

CONFIRMATION

LUTHERAN SPOKESMAN



But those who wait on the LORD
Shall renew their strength;
They shall mount up with wings like eagles,
They shall run and not be weary,
They shall walk and not faint.

ISAIAH 40:31

April 2008, VOL. 50 NO. 10

CELEBRATING FIFTY YEARS OF SPEAKING GOD'S WORD OF TRUTH

New Life in Christ

Three recent events occupied my thoughts as I prepared to write this article.

The first was “Super Tuesday,” the day Americans in twenty-four states got the opportunity to play a role in choosing their parties’ presidential candidates. This privilege is one of many that citizens of the United States have in our republic system of government.

The theme that seemed to dominate the speeches of politicians from both major parties was that of change. Candidates like to point out the positive changes that they could bring to our country should they be elected.

As Christian citizens we should take note of the positions and promises of politicians and choose our leaders responsibly. We do have a voice in the changes that take place. Of course, Super Tuesday is a precursor to the bigger election coming up in November, the one where the President is actually chosen.

The second event came right on the heels of Super Tuesday—Ash Wednesday. Ash Wednesday signifies the beginning of the Passion Season of the church. In Biblical times ashes were used as a symbol of sorrow and repentance over sin. Christians of today dedicate Ash Wednesday and the forty days of the Lenten season to reflect on their sins, sins that necessitated the atoning sacrifice of our Savior, Jesus Christ.

“He was wounded for our transgressions, He was bruised for our iniquities, the chastisement for our peace was upon Him, and by His stripes we are healed” (Isa. 53:5). We focus on the suffering our Savior bore on our behalf, culminating with His crucifixion on Good Friday, the day He suffered separation from God in hell.

The story doesn’t end there, however, for Christ rose from the dead on Easter morning, making a reality of victory over sin, death, and the devil.

The third event that came to mind was one squeezed between the first two.

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On the evening of Super Tuesday and the morning of Ash Wednesday, violent storms struck the middle of our country, claiming the lives of fifty-five people.

Death and tragedy have a way of putting things into perspective. Which day was more important to those fifty-five people, Super Tuesday or Easter Sunday? Which day is more important to you?

On the day of our death, or when the Lord comes again, it will not matter much who won the latest political contest, but it will matter whether we are on the winning side of a more important battle. Although politicians often promise a new and better life, they aren't always able to deliver.

However, the promises of a new and better life made by our Savior are guaranteed to us by His resurrection. "Because I live, you will live also" (Jn. 14:19).



So as we carry out our citizenship duties this year, may we contemplate our citizenship in heaven, won for us by our Savior on Easter Sunday.

Thanks to Thee, O Christ victorious!

Thanks to Thee, O Lord of Life!

Death hath now no power o'er us,

Thou hast conquered in the strife.

Thanks because Thou didst arise

And hast opened Paradise!

None can fully sing the glory

Of the resurrection story. (TLH #207:2)

—*Professor Joseph Lau*
Eau Claire, Wisconsin



Toward Confidence in Prayer

No doubt you've seen the bumper sticker: "Think your perfect? Try walking on water!"

But one does not need to be perfect to walk on water. Simon Peter did it when Jesus answered his prayer in the affirmative (see Matthew 14:22-33). When Jesus came walking on the water to rescue His disciples and their boat in a storm, Simon Peter was the first to recognize Him and prayed, "Lord, since it is You, command me to come to You on the water." Peter was joyful at seeing His Lord and had faith that the Lord could do what he asked.

Peter's request seems almost too bold. He almost demands that Jesus

call him to Him. In answer to a similar request from a child, a parent may say, "Don't you tell me what to do!" But instead of rebuking Peter, Jesus answered his prayer and said simply, "Come."

Believers can be assured that they can come to the Lord in a bold manner with their requests. They don't need to worry that He'll tell them that their request is too outrageous.

Jesus says, "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. For everyone who asks, receives, and he who seeks, finds, and to him who knocks, it will be opened" (Mt. 7:7f).

Again, “Most assuredly I say to you, whatever you ask the Father in My name He will give you” (Jn. 16:23).

We are told to “be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God” (Php. 4:6). As a result, “...this is the confidence that we have in Him, that if we ask anything according to His will, He hears us” (1 Jn. 5:14).

While we may pray confidently, we also pray, “Lord, if it is Your will...” We can trust that our Lord—Who is all-knowing—knows what we need and that if it is for our good, He will grant it.

Whether or not God grants our requests, He always answers our prayers. Although the answer may not always be “Yes,” the same faith that has led believers to come boldly to the Lord leads them to graciously accept the answer that He gives.

In Desperation...

“So He said, ‘Come.’ And when Peter had come down out of the boat, he walked on the water to go to Jesus.” His bold prayer answered, Peter stepped out on the water. And what happened? “But when he saw that the wind was boisterous, he was afraid; and beginning to sink he cried out, saying, ‘Lord, save me!’”

Where was that bold man who had asked the Lord to let him walk on the water? Peter looked around and he was amazed! There he was, walking on water! Great! He looked around some more...here came a great wave...the wind was pushing against him, threatening his balance...then another wave...all he could see was what was going on around him. Peter had lost

sight of his Lord.

How often does this happen in our lives? We turn here and we’re faced with some old sin that has come back to haunt us...we turn here and we’re faced with an illness...we turn there and we face financial trouble...life seems to be falling apart right before our eyes...we begin to sink into despair. What can we do? Where can we turn?

And suddenly we realize how foolish we have been, looking everywhere for help except Him to Whom we should have looked in the first place. Then, like Peter we may cry out in desperation, “Lord, save me!”

What happened next to Peter? “Immediately Jesus stretched out His hand and caught him, and said to him, ‘O you of little faith, why did you doubt?’”

We have read some of the Bible passages which assure us that the Lord will answer our prayers—we learned them in Catechism, in church, and in family devotions. And still our faith may falter so that we may forget that Jesus NEVER leaves us. Our Lord would never leave His believing children to face troubles alone!

We’re not perfect, yet we can “walk on water”! “I can do all things through Christ who strengthens me” (Php. 4:13)! That is the remedy for a weak faith—staying close to Jesus and praying to Him, no matter what the circumstance.

“And when they [Jesus and Peter] got into the boat, the wind ceased. Then those who were in the boat came and worshiped Him, saying, ‘Truly You are the Son of God.’”

Remember that He who has power over the wind and waves will never

abandon His children. In times of trouble, we can trust that He who has conquered sin, death, and the devil by His death on the cross, will be able to save

us from whatever trials and tribulations we face.

—Pastor Joel Fleischer
Marquette, Michigan



Baptism: My Rainbow Covenant

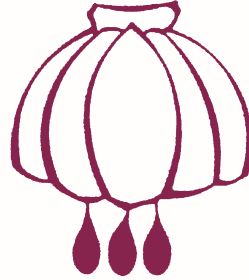
I have always loved rainbows. Who cannot be impressed—if not mesmerized—by great ribbons of color painted on the canvass of heaven?

And we should be impressed, for the rainbow was and continues to be God’s visible sign testifying to the truthfulness of His promise that He will never again destroy all flesh by water. What a telling covenant for Noah and his deluge-surviving family!

But as one growing up on the plains of South Dakota, where drought was a much more likely event than flood, rainbows signaled to me more of what God *was* doing than what He *would* do. Rainbows meant rain, relief, a washing away of accumulated dust and grime. They meant that the skies could still open up and the clouds give up their precious drops. Rainbows meant life!

Then in confirmation class my pastor drew out a chalkboard-size rainbow. Over this swath of color he wrote ‘righteousness.’

Here was an even greater covenantal promise—that by Spirit-worked faith in Christ Jesus, I and every believer receive the Savior’s righteousness and every spiritual blessing earned by His perfect obedience and redeeming blood. The whole spectrum of God’s gifts would graciously fall from heaven like gentle rain, to be eagerly received by faith. It was God’s promise.



Ever since, I have never been able to view a rainbow without thinking ‘righteousness.’

The connection to baptism was finally drawn for me by St. Peter in his First Epistle. In chapter three he explains the role of baptism in God’s tremendous plan of salvation. The universal floodwaters of Genesis destroyed all air-breathing land creatures, but saved Noah and his family (and the animals) in the ark on top of the rushing, drowning, pulsating vortex of waters.

Those destroying yet saving waters actually prefigured or pointed ahead to the ‘saving waters’ of baptism. God’s gracious and mighty Word connected to baptismal water drowns the Old Adam, and then gives spiritual life by connecting the baptized to the death and resurrection of the Lord Jesus. Plain old water washes away dirt and dust, but plain old water connected with God’s Word washes away sin and gives a clean conscience.

No, Peter does not mention rainbows as a great sign of this gracious covenant. Perhaps he thought it too evident.

God's Personal Covenant

I never did go chasing rainbows on the high plains (even though, as a youngster, I heard there might be pots of gold at the end of them). There the rainbows were immense and could seemingly stretch from north to south. Any chase was useless, and the dream itself futile.

So also in our spiritual life—when man chases blessings and salvation by his own works and effort, the pot is always empty. For in this regard the true God is a giver, not a payer. When He comes with His Word of life in Christ, when He kills and then makes alive, when He washes and forgives, when He gives faith and salvation and gifts as varied as the colors of a rainbow—then the sinner has for himself the precious pearl and treasure unto eternal life.

In the temperate rainforests of southeast Alaska, rainbows are not uncommon. But there are differences. The rainbows of my youth were huge, with colors brilliant, distinct, and solid. It is as if God Himself is signaling to all that His promises are defined, specific, and everlasting. “From purple to

yellow and all colors of the prism, I will be with you. Though your sins be like scarlet...I will forgive you...The righteous shall be like a green tree planted beside (blue) waters...That is my firm promise to you.”

Here in Ketchikan rainbows seem much softer, almost pastel-like. They do not dominate the whole horizon, but appear to start and end only several city blocks away. They are so close they seem to envelop and almost hug, as if Jesus were tenderly inviting, “Come unto Me...and I will give you rest...I will cover you with My wings.”

One thing also I've seen here—a triple rainbow! What can one think of except the gracious words: ...(baptized) in the name of and into the family of God the Father, God the Son, and God the Holy Spirit!

But as He wills, God saves the best for last. St. John already has seen it, as will all the saints in heaven: an eternal, emerald rainbow around the throne of God and upon the head of our glorious Savior (Rev. 4:3; 10:1).

That's the one I'm waiting for!

I love rainbows. They are to me God's personal covenant of grace and life.

—Pastor David Fuerstenau
Ketchikan, Alaska



“Confirm Me, O Lord.”

“Be thou faithful unto death and I will give thee a crown of life” (Rev. 2:10). These words were hand-copied by my grandmother into the Bible she gave me on the day of my Confirmation. Undoubtedly, many young men and women have received

similar gifts and scriptural messages on the day of their Confirmation.

At Confirmation the confirmand declares his faith in the Triune God and promises faithfulness to that God for a lifetime. He is asked: “Do you intend to continue steadfastly in the confes-

sion of the Gospel of Christ...and remain true to the Triune God, and suffer all, even death, rather than fall away from Him and His Word? Do you intend faithfully to conform your life to the rule of the divine Word, to be diligent in your use of the Means of Grace—both in Word and in Sacrament—and...take an active part in the spiritual work which the Lord has given His Church to do?” To which the confirmand answers, “Yes, with the help of God.”

A few weeks before I made this promise, my Sunday School teacher shared some statistics with the class. He told us how many young people had been confirmed in our congregation and how many were no longer visibly faithful to their promises and how many were.

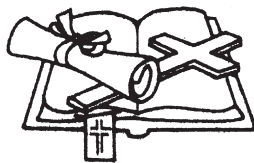
The exact numbers are long forgotten, but the high percentage of those who did not keep their Confirmation promises made its intended impression. All too frequently the promises were forgotten as confirmands faded into non-attendance at worship and the Lord’s Supper and non-involvement in the work of God’s Kingdom.

The promises made and the “rate of failure” in keeping them point to one thing: We can’t confirm anything, at least not with success.

If a confirmand is going to pledge lifelong faithfulness and indeed remain faithful unto death, it will be the Lord’s work and His alone. It is not even just a matter of God helping: it is His doing.

The apostle Paul taught the Philippians: “...being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ...it is God who

CONFIRMATION



works in you both to will and to do for His good pleasure” (Php. 1:6, 2:13).

A Distinct Blessing

In order to give us a crown of life, God has confirmed the gospel of salvation to us. In this New Testament age students of Scripture have the distinct blessing of studying God’s inspired Word and seeing His gracious fulfillment of everything He promised in the Old Testament. “...We have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts...” (2 Pet. 1:18-19).

The Lord establishes and confirms faith in the heart through the gospel which is the power of God for salvation. Unless we abide in His Word (cf. Jn. 8:31-32) we will not be able to remain faithful. Those who forsake the lifeline of God’s confirmed Word distance themselves from Him, and then soon the promises made to Him are forgotten.

Our pursuit of lifelong faithfulness is not without its enemies and their attacks. As enabled by God, we make our promises, but Satan, the world, and our own sinfulness have other ideas.

Therefore, it is crucial to recognize not only God’s confirmed Word as the power of salvation but also that He is our refuge in every need and our strength to face every obstacle to our faith.

The psalmist declared: “I have sworn and confirmed that I will keep your righteous judgments...”, but then he prays, “I am afflicted very much; revive me, O Lord, according to Your Word...teach me Your judgments. Your testimonies I have taken as a heritage forever, for they are the rejoicing of my heart” (Ps. 119:106,107,111).

Scripture records many occasions when God “confirmed” His children, enabling them to be faithful. For example, each time Abraham faced a challenge to his faith, God repeated His promises, and Abraham was confirmed and strengthened in his faith (cf. Gen. 12-25). Likewise, when the father came to Jesus seeking healing for his son, he prayed, “Lord, I believe, help my unbel-

ief”—and Jesus “confirmed” his faith by healing his son (cf. Mk. 9:24ff).

Whether an actual day of formal Confirmation lies in the past or future, as children of God and students of His Word we are all confirmands. Our Savior has “confirmed” us as beloved children of God.

As we abide with Him, He will continue to confirm us in faithfulness unto the end and then give us a crown of life. Each day we rightly pray, “Confirm me, O Lord.” In answer to this prayer, our Lord promises: “[I] will confirm you to the end that you may be blameless in the day of [the] Lord Jesus Christ” (1 Cor. 1:8).

— *Pastor Wayne Eichstadt*
Mankato, Minnesota



The Discourses of Christ

Woe to the Pharisees—Luke 11:37-54

Learning From Others’ “Woes”

(Please read the above section of Holy Scripture.)

“Woe!”

That is a word no one would ever want to hear pointed in his direction coming from Jesus’ lips! “Woe!” Jesus declared to the Pharisees who were invited to this dinner with Him. “Woe!” to the scribes. “Woe!” to the lawyers.

Those particular religious groups were focused on externals instead of the inner workings of the heart. They were focused on public appearances

and honors bestowed upon them by others, while neglecting true justice and living in the love of God.

The result of what Jesus labeled their “hypocrisy” was that they misled other people, bringing them into spiritual “uncleanness” instead of the righteousness of God.

The worst of these woes was prompted by the fact that Jesus’ enemies not only failed to comprehend “the key of knowledge” for themselves; they also did all they could to hinder others from using this precious

key—the gospel of Christ—to enter into the Kingdom of God.

So then, we know the “woes” that Jesus directed toward His opponents. Now what are we to learn from them?

As we encounter others who meet the negative criteria described in these verses, it is Oh! so easy for us to join in a chorus of “shame on you.” It is our natural inclination to think that we are better than those who were the objects of these “woes” pronounced by Jesus.

However, this danger can find its way into our twenty-first century minds and hearts also. In the world around us we need to recognize the spiritual dangers Jesus is describing. The tendency found in much of today’s Christian establishment is to focus on outward appearances rather than on true spirituality.

And Among Us?

Yet we also need to identify these characteristics in our own hearts and lives (as much as we may identify them in the doctrines of other churches). It is very easy for us as individual Christians—as well as for an orthodox church body such as ours—to seek to define and label various activities in life as being sinful or righteous and do so to the neglect of the gospel.

All too easily an inadvertent conse-

quence is a false sense of righteousness—a spiritual pride that one is a “better Christian” because he has avoided a proscribed list of groups or activities which, in fact, may not be spiritually wholesome.

If the idea is allowed to stand that this makes one “better” before God, than we are failing to learn from the “woes” here pronounced by Jesus.

That which spares us from being subject to a sharp declaration of “woe” from the Lord God is nothing less and nothing else than grace, divine and amazing grace.

Jesus took upon Himself the woe which should have fallen upon us. Our spiritual purity is found only in the cleansing that comes through Jesus’ blood.

Our forgiveness shall always be found at the foot of the cross. Our justification and certainty of salvation must always be found at the empty tomb and Jesus’ resurrection. This is “the key of knowledge”—the key to the kingdom which Jesus has given through faith in His name.

To those who put their trust in Him, Jesus directs no “woes,” but only peace and life.

— *Pastor Theodore Barthels*
Austin, Minnesota



CLC Teachers’ Conference break-out group
(see p. 22ff)



Teachers Chad Seybt, Seth Schaller,
Kyle Ochsner

Jehovah God's Excellent Name!

It is all written in such a simple way, so straight forward, so plain: "Then God said, 'Let there be'...and there was" (Gen. 1:3) In just six 24-hour days "the Lord made the heavens and the earth, the sea, and all that is in them" (Ex. 20:11).

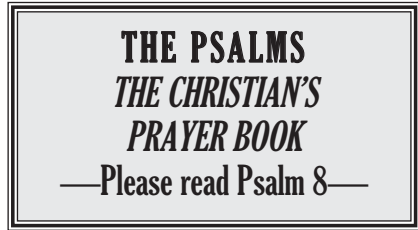
In this psalm David would take us deeper into that incredible event. Pause with him for a moment to ponder the wonder that is the universe around us. The size alone is enough to baffle! Miles and years, yes, those we can comprehend—but light-years!? Stars and galaxies and untold wonders are out there, hundreds of thousands of light-years away!

And there is more! As David wrote, "When I consider your heavens, the work of Your fingers, the moon and the stars, which You have ordained, what is man that You are mindful of him, and the son of man that You visit [care for] him?" (vv. 3-4)

After all that God has made, He still has time for us—little, insignificant "ants" that we are in comparison. How do we rate?

David tells us: "For You have made him a little lower than the angels, and You have crowned him with glory and honor."

Remember the words God spoke to Adam and Eve in that primeval Paradise? "God blessed them and said, 'Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth'" (Gen. 1:28). Everything God had made was now under the stewardship of man, His special cre-



ation. "You have made him to have dominion over the works of Your hands; You have put all things under his feet, all sheep and oxen—even the beasts of the field, the birds of the air, and the fish of the sea that pass through the paths of the seas" (vv. 6-8).

Amazing Love

And as all that sinks into our hearts, let us call to mind that there is something even greater that God has bestowed upon us—"that we should be called the children of God!" (1 Jn. 3:1)

Not only did God put at humankind's disposal all of His creation, but He also put His plan into motion to save that very same mankind from its sin. "I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise his heel" (Gen. 3:15).

Is not this a wonder? "In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins" (1 Jn. 4:10). The One who created us with His Word humbled Himself to be one like us—a Man "in all points tempted as we are, yet without sin" (Heb. 4:15).

It is this "very God of very God" (cf. Nicene Creed) of whom that same author wrote, "We see Jesus, who was

made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone” (Heb. 2:9).

As Charles Wesley once wrote,

“Amazing love! How can it be, that You, my God, would die for me?!”

“O Lord, our Lord, how excellent is Your name in all the earth!” (v. 9)

— *Pastor Paul Krause
Clarkston, Washington*



CROSS PURPOSES



Religion in Political Campaigns

Political campaigns have become a burden for those of us who must suffer through the hyperbole, the self-promotion, the campaign promises, and the shrill accusations, most—if not all—largely seasoned with varying amounts of hypocrisy.

But political campaigns are part of our culture and our system of governance. There is no acceptable alternative to free elections. Consequently, tortuous campaign rhetoric is something which we endure—but it certainly “tries the soul,” as the saying is.

This is particularly valid as we hear politicians who, whether they are religious or not, suddenly invoke religion when and if it contributes to attaining their goal.

Some politicians—if not all—recognize it as helpful to their political ends to be seen coming out of a church with Bible in hand. They fear—and probably correctly—that they cannot be elected unless they are perceived as religious.

As confessing Lutherans who respect and believe the Bible as the inerrant and infallible Word of God, there is more to our understanding of religion than simply professing agree-

ment with the worship of or acknowledgement of a higher being whose nature and name are defined by the imagination and whims of men. We do not believe that the Word of God changes with the times or the mood or even with the perceived needs of people or circumstances. Nor do we believe that the Bible is just another book of philosophy or that any other book is equal to it. The Bible is not a summation of political sayings or a handbook to establish or further political agendas.

When we hear the Bible quoted by politicians, seldom if ever do we hear it quoted correctly or with attention to context. We suspect that most politicians view the Bible as nothing more than another “good” book similar to “good” books of other religions. They will quote (or misquote) the Bible with a spin that satisfies the audience. When it suits their purpose, they can be just as adept at quoting the Koran or some other book of religious dogma.

We pray that politicians who use the Bible recognize the Lord Jesus as the Savior from sin and that they hold a personal faith in Him. But the fact is that they who use the Bible for politi-

cal ends and to accomplish a political agenda diminish respect for Scripture and demean the Word of God.

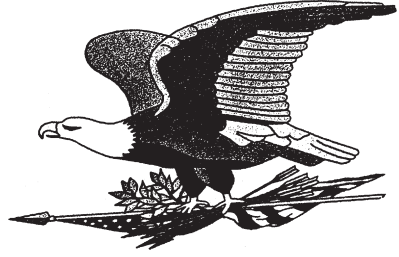
“...That Ye May Believe...”

Whether it be to convert the soul or to comfort the heart, John speaks to the purpose of Scripture when he wrote in the first epistle: “And this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God” (1 Jn. 5:11-13).

Somehow we do not expect to hear a politician quote that passage any time soon.

Scripture is God’s Word with Jesus Christ at the center. Paul spoke of its purpose and power in Romans 1, saying, “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, ‘The just shall live by faith’” (Rom. 1:16,17). To that end the Scripture was given to make us “wise unto salvation through faith which is in Jesus Christ” (2 Tim. 3:15). Further, St. Paul wrote, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.”

As Christians who recognize that government itself is of God (Romans 13), we will pray for those who are in



authority. Theirs is not an easy task in a world and nation of competing agendas and ideas. We will pray for just, godly, and honest authorities who recognize that they serve for the benefit of their constituents and not for the aggrandizement of self. Recognizing their authority under God, we will give due respect to those in authority as well as to the laws implemented for the general welfare of the populace.

Further, we recognize that it is our responsibility to obey even those laws with which we disagree—or try to change them within the context of the law—this also for the sake of the over-all good. The alternative is chaos and anarchy. We will bow to authority in all things temporal, except in such matters where we may be asked to deny the Lord Jesus Christ or any truth of His Word. God Himself is the ultimate judge of those who rule unjustly.

But we will call a spade a spade! To use their tongues and suggest “He saith” (Jeremiah 31) invites God’s judgment on a politician as well as on a false teacher. If a politician truly believes the Bible, in the political arena he or she should let his life and demeanor give evidence of such belief. We want authorities who do not undermine Scripture through evil and through abuse of God, His Word, and the Christian religion of which the Bible is the source and foundation.

Though voters may be impressed

with a politician's religiousness on the stump, God does not take it lightly when His name and His Word are used to further one's own political purpose. As His children, neither should we. Frankly, we would prefer a rogue who rules justly to

one who uses religion for a cover to be elected—and then proceeds to violate the truth, the love, and the God whom he so pretentiously invokes.

— *Pastor Daniel Fleischer*
Corpus Christi, Texas



**Noting the 75th Anniversary of the
*Brief Statement of the Doctrinal
Position of the MISSOURI SYNOD*
(1932-2007)**

**A Trumpet Which Gave—and Gives!—a Clear Sound
(See 1 Corinthians 14:8)**

Brief Statement
Of the Antichrist

Introductory Thoughts:

Perhaps no teaching of the Lutheran Church creates as much rancor as its claim that the teaching of the Antichrist has been fulfilled in the Pope of Rome. Such a confession is not the politically correct thing to say, nor does it contribute to the headlong rush toward ecumenism which characterizes the church in the world today.

As the *Brief Statement* notes, however, the Lutheran Confessions are very clear on the subject. Nevertheless, much of Lutheranism has bowed to modern thought and rejects the Scripture and the Lutheran Confessions on this point.

One Catholic catechism in our possession declares that “for 2,000 years the Church has taught the same things that Jesus Christ taught.” Yet where did Jesus teach the doctrine of purgatory (a

Catholic doctrine to be believed by the faithful since the year A.D. 593)? Where did Jesus teach concerning indulgences (A.D. 1190)? Where does one find in Jesus' teaching the adoration of the host, the consecrated bread of the Eucharist (A.D. 1226)? Where does one find in Jesus' teaching that Mary was born without sin (A.D. 1854)? If Jesus taught the bodily assumption of His mother, Mary, into heaven, where is it found in Scripture, and why was it not a doctrine to be believed by the faithful until A.D. 1950?

All these and other teachings and traditions of Rome were set forth under the authority of various popes (who have themselves claimed papal infallibility since A.D. 1870). They claim something for themselves that even their alleged predecessor Peter, for all his

brashness, did not claim! Under this particular teaching, the Pope cannot make an error when teaching religion.

Of all the doctrines taught by the Roman Catholic Church, none is more important than that of the infallibility of the Pope or of the supreme authority of the Pope. The papal claim and authority must remain, or Rome will be no more Rome! Cosmetic changes (for example, changing Latin to English or altering the dress of nuns) have deceived many into thinking that Rome has changed.

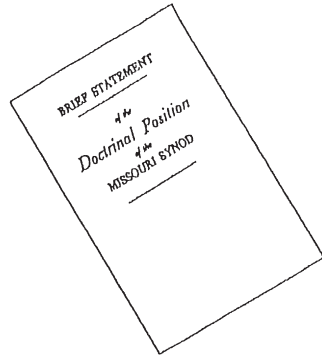
But it has not changed its doctrine! The intent of Rome is still to gather together what it calls the “separated brethren” (Protestants) who have strayed from mother church. One allowance that Rome does now “graciously” make is that Protestants can be saved as “anonymous Catholics.”

Therefore if Rome has not changed—and cannot change—its essential doctrine, and if Protestants (Lutherans) are drawing closer to Rome, who has changed?

Over the years, many suggestions have been made concerning the identity of the Antichrist. During World War I some suggested it was the Kaiser. Later it was said to be Stalin, Hitler, or Mussolini. We reject the idea that the Antichrist is a political figure per se. As anti-Christian as these men and others like them have been or may be, they did not or have not sat in the Church claiming to be God (2 Thess. 2:4).

We likewise reject the idea that the Antichrist is an atheist. An atheist does not sit in the Church as though he were God.

We reject the idea that it will be someone or some system that will arise in the future before the return of Christ



for His alleged millennial rule (as is the teaching of many of the Reformed denominations and many Evangelicals).

While maintaining with Scripture and the Lutheran Confessions that the Pope is “the very Antichrist,” our confession is not directed at a man alone but at the institution and office and its deceptive doctrine. We do not claim that this is a fundamental article of faith necessary unto salvation. We do not sit in judgment of the salvation of those who are not of the same persuasion on this point as we, so long as they believe and do not deny that the penitent sinner is saved by grace through faith in the Lord Jesus Christ alone.

Yet we warn that to deny this article puts one in great jeopardy as he subjects himself to the danger of being overcome by the “strong delusion, that they should believe the lie” (2 Thess. 2:11). “For other foundation can no man lay than that is laid, which is Jesus Christ” (1 Cor. 3:11).

Brief Statement text [with comment]:

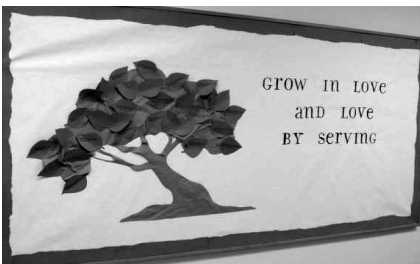
Of the Antichrist

43. As to the Antichrist [an opponent of Christ] we teach that the prophecies of the Holy Scriptures concerning the Antichrist, 2 Thess. 2:3-12; 1 John 2:18, have been ful-

filled in the Pope of Rome and his dominion [*“Truly he who denies that the temporal sword ((authority)) is in the power of Peter ((by Catholic interpretation, the Pope)), misunderstands the words of the Lord, Lk. 22:38.... Both are in the power of the Church, the spiritual sword and the material....The one sword, then, should be under the other, and the temporal authority subject to the spiritual.”* Papal Bull ((Edict)), Unam Sanctam ((one church)), 1302. According to Catholic doctrine, in any conflict between the State and the Church, the Roman Catholic Church claims to be supreme!] **All the features of the Antichrist as drawn in these prophecies, including the most abominable and horrible ones, for example, that the Antichrist “as God sitteth in the temple of God,” 2 Thess. 2:4** [No other suggested antichrist, however anti-Christian, has set himself up in the Church as the arbiter of faith and salvation, or claimed at the same time to be the “vicar (substitute) of Christ on earth”]; **that he anathematizes [condemns] the very heart of the Gospel of Christ, that is, the doctrine of the forgiveness of sins by grace alone, for Christ’s sake alone, through faith alone, without any merit or worthiness in man (Rom. 3:20-28; Gal. 2:16)** [The following proposition was anathe-

matized— *“That the impious is justified by faith alone— if this means that nothing else is required by way of cooperation in the acquisition of the grace of justification...”, Council of Trent, Session VI, 1547*]; **that he recognizes only those as members of the Christian Church who bow to his authority**; [*“Furthermore we declare, state, define, and pronounce that it is altogether necessary for salvation for every human creature to be subject to the Roman pontiff (the Pope),” Unam Sanctam, 1302*] **and that, like a deluge, he had inundated [flooded] the whole Church with his antichristian doctrines till God revealed him through the Reformation** [by the power of the everlasting Word of God!] —these very features are the outstanding characteristics of the Papacy [Pope and his authority and jurisdiction; office of the Pope]. (Cf. Smalcald Articles, *Triglot*, p. 515, para. 39 to 41; p. 401, para. 45; M. pp. 336, 258.) Hence we subscribe to the statement of our Confessions that the Pope is “the very Antichrist.” (Smalcald Articles, *Triglot*, p. 475, para. 10; M., p. 308.) [*“Take heed lest any man deceive you, for many shall come in My name, saying, I am Christ; and shall deceive many” (Mk. 13:5,6).*]

— Pastor Daniel Fleischer
Corpus Christi, Texas



Teacher’s Conference Theme



Beth Sydow with “Title Five” Display

“Savoring The Spirit-Fruit” *Patience*

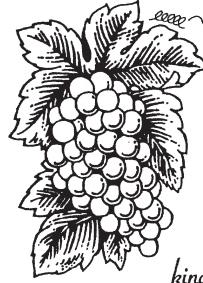
“Lord, grant me patience; but I want it now!”

I would imagine that the humor in this familiar quip is not lost on any of us. Patience seems to be a lost art in this 21st century world. Something as simple as needing to give someone else the right of way in traffic can become the cause for an explosive case of road rage. The idea of waiting for anyone or anything for any reason has given way to an impatient “me first!” mantra.

Isn't it rather ironic that patience would even be a problem in this day of so many conveniences and time-saving devices? You would think that with the speed of microwaves compared to conventional stoves or ovens, or the speed of cable internet vs. dial-up, people would have plenty of time. Things wouldn't need to be rushed; no one would need to be in a hurry. And then, with so much time saved people could be happy, satisfied...and patient!

But perhaps the truth of the matter is that with things so fast, easy, and convenient, people don't have the need to be patient—and without any practice, people forget what patience is!

However, when the apostle Paul includes “patience” with the other fruits of the Spirit, he is not speaking of it in the sense simply of being able to wait for that special birthday or for the toaster to pop up. Rather, he has in mind being “long-suffering”—namely, that we Christians not react with resentment and anger in response to sinful words and actions that may



*“But the fruit
of the Spirit
is love,
joy, peace,
longsuffering,
kindness, goodness,
faithfulness, gentleness,
self-control.”*

Against such there is no law.”

GALATIANS 5:22-23

come our way.

Being “long-suffering” or “patient” means keeping a lid on one's anger, perhaps “counting to ten” or “biting one's tongue,” not lashing out in response to hurtful words.

Stay Connected to Jesus

This does not come naturally! The sinful nature would retaliate immediately when we are offended; it would have us strike back when we are hurt. How much we believers need to stay connected to Jesus, the Vine! Only then can we branches bear Spirit-fruit, as Jesus said: “He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing” (Jn. 15:5).

How wonderful to have Jesus as our Savior! He has atoned for all those times we fail to show long-suffering patience. He paid for our guilt on the cross, by giving His perfect life as the sacrifice for sin. And in that perfect life He has left an example for us of this Spirit-fruit.

Peter wrote: “Christ also suffered for us, leaving us an example, that you should follow His steps: ...when He was reviled, [He] did not revile in

return..." (1 Pet. 2:21,23). Jesus stood patiently before Pontius Pilate: "He was being accused by the chief priests and elders, [but] He answered nothing ...so that the governor marveled greatly" (Mt. 27:12,14).

Armed with our Savior's forgiveness and led by His example, we press on with the words of the apostles Paul and James in our ears: "Now we exhort you, brethren...be patient with all. See that no one renders evil for evil to any-

one..." (1 Thess. 5:14,15).

"Therefore be patient, brethren, until the coming of the Lord. See how the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain. You also be patient. Establish your hearts, for the coming of the Lord is at hand" (Jms. 5:7-8).

— *Pastor Paul Krause*
Clarkston, Washington



The Word From Immanuel

*Chapel Talks to the student body of Immanuel
Lutheran College, Eau Claire, Wisconsin*

To our young readers - This is for you!

POPULARITY PRIORITIES

"Bondservants, obey in all things your masters according to the flesh, not with eyeservice, as men-pleasers, but in sincerity of heart, fearing God. And whatever you do, do it heartily, as to the Lord and not to men, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ" (Colossians 3:22-24).

It seems to me that if the President wants to be popular, he should not be the President.

A lot of people are trying to become President of the United States. Day after day they entice the people with promises of peace, pleasure, and prosperity. In one part of the country they tell the voters what they want to hear. Then they go to another location and adapt their message to the desires of the voters that live there. They are trying to be popular with everyone in

order to get elected.

However, after a person becomes President, he must change his way of doing things. No longer can he allow popularity to be the focus of his presidency. If popularity is his focus, he will never be able to make the kind of decisions that are required. Rather, he will always be testing the attitudes of the people and then make decisions that will keep them happy. The results will be disastrous.

Imagine if Jesus Christ had made popularity the focus of His work on Earth. He would have jumped down from the pinnacle of the temple when the devil tempted Him. How popular He would have been floating down to the ground like Superman! The people would have loved it.

But no; that was not what He was here for. He was here to achieve redemption for the whole world. To do this He had to live like a man—not a super man. He was our substitute. He had to live as we do, be tempted as we are, suffer as we do, and die as we do. But He had to do it without sinning. And so He did— and so we are forgiven.

If popularity was important to Jesus, He would have tried to please the Scribes and Pharisees. However, Jesus was here to speak the truth, not to shape His teachings in order to make Himself popular. The leaders were leading the people toward eternal destruction. Therefore we hear Jesus saying, “Woe to you, Scribes and Pharisees, hypocrites.”

Jesus wanted to be popular only with God. It is as some said of Him: “Teacher, we know that You are true, and don’t care about anyone’s (opinion); for You do not regard the person of men, but teach the way of God in truth” (Mk. 12:14).

Speaking Truth

The fact of the matter is that the truth is not popular. The majority of people don’t want to hear the truth. That’s why most churches don’t teach the truth. “For the time will come when they will not endure sound doctrine,

but according to their own desires, because they have itching ears, they will heap up for themselves teachers” (2 Tim. 4:3).

What about on this campus? Should popularity with the students be the main concern of your teachers? Should they tell you what you want to hear or rather what you need to hear? When they have to make decisions, should they do so based on what will make everyone happy or rather what is best?

How about you? How important is popularity to you? Is the need to be popular the driving force in your life? If someone here at ILC gets a bad idea, do you go along with him because you want to be popular with that person and his friends?

When you are away from school and in the company of ungodly people, do you join in their sinful behavior because you want to be popular?

Some people are chameleons; they change “color” depending on the company they are keeping. Good company, good behavior; bad company, bad behavior. It’s all because they want to be popular with this group or that one. “Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God” (Jas. 4:4).



Teachers Ted Quade, Lane Fischer,
Mike Wheaton



Pres. John & Mrs. Sharon Schierenbeck,
Neil Bernthal, Dale Bernthal

The passage that I read at the beginning is addressed to servants. However, the principle applies to us all. "...Not with eye-service, as men-pleasers, but in sincerity of heart, fearing God. And whatever you do, do it heartily, as to the Lord and not to men."

The heathen are men-pleasers, continually saying and doing things that will please some particular group of people so that they will be popular. What this usually means is sins and lies.

We are not like them. Our Lord

Jesus has redeemed us from our sins and from the empty lifestyle of the world. Therefore our focus is not on popularity with men, but on popularity with God.

God help us all to do what is good and right in His eyes, even if it makes us unpopular in the world.

PRAYER: *Lord, we are not of the world for You have chosen us out of the world. Help us to live to Your glory and not to our own popularity. Amen.*

—Prof. John Pfeiffer



FROM A PASTOR'S DESK—*Note: A few years ago [2000] this article appeared in the church bulletin of one of our CLC congregations—your editor is the pastor/author of the article.*

DECEPTION

"What killed the rat? 'The thing that killed the rat was 98 percent hamburger. Only 2 percent of the mixture was poison, but the rat died.' A mixture of truth and falsehood is usually far more deadly than pure falsehood, which can be isolated and discerned. Yet today Christians often say, 'But there's so much GOOD in it!' ALL false systems may contain elements of truth—in fact, the more truth mixed with the deadly error, the more dangerous it is for deception. To be effective, a deception must appear to be essentially true. Over 90 percent of what is conveyed to the 'target' must be true. Even in deceptive days, Christians have no excuse for being deceived. God's Word and Spirit are sufficient to expose error/errorists in our day (Isa. 8:20)." (The above was "selected")

Speaking of deception, what about the Masonic Lodge?

Our local paper this week carried the story of the disbanding, after some ninety-eight years, of the local chapter of the Order of the Eastern Star, which is the women's branch of the Masonic Lodge (Note: Job's Daughters is the branch for younger women—ed.). We're told the local branch of the Masons, the male fraternity of the Lodge, disbanded last December, leaving the Eastern Star without a meeting place. It seems it was largely a declining membership which accounted for the demise of both branches of the Lodge in our city.

The newspaper article, quoting a local Eastern Star member, gives some insights into the organization which, of course, continues to exist nationally. For example, this is said: "Eastern Star is an international philanthropic organization. It is not a religion but it does profess a belief in a supreme

Masonry In the News?!

Our readers may have seen snippets in the news in recent months about the decline of the Masonic Lodge or Freemasonry.

While lodgery in general—and Masonry (as “the granddaddy of them all”) in particular—was at one time a burning issue within our churches, it may not be so any longer (due to a declining membership in and popularity of lodges); yet it will not hurt to remind ourselves what some of the doctrinal concerns were and are.

As the accompanying article indicates, we first noted the “decline” some eight years ago when the weekly newspaper of a small Minnesota city we were living in at the time reported on the closing of local chapters of the men’s (Masons) and then the women’s (Eastern Star) branches of the lodge.

Lately we have seen a couple reports in *Christian News* on Masonry’s decline.

“...Membership is half what it was 50 years ago,” said the first report (*CN*—Sept. 3, 2007), going on to say that “Freemasons and secret societies were one of the top three social ills targeted by evangelicals of the mid-1800’s, along with slavery and alcohol.” While reporting the membership decline, this report added, “Yes, there are still Freemasons, including a reported 1.8 million members in the United States,” and “Masonic cliques still wield power in several places.”

The second report (*CN*—Jan. 14, 2008) was headlined “Masons Rapidly Losing Members.” Quoted here is a December 26th *Washington Post* story which tells some of what the organization does in the civic arena. While “dedicated to making good men better” (according to a spokesman), the organization “donated about \$2.5 million to date to medical research, health care, education, and other causes.” In this report the spokesman indicated that the number of Masons was “1.5 million in 2006, down from a peak of 4 million in 1959.”

Declining perhaps, but still active. The daily newspaper (Oct. 24, 2007) of the Wyoming city in which we now reside had a sizeable ad inviting membership and participation in the “Scottish Rite Masons.”

As far as the confessional Lutheran church is concerned, the “targeted ills” of lodges and secret societies which have always been focused on are the false and even anti-Christian teachings espoused and engendered by them. For the most basic of these false teachings, we refer again to the accompanying article.

being and does have its values based on the bible (sic)...”

Our objections to the Masonic Lodge have long been in place and will not be new to any of us. Careful study of official Masonic literature over the

years has led orthodox Lutheran Christians to see the various Masonic orders as religious organizations which, for conscience reasons, disciples of Christ would want to avoid lest the gospel of Jesus Christ be compro-

mised in our own hearts and undermined among us.

That Masonry—even as other lodges, and scouting as well—practices “philanthropy” is hardly wrong in itself. Nevertheless, examination of official Masonic literature soon leads to the conclusion that the “good deeds” in which its members are involved are intended to be a contributing cause to salvation—to future entrance into the “grand lodge above.”

Simply put, Masonry, as the grandfather of the lodges, teaches and instills self-righteousness. It enforces sinful man’s innate tendency to trust in self for salvation before God. Many a Mason carries about in his wallet a little card entitled WHAT IS A MASON? The card reads: “A Mason is a man and brother whose trust is in God. He will meet you on the level, and act upon the Square. Truth is his Compass and he is ever Plumb. He has a grip on all that is right. He is loyal to his order and whatever his degree, he is master of himself. In the lodge of life he wears unstained the white lambskin of innocence. From His initiation as Entered Apprentice he travels ever toward the East in search of light and wisdom until he receives the Final, the divine Password that admits him into the ineffable presence of the Eternal Supreme Grand Master of the Universe GOD.”

From such and similar self-testimony we beg to differ with the local Eastern Star member who is quoted in our paper as saying that Masonry is “not a religion.” Inasmuch as it does indeed “profess a belief in a supreme being” and does have (and teach!) “values based on the bible;” (sic) conscientious Christians have no recourse but to ask: Who is the “Supreme

Being” of Masonry? What are the “values” Masonry teaches? Is the God of Masonry the Triune God, the only true God as revealed by the very Bible they claim to use as their guide-book? Are Masonic “values” those based on the Law of God which includes teaching that His Law convicts and condemns all people as sinners doomed to an eternity of separation from God? Furthermore, is the Masonic teaching of how one enters heaven consistent with what the Bible teaches?

The answer is a clear “no” to all questions! Holy Scripture teaches that “all our own righteousnesses are as filthy rags” (Is. 64:6). It teaches that “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. 3:28). It teaches, “Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness?...And what agreement has the temple of God with idols? For you are the temple of the living God....Therefore, Come out from among them and be separate, says the Lord. Do not touch what is unclean, and I will receive you. I will be a Father to you, and you shall be My sons and daughters, says the LORD Almighty” (2 Cor. 6:14ff).



**Teachers’ Conference speakers
Dean Marzofka, Prof. Mark Kranz**

2007 CLC Teachers' Conference

The Conference was held at Messiah Lutheran Church, Hales Corners, Wisconsin, Wednesday to Friday, October 24-26. The theme was "Grow in Love, and Love by Serving" (see Hymn #800, WS).

Chaplain Ryan Libby (Grace, Fridley, Minn.) opened the first in a series of devotions with the following themes: 1. Speaking the truth in love; 2. Contrasting how Jesus sees us with how we see ourselves and how others see us; 3. Highlighting three blessings Jesus offers while we struggle in the present and hope for the future: Deliverance, Sustenance, Liberty. The opening service concluded with a celebration of the Lord's Supper.

Pastor Paul Tiefel (Messiah, Eau Claire, Wis.) inspired the teachers to grow in love by presenting the "Strength of the Gospel for Daily Life." He reviewed the doctrine of justification. All then sang, "Grace Has a Thrilling Sound."

Teachers met in three groups (organized by teaching grade level) to exchange ideas on topics to enrich their work.

For the book review session, teachers had a choice of reading one of two books prior to the conference. A lively discussion was led by Bea Gerbitz, (Messiah, Hales Corners, Wis.) on the book *The Essential 55* which focuses on rules for the classroom. Gwen Koch (Messiah, Hales Corners, Wis.) led a discussion on the book *Pressed Down But Not Forgotten* on the subject of depression.

Mr. Angelo Rentas (Messiah, Hales Corners, Wis.) reviewed the *Answers in Genesis* science textbook series tar-



geted for home schools. The series could be used as a resource for classroom teachers or used in situations where there are smaller numbers of students in a class.

On Wednesday evening Pastor Michael Eichstadt (Messiah, Hales Corner, Wis.) led the worship service with the theme "This Is Love." Scripture readings from 1 John focused on I. Love that comes from God Himself; II. Love that makes us family; III. Love that overflows to others; IV. Love that is sure. Interspersed were wonderful musical praises to our Lord by the Messiah Children's Choir, Junior Choir, Church Choir, and the CLC Teachers' Conference Choir.

Pastor John Schierenbeck (CLC President, Immanuel, Winter Haven, Fla.) led a study of "Growing in Love—Professionally; Encouraging Your Fellow Teachers." We were reminded that teaching is not as much a profession as a calling, yet teachers will seek to grow as they do their best to serve Jesus, His lambs, and the congregation which called them. The teachers were encouraged to grow personally and to support one another.

The Title Fives (five topics with short presentations) were set up as displays, with presenters discussing the topic with teachers individually.



Messiah, Hales Corners, serving crew on “Wisconsin” day!



Heidi Nelson, Jeff Karnitz, Neil Bernthal, Ryan Libby, James Arndt, Jenn Ohlmann, Nathan Wales

Displays were prepared by Rachel Dassow (St. Stephens, Mountain View, Calif.), Ideas for Different Fairs; Candy Ohlmann (Faith, Markesan, Wis.), Activities for Children Literature; Ryan Hammett (Trinity, Watertown, S.Dak.), Community Service Ideas; Neil Bernthal (Immanuel, Winter Haven, Fla.), Martin Luther; Beth Sydow (Messiah, Eau Claire, Wis.), Great Read Alouds.

Field trips were planned for the second afternoon. A special tour of the Calatrava Art Museum was guided by David Albrecht (member, Messiah, Hales Corners, Wis.), who was project engineer during the museum construction. After the art museum tour one group of teachers visited the Discover World Children’s Museum, while the others found their way through the vendor show held in conjunction with the Wisconsin Teachers’ Conference. To complete the afternoon activities, both groups met for shopping at Northwestern Book Store.

After noon dinner Laurie and Dean Marzofka (members, Faith, Markesan, Wis.) led a discussion of brain development in pre-adolescents and adolescents. Key factors noted for both age groups were good nutrition and adequate sleep.

On Friday morning, Prof. Mark Kranz (ILC, Eau Claire, Wis.) led a

study of growing in love outwardly by serving: “Being a Personal Example to Children, Congregation, Staff, and Community.” He encouraged a “Be’ Attitude” as described in Jesus’ Sermon on the Mount (servant qualities of Giving, Forgiving, Forgetting, Renewing, and Being).

Philip Radichel (CLC Trustees’ Chairman, Grace, Fridley, Minn.) explained changes planned for the CLC Retirement Plan. It is a Money Purchase Pension Plan with monthly contributions by the congregations. The changes to be implemented (Spring 2008) give the participant more choices, such as monthly individual reporting, quarterly options for changing the investment profile, and option for additional individual contributions.

Messiah Congregation warmly welcomed the teachers with personal greetings, colorful and attractive decorations, delicious meals, and comfortable accommodations.

We are thankful for the blessings of fellowship, encouragement, and growth received in Teachers’ Conferences. We pray that the Lord will help us grow in love toward Him and toward students, and that He will give us strength and enthusiasm to serve Him, our congregations, and our students.

— Beth Sydow, Reporter

Announcements

Minnesota Delegate Conference

The Minnesota Delegate Conference will be Sunday, June 1, 2008 at Immanuel Lutheran Church, Mankato. The conference will begin at 3:00 p.m. On the agenda is discussion of the 2008 CLC Synod Convention Prospectus. Pastor Paul Nolting will serve as chaplain. — *Pastor Wayne Eichstadt, Secretary*

AN INVITATION FROM THE BOARD OF REGENTS FOR ILC

Professor Michael Sydow has announced his retirement from the faculty of Immanuel Lutheran College, Eau Claire, Wisconsin, effective at the end of the current school year. Professor Sydow served in the pastoral ministry from his ordination in 1965 until the summer of 1996 when he was installed as a member of the ILC faculty. History, English, Hebrew, psychology, education, and public speaking are among the courses taught by Professor Sydow during the past twelve years at Immanuel. He has also served as Dean of Students and Academic Dean. Professor Sydow's dedicated service to our church and our school will be acknowledged in part during the Class Day-Graduation festivities on the ILC campus May 23-24, 2008.

As is our custom, we would like to present a monetary gift to Professor Sydow as a token of our appreciation. CLC members are invited to contribute to a "retirement purse" which will be presented to him in May. Please make your checks payable to Immanuel Lutheran College, and stipulate: "M. Sydow retirement purse." Send your gifts to

Dr. James Sydow, ILC Business Manager
Immanuel Lutheran College
501 Grover Rd.
Eau Claire, Wisconsin 54701

Pacific Coast Pastoral Conference April 15-17, 2008 St. Stephen Lutheran Church Mountain View, California

Agenda:

- Service elements & tools sharing session—each bring one service "element" or tool from which others may benefit—Pastor Delwyn Maas
- Continuation of study of Walther's *Law & Gospel* (thesis XIV)—Pastor David Reim

- 1 Timothy 4:13 "Give attention to reading" - Putting a plan into practice for a Pastor's continuing education—Pastor Robert List
 - Pericopic Preaching—Pastor Steven Karp
 - Old Testament Exegesis (exegete's choice)—Pastor Paul Naumann
 - New Testament Exegesis (exegete's choice)—Pastor Paul Krause
- Confession Chaplain**—Pastor Caleb Schaller
Communion Service Speaker—Pastor Terrel Kesterson

—*Pastor Paul Krause (Conference Reporter)*

Announcement from the Board of Regents for Immanuel Lutheran College

The following names have been placed in nomination for the office of ILC President for a two-year term beginning June 1, 2008:

John Pfeiffer, Michael Sydow, John Ude.
Comments regarding these candidates may be sent to the secretary by May 1st.

Pastor Theodore Barthels
2200 16th St. SW
Austin, MN 55912
6slehtrab@charter.net

Send Change of Address to :
Lutheran Spokesman
2750 North Oxford Street
Roseville, MN 55113

Cover: Matt Schaser