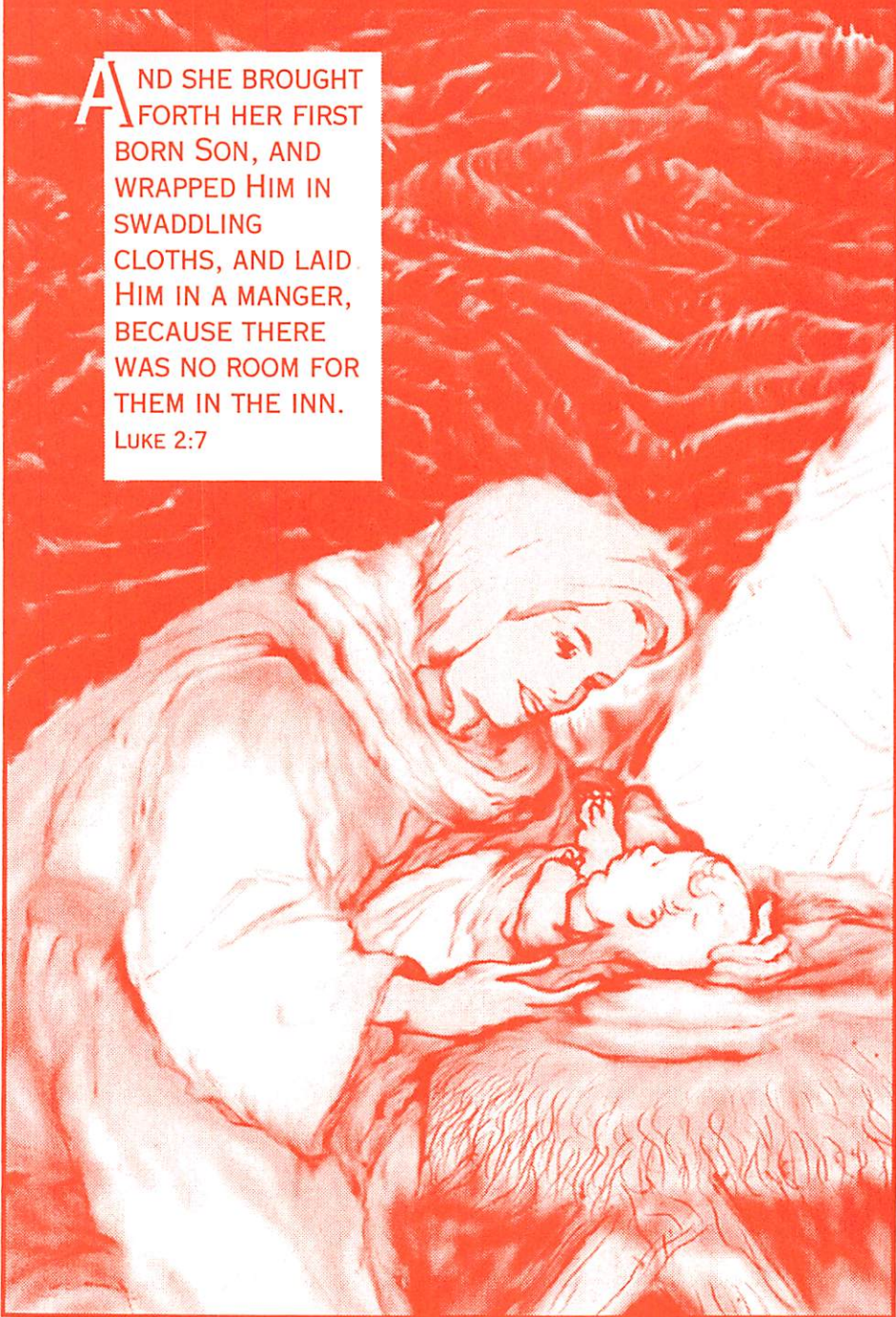
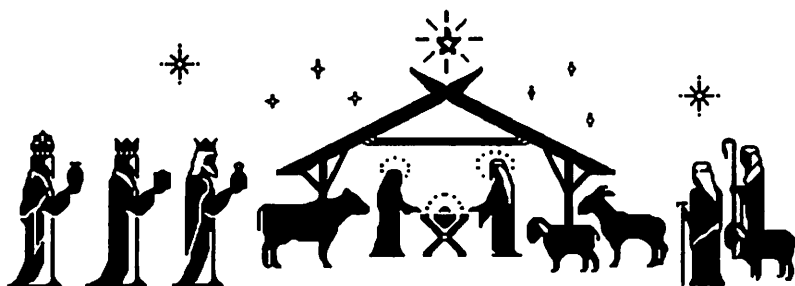


LUTHERAN SPOKESMAN

DECEMBER 1994, VOL. 37, NO. 6 (ISSN 0024-7537)

AND SHE BROUGHT
FORTH HER FIRST
BORN SON, AND
WRAPPED HIM IN
SWADDLING
CLOTHS, AND LAID
HIM IN A MANGER,
BECAUSE THERE
WAS NO ROOM FOR
THEM IN THE INN.
LUKE 2:7





Good News For All People

There is a medium-sized newspaper which bills itself as the “Good Paper.” Within its pages is found a section containing “human interest” reporting titled “Good News.” Now, while this paper is much too large to practice small-town down-homery (“The Fred Heppelheimers recently enjoyed a visit from Alda’s Aunt Alice, who was in town for the Bickering’s family reunion...”), the Good Paper/Good News approach may represent an attempt to reassure the reader that there is some good to glean from the world of news, no

matter where you are.

We have to sympathize with the journalist’s dilemma — good news is there, but one has to look harder for the good, and be willing to settle for items which seldom seem to compare with the disasters and atrocities that occur daily in this world.

There were no newspapers for the shepherds who spent their nights in the hills around Bethlehem twenty centuries ago. What they had to talk about we can only surmise. We would like to believe they talked of spiritual things; but common sense suggests that they were just as likely to be

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Editor: Paul Fleischer, 710 4th Ave. SW, Sleepy Eye, MN 56085; Assistant Editor: Keith Olmanson; Artists: W. Bernthal, M. Schaser; Staff (Also District Reporters): D. Bernthal, M. Bohde, W. Fanning, J. Klatt, D. Koenig (Great Lakes), Joseph Lau, R. Mackensen, Bertram Naumann, Bruce Naumann, P. Naumann (West Central), G. Radtke, P. Reim, Rollin Reim (Pacific Coast), P. Schaller, D. Schierenbeck (Minnesota), John Schierenbeck (South-Eastern).

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discussing the market potential for their flocks, or chatting about family reunions in town — which were numerous, thanks to Caesar’s census.

But the events of one night would launch these shepherds into the news for ages to come. They suddenly found themselves staring at a “reporter” from the realms of light. The glory of the Lord reminded them that the Lord God is a consuming fire, “and they were greatly afraid.” Whatever earthly concerns occupied them before were forgotten. They had something much more important to be concerned about: giving account before God — the final edition; the last run.

“Fear Not!”

But the angel recognized their fright, and laid to rest their concerns: “Fear not! For look, I bring *good news!* Great joy!” What the angel had to report would lay to rest all fears relative to that one issue these shepherds suddenly found themselves thinking about — “If I should find myself standing face to face with the Almighty, the holy God, how would I escape and be saved?” Just a glimpse of the heavenly glory convinced them that no other concern was as important as that.

He had *Good News* to tell! History

was in the making right in their own backyard: “for there is born to you this day . . . a Savior, who is Christ the Lord.” Through His angels God addressed the troubled shepherds by saying Christ was born — for them. What news in all the world could have more value for them?

This news also has universal impact — these good tidings are for all people! The same joy that filled the hearts of the shepherds is ours. Before we should have to go meet God the Judge, God the Savior came to us. Rather than we meeting Him with terror, He meets us with tenderness, a helpless Baby among rough and tongue-tied shepherds. The Baby’s name says it all: “Jesus—He shall save His people from their sins.”

In a night, everything had changed, even though nothing had changed. After they had seen the Baby in a manger, the shepherds went back to their flocks. Life went on. But life was never so alive, for they had good news without equal. Nothing could take that joy away; no world news, good or bad, can spoil the angelic announcement.

May your Christmas preparations and celebrations be rooted and grounded in this same good news: Christ, *our* Savior, is born.

—Pastor Peter Reim



From December 1964—

“He has filled the hungry with good things...”

...Oh how worried we get about the good things. Can’t we learn that the world is miserable because it is trying so hard to accumulate good things? And we have the most precious treasure of all: we have a God who

fills the hungry with good things. Surely, He lets us get hungry sometimes, otherwise how could we learn that He fills the hungry with good things? You can’t send the rich empty away until they are rich, and

Looking Back
in the
*Lutheran
Spokesman*

we can't see God fill us with good things until we are empty and hungry and desperate.

And how do you learn this great truth that the hungry are filled with good things? Mary learned it from the Christchild miracle, and that is the only way this wonderful truth can be learned. Look at your Christmas tree and learn to say with Mary: how come me? how come He has spread His everlasting life into my home? Look at the manger scene beneath the tree with its little Baby Jesus and say: how can this be? Millions know nothing about Him, and yet this little

Christchild makes His home in my house and in my heart. What an amazing God who shows this goodness to such an unimportant little person as myself. I live my whole life under that God; I live in the shelter and wealth of the Son of God who has become a part of my own family. Unto me a Child is born; unto me a Son is given.

Let hunger come! Let a depression come! Let the money be lost in hospital bills! Will it really matter? The Christchild lives with me and the hungry ones He fills with good things. I shall always be filled with good things.

Venture forth into the new year with this precious word of Mary. Build your houses, your churches, your congregations trusting this excellent word from Mary: the hungry ones He fills with good things.

(Winfred Schaller, Jr.)



“...And they came with haste...”

Luke 2:16

“Haste” often seems to be the theme of the day during these weeks before Christmas; and although some of it is exhilarating, much of it we might wish we could do without.

We might like to forego those rushed shopping trips. For when we try to maintain our normal full daily schedule, and also try to find time to shop for friends and loved ones, we usually end up hurrying, don't we? And what about writing greetings, wrapping packages, some twice for mailing? Getting all of this done, and

keeping up with our regular daily routine will call for some scurrying about.

Sometimes there are special foods to be prepared: cookies, cakes, candies, turkeys, dressings, and such also require extra time, as well as extra shopping. Unless some normal activities are put on hold, this will all mean more hurrying. Perhaps you have received invitations to attend special parties.

But none of these hurried activities resemble the hurrying of the shep-

Shepherds, Leave Your Sheep Behind

P. Schaller - 1993

C instrument, voice, *ad lib*

4. Al - le - lu - ia, Al - le - lu - ia! Al - le - lu - ia, Al - le - lu - ia!

1. Shep - herds leave your sheep be - hind; Run to Beth - le - hem and find,
2. Christ Je - ho - vah is His name, As our per - fect Shep - herd came,
3. Low - ly stoops our Lord and King, In our dark - ness light to bring --
4. Glor - y be to You, dear Child; On us now our God has smiled!

Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia, Al - le - lu - ia!

Cra - dled in a man - ger there, A won - drous Child be - yond com - pare.
Leav - ing heav - en's won - drous charms To take the lost sheep in His arms.
Peace, for - give - ness -- though it cost His ver - y life to save the lost.
Bless - ing, hon - or, praise we sing This day to You, our new - born King!

herds on the night that Jesus was born. They were hurrying to find the newborn Savior, Christ the Lord. This is more like hurrying to church, or gathering around the Christmas tree for a family devotion.

These shepherds had been watching their sheep in the fields near Bethlehem. Perhaps some of those very sheep would be offered on the altar of the great temple in Jerusalem, picturing the Lamb of God who would finally take away the sin of the world.

Then came the startling announce-

ment of the angel: "Unto you is born this day in the city of David (not in the palace or temple in Jerusalem) a Savior, which is Christ the Lord." They were given a "sign" to recognize this king: pauper's clothing and oxen's feed-trough. Such poor circumstances for God's chosen One! Could this be a mistake? Not when it causes the heavens to break forth in praise to God. They came suddenly, as if in a hurry to respond to that message of manger and swaddling clothes. Nor need we ever think our

lowly position will hinder God from accomplishing His glorious purposes in Christ.

Hurry - To The Manger!

After the angels had left, the shepherds talked it over and then they hurried, hurried to find Mary, and Joseph, and the Babe lying in a manger. They had to leave their sheep, but Luke does not mention that, and the things that we leave behind in order to find that wondrous Baby again this Christmas are also not worth mentioning.

This is not a time for keeping all our daily routines, and trying to add more to them. It is a time for setting aside some activities, to make room for gathering around the manger, for hearing the Word of the angels, for pondering the message of the angel: "Fear not! Behold . . . to you . . . a Savior."

During this season we are invited again to set aside not only some of the activities that normally fill our days, but also the sin which so easily besets us, and come to the manger where lies the Lamb who takes all sin away forever.

No wonder the shepherds could so quickly leave their occupation; no wonder Peter, James, and John could *immediately* leave their nets and follow Him; no wonder Jesus would tell Zacchaeus to make haste and come down from the tree; and no wonder it was haste which Zacchaeus made!

This is not a matter of occupation, or position, or viewpoint. It is a matter of sin and death and forgiveness and life!

"Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

A Song For All Seasons

One has to admire any truly pious piece of music that can hold its own in the public arena for two and a half centuries. Even today bits and pieces have woven their way into the tapestry of our Christmas-conscious society. The familiar strains of the *Hallelujah* chorus are piped into the shopping malls and TV commercials right along with *Jingle Bells* and *O Tannenbaum*.

But the music of Handel's *The Messiah* is the sort of stuff that is geared to the popular mind. Handel was accustomed to writing music that was easy to grasp. It was (and is) good music to carry a message. And what a profound message it tells!

But in shopping malls?!

That is why it might be helpful to know that this great piece of Christmas music had its debut on April 13, 1742. That's a long way from Christmas, now, isn't it? *The Messiah* was never intended as "Christmas" music.

And yet it *has* great Christmas music! What else could the chorus have in mind when it trills:

"For unto us a Child is born, unto us a Son is given...?"

And it's easy to imagine the shepherds' astonishment when, in Handel's version, we hear angelic

Handel's version, we hear angelic sopranos sing...

***“Glory to God, Glory to God,
Glory to God in the
highest...”***

But the birth of Christ is not an event that stands by itself. The Messiah of the Scriptures is revealed as the suffering Servant of God. The implications of this are unthinkable to the secular Christmas crowd. For who can cheerily think of the baby Jesus as also the thorn-crowned prisoner Who...

***“...gave His back to the
smiters”?***

How does one who looks to Christmas as a time to celebrate an elusive goal of man-made “peace on earth” find any reassurance in the injustice rendered to Jesus Who

***“...was wounded for our
transgressions, ...was
bruised for our iniquities;
the chastisement of our
peace was upon him”?***

It's sort of an understatement to call the *Hallelujah* chorus “festive.” It was written to sound powerful, even with a group of forty singers, because it “hallelujahs”...

***“the Lord God
omnipotent...”***

Who raised the broken body of Jesus from the dead, so that...

***“He shall reign for ever
and ever.”***

The Messiah, then, has a range

of thought and theology that surpasses the festivity of Christmas — and yet brings a focus to the true meaning of Christ's birth: God in His grace and mercy has sent into this sinful world the Lamb of God Who would take away its sin by His own sacrifice, and become the savior of all who believe in Him. That is the very heart of Christmas and of Lent, of Easter, and of every day in the thoughtful Christian's life. This is the hope that remains true and genuine for the believer no matter how Satan tries to tarnish it by secularizing (or paganizing) the great events in Christ's life.

The opening music of *The Messiah* is truly messianic, expressing a people's longing for the advent (coming) of the Lord's Messiah:

***“Comfort ye, comfort ye my
people, saith your God.
Speak ye comfortably to
Jerusalem, and cry unto her,
that her warfare is
accomplished, that her
iniquity is pardoned.”***

We who find ourselves even now preparing for Christmas are also an Advent people, waiting for the glorious appearing of our Christ, our Savior.

In an age where the world news is cast in thirty-minute sound bites, and pop songs average about three minutes, it may seem like an eternity to think about sitting through a three-hour “oratorio” — just the name is a little intimidating.

But to the one who celebrates the

Messiah, and the hope of His glory, it is truly a song for all seasons, finishing with a soaring...

**“Amen, amen, amen, amen,
amen, amen...”**

—Pastor Peter Reim



LESSONS FROM THE OLD TESTAMENT

“That We Might Have Hope” (Rom. 15:4)

Genesis Chapters Eighteen and Nineteen

REMEMBER LOT’S WIFE

“Remember Lot’s wife.” These words were spoken by Jesus to His disciples in Luke 17:32. In this portion of Luke’s gospel Jesus is warning His disciples to be prepared for the final judgment. He is urging them not to focus their attention on this world and its concerns, but rather to apply their minds to the world to come. It is my hope that, through the tragic account of Sodom, we too learn valuable lessons for our lives.

A Tragic Story

Lot was the nephew of Abraham, who accompanied him to the land of Canaan. Since “their possessions were so great that they could not dwell together,” Abraham told Lot to choose where he wanted to live. Lot chose the well-watered, fertile plain of Jordan. He chose to live in the city of Sodom, a city described as being “exceedingly wicked and sinful.” Despite the obvious wickedness of Sodom, Lot continued to live there with his wife and two daughters. His daughters even met men of the city whom they married.

God was not blind to the wickedness of Sodom. He revealed to Abraham His intentions of destroying the city. Abraham pleaded with God to have mercy on the city because of the righteous who dwelt in it. He

made six bold and unselfish requests to spare the city. God finally promised to do so if ten righteous could be found in it.

God sent two angels, in human form, to visit the city of Sodom. Lot welcomed them at the gate of the city and invited them to spend the night at his house. At first they refused, saying they would sleep in the city square. Upon Lot’s continued insistence, however, they agreed to go to his house. There a feast was prepared for them. After dinner Lot’s house was surrounded by the men and boys of the city. They demanded that Lot send out his visitors so that they could perform vile sex acts with them. Lot refused, but offered them his daughters to do with as they pleased. The men of the city then threatened Lot himself, for they resented his

passing judgment on their lifestyle. Lot was then rescued by the angels who struck them all with blindness.

The angels urged Lot and his family to quickly leave the city, for it would be destroyed. Even knowing this, Lot delayed. He spoke to his daughters' husbands about leaving, but they thought he was joking. Hours later Lot and his family were finally led by hand by the angels away from the city. The angels commanded them to flee to the mountains and not look back. Lot requested that they be allowed to go to the nearby town of Zoar instead. His request was granted. After they had safely reached Zoar, God rained fire and brimstone on the cities of the valley, destroying everything. Lot's wife turned back to view this destruction and became a pillar of salt.

For fear, Lot chose to leave Zoar with his daughters and live in a cave in the mountains. There his daughters conceived a plot to get their own father drunk and seduce him, in order that they could bare children. Their scheme worked, and each had a boy. The firstborn was named Moab, who was the father of the Moabites. The second was named Ben-Ammi, who was the father of the Ammonites. Both tribes later became bitter enemies of the children of Israel, leading many into false worship.

Lessons To Be Learned

So what lessons can we learn from this tragic story of Lot and his family? There is no question that Lot and his family were influenced by the evil city in which they chose to live. No doubt the earthly prosperity which they enjoyed in this city blinded them from

seeing the clear spiritual dangers that surrounded them. The ungodly lifestyle of those in Sodom should have been revolting to these children of God. Knowing God's promises, they should have spoken out against the sin of their neighbors. Instead, Lot referred to the men of the city as his "brothers." His spiritual sensibilities were so dulled he thought that offering his daughters to the men of the city was an acceptable alternative. Instead of fleeing the city in haste, Lot and his family seemed to be unsure of whether to go. Lot even allowed himself to become drunk and seduced by his own daughters.

Before we are too harsh in condemning Lot's family, let us examine our own situations. We presently live in a country that in many ways resembles Sodom. There is a growing tolerance of "alternative lifestyles." Our entertainment media is full of ungodliness. Fornication is often viewed as normal and acceptable, perhaps even inevitable. Does this concern us? Does this fill us with righteous anger? Are our sensitivities being dulled in much the same way as Lot's were? Does our wanting to fit in and to "go with the flow" compromise our Christian response to the world around us? Through our silence are we conveying our approval of certain sins? Is our family's spiritual well-being a priority in the choices we make?

God in His grace and mercy has thus far spared our nation from the destruction of Sodom. But our God is a just God who hates sin. Judgment will come "as a thief in the night" to the unrepentant sinner. Is our country prepared? Are we prepared? As God's

children let us hold fast to His Word, seeking to be “in the world” but not “of the world.” Let us through our words and our example shed light in a sin-darkened world. Let us pray with boldness, as Abraham, that God will spare us and give us strength.

Lot’s wife was given the chance to

escape destruction of body and soul. However, like the “good seed” being choked by the “weeds” of this world, she turned her back on God. She loved this world more than the world to come. Dear Lord, help us to remember Lot’s wife.

—Teacher Joseph Lau



THE CREATION-EVOLUTION CONTROVERSY

“Some piously record ‘In the beginning God,’ but I say in the beginning hydrogen.” This pompous claim of crass materialism challenging the creative work of God by astronomer Harlow Shapley reflects the quandary students face today in our public and private schools. Many students, for example, have been required to watch and discuss the 13-part television series “*Cosmos*” featuring one of Shapley’s best known students, Carl Sagan. In the first sentence of his book *Cosmos* (which is meant to supplement the television series), Sagan confidently declared in capital letters that “THE COSMOS IS ALL THAT IS OR EVER WAS OR EVER WILL BE.” Sagan assures us that “we humans are the products of a long series of biological accidents” and concludes that all of our human traits — loves and hates, passions and despairs, tenderness and aggression — are simply the result of “minor accidents in our immensely long evolutionary history.” Sagan believes that “men may not be the dreams of the gods, but rather that the gods are the dreams of men.” In an interview published in the *St. Louis Globe-*

Democrat (Oct. 6, 1980), Sagan was asked to comment on his view of the future of man. Sagan replied, “I feel in order to survive we some day must be able to give up our allegiance to our nation, our religion, our race and economic group and think of ourselves more as just a temporary form of life....”

We hear much about that great “wall of separation” that the framers of our Constitution were supposed to have erected to protect us from state-mandated religion. But are we to also be protected from state-mandated instruction in evolutionary beliefs and speculations that threaten to undermine the religious beliefs of many of our students? Evolution is a jealous god that neither seeks nor welcomes divine intervention. Julian Huxley, one of evolution’s most vocal champions, declared that “the whole of reality *is* evolution — a single process of self transformation.” In this view there can be nothing above or outside of evolution, and thus the origin of religion itself is merely a minor blip in the recent evolutionary history of the universe. Even so, evolutionists often argue that there is

Meet Dr. David Menton —

Dr. David N. Menton of the Washington University Medical School, St. Louis, is a member of our CLC congregation in the greater St. Louis, Missouri area (Ballwin). An anatomist, Dr. Menton works in the field of gross and microscopic anatomy at Washington University. He is also a consultant for *Stedman's Medical Dictionary*, as well as a technical advisor to the *Institute for Creation Research*. He is a native of Mankato, Minnesota.



Dr. David
Menton

Dr. Menton has delivered many essays promoting biblical creationism. Recently he has written a series of 15 or more articles on the Creation-Evolution Controversy which have appeared in a local newspaper, the *St. Louis Metro Voice*, as an “advertisement.” (These articles will soon be available in booklet form.)

While it may not be possible for us to run all of the articles in the *Lutheran Spokesman*, we plan to reprint some over the next few months to give our readers the flavor of these excellent writings in defense of biblical creationism. The article appearing here is the first in the series.

Dr. Menton welcomes reactions to what he has written. His address is 11 South Tealbrook Drive, St. Louis, MO 63141. His phone is (314) 993-1406.

nothing incompatible between religion and evolution as long as each confines itself to its own legitimate domain. But what limits can be set for a natural process that claims to be nothing less than the whole of reality?

Science, or more accurately “scientism,” has not hesitated to wade into the domain of religion. In 1981 theologians and scientists met at Massachusetts Institute of Technology under the auspices of the World Council of Churches to discuss “Science, Faith and the Future.” The general premise of the conference was that modern science requires us to develop an entirely new religion for the future. One theologian proposed evolutionary theory as an especially rich source for this new religion. Another proposed “ecotheology” as an

approach to religion that starts with the premise that the universe is god. Not to be outdone by theologians, a scientist claimed to have localized the exact part of the brain responsible for what “traditional religion calls the intuitive perception of God.” Religious experience, he claimed, is a product of the parietal-occipital region on the nondominant side of the brain! Who knows — by now he may even have found a cure.

Although many popular spokesmen for evolutionism are self-proclaimed atheists or agnostics, this certainly does not mean that all those who accept evolution in principle are atheists or agnostics. Indeed, many leaders, teachers, and clergy in most major Christian and Jewish denominations have tried to make their peace

with Darwin. These theologians generally argue that the Bible tells us *who* created, while science (that is evolution) tells us *how* He “created.” This perhaps explains why a large gathering of Catholic educators meeting in St. Louis a few years ago invited Carl Sagan to be their keynote speaker!

Darwin himself received his formal education in theology, not science. His atheist father sent him to divinity school at Cambridge University after he dropped out of medical school. In his autobiography, Darwin claimed to have once believed in God and “every word of the Bible” but confessed that his growing evolutionary views gradually led him to unbelief. In the end he considered the Old Testament to be a “manifestly false history of the world” and said that he “could hardly see how anyone ought to wish Christianity to be true.” Sadly, the widespread rumors of his deathbed repudiation of evolutionism and return to Christianity are unfounded.

Today we encounter evolutionary indoctrination wherever we turn. It may be incorporated into almost any subject at any grade level in our schools, but it is especially prevalent in classes dealing with social studies, history, and science. Outside the classroom, evolution is heavily promoted in our newspapers, popular magazines, television, radio, movies, national parks, museums, science centers, zoos and even on the backs of breakfast cereal boxes. Despite all this exposure, most Americans are still not convinced that evolution can explain the marvelous complexity we see all around us in nature.

A 1992 Gallup poll revealed that

47% of Americans believe that “God created man pretty much in his present form at one time within the last 10,000 years.” Only 9% believed that “man has developed over millions of years from less advanced forms of life” by a purely materialistic process. Most of the remaining respondents believed in some form of divinely-guided evolution. Still the media would have us believe that those who reject evolution in favor of special creation comprise only a tiny minority, even among the religious — a small band of ignorant fundamentalists who are “poorly educated and easily led.” We will critically examine the scientific evidence both for and against evolution. Is the evidence for evolution so overwhelming that teachers may be justified in running roughshod over the most cherished religious beliefs of many students and their parents? On the other hand, is there scientific evidence in support of special creation? Finally, can Bible-believing Christians safely make their peace with Darwin?

We will attempt to answer these and many other questions on the relationship of science and Scripture. I think you are in for some real surprises.

—Dr. David Menton

*The staff of the Lutheran
Spokesman wish one and
all a blessed Christmas
and New Year in the
Bethlehem Christchild.*



CLC President
D. Fleischer (r)
with Prof. & Mrs.
Gordon Radtke
at last summer's
CLC Convention.

Marking two 50th anniversaries by the grace of God: the Radtke marriage took place September 17, 1944; Prof. Radtke's ordination was July 16, 1944.

A Follower — A Leader

There are times in the history of God's church on earth when clearly the Lord has placed a man in the middle of things to be a leader. It is often a man who is talented yet humble, quiet of speech yet persuasive, undemanding yet insistent, a leader yet a follower.

Such a man is Professor Gordon Radtke. His chapel talk at the opening of Seminary classes this year, based on Matthew 9:9, gave this insight into Christian leadership — in Christ's words: "Come, follow Me." Gordon has always been a leader in the cause of missions, outreach, and Christian education, whether at Wabasha, Red Wing, Belle Plaine, Monroe, Mankato, or Eau Claire. In each of these places Gordon was first and foremost a follower — a follower of the Word.

The "following" started earlier as he spent time pursuing the Word at Concordia College, Concordia Seminary, Thiensville Seminary, and

other schools, not realizing God was preparing a leader.

The Lord blessed Gordon with his marriage to Claudine Krueger in 1944, and then blessed them with children, Jonathan and Johanna, along with five grandchildren.

From 1955 to the present Gordon's life has been filled with opportunities to lead and to follow. He led in the expansion and opening of Christian day schools as he was called from place to place. He followed the Word as he led the Immanuel, Mankato congregation to sever relationships with the Wisconsin Synod over the issue of fellowship. Again he was a leader as Immanuel established a high school, college, and seminary. When the newly established church body, the CLC, moved its school to Eau Claire, he led in the establishment of a high school to fill the needs at Mankato. All this because he followed the Word.

In 1966 Gordon accepted the call

to teach at Immanuel of Eau Claire. He has been a leader in many activities from strings, to yearbook, to counseling, to serving as president, and finally, to serving as dean of the seminary. His service as part-time teacher in the seminary will continue as needed during his retirement. He will continue teaching our future leaders to be followers.

About November 15 Gordon and Claudine will move to their new home at 1105 Rainetta Drive, where they will be neighbors of the James Pelzl family.

We thank and praise our God for providing this follower to help lead us through the formative years of the CLC.

—Prof. Ronald Roehl



The Journal Of Theology Staff



(L-R) Prof. John Lau, Rev. Elton Hallauer, Rev. Paul Schaller, Rev. Paul F. Nolting, Rev. Vance Fossum, Prof. Paul D. Nolting, Prof. John Pfeiffer, Rev. Stephen Kurtzahn, Prof. David Lau, Rev. Egbert Albrecht.

The Lutheran Spokesman Staff



(L-R) Rev. Warren Fanning, Rev. Paul Schaller, Rev. Keith Olmanson, Teacher David Bernthal, Mr. Waldemar Bernthal, Rev. John Schierenbeck, Teacher Joseph Lau, Rev. Bertram Naumann, Rev. Peter Reim, Rev. Paul Fleischer. (Incomplete listing: see masthead on page 2.)



Holy Cross Lutheran School Phoenix, Arizona

For many years it had been the prayer and dream of Holy Cross congregation in Phoenix to have its own Christian day school where children could receive an education based solidly on the only source of real wisdom and knowledge, the Word of God.

The Lord graciously answered the prayers of His people. He opened many hearts to contribute generously to the school fund drive effort. When the time came to call a teacher, He led Mr. Mark Kranz to accept the call as principal and teacher. Holy Cross Lutheran School became a reality in the fall of 1992. This past August the school began its third year of operation with 21 students enrolled in grades K-8.

Mr. Kranz is ably assisted by Mrs. Roberta Beckelman who teaches kindergarten and does individual tutoring. A number of other volunteers come in regularly to teach a class or help with correcting papers.

The school has proved to be a wonderful blessing to our children, parents, and congregation as a whole. It has also been an effective tool for outreach within our community. We praise the Lord for His blessings.

—Pastor Michael Eichstadt

Announcements

Commissioning

On November 6, 1994 in behalf of the members of the CLC, and as authorized by President Fleischer, I read the order of commissioning for Missionary Mark Bohde. Rev. David Koenig preached on Jeremiah 1:1-10. Participating pastors were: James Albrecht, Mark Bernthal, James Sandeen, and Paul Tiefel, Jr.

—Pastor Leroy Dux

Desire To Learn Spanish?

As per the Convention resolution, the CLC Board of Missions is investigating the need and desire of pastors as well as students studying to be pastors for learning the Spanish language. If you have an interest or desire to learn Spanish, please contact the undersigned. It is anticipated that different methods and levels will be offered depending upon particular requests. Your

inquiries will be appreciated so that we can make plans for future implementation.

—CLC Board of Missions
Don Ohlmann, Chairman

Wintering In Arizona?

Holy Cross Lutheran Church and School, Phoenix, encourages all CLC members and friends to worship with us while in Arizona. If you are near Tucson please contact Robert Johnson at (602) 296-7750 for Phoenix worship information. If you are nearer Phoenix please contact Pastor Michael Eichstadt at (602) 866-2341.

Pastor Paul Schaller
N. 4724 Wall
Spokane, WA 99205

Spokesman-On-Tape

An announcement that the Lutheran Spokesman is available on cassette audio-tape has run on our "Announcements" page a couple of times in the last couple of years. We have reason to believe, however, that the good message has not reached our readers, or even all of our pastors.

As an arm of the Gospel ministry to his congregation, Pastor Walter Schaller of Lemmon, SD has taken it upon himself to read and tape record the monthly issues. The Spokesman editor sends a pre-print edition to Lemmon so that the Spokesman-On-Tape can be shipped at approximately the same time as the printed version comes to our churches.

The immediate purpose is that Pastor Schaller's visually-handicapped members might benefit from the contents of our church magazine. However, we would like to believe others might wish to order this taped version of the Spokesman: use it for devotional purposes; take it along and listen in your car; take a copy for your sick or shut-in members to enjoy in a quiet hour in their home; use it as a mission hand-out etc....

Donations and bulk-buying keep the cost of the Spokesman-On-Tape to a minimum: just \$7.50 per year for individual subscriptions. For purposes of postage it is necessary to know whether a subscription is intended for the visually-handicapped.

If you are interested in receiving the Spokesman-On-Tape, please contact Pastor W. V. Schaller, 100 4th St. W., Lemmon, SD 57638-1499. His phone number is (605) 374-5104.

—The Editor



Lapel Pins

Lapel pins for either men or women with the CLC Logo and inscription are available from the CLC Bookhouse at Immanuel Lutheran College, 501 Grover Road, Eau Claire, WI 54701. The pin center is gold on green. Cost per pin is \$3.00 plus postage and handling.

"Images Of Immanuel"

A new recording of sacred choral music is now available from Immanuel Lutheran College. It presents a variety of anthems and hymns as sung by the 1993 & 1994 Tour Choirs of ILC. Included in the 17 choral selections are:

- * The Heavens Are Telling
- * Jesu, Joy Of Man's Desiring
- * O God, Forsake Me Not
- * I Know That My Redeemer Liveth
- * For All The Saints
- * All Praise To Thee, My God, This Night

Prices (postpaid): Cassettes \$6.00; CDs \$10.00; A set of 1 Cassette & 1 CD \$15.00. Please direct orders to:

Tour Choir Recording
Immanuel Lutheran College
501 Grover Road
Eau Claire, WI 54701