

# LUTHERAN SPOKESMAN

## 21<sup>st</sup> Convention

*What you heard from me,  
keep as the pattern of sound teaching,  
with faith and love in Christ Jesus.*

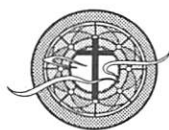
*Guard the good deposit  
that was entrusted to you – guard it  
with the help of the  
Holy Spirit who lives in us.*

*2 Tim. 1:13 & 14*

## A CALL TO RECOMMITMENT

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**CHURCH OF THE LUTHERAN CONFESSION**

# A CALL TO ARMS

As a synod it certainly is pleasant and fair to dwell together in unity, as Scripture says. By God's grace alone we possess the unity of the Spirit in the bond of peace. But let us never lose sight of the prowling lion who would tear and rend our synod. You might think that he would not be so concerned with our destruction since we are such small potatoes. It is not our size that draws his attacks, but our teachings, as they are drawn alone from the infallible Word. This Satan cannot abide.

The only way to stand against his wiles is to be in Christ and His Word. The Word well discloses to us the evil craftiness and power that is aligned against us. One of the devil's tactics is to divide and conquer. He would have us at each other's throats, for in that way we do his work. If we claim to be Christian and yet rancorously fight and bear bitter grudges, we serve the devil. If we claim Christ's lordship and yet bite and devour one another with our words and actions, we brighten the

devil's day. If we choose human sides and become intractable with the party spirit, we cause the devil to cheer. The only way to avoid all this is to be in Christ and to search the Scriptures with a yearning eye for increased knowledge and understanding.

Think of the French Foreign Legion. It was a corps of soldiers who had pasts quite often that would shock. They were murderers, rapists, thieves, con men, liars, and—you name it, they were it. But in the Legion their pasts did not count. They were accepted by the Legion despite their criminal pasts. We are such criminal sinners too. Our crimes furthermore are quite current, like right now. But from the very first moment we were in the legion of the Church, our crimes were not counted personally against us. And, as a matter of fact, recruitment into the legion of the Church carries with it the announcement of exoneration total and free and carried out ages ago. Christ bore on the cross the judgment against our sins and the punishment we so

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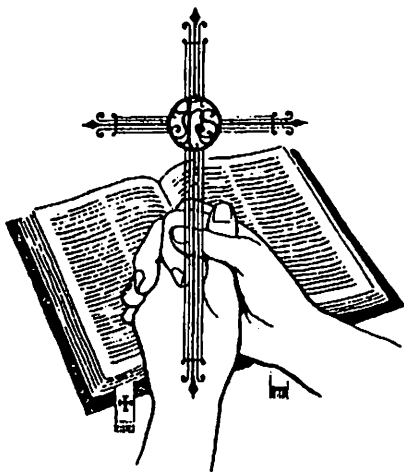
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rightly deserved.

In turn, having been so freely accepted by our God for Christ's sake, how shall we be toward one another? We just simply must forgive as we have been forgiven. We must share our love as He has shared His undiminishing love with us. We must, as comrades in arms (in His loving arms and wielding the Sword of the Spirit), assist one another as our great General has and continues to lead and assist us.

### Faithful Christian Soldiers

And how shall we be toward those as yet outside the legion of the Church? We, who once were foreigners to His grace and strangers and aliens to His love, know very well. We extend our hand and beckon them to be recruited and welcomed by the Commander in Chief.

The French Legion had an *esprit de corps*. Oh, true enough, those hardened campaigners from the Sahara to Southeast Asia had their tiffs, but in the end it was the Legion. The Legion was their only home. It was their father and mother. It was even that to

which they pledged their loyalty above any country.

Are we such a legion of faithful Christian soldiers whose spirit soars to fight the good fight of faith? Oh, how the men of the French Legion loved a good battle, since that after all is what they had enlisted for! Our church is our home. Our synod is a visible representation of our eternal home, the Holy Christian Church. There are difficulties and problems within our visible church. These are not part of our future though. They are only a part of our present until we are transferred from this outpost to the Church Triumphant. At times we are so like a Legion fort in the desert besieged by the desert tribes. Let us keep the flag flying over our fort.

From various countries they came to the Legion. Their loyalties changed to devotion to the corps. We have likewise come from various social, political, and ethnic backgrounds. The Lord is the head of the Church and of our synod. To Him we have pledged our devotion.

Somewhere in France there is a room filled with the ensigns of the various detachments of the Legion. There are the captured flags of their enemies. Medals, memorabilia, and portraits adorn that hall. It is a room filled with the glory of the Legion's past. It is a past glory not likely to be seen again, as the Legion is diminished in every way today.

Shall our church body become such a hollow chamber? Will it be that our glory is past? We know that as individual Christians our glory is yet to come as Jesus arrives the second time. In the meantime let us also seek to have our synod remain in the truth and

undauntedly spread the Good News of the slain but living Savior and not become a hollow echo chamber. Let us each individually seek to have His name hallowed and the gracious rule of His kingship spread far and wide.

Dear Lord, as we assemble in con-

vention give us the true *esprit de corps* that is based on Your Word through the Spirit's work. May our synod be where glory is to be found — not ours, but Yours. Amen.

—Pastor David Koenig



## On Recommitment

*The theme of our Synod Convention is "A Call To Recommitment" (See box). The essayists will be encouraging us to recommit ourselves in three crucial areas of the work of God entrusted to us — History, Sound Doctrine, and Missions.*

**HISTORY.** As has been said before: we can learn much from history—the triumphs as well as the failures. History as "God's story" has been entrusted to us for our learning, our encouragement, and our further grounding in the faith.

Tracing the history of sinful man in this fallen world can be a depressing exercise, unless and until one traces also the hand of God within that history! Whenever God's people are tempted to lament their current lot or condition, let them be reminded that they have "seen nothing yet" compared to what the fathers of the faith witnessed and endured. These "had trial of mockings and scourgings, yes, and of

chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented—of whom the world was not worthy . . ." (Heb. 11:36ff)

Who would want to recommit to such a history? All who realize that God's children are "strangers and pilgrims on the earth" and who, by faith, "desire a better, that is, a heavenly country" (Heb. 11:16). That prospect is the believer's because, "in the fullness of time" God intervened in human history, sending forth His Son "made of a woman, made under the law, to redeem them that were under

### TWENTY-FIRST CONVENTION CHURCH OF THE LUTHERAN CONFESSION

Immanuel Lutheran College

Eau Claire, Wisconsin

June 20-24, 1994

Registration: Monday morning

Sessions begin: Monday, 1:00 p.m.

Convention Theme: "A Call To Recommitment"

#### Essays:

We Recommit Ourselves to Remembering the Past — Elton Hallauer

We Recommit Ourselves to Hold Fast to Sound Doctrine — John Lau

We Recommit Ourselves to the Mission of the Church — Bruce Naumann

the law, that we might receive the adoption of sons" (Gal. 4:4).

In a day when "absolutes" and "truth" no longer exist in the minds of many, isn't SOUND DOCTRINE an extinct dinosaur? Ask Him who has a sharp two-edged sword coming out of His mouth, and who told the church at Ephesus: "I know your works, your labor, your patience, and that you cannot bear those who are evil. And you have tested those who say they are apostles and are not, and have found them liars; and you have persevered and have patience, and have labored for My name's sake and have not become weary" (Rev. 2:2ff).

But when all this has been done in the past, why the need for recommitment? Because the same Lord warns against resting on laurels of a past doctrinal commitment. NOW is always what counts in His Church in this matter of testing the prophets and sifting lies from the truth. As our Lutheran forefathers declared about all the doctrines set forth in the Book of Concord, so we should be willing to say: ". . . In which (doctrine) we are also willing, by God's grace to appear with intrepid hearts before the judgment seat of Jesus Christ, and give an account of it; and that we will neither privately nor publicly speak or write anything contrary to it, but, by the help of God's grace, intend to abide thereby . . ." (Formula of Concord, T.D., Conclusion).

MISSION WORK. The Christian church on earth is always in danger of developing a distorted focus of the mission given it by its Lord in His great commission. Those who with good intent allow the "Go ye therefore and make disciples of all nations . . ."

to propel them forward with the Gospel are in danger of minimizing the ". . . teaching them to observe all things whatsoever I have commanded you. . . ." On the other hand, those who allow the directive ". . . teaching them to observe all things . . ." to become heavy baggage are in danger, in spite of their good intent, of dragging their feet, sitting home, and not reaching out. Orthodoxy is important. Yes, it is crucial. But it dare not be an excuse for inactivity.

We reject the "Church Growth" philosophy (see Pastor Kurtzahn's article), but we need the encouragement to outreach. Our confidence to recommit ourselves to mission work comes from Him who says: "I have set before you an open door, and no one can shut it; for you have a little strength, have kept My word, and have not denied My name" (Rev. 3:8).

Recommitment in the areas of History, Sound Doctrine, and Missions is a worthy focus for the five days of often tedious work at convention. But in the midst of all our self-evaluation, let's rejoice in the knowledge that our Savior-God first committed Himself to us with the atoning sacrifice of His Son. And He daily recommits Himself to us as His Spirit, through the Word, nurtures and sustains the saving faith implanted in our hearts.

*God's gracious commitment and daily recommitment to us unworthy ones* is our Christian confidence, our undying comfort, and our transcendent joy! May His blessings rest upon the delegates at this twenty-first Convention.

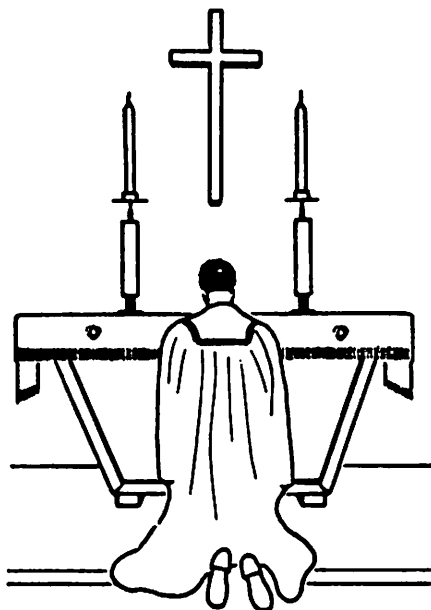
—Pastor Paul Fleischer

## QUESTIONS AND ANSWERS

I once struck up a conversation with the woman seated across from me at a reception. As our talk turned quickly to spiritual matters, I learned that she belonged to a cult, one of those religious organizations that use the Bible and claim to be Christian but deny the most basic teachings of the Christian faith. She explained how she had come to join this group. As a child she had been taken to a succession of Methodist and Baptist churches, but they had not satisfied her. Then she came upon some members of this cult, and they had given her answers to her questions.

Her reason for joining a cult was, I believe, typical of many who end up in such groups. To them the test of a religious system is whether it can answer all their questions. The cults seem to have answers. Are you puzzled by the doctrine of the Trinity? No problem. There is no such thing as the Trinity, they say. They have answers, but their answers are wrong and come from the father of lies rather than from Him who is the Way, the Truth, and the Life. They have answers, but they are answers to questions that God Himself has not answered in the Bible.

The fact is that many of man's questions are like the demands of an impudent child to know things that are none of his business. They deserve the kind of response Luther reportedly gave to someone who asked what God was doing before He created the world: "He was out in the woods cutting switches to spank people who ask



such foolish questions." The Bible does not contain answers for every question that we can dream up, nor does it explain everything it teaches to everyone's satisfaction. The Bible teaches the Trinity rather than explaining it. God is not some elected official who has to submit to grilling by the press.

The sad thing about those who insist that the Bible answer their questions is that they often miss the answers it does give. In the Bible God shows us the questions we need to ask and gives us the answers we need to know. It answers questions like these: Who is God? What is His attitude toward me? Who am I? Why am I here? Why is the world the way it is and people the way they are? How can

I be saved from sin and death? The most intelligent and learned people of this world cannot begin to answer these questions, but God answers them for us in the Scriptures.

Around this time of year many of the young people in our congregations are submitting to examinations, answering questions to demonstrate their readiness for confirmation and Holy Communion. These children who know the questions and answers of Luther's Small Catechism and their basis in the Word of God know the answers to the greatest of life's questions. For example:

\* Who am I and where did I come from? *"God has made me....He still preserves me...purely out of fatherly, divine goodness and mercy."*

\* What is the purpose of my life? *"It is my duty to thank and praise, to serve and obey Him."*

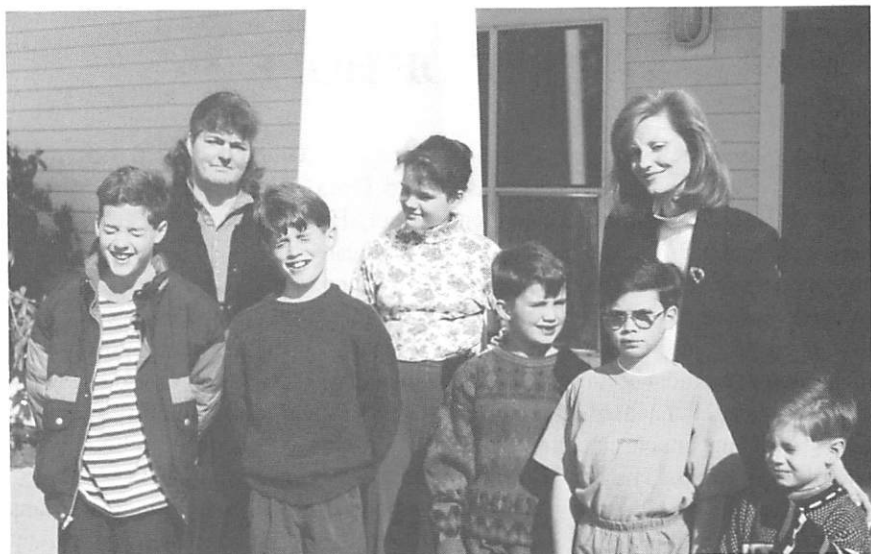
\* How can I be saved from death? *"Jesus Christ . . . has redeemed me . . . with His holy, precious blood and with His innocent sufferings and death."*

\* What is my future? *"That I should be His own, and live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness."*

\* Why am I a child of God? *"I cannot by my own reason or strength believe in Jesus Christ...but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith."*

Children who know such answers know more than the greatest of worldly philosophers. We do well to imitate their childlike faith, not demanding that God answer our questions, but humbly listening to and rejoicing in the answers He has given.

—Pastor John Klatt



The 1994 Sunday School of Ascension Lutheran Church, DuPont, Washington. Back: Kay Owings, Megan Owings, Dyane Haynes; Front: Adam Owings, Joshua Yuse, Jeremy Yuse, Julian Rodriguez, Justin Yuse. (See photo also on following page.)



**Community Center/City Hall in DuPont, Washington—the Worship Site of Ascension Lutheran Church. The Pastor is Missionary-at-Large Wayne Eichstadt.**

## LESSONS FROM THE OLD TESTAMENT

“That We Might Have Hope” (Rom. 15:4)

*Genesis Chapter Five*

### A TREE OF HOPE

God caused the content of Genesis chapter five (like that of any other passages in Holy Scripture) to be written for our learning. In our reading of the scriptures we have perhaps passed over or passed by chapters such as this, since they appear to do nothing more than to record a section of an Old Testament patriarchal family tree. But God is teaching much more from this record. We pray for His Holy Spirit to guide us toward that “learning.”

Introducing this ancient history of mankind, the first two verses of the chapter tell us: “...When God created man, He made him in the likeness

(image) of God. He created them male and female. And when He created them, He blessed them and called them man.”

A simple, factual history: God created mankind, created them male and female, and blessed them. No hint of an evolving single cell of life (wherever that should have come from) gradually taking on enough intelligence to develop its own equipment for climbing out of the ooze of billions of years; no hint of the achievement (after another era of evolvment) of being able to strut upon the earth as a hairy ape-creature; and after still more mil-



lions of years to evolve into the splendid, civilized, contemporary social animal that is rapidly destroying itself.

The chapter continues: "When Adam was one hundred and thirty years he had a son in his own likeness, in his own image, and he named him Seth." With these words we learn of a drastic change. Adam and Eve had been created in the righteous, holy image of God. Here God makes it a matter of divine record, however, that all of Adam's children were born in Adam's likeness, in Adam's image. What happened to God's image? We were told about that in the account of mankind's rebellion against God and their fall into sin (chapter three). As a result, children born to sinners were sinners, no longer coming to life in the image of God, but in the corrupted image of their parents.

That shocking and drastic change brought about another. Adam and Eve were created in God's image; they were immortal (not subject to death) and were given to eat of the tree of life. But God records: "Altogether, Adam lived nine hundred and thirty years, and then HE DIED!" With the fall into sin mankind, animal life, all creatures, all nature, and the created universe itself became subject unto death and dying!

The hopelessness of that sinful, corrupt condition is underscored as we see that the family tree of mankind seems to be made up of dying branches and rotting leaves. The chapter records (verses 6-20) the following:

"Altogether, Seth lived nine hundred and twelve years, and then HE DIED."

"Altogether, Enosh lived nine hundred and five years, and then HE

DIED."

"Altogether, Kenan lived nine hundred and ten years, and then HE DIED."

"Altogether, Mahalalel lived eight hundred and ninety-five years, and then HE DIED."

"Altogether, Jared lived nine hundred and sixty-two years, and then HE DIED."

Can it be that this family tree of believers is really a tree of death, of despair, of hopelessness? In Ecclesiastes 2:16 we read: "The wise man, like the fool, will not be long remembered; in days to come, both will be forgotten. Like the fool, the wise man too must die!"

Quite to the contrary, the tree is a tree of HOPE, a sure hope, a hope to be traced all the way to the promised Savior. God, who would not have the sinner die, came to the very first sinners on earth with the promise of the "Seed" (ch. 3:15). All who believed that Promise (even as Eve who said: I have a Man, the Lord!) had the gift of everlasting life despite the end of their bodily life on earth.

In verse 21 God let it be known that the believers had life, and also that their dead bodies would be raised from death. He recorded for our learning: "Altogether, Enoch lived three hundred and sixty-five years. Enoch walked with God; then he was no more, because God took him away." In the New Testament commentary on the Old Testament believers, the book of Hebrews, we learn: "By faith Enoch was taken away without dying; and could not be found, because God had taken him" (11:5). God demonstrated that this believing child had LIFE, both for his soul and body, through the

Gospel promise of God.

The record continues:

“Altogether, Methuselah lived nine hundred and sixty-nine years, and then HE DIED.”

“Altogether, Lamech lived seven hundred and seventy-seven years, and then HE DIED.”

This segment of the Messianic line of believers concludes: “After Noah was five hundred years old, he became the father of Shem, Ham, and Japheth.” Following their survival of the great flood, all mankind finds their

family tree going back to Noah through Shem, or Ham, or Japheth.

This tree begins the blessed record of believers through whom God sent His Son in the flesh to be our Savior from death. It has become indeed a TREE OF LIFE. And there we too find our names inscribed as children of the heavenly Father!

A blessed record; a blessed learning; a blessed hope; a blessed Life for us all. “And now, Lord, what wait I for? My hope is in Thee!” (Ps. 39:7).

—Prof. Gordon Radtke

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“And He said to them, ‘Go into all the world and preach the gospel to every creature’” (Mark 16:15).

## THE CHURCH GROWTH MOVEMENT

(Concluded From Last Month)

*The message of “Church Growth” is numbers—more and more people, no matter what it takes. The ends justify the means. The thinking goes that, if something like the preaching of God’s wrath over sin keeps people away, and if people feel they don’t need to hear about Christ’s forgiveness, well then, just don’t talk about it! If it doesn’t bring people into the church, forget it! If it’s not popular, drop it!*

### Preach The Gospel

But let’s look now at the Bible. Just prior to His ascension, our Savior commanded His disciples: “Go into all the world and preach the gospel to every creature.” This should be the overriding concern and desire of every Christian while we wait for our Lord to take us home. “Preach the gospel!” What does the word “gospel” mean? It is simply “good news.” It is not the “good news” of how the church can satisfy our every earthly need or desire, and it is not merely the message of how we can live more moral lives. The “good news” is simply that

which Jesus spoke to the man sick of the palsy. Jesus knew this sick man’s greatest need — guilt over his sin. So before He healed him, Jesus said: “Son, thy sins be forgiven thee!”

Another example: After king David had murdered Uriah the Hittite and took to himself Uriah’s wife Bathsheba, he lived in impenitence for about a year. Finally the prophet Nathan appeared before the king and told him a story about a man and his little lamb. This story brought the king to his knees. “So David said to Nathan, ‘I have sinned against the LORD.’ And Nathan said to David, ‘The LORD also has put away your

sin; you shall not die.”

Another example: The prophet Isaiah was sent to preach to God’s people in the land of Judah. The words he had to say were not pleasant: “Hear, O heavens, and give ear, O earth! For the LORD has spoken: ‘I have nourished and brought up children, and they have rebelled against Me; the ox knows its owner and the donkey its master’s crib; but Israel does not know, My people do not consider.’ Alas, sinful nation, a people laden with iniquity, a brood of evildoers, children who are corrupters! They have forsaken the LORD, they have provoked to anger the Holy One of Israel.” Those who were moved to repentance by the prophet’s words were then comforted with the gospel: “‘Comfort, yes, comfort My people!’ says your God. ‘Speak comfort to Jerusalem, and cry out to her, that her warfare is ended, that her iniquity is pardoned; for she has received from the LORD’s hand double for all her sins.’”

Consider also how, when the Holy Spirit moved the apostle Paul to pen his letter to the Christians in Rome, he began by pointing out sin. First he condemns the Gentiles. Then he condemns the Jews. Then he places everyone under God’s wrath by writing: “There is none righteous, no, not one; there is none who understands; there is none who seeks after God. They have all turned aside; they have together become unprofitable...” But for those who have been moved to repentant sorrow, Paul says: “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.”

We could give many other examples, but the point is this: God com-

mands us to preach the gospel. He wants the world to realize its sin, but that it also has a Savior from sin. God wants the trembling sinner to realize that “the blood of Jesus Christ His Son cleanses us from all sin.” He wants us to know that “the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.” The Lord wants us to understand that “Christ died in the place of the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died in our place.”

### **Christ And Him Crucified!**

Notice that in all of these examples there is not one remark about “felt needs” of a community; not one mention of presenting only what people want to hear; not one word about building up monstrous human organizations with level upon level of church bureaucracy. But what are we told? Preach the gospel! Share the Word. Tell others about the Savior from sin. This is the message of the Holy Scripture. This was the point of the Reformation. This is what receives the emphasis in our Lutheran Confessions. This is what true Lutheranism is all about. And this is why St. Paul could say: “And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God. For I determined not to know anything among you except Jesus Christ and Him crucified. I was with you in weakness, in fear, and in much trembling. And my speech and my preaching were not with persuasive words of human wis-

dom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men, but in the power of God."

There is nothing wrong with using our common sense in trying to share the Savior with others. There is nothing wrong with keeping the church and its grounds neat and clean so visitors may be attracted to worship with us and hear the Word. It is pleasing to God that we respect His house where we hear His Word and receive His sacraments. There is nothing wrong with using modern conveniences as newspaper advertising or television and radio broadcasting to share the Law and Gospel with others. There is also nothing wrong with the church having a variety of classes and programs to bring the gospel to people on their own level. These are what have been called "points of contact" whereby we have a foot in the door so we can present "Jesus Christ and Him crucified."

The problem with the Church Growth Movement comes: when the main concern of the church becomes

the number of people in the pew and not the message that is preached from the pulpit; when a congregation is more concerned with the methods and gimmicks that are used to get people into the door than with studying the Word which shows us our sin and then presents to us Christ, our Savior; when a church's social and outreach programs become the center of attention, and not the Savior's suffering and dying on the cross to rescue us from the pains of hell.

We are going to be hearing much more about the Church Growth Movement in the months and years ahead. It is simply making that big of an impact on religious America. May our concern as God's children be on the message we proclaim, which is nothing other than the gospel, the Good News of Jesus Christ and Him Crucified. And may we never forget that it is not gimmicks or social activities or the fulfilling of "felt needs" that change hearts, but only the Holy Spirit working through Word and sacraments!

—Pastor Stephen Kurtzahn



**What Is This Thing Called Love?** *(Pastor Sydow continues his study of the 13th chapter of First Corinthians)*

## LOVE NEVER FAILS

When we're having fun we want it to last forever. About all that happens is that time surely flies. But we've learned that when the theme park closes or the party is over, we have to take off our party hats.

We've grown accustomed to the reality of our things failing and falling apart. Quite often it's before we're

really ready. Other times perhaps we can't wait for something to wear out so we can get a new one.

Some look for the day when their responsibilities and routine will end—whether raising children or days on the job. Retirement does have an allure about it.

Some things will end whether we

want them to or not—physical prowess and/or athletic ability.

People’s lives. They’re going to come to an end—as much as we might wish otherwise or at least put off a couple hundred years.

How about something that will last forever? Jesus said: “Heaven and earth will pass away, but My words will by no means pass away” (Mt. 24:35).

And there’s something else which will last forever: Love. “Love never fails” (I Cor. 13:8), will not perish, come to an end, disappear, cease, or vanish.

### Love is Durable

There are many things that will come to an end. We have learned that nothing of man or of this world is durable—even those “durable” goods of our national economy. All of human thought and ideas and the mass of accumulated information—they won’t last.

Gifts of the Holy Spirit aren’t going to last forever either. Prophecy, that most prized gift in the Corinthian congregation, is going to end. Tongues have ceased. Knowledge, the formulation, coordinating, and setting forth of divine truths, will also stop. These are gifts given by the Spirit in our imperfect world, which is often dominated

by sin. When what is perfect, total, and complete arrives, then we won’t need those facilities which help us during what is imperfect.

There are even some types of love which will come to an end. The highly passionate, physical love will not be needed. Even filial, emotional affection will cease.

But *AGAPE*—true spiritual love—that will never fail. It is complete and perfect in its purpose. It speaks of the whole activity of God to deal with the problem of mankind’s sin. It is God’s love in Jesus Christ which has secured pardon for all people of all time. Whoever believes in Jesus will not perish but have everlasting life.

Love never fails. It is an attribute of God which touches our being and gives faith its object. Our Savior has given us the gift of this very same, self-sacrificing love as a watchword and imperative for our lives during this earthly pilgrimage. It is something perfect to combat the weakness and imperfections we note in ourselves and detect in our relationships with others.

“Beloved, let us love one another, for love is of God; and everyone who loves is born of God and knows God” (I Jn. 4:7).

—*Pastor Michael Sydow*

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## Mission Accomplished

**T**hirty years ago Mr. Erwin Neubert, a member of the CLC Board of Missions, met with Dr. and Mrs. Rod Neubert in San Bruno, California. They were laying the foundation for a new congregation which would be faithful to the Gospel of the Lutheran Reformation. Through

publicity and contacts referred by CLC people, a strong nucleus of committed Christians soon was gathered by the Spirit. A preaching station was established and arrangements made for the part-time services of Pastor Winfred Schaller, the CLC missionary in Southern California.

From the outset this minichurch was blessed with a strong sense of mission and purpose. They covenanted with the Mission Board to provide half the startup costs of establishing and maintaining a resident ministry if the CLC could supply the rest. This was done, and St. Stephen Lutheran Church of the San Francisco Peninsula was on its way.

### A Way Station Ministry

Today the congregation is well established in the heart of the Silicon Valley. These people enjoy their own fine church facility. With what the Lord provides they have had the strength to meet the relatively high costs of the area.

They are especially grateful because they have been enabled to meet the challenge that is so common among our CLC "outpost churches." That is, the rapid turnover of members. By way of illustration we offer this report about changes during the last six months in this congregation.



(l to r) Michael Dick, Christine and Clark Fiester

### Farewell

The president of the congregation is wishing a couple godspeed. The Fiesters are leaving for Washington, where Mr. Clark Fiester has been appointed to a Pentagon post as Assistant Secretary of the Air Force for Acquisition. Both have filled cru-

cial roles in congregational life. As CEO of nearby GTE-SYLVANIA, Fiester once arranged for the storage of the church building on his company's campus during the nine months needed to ready the building site. Mrs. Christine Fiester had much to do with the cottage meetings where so many later members found each other in Christ.

And the smiling president? Within a few weeks he and his family would leave to live and serve in Minneapolis. Mr. Michael Dick is a veteran of church council leadership for twenty-five years. Mrs. Pat has been a central figure in the teaching ministry and women's activities of the congregation. A major reason for their move is their desire for the Christian education opportunities of the heartland. Erin is enrolled in the day school of Grace in Fridley. Matthew and Jason are high schoolers at ILC.

It's hard to be cheerful about the departure of such key personnel. Especially when you know that the current president, Mr. Jan Messerschmidt, having taken early retirement from Lockheed, is about to move back to the Midwest. St. Stephen has little memory without him in some leadership role, especially in finance, where he provided wise and steady governance.

There is much assurance, however, in knowing that this is the way things are meant to be in the Kingdom. The Lord gives to fulfill a need in one place, then takes away to fulfill a need in another. The Christ, after all, is the Head of His Church.

### Welcome, Welcome!

St. Stephen has enjoyed a refresh-

ing influx of new people, however, who are ready and willing to serve. Because of the church's location, CLC members like to choose nearby Stanford U. for graduate study and a chance to join heartily in St. Stephen church life. Mr. Stephen Kuehne is now the organist. Mr. Steven Gullerud manages the special music program. Both are transplants from Eau Claire.



(l to r) Steve Janz, Leonard Battle, Wayne Bliss, Pastor Bruce Naumann

Nothing can satisfy the hopes of a congregation more than a welcoming

reception such as the one pictured here. These people had no previous contact with the CLC. They came searching and found their spiritual needs satisfied. Mr. Bliss "just happened in" one day last fall. He has since received Baptism. Messrs. Battle and Janez are also from non-Lutheran background. Both have been searching for years, looking for a church that meets biblical standards in its confession. After extensive study time with Pastor Naumann, their quest was ended. They have become members and are now planning to enroll at Immanuel for further study in theology.

Well, there they go again. But one can still say with joy, "Mission Accomplished."

—Rollin A. Reim  
*Pacific Coast Reporter*

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## Holy Trinity Lutheran School West Columbia, South Carolina



Holy Trinity Lutheran School began operating in the fall of 1972. Marion Fitschen, who is still serving the congregation today, served as its first teacher. The school opened with

14 students in grades kindergarten through fourth grade. Enrollment steadily increased in the years that followed, as one grade was added each year. In 1974 Jan Hallauer accepted

the call to serve as a second full-time teacher. In 1975 a roomy new school building was completed. Presently Holy Trinity has 32 students in grades K-8, served by two full, and two part-time teachers. Besides Miss Fitschen, the current staff includes Joseph Lau as principal, Ann Long, and Sharon Schierenbeck.



## Announcements

### Notice

Gethsemane Ev. Lutheran Church of Saginaw, Michigan will be having Sunday services at 9:00 a.m. from June 5th through September 4th. They will return to their 10:00 a.m. worship on Sept. 11th.

### Notification

Prof. John Lau was elected as President of Immanuel Lutheran College for a two-year term beginning June 1, 1994.

—*Pastor Vance Fossum, Sec'y  
ILC Board of Regents*

### VTM Coordinator Needed

With the approaching retirement (effective July 1, 1994) of Mr. & Mrs. Harvey Callies as Coordinators of the CLC Video Tape Ministry, the Board of Missions is seeking an individual who would be willing to assume this volunteer position. Names of individuals for consideration should be submitted to the Chairman of the Board of Missions, Mr. Don Ohlmann, 915 Candice Road, Valentine, NE 69201.

—*Pastor Robert List, Secretary*

### SPOKESMAN on Cassette

The *Lutheran Spokesman* is available on cassette tape. The intent is to reach the visually-handicapped. However, others may wish to order for devotional purposes as well. Individual subscriptions are \$7.50 per year. For purposes of postage it is necessary to know whether a subscription is intended for the visually-handicapped. Those interested should contact Pastor W. V. Schaller, 100 4th St. W., Lemmon, SD 57638-1499.

Pastor Paul Schaller  
N. 4724 Wall  
Spokane, WA 99205

### The Spokesman In Lieu Of Taxes?!

It's subscription renewal time. This June issue is the final one you will receive under your previous subscription. We hope you have found the *Spokesman* worthwhile reading and will renew—for yourself and even someone else. We hope that you find the per subscription cost (\$6.00 in bulk) is not too much to invest.

Upon his return from the overseas mission visitation trip, President Daniel Fleischer told us that they used some past issues of this magazine as passport or barter.

It seems that in crossing some "county lines" or checkpoints in Nigeria, there are those who seek to extract taxes. The entourage happened to have some copies of the *Spokesman* along. On one occasion the "tax collectors" were delighted to waive the travelers on when Pastor Essien reached into his bag and offered some past issues of our little magazine.

We are happy that our mission visitation team found our modest *Spokesman* to be, in more than one way, a valuable asset.

We are confident you will find it likewise.

—*The Editor*