

LUTHERAN SPOKESMAN

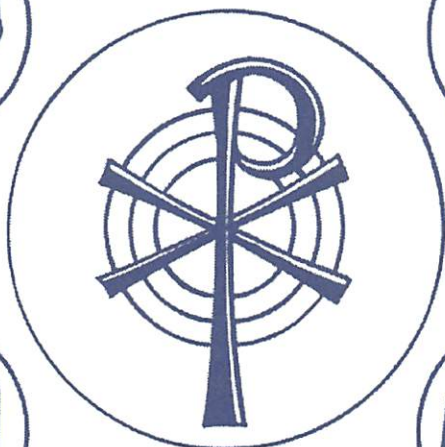
VACATION BIBLE SCHOOL



Moses



Elijah



Jesus Christ



Isaiah



John the Baptist

Prophets of the True God

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CHURCH OF THE LUTHERAN CONFESSION

“Prophets of the True God”

Our Vacation Bible School series this year will center on “Prophets of the True God.” Perhaps you may remember that a prophet is one who brings a message to the people from God. Sometimes that message is much like your pastor’s preaching of God’s Word, a teaching of the Bible as to how we are saved, or an encouragement to live a sanctified life. Other times the message of the true prophet was a foretelling of a future event about which God wanted the people to know. This preaching might be needed in order to bring forth true repentance and a return to the proper worship of the Lord. The first prophet to be studied is MOSES . . .

So reads the introductory paragraph in the first lesson of the children’s pamphlets (Levels III & IV) in yet another highly commendable effort to make biblically reliable Bible School material available for our CLC churches. What began, we are told, in 1975 as an annual project by a couple of our pastors to produce VBS material for their own congregations has evolved into material used synod-wide.

The lessons are geared for five days. The very day this is being written, the VBS here at Grace of Sleepy Eye has completed four of the five lessons in the new (1994) series. Monday’s story was of Moses and the Burning Bush (Exodus 3: 1-15, 4:10-17). The focus was on the prophet’s call from the LORD. The story the second day was Elijah and the Prophets of Baal (1 Kings 18:17-40). The main thrust of the lesson was to learn the difference between true and false prophets. Wednesday we had a study of Isaiah 52:13-53:12 where the prophet directs attention to Jesus Christ as “the suffering Servant.” The children were taught how the content of the preaching of every prophet of the true God includes both Law and Gospel. In today’s fourth lesson—the story of the death

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of John the Baptist (Mark 6:17-29, Matthew 11:7-11)—we spent our class time discussing how a prophet of the true God will witness to God’s truth even when it is not popular to do so. Very fittingly, tomorrow the series will conclude with a closer look at the teachings of the Greatest Prophet, Jesus. We will be examining six different portions of the Savior’s Upper Room sermon found in the Gospel of John, chapters 14-16.

“Hundreds Of Hours Of Work. . .”

Yes, another well-balanced, highly edifying series to go along with the others produced over the years. Besides this one, six others are still available as well. (Contact Pastor Mark Bernthal, 3460 Crestmont Drive, Saginaw, Michigan 48603; there are also teachers’ notes, suggestions for arts and crafts, advertising posters, and answer sheets; send \$7.50 for a sample packet.) When we talked to Pastor Bernthal by phone for this story, he had heaps of praise to shower on “about 25-30 helpers . . . who put in hundreds of hours of work, including typing, editing, organizing ideas and worksheets, artwork, collating, mailing, and so forth. Without them it wouldn’t get done!”

In behalf of the CLC, we give thanks for the work of these volunteers. We are sure their reward is the knowledge that, through the Spirit’s blessing of their and the teachers’ work, many children are hearing and learning of the marvelous love of a gracious God who sent His own unique Son to redeem poor sinners.

Here is the suggested “Prayer for the Week” to accompany the “Prophets of the True God” material—a prayer which each reader could well make his or her own:

Dear Heavenly Father, we thank You for having called prophets like Moses to proclaim Your Holy Word to us. Lead us to know the difference between the true prophets who preach and proclaim Your Word and the false prophets of this world who preach man’s teachings. Send your Spirit into our hearts to teach us the Law, which shows us our sins, and the Gospel, which shows us our Savior. May we be enabled like John the Baptist to witness to Your truth at all times in our lives. May our Greatest Prophet, Jesus, speak to us daily through His Word, assuring us of His forgiveness through His shed blood; and of the promise of the Spirit to keep us abiding in Him until life everlasting. We ask this in Your Son, our Savior’s Name. Amen.

—Pastor Paul Fleischer



Vacation Bible School, August 1993 Gethsemane Evangelical Lutheran Church Saginaw, Michigan



Teachers and Helpers in the picture: Pastor Mark Bernthal, Debi Leinberger, Pat Avery, Charlotte Leinberger, Becky Grnya, Vanessa Bernthal, Judy Roth, Lois Coeur, Bob Coeur, Ruth Pussehl; photo by S. S. Supt. Art Leinberger.



THE GREAT VACATION

Anne Morrow Lindbergh, in her book *Gift From The Sea*, remarked on one of the drawbacks of motherhood: "By and large, mothers and housewives are the only workers who do not have regular time off. They are the great vacationless class."

By the same token, it could be argued that Christians are, in reality, the greatest vacationless class of all. As summer wears on, and familiar faces go absent from the workplace, we're reminded that there's no such thing as "time off" for a believer. Our responsibility as Christian witnesses stays with us wherever we go. Peter admonishes, "*Always be ready to give a defense to everyone who asks you a reason for the hope that is in you.*"—*I Pet. 3:15*. And that means *always!* At home or away, on the job or on the

beach, the Christian stands ready to give witness to his faith. In this limited sense, there is no "vacation" for the disciple of Christ.

However, the picture shifts somewhat when you remember what a vacation *is*, in essence. It has a lot to do with freedom. A vacation is defined as ". . . A stated interval in a round of duties, a period of release from work." In a very real sense, therefore, you could say that a believer's whole *life* is a vacation from the moment the Holy Ghost brings him to faith!

Just look at the millions who are held under the sway of false religions, or no religion at all, who believe that they can win the approval of God and man through one or another work-righteous scheme. Now *that's* a rat

race! Always working, always striving to keep the Law of God written in their conscience . . . and always falling short. In fact, as Martin Luther discovered, the harder you work the more you realize how pitiful are your efforts. Trying to provide one's own righteousness through good works is the ultimate high-stress job!

Wouldn't a vacation be wonderful? Wouldn't it be nice simply to be released from that overwhelming responsibility of the Law? Well, that's exactly what our Lord has done for us, as Paul explains to the Romans, "*Christ Jesus has made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God did by sending His own Son.*"—Rom. 8:2-3. Jesus came to earth to give us a vacation: to free us from the vain, grinding drudgery of work-righteousness. His substitutionary death on the cross was

the hammer blow that burst the shackles of our sin.

True, this freedom is not boundless. Rather, Peter admonishes us to conduct ourselves "*. . . as free, yet not using liberty as a cloak for vice, but as bondservants of God.*"—I Pet. 2:16. Yet what a glorious liberty it is . . . what a people of leisure we children of God are! Having retired from the treadmill of the righteousness that comes from the Law, we are free to serve our Lord with truly productive lives, working toward goals that will endure not for a year or a decade, but throughout eternity.

Vacations are, at the heart, about *freedom*. If that is true, then the Christian life might well be seen as The Great Vacation. For it is Christ Himself who tells us, "*Therefore if the Son makes you free, you shall be free indeed.*"—Jn. 8:36.

—Pastor Paul Naumann



Comment On The News...

The Lady's Got It Exactly Wrong!

Question: "What role do you think the religious community could play in teaching sexuality to children?"

Answer: "I think the religious community could be very, very powerful and very, very influential. They have the prestige and the acceptance and I feel that if they would *stop trying to moralize the issues and educate our children*, then we could eradicate many of these problems." (*Emphasis added*)

The above question and answer are quoted from an interview with U.S. Surgeon General Joycelyn Elders in "The Lancet" (a British medical journal). Elders is the Clinton administration's chief proponent of sex education in the public schools. She has stated that she would like to see sex education started in

kindergarten and taught every day, every year. She sees the day coming when the most common birth control device will be available to every student who chooses to use one.

Ms. Elders is not afraid to make her beliefs public, even if they are not shared by the president. For example, her recent remarks in favor of

legalizing drugs were promptly and publicly contradicted by the president. He apparently finds nothing out of line in Elder's approach to sex education. Neither do the majority of the president's generation.

We should not be surprised. Many of today's political, social, and moral "liberals" (some "conservatives" too?) inhaled the "let's make love, not war" atmosphere of the sexual revolution in the 60's and 70's. They would have us believe that handing out birth control in the schools is the right and the "moral" thing to do in the battle against teenage pregnancies, increasing social diseases, and AIDS. Teach the kids how to do it and how to use it—that's the supposed solution!

Where have these people been for the past twenty years? We remember when "sex education" was emphatically introduced to the public schools. At that time Christians all over the nation denounced the idea and predicted the consequences.

Christians warned that a detailed and graphic presentation of human sexuality to a group of young children would break down that wholesome "shyness" (not ignorance!) that guards childhood innocence. We warned that humanism (the "man is God" religious philosophy) was making the public school into a moral vacuum to say the least; and to "educate" young people regarding sex and sexual relations in a context where moral "rightness" and "wrongness" is not discussed can only encourage unrestrained sexual activity before marriage.

Without question pre-marital sexual activity among teens and pre-teens has increased at an alarming rate

over the past two decades. "Sex education" as carried on in the morally "neutral" arena of the public school has utterly failed.

It is bad enough that those in positions of power have wanted to continue their failing policy at the expense of thousands of young people.

It is worse that "sex education" is now identified with distribution and instruction in the use of the most popular birth control device.

Now we have the arrogant proposition that churches ("the religious community"—Elders) should "*stop trying to moralize the issues and educate our children*"! By "educate" we may assume Ms. Elders is proposing that churches use their Sunday School rooms to encourage the use of condoms! By the term "moralize" Ms. Elders presumes to chastise those in the religious community who diligently teach their children that it is a sin against God, one's partner, and one's own body to indulge in pre-marital sex.

Is it arrogance, or is it ignorance on her part? It doesn't matter. God's Word and the responsibility of every Christian church is clear.

We must warn that "fornicators . . . will not inherit the kingdom of God" (1 Cor. 6:9-10), so that by repentance and faith in Christ they may be saved (v. 11). We must teach our children that they have been "joined to the Lord" and therefore must "*flee sexual immorality*" lest they sin against their own bodies and defile the temple of the Holy Spirit (2 Cor. 6:15ff).

"*Flee sexual immorality*"—How shall we understand these words from Christ's apostle? In this way only: that

the God of heaven and earth surely regards the matter of sexual relations as a *moral* issue, else Paul could not properly speak of “sexual immorality”!

What is the responsibility of Christian churches with respect to this thing called “sex education”?—To encourage immorality or chastity? To speak of condoms or the Word of God? Our answer is found in Psalm 119:9, “*How can a young man cleanse his way? By taking heed according to Your word,*” O Lord. Every young person needs the law and the gospel of God’s Word, not merely to “make his way,” but to “cleanse his way” before God, his Savior. Let those who have

this Word speak it faithfully (Jer. 23:28) and firmly oppose the immorality of this age which threatens to consume the precious souls of our nation’s youth.

If the “religious community” had truly practiced more of this “moralizing” rather than less—if so many churches had *not* “conformed to this world” (Rom. 12:2)—our nation’s youth would not be so confused, so morally loose, and so spiritually threatened as they are today.

I repeat: the lady’s got it exactly wrong!

—From the bulletin of St. John’s, Okabena, Minn. The Rev. Vance Fossum is the pastor.



LESSONS FROM THE OLD TESTAMENT

“That We Might Have Hope” (Rom. 15:4)

Genesis Chapters Six Through Nine

Flood Of Promise — Flood Of Hope

Last summer newspapers across the country spoke of disaster in the Midwest. Rains came and waters rose and lives were changed forever. Many of our fellow CLC Christians could testify to the destructive force of water and the devastation it can leave behind.

Yet the full destructive power of water hasn’t been seen since the days of Noah when God changed the refreshing rain into a torrent of terror. However, on those waves of destruction was carried a promise and with that promise came hope. This

promise and hope were not just for the eight souls borne out of that first world. It is a promise and a hope intended for their descendants, generation after generation, down to you and me.

An Example Of Godly Patience

Can we imagine a world as wicked as that pre-flood world was—the one of which God made this judgment: “...the Lord saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually” (Gen.

6:5)? Yet, in the midst of all the crime, arrogance, violence, and godlessness there was a ray of promise which shone through clearly and unwaveringly.

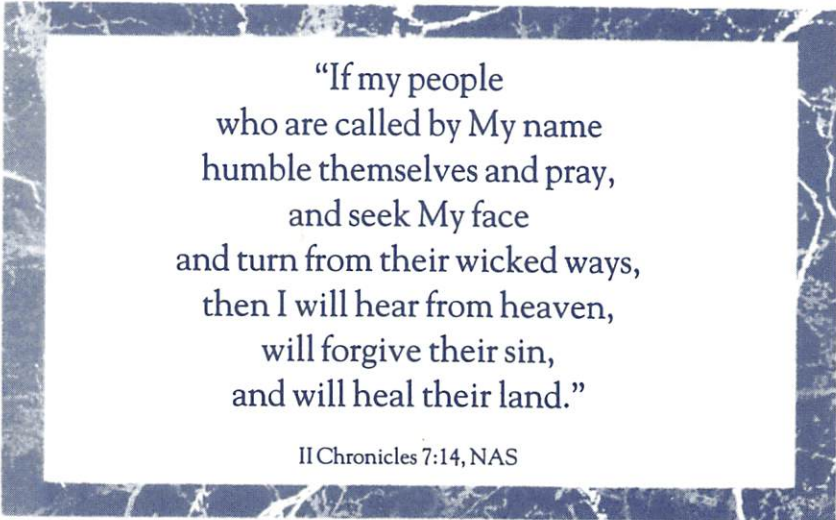
Noah's father, Lamech, knew the promise and was trusting in it when he spoke these words about his newborn son: "This one will comfort us concerning our work and the toil of our hands, because of the ground which the LORD has cursed" (Gen. 5:29). When Noah matured he too longed for the One who would deliver mankind from all of the ravages of sin. This is why he set about building an highly visible ark for an as yet unseen event (Heb. 11:7).

Again we can only imagine the ridicule and belittling Noah and his family must have faced. What an example of godly patience and utter dedication to duty Noah is for us! While seeing no need for an ark nor seeing any positive results from his preaching, Noah continued in both, because it was what God asked. The

animals, Noah's family, and the promise were preserved; the world that then was was condemned.

No matter how bad it gets for the child of God in this sinful world, he always has his mission: to preach the righteousness of Christ to an unrighteous world so that His promise and His hope may be revealed.

A careful reading of the Genesis flood account gives a clear picture of the extent of the devastation the Lord wreaked on His creation. Rain for forty days and nights alone would have brought about a flood the likes of which the world had never seen or shall ever see. But the Lord went further than this. He opened the windows of heaven and broke up all of the fountains of the deep. The purpose? In God's own words: "...to destroy from under the heaven all flesh in which is the breath of life; and everything that is on the earth shall die" (Gen. 6:17). Only with Noah and his family did God establish a covenant.



“If my people
who are called by My name
humble themselves and pray,
and seek My face
and turn from their wicked ways,
then I will hear from heaven,
will forgive their sin,
and will heal their land.”

II Chronicles 7:14, NAS

Unceasing Blessings!

Faithful Noah and his family waited patiently inside the ark for more than a year's time. After disembarking Noah gave thanks to God in the manner taught him by his fathers. He built an altar unto the Lord and sacrificed burnt offerings upon it. Now that the world had been seemingly purged of its sin, would God's judgment of mankind be any different? "And the LORD smelled a soothing aroma. Then the LORD said in His heart, 'I will never again curse the ground for man's sake, although the imagination of man's heart is evil from his youth'" (Gen. 8:21).

What a comfort to every true child of God! We have a Father in heaven who knows just what we are capable of, and that capability is evil. However, our God doesn't reject us because of our sinfulness, but rather has planned and brought about our complete salvation through His Son, Jesus Christ. What better way to show our love and appreciation for this great gift than to bring this Gospel message to any and all we meet!

It was after Noah offered his thanksgivings to God that the Lord re-established His covenant. One of the promises given in this covenant is recorded for us: "While the earth remains, seedtime and harvest, and cold and heat, and winter and summer, and day and night shall not cease" (Gen. 8:22).

If "familiarity brings contempt," what is our attitude toward the blessings our God has given us through nature? Don't we often rise in the morning grumbling about the day's duties rather than rejoicing at

the opportunities to be about our Father's business? We often rush through a meal or abuse or neglect the gift of food, giving no thought to the nutritious and delicious tables He spreads for us day after day. The drama of winter, the sultriness of summer, the strength of the day, and the peacefulness of the night are all for us to enjoy by the grace of our loving Father. And He has promised these shall not cease until He brings them to a close.

The apostle Peter ties the destruction of the first world to the ending of the one we now enjoy: "...That by the word of God the heavens were of old, and the earth standing out of water and in the water, by which the world that then existed perished, being flooded with water. But the heavens and the earth which now exist are kept in store by the same word, reserved for fire until the day of judgment and perdition of ungodly men" (2 Pet. 3:5-7).

Praise the Lord that we shall stand justified in the day of judgment because of the work of our Savior, Jesus Christ! We have the sure promise of the flood. This world will last as long as the Lord needs it. While we are in this world we have the Lord's work to do. We also have the hope of the promises connected with the flood. The Lord will bring us safely through this life to the paradise He has prepared beyond.

—Teacher David Bernthal



Bom Jesus And Maria

Maria became engaged to Emil in February 1904. Papa said he was a good man. Papa was concerned about the false teaching among Lutherans in Germany and thought Emil was a sound fellow. When Emil wrote Papa from Brazil asking for

Maria's hand, Papa would have preferred that her older sister had married first. But Maria was willing, and Papa consented. Nineteen-year-old Maria could hardly imagine what awaited her in far off Brazil as she would work at the side of her husband.

Maria knew Emil was a wise man, for after all he had studied at Halle and Basel and had even gone to America for a year of study at St. Louis. But why would a man who had studied so much go to such a primitive area of the world as Rio Grande do Sul in southern Brazil? Ah, well, she was to be his wife and he was serving the Lord. He had been there and even now had gone ahead and was waiting for her.

My, what a trip that was. The steamship stopped at so many ports. Her goods were off loaded and there was her saddle too, that Emil had written she should bring. Things were so different and yet there she heard her native tongue. That made it a little easier, for Sao Pedro was so far from her native Eilbeck, near Hamburg, and Papa and her parochial school and the church and Papa's greenhouses and...

"Father Gowert" and his family were so kind to take her in until a properly ordained pastor could come and marry them. This Wilhelm Gowert was a devout Lutheran and had certainly worked hard to speak the



The Schulz Family

true Word to the people even though he wasn't a pastor. There were so many unscrupulous "spiritual vagabonds" about, leading the people astray. That is why her husband had come here.

The day of the exchange of vows had finally come. She had waited for several weeks for Pastor Brandt to come and now she must wait for another hour as he was late. That was just typical of this new land. She would remember back to this day: her wedding dress, the decorated church, the flowers strewn along the path to the altar, the wedding dinner of chicken, duck, wine, and cake, just like in the old country. Except why did Pastor Brandt's flea-ridden dog have to stay with him even during the service, scratching itself noticeably beneath the improvised, sheet-covered altar?

Cantate Sunday 1905 — Her husband, Pastor Emil Otto Hermann



Sao Pedro

Schulz, began serving the congregations at Bom Jesus, Harmonia, and Triumpho. Maria learned why she had to bring her saddle, as she would go with him in his rounds. While her husband learned about the people he would serve, she learned how to combat the flies and fleas as she began housekeeping.

Bom Jesus meant “good” Jesus. Yes, even in this land of harsh realities and manifold difficulties He was still “good.” Had not He died upon the cross to pay the price for sin? These people here had been declared innocent by the blood of the Lamb just as those in the distant Fatherland had. Her husband was busy telling the people that Good News from the *Bom Jesus*.

How Maria’s heart raced as Emil told her of his mishap with the horse in the quicksand! But Jesus was good, for here he was to tell her about it. In November 1905 Maria bore their first child, Elizabeth. The mid-wives here were not as good as the doctors in Germany, but they did their best. Gertrude came next and was given the new birth in baptism which guaranteed her eternal life as she died the same year as she was born. *Bom Jesus* knew what was best. Hildegard came along next, but tiny Johanna went to

be with Him after less than two months. Maria and Emil’s fifth child was a boy, Martin, who lived on while his little sister born the following year lived on in heaven. To live is Christ and to die is gain. (A seventh child, Kaethe, was born in Germany.)

It was at the Missouri Synod Convention of 1899 that the decision was made to send men into Brazil, going as God commanded them to carry the message of Life into all the world. A later report on the work there stated: “Great have been the hardships and the sacrifices of the men who were sent into the Brazilian field, but they continued faithful at their given task.”

As it was with the Emils, so it was with the Marias. Praise God that He has raised up the men to go and the women to stand by their men. God grant more women, like Maria, who on this distant shore, far removed from THE Fatherland, know well that *Bom Jesus* stands by them.

To be continued . . .

(Emil and Maria are Prof. Clifford Kuehne’s grandparents. The information for the article is drawn from an interview with Prof. and Mrs. Kuehne, and Prof. Kuehne’s mom who left Brazil at the age of five, and from a tape made by Maria.)

—Pastor David Koenig



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

Chapter 15

THE RESURRECTION

Just mention of the name already erects a barrier to believability. People coming back to life after they died is simply not the stuff of everyday, or even once-in-a-lifetime experience. The natural mind of man rebels at possibilities and realities apart from its observations and judgments.

The Corinthian Christians, however, knew about resurrection—the resurrection of Jesus at least. There were some in the group who denied the resurrection was for anyone other than the Savior. They said that the dead don't rise.

The apostle Paul's response connects the teaching of resurrection with history. He notes that the Gospel—that good news of forgiveness of sins, spiritual life, and eternal salvation—is intricately bound to specific historical events in the life of Jesus of Nazareth. Verse three:

- *Christ died—for our sins, according to the Scriptures.
- *He was buried.
- *He was raised on the third day—according to the Scriptures.
- *He appeared alive after He was dead—to many witnesses!

Who Says There's No Resurrection?

Some things belong together. Either Christ rose from the dead and others

will follow as the harvest follows the firstfruits. Or the dead don't rise, and Christ didn't rise either. The apostle Paul states emphatically that if the dead don't rise, then Christ also didn't rise. Without this historical reality every tenet of Christianity tumbles. If Christ didn't rise, then there's no forgiveness of sins. Believing that there is, in the face of a Savior who apparently failed, is rather foolish and empty. Then all those who do believe in Jesus are to be pitied for holding on to a faith in something that didn't happen or to a hope for something that isn't going to.

Christ rose from the dead. That's well documented! The Scriptures say so. Jesus Himself said He would. The many, many surprised witnesses also saw the Savior alive after He had been dead.

Resurrection's Possibilities

Since Christ did rise from the dead, a whole world of possibilities exist for those in Him. The reality of Christ's

resurrection is the assurance of our own. The enemies of our spiritual life have all been vanquished. Satan—destroyed! The world—judged! Our own sinful natures—killed off in daily contrition and repentance! Christ’s redemptive sacrifice assures that even the last enemy is destroyed: death itself.

The apostle Paul went on to describe how the dead are raised. The sinful, corrupt, earthly, imperfect bodies are buried. Raised are bodies that are sinless, incorruptible, immortal, heavenly. What is planted is a natural body. What is raised is a spiritual body. Note—it is still a body,

but now void of every taint of sinful characteristics.

The ultimate statistic is that one out of one dies. Christ was part of that statistical reality. He was also the One who defied it by rising from the dead. Oh, that we all rejoice in the victory that is ours. Death and hell are conquered. Jesus said: “Because I live, you will live also” (Jn. 14:19).

“Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord” (1 Cor. 15:58).

—Pastor Michael Sydow



Graduation at Immanuel, Mankato —

Light Reflectors

“Shine, graduates, shine!” With this encouragement Teacher Kevin Hulke concluded his commencement address to the 1994 graduating class at Immanuel Lutheran High School, Mankato, Minnesota. The graduation service was held at 2:30 p.m. Sunday, June 5, at Immanuel Lutheran Church.

While a large audience of parents, relatives, friends, and congregation members was on hand, Mr. Hulke’s words were directed chiefly to the seniors who made up the 31st graduating class. They were: Jennifer Brenner, Hannah Heinze, Tina Stelter, Tonya Geschwind (all from Mankato) and Quentin Salzwedel (from Oshkosh, Wisconsin).

Speaking for her class, Tonya Geschwind spoke well and movingly, thanking God, pastors, faculty,

congregation, and especially parents for allowing her and her classmates to “experience high school in such a meaningful way.” At a small high school like Immanuel, she said, “friendship and togetherness which can’t be found in a larger school” is experienced and enjoyed. Throughout



(L-R) Tina Stelter, Jennifer Brenner, Quentin Salzwedel, Tonya Geshwind, Hannah Heinze.



Immanuel, Mankato, High School Faculty:
Leif Olmanson, Laila Fleischer, Pastor L. D. Redlin, Kevin Hulke, Quinn Sprengeler, Pastor D. Libby; (missing, Principal Gene Schreyer).

it was obvious that Tonya's valedictory message to the worshipful assembly was a moving, heart-to-heart talk.

Surprised? Isn't it usually that way for those privileged to be on the receiving end of Christian education? Such students learn that, as Mr. Hulke put it so well, "The Bible is a map. It shows us who we are and where we're going, by the grace of God....It doesn't matter what career you choose; as Christians your destination is decided—heaven!..." What a promise! What Good News to illuminate the path through an otherwise dark world! "Shine, graduates, shine that God may be glorified" (said Teacher Hulke) in all that you do!

The Only "Area" High School

In the 31 years of its existence, the Immanuel, Mankato high school enrollment has fluctuated between the low twenties and the mid-forties. The 1993-94 student body numbered 44 students. Due to a sizeable leap from last year's enrollment (26), both the facilities and the faculty were under no small strain. Problems, yes, but happy ones being faithfully and



The Family of Prof. Gene and Mrs. Grace Schreyer.

prayerfully addressed by the congregation.

Immanuel's high school is the only "area" high school in the CLC. Most students come from the congregation and the immediate Mankato area. The congregation of 650 communicants (which also has a grade school of 106 students) is the sole source of financial support for the school. But the benefits of its Christian schools are obvious in many ways, not the least of which is the number of young people active in the church.

After the high school graduates sang their chosen hymn ("From God Shall Naught Divide Me"), they

joined the student body choir in singing: "Shine, Jesus, Shine." Indeed, Jesus is Himself the Light of the world. And among the rising generation at Immanuel, Mankato, there is a lot of Light reflecting going

on—thanks to the grace of God, the faithful pastors and dedicated faculty, the parents heartily committed to, and a congregation staunchly supportive of, Christian education.

—*Pastor Paul Fleischer*



Immanuel, Eau Claire, High School Graduates "At Ease" On A Wonderful Day.

Graduation At Immanuel, Eau Claire —

"Our Outgoing God"

"Our Outgoing God." That program banner for the closing concert at Immanuel Lutheran High School, College, and Seminary in Eau Claire, Wis. proved to be more than just a catchy title. God's outgoing nature and thus His outreaching love were lauded in an outstanding concert on Friday evening. The following morning's graduation service, led by President John Lau, brought to the assembly God's outlook on education: "It begins and ends at the cross of Christ."

The outgoing high school graduates numbered twenty-five, of whom nine have expressed an intent



The High School Graduates Sing Their Class Hymn.

to return in August to begin their college work.

The graduating collegiates were James Naumann, who plans to enter ILC seminary in fall; Amy (Schierenbeck) Mielke, who has accepted a teaching call to Messiah

of Eau Claire; Matthew Thurow, who plans to continue his education at Mankato State University; and Traci Schreiber, who was the lone AA graduate.

David W. Schmidt graduated from our Seminary and has already begun his pastoral ministry at Immanuel Lutheran Church of Addison, Illinois.

Outshining all other considerations during the 1993-94 school year was our Savior's support of faculty, staff, and student body. May our output and outreach ever be a credit to our outgoing God.

—Prof. Paul R. Koch



New Addresses

Pastor & Mrs. Daniel Avery
Route 1, Box 229
Caledonia, MN 55921

Pastor & Mrs. Leroy Dux
15545 W. 14 Mile Road
Beverly Hills, MI 48025

Reed City, Michigan Services

Worship services are being held on Sundays at 4:00 p.m. at the Lincoln Town Hall 4 miles north of Reed City, Michigan. The Town Hall is located on the corner of 9 mile Rd. and Mackinaw Trail Rd. For more information, or if you have contacts in the central or western part of the state, please contact Pastor Mark H. Bernthal, 3460 Crestmont Dr., Saginaw, MI 48603. Phone (517) 792-9390.



Upper Level Bible School Class at Grace of Sleepy Eye, Minnesota; Pastor Paul Fleischer Led Their Study of "Prophets Of The True God."