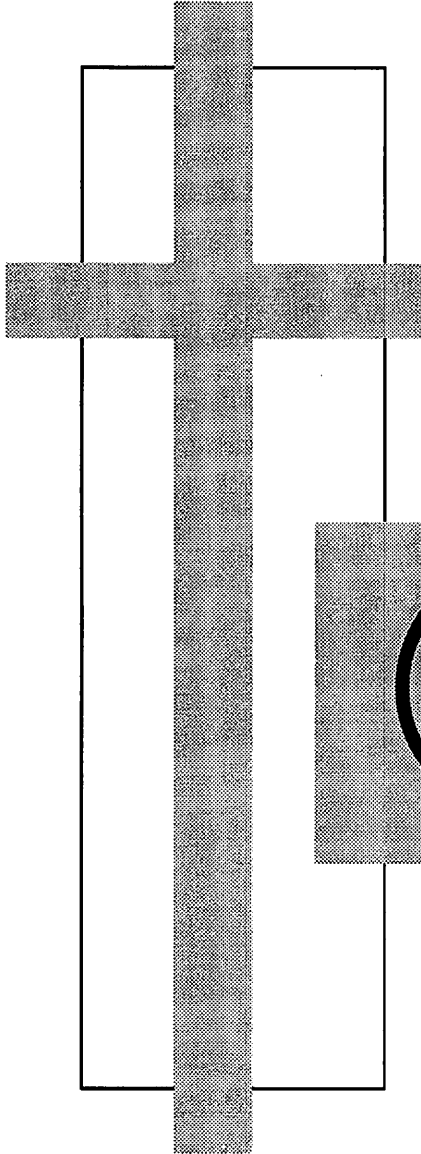
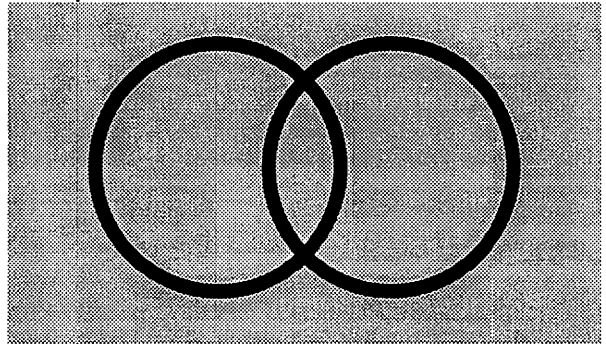


# Lutheran Spokesman



*...each man should have his own wife, and each woman her own husband. The husband should fulfill his marital duty to his wife, and likewise the wife to her husband.*

*1 Corinthians 7:2 & 3*



## In This Issue

- ★ "Nursing At Royal Breasts"
- ★ The Christian Marriage Service I.
- ★ Who Am I? — 1 Corinthians 6
- ★ Expect Great Things—Wm. Carey
- ★ Graduation at Immanuel

## “NURSING AT ROYAL BREASTS”

*Through sermons and Bible studies the past six months members of our congregation have traveled on a prophetic journey through the pages of the inspired prophet Isaiah. What began as an Isaiah Advent and Christmas*

continued into an Isaiah Lent, Holy Week, and Easter, finally culminating in an Isaiah Ascension, Pentecost, and Trinity. At every phase of our journey we marveled at God's amazingly detailed portrait of the life, work, and significance of God's Son and Suffering Servant, vividly drawn 600 years before becoming a reality. Small wonder Isaiah has been referred to as "the Old Testament Evangelist."

### **Blessings For Zion**

Throughout our study we have discovered other nuggets of divine wisdom and perception. One such, randomly discovered in an Ascension text, forms an appropriate fourth of July reminder. In Isaiah 60:16 Zion (the hill upon which Jerusalem and the temple were built and thus a name given to God's people, the Holy Christian Church), in the midst of

many struggles, is assured of future days of glory here on earth and forever in eternity. For the Israelites this promise found wonderful fulfillment in their return from captivity in Babylon and the repeated assurance of the Savior's coming and of the Gentile's swelling of the ranks of the faithful.

Among these blessings promised Zion would be that she would "nurse at royal breasts" (Is. 60:16). Besides the providential freeing of the Israelites by King Cyrus, the Church has enjoyed countless blessings from the Lord through the agency of divinely-appointed governments and rulers. Even unwitting governments (for example, the Roman census leading to our Lord's birth at Bethlehem, His Roman crucifixion) as well as those with godless and sinister intent, all play into our God's hands.

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His purposes will be accomplished through them; often in spite of them.

### **Still God's Servant For Good**

On this fourth of July we are living in a land filled with a myriad of political, social, economic, and moral problems. Criticism, cynicism, and bashing of the powers that be are rampant—justifiably so in the eyes of many. In the midst of all this, however, we dare not forget that we continue to “nurse at royal breasts.”

Our government still exists by Divine Providence as “God’s servant to us for good” (Romans 13). For over two hundred years we have been protected from the ravages of war within our borders. Peace and order

have reigned. We have benefited from an educational, economic, and technological environment which has had much positive impact upon our lives. We have freedoms which are the envy of the world’s oppressed and which we take so easily for granted.

Yet the greatest blessing of our government is freedom of worship and religion by which we “live quiet and peaceful lives in all godliness and holiness” (I Tim. 2:2). Who but the Almighty alone could measure its impact? Because of this blessing the Gospel has indeed had free course and been preached to the joy and edifying of Christ’s holy people. Because of it many have heard the “Good News” and in faith embraced Jesus as their Savior from sin. Because of it we can peaceably operate our churches, schools, and church body without fear of outside intervention or persecution. Let’s hope this is not another blessing we first must lose to fully appreciate.

Yes, God’s children as Christian citizens still have cause for celebrating the fourth of July — and giving thanks to God.

—Pastor David Schierenbeck



*(A pamphlet on guidelines for a Christian marriage service was prepared by one of our pastors for his congregation. We feel it is would be helpful to pastors and members of other congregations, and plan to print it in two installments. An opening outline shows the seven parts which make up the complete article. The first four parts are included in this issue.)*

## **THE CHRISTIAN MARRIAGE SERVICE (Part One of Two)**

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## Introduction

- I. Planning The Wedding
  - II. Definition Of Terms
  - III. Music
  - IV. Vows
  - V. Participants In The Wedding
  - VI. Mechanics
  - VII. The Reception
- ## Conclusion



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### Introduction:

Like many other institutions, marriage is being subjected today to the critical review of many people, professional and non-professional. Marriage as an institution ordained by our Lord is not only under review but also under attack. But it is not our purpose here to speak of marriage as such, as timely as such a subject might be. The thrust of this presentation will be to explain the practices of our church as they apply to the marriage service and the “trappings” that surround it. It is our hope to answer questions before they arise and to give parents and future brides and grooms direction before the fact.

### I. Planning The Wedding

Planning a wedding is, in spite of all the work, one of the most happy experiences of a couple’s life. For Christian couples such planning obviously means setting the date, planning the service, choosing the participants, etc. Here are some suggestions that may seem self-evident, yet they are worth repeating.

- A. We well understand that the wedding belongs to the couple. They make the plans so that they will have a “nice” wedding. What is a “nice” wedding is a very subjective opinion. Pastors, too, like “nice” weddings. And, while it is the couple’s wedding, the fact remains that, if a Christian pastor is asked to conduct the wedding, he is involved. Therefore, plans should not be made, or at least not announced, until the pastor has been consulted. For while he too likes “nice” weddings and desires to grant the couple’s wishes wherever possible, he is first of all charged as a Christian pastor with conducting a Christian wedding in such a manner that the glory of God is upheld (I Corinthians 10:31) and that neither the Word of God nor acceptable Christian practice are violated. The purpose of coming before the altar is to seek the Lord’s blessing upon the marriage itself and upon the individuals entering into this holy estate. It follows, then, that a “nice” wedding will not include anything that is out of harmony with Christian teaching or proper Christian practice.

B. There are also some practical reasons for consulting the pastor beforehand. If a date is chosen before he is consulted, it could happen that a conflict is created with some other function to which the pastor is committed on that day. The pastor will try to accommodate the couple's request; at the same time he should not be expected to change his plans (for example, a family vacation) when prior consultation could have avoided such a conflict.

It could happen that the date chosen is not suitable because other use of the church facilities has already been arranged. The same applies to the hour of the wedding.

## II. Definition Of Terms

You note that in the introduction we spoke of the marriage service. The use of that word is deliberate and itself contributes to understanding our practice.

It is more appropriate to speak of a Christian marriage service than to speak of a ceremony. The word ceremony does not adequately describe the reverence with which Christian couples come before the altar in God's house to seek His blessing.

*Ceremony:* 1) A formal act or series of acts, often symbolical, prescribed by law, custom, or authority. 2) An action performed only formally with no deep significance; social behavior required by strict etiquette.

*Service:* As used in the church, a service is spiritual in nature. We express reverence for the Triune God; it is not only an approach to God in thanksgiving and praise, but is chiefly an acknowledgement of God's gift of grace to men. In a Christian service (wedding included), sin and grace are considered and applied.

When a Christian pastor is asked to conduct a marriage, it is to be expected that he will bring the Word of God to bear. He will speak of God's will for marriage. If the Word of God is brought to bear, it follows that the Christian will exercise proper respect for the Lord; for where the Word of God is preached, there the Triune God is present (Matthew 18:20). To that end we are reminded to be respectful (Ecclesiastes 5:1) and orderly and decent (I Corinthians 14:40).

## III. Music

Music is not essential to a wedding. However, when music is part of the service, it follows that it should be such as is suitable for a church setting and proper for a Christian worship service. Music of a secular and popular nature is out of place in a Christian service, both in Sunday worship and in a service uniting man and woman in marriage before the altar. If popular tunes are desired, they should be reserved for the reception. Even then, many of them are of highly questionable taste and sometimes even blatantly unchristian. Before choosing songs to be sung or organ music to be played, **THE PASTOR AND/OR ORGANIST SHOULD BE CONSULTED.** They will suggest fitting music for a Christian marriage service. This saves the embarrassment and the upset that accompanies refusal of certain types of music and songs that have

been chosen by the couple before consultation. The choice of music for a wedding is often determined by sentimentality; however, when sentimentality and the glory and honor of God clash, then sentimentality must give way. Appropriate music for a wedding is indicated by the apostolic word (Ephesians 5:19-20).

#### IV. Vows

It has become fashionable in this day for couples to write their own vows. While this is not in itself wrong, it seems unnecessary. Often the vows that are written by the couple tend to sentimentalism. While a marriage brings out emotion and sentimental thoughts, the vows that have been in use in the Lutheran Church and have passed the test of time are still the best because of their objective and thoroughly Scriptural expression. If vows are rewritten by the couple, they should be shown to the pastor in good time, so that he can review them and see to it that they are in agreement with Scripture and with the purpose of marriage as God instituted it.

(to be continued)

—Pastor Daniel Fleischer



## Christ, the Power of God and the Wisdom of God — Studies in I Corinthians

Chapter Six—

### WHO AM I?

During the sixties and early seventies the perception of a *credibility* gap was noticed by a lot of folks — especially young ones — having an *identity crisis*. Too many of an up-coming generation didn't know who they were because they either didn't have an example in their parents or would not accept their foundation and values. These were the days of Vietnam, campus riots, and Watergate. The issue of personal identity seemed to occupy a great deal

of classroom and media attention.

The high school and college students of those tumultuous years were not the first to wrestle with the question, "Who am I?". Nor were their parents the first in history to offer no answer because they apparently didn't have one for themselves. This question together with two others — "Where am I from?" "Why am I here?" — provides the basic subjects of inquiry in the study of philosophy. And to know that

a child of God — even the very young ones — know the answers! Luther summarizes the biblical answers:

\* Origin — “I believe that God has made me together with all creatures...”

\* Identity — “That I may be His (Christ’s) own...”

\* Purpose — That I may “...live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness.”

Who am I? “...do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God’s” (I Cor. 6:19-20).

Someone once accused Christians of having a cheap grace. Not a chance. There was a price for human salvation — the blood and life of the very Son of God Himself. How could anyone call that cheap? No, “for the redemption of their souls is costly” (Ps. 49:8).

God’s plan does not involve a reformation of the old self — the old man, the old Adam. The sinful nature defies such reformation, mired as it is in self-promotion, personal atonement, and salvation based on what one does. What was needed and what God gives is a new person, a new spiritual life and nature, a “new self.” We are those described in I Corinthians 6 as those who have been sanctified and justified in the name of the Lord Jesus Christ, those who benefit from the redemptive sacrifice of Jesus, those who know their identity is completely wrapped up in Christ.

This means that we will share with Christ judgment of the world and angels. Since we are citizens of heaven we do not commit the task of settling disputes which arise among one another in the Christian community of faith to the powers of the judged, dying, and dead world. As heirs of the future, we have a resource both from the Gospel and in the gifts of the Spirit given to the Church to solve such problems.

Nor can people argue that the new spiritual people are free to associate with prostitutes, claiming that sexual indulgence is morally indifferent, similar to satisfying hunger pains by eating. They were abusing the principle that all things were lawful, which they used as a catchword and license for immoral behavior.

Paul gives an inspired shake of the head. Justifying an otherwise immoral act as indifferent completely misunderstands the fundamental identity and make up of a Christian. Our bodies are dwelling places of the Spirit of God, who has communicated to us the blessings of forgiveness, spiritual life, and salvation won for us on the cross by the Savior. It is inconsistent then to use what has been forgiven of sin for any sinful behavior.

When people of any earlier era — or this one — conduct a search for their identity, they need not travel the world over and sample the wares of man-made religious systems. The God who is tells of our identity in Christ through faith. Pre-school Christians even know that!

—Pastor Michael Sydow

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**It is with amazement that we note what the Lord did...without the convenience of telephone, radio, TV, fax machine, computer, car, airplane, and all the other contraptions we've come to rely upon to get our work done.**

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**EXPECT GREAT THINGS.  
ATTEMPT GREAT THINGS.**

The year was 1834. Young Victoria had not yet acceded to the throne and lent her name to that greatest era of Pax Britannia. The world had changed much since the turn of the century. A French Empire had come and gone. A fledgling nation on the North American continent was feeling its oats. And on June 9th of that year the Lord called home William Carey. It was nearly 41 years to the day since the Carey family had embarked from England, bound for what would become the brightest gem in Victoria's crown, India. William had reached the age of 72 years, 9 months and 23 days, as we calculate time.

**Glancing Backward**

As we cast our glance backward in this short piece to those 41 years of service to God, it is with amazement that we note what the Lord did through Carey, his co-workers and family. And it was done without the convenience of telephone, radio, TV, fax machine, computer, car, airplane, and all the other contraptions we've come to rely upon to get our work done.

Carey was instrumental in organizing the group that then dispatched him to India. Today in foreign mission work a "team" is sent for a variety of

obvious reasons. Carey and his co-workers — Joshua Marshman and William Ward — became known as the Serampore Trio, called by the name of the city of the center of their activity. While Carey is known as the Father of Modern Missions, his associates were indispensable. Of them Carey wrote, "Brother Ward is the very man we wanted: he enters into the work with his whole soul...Brother Marshman is a prodigy of diligence and prudence." This can't help but remind us of St. Paul and his comments on his "team" members.

Carey and his co-workers agreed to the Serampore Covenant. It breathes a spirit of zeal and fervor for the Lord, dedication to His work and love for poor, benighted souls. They agreed: 1) To set an infinite value on men's souls; 2) To acquaint ourselves with the snares which hold the minds of the people; 3) To abstain from whatever deepens India's prejudice against the Gospel; 4) To watch for every chance of doing the people good; 5) To preach "Christ crucified" as the grand means of conversions; 6) To esteem and treat Indians always as our equals; 7) To guard and build up "the hosts that may be gathered"; 8) To cultivate their spiritual gifts, ever pressing upon them their missionary obligation,



since Indians only can win India for Christ; 9) To labour increasingly in biblical translation; 10) To be instant in the nurture of personal religion; 11) To give ourselves without reserve to the Cause, "not counting even the clothes we wear our own."

We know it is through many tribulations that we enter the kingdom (Acts 14:12). While here, our faith is tested in the furnace of affliction (1 Pet. 4:12-13). In the foreign mission field such as where Carey labored, this is especially true. He faced a hostile colonial government, untimely deaths of several family members, non-European sicknesses, and various disasters. Through it all he continued by God's mercy to work on bringing the precious Gospel of Christ to the Hindu. That he knew full well that the Word of life had to be brought to the people is clearly demonstrated in the forty (40) translations of Scripture which he either authored or assisted with.

### Looking Forward

While we disagree with certain of Carey's distinctly Baptist teachings, our grasp of how God used him is not diminished. There were: the struggles against Indian evils such as suttee (widow burning), the establishment of Serampore College, the travel, the preaching, the outreach. It would be hard to guess at how many souls of believers are with God today due to the work of Carey and co-workers. Forty years seems hardly long enough for all that was done. It is not surprising to learn that over 50 biographies have been written about Carey.

What can we learn from Carey's example? When we contemplate the teeming millions on Calcutta's crowd-



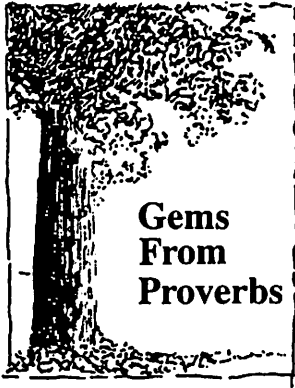
ed streets, do we draw back and think it too big a job for us or...? When we hear of the religious strife between Hindu and Muslim in Bombay or between Hindu and Sikh in the Punjab, do we breathe a sigh of relief and consider it good we are not there or...? When we calculate how much our son would have to give up to serve overseas, do we try to direct him to a safer and more lucrative profession or...? Carey wrote to his father as he prepared for departure to India: "I hope, dear father, you may be enabled to surrender me up to the Lord for the most arduous, honorable, and important work that ever any of the sons of men were called to engage in...But I have set my hand to the plough."

At Carey's own request his tombstone bore the inscription: "A wretched, poor, and helpless worm, On Thy kind arms I fall." In death as in life his trust was in the Redeemer. The watchword that he spoke and lived is a good one yet today for our outreach: "Expect great things. Attempt great things."

(All quotes are taken from 1792—1992 *The 200th Anniversary, Lessons from William Carey For the '90's* by Paul A. Beals.)

—Pastor David Koenig

*"He who fears the Lord has a secure fortress, and for his children it will be a refuge" (Prov. 14:26).*



The farmhouse in South Dakota that was my boyhood home is not a building that anyone would call a secure fortress. It is an attractive, but ordinary two-story house, built in the early part of this century. My grandfather built it, making it large enough to house his growing family. That house provided shelter not only for his children but for some of his grandchildren as well. It was not a secure fortress, surely, but a refuge from the summer wind and rain and the winter cold for two generations. Of course, there are much older houses that have provided shelter for many generations. A sturdy house is a good investment for the future.

Our proverb teaches us that there is something which provides much better shelter and security than a house made of wood or brick. It is the fear of the Lord. He who fears the Lord trusts in Jesus as his Savior and has God as his Father. The Savior is a secure fortress because He shelters us from the consequences of our sins: the just anger and punishment of God.

Jesus absorbed the full force of the storm of God's wrath when He took our sins upon Himself and died for us on the cross.

Through faith in Christ we have God as our Father. He is for us a secure fortress; He is our "refuge and strength, a very present help in trouble" (Ps. 46:1). He defends us against all danger, guards and protects us from all evil. There is no danger in life so great that we need fear it, even if the earth itself were removed and the mountains carried into the midst of the sea (Ps. 46:2).

The Strong Fortress that we have in God by faith is one that we can leave to our children. Not all of us will have a house that we can will to our children when we die. We may not reach that level of prosperity. And even if we do, old-age expenses may eat up much, if not all, of our property. But we can leave our children a strong fortress if we teach them the fear of the Lord. We teach our children the fear of the Lord by telling them Bible stories, by bringing them to Sunday School and worship, by showing them our faith in how we live.

When we do that we are willing to our children something far more valuable and useful than the finest house. We are giving them a strong fortress, a refuge that will see them through this life into life eternal and which they will be able to pass on to their children.

—Pastor John Klatt



Jubilant High School Seniors.

## WE WELCOME YOU...

*...to imagine yourself to be a guest at the closing activities for the 1992-93 school year at Immanuel Lutheran College, Eau Claire, Wisconsin on the 21st and 22nd of May.*

\*\*\*\*\*

At 3:00 p.m. on Friday tradition was honored when Louie the Lancer made his appearance before the assembled guests in the ILC field-house.

Seated upon his ancient throne, he reviewed the performance of his royal band; he listened to two of his scholars and one of his tutors introduce the theme for the academic, activity, and athletic awards: IMMANUEL; PEOPLE, NOT JUST A PLACE.

After the awards had been distributed President Lau addressed the assembly on behalf of the ILC Board of Regents in recognition of the valuable and skilled volunteer services of Mrs. Helen Wright in connection with the ILC office and clerical tasks.

Mrs. Wright carried on her day by day secretarial services without interruption for seventeen years. During that time she managed her office work under presidents



Mrs. Wright, Prof. John Lau.

Gullerud, Gurgel, Radtke, and Lau. She came to know the students of all those years as well as many of their parents. Helen's volunteer work was not confined to the ILC office, for she was ever ready to attend to other matters that were in need of her attention. A member of Grace congregation in Sleepy Eye, she will be making her retirement home there.

Mrs. Wright was given a plaque which read: "HELEN WRIGHT - In recognition of your service as school secretary 1976-1993 - Immanuel Lutheran College - God With Us"

Louie's page brought the convocation to its close by the reading of his master's Manumission and the singing of the Alma Mater.

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At 7:30 p.m. on that same festive day the fieldhouse was filled to capacity for the Spring Concert. Guests, parents, alumni, faculty, and staff members enjoyed an evening of music by the ILC students.

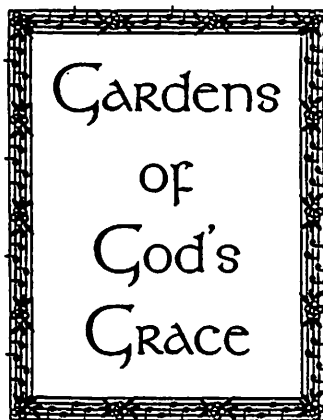
The concert included two numbers by the ILC Band (directed by a senior seminary student, Andrew Schaller): "Phantom of the Opera" (arr. Sweeney), and "Beauty and the Beast" (arr. Custer).

The ILC Strings performed the first movement of J. S. Bach's Brandenburg Concerto #3, and a Bach Chorale — "Lord Jesus Christ, Thou Prince of Peace" — using solo violin accompaniment.

New to the traditional Spring Concert program was a musical presentation by the Immanuel Seminary students. A portion of Psalm 96 was sung in Hebrew, accompanied by selected instruments played by several college students. The instruments closely represented the musical instruments used in Old Testament times: a trumpet, a guitar for the lyre, a synthesizer for the harp, and a chime for the bell and rattle.

The music to which the Psalm was sung may well be the original music used by Old Testament believers when singing their psalms and hymns

in the temple worship. (The Immanuel Seminary Dean gave a brief introduction to the presentation, pointing to the findings and studies of Bible scholars that indicate we may have a well-preserved musical score, for both the prose and poetry of the Old Testament, written directly in connection with our Hebrew Bible texts. The musical score was hand signed to the singers and musicians by the chironomy of "musical directors.")



The combined ILC Concert and Tour Choirs, under the direction of Prof. John Reim, presented a sacred concert with a variety of modes, both acappella and with a variety of instrumental accompaniment. The program was based upon the theme, GARDENS OF GOD'S GRACE. The parts unfolded musically with anthems and chorales:

I. A GARDEN FOR OUR CREATION, based on Genesis 2:8. And the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed.

II. A GARDEN FOR OUR REDEMPTION, based on John 19:41-42. Now in the place where (Jesus) was crucified there was a garden; and

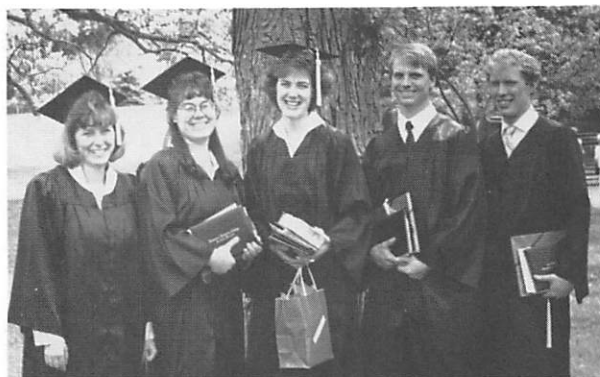
in the garden a new sepulchre, in which no man had been buried. There they buried Jesus.

III. A GARDEN FOR OUR GLORIFICATION, based on Revelation 22:1-3. And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bore twelve kinds of fruit,

and yielded its fruit every month. The leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it, and His servants shall serve Him.

The Spring Concert continued the tradition of inviting the ILC alumni of the CLC to join the choirs in the closing chorales. The joy-filled evening closed with the singing of the Alma Mater.

\*\*\*\*\*



Rebecca Fossum, called to Immanuel, Mankato; Elizabeth Avery, giving priority to her call as Mrs. Daniel Avery, Caledonia Parsonage; Carolyn Gerbitz, called to St. Paul's, Austin; Seth Schaller, called to Redeemer, Cheyenne; Scott Thene-man, called to Gethsemane, Spokane.

THE ILC COMMENCEMENT SERVICE

May 22, 1993

10:00 A.M.

Since this is a worship service,  
please confine photography to the awarding of diplomas,  
and refrain from applauding or other disturbance.

PROCESSIONAL: Prof. John Reim, Organist

ANTIPHONAL READING: Psalm 25: 4-10

ILC CHORUS: "Now Thank We All Our God"  
(Arranged by John Rutter)

ADDRESS: II Corinthians 4:7  
"Heavenly Treasures in Earthen Vessels"  
(Prof. John Lau, President)

**HYMN BY ASSEMBLY: "How Can I Thank Thee, Lord"**

**THE DISTRIBUTION OF DIPLOMAS**

**Seminary Prof. G. P. Radtke, Dean**

**Candidate for the Holy Ministry (CRM)**

Avery, Daniel	Eau Claire, WI
Eichstadt, Wayne	Albert Lea, MN
Schaller, Andrew	Eau Claire, WI

**College Prof. Clifford Kuehne, Dean**

**Bachelor of Arts (BA)**

**Wheaton, Timothy\*\*\* Mankato, MN**

**Bachelor of Science (BS)**

Avery, Elizabeth**	Eau Claire, WI
Fossum, Rebecca**	Okabena, MN
Gerbitz, Carolyn***	Mukwonago, WI
Schaller, Seth	Lemmon, SD
Theneman, Scott**	Sleepy Eye, MN

**Associate of Arts (AA)**

Avery, Dennis	Mayville, MI
Gurgel, Jeremy	Eau Claire, WI
Kettner, Nick	Hector, MN
Olmanson, Alan*	Mankato, MN
Strike, Philip	Coon Rapids, MN
Sydow, Jay	Fridley, MN

**SEMINARY & COLLEGE HYMN: "Jesus Christ, My Sure Defense"**

**High School Prof. J. Schierenbeck, Principal**

Albrecht, Nathan*	Eau Claire, WI
Gamble, Adam	Inver Grove Heights, MN
Gurath, Matthew	Fond du Lac, WI
Koch, Eugene	Superior, WI
Mantei, Katy*	Lynnwood, WA
Mayhew, Nathanael	Valentine, NE
Mielke, Bethany	Red Wing, MN
Naumann, Steven	Lynnwood, WA
Pabst, Heidi	Onalaska, WI
Paul, Caroline	Eau Claire, WI

Sandeen, Julianna  
Sandhoefner, Krista  
Sydow, Tony  
Theneman, Sheila\*  
Thurrow, Leah  
Tiefel, Debra  
Wente, Nichole

Coloma, MI  
Minnetonka, MN  
Roseville, MN  
Sleepy Eye, MN  
Rosemount, MN  
Eau Claire, WI  
Morris, MN

\* Honors

\*\* Cum Laude

\*\*\* Magna cum Laude

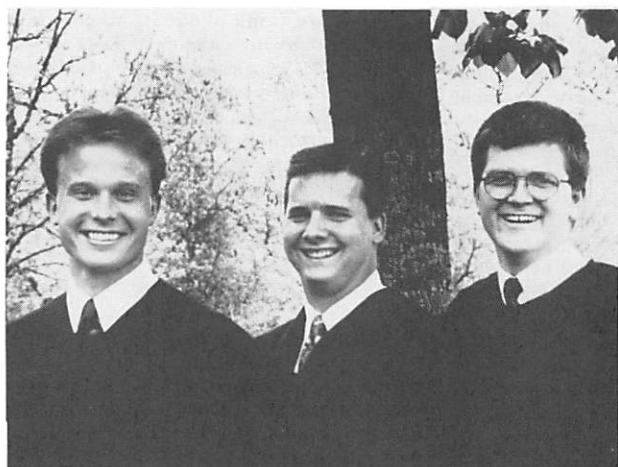
CLASS HYMN: "Let Us Ever Walk With Jesus"

PRAYERS BENEDICTION ANNOUNCEMENTS

ALMA MATER:

Nestled in the quiet beauty  
Of the tall, green pines,  
God has set our Alma Mater,  
Guiding hearts and minds.  
Built on Jesus' words of promise -  
O, Lord, bless her well -  
Thus may e'er our Alma Mater  
Be Immanuel!

*(Our readers will join in thanking  
Prof. Gordon Radtke for this eye-witness reporting.)*



CRM's and their calls:  
Wayne Eichstadt to mis-  
sionary at large, begin-  
ning at Tacoma, WA;  
Andrew Schaller to  
Resurrection, Corpus  
Christi; Daniel Avery to  
Redeemer, Caledonia,  
MN.

# Announcements

## Notice

The CLC Book House is now an authorized dealer to sell pastoral gowns or choir gowns from Murphy Cap & Gown Co. The Book House has catalogs which show styles and fabrics, etc. For further information interested persons can contact:

CLC Book House  
501 Grover Road  
Eau Claire, WI 54701

## Installation

By the authority of Redeemer Evangelical Lutheran Church of Caledonia, Minnesota and with the approval of President Daniel Fleischer, I ordained and installed Daniel A. Avery as Pastor of that congregation on June 6, 1993. Professor Clifford Kuehne and Pastors Egbert Albrecht and John Pfeiffer assisted.

—Robert W. Mackensen

## Change of Address

**BHARATH EVANGELICAL  
LUTHERAN CHURCH**  
The Rev. M. I. Mohan Bas  
141 Nagalapuram Road  
Uthukottai 602026  
Chengleput District  
SOUTH INDIA

## TALK ABOUT POOR ADVERTISING...

...And the "miracle" becomes a debacle! In the very issue in which we tried to convince you that you were getting a bargain and hoped you would renew your subscription to this monthly "miracle," we botched it. Let us at least attempt an explanation.

I counted (and suspect you did too) no less than 15 misspellings, wrong punctuation marks, unjustified columns, wrong spacing between words and botched sentences. Checking what he had originally submitted to the printer on computer disk, the editor found he must plead guilty to 20% of these. The other 80% need explanation from our Iowa printer.

In relay races athletic teams need to take care. Every exchange of the baton carries the risk of dropping it. Something akin to that is seen by your editor as the problem here. Articles are first submitted to the editor. We edit what we feel needs it. When in turn we pass

the "baton" to our good friends at Stoyles Graphic Services, it appears greater care needs to be taken on both ends.

The Business Manager and editor feel it's time for an in-house meeting with the printer. We also feel that, with the purchase of a Macintosh Classic computer and word processor, the *Spokesman* is making strides in the right direction. As we become more and more familiar with its functions we may arrive at the point of doing away with any baton passing and submitting (not only disks but) 100% "camera ready" material to the printer.

When we think about it, all this may underscore our writing about the *Spokesman* as a "miracle." It remains true that "to God alone the glory" when our readers receive each monthly issue without the distractions of human error. When such do occur, we are truly sorry. We also pray that God may be honored and glorified in spite of the shortcomings of ourselves or someone else.

—Pastor Paul Fleischer, Editor

## CORRECTION

One of the more unfortunate mistakes in the June issue is the wording on p. 13, second column, top line. Here is the wording as we had submitted it to the printer: "...children who are rejected by the tribe as not belonging under their obligations..."