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LUTHERAN SPOKESMAN

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

*"Behold, how good and
pleasant it is when
brothers dwell in unity!"*

-Psalm 133:1





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How Good and Pleasant!

Our Convention was *good and pleasant*, for there were no doctrinal matters to discern or resolve.

Our Convention was *good and pleasant*, as confessionally united called servants and laymen from across our church body gathered under the Convention's theme, "The Word of God." Sixty-nine lay delegates, forty pastors, three missionaries, twelve professors, and fifteen teachers—together with assembled guests—heard daily devotions urging, "Let the Word of God Be Your Everything," and the devotional essays: "Preach the Word of God" (2 Timothy 4:1-2) and "Defend the Word of God." (1 Peter 3:15) Souls were nurtured and hearts uplifted with Word and sacrament in the communion worship service celebrating that "The Lord Is Our Strength, Our Salvation, Our Song." (Isaiah 12:1-6).

Our Convention was *good and pleasant*, as the assembly gave thanks to the Lord for the innumerable blessings

and opportunities He has given to our fellowship.

Our Convention was *good and pleasant* as the voting members prayerfully made decisions for the Gospel work within our fellowship.

The Convention directed the CLC President to appoint a committee which will implement a lay ministry training program (tentatively named "Elder Ministry Training" or EMT) and report to the 2028 Convention.

The Convention approved borrowing up to seven million dollars from the CLC's Church Extension Fund (CEF) for building a new gymnasium at Immanuel Lutheran College (current offerings for this project stand at just over \$2.5 million.) To make this possible, the Convention directed the CLC Board of Trustees to open the CEF for new promissory notes. Convention resolved that the ILC Building Committee shall proceed with construction as

Continued on page 6



Delegates listen to President Wilke's address

How Good and Pleasant!



“Behold, how good and pleasant it is when brothers dwell in unity!”
(Psalm 133:1)

**Next Convention:
June 22-25, 2028**



Top: Servants of the convention (l-r), Convention moderator Pastor Emeritus Paul Nolting, convention choir director Mr. Philip Strike, head organist Pastor Paul Krause, IT coordinator Professor Ross Roehl, Chaplain Pastor Jonah Albrech, convention chronicler Professor Joe Lau; **Bottom:** Instrumentalists (l-r), Professor Joel Gullerud, Teacher Stephen Krause, Delegate Daniel Pfeiffer, Pastor Luke Willitz

Membership Committee Chairman,
Pastor Robert Sauers

President Wilke addresses the convention



Newly-elected synodical officials and board members are installed by convention chaplain Jonah Albrecht

soon as possible once the necessary funding is secured (an estimated additional \$8 million – the CEF loan plus Building Fund offerings).

The Board of Missions' Diaspora Guidelines were approved as presented. We pray this will lead to exciting new mission opportunities in our country as Gospel-outreach is explored in regions away from established congregations, but where CLC members are living.

Three teachers and one pastor were received into the voting membership of the CLC

New synodical leaders were elected: Secretary—Pastor David Ude; Board of Missions Called Servant—Pastor Michael Gurath; Board of Education and Publications Pastor—Pastor Zachary Sippert. Incumbents were re-elected for the remaining offices.

Beginning with the 2028 Convention, nomination forms for elections must be submitted before the end of the first day of Convention. Only individuals whose nomination form has been submitted may be nominated from the floor for any election.

Next Convention: June 22-25, 2028



Left to right: CLC Vice President Joseph Naumann, Minnesota Conference Visitor Nathan Pfeiffer, CLC President Michael Wilke



Wayne Eichstadt is pastor of Gethsemane Lutheran Church in Spokane Valley, Washington.

HEARTS IN HARMONY—
PROFILES OF THE HYMNWRITERS WHO SHAPE OUR WORSHIP

Each month we highlight a hymnwriter who authored one or more
of the well-loved hymns that we sing today.

Thomas Hansen Kingo

(1634-1703)

Poet of Morning and Light

The course of each day teaches valuable spiritual lessons, as David writes in Psalm 19:2, “Day unto day utters speech, and night unto night reveals knowledge.” (NKJV)

The Danish hymnwriter Thomas Kingo was conscious of this and wrote many songs to be used for morning and evening worship. He recognized the reappearance of light each morning as a token of God’s grace, calling His redeemed children to rise and resume their daily activities in thankful and joyful service to Him.

*The sun arises now In light and glory,
And gilds the rugged brow of mountains hoary.
Be glad, my soul, and lift Thy voice in singing
To God from earth below, Thy song with joy aglow
And praises ringing. (The Lutheran Hymnal (TLH), 542, stanza 1)*

Kingo also recognized that the fading light of evening can bring feelings of insecurity, the need for pardon and protection. The child of God can lie down in peace, praying,

*Keep me, Jesus, while I slumber!
From my perils without number,
Shield me, Master, in Thy might,
That, released from sin and sorrow,
I may sing this song tomorrow:
Jesus was my Sun this night. (Hymn: “Softly Now, the Day is Ending”)*

Kingo saw the passage of the day as he did because of one particular day. It is the morning of Jesus’ resurrection, after laying down His life for us, that makes the rising of the sun each day a sign of God’s favor. It is the evening of the day of His resurrection, when He appeared to His disciples, that frees us from fear at the close of each day.

He expressed these thoughts in the Easter hymn that is the most familiar and beloved of all his hymns:

*Like the golden sun ascending,
Breaking through the gloom of night,
On the earth his glory spending
So that darkness takes to flight,
Thus my Jesus from the grave
And Death’s dismal, dreadful cave
Rose triumphant Easter morning
At the early purple dawning. (TLH, 207:1)*

This hymn teaches the foundational Christian truth that Christ’s resurrection is the Father’s public announcement that He accepted His Son’s sacrifice for us; our sins have been taken away, and death no longer has power over us. This precious knowledge gives us comfort and hope for each day until life’s end.



*Thou hast died for my transgression,
All my sins on Thee were laid;
Thou hast won for me salvation,
On the cross my debt was paid.
From the grave I shall arise
And shall meet Thee in the skies.
Death itself is transitory;
I shall lift my head in glory. (TLH 207:4)*

In addition to the title “Poet of Eastertide,” Kingo was often called the “Singer of Orthodoxy.” He had a gift for expressing the doctrines of Scripture in a devotional spirit. This is evident in his hymns on Baptism and Holy Communion, of which Kingo biographer J.C. Aaberg writes, “We meet in these a Christian who humbly and prayerfully accepts the whole mystery of God.”

*He that believes and is baptized
Shall see the Lord’s salvation;
Baptized into the death of Christ,
He is a new creation.
Through Christ’s redemption he shall stand
Among the glorious heavenly band
Of every tribe and nation. (TLH 301:1)*

Kingo’s hymns usually end with a call for believers to lift their hearts to God in prayer and thanksgiving. He calls upon Christians who have received the Lord’s Supper to sing,

*Break forth, my soul, for joy and say:
What wealth is come to me this day!
My Savior dwells within my heart:
How blest am I! How good Thou art! (TLH 309:2)*

May Kingo’s hymns give us a fresh appreciation for the grace of God in Christ that comes to us in the Word and Sacraments.

*Like countless grains of sand, Beyond all measure,
And wide as sea and land Is Heaven’s treasure
Of grace which Christ, my Lord, Each day bestoweth,
Which, like refreshing rain,
Into my soul again
Each morning floweth. (TLH 542:2)*



John Klatt is a retired pastor. He lives in Watertown, South Dakota.

I NEED TO CALL MY LAWYER!

“My little children, I write this to you so that you will not sin. But if anybody does sin, we have an advocate with the Father—Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours, but also for the sins of the whole world.” (1 John 2: 1-2 NIV84)

“I need to call my lawyer!” While some among us likely have thought or spoken those words in unfortunate life situations, we most likely associate that statement with real-life or television court dramas. It is then often uttered by someone arrested who is in urgent need of legal representation and counsel.

However, in 1 John 2, these are words God’s humble, sin-challenged, yet beloved “little children” utter often

in faith—both in public worship and privately in our hearts.

Every time we confess our sins and seek God’s mercy, we are calling our heavenly Lawyer.

Every time we confess our sins and seek God’s mercy, we are calling our heavenly Lawyer, our “Advocate . . . Jesus Christ, the Righteous One.” (verse 1)

Fully aware of the value of a good earthly defense lawyer, we seek one who is savvy, experienced, and who truly cares about defending and exonerating his client. And yet, the qualifications of our divinely appointed heavenly Lawyer vastly exceed that. Jesus is the “Righteous One”—the holy, perfect Savior Who Himself lived and died for all spiritual lawbreakers with His sin-atoning sacrifice on Calvary’s cross. No matter how many or great the sin charges, Jesus’ all-sufficient sacrifice covers them all.

That makes Jesus also our perfect “Advocate,” or Defense Lawyer, when we stand before the heavenly court. While earthly attorneys defend their clients with a variety of legal approaches, our heavenly Advocate’s defense is truly unique. Jesus urges His clients not to defend themselves, not to deny the divine Law charges nor to dispute the overwhelming evidence of guilt, and not to look for a plea

deal. Rather He tells us to freely confess our sins, plead guilty and throw ourselves on the mercy of the court.

The Apostle explained why earlier (see 1 John 1:7-9, compare also Romans 8:32-34). Because our Advocate is also our Savior, Who “represented” us in the ultimate way, God “delivered Him up for us all” (Romans 8:32 NIV84) as “the atoning sacrifice” (1 John 2:2 NIV84) and Christ “died and was raised again” (2 Corinthians 5:15 NIV84) and “is interceding for us.” (Romans 8:34 NIV84) “It is God Who justifies . . . Who then can condemn us?” (Romans 8:33, 34 NIV84) “God will see the suffering of His soul and will be satisfied. By His knowledge, My righteous Servant will justify many” (Isaiah 53:11 NIV84). Indeed, true and absolute justice has been done in Christ.

And this divine court ruling of the sinner’s justification (not-guilty verdict) will stand

forever. It cannot be appealed or overturned, even by the mightiest evil principalities and powers themselves. Our victorious Savior lives and continues to “advocate” for us and for every client who humbly repents and in faith comes to the cross for mercy and forgiveness. How blessed we are to have our own wonderful heavenly legal counsel team at work for us. Don’t hesitate to make the call!

He tells us to freely confess our sins, plead guilty and throw ourselves on the mercy of the court.



David Schierenbeck is a retired pastor and a member of the CLC Board of Doctrine. He lives in St. Paul Park, Minnesota.

The Greatest King

GOAT. Most sports fans recognize this as an acronym for the “greatest of all time.” Is Tom Brady the greatest quarterback of all time, or is someone else? Is Michael Jordan the greatest basketball player or someone else? The debate can be never-ending.

Who is the greatest king of all time? Is it Alexander the Great, Peter the Great or some other great? It all depends on your criteria. Most territory conquered, longest reign, wealthiest, greatest impact, or some other factor will influence your decision.

Who is the greatest Jewish king of all time? King David was a man after the heart of God; he conquered Jerusalem, stabilized Israel, and wrote beautiful inspired poetry. King Solomon was perhaps the wisest and wealthiest king who ever lived. Which one was the greatest?

Before we decide, we must yield to the voice of the Holy Spirit. For He has said that the greatest Jewish king was the good king Hezekiah. For *“he trusted in the LORD, the God of Israel, so that there was none like him among all the kings of Judah after him, nor among those who were before him. For he held fast to the LORD. He did not depart from following Him. . . . And the Lord was with him; wherever he went out, he prospered.”* (2 Kings 18:5-7)

What a godly king! Hezekiah smashed the sacred stones, cut down the high places, destroyed the Asherah poles, and broke in pieces the bronze snake that Moses had crafted, before which the people were burning incense. In other words, the king cleaned house, ridding the country of idolatrous worship.

On the military front, Hezekiah threw off the yoke of Assyria and defeated the Philistines as far as Gaza. When Sennacherib then attacked Judah with a large army and intimidating words, defying the Lord, Hezekiah turned to God in prayer. That night the angel of the Lord struck down 185,000 of the enemy in a total victory.

On the personal side, when Hezekiah became sick and was told by the Lord’s prophet that his earthly days were ended,

the king prayed fervently with tears and was granted another fifteen years of life and service to the Lord. A great king indeed!

But there is another King even greater, the greatest of all eternity—our Lord Jesus Christ. He alone is the King of kings.

He created the universe and redeemed mankind from its sin and rebellion. He whacked Satan on the nose, defanging his power, and is even now building His greater kingdom—the Church of all believers in Him. On earth He appeared as poor, but now reigns over all. His power is absolute, His wisdom complete, His love for sinners incomprehensible. He alone is the only King Who sacrificed Himself on a cursed cross to save His subjects. He alone is the only King Who rose from the dead, ensuring our justification. He is the GOAE—the greatest of all eternity.



King Hezekiah on his sickbed 17th c watercolor

Do we strive to be the greatest, or at least great in His kingdom? Hezekiah shows us how. Renounce sin and tear from your heart the sacred stones of pride and the Asherah poles of self-righteousness. Trust completely and follow faithfully the true God and His Word. When enemies and troubles arise, pray fervently, even with tears, confident that the Lord will deliver and prosper you.

Know also that in God’s kingdom of royal priests, paradoxes do exist. If you would be great, know that strength comes through weakness (2 Corinthians 12:10), exaltation through humility (James 4:10), riches through poverty (2 Corinthians 6:8-10). If you would be great, you must be a servant, for the GOAE Himself came not to be served but to serve (Matthew 20:28). To gain life one must lose it in Christ (Mark 8:35)! God grant we all be great in this kingdom of grace and salvation.



David Fuerstenau is a retired pastor. He lives in Eau Claire, Wisconsin.

KNOW YOUR BIBLE BOOKS

In this series we offer brief introductions to the books of the Bible, including background, authorship, content, and application to the lives of today's Christians.

Revelation

"Pictures of Christ's Victory"

A magnificent figure in white with a two-edged sword coming out of his mouth (chapter 1); a seven-headed beast rising from the sea (chapter 17); angels duking it out in the heavens (chapter 12)—such is the collection of visions that closes out the New Testament. This epistle, with its bizarre imagery, is often either misinterpreted or left unread. But one must ask, would the Holy Spirit really want people to fear opening the book? To leave it unread? Recall Romans 15:4: *"For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope."* (NKJV) It is our prayer that the few thoughts below will help the Bible reader find here exactly what Paul was promising to the Romans: *"patience . . . comfort . . . hope."*

Revelation was composed by Jesus' "servant John." (1:1) The apostle John is meant here; he was writing from Patmos, an island off the coast of Asia Minor, and addressing a group of seven churches in that region. Most likely it was written near the end of Emperor Diocletian's reign (A.D. 95). Diocletian was the first Roman emperor to require emperor worship, and that cult of worship was especially strong in Asia Minor. This date is provided by the church father Irenaeus in the mid-second century. Irenaeus was a student of Polycarp, and Polycarp was a student of John himself. That's a pretty good line of testimony! But the main takeaway is that this writing came at a time when the Church was suffering vicious persecution.

John is clear about his purpose in sharing these visions: *"God gave him [these visions] to show to his servants the things that must soon take place."* (1:1) The letter lays out for the churches how things were going to proceed in the coming era. Much of the message was "signified" to the readers. As Jesus said of His own parables, these words are meant for those who have *"ears to hear."* (Matthew 13:9) To those who reject Jesus as Lord, this book has little to say (except "God wins.") Jesus is the key

to understanding the message.

Certainly, the most daunting thing to a reader of Revelation is the dramatic imagery that flows throughout the text (for instance, the *"locusts from the abyss"* in chapter 9.) So, why all the picture language? Why not lecture like Paul? Or convey the truth in simple parables, as Jesus did? Probably because these vivid images and the Bible truths packaged in them impact both the mind and the heart; logic and emotion.



St John on Patmos 1619 by Velazquez

It must be understood that Revelation is not a stand-alone revelation. It is deeply rooted in Old Testament expressions, and in Jesus' own life and work. It is helpful to realize that there are a handful of themes that run through the book: (1) Christians will indeed live in a world of violence, plagues, and privation (think of the evils spread by the horsemen of chapter 6); (2) during this time, the Gospel and the Church will suffer vicious opposition (see chapters 10, 11, 12); (3) the Church, the whole number of those who are elect in Christ, will ultimately be delivered from this terrible opposition (the 144,000 and the multitude arrayed in white portrayed in chapter 7); and (4) Christ (magnificently portrayed at the start of the book) will prevail as the terminus of all human history, exactly as Paul told the Philippians: *"at the name of Jesus, every knee should bow, in heaven and on earth and under the earth."* (2:10) Readers who keep these themes in mind may not be certain of every detail they see, but they will find much comfort as they work through the readings.



Peter Reim is a former pastor who now teaches English at the University of Wisconsin-Stout. He makes his home in Eau Claire, Wisconsin.



Bertram J. Naumann
1931-2009

In this series we are reprinting Spokesman articles by early leaders in the CLC. Pastor Emeritus James Albrecht is the curator of the series. Rev. Bertram J. Naumann (1931-2009) was involved in the formation of the CLC. He served as pastor at various CLC congregations, including Marquette, Michigan; Hales Corners, Wisconsin; and Lynnwood, Washington. He also served on various boards and committees of the CLC, notably the Board of Trustees and Board of Doctrine. This article is from the Lutheran Spokesman of August 1972. Scripture quotations are from the New King James Version.

Woven Love

The following is bound to be somewhat of a failure because nobody can really tell it like it is. But bear with us, for who can explain the love which the Spirit weaves at a CLC convention? He DID move the psalmist to exclaim: “Behold, how good and how pleasant it is for brethren to dwell together in unity.” (Psalm 133:1) And the rest of the psalm goes on to tell how love among brethren simply covers one from head to toe as a fragrant oil and a refreshing dew. Those of you who were at the last convention know that you can get all choked up about it with just a little thought.

There’s so much phony love on every side in this cruel world; we grow almost afraid to open up to the real thing when it comes, except for John’s reminder that “perfect love casts out fear.” (1 John 4:18)

But what has such love got to do with what we’re supposed to feel for a color rinse, or a lime shave cream? Nothing, really. TV love is bathos [sentimentality or mawkishness, ed.]. Theatre love is animal. It gets harder to tell the real thing when it comes along, and even harder to open up to it for fear of burns. Yet

some, if not all, of us who were there got coated right in the middle of a CLC convention with a love from outside that overwhelmed. Was it real? If you were there you know why words can’t tell the story. If you weren’t there but could have been you missed something; plan ahead for next time. If you’re on the outside of this fellowship looking in, you’ll never know unless you come take a good look. You have to work at it to cut yourself out of this weave. Who wants to?

You hear a speaker whose sounds send out threads of God’s Truth. You say so and the threads go back and forth. Floor committees weave threads of love into a fabric of mutual agreement and understanding. Committees report among 164 voters with but one purpose—to glorify God. The interweaving of Christian love in unity of purpose becomes a tapestry of beauty defying description. You can take three or four days of it this side of heaven without seeing it only if you’re fairly hard at heart. So we say, “How good and how pleasant!”

The fabric is woven tight and thick. Lord, it’s beautiful!

*“Behold, how
good and how
pleasant it is for
brethren to dwell
together in unity.”
(Psalm 133:1)*

Prince of Peace Lutheran Church

Hecla, South Dakota

“One generation shall praise Thy works to another, and shall declare Thy mighty acts.” (Psalm 145:4 KJV)

Since our last update, the Lord has continued to provide our congregation with steady growth. It is not uncommon for Sunday morning attendance to reach into the sixties. Families which, when I first arrived ten years ago, used to fit snugly into one pew, now need two or three pews to sit together. The balcony fills up fast with young adults who prefer a bird's eye view. One newer family has claimed the very front pew as their regular spot, because it was the only one consistently available when they joined!

Our Sunday school has blossomed into a lively flock of two dozen children, half of whom are in the preschool class. Each week after the service—and a home-baked snack—the children race back to the front of the sanctuary for an opening devotion and music, proclaiming with gusto a blend of seasonal Lutheran chorales and VBS favorites.

Children here are still held to a high standard of memory work. As Marvin Hansen used to say, “Their minds are like sponges. It’s our job to get as much in there as we can.” Starting with the Commandments and Creed in preschool, they make their way through the Small Catechism’s six chief parts and the key “mighty acts” of God recorded in Holy Scripture. Steve Hansen leads a Sunday morning confirmation class, challenging students to consider how God’s Word guides and shapes every facet of their lives. Using the same translation and texts their parents, grandparents, and great-grandparents learned by heart encourages a multi-generational endeavor.

We have several member households in the town of Hecla, but the majority of our membership travels from farms and towns in all directions of the compass. Since sports schedules across multiple school districts make it impossible to find one time for midweek confirmation class, we meet instead in their individual hometowns, at places like schools, public libraries, even local cafes! Eavesdroppers often comment on our church’s unique commitment to Christian education.

Young members regularly bring boyfriends and girlfriends to services, making clear early on that “church is a deal-breaker.” Several take the advice so to heart that I have started instruction classes



with at least a dozen potential spouses over the years.

From the congregation’s start, young men have been encouraged to lead services when needed. This experience has been particularly useful in our support of neighboring Dakota churches without a pastor. Recently, a Prince of Peace member was called to lead a lay service for our Aberdeen congregation. One member later commented, “Pastor, you trained him so well!” I immediately responded, “No, his father did!”

In this future-thinking mindset, one of our Advent services has middle school boys present several of Pastor Walter Schaller’s “Minute Meditations.” For Palm Sunday, junior high and high school boys lead a dramatic reading of Saint John’s Passion.

The motto toward most matters around here is “Back to Basics!” As Marvin used to say, the finest Lutheran sermons follow such an expected, near predictable, Law-Gospel pattern that even if you were distracted for a moment you could still return immediately to what the preacher is saying. There are no fourteen-page bulletins in Hecla. Most members sing *The Lutheran Hymnal* liturgy from memory; some don’t pick up a bulletin at all. A rigorous Bible study



An early service at Prince of Peace Lutheran Church

follows each Sunday service, where members show no hesitation to challenge the pastor. It's not uncommon for the topic to be some question I couldn't answer (without further preparation) from the previous week!

Several new households have joined the congregation. It should be noted, however, that the pastor was *not* the first to meet *any* of them! Each had already, somehow, encountered the Gospel through the generosity, work ethic, and bold witness of one of our members. My privilege has been but to connect the dots and point them to the Scriptures which explain in full the faith behind everything which sparked their curiosity.

We have also had our share of bittersweet losses. The Lord has begun



One of several recent Baptisms at Prince of Peace



Prince of Peace Lutheran Church Christmas 2026 program

fulfilling His heavenly promises to our "first generation." With names as unforgettable as their personalities—Marvin, Gweneth, Royal, Alvera, Larry—they were probably the Hecla church members best known across the CLC. It's still hard to imagine Prince of Peace without them, but as the time to meet their Savior drew near, each commented on the somber joy to see pews full of children before their eyes: "This church will keep going after I'm gone."

It is fitting to recognize that we enjoy the fruits of over half a century of their sacrifices: "*Other men laboured, and ye are entered into their labours.*" (John 4:38 KJV) But to be more precise, "*neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.*" (I Corinthians 3:7 KJV) In the end, it's all the grace of the Savior, Who sowed our fallen soil with His holy, precious blood, and sprouted up the third day with forgiveness and eternal life. As our congregation's favorite parable teaches, we sow the Word regardless of the results, trusting the power in that life-giving seed alone to germinate in the hearts of men where and when He wills.

Our first generation may have been blessed to see and hear visible next-generation fruit, but remember, the risen Lord told Thomas, "*Blessed are they that have not seen, and yet have believed.*" (John 20:29 KJV) Keep declaring the mighty acts of God, regardless what you see in your pews, leaving it to Him to keep it going once your final breath turns into glory.

*God's Word is our great heritage
And shall be ours forever;
To spread its light from age to age
Shall be our chief endeavor.
Through life it guides our way,
In death it is our stay.
Lord, grant, while worlds endure,
We keep its teachings pure.
Throughout all generations. (TLH 283)*



Timothy Daub is pastor of Prince of Peace Lutheran Church of Hecla, Zion Evangelical Lutheran Church of Aberdeen, and Redeemer Lutheran Church of Bowdle, South Dakota. He also serves on the CLC Board of Missions.

“BREAD OF LIFE” READINGS SEPTEMBER 2026

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

Date	Hymns	Reading	Comments
September 1	TLH 206 / LSB 741	Psalms 109	David prays for protection from his enemies. In the end, the Lord will accomplish justice, punishing those who have rejected Him and rewarding those who are righteous by faith in Christ.
September 2	TLH 153 / LSB 451	Psalms 110	The New Testament quotes this messianic psalm seventeen times, more times than any other psalm. Jesus, the Son of David, is the Lord of David.
September 3	TLH 246 / LSB 507	Psalms 111	We praise our “gracious and merciful” Lord for His wondrous works!
September 4	TLH 428 / LSB 729	Psalms 112	We fear the Lord as we remember His wondrous words and works.
September 5	WS 796 / LSB 886	Psalms 113	The psalmist calls us to praise the Lord for His wondrous works.
September 7	TLH 372 / LSB 746	2 Chronicles 22	Ahaziah, son of Jehoram, reigns unfaithfully over Judah for one year. Upon his death, Athaliah, his mother, claims the throne.
September 8	TLH 37 / LSB 573	2 Chronicles 23	Joash becomes King of Judah. Athaliah attempts to resist Joash and is put to death. Jehoiada the priest reforms Judah, destroying the house of Baal and reinstating proper temple worship.
September 9	TLH 334 / LSB 689	2 Chronicles 24	Joash repairs the temple of the Lord. Joash kills Zechariah, son of Jehoiada. The servants of Joash assassinate him.
September 10	LSB 574	2 Chronicles 25	Amaziah, son of Joash, reigns over Judah. Amaziah kills the servants who have killed his father. After enjoying victory in battle, Amaziah makes offerings to false gods. Israel defeats Amaziah and Judah.
September 11	LSB 553	2 Chronicles 26	Uzziah, son of Amaziah, becomes King of Judah. Uzziah defeats the Philistines. However, <i>“Pride goes before destruction, and a haughty spirit before a fall.”</i> (Proverbs 16:18)
September 12	TLH 352 / LSB 527	2 Chronicles 27	Jotham, son of Uzziah, becomes King of Judah. Having reigned successfully for sixteen years, he dies.
September 14	TLH 19 / LSB 819	2 Chronicles 28	Ahaz, son of Jotham, becomes King of Judah. Ahaz is an unfaithful king, worshipping false gods. As a result of the idolatry of Ahaz, Syria defeats Judah. The wickedness of Ahaz increases and he dies.
September 15	TLH 118	2 Chronicles 29	Hezekiah, son of Ahaz, becomes King of Judah. Unlike his father before him, Hezekiah is faithful to the Lord. He cleanses the temple and reinstates proper worship of the Lord in the temple.
September 16	TLH 195 / LSB 458	2 Chronicles 30	Hezekiah calls all the people to keep the Passover.
September 17	TLH 220	2 Chronicles 31	Hezekiah organizes and provides for the priests and the Levites.
September 18	LSB 535	2 Chronicles 32	Blasphemous Sennacherib invades Judah. The Lord delivers Judah from the hand of Sennacherib. Successful Hezekiah grows proud in his old age.
September 19	LSB 539	2 Chronicles 33	Manasseh, son of Hezekiah, becomes King of Judah. Unlike his father before him, Manasseh leads the people into idolatry. Manasseh repents of his idolatry and commands the people to serve the Lord only. Manasseh dies and Amon, his son, becomes King of Judah. Amon is unfaithful to the Lord. His servants assassinate him.
September 21	TLH 266	2 Chronicles 34	Josiah, son of Amon, becomes King of Judah. Josiah is faithful to the Lord. Hilkiah the priest discovers the Book of the Law and sends it to Josiah. Huldah the prophetess prophesies disaster on Judah. Josiah reads the Book of the Law to all the people and reforms Judah according to the Word of the Lord.
September 22	TLH 205 / LSB 478	2 Chronicles 35	Josiah leads Judah in keeping the Passover. Josiah dies in battle against Egypt.
September 23	LSB 844	2 Chronicles 36	Jehoahaz, son of Josiah, becomes King of Judah. The king of Egypt deposes Jehoahaz from the throne and replaces him with Jehoiakim. Nebuchadnezzar captures Jehoiakim and carries him to Babylon, along with some of the vessels of the temple. Jehoiachin, son of Jehoiakim, becomes King of Judah. Nebuchadnezzar carries him to Babylon along with the vessels of the temple. Zedekiah becomes King of Judah. Babylon captures and burns Jerusalem. The Lord raises up Cyrus, King of Persia, to rebuild His temple.
September 24	TLH 54 / LSB 918	Psalms 114	The Lord provided for His people gloriously when He led them out of Egypt and into the Promised Land. Praise the Lord!
September 25	TLH 536 / LSB 868	Job 1	Job, an extremely wealthy man, is faithful to the Lord. Satan claims that Job is faithful only because of the worldly blessings that he has received. The Lord permits Satan to test Job. Job loses his wealth and his children.
September 26	TLH 534	Job 2	Job loses his good health. Three friends of Job—Eliphaz, Bildad, and Zophar—mourn with Job.
September 28	LSB 834	Job 3	In his misery, Job curses the day of his birth.
September 29	TLH 514 / LSB 765	Job 4	In a misguided attempt to comfort Job, Eliphaz reminds Job of his faithfulness in the past. He argues that righteous people do not experience suffering. Therefore, Job must have sinned in some way to have merited his present suffering.
September 30	TLH 535 / LSB 737	Job 5	Eliphaz continues to insist, wrongly, that Job's suffering is the result of some secret sin that Job has committed. On the other hand, he argues, the Lord will reward faithfulness.

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.

The Limited Public Ministry Program at ILC for the CLC

Currently in the CLC, there are nine pastoral vacancies affecting ten congregations, most of which do not have a resident pastor. With one-third of CLC pastors now aged 60 or older, the growing shortage of ministers became a focal point of the 2024 and 2026 CLC Conventions. At the recent convention in June, a lay training program was approved with the goal of providing more immediate, near-term help for laymen serving in these vacant congregations (see "EMT Program" page 6.) But the long-term solution remains the same: that our church body continues to seek God's blessing in finding, supporting, training, and calling the next generation of CLC pastors.

Traditionally, this has involved Immanuel Lutheran College and Immanuel Lutheran Seminary, which offer a seven-year program for students recently graduated from high school, a five-year program for students with credits from other institutions, and a three-year program that involves taking college and seminary courses at the same time. This article is about the three year, *Limited Public Ministry* (LPM) program, reflected in the rightmost column of the chart below.

The main difference between the three-year program and the other two is expressed in the name *Limited Public Ministry*. The graduate of the three-year program has a limited amount of training that prepares him for a *limited* amount of pastoral ministry; and another *key limit* is the expectation that he serve under the continual supervision of a CLC pastor, regardless of where he is called.

The three-year LPM training aims at producing graduates capable of reading sermons and leading Sunday worship, teaching Bible and confirmation classes, visiting the sick and shut-in, and carrying out other typical pastoral duties. Thus, the LPM graduate could serve as assistant pastor to a large congregation.

An LPM graduate could help a pastor of multiple parishes provide a weekly worship schedule more suited to the various congregations' needs. An LPM graduate would also be trained for full-time ministry at a smaller congregation, or an evangelism ministry at a CLC preaching station, or a chaplain ministry to shut-ins, hospitalized members, and those in hospice care. The training aims at equipping the called worker for full-time worship, teaching, counseling, and evangelism roles, but always under the guidance and supervision of a fellow CLC pastor.

The minimum enrollment age for the LPM program was recently reduced from thirty-five to thirty. This is also true of the five-year program if the enrolling student has earned at least twenty-four credits of post-secondary education at another institution. Both five-year programs involve two years of college courses, including Greek and Hebrew, and all the seminary courses. The Limited Public Ministry program, on the other hand, combines pre-theology college courses and most of the seminary courses in such a way that Old Testament Hebrew is left out and learning New Testament Greek is greatly reduced.

For more information on any of the three pastoral ministry programs at Immanuel, please contact Academic Dean Paul Naumann (paul.naumann@ilc.edu), or visit the seminary page on the ILC website (ILC.edu). All ministry students enrolled full-time, including those in the *Limited Public Ministry* program, are eligible for substantial annual tuition grants and other financial aid. Applicants who have served in the military are likewise eligible for veterans' benefits as outlined on pages 5-6 in the ILC college catalog.

Regardless of the program pursued, it is always our prayer that "the Lord of the harvest send out laborers into His harvest" (Matthew 9:38) through the pastoral students trained at Immanuel and the CLC congregations who, God willing and directing, will one day call them.

Three Paths to Pastoral Ministry at ILC



	1. Seven-Year Program	2. Five-Year Program (two variants)		3. Three-Year Program
	Normal	With a 4-yr College Degree	With a HS Diploma and 24 College Credits	In the LPM program
Prerequisites	High school graduate. Must be a CLC member in good standing, with pastoral recommendation. Must earn a BA in Pre-Theology from ILC, 130 credits.	Must be a CLC member in good standing, with pastoral recommendation. Must bring a 4-yr degree from another college.	30 or older. Must be a CLC member in good standing, with pastoral recommendation. Must have earned 24 college credits.	30 or older. Must be a CLC member in good standing, with pastoral recommendation.
Years to Complete	Seven – four of college and three of seminary	Five – two of college-level language and religion, then three of seminary	Five – two of college-level language and religion, then three of seminary	Three
In Person or Online?	In person	The college-level courses may be taken online (or under the tutelage of a CLC pastor), though in person is preferred. The seminary classes are to be completed in person.	The college-level courses may be taken online (or under the tutelage of a CLC pastor), though in person is preferred. At the conclusion of his college courses, the successful candidate will receive an Associate of Arts-Pre Theological Studies (AAPS) degree from ILC and move on to seminary, which is to be completed in person.	Final two years must be taken in person. Up to one year of coursework may be completed online (or under the tutelage of a CLC pastor).
Hebrew and Greek?	ALL. 22 credits of Greek and 16 credits of Hebrew.	Almost all. 16 credits of Greek and 16 credits of Hebrew.	Almost all. 16 credits of Greek and 16 credits of Hebrew.	Very little. 10 credits of introductory Greek and no Hebrew.
Result	Regular pastor, certified CRM	Regular pastor, certified CRM	Regular pastor, certified CRM	Limited ministry, certified LPM. The candidate is required to be under the supervision of another CLC pastor.



Steven Sippert is a professor at Immanuel Lutheran College in Eau Claire, Wisconsin.

ANNOUNCEMENTS

2026 Pacific Coast Pastoral Conference

(Location pending)

October 6-8

Agenda:

- Old Testament Exegesis (essayist's choice)—Pastor Wayne Eichstadt
 - New Testament Exegesis, James 4:1ff.—Pastor David Ude
 - Selection from the Book of Concord—Pastor David Naumann
 - Study of μένω in Johannine Literature—Pastor Jonah Albrecht
 - Group Study—Willitz Paper on Communion Frequency
 - Group Study—Bible Class Ideas
 - Chaplain—Pastor David Naumann
 - Communion Service Speaker—Pastor David Reim
- Pastor David Ude, Secretary

2026 Southeastern Pastoral Conference

Word of God Evangelical Lutheran Church, Pana, Illinois

October 6-8

Agenda:

- Old Testament Exegesis (Ecclesiastes 2:1-16)—Pastor Emeritus David Koenig
 - New Testament Exegesis (speaker's choice)—Pastor Douglas Priestap
 - "Forward, A Review of Edmund Reim's Vision for the Journal of Theology"—Pastor David Pfeiffer
 - "When God's People Lament: The Psalms of Lament in the Care of Suffering Christians."—Pastor Robert Sauers
 - "Does God Acknowledge Divorce Due to Abuse?"—Pastor Glenn Oster
 - Chaplain—Pastor Dennis Rieken
 - Communion Service Speaker—Pastor Frank Gantt
 - Speaker's Choice—Other SEPC pastors
- Pastor Glenn Oster

2026 Minnesota Pastoral Conference

Hutchinson, Minnesota

October 12-14

Agenda:

- Old Testament Exegesis: Zephaniah 2:4ff.—Pastor George

Dummann

- New Testament Exegesis: Titus 3:8-15—Pastor Johnathan Schnose
 - Church Organization—A study of Constitutions and Leadership in Our Churches—Pastor Samuel Rodebaugh
 - Review of *Quia* Subscription—Pastor Zachary Sippert
 - A Study and Review of the Canonicity of Scripture—Pastor Joseph Naumann
 - A Bible Class Presentation: Equipping Our Members to Identify the Errors of Arminianism Prevalent in Evangelical Churches—Pastor Nathanael Mayhew
 - The 500th Anniversary of the Edicts of Spier and Luther's Development of the German Mass—Pastor Luke Willitz
 - Chaplain—Pastor Thomas Naumann
- Pastor Nathanael Mayhew, Chairman

2026 West Central Pastoral Conference

Berea Lutheran Church, Sioux Falls, South Dakota

September 15-17

Agenda:

- Old Testament Exegesis—Pastor Timothy Daub
 - New Testament Exegesis—Pastor Samuel Naumann
 - Biblical Israel and Modern Zionism—Pastor Caleb Schaller
 - The Imprecatory Psalms—Pastor Thomas Schuetze
 - A Scriptural Response to "Once Saved, Always Saved"—Pastor Michael Roehl
 - Secular Employment at False-Teaching Churches and Organizations—Pastor Paul Krause
 - Apology Article XII B: "Vengeance or Punishment is Necessary for Repentance"—Pastor Aaron Ude
 - The Eighth Commandment and What Constitutes False Witness—Pastor Richard Kanzenbach
 - Various Translations and Explanations of δοῦλος—Pastor Benjamin Libby
 - Dominable vs. Indominable Will—Pastor Corey Drehle
 - Speaker—Pastor James Naumann
 - Chaplain—Pastor John Klatt
- Pastor Timothy Daub, Secretary