

January 2019 VOL 61 NO. 7

LUTHERAN SPOKESMAN

“...The Scripture Cannot Be Broken.” (John 10:35)



“Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you.”

MATTHEW 6:31-33

New Year Resolutions

Go on
DIET!

Change
my
life!!!

Get
organized!

Change
job!

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Resolutions Worthy of Resolve

No one really expects anyone to actually *keep* New Year's resolutions.

Sometimes more is less and less is more. Consider the word *resolve*. The word mostly conjures up positive images. To resolve is to make a firm commitment to fix a problem or to fill a deficiency. From the same Latin root comes our word *resolute*—also basically positive. Someone who is resolute is determined and focused. Yet it all seems to fall apart when we lengthen the word to *resolution*, especially when we add “New Year’s” to it. The whole concept of “resolve” and “resolute” just seems

to fade to nothing when we talk about “New Year’s resolutions,” which are more like political promises than firm commitments. No one really expects anyone to actually *keep* New Year’s resolutions. There’s routinely no true resolve there. And sometimes that’s a good thing.

I once watched a bird try to fly into our living room. The little guy had way more resolve than intellect. The problem was the clean window that he just couldn’t seem to figure out. Over and over again he would throw himself at the window, only to be met each time with an invisible barrier and a sickening thud. From time to time he would pause as if to consider the prize, each time evidently determining that our living room was just about the greatest place he could imagine, and that entrance thereto was well worth the pain and effort.

The problem, of course, was more than just the window. Had the little guy actually achieved his goal, his life would have been instantly and immeasurably worse. We had no desire to have our living room redecorated in white. The window, which he no doubt regarded as his enemy and the source of his frustration, was actually his best friend.

The whole episode made me wonder if that is how our God sees us on a fairly regular basis. We beat ourselves up for that which, if we actually achieved the goal or gained the prize, would leave us dramatically worse off than we were before. Think lottery here (or any accumulation of great wealth), fame, power, desirability, and the like. The question is not so much where we want to go, but rather, why we want to get there.

Take, for example, one of the more popular New Year’s resolutions: weight loss. Not necessarily a bad goal in and of itself, but why? Personal vanity, or good health? To ask it another way, how many people do you know who do the right thing *for the right reason*? The “right reason” for everything that we do should be self-evident to all Christians. Whether we eat or drink—or whatever we do—all is supposed to be done to the glory of God. And only God.

The problem then is often not the “what” but the “why.”

Good health enables us to serve our God better and longer. Self-discipline is, in itself, a witness and testament that reflects positively on the God that we serve; on the God that gave His most precious Possession to pay our sin debt.

Making resolutions can be positive, but only if we have our “why’s” in order. The beginning of another calendar year is as good a time as any, but this year consider adding some brutally honest evaluation to the process. Ask yourself how many of your ongoing resolutions are causing you such frustration simply because your Heavenly Father knows that your goals seek your own glory rather than His. Think back to that dim-witted little bird and ask yourself, “Is that me? Is that what I’m doing? Is that how my Father sees me? Is God Himself the pane of glass that I am wrongly characterizing as my great source of frustration?” Your Heavenly Father does not leave such

questions unanswered. **“Seek first the kingdom of God and His righteousness, and all these things will be added to you.”** (Matthew 6:33 ESV)



Michael Roehl is pastor of St. Paul Lutheran Church in Bismarck, North Dakota.



What's in a Name?

"And when eight days were completed for the circumcision of the Child, His name was called JESUS, the name given by the angel before He was conceived in the womb." (Luke 2:21)

Though not often descriptive today, there have been many names in times past with meaning behind them. It doesn't take much imagination to figure out what Charles the Bald or Louis the Fat might have looked like in person. And I think we can all agree that Louis the Do-Nothing must not have been a very popular king. Some positive names also appear throughout history, the kind that any of us would happily accept, such as Charles the Hammer, Louis the Pious, and Alexander the Great. Even Paul's companion Barnabas had received such a name; his given name was Joseph, but the apostles nicknamed him Barnabas (which means "Son of Encouragement").

Do you ever wonder what you might be called if you were given such a name by others?

Perhaps names like "the Helpful," or "the Nice," or "the Generous" flit about your mind. Sadly, these are nothing more than products of our imaginations. How much more likely is it that your name would be something along the lines of "the Selfish," or "the Gossip," or "the Quick to Anger," or even "the Hypocrite"—and deservedly so!

On the eighth day after His birth, the Christ Child was circumcised and named, according to custom. In this case it was the very special name *Jesus* (which means "Jehovah saves"). The name *Jesus* itself was not a very unusual name; it seems that it was actually rather common. But when applied to this particular Baby, this name carried real

The name *Jesus* itself was not a very unusual name; it seems that it was actually rather common. But when applied to this particular Baby, this name carried real meaning.

meaning. As the angel told Joseph, "*You shall call His name JESUS, for He will save His people from their sins.*" (Matthew 1:21) Never in human history, before or since, has such a fitting name been given.

At eight days old, before He'd even begun to lift His head, our Savior already started living up to His name. In the Lord's covenant with Abraham, He had demanded that "*he who is eight days old among you shall be circumcised.*" (Genesis 17:12) This was law, God's requirement for any male to be considered a child of God. And in this we see the great irony of Scripture: the *one true Son of God*

Himself underwent this requirement. The very God Who had made this demand of us was allowing it to happen to His own body. This was the first shedding of God's blood, the same blood that would be poured out thirty-three years later on the cross. Jesus kept this ceremonial law which He had required, and then He died to end it.

And now, circumcision is no longer a requirement for us. Instead, Paul writes about another act through which Christ's circumcision counts for us, "*In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, buried with Him in baptism.*" (Colossians 2:11-12) Through your Baptism, the labor of our Savior counts for you! God regards your Baptism as if you fulfilled the entire Law that He required.

That's not all. Paul also writes, "*For as many of you as were baptized into Christ have put on Christ.*" (Galatians 3:27) So wonder no longer about what your name might be; cringe no more at what it rightfully should be. Because, having put on Christ, your new name is one that fits perfectly: "the Child of God."



Samuel Rodebaugh is pastor of Immanuel Lutheran Church in Winter Haven, Florida.

WS 782; LSB 726

“Evening and Morning”

For most, the turning of the year is a time of personal reckoning. We look at where we have been, where we are now, and where we hope to be in the future. Often, this yearly appraisal can be discouraging because we notice how many things we have either left undone or done poorly in the previous year, and we are hesitant to believe the next will be any improvement. Our God promises, however, that whether past, the present, or future; He is there to bless us with His love.

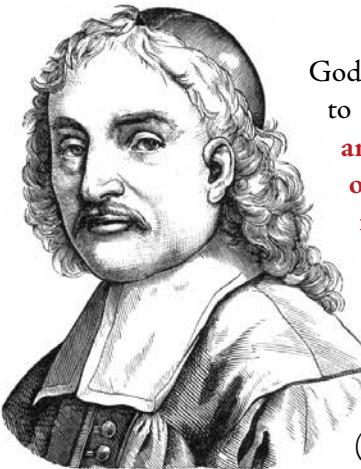
From the pen of the German hymn writer Paul Gerhardt come many of the most loved and widely used Christian poems. His hymn of trust, “Evening and Morning,” is classic Gerhardt and very appropriate for singing at New Year. The stanzas found in modern Lutheran hymnals direct our attention to God’s love for us:

In the Past

Isn’t it true that without the hand of God actively working in our lives, none of us ever would have survived the past year? **Every evening and morning, Sunset and dawning,** He has been there to supply everything we need for this body and life. **Wealth, peace, and gladness, Comfort in sadness**—these are His works that He has done for us because He is our dear Father in heaven. “He has given me my body and life . . . my mind, and all my senses and still keeps them for me” (*Small Catechism*, Article I). Surely **times without number** we have been preserved from danger, dangers which we usually did not even notice!

In the Present

In the “now,” we always need the Gospel of Christ. For we daily sin much, and our repentant hearts repeatedly look heavenward for reassurance of forgiveness and peace with



God. The hymn’s second verse brings this prayer to the Lord: **Father, oh, hear me, / Pardon and spare me; / Calm all my terrors, / Blot out my errors / That by Your eyes they may no more be scanned.** Can He answer this prayer right now, today, in this new year?

For the sake of the suffering, death, and resurrection of His Son Jesus Christ, He most certainly does hide His face from our sins and blots out all our iniquities (compare Psalm 51:9). “*When we were overwhelmed by sins, you forgave our transgressions.*” (Psalm 65:3 NIV84)

In the Future

What will the coming year bring? If it brings sorrow, we have the assurance of Psalm 30:5, “*Weeping may remain for a night, but rejoicing comes in the morning.*” (NIV84). Gerhardt captures this in his third verse: **Ills that still grieve me / Soon are to leave me; / Though billows tower / And winds gain power, / After the storm the fair sun shows its face.** If we are weeping, will tomorrow be the end of it, or the next day? God knows best, but we are confident that even if grief should trouble us all this next year, soon will come the eternal day when all storms shall cease. **My joys increasing, / My peace never ceasing, / These I shall treasure / And share in full measure / When in His mansions God grants me a place.**

God is with you evening and morning! Praise to Him who forgives our past, strengthens us in the present, and guards our futures—every year and into eternity. “*The LORD will watch over your coming and going both now and forevermore.*” (Psalm 121:8 NIV84).



David Schaller is pastor of Redeemer Evangelical Lutheran Church in Sister Lakes, Michigan. He also prepares the “Bread of Life” devotions for the *Lutheran Spokesman*.

The “Who, Me?” Syndrome

When I was attending grade school, some of the biggest infractions were chewing gum in class, throwing chalk, and running in the hallways. When caught, most kids were quick to proclaim their innocence. *Who, me?* was uttered with a feigned look of surprise. One boy was so good at this response that for a time I called him the “who-me kid.” In fact, all sinners are naturally smitten with this syndrome. When confronted with their sin, the default response is almost always, “Who, me?” (No doubt the “Who, Me? Syndrome” will be most evident on Judgment Day.) Thus, when Peter was warned by the Lord regarding his threefold denial, Peter as much as said, “Who, me? Never! Why, I’ll die with You before denying You!”

The “Who, Me? Syndrome” also acts up in another circumstance: when God speaks to us or calls us for a mission. When commissioned directly by God to go to Egypt to deliver God’s people from their slavery, Moses as much as responded, “Who? Me?” And then gave multiple reasons why he could not.

But Moses was not alone in this.

The sixth chapter of Judges relates another man called directly by God to deliver His people. His name was Gideon, and the Lord’s opening statement to him was remarkable: *“And the Angel of the LORD appeared to him, and said to him, ‘The LORD is with you, you mighty man of valor!’”* (Judges 6:12) Mighty man of valor? *Who, me?* At this point Gideon seemed anything but a mighty man of valor. He was a poor farmer from the weak and undistinguished tribe of Manasseh. He doubted whether the Lord was with him.

Neither at this point had Gideon shown any clear sign of fighting prowess. Yes, he still worshiped the true God of Israel. Yes, he was not sitting idly, but threshing wheat in a wine press so as to hide it from the marauding Midianites. No doubt, he was trying to help feed his people. But mighty man of valor? *Who, him?*

As it turned out, God knew His man and what He would make of Gideon. This humble man, convinced and strengthened by God, later acted with great confidence and bravery. He not only destroyed an altar of Baal, but put to flight the army of Midian with but three hundred men wielding trumpets and pitchers, and shouting, *“The sword of the Lord and of Gideon!”* (Judges 7:20) So began the subduing of the Midianites.

Are you a believer still afflicted with this aspect of the “Who, Me? Syndrome”?

And no, there is nothing wrong with being weak and humble before God, for *“God has chosen the weak things of the world to confound the things which are mighty.”* (1 Corinthians 1:27)

Indeed, through Christ Who is Immanuel (God with us), God has redeemed, justified, and reconciled us. But our flesh questions this. *Who, me?* By His Spirit He has called and made us His *“chosen generation, a royal priesthood, a holy nation, His own special people.”* (1 Peter 2: 9) *Who, us?* God wants us to be mighty men and women of valor, strong in the Lord, faithful in His Word, productive and obedient in our service. The Lord knows whom He has chosen and called. We are to know we are His workmanship, what He has graciously made. And while we are only clay pitchers in the Lord’s hand, when He is with us, nothing is impossible. He is our “trusty Shield and Weapon,” against which no enemy can stand.

So let there be no more doubts and excuses, no more procrastination, no more *“Who, Me?”* questions among us. Let us instead be *“Yes, Me!”* holy saints, weak in ourselves,



but strong in the Lord; humble in our hearts, but mighty in our faith. We can be and are this, because the Lord graciously has so made us!

David Fuerstenau is pastor of Holy Truth Lutheran Church in Ketchikan, Alaska.

Don't Forget Fellow Sufferers

"Remember the prisoners as if chained with them—those who are mistreated—since you yourselves are in the body also."

(Hebrews 13:3)

Jesus forewarned us that it wouldn't be easy being Christians (Luke 9:23). Since unbelievers persecuted Jesus, they will also persecute us on account of our Christian beliefs (John 15:20).

While this is the harsh reality of being believers, this does not mean that we are left alone with our suffering. Besides having Jesus' promise of always being with us (Matthew 28:20) to help us (Psalm 50:15), we also have the support of fellow believers.

As Christ-believers, we are a part of the body of Christ (1 Corinthians 12:12). When one member of this body suffers, we all suffer (1 Corinthians 12:26)—if not in a physical way, surely in a spiritual sense and an emotional way. Having loving compassion for one another, we won't sit idly by. Rather, Christian love will move us to be of help.

Verse 3 mentions in particular Christians suffering in prison for the faith. Throughout the New Testament era, many believers have been incarcerated because they openly bore witness to Christ. Current news tells us of Christians being persecuted through imprisonment in different parts of the world—including in some of the CLC's own mission areas.

This verse goes on to broaden the scope of religious persecution by citing "*those who are mistreated*." This mistreatment can take many forms. For example, our young people attending liberal universities can be publicly ridiculed by a professor or receive an unwarranted lesser grade for speaking out in defense of Christian beliefs. This is not an easy thing to bear, especially since it is natural for us to desire acceptance and approval from both our superiors and our peers.

What does the Word of God here exhort us to do for fellow sufferers? The verse doesn't speak of any specifics. It merely encourages us to keep on remembering them. The Spirit-intended meaning behind this involves more than just keeping in mind persecuted Christians.

The Hebrew readers had a point of reference in this regard. In chapter 10 they were exhorted, *"But recall the former days in which, after you were illuminated, you endured a great struggle with sufferings: partly while you were made a spectacle both by reproaches and tribulations, and partly while you became companions of those who were so treated; for you had compassion on me in my chains."* (Hebrews 10:32-34)

When and where we are given the opportunity, we want to visit a fellow Christian in jail or prison and share words of encouragement. If we were in chains for the faith, it would uplift our spirits to be reminded how Jesus was unjustly arrested and condemned to die by crucifixion. He willingly gave up His freedom and laid down His life for us, so that we could be set free from the shackles of sin, eternal death, and the devil. Since our Savior lovingly did this for us, would we not in turn be willing to be in chains for His name's sake?

If it isn't possible for us to make a prison visit, we can certainly remember to offer up an intercessory prayer. Consider the time of Peter's imprisonment in Jerusalem when "*constant prayer was offered to God for him by the church.*" (Acts 12:5) The Lord answered their prayers by miraculously delivering Peter from prison (Acts 12:7-11).

If Christians we know are persecuted, we can bolster their spirits by reminding them of Jesus. He was persecuted as their Savior so that they could be delivered from this world to live throughout eternity in heaven where there shall never be any kind of harassment.

The major message of Hebrews 13:3 is to not forget our fellow-sufferers, but rather keep on remembering to do something that will be of help to them.



Mark Gullerud is pastor of Redeemer Lutheran Church in Bowdle, South Dakota, and Zion Lutheran Church in Ipswich, South Dakota.

UNDERSTANDING THE CULTS — JEHOVAH'S WITNESSES

In this twelve-part series we are taking a brief look at some of the major cults, past and present, that have found adherents in the United States. Your pastor can help you if you'd like a more in-depth study of a particular group.

Jehovah's Witnesses

In a previous article addressing the errors of the Mormons, it was noted that one of the identifying signs of a cult is its claim of possessing a revelation from God that is superior to the Bible. The Jehovah's Witnesses follow that pattern as they place more credence in their governing body, the Watch Tower Bible and Tract Society, than they do in the Bible. In fact, the Watch Tower Society takes it upon themselves to edit their version of the Bible (the *New World Translation*) whenever it is pointed out that it does not agree with the Watch Tower's teachings.

A cult may also be identified by what it does with Jesus—what it teaches about His nature, His person, and His work. This is something that can be clearly seen in the Jehovah's Witnesses, and what they do with Jesus is what makes them a cult.

When discussing matters of faith with Jehovah's Witnesses, it is easy to get bogged down in various details. They will talk about how Jehovah loves us, wants to have a relationship with us, and sent His son, Jesus, to lead us back to Him. They will talk about possessing Jehovah's spirit and what it means to follow Jesus. They will use words with which we are familiar: *grace, forgiveness, faith, salvation*, and so forth. The problem is that none of these statements or words mean the same thing to them as what the Bible means by them. This relates directly to what they do with Jesus.

It is the official teaching of the Jehovah's Witnesses that Jesus was the first creation of God and is therefore an entirely separate being. Simply put, in their teaching, Jesus is not Jehovah. As said above, the Jehovah's Witnesses feel free, even compelled, to alter the Bible when any passage of the Bible equates Jesus with Jehovah. They've spent years doing so and continue to do so. This can make it difficult to use the Bible to convince them of their error.

Take heart, though, and remember Jesus' response to the Pharisees when they rejected His claim to be equal with God. Jesus said, "You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness about me." (John 5:39 ESV) This means that while the Jehovah's Witnesses have edited some of the



more prominent passages of the Bible to say something other than what the Holy Spirit gave the writers to write, there are many passages they have missed which, even in their own Bibles, testify to Jesus' deity and reveal Him as Jehovah.

One such passage is Isaiah 40:1 and following. The opening verses of this chapter prophesy about the work of John the Baptist, who came to prepare the way of the Lord—the way of Jesus. Even in their corrupted Bible, verse three stands out as a clear testimony that John came to prepare the way of Jehovah. Yet, it goes beyond that, because later on in the same chapter, after specifically announcing that it is the "Sovereign God" who would come to "save us," Isaiah's prophecy even more specifically reveals who this "Sovereign God" is by telling us that "Like a shepherd he will care for his flock. With his arm he will gather together the lambs, And in his bosom he will carry them." (40:11 NWT) This is an unmistakable description of Jesus, Who describes Himself as the "Good Shepherd" in John 10, and goes on to say, "I give them everlasting life, and they will by no means ever be destroyed, and no one will snatch them out of my hand." (John 10:28 NWT)

The truth is that the Jehovah's Witnesses are not at all Jehovah's witnesses, because they are not faithful witnesses of Jesus, Who is Jehovah. Sadly, many have been led astray by this denial of Jehovah and follow a false god of man's invention. This false god cannot save them, but Jesus—Jehovah—can. He saves through His Gospel, which is the power of God, of Jesus, to salvation for all who believe. So may Jehovah—Jesus—make us His faithful witnesses to speak His Gospel.



Frank Gantt is pastor of Zion Evangelical Lutheran Church in Loganville, Georgia.

"THIS WE BELIEVE"

In ongoing observation of the 500th anniversary of the Lutheran Reformation, we are presenting a brief overview of the Book of Concord. The series will survey the three ecumenical creeds and the Lutheran confessions.

The Apostles' Creed



Throughout the Bible, God provides His people with concise summaries of His truth to hold near and dear to their hearts. Over the centuries, these confessions of faith have taken a variety of forms, but their message has always been the same.

God gave His Old Testament people a summary of the Law in the Ten Commandments. Brief psalms like the 23rd and 121st served as indelible reminders of God's forgiveness, love and faithfulness. When the crowds recognized Jesus as the long-awaited Savior, they often referenced Old Testament passages like Deuteronomy 18 and II Samuel 7, showing that such Messianic prophecies had also become familiar memory verses over time.

The New Testament church likewise came to embrace concise confessions of scriptural truth. In several instances (for example, Philippians 2:6-11 and I Corinthians 15:3-4), Paul's epistles present the fundamental details of Christ's death and resurrection with the rhythm of a memory passage.

Within a generation after the death of the last apostle, several "proto-creeds" appeared in churches across Europe and Northern Africa. These early confessions of faith mirrored Paul's pattern of using terse and memorable scriptural statements. They were used both in worship services and personal prayer as a way to teach and learn the chief attributes of the God Who saves.

By A.D. 390, the Apostles' Creed, as we know it today, was in widespread use. Key phrases of those "proto-creeds" had naturally come together into a standardized form across Christendom. Some traditions claim it was written by the twelve apostles, each having penned one of its twelve phrases. This is a spurious tale. What we can know for sure is that the Apostles' Creed consists of twelve succinct, Gospel declarations.

When the Lutheran church assembled the Book of Concord, a public defense of our doctrine, the Apostles' Creed was a wise choice for the first page.

As Luther explains in his Small Catechism, the Apostles' Creed teaches what the Triune God has done and continues to do for our eternal good. This Gospel message was to stand at the very fore of the reformers' battle against the error of Rome and all false teaching.

The Apostles' Creed also grounds the Lutheran church in historic Christianity. Not for tradition's sake—tradition gains us not a thing—but as proof that our doctrine was neither a new revelation nor a mere innovation of man. The Lutheran reformers wanted to make it clear that our church does not deny key Christian doctrines, as did many sects of the past. The Apostles' Creed emphasized where the Lutherans and Rome agree: the Trinity, the two natures of Christ, the vicarious atonement, the person of the Holy Ghost, and so forth. The rest of the Book of Concord would take on the task of clarifying our differences with the Pope and other false teachers.

But most importantly, the Apostles' Creed is a private confession of faith. The words "I believe" make it the personal prayer of every Lutheran.

God asks you to keep His Word "*in your heart and in your soul.*" (Deuteronomy 11:18) Thus, memory work continues to be a vital part of confirmation instruction today. Martin Luther highlighted John 3:16 as one memorable passage, calling it "the Gospel in miniature." He also suggested memorizing the Apostles' Creed and praying it up to eight times a day: first thing in the morning, before and after every meal, and right before bed.

You might not decide to go with that plan, but consider including the Apostles' Creed as a part of your daily prayers. It is a succinct testament of God's unchanging love, a thorough answer to life's hardest questions, and a solid comfort in an unreliable world.



Keep it in heart and mind, and its concise Gospel declarations will sit ready and waiting to make their way across your lips to others in need of good news.

Timothy Daub is pastor of Prince of Peace Lutheran Church in Hecla, South Dakota.

Calvary Lutheran Church Marquette, Michigan

Built on the Rock the Church doth stand,
Even when steeples are falling;
Crumbled have spires in ev'ry land,
Bells still are chiming and calling.
Calling the young and old to rest,
But above all the soul distrest,
Longing for rest everlasting.

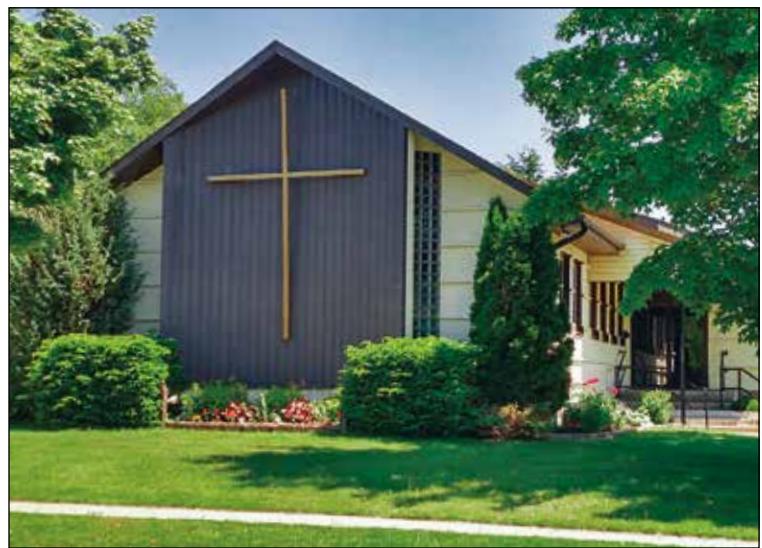
(TLH 467:1)

When the Scandinavian hymn writer Nicolai F.S. Grundtvig wrote those words in 1837, He wasn't thinking of a cold piece of granite, but of the Living Stone (1 Peter 2:4), the Lord Jesus Himself, Who is the Cornerstone of the Church (the hymn is based on Ephesians 2:19-22).

In 1955, Trinity Lutheran Church of Marquette forsook its own founding principles when it terminated the call of Pastor Egbert Albrecht and withdrew from the Wisconsin Synod. On April 17th, 1955, sixty-five of the communicants of Trinity withdrew from the congregation and established Calvary Lutheran Church, remaining in fellowship with nearby St. Paul's Lutheran Church (WELS) of Green Garden.

After just six months, in October of 1955, the membership of Calvary purchased five lots on the corner of Sixth and Ohio Streets. They made plans to build a house of worship in which to glorify the Rock, the Lord Jesus. After they began digging, they discovered that the building would literally have to be built upon the rock: the bedrock.

After Pastor Albrecht accepted a call to Wisconsin, Pastor Bertram Naumann was called, accepted the call, and was ordained and installed on July 14, 1957. The year 1959 proved to be a year of decision for Calvary and St. Paul's congregations with regard to fellowship relations with the



Wisconsin Synod. Mr. Frank O. Paull Jr. and Mr. Alvin Wendt were co-delegates at the WELS convention held in Saginaw, Michigan. After this convention, in October 1959, sister congregations Calvary and St. Paul's voted to suspend fellowship with the WELS and the Synodical Conference.

In August of 1960, Pastor Naumann and Russell Zerbel attended the organizational meeting of the Church of the Lutheran Confession in Watertown, South Dakota. Pastor Maynard Witt acted as temporary chairman and Pastor Paul F. Nolting as secretary. It was at this meeting that participants chose the name "Church of the Lutheran Confession" (CLC).

In January of 1961, Pastor Naumann and Delegate Warren Contois attended the final organizational conference of the CLC. The Joint Parish of Calvary, Marquette and St. Paul's of Green Garden were among the thirty-three charter congregations of the CLC.

In 1964, the joint parish called a second part-time minister, Paul G. Fleischer, as assistant pastor of both Calvary and St. Paul's. The idea of dividing the joint parish into separate congregations gained steam and by 1965 Pastor Naumann was installed as pastor of Calvary and Pastor Fleischer as



Left: some members of Calvary Lutheran Church. Right: recent confirmants.

pastor of St. Paul's in Green Garden.

Pastor James Sandeen followed Pastor Bertram Naumann, serving from 1967 until 1974. St. Paul's of Green Garden continued in the CLC until August of 1977, when it withdrew, having rejected the CLC position on fraternal insurance organizations. Pastor Jonathan Schaller served those who left St. Paul's and helped them to organize and establish Good Shepherd Lutheran.

Pastor Walter Schaller, father of Calvary's current servant, was installed as pastor of Calvary in 1974. On April 30th, 1978, he was also installed as pastor of Good Shepherd Lutheran. Then, since both congregations were being served by the same pastor, the members of Good Shepherd joined Calvary in 1979.

Since then, Calvary has been served by Pastors David Sweet (1987-1989), David Reim (1989-1997), Joel Fleischer (1997-2014) and Andrew Schaller (current).

Marquette is located in the Upper Peninsula of Michigan and is named after the Jesuit priest who founded the area. "U.P." is a commonly used abbreviation for Upper Peninsula and those who live up here are affectionately called "Yoopers." Marquette is home to Northern Michigan University. The city is located on the shores of the pristine waters of Lake Superior, the largest of the Great Lakes. The lake serves both to moderate our weather and add to the depth of our snow.

The Upper Peninsula has long been known for logging and for the mining of iron ore, which is used to make steel.

While some of the mines have closed, mining still continues today and the ore is still shipped out by means of large ore ships.

The membership of Calvary is still founded upon the Rock, Jesus Christ. We are still at work proclaiming the Gospel of Christ. There are currently eighty members of Calvary, including four children. During the tenure of Pastor David Reim, the sanctuary was beautified with the addition of stained-glass windows, windows that still serve to glorify the Lord Jesus. Most recently we have been advertising on local radio stations and making use of other ways to get the message of "Christ, the Rock of Our Salvation" out in the community. It is our prayer that the Lord Jesus will bless these efforts and give us face-to-face opportunities speak of Him to others.

Calvary's purpose remains to build upon the Rock. This is illustrated in our current advertising tag line: "Calvary Lutheran Church . . . it's all about Christ, it's all about the Cross."

*We are God's house of living stones,
Builded for His habitation;
He through baptismal grace us owns
Heirs of His wondrous salvation.*

*Were we but two His name to tell,
Yet He would deign with us to dwell,
With all His grace and His favor.
(TLH 467:3)*



Andrew Schaller is pastor of Calvary Lutheran Church in Marquette, Michigan.

NOTES FROM THE FIELD

In this series, those involved with CLC foreign missions profile one aspect of our overseas endeavors.

Answering Elementary School Students' Questions about KENYA

These were the top questions posed by the students of Holy Cross Evangelical Lutheran School in Phoenix, Arizona, regarding the CLC's mission work in Kenya.

Whose face is on the money in Kenya?

Kenyan money is known as Kenya Shillings (KSH) and on each note the same face will be found. During the majority of the time I've spent in Kenya, nearly all of the bank notes from 50, 100, 200, and 500 denominations portrayed Kenya's first president since its independence from Great Britain, Jomo Kenyatta. The thousand-shilling note has the image of an elephant on it. The other two presidents in Kenya's history, Daniel Arap Moi (for whom Moi's Bridge is named) and Mwai Kibaki, have also appeared on their currency. Prior to gaining independence, there was a common currency called the East African Currency used by Kenya, Uganda, and Tanzania; these bills had the image of Queen Elizabeth II imprinted on them. There have been recent initiatives in the country to replace the images of people with the images of a buffalo, leopard, rhinoceros, lion and elephant. The current exchange rate is about one hundred Kenya Shillings to one U.S. Dollar. For a bit of context, the average per capita annual income in Kenya (expressed as U.S. dollars) is \$1,246.

What kinds of technology do they have?

Depending on where you live and your level of income, nearly all of the same kinds of technology that we'd find in the U.S. are available. Out in the more rural areas where electricity hasn't been installed yet, there may be a greater reliance on solar panels or generators. In the metropolitan areas you can experience all the up-to-date offerings like Wi-Fi, 4G networks, mobile banking, and so forth.



What may be surprising is how prevalent cell phones have become. The competition among cell phone service providers has benefited the consumer greatly by driving down the prices of both phones and service. Vouchers that enable a person to "top-up" his phone on a pre-pay basis can be purchased at the local market, from the newspaper man, or from any roadside stand. Just about everyone you meet

will have a cell phone. Whether it be an iPhone or a hardy, indestructible Nokia phone, almost all, from young adults to the elderly, depend on their phones for various aspects of their life and work. The farmer who has harvested and dried his maize can now call a nearby motorbike taxi to transport the heavy parcels to the mill for grinding. The shopkeeper in the small roadside town can receive and send funds electronically, without having to travel up to two hours to get to the nearest bank and wait in line. Many pastors and leaders throughout the churches there utilize the "What's App" chat app in order to communicate cheaply and easily with their missionary, and with other brothers and sisters in Christ overseas. Being able to communicate in this way is convenient, reducing the number of times that a person has to travel to and pay for an internet café to use a computer with an online connection. It is also cost effective, as the data charges on a phone for a chat app are minimal. Another innovation for which we are very thankful is the Kindle e-reader. The visiting missionary can load up thousands of



books onto the e-reader and leave it with someone to use in his ministry, needing only to recharge it every month or so.

Michael Gurath is pastor of Holy Cross Lutheran Church in Phoenix, Arizona, and a visiting missionary to Africa.

IN THE PIPELINE (EIGHTH IN A SERIES)

This series profiles the men and women who are preparing for the public teaching and preaching ministry at our Immanuel Lutheran College and Seminary in Eau Claire, Wisconsin.

Sam Naumann

Age: 25

Program: Seminary

Year in School: Senior

Where were you born?

Ketchikan, Alaska (the last frontier)

Where did you grow up?

Well, I'm a pastor's kid. I grew up in four places. We lived in Ketchikan, Alaska; Fond du Lac, Wisconsin; and Clarkston, Washington while I was growing up. Later; I spent my high school years at ILHS in Eau Claire, Wisconsin.

Married? Unmarried? Tell us about your family.

I've been married to my wonderful wife Katie (née Oster) for over two years now. We just had our first child, Margaret, in July of 2018. Katie has lived in Eau Claire her entire life, but is excited to see where the Lord is going to take us.

**What hobbies, sports,
or extracurriculars interest you?**

I'm an avid outdoorsman and enjoy hunting, camping, and hiking. My wife and I like to make it out camping at least three or four times a summer and will hike anywhere there are waterfalls, mountains, or views.

**Tell us one thing about yourself
that most people don't know.**

I'm currently employed as a Community Service Officer for the City of Eau Claire Police Department. My job primarily entails working animal control and handling parking complaints throughout the city. Animal control is always an adventure. Catching dogs, cats, and other animals and helping return them to their owners is both exciting and rewarding.

Which academic subjects especially interest you?

Liturgy and hymnology both fascinate me greatly. The dynamic history of the texts and music that the Christian church has used over the years displays the richness and quality of what we have today. God has surely given us some of the greatest words of praise. I'm excited to continue to adorn them with music worthy of our God.

I also love President Sippert's Gospels class. It might be obvious, but everything that came out of Jesus' mouth is pure gold. Everything He said is so full of wisdom, insight, truth, and love, and it is all meant to bring sinners to Him. What could be more enjoyable or applicable to study?



How did you first come to consider the public teaching or preaching ministry as a career?

I've wanted to be a pastor ever since I was a little child, until my junior year of high school anyway. For about a year and a half I was planning on pursuing a career in nuclear or chemical engineering. Thankfully, the Lord soon led me to realize that these careers were not what He had in mind for me. I enrolled in the Pre-Theology program at Immanuel Lutheran College a few days before the deadline.

**What have you appreciated most
about your time at ILC?**

That's a tough question. Blessings abound at Immanuel, so it is tough to sort through all of them and pick out just one. I'll settle for two. The Christian friendships that I had and still have from Immanuel are hard to overvalue. Being able to mature and grow while being surrounded by fellow heirs of heaven makes learning worthwhile values and morals much easier. A large part of who I am today came from my Christian classmates at Immanuel.

The second benefit I appreciated most is the daily Law and Gospel that I received from morning chapels. The best part about this benefit is that I'll be able to continue receiving it, because morning chapel services are now available through the *Morning Chapels from ILC* podcast.

**What qualities do you think will most
be needed by the future leaders of the church?**

The same qualities that God has always given to the leaders of His Church. Steadfast faithfulness to His Word. Popular opinion comes and goes. Style goes out of style and comes back into style every twenty years or so. There are ups and downs in everyone's life. The only constants in the world are the Triune God and His Word. Come what may in the future, faithfulness to the Word of God in all its fullness is what the Holy Christian Church—and every local church—needs the most.

“BREAD OF LIFE” READINGS JANUARY 2019

TLH = The Lutheran Hymnal, 1941; WS = Worship Supplement 2000; LSB = Lutheran Service Book, 2006

Date	Hymns	Reading	Comments
Jan 1	WS 782 LSB 726	Psalm 1	Walk with the Lord in the new year, for He will watch over your way.
Jan 2	TLH 532	Luke 1:26-38	Mary trusted the Lord to guide her life in whatever way He considered best for her.
Jan 3	TLH 275; LSB 933	Luke 1:39-56	Mary's humble station did not prevent God from giving her great blessings. Truly He lifts up the humble.
Jan 4	TLH 84	Luke 1:57-66	Zechariah and Elizabeth also played significant roles in God's plan of salvation. What role does God give to you?
Jan 5	TLH 272 LSB 346	John 1:1-14	John would prepare the way for the Savior's ministry by testifying concerning Him.
Jan 7	TLH 342; LSB 342	Genesis 3:1-15	Our sins against God made it necessary for Christ to come into the world and bear our punishment for us.
Jan 8	TLH 345 WS 756	Psalm 2	The One Whom the Father chose to save the world is rejected by the world, but as for you—take refuge in Him.
Jan 9	TLH 81 LSB 372	Matthew 1:18-25	The Child born in Bethlehem is truly God in the flesh, for His name is Immanuel.
Jan 10	WS 709 LSB 392	Luke 2:1-20	God's loving favor is upon us, for He sent us a Man to save us from our sins: the Savior, Christ the Lord.
Jan 11	TLH 137 LSB 938	Luke 2:21-40	Simeon held God's Salvation in His arms, and by faith so do we.
Jan 12	TLH 133 LSB 410	Luke 2:41-52	Jesus shows His love for the Word of God by His desire to hear and learn it even as a young boy.
Jan 14	TLH 340; LSB 403	Genesis 6:9-22	By an ark God saved Noah from the judgment that fell upon his generation. By another Ark (Jesus Christ) we are saved from the Last Judgment.
Jan 15	WS 717	Matthew 2:1-12	Jesus is the Savior for all people, for those from the east and everywhere.
Jan 16	TLH 136 LSB 367	Matthew 2:13-23	The Father protected His Son until the day He could protect Him no more: Good Friday.
Jan 17	TLH 524 LSB 734	Psalm 3	The Lord is a shield around us, protecting and delivering us from our enemies.
Jan 18	TLH 261; LSB 405	Mark 1:1-13	Jesus' time of public ministry begins with His Baptism, and Satan immediately steps up his attacks.
Jan 19	TLH 129 LSB 409	Genesis 11:1-9	Although the people were scattered at Babel on account of their sin, God would cause the Gospel of salvation to reach every nation.
Jan 21	TLH 126 LSB 396	Luke 4:14-21	Jesus proclaims Himself to be the Messiah, the fulfillment of Old Testament prophecy.
Jan 22	WS 771	Luke 5:1-11	God's plan for spreading the Gospel is to make every disciple a messenger of the truth.
Jan 23	TLH 134; LSB 408	John 2:1-11	Jesus' first miracle not only saved the hosts from embarrassment, but also revealed His glory as the Son of God.
Jan 24	TLH 41	Psalm 8	Who are you that a Savior should be sent for you? Yet the Lord cared enough to do just that. How majestic is His name!
Jan 25	TLH 379; LSB 553	Genesis 15:1-6	Abram's righteousness before God was not because of his good works, but it was by faith.
Jan 26	TLH 386	Mark 2:13-17	Jesus' goal is to call sinners to repentance. In this way He demonstrates great love for them.
Jan 28	TLH 248	John 5:16-30	Jesus and the Father are equal, sharing the same work and deserving of the same honor.
Jan 29	TLH 414; LSB 932	Luke 6:17-26	Following Jesus is often a difficult road, but stick with it because all sorrow and hardship will be replaced by eternal glory.
Jan 30	TLH 428 LSB 729	Psalm 12	The wicked may do temporary harm to the righteous, but the Lord always rises up to keep His people safe.
Jan 31	TLH 64	Genesis 18:1-15	God told Abraham and Sarah that they would have a son, starting Abraham on the way to fathering a great nation—and a Savior.

Every other month we get an update on what's been happening recently at our Immanuel Lutheran High School, College and Seminary in Eau Claire, Wisconsin.

Music and Theatrics

Students come to Immanuel with many different God-given gifts—physical, mental, social, spiritual, academic, athletic, and musical. At ILC we strive to provide opportunities both to develop their various gifts and to help them learn to use these gifts for building up one another.

In the area of music, besides offering music classes on both the high school and college level, students may also enroll in piano or organ for private instruction—which this year culminated in a joint recital in the field house on the afternoon of December 9, the Sunday before semester finals began.

Another opportunity for instrumental involvement is the Concert Band, which meets two or three times a week, and is directed by Professors Gullerud and Kranz. This group serves as a “pep band” for varsity volleyball and basketball games, and also provides several small concerts during the fall semester.

On November 9th, the evening of the college department Visitors’ Day, one of these concerts served to introduce the fall musical *Willy Wonka Jr.*. That musical theater production involved the singing and acting abilities of students eighteen and under, helped by the directing skills of college students. On the evening of the second musical performance, November 10th, the concert time was given to various students to perform music which they have prepared on their own.

The other band concert is customarily played at Messiah Lutheran Church as part of the ILC Christmas Concert. Also included on that program are selections by the ILC Flute Choir, organized by Mrs. Laurie Lau. The climax of



the Christmas Concert is the joyful sound of praises offered to the Christ-child by the student body concert choir (over one hundred voices) and the smaller tour choir.

It is our hope that the talents developed on the Immanuel campus may continue to be used to the Savior’s glory for many years after school days are over.



Paul Schaller is a professor at Immanuel Lutheran College in Eau Claire, Wisconsin. He is the faculty advisor for theatrics.

Photo Top: cast of “Willy Wonka, Jr.” this fall’s musical production.
Photo Bottom: the ILC Tour Choir practices for a concert at Messiah Lutheran Church in Eau Claire.

Lutheran Spokesman

501 Grover Road, Eau Claire, WI, 54701

SEEN IN PASSING

Items of interest from various sources of religious news and opinion, in print and on the web.

The Girl Scouts Sue the Boy Scouts?

"The Girl Scouts of the United States of America filed a trademark infringement lawsuit against the Boy Scouts of America on November 6, after the Boy Scouts decided to drop 'Boy' from its namesake program and start welcoming older girls. The lawsuit in Manhattan federal court is an attempt by the Girl Scouts, founded in 1912, to avert an erosion of its brand and membership as the Boy Scouts, founded two years earlier, tries to reverse its own decades-long membership decline. It was filed after the Boy Scouts, which accepts children 11 to 17 years old, said in May it would change its name to 'Scouts BSA' in February 2019, and make girls eligible to earn its highest rank, Eagle Scout." Stempel, Jonathan. "Girl Scouts sue Boy Scouts over trademark as boys welcome girls." *World News*. Reuters.com, 6 Nov. 2018. Web. 14 Nov. 2018.

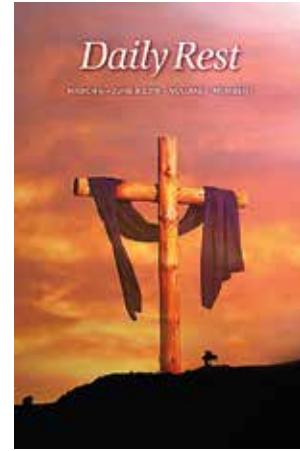
Canadian Man Secretly Records Hospital Personnel Urging Him to Commit Suicide

Roger Foley, an Ontario man hospitalized for over two years with a chronic, incurable disease, secretly taped hospital staff on two occasions as they pressured him to consider doctor-assisted suicide. Foley suffers from cerebellar ataxia, a brain disorder that limits his ability to move his arms and legs, and prevents him from independently performing daily tasks. He previously requested home health care but was denied. Instead, he says, he was pressured to end his own life. Medically assisted suicide was legalized in Canada on June 17, 2016, with proponents insisting that medical personnel would never pressure a patient to commit suicide. N.a. "Chronically ill man releases audio of hospital staff offering assisted death." *Health*. Ctvnews.ca. 2 Aug. 2018. Web. 14 Nov. 2018.

"Hold Your Faith Tightly and Your Politics Loosely."

That is the advice of National Review columnist David French, commenting on a recent survey of young evangelicals by the New York Times. To force your faith to conform to current (and changeable) social trends, he implied, is to exchange something lasting and precious for something mutable and temporary. For example, one survey respondent told of how her parents pulled her out of a secular college when she told them she was "rethinking the legitimacy of anti-gay theology." "This," said French, "is another way of saying that she is rethinking orthodox, biblical Christianity. It's not that ideas like the definition of marriage are, say, more important from a political standpoint than immigration policy or police misconduct. It's that rejecting the theology of Christian sexual teaching involves *rejecting the authority of scripture*, and that has massive implications for the church well beyond politics. . . . Each generation of young Christians has to face the reality that biblical teaching conflicts decisively with contemporary secular morality. That conflict is often especially acute in the area of sexual morality. Moreover, the price of social acceptance is often theological compromise. . . . So, young Christians, hold your faith tightly and your politics loosely. You will not find a home here. As Peter says, you are a 'foreigner and exile.' It's best to get used to it early on." French, David. "The Two Different Temptations Facing Young Evangelicals." *Religion*. NationalReview.com, 1 Nov. 2018. Web. 14 Nov. 2018.

ANNOUNCEMENTS



NEW CLC DAILY DEVOTIONAL

As authorized by the Convention, the Board of Education and Publications announces the first edition of "Daily Rest," to be published quarterly beginning with this year's Ash Wednesday observation on February 14. The editor of this daily devotional is Pastor David Pfeiffer. The first edition will be offered free to all families of the CLC and will be mailed in bulk to each congregation. We hope and pray that many will take advantage of this tool to bring God's Word into their homes and hearts. Following the free first edition, the publication will be offered at a yearly subscription rate of \$15.

INSTALLATION

In accord with our usage and order, **Mrs. Valerie Hammett, Mrs. Amy Mielke** and **Mrs. Samantha Kelly**, who were called by Messiah Lutheran Church, Eau Claire, Wisconsin, to serve as Christian day school teachers, were installed in August of 2018. —Pastor Caleb Schaller