colors. This "way" leads us through our earthly life to the horizon and foot of the cross, which is where we need to be before we can go farther.

Beyond the horizon is bright sky that shades to very dark colors of blue at the top of the panels. A brass circle appears behind the cross as a symbol of

eternity and completeness. Above the cross, the sky is interrupted by thin brass "firmament lines." Beyond them, the color of the silk becomes very dark. We cannot see clearly, now, into eternal life with our Lord.

Berea's triptych was designed to solve acoustical and design problems. Due to the shape of the room, the best place for the public address and organ speakers was directly above the altar. The colored panels are thin dyed silk, which is acoustically transparent but visually opaque. The placement of the cross and brass symbols was planned to avoid interfering with the projection of sound from the speakers.

—*Pastor David Schierenbeck*

Announcements

Installations

In accord with our usage and order, Seth Schaller, who was called by Messiah congregation of Eau Claire, Wis. to serve as Principal and teacher of grades 7 & 8 in its school, was installed on June 14, 1998.

—*Pastor Paul Tiefel*

In accord with our usage and order, Barb Gurgel, who was called by Messiah congregation of Eau Claire, Wis. to teach grades 3 & 4 in its school, was installed on June 14, 1998.

—*Pastor Paul Tiefel*

In accord with our usage and order, Rick Grams, who was called by Our Redeemer's Lutheran congregation of Red Wing, Minn. to be its pastor, was installed on July 12, 1998. Robert Mackensen assisted.

—*Paul F. Nolting*

In accord with our usage and order, Robert McDonald, who was called by Faith congregation of Cambridge, Wis. and Peace Thru Christ congregation of Middleton, Wis. to be their pastor was installed in a joint service at Peace Thru Christ on July 12, 1998. Pastors Bruce Naumann and David Baker assisted.

—*Pastor John H. Johannes*

In accord with our usage and order, David Baker, who was called by Immanuel Lutheran congregation of Addison, Ill. to be its pastor, was installed on July 19, 1998. Pastor David Koenig preached the sermon. Pastors John Johannes and James Sandeen assisted.

—*Pastor Paul Tiefel*

In accord with our usage and order, Thomas Skinner, who was called by Faith Lutheran congregation of Markesan, Wis. to teach grades 3 through 5 in its school, was installed on August 2, 1998.

—*Pastor Bruce Naumann*

In accord with our usage and order, Michael Eichstadt, who was called by Messiah congregation of Hales Corners, Wis. to be its pastor, was installed on August 16, 1998.

—*Pastor Paul Tiefel*

In accord with our usage and order, Kurt Koenig, who was called by Luther Memorial congregation of Fond du Lac, Wis. to serve as teacher of grades 3 through 5 in its school, was installed on August 16, 1998.

—*Pastor John H. Johannes*

CALL FOR VOLUNTEERS

The delegates at the 1998 CLC Convention passed a resolution "that under the leadership of the CLC Board of Education, a three-year Sunday School curriculum be developed in a timely fashion in voluntary cooperation with pastors, teachers, and laity."

Volunteers are needed for the following:

Computer Artwork Seekers
Artwork Designers (2-4 persons)
Primary Wording Editor (Gr. 1-2)
Intermed Wording Editor (Gr. 3-5)
Senior Wording Editor (Gr. 6-8)

Please express your willingness to help with this project by September 30 to Dr. Gayle Stelter, 306 Floral Avenue, Mankato, MN 56001.

South-East Pastoral Conference

Dates: Sept. 22-24, 1998

Location: St. Matthew, Dallas, Tex.

Communion Speaker: Pastor Daniel Fleischer

Chaplain: Pastor Paul Larsen

Agenda:

- * New Testament Exegesis, 2 Thessalonians 3:1ff—Pastor Tim Holland
- * Old Testament Exegesis, Exegete's choice—Pastor Vance Fossum
- * Review of the ELS' Lord's Supper Statement (consecration vs. receptionist vs. distribution)—Pastor John Klatt
- * Practicality and Advantages to Encouraging a Unanimous Vote on Rescinding a Call—Pastor John Schierenbeck
- * Study of and Scriptural Approach to Living Wills, Right to Die, etc.—Pastor Todd Ohlmann
- * Survey of the Book of Revelation—Pastor

Mr. & Mrs. Albert Gebhardt
811 S. Union Road
Spokane, WA 99206

Jay Hartmann

—Pastor Todd Ohlmann, *Interim Secretary*

Colloquies

Colloquies will be held with Rev. John Nieminen, formerly of the Lutheran Church-Canada (LC-C) and Rev. John Cobb, formerly of the LC-C. These colloquies will be conducted during Coordinating Council week in October. Any correspondence concerning these men should be sent to the President by October 10, 1998. Correspondence regarding Mr. Michael Wagnitz, who has also requested colloquy, should also be in the hands of the undersigned by the same date.

—Daniel Fleischer, *President*

Coordinating Council

Coordinating Council will meet October 21-22, 1998 at Immanuel Lutheran College in Eau Claire, Wis. The first session will begin after chapel on October 21. Individual boards meet at the call of the respective chairmen.

—Daniel Fleischer, *President*



Many Convention Committees meet till late at night in 'Reim Hall' on the ILC Campus.