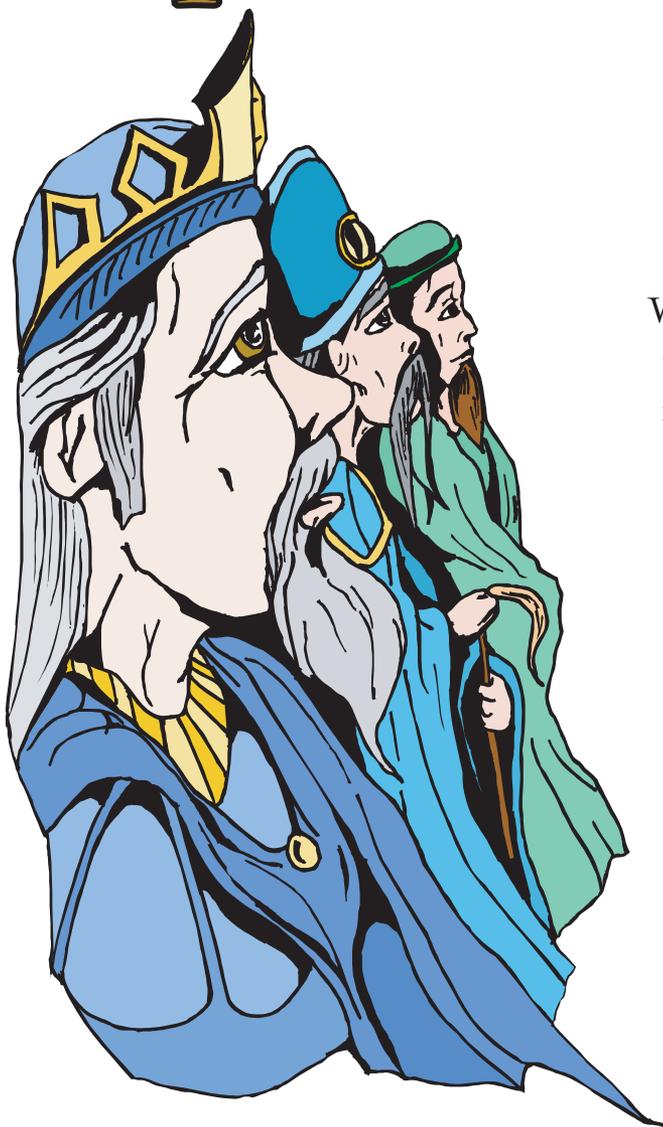
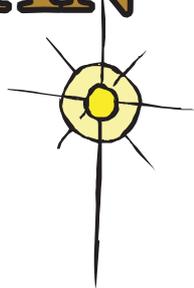


# LUTHERAN SPOKESMAN



When they saw  
the star, they  
rejoiced with  
exceedingly  
great joy.

Matthew 2:10  
(NKJV)

JANUARY 2010, VOL. 52 NO. 7





# An Epiphany Devotion—

## *The Isles Shall Wait for His Law*

**“Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles. He will not cry out, nor raise His voice, nor cause His voice to be heard in the street. A bruised reed He will not break, and smoking flax He will not quench; He will bring forth justice for truth. He will not fail nor be discouraged, till He has established justice in the earth; And the coastlands [isles] shall wait for His law” (Is. 42:1-4).**

Tuvalu is nervous about global warming. If predictions about a long-term warming trend are true (we’ll leave the debates on that subject to the scientists, and the outcome to the Lord), they have plenty to be nervous about. The smallest nation on Earth (pop. 12,000) will find itself in high water with nowhere to go—except somewhere else.

This Earth is not always a stable place, and from time to time short-term catastrophes (like earthquakes and volcanoes) and long-term events (like climate change) destroy homes and displace nations.

When such circumstances arise, some people no doubt say, “Well, what are we waiting for? We better move!” The government of Tuvalu is said to have an evacuation plan in place.

What are we waiting for? People who believe the Word of God recognize that there are more pressing matters to worry about even than where to live or to build one’s home—specifically, being ready to meet the Lord God on His terms; finding peace for the soul; living a spiritual life. “The soul is not at rest until it rests in Thee, O Lord” (Augustine). “Seek the LORD while He may be found, call upon Him while He is near” (Isa. 55:6).

### **What Good News!!**

With the Christmas festival just past, what good news we have recently celebrated! The Lord is near—through the incarnation of God in Jesus Christ. He is near—taking on humanity to become the sin-bearer, the “propitiation

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for our sins, and not for ours only but also for the whole world” (1 Jn. 2:2). He is near also, through the gospel in word and sacrament—spiritual food for the masses of humankind, a world of people laboring under the curse of sin, “living” in spiritual darkness and ignorance, not even aware of the treasures of God’s love and true spiritual life.

Tuvalu is a long way from Jerusalem; so are the coastlines of the Americas, the villages of Nepal, or the steppes of Tanzania. But the human condition is the same wherever one might go, and the Father sent the Son to save those souls and satisfy man’s need.

Throughout the book of Isaiah God’s Servant is presented as God’s saving hope to the Jews, but in this particular chapter He is presented as having a mission not only to the Jews but also to the Gentiles (non-Jews) in the far reaches of the world. “The coastlands shall wait for His law (“torah,” better translated

“instruction”).

Wherever the Word of the Lord is sent, whether in the mouths of missionaries, or often in the lives of diaspora (scattered Christians), people hear life-saving instructions which are able to save souls. Not “flee the seashore” or “move away from the volcano” but “flee youthful lusts” (2 Tim. 2:22), and move to “the Rock that is higher than I” (Ps. 61:2).

Jesus, the Lord’s Servant, has been raised up “to bring justice to the Gentiles.” Wherever one goes, it quickly becomes apparent that this world is short on justice but long on violence and corruption. Only in Christ does one find the most marvelous kindness and justice—God defending the humble.

On what island or coastland is there no need for news like that?

“The coastlands shall wait for His law”—let us not keep them waiting!

—*Pastor Peter Reim  
Loveland, Colorado*



## *Year of the Lord 2010*

### *Another “Confusing” Year?*

One of the many problems facing Julius Caesar when he came to power in Rome was what to do about a confusing calendar.

Because a lunar calendar had been in use, it did not match up to the seasons which follow the movement of the Earth around the sun. Each year became more off-track. So in 46 B.C., in order to end confusion, Julius added ninety days, in three special months, to the calendar. The year was 445 days long. It is known as the “Year of Confusion.” The result, however, was a much less confusing calendar—the Julian calendar—that we still use today.

We have just concluded another year and are beginning a new year. Was it a

“year of confusion” for you? I’m not talking about the calendar. I’m talking about life. Did this past year leave you scratching your head in wonder? Did it just not go the way you had hoped or planned? Did last year’s resolutions come up short? Did a loss of a job, a health problem, or the breakdown of a personal relationship leave you puzzled, confused, or depressed? Did a particular sin get you off-track in your spiritual life?

As we enter a new year, how can we deal with what is sure to be another “confusing” year?

Allow me to take you back to the year of our Savior’s death. That year was confusing to His disciples, many of

whom had been with Him for years and should have known better, yet they did not understand why He had to suffer and die. In fact, we are told that many turned away from Christ when He revealed to them that He was not going to be their earthly “bread king.” Peter even sought to prevent His death. Why should the perfect Son of God suffer the agony of hell?

Confusing? Yes, but not really. Because of Scripture we know the reason. We know that a perfect sacrifice was required to pay for our imperfect lives—for years and years and years of sin. To the world this is foolishness, but to the believer it is the reason to get out of bed each day. “For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God” (1 Cor. 1:18).

So what about this new year? How is it going to be less confusing? Keep it simple. There are really two things that are important about the year to come.

First, we know where we are going because of what Jesus did. We may not

reach heaven through death or the world’s end this year, but we know that is our destination. Let us live our lives with that as our focus, avoiding the confusion of life’s details that would lead us off-track.

Second, we know why we are still here. We have been called to bring light to a sin-darkened world. “Redeem the time” (Col. 5:4). Pray to God for strength to shine brightly every day in the new year, to help others in their “year of confusion.”

Knowing where you are going and why you are here will lead this year to be a truly Happy New Year!

*We are rich, for He was poor;  
Is not this a wonder?  
Therefore praise God evermore  
Here on earth and yonder.*

*O Lord Christ, our Savior dear,  
Be Thou ever near us.  
Grant us now a glad new year.  
Amen, Jesus, hear us! (TLH #97:3-4)*

**—Prof. Joseph Lau  
Eau Claire, Wisconsin**



## **Roe v. Wade Anniversary—**

### ***An Anniversary of Infamy***

A long held practice in this temporal world is observing anniversaries. Of the anniversaries we observe there are those to rejoice over and for which we give thanks and praise to God. There are also anniversaries to mourn over and for which to seek the Lord’s forgiveness and merciful help.

As Christians we rejoice and give thanks to the Lord when observing the anniversaries of our Savior’s birth, death, and resurrection, or a church anniversary or a wedding anniversary. These are joyful occasions because they give us opportunity to reflect on God’s gracious

and merciful blessings.

As for anniversaries we have reason to mourn over, we might think of the military attack on Pearl Harbor on December 7, 1941. Concerning the day of this inhumane attack, President Roosevelt said that it is “a date which will live in infamy.” As infamous as this date was, an even more infamous date we mournfully call to remembrance is January 22, 1973. This is the date the United States Supreme Court handed down the ungodly ruling in the Roe v. Wade case which legalized abortions.

Consider this comparison: while close

to 2,500 unsuspecting victims were killed in the Pearl Harbor attack, ever since the Roe v. Wade ruling an estimated fifty million unborn babies have been killed through abortions.

How can we observe such a horrendous anniversary which has cost the lives of so many babies to whom God had given life in the womb?

We could begin by following the example of the Old Testament believer Isaiah who offered up an intercessory prayer of repentance for the nation of Israel. Among other acts of rebellion against the LORD, Israel had been guilty of shedding the innocent blood of their children by offering them up as human sacrifices to false gods. In his prayer for Israel, Isaiah made confession of the national sins committed against the LORD, even as he begged Him to mercifully forgive the people of Israel for their grievous iniquities and to give them a change of heart to follow His righteous ways.

## Storming God's Throne!

In the anniversary observance of the Roe v. Wade ruling, let us not just mourn over the millions of unborn babies who lost their lives through the murderous act of abortion, but also pray the Lord to be merciful to those who have been responsible for this sin of infanticide and to change the hearts and minds of our fellow countrymen so that all babies—born and unborn—are treasured as gifts from God and so that their lives might be protected under civil laws.

When offering up such a prayer for our nation, it would be salutary to include ourselves in the prayer. While we may not have had a direct hand in the sin of abortion, should we not do some introspection, asking ourselves whether we have fallen short in doing all we can do to protect and defend the lives of unborn babies?

In the book of Proverbs Solomon gives this exhortation concerning the innocent who are unjustly appointed to

die: “Deliver those who are drawn toward death, and hold back those stumbling to the slaughter” (24:11). As long as abortions continue to be permitted in this country, unborn babies are in need of advocates who will speak in their behalf and in their defense. Since our country is a democracy, as citizens of this land we have the right, the privilege, and the responsibility to lawfully exert our influence in bringing about the change of laws for the betterment of all citizens, both born and unborn.

We recognize, of course, that morality cannot be legislated. People's attitudes will not be changed by the mere revising of a civil law. But what the civil law cannot accomplish, the Word of God can. The Word of God is the most powerful means of changing people's hearts and minds. In order that this powerful means might be used effectively by us and among us, it is important to be as fully armed as possible with God's Word of truth.

To summarize: the infamous anniversary of the Roe v. Wade decision should not be observed simply by mournfully remembering it; it would also serve unborn babies well if it reminds us to storm the throne of God with our prayers and petitions, as well as saying and doing whatever we can in defense of unborn babies.

—*Pastor Mark Gullerud  
Bowdle, South Dakota*

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*“Behold, children are a heritage from  
the LORD . . .” (Ps. 127:3)*



*Mother and child in Myanmar;  
map p. 17*



# Studies in First Timothy

*“This is a faithful saying: If a man desires the position of a bishop, he desires a good work” (1 Tim. 3:1).  
Godliness with Contentment is Great Gain*

## Chapter 6:3-10

Our lives in this world require the acquisition of some material goods—food, clothing, shelter. The ability to acquire the things we need for survival is generally tied to money and financial wherewithal. While we need a certain amount of “wealth” and material blessing, these can also become idols in the heart and distractions from the Lord.

In his first letter to Timothy, the apostle Paul writes: “Those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts...the love of money is a root of all kinds of evil” (vv. 9f).

It is the *desire* to be rich, not being rich, which is the death trap. It is the *love* of money, not money itself, which is so dangerous.

Carefully reading Paul’s words will keep us from simply dismissing them as if somehow they do not apply to us. These words apply to everyone, regardless of how small or how large our bank account is and no matter how full or how empty our garages, cupboards, and closets are. The poor can desire to be rich (loving money they don’t have) just as much as the middle class can desire to be rich (loving the money of which they have a taste), just as much as the wealthy can desire to be rich (loving the money they already possess).

The desire to be rich and its associated love for money is evident today in all the “get rich quick” schemes, the lotteries, and every other appeal to find true happiness in the accumulation of wealth and whatever else this world offers. St. Paul places a large “DANGER” sign on

each one of these.

Paul warns of danger in earthly matters—“destruction...pierced themselves through with many sorrows.” The history of many lottery winners and the news of the rich and famous tell the tale of lives defined by a love for wealth, but also lives lying in the tatters of destruction, abuse, addiction, loneliness, and sorrow.

Paul sounds the alarm concerning the consequence for one’s soul and eternal well-being—“perdition...strayed from their faith in their greediness.” It is simply impossible to desire riches and love wealth while maintaining a superior love for Jesus, the Savior from sin. Jesus said, “No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon [riches]” (Mt. 6:24).

## The Antidote is...

While being inundated with the promotion of the pleasures of this life, it becomes easy to forget that we were redeemed not with “corruptible things, like silver and gold...but with the precious blood of Christ” (1 Pet. 1:18f), that “the grass withers, and its flower falls away, but the Word of the Lord endures forever” (1 Pet. 1:24f), that what our eyes desire and our hands accomplish is “all vanity and grasping for the wind” (Eccl. 2:10), and that we “desire a better, that is, a heavenly country” (Heb. 11:16).

Paul offers an antidote to the allurements of materialism. It is not simply putting on an outward mask of godliness. Paul tells us all to withdraw from such who view

godliness as just another means of gain. Rather, the antidote is to combine true godliness with contentment. “Godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and clothing, with these we shall be content” [vv. 6-8].

Contentment is trusting that God who made all things and preserves them will preserve us by providing according to His perfect wisdom.

Contentment is trusting our Heavenly Father’s promise that He will “never leave you nor forsake you” (Heb. 13:5).

Contentment is believing God’s assurance that He will work all things for our eternal blessing (cf. Romans 8:28) and preserve our soul (cf. Ps. 121:7).

Contentment is maintaining the perspective that we entered the world without anything and will leave it the same way; but in the meantime God gives earthly blessings for accomplishing His purpose during our time of grace. We are His salt and light in the Earth (cf. Matthew 5:13ff). We have a commission to make disciples of all nations by sharing and spreading the gospel. What God gives us here is intended only to preserve our lives and to provide resources for serving Him as His children and as ambassadors for Christ.

Contentment is maintaining an accurate understanding of what is truly necessary as well as understanding how

much of what we have goes far beyond necessity.

Contentment is recognizing the Giver of all things (cf. James 1:17) and giving Him thanks.

Contentment is being at peace with God because our sins are taken away by Jesus, our Savior, and knowing that He has all power in heaven and on Earth.

Resting securely in our Savior’s arms means we will not be in need of anything (cf. Psalm 23:1) so that we can say: “I have learned in whatever state I am, to be content” (Php. 4:11).

*The world seeks after wealth  
And all that Mammon offers,  
Yet never is content  
Tho’ gold should fill it coffers.  
I have a higher good,  
Content with it I’ll be:  
My Jesus is my Wealth—  
What is the world to me!*

*What is the world to me!  
My Jesus is my Treasure,  
My Life, my Health, my Wealth,  
My Friend, my Love, my Pleasure,  
My Joy, my Crown, my All,  
My Bliss eternally.  
Once more, then, I declare:  
What is the world to me!  
[TLH #430: 4,8]*

—Pastor Wayne Eichstadt  
Mankato, Minnesota

## October 2009 Joint Leaders’ Conference—Nellore



CLCI was represented by three sons of V.S. Benjamin (right; also two grandsons)



Seven chairmen of the 16 BELC districts gave reports on the church’s work



## Old Testament Bible History "All History is GOD'S STORY!"

**"Great Is Your Faithfulness..."**

**No. 18 in series: Genesis Chapters 39-40**

From Joseph's perspective Jeremiah's future observation, "Great is Your faithfulness" (Lamentations 3:23b), might have ended with a question mark rather than an exclamation point!

As he trudged towards Egypt, bound, enslaved, and his destiny uncertain, Joseph may have wondered "Why?". Later in his life, in a conversation with his brothers he would observe with full confidence, "You meant evil against me, but God meant it for good, in order to bring it about as it is this day, to save many people alive" (Gen. 50:20).

*"Through the LORD's mercies we are not consumed!" (Lam. 3:22a)*

It was the mercy of the LORD which preserved Joseph throughout that initial journey out of Palestine and into the empire that was Egypt. It was that same mercy which led Potiphar, described as "an officer of Pharaoh" and the "captain of the guard" (Gen. 39:1), to purchase the young lad from the slave market. Joseph, whose divinely appointed destiny would involve leadership within that empire, was thereby placed in a position where as a seventeen-year-old he would already begin to develop his managerial talents.

*"His compassions fail not. They are new every morning!" (Lam. 3:22b-23a)*

In spite of adverse outward circumstances, "the LORD was with Joseph" as he adjusted to his role in Potiphar's house. The faith in Joseph's heart was evident as he served his new master with great diligence. Everything he did prospered, and Potiphar took note of his success.

Within a short time Joseph was

promoted to the position of "overseer." Blessing upon blessing was experienced by Potiphar "for Joseph's sake" (Gen. 39:5). The result was that Potiphar entrusted everything he possessed into Joseph's capable hands.

*"The LORD is my portion, says my soul, 'Therefore I hope in Him!'" (Lam. 3:24)*

Joseph apparently inherited his mother's good looks. He was "handsome in form and appearance" (Gen. 39:6). This led Potiphar's wife to "cast longing eyes on Joseph" (39:7) and to attempt to seduce him. Joseph, however, refused her offers to have an affair and respectfully explained that he could not betray Potiphar's confidence in him, nor would he commit "this great wickedness, and sin against God" (39:9).

Potiphar's wife, however, was not easily deterred. She persisted in her suggestions, day by day offering herself to him. Finally, she developed the perfect plot. She dismissed all of the male servants from the house, approached Joseph when they were alone, physically grabbed his outer garment, and insisted that he share her bed. Determined to remain faithful both to his earthly and his heavenly Master, Joseph fled, leaving his garment behind.

Feeling disdained and certainly distraught by rejection, Potiphar's wife plotted Joseph's downfall. She called her servants into the house and misinformed them of what had happened, claiming Joseph had tried to force himself upon her. She appealed to their national prejudices, calling Joseph "the Hebrew servant." She kept Joseph's coat as

evidence and reported her charges to her husband when he returned.

Potiphar became very angry! But with whom was he angry? One might assume that he was angry with Joseph, for he placed Joseph in prison. However, Egyptian masters had life or death control over their slaves. A typical death in Egypt for such crime would involve execution—staking the condemned man by the Nile’s shore so that the crocodiles could have their way with him!

It would seem that perhaps Potiphar was angry with his wife for putting him in a position of losing his most valuable slave. After all, He could hardly accuse his wife of falsehood without losing face. Joseph ended up in Pharaoh’s prison—a prison some suggest may well have been under Potiphar’s direct control.

*“The LORD is good to those who wait for Him, to the soul who seeks Him” (Lam. 3:25).*

Oh, the questions that must have gone through Joseph’s mind as the prison door closed behind him!

Yet we are told “the LORD was with Joseph and showed him mercy, and He gave him favor in the sight of the keeper of the prison” (Gen. 39:21). What seemed a tragedy only placed Joseph closer to the destiny God had in store for him. He continued to develop his managerial skills until the point that the warden entrusted to him all of the internal affairs of the prison. As noted before, “Whatever he did, the LORD made it prosper” (39:23).

It was while fulfilling his duties that Joseph came into contact with Pharaoh’s butler and baker. Having displeased Pharaoh, they were both imprisoned for a time. Each dreamed something they did not understand. Joseph, who continued to seek God’s glory, suggested to the butler and the baker that such interpretations “belong to God” (Gen. 40:8), and that perhaps he could help them.

This he did, for God provided him the meaning. Joseph informed the butler of his coming reinstatement and the baker of his coming doom. Joseph pleaded with the butler to remember him after his reinstatement, but the Scriptures inform us that “the chief butler did not remember Joseph, but forgot him” (40:23).

*“It is good that one should hope and wait quietly for the salvation of the LORD” (Lam. 3:26).*

For thirteen years Joseph toiled, first as a slave in Potiphar’s house and then as a prisoner in Pharaoh’s jail. He would be thirty years old before the LORD would “save” him by raising him to the position of second in command of all of Egypt.

Did he at times almost lose heart? Did his faith ever waver? We are not told in the biblical text, but we do know that the LORD had good things in store for Joseph, and that everything that happened to him occurred in order to better prepare him for that future—both in the world of ancient Egypt and in the world to come!

*—Pastor Paul D. Nolting  
Mankato, Minnesota*



*Pastors Raju and Rajan traveled to the leaders’ meeting from the Himalayan CLC Nepal*



*Pastors Kham (Sec’y) and Thang (Pres) represented the CLC Myanmar*



# Portraits of Christ

from the Gospel of John

## Chapter Eight—The Defender of the Weak

### “Jesus, Refuge of the Weary”

What did/does Jesus look like?

While no one can know for certain, many of us probably have portraits of Jesus hanging in our homes or in our churches. Most of us are familiar with portraits of Jesus painted by Warner Sallman in 1940. In that painting Jesus is depicted as a bearded man with a warm and gentle face, kind, brown eyes, and brown, flowing hair.

While we do not know what the face of Jesus may have looked like, we have no doubt what His heart looked like. As one reads through the Gospels, Jesus’ love for lost souls is seen throughout. For example, we see how large His heart was as He prayed for His enemies, cared for His mother, and comforted a criminal—all this as He was dying on the cross.

What do you suppose the woman in our text (Jn. 8:1-12) thought about when she laid her eyes on Jesus? She had been caught in the act of adultery. Her religious leaders found out about it and brought her before Jesus. Referring to the Law of Moses, they said, “Now Moses in the law commanded us that such should be stoned. But what do you say?” (Jn. 8:5) Since she had been caught breaking the sixth commandment, the religious leaders stated that she was to be stoned for breaking the law of God.

While it sounded like a cut and dried case, the Pharisees were being less than honest. Where was the man the woman had been caught with? Moses commanded that he was to die too (Lev. 20:10). Was she a virgin betrothed to another man? That is the only circumstance such as this that would have required stoning (Deut. 22:23-24). Indeed, the Holy Spirit testifies, “This they said, testing Him,

#### Chapter By Chapter “Portraits of Christ” in John’s Gospel:

- Ch. 1 — *The Son of God*
- Ch. 2 — *The Son of Man*
- Ch. 3 — *The Divine Teacher*
- Ch. 4 — *The Soul-Winner*
- Ch. 5 — *The Great Physician*
- Ch. 6 — *The Bread of Life*
- Ch. 7 — *The Water of Life*
- Ch. 8 — *The Defender of the Weak*
- Ch. 9 — *The Light of the World*
- Ch. 10 — *The Good Shepherd*
- Ch. 11 — *The Prince of Life*
- Ch. 12 — *The King*
- Ch. 13 — *The Servant*
- Ch. 14 — *The Consoler*
- Ch. 15 — *The True Vine*
- Ch. 16 — *The Giver of the Holy Spirit*
- Ch. 17 — *The Great Intercessor*
- Ch. 18 — *The Model Sufferer*
- Ch. 19 — *The Uplifted Savior*
- Ch. 20 — *The Conqueror of Death*
- Ch. 21 — *The Restorer of the Penitent*

that they might have something of which to accuse Him” (8:6).

### A Curious Reaction!

Which of us can’t imagine how this woman felt? Not only had she been caught doing something she knew was wrong, but then her sin was broadcast to total strangers! At that moment this sin-weary soul probably looked for any kind of help.

The reaction of the Lord Jesus seems most curious. First He stooped down and began writing on the ground with His finger. As the Pharisees continued to ask Him, He rose up and said, “He who is without sin among you, let him throw a stone at her first” (8:7).

Rather than using the law to condemn

the adulterous woman, Jesus turned that law around at them—as a mirror—causing them to look at their own hearts and lives.

One by one, from oldest to youngest, the accusers walked away from the scene, their consciences accusing them of their own sinfulness.

At that point only Jesus and the woman remain. “Woman, where are those accusers of yours? Has no one condemned you?” She said, ‘No one, Lord’” (8:8). Rather than scolding and condemning this repentant sinner, the Savior reached out to her with the gospel, saying, “Neither do I condemn you’.”

At the same time, Jesus did not endorse her sinful ways but called her to repentant living: “Go and sin no more’.”

How beautiful the heart of Jesus must have appeared to this sin-wearied woman! She had been assured of her forgiveness

from the very mouth of God!

What a beautiful portrait of the Savior! Jesus is the only true refuge for weary sinners. It is only by His death and resurrection that any of us can stand “not condemned” in God’s sight. May we ever rejoice with the psalmist, “If You, LORD, should mark iniquities, O Lord, who could stand? But there is forgiveness with You, that You may be feared” (Ps. 130:3-4).

*Jesus, Refuge of the weary,  
Blest Redeemer, whom we love,  
Fountain in life’s desert dreary,  
Savior from the world above,  
Oh, how oft Thine eyes, offended,  
Gaze upon the sinner’s fall!  
Yet, upon the cross extended,  
Thou didst bear the pain of all.  
(TLH #145:1)*

—Pastor Nathan Pfeiffer  
Hecla, South Dakota



## A Milestone

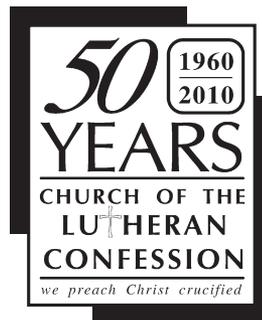
“Vorwaerts!”

“Then Samuel took a stone and set it up between Mizpah and Shen, and called its name Ebenezer, saying, ‘Thus far the LORD has helped us’” (1 Samuel 7:12).

We are in the midst of our synod’s 50-year Jubilee celebration, paralleling the Interim Conference emerging years of 1959-60.

There is naturally a lot of looking back at what great things God has done for us. It is fitting that we raise our Ebenezer stone (see 1 Samuel ch. 7) to assist us in remembering not only how God has helped us but how He has showered on us His blessings, continually thwarting the devil and his earthly allies in their vile intent to impede and destroy the gracious rule of Christ. Whether Philistines back in Samuel’s day or modern Philistines, all must eventually fall before the Lord.

Coupled with this looking backward



must be the cry “vorwaerts,” the German for Forward! Progress! Advance! This was a cry of a fine missions-minded man some years back as well as that of the old Prussian field marshal, Gerhart Bluecher.



***Myanmar Visitation photo showing the 66 participants at three-day seminar at Kalay in rented church; Missionary Koenig (right)***

It was this General “Vorwaerts” who, despite his age and aching body, led his Prussians onto the field at Waterloo and guaranteed Wellington’s victory against the resurgent tyrant Napoleon. Interestingly, Napoleon had been defeated and exiled, but then he came back to lead his Grand Army.

The devil has been defeated in the most important battle—that of Calvary—yet time and time again he is resurgent to block, hinder, crush, redirect; on and on his stratagems go. But the gates of hell shall not prevail against Christ’s Church.

In our earthly warfare we have seen Jesus’ vorwaerts strategy. As Wellington, Bluecher, and the allies fought the tyrant Bony, so today we fight the old tyrannical devil whose rage is that he has been dethroned.

We are in alliance with our overseas brethren. And in this a new milestone has been reached in our 50th anniversary celebration. We are now in fellowship with over 50,000 souls overseas led by their pastors in the truth of the Bible. This is a significant milestone in our formulative history, and this anniversary marks 10,000 souls for every ten years of our existence.

It is not the mere numbers that are important but the number of souls who recognize Christ as Lord of lords and King of kings and want to continue in the truth. By passing this mark at this time we can add eager thanks and praise at what God has done with us and through us who are so few. Though we are so few,

He is so great. It is “Ebenezer” over and over again.

We can anticipate that some may leave our overseas fellowships because they find they do not agree with us, just as we have seen stateside defections. Overseas the difference is that coupled with defections God more than makes up for those who no longer walk with us. Ebenezer!

In the end, though, it is no stone monument whether at the Jordan River or at the defeat of the Philistines that really matters. It is the living stones built into the Church of God that are counted by God. “You also, as living stones, are being built up a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ” (1 Pet. 2:5).

We do not anticipate that the overseas preachers, pastors, evangelists, and catechists will reach the number 1000 this year, 100 for every ten years of our synod’s existence. But who knows! He is in charge of His Church. We readily rejoice though that over 50,000 overseas brethren are part of that chosen race, that royal priesthood, the holy nation, truly God’s own people who are declaring the wonderful deeds of Him who called them out of darkness into His marvelous light.

And the stone that counts above all is what everything for us is based upon—the Cornerstone of faith and life, Christ Jesus.

With Him, through Him, for Him, in Him—Immer (always!) vorwaerts!

—Missionary David Koenig

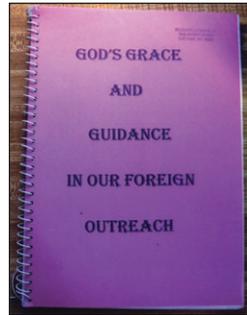


# Booklet Review—

## “GOD’S GRACE AND GUIDANCE IN OUR FOREIGN OUTREACH”

In February 2009 a 93-page (“typed”) ring-binder booklet with the above title was delivered to our door *gratis* from our CLC overseas missionary, David Koenig.

When it comes to permanent displacement in some foreign field for the sake of the gospel, it’s not a trite saying that “not everyone can do it, can take it.” Not everyone adapts well to being removed for so long a time from the culture and kinfolk of one’s home country. Recognizing this, CLC members together with the synod’s Board of Missions are happy and thankful for the development (beginning 1983) of the Mission Helper Program which allows for Christian young men and women volunteering to engage themselves in shorter overseas stints. In the booklet’s “Appendices,” Missionary Koenig details the development and guidelines of this endeavor, as well as of “Project Kinship: A Chronicle of Compassion,” which tells of orphanage efforts in behalf of abandoned children in India (KINSHIP: “Kids In Need, Source of Help for India’s Poor”) and Nigeria.



The Table of Contents shows that the booklet takes the reader from a mission in Japan at the very beginning of the CLC (1960) down to the present day (how timely this historical review together with the synod’s 50th anniversary). Though the history of the CLC’s work in Japan pre-dates Missionary Koenig, yet the booklet’s first sections have good information about early outreach efforts there, and lessons we all can learn.

It soon becomes clear to the reader that the booklet is hardly an attempt to trumpet one’s own efforts or accomplishments. Reporting on gospel outreach in a given country, time and again phrases and perspectives appear such as: “we wait on Him...we pray to God and according to His will He answers...the phenomenal growth that is recorded in the following history pages is His story of how He used us His co-workers...our God brings forth blessed results...We are so glad to be on board and being carried to where He wants us...”

Page 17 begins a section titled “A Story of Human Failure and God’s Mercy.” The first words read: “Even as we were seeing the opportunity slip from our hands of working in Japan, God was

*Together with this review, allow a personal comment. Missionary Dave hails from our generation—okay, he is a few years younger—but we have long known him, including serving the Lord in the same synodical district during a time when the missionary had a hiatus from his overseas work. We have always been amazed at his willingness and strength, both physical and spiritual, and adaptability for foreign mission work. Over the years his wife Mary (and their children) have exhibited similar traits. To God the glory and to Him we give thanks for these, His willing servants!*

—Editor

at work to give us a new field—Nigeria.” An interesting tale is then told of the ensuing years—mid 1970s onward. Prominent names include Prof. Oscar Erpenstein, Pastors Carl Thurow and Norbert Reim, and others. Sprinkled throughout are color photographs of the kingdom work and workers in different countries over the years.

The description and depiction of our CLC work overseas is realistic. The fact that there have been difficulties of all kinds is not bypassed, many downs as well as ups, statistically many “gains” but also no small number of “losses” or setbacks. Christian readers interested in mission work can’t help but be buoyed from this review of the interesting ebbs and flows of God’s merciful workings amidst human failure.

A printed excerpt (which follows) near the middle of the booklet recounts how indeed the Lord God has been leading the light of His gospel’s outreach among us to a sin-darkened world.

Near the end (p. 68ff) a section titled “Applying Lessons Learned” has such words as these: “...May we continue to learn until our dying day how better to serve Him. And ultimately it is that we trust Him to carry out His will in our midst. We know that part of His will is that all men should be saved. When we think our part in that is too staggering, it is best to sit back, read and pray over, ‘Be still, and know that I am God. I am exalted among the nations, I am exalted in the earth!’ The LORD of hosts is with us; the God of Jacob is our refuge.’ Ps. 46:10-11”

These interesting thoughts follow:

“Though we have made many mistakes, been deficient in a variety of ways and sometimes come to the wharf barely in time to catch the boat, He has moved us forward.

“\* ’60—At the very outset of our synod’s existence He gave us a foreign mission.

\* ’85—In our 25th anniversary we could look at our first missionary about to go into Nigeria and two Indian fields

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that held great potential.

\* 2000 — At the turn of the century and our 40th anniversary we saw further expansion in West Africa as well as new outreach in east and Central Africa.

\* ’10 — As we approach our 50th anniversary, we see new opportunity in South Africa and exciting work in Nepal. And we pray for work in Burma and Thailand.

“What a wonderful Lord to bestow

upon us unworthies such blessing! In the *Mission Newsletter* celebrating our 25th anniversary we asked, ‘Who can measure the impact of our kingdom efforts? Who can count the souls brought in, nourished and sustained in the faith through the efforts...The seed has been planted; the Word has not returned void. Never in our history have we lacked for “open doors.” What we need to pray for is increased zeal and commitment to enter those

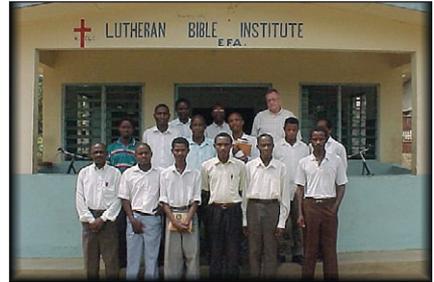
doors!’” (p. 76)

Thank you, Missionary Koenig, for your experienced perspectives on gospel outreach; thank you for an interesting and edifying historical summation of the work in which CLC members have been privileged to work together with you and many others of our brothers and sisters to spread the saving gospel of Jesus beyond the contiguous United States.

—*Editor*



*(Japan) Missionary Fred Tiefel with the Sano Family*



*(Nigeria) NCLC Bible Institute*



*(Nigeria) Patrick Udo and Oscar Erpenstein*

## **“Good News From Far Countries”**

*(Chapter 13 of Missionary Koenig’s booklet, which is available at the CLC Bookhouse for the production cost of \$5.50; proceeds go to the Mission Development Fund.)*



## EXCERPT

from “GOD’S GRACE AND GUIDANCE IN OUR FOREIGN OUTREACH”

—Easter 2009

*From a chapter titled:*

*“Many are the Plans in the Mind of Man, But it is the Purpose of the Lord that will be Established.” Prov. 19:21 (pp. 37-39)*

...As we began the work overseas in a variety of fields beyond our first three, we were simply seeking to carry out the Lord’s purposes. We want to go where the Lord wants. Throughout the years there are many groups and individuals with which we have had contact that did not turn into a brother to brother fellowship relationship. But of those with whom we did enter into fellowship, it was like following a stream of water down a mountain slope. One does not know exactly where the stream will go next. Perhaps it will flow in one direction or another. Or maybe it will come up against a boulder and go around it or stop for a while and form an eddy until it courses on again. In all the fields that have opened to us, it was not our doing, but the Lord’s.

Sometimes due to the reporting of progress forward with fellowship relationships, people might think there are no setbacks or that all who contact us join with us. That is, of course, not the case. We do not accept anybody and everybody who contacts and appears to us. There are those who write to us to which we respond, and we hear no more. There are those who are in fellowship with other churches and appear to just want our financial support that we pursue no further. There are even some with whom we have had face to face contact, but have not joined us. The secretary of the Mission Board, Pastor Ohlmann, was corresponding with two groups from Burma that contacted us. One was eliminated due to their existing fellowship with others, while the other, which was independent, we go to meet face to face after materials have been sent to them and correspondence carried on.

We have also had defections from us such as Bas and some of his men breaking with us in India. In Kenya most of the original Ombasa group are no longer with us. In Ghana Daniel and his Ecowax School have opted out of work with us. Face to face meetings with Mike in Togo and with Maweu in Kenya did not result in fellowship. And the list of contact but no fellowship goes on: Robert in Benin, Tona in Kinshasa, Kafumwe in Lubumbashi, Kissuu in Kenya, Etuk Udo in Nigeria, Umanah in South Africa, Fataki in NE Congo...In 2005 Mission Board representatives Pastor B. Naumann and Larry Hansen with the missionary [D. Koenig] were prepared to meet with a Lutheran group in Johannesburg. Even though there had been extensive correspondence and materials sent, we found out when in the country that they had lied to us in their letters about their doctrinal position and that they were unethical in their use of money. No meeting took place.

Our plans also have changed repeatedly. In Ghana it was hoped that Gideon could go to the Lutheran Bible Institute in Nigeria. But then he got married, had a child, and plans changed. When the rupture occurred with Pastor Bas, it was a matter of being very flexible to see how God would lead. When in Nigeria, we had a contact in the neighboring country of Benin. That did



*A “Mission Helper” in India*

not develop, while instead we had positive contacts in Togo and Ghana along the coast beyond Benin.

When we look at all our fields and the year of the beginning there, we see how God leads.

- \* 1974 — Nigerian Church of the Lutheran Confession
- \* 1983 — Church of the Lutheran Confession of India
- \* 1984 — Bharath Evangelical Lutheran Church (India)
- \* 1998 — (first visit in '01) Eglise Lutherienne de Confession du Congo
- \* 2000 — Crown of Glory Lutheran Church (Ghana)

- \* 2000 — Etago Church of the Lutheran Confession (Kenya)
- \* 2000 — Lutheran Church of East Africa
- \* 2001 — Eglise Evangelique Lutherienne de Confession du Togo
- \* 2004 — Church of the Lutheran Confession of East Africa
- \* 2005 — Church of the Lutheran Confession in Kenya

In '08 we saw correspondence turn into visits to Nepal and Burma. Also in '08 we saw that work was beginning in South Africa through a visitation to our preacher in Johannesburg. We see again God's purposes accomplished. He gave us a breathing space of three years before laying before us more opportunities. Of course, we pray that work can resume in Thailand, but we rely on Him accomplishing His purposes. We wait on Him.

As we begin to look at the African fields after Nigeria, it is important to look at Nigeria in the sense of a beachhead for us in Africa from which we met the Lord's opportunities presented to us and expanded... . From our beachhead in Nigeria we see our many flaws, but we have the Great Commission. With our synod working in Nigeria it helped to acquaint our members with Africa and its culture. The missionaries who worked there as well as the Mission Board members and Mission Helpers who visited could get some grasp of what it was like in Africa to better cope beyond Nigeria. The very living in close proximity to other Africans was a help in learning how they thought.

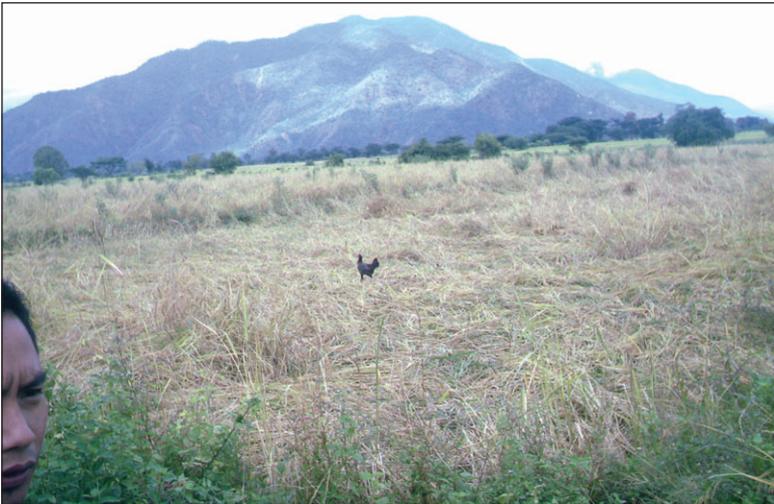


*Showing the location of Myanmar; in November '09 a CLC Board of Missions Visitation and Seminar was held here (see also next page)*



*More Nov. '09 Myanmar Visitation Photos; this one shows the pastors and evangelists of the CLCM*

*Cooks at the Seminar and Mark Bohde*



*“Paddy land in foreground that we could buy,” says Missionary Koenig; across the mountain is Chin State where most of the congregations are from Kalay in Saigaing Division.*

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**CLC Missions Website**

**Information, photos, and videos about all of our current CLC mission efforts, including India Flood relief, our overseas seminaries, and orphan care through Project KINSHIP, can be found at this address: [www.lutheranmissions.org](http://www.lutheranmissions.org)**



## Chapel Talk on Chapter Six of the Book:

### *The Church of the Lutheran Confession—Fifty Years*

Dear friends in Christ,

Fifty years ago this very month (April 2009) the members of Immanuel Lutheran congregation in Mankato, Minnesota, were faced with a serious problem. They had withdrawn from the Wisconsin Synod because of its toleration of false teaching. They could no longer send their high school, college, and seminary students to Wisconsin Synod schools or other schools of the Synodical Conference for their training. So what were they going to do?

Other congregations in the Interim Conference had the same problem. These congregations saw the need, but there was as yet no organization that could take action.

Immanuel congregation decided to start its own school and call it Immanuel Lutheran College. Their plan was bold. They did not want to start their school by having classes for only one grade or two and gradually adding more. They decided to start their school with all four high school grades, a seminary, and as many college classes as they could arrange, with the college students also attending Mankato State College.

What were they going to do for a building? There was space for the seminary classes in a room in the church



***1963 Seminarians in “next-to-furnace classroom”:* Michael Sydow, Dale Redlin, Gene Schreyer, Dan Fleischer, Paul Larsen, Paul Fleischer**

basement next to the furnace. Of course, whenever the furnace went on, students and teacher would have to speak a bit louder.

What about high school classes? The Lord God had already made preparations. Six years earlier, in 1953, four men from the congregation had bought property on the northwestern side of Mankato and had moved a country school building from twelve miles away to be placed on this property. The building had been used for some church services and Sunday School and Vacation Bible School but mostly was not used at all. The four men who owned the building offered it as a place for the new school, and many volunteers worked hard to get it ready for the fall of 1959, when the school would open for the first time.

Of course, every school has to have teachers, and these teachers need to be paid so that they can devote themselves to their teaching. But the congregation already had a pastor and their grade school teachers to support. They could not afford to pay high school, college, and seminary teachers also. But they called teachers anyway, and three



***ILC Choir, Prof. Dommer Director, in the Mankato School Building***



**E. Reim**



**R. Dommer**



**A. Schaller**



**D. Menton**

persons accepted their calls: Edmund Reim, of retirement age, agreed to teach the seminary classes and some college classes with very little salary. Robert Dommer, a pastor from the state of Washington, agreed to be the principal and teacher in the high school and also teach a college class. Adelgunde Schaller, a widow with six children, also agreed to teach in the high school. This was the first faculty of Immanuel Lutheran College: three full-time teachers. The rest of the classes were taught by part-time teachers from the congregation and neighboring congregations. The salaries, meager as they were, were paid by tuition, which was made as low as possible because otherwise very few students would be able to attend. Some of the teachers had to supplement their income by holding other jobs.

The two-classroom building opened its doors for high school classes on September 8, 1959. How many students were there? Twenty-four in all. In the



**Prof. CM Gullerud conducting a religion class at ILC, Mankato**

following week the college and seminary classes began. There were eleven students in college and two in the seminary.

After the first semester, one of the part-time teachers, David Menton, left to join the Army, and a teacher was needed to replace him. A teacher was found in Appleton, Wisconsin—a man named Ronald Roehl—who had recently withdrawn from the Wisconsin Synod and was willing to move to Mankato and teach a full load of classes in the morning and work at a grocery store in the afternoon and evening and on weekends to support his family.

One of the high school students who attended that first year and was in the first high school graduating class was a young man from Red Wing, Minnesota, James Sandeen, who is now serving as a pastor in Denver, Colorado, and is on campus this week as a member of the Board of Trustees. One of the college students that first year was a young man from the state of Washington, Michael Sydow, who is a part-time teacher at this school right now. [Michael Sydow left us to be with Jesus full-time on Oct. 9, 2009.—Ed.]

In the second year of the school the supervision of the school was transferred from Immanuel congregation of Mankato to the newly organized Church of the Lutheran Confession, and the property was transferred from the four original owners to the Church of the Lutheran Confession. Immanuel Lutheran College is one year older than the CLC. This year of 2009 is the fiftieth anniversary year of ILC, and 2010 will be the fiftieth anniversary year of the CLC.

Is Christian higher education all that important and necessary? Our fathers obviously thought that it was. Who are we to disagree? Our God has told us in Psalm 78: “Incline your ears to the words of My mouth....That which we have heard and known, and our fathers have told us, we will not hide them from their children, telling to the generation to come the praises of the LORD.”

—Pastor David Lau  
Eau Claire, Wisconsin



# Surveying CLC History

## From the 25th Anniversary Booklet (1985) “Reflections—Projections”

Number One: OF THE LIGHT

This is a devotional series used throughout the twenty-fifth anniversary year of the CLC. It is a review of the blessings we have received from our Lord, the Light of the world.

The Light came into the world in the person of Jesus. “The true Light that gives light to every man was coming into the world” (Jn. 1:9). John the Baptist knew of Jesus’ birth. He saw the Holy Spirit like a dove come down on Jesus at His baptism, and he testified concerning that Light. Jesus referred to Himself as the “Light of the world” (Jn. 8:12). We are filled with joy in the descriptive revelation of Jesus as the Light. It is a profoundly beautiful name of God.

The festive excitement of Christmas is followed by the Epiphany festival. We are ready to hear of events which manifest the glory of the Light. Epiphany is the festival of lights, a time when we think of Jesus as the Light penetrating the heathen world.

Christ is the Light. Not only does He expose the darkness of sin, death, and the eternal curse of God which we all deserved as children of darkness. He also reveals God’s work by which sin and death were defeated by the victory of the Light over darkness. The final battle took place on Calvary. There the forces of darkness were overcome. Light won the victory for us, and this victory is given to us as a free gift through faith. Christ is our Light and also our eternal salvation. Jesus not only gives us light as we go on our way through life, He also gives us strength to walk the enlightened way.

Jesus Christ has become our Light and Salvation! Throughout our years as a synod we have had the honor and glory to

*Attentive readers will have noticed that the title of these on-going 25th anniversary devotions have suggested two major thrusts.*

*Over the past twelve months “REFLECTIONS” articles (throughout 2009) gave us a backward look, reflecting on our faithful God’s goodness and grace in the past. The articles aided us in reviewing historical snippets of the fledgling new synod.*

*“PROJECTIONS” articles now following suggest a forward look, projecting a positive outlook for the future under the unwavering guidance of our eternal Savior-God. The thrust of these articles will lead us confidently into, through, and beyond the year of grace that is 2010.*

*Herewith the first PROJECTIONS article which directs us to Him who is “the same yesterday, today, and forever” (Heb. 13:8)—Jesus, the Light of the world.*

—Editor

proclaim Jesus as the Light and Salvation for all mankind. May the Lord continue to bless us with the will and strength to glorify Jesus as the Light. Rejoicing “with exceeding great joy” (Mt. 2:10), we too as the wise men of old will continue to take Jesus the Light with us, letting His light shine through us for all to know and see. That is our prayer.

—Pastor Maynard J. Witt (1913-1992)



# “OUR JUBILEE IN CHRIST”

REDEMPTION FOR THE PAST. HOPE FOR THE FUTURE.



“Remember the days of old, consider the years of many generations. Ask your father, and he will show you; your elders, and they will tell you...” (Deuteronomy 32:7).

## “...Rehearsing the Lord’s leading”

As a fiftieth anniversary undertaking of the *Lutheran Spokesman*, we have invited charter members\* of the CLC to write personal accounts of their experiences in becoming members of a new synod and fellowship.

The intent is to allow individuals to speak for themselves. The first-hand historical perspectives which they provide—theological and otherwise—are just that, those of the individual writer.

“...We as God’s children have been on a journey—and yes, we have memories. Let us strive to keep the younger generation in contact with our Lord’s leading us on our journey. Remember, the Israelites were directed more than once to rehearse the Lord’s leading them OUT of Egypt and INTO the promised land—and that was meant to be training lest the experience of their parents/grandparents be lost to them. All anniversaries should serve this good and edifying function.” (*Spokesman* staff writer)

With such good thoughts in mind, we offer Pastor Dennis Rieken’s article in our *JUBILEE JOURNEYS & MEMORIES* series, hoping you find it interesting and informative.

\* Besides invitations going out to “charter” public servants, the invitation for memoirs was also put in the hands of pastors and teachers who joined the synod for confessional reasons a bit later. This month’s memoir-writing would be categorized as one of the latter.

## Jubilee Journeys & Memories 1960-2010—A Half Century of Blessings

“Remember those who...have spoken the word of God to you,  
whose faith follow...”—Hebrews 13:7

### **Memoirs of Pastor Dennis W. Rieken (age 59)**

#### **Places of service:**

Word of God Evangelical Lutheran Church, Pana, Illinois

CLC membership 2001-present

**1. What circumstances or persons(s) did the Lord use to influence you to leave your previous church affiliation, and how did the Lord make all things**

#### **work together for good in doing so?**

Even at Concordia Seminary, Springfield, Illinois, I began to see the disunity and unbiblical, worldly compromising in the Lutheran Church-Missouri Synod (LC-MS) in which I had been brought up. Once in the public ministry of the LC-MS, I experienced

first hand the disunity of doctrine among both pastors and lay-people. As I studied the biblical doctrine of fellowship more and more—a doctrine not taught to me in the LC-MS, I might add—in 1982 God brought me to the conviction that it was His will that I not be a pastor in a heterodox church. I resolved to teach my current LC-MS congregation two non-LC-MS but biblical truths to see if it would repent and begin a path to orthodoxy (church fellowship and male-only suffrage). After months of instruction the congregation refused my admonitions, and I resigned. I sent my reason for resigning to the President of the LC-MS (the letter appeared as the lead article in the next issue of *Christian News*, May 1983). A small group of laypeople from my former LC-MS congregation called me to be their pastor in a new congregation. I accepted their call and they called their new church “Word of God,” for that is why it came into being. I remain pastor of that newly formed congregation today, twenty-six years later.

**2. What discovery/lesson can you share with the younger generation about that difficult time?**

When I resigned as an LC-MS pastor, I had a wife and three young children and very little money. We vacated the parsonage within a week and rented an old farm house twelve miles out in the country. That year our basement flooded, ruining much of our earthly goods in storage. The well ran dry. In the winter it was 25 degrees below zero on Christmas, and we could barely afford to keep propane in the tank. I had to find secular employment, and the only work I could find was as a bank teller in a city forty-five miles away at minimum wage. My LC-MS relatives (including my parents) thought we were very wrong, and it has forever strained relations with them, especially since we no longer could pray with them and they could not commune at our church. The Lord tested us mightily that first year. But we trusted our Savior’s promise to never forsake us



**NOTE:** As part of Pastor Rieken’s “memoir” writing—and in connection with a picture of himself and wife Lynn—he chose to attach a few words of tribute:

“No pastor ever had a better wife. Totally loyal and a true helpmate in every way. She loves her Lord and Savior deeply. She home-taught our three children, and did an absolutely top-notch job. She is very biblically knowledgeable and has taught Sunday School all our married life. I thank God for her every day.”

Similarly does every Christian pastor thank and praise God for a faithful and industrious (Proverbs 31) helpmate.

—Editor

and work all things for our good. Our small congregation (fifteen members) built at its own expense and labor the church building it still uses. Our almighty and gracious God has been MORE than faithful to His promise to us (my wife and I now own a large appliance company), and our little congregation remains ever faithful to God’s Word.

**3. What message/testimony would you transmit to the current generation as to the value/importance of continuing in the Lord’s pure Word?**

My testimony to following generations is this: God does indeed bless those who “hear the Word of God and keep it.” Yes, He also tests our faith to strengthen it, but His “purging” hand is also the hand that comforts. Jesus said, “I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit He taketh away: and every branch that

*beareth fruit He purgeth it, that it may bring forth more fruit. Now ye are clean through the Word which I have spoken unto you” (Jn. 15:1-3). Staying true and faithful to the Scripture is not easy. It was not easy for Abraham, Jeremiah, Paul, and certainly not Jesus. But the easy way leads to death and hell (Mt. 7:13f).*



## **Grade School Basketball Tournament**

The 25th annual Grade School Basketball Tournament for CLC Youth will be held at Immanuel Lutheran College, Eau Claire, Wis. Friday through Sunday, March 12-14, 2010. CLC congregations and schools interested in having teams participate in this tournament must register their teams with the directors no later than February 1, 2010.

Teams from Markesan, Mankato, Inver Grove Heights, and Eau Claire participated in the first tournament held at Immanuel Lutheran College March 1986. Since those first games, thousands of fifth through eighth graders with their families have made the trek to Eau Claire to experience Immanuel Lutheran College, enjoy Christian fellowship, and play basketball. Organized by Don Brandt and Pastor David Schierenbeck, the tournament has grown from eight games to thirty-nine games over a weekend. Teams from California, Arizona, the Rocky Mountain region, the Great Plains, South Carolina, and the Midwest as well as friends and relatives from all over have braved all kinds of early spring weather and travel conditions to be part of this yearly event.

***“Jesus Christ is the same  
yesterday, today, and  
forever” (Heb. 13:8)***

Individuals having photographs and other memorabilia from the previous tournaments are encouraged to share them during the 2010 tournament. Other suggestions as to how to mark this milestone in history should be directed to the tournament directors as soon as possible.

May the Lord continue to bless this fellowship gathering for many years to come.

***Tournament directors—Prof. Mark  
Kranz, Teacher Ted Quade***

### ***ANNIVERSARY HISTORICAL FACT:***

*In the beginning years of the CLC conventions were hosted by individual congregations. Until 1966 conventions were held every year.*

Cover: Matt Schaser