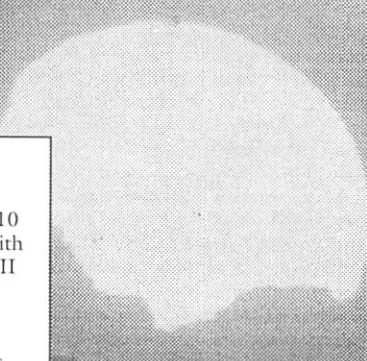


# LUTHERAN SPOKESMAN



*THE heavens  
declare the glory of God:  
and the firmament shows  
His handiwork.  
Psalm 19:1*



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# “RATCHEER!”

Here is something Strom Thurmond would say. Go into his office and ask the 93-year-old Senator from South Carolina where he expects to be at this time next year. He will probably say “Ratcheer!”

This is an old saying. Gregory Peck used it in the 1946 film “The Yearling.” Clint Eastwood sneered at its use in “The Honkytonk Man” of 1982. Jeff Foxworthy and Steve Mitchell use it in their explanations of things southern.

## The Locatedness Of God

“Ratcheer” means “right here”—on this spot. It is heard in several southern states. It holds a good concept for us Christians to remember. Jesus went away at His ascension. But He left seemingly paradoxical promises behind: “Lo, I am with you always,” and “Wherever two or three are gathered together in My name, there I am. . . .”

This must mean that Jesus is “ratcheer,” even though He has gone! God’s right hand must indeed be very

close by. His Kingdom is still with us. This Bible-provided notion pretty well sets Lutherans apart from other Christians. The God of Scripture, who took up residence here on earth to pay for our sins right here, is still located here, and can be found here.

## Keep Looking Down

“Keep looking up,” folks say when times get bad. We accept that as a pretty good motto. Trouble is, it has a narrow and limited use. As the apostles stood there on Ascension Day, still gazing up into heaven, two angels admonished them and made some reference to Judgment Day. Jesus Himself did the same in Luke 21 in reference to the climax of our redemption. We will then all look up and lift up our heads. But in the meantime our practical motto is: “Keep looking down!”

Why? Your God is “ratcheer.” Look down, into the Scriptures! Because until Judgment Day nothing more regarding our salvation shall be

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coming down. It has already come, all of it. Jesus came down, to stand beside us in our sin. He went beneath us, to take us and our sin on Himself. He died, went down into the grave, for us. Ratcheer.

After His ascension, the Comforter came down, right beside us. He created and preserved for us the Word which He slides beneath us, bearing us up, forgiving us, strengthening us. He provides and promotes the Sacraments which uses the “right here” elements of water, bread, wine, along with the “right here” Word. He provides us with righteousness and energy, giving us energy to live holy lives “right here.”

#### **Down Where We Live**

This is where God and His Means of Grace have come. Ratcheer! This is

where God’s gracious work has been done—and still gets done—where He works faith and hope and energy in the hearts of many who look down into the Means of Grace. Ratcheer! This is where God’s “possible” mission is accomplished. You do not have to go very far from your home to find someone in need of Christian witness and instruction. Desperate people live all around us right down here.

The apostle John says: “The Word became flesh and dwelt among us,” right here. “To as many as received Him, who believe on His name,” right here, “He gave power to become the children of God.” Strom Thurmond’s hopes depend on his being re-elected. Your Savior took care of our election once and for all.

So we serve Him right here!

—Pastor Warren Fanning



## **“New Creatures In Christ”**

(2 Cor. 5:17)

### **Studies in Second Corinthians**

#### *Chapter 10*

## **THE APOSTLE PAUL DEFENDS THE GOSPEL MINISTRY**

In chapter 10 Paul shifts gears and returns to the theme of this letter—the defense of his Gospel ministry in the face of the opposition of some in Corinth. In the last three chapters the apostle reluctantly “boasts” of his Gospel ministry because of the opposition of false apostles.

The Church Growth Movement of today is concerned with outward growth and outward results. Unfortunately, there is also the danger in our midst of a “spirit” which is contrary to the Gospel. This is a result of a prideful spirit which feels free to criticize those whom God has called

to serve congregations in the Gospel ministry. Individuals within a congregation criticize the sermons of their pastor. They complain that he does not visit enough. They refuse to listen when the pastor deals with their sinful and proud attitudes. Pastors can also exhibit an unwillingness to listen and a dissatisfaction with others. These people are proud of their answers to the problems of the congregation. A few people can do a great deal of harm to the Gospel and to their called pastor. The apostle Paul experienced all of these things. For the sake of the Gospel, he was forced to reluctantly defend his ministry in 2 Corinthians.

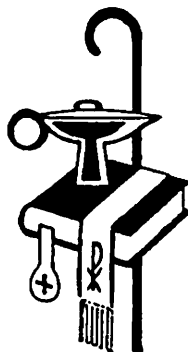
The apostle lays bare the folly of judging the Gospel and its results by human standards. In verse three he states the principle: "For though we walk in the flesh, we do not war according to the flesh." The NIV translates: "We do not wage war as the world does." We do not operate according to the standards of the world. We do not use the weapons of the world. The faithful pastor and congregation use the Word of God and the power of the Gospel to accomplish God's ends and purposes.

### **The Gospel Needs No Gimmicks**

This does not put us at a disadvantage, for the Gospel is the power of God unto salvation to everyone who believes. The Gospel is able to pull down the strongholds of unbelief and opposition. The Word of God is able to demolish arguments and every pretension that sets itself up against God. The Spirit is able to bring every thought into captivity to the obedience of Christ. Sometimes people act as if they have to prop up the Gospel and

use the gimmicks of this world in order for Christianity to survive. "You are looking at things as they are outwardly" (v. 7).

Paul was not a marshmallow. The



Lord Jesus gave to His apostle Paul the power of the Gospel and the ministry of the keys. By this authority of the Lord Jesus Paul dealt with the opponents of the Gospel and his ministry. Paul was accused of being all talk and no action (vv. 10-11). Paul was planning to return to Corinth, and it was up to his opponents whether he would come with harsh talk or not.

Those who commend themselves and boast about their ministry are fools. Paul would remain within the sphere in which God appointed him. Paul had been called by Jesus to preach the Gospel to the Gentiles. He was called by the congregation at Antioch to go out into Asia Minor and preach the Gospel. Paul would not go beyond the extent of his call, his sphere of activity. A pastor called to serve a congregation operates under the authority of Jesus Christ. Paul's purpose was that the Gospel spread out from Corinth into other regions.

The nub of that matter is summed up in verse 17 which is a reiteration of 1 Corinthians 1:31: "But he who

boasts is to boast in the Lord.” The Church Growth Movement as well as all other false Gospels puts self ahead of Christ. The outward success of a mission field or congregation is regarded as more important than the means used to achieve that success. The root cause for this is always pride.

The pastor or missionary or professor who labors for the praise of men will have that praise, but that is all he will have. We and our ministry are always to seek to glorify Jesus and the power of His cross.

May the Lord Jesus commend our ministry in these last days.

—Pastor John Schierenbeck



## It's A Matter Of Faith

Most people, Christian or not, are aware of the debate about the identity of Jesus Christ.

Most recently the Holy Week 1996 issues of three national news magazines—*TIME*, *Newsweek*, *US News & World Report*—featured Jesus Christ on the cover. The cover stories featured the latest attempts of the self-appointed Jesus Seminar scholars to uncover the “real Jesus” and to define the meaning of His life and deeds. The results were hardly flattering. According to reports the historic Jesus was a “humane teacher” but he did not, for example, walk on water, resist Satan, or raise Lazarus from the dead.

Why don't they go all the way? Indeed, some do. Rather than granting the Gospel account that Jesus rose from the dead, His body, says one, may have been eaten by dogs, which was a traditional way of disposing of crucified criminals in those days.

Subsequently I have read articles telling of traditional and conservative scholars fighting back. Just out is a book called *The Real Jesus: The Mistaken Quest For the Historical Jesus and the Truth of the Traditional Gospels* (I have not read the book, but have seen a lengthy review of it). The author contends that “the conclusions reached by the Jesus Seminar represent the views of a tiny minority of mostly second-rate scholars working at mostly second-rate schools.” He adds that the avowed scholarship “is based on wild speculation and minuscule evidence.”

We are not surprised at such assessments—and yes, we are in sympathy with them. Yet the author's best argument is his reminder that “Christians do not have faith in this or that scholarly account of the historical Jesus, but in the living Christ raised from the dead. . . .” What he is saying, in other words, is that the identity of Jesus Christ is now, and always has been, a matter of faith, simple faith.

The debate regarding the identity of Jesus has been going on ever since He walked on the earth. One time He asked His disciples: “Who do men say that I, the Son of Man, am? So they said, Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets. He said to them, But who do you say that I am? And Simon Peter answered and said, You are the Christ, the Son of

the living God. Jesus answered and said to him, Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed this to you, but My Father who is in heaven" (Matt. 16:13-17).

Notice, please, how Jesus affirms that any proper identification of Himself as the long-promised and awaited Christ is a heaven-sent revelation. It is not and never has been the product of human ("flesh and blood") insight, deduction, investigation, or "scholarship." As the apostle Paul writes: "No one speaking by the Spirit of God calls Jesus accursed (*or dead, and eaten by dogs - PGF*), and no one can say that Jesus is Lord except by the Holy Spirit" (1 Cor. 12:3).

No doubt books and articles will continue to be written that are critical of Christianity, including ones which question the identity and continued existence of Jesus Christ. So be it. For believers there is finally only one book which matters. That book is the Bible. The Bible is God's Word. It was written to reveal Christ and impart faith. It was written "that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name" (Jn. 20:31).

Yes, it's all a matter of faith, simple faith. As Christians down through the centuries have confessed in each of their universal creeds:

*"I believe . . . in Jesus Christ, His only Son, our Lord, who . . . was crucified, dead, and buried . . . the third day He rose again from the dead. . . ." (The Apostles' Creed)*

*"I believe . . . in one Lord Jesus Christ, who . . . suffered and was buried; and the third day He rose again according to the Scriptures . . ." (The Nicene Creed—A.D. 325)*

*"For the right faith is that we believe and confess that our Lord Jesus Christ . . . who suffered for our salvation . . . rose again the third day from the dead . . ." (The Athanasian Creed—A.D. 450)*



Jesus once asked a troubling question: "When the Son of Man comes, will He really find faith on the earth?" (Lk. 18:8) He was referring to true faith in Himself.

Fellow believers, let us be praying—praying that, in spite of the many enemies and detractors of the faith (sadly, even from "scholars" within the church), many poor and proud sinners may yet be brought to saving faith in the Lord and Savior Jesus Christ, who said: "I am the way, the truth, and the life. No one comes to the Father except through Me" (Jn. 14:6).

—Pastor Paul Fleischer

# After The Death of Luther — How the Formula Of Concord Was Forged

(Ten Parts)

## *Part Seven*

### *Agricola and the Anti-Law Party*

John Agricola, a close friend both to Luther and Melancthon, created problems about the relationship between Law and Gospel which are still plaguing Lutherans. Unlike the others, Agricola began his attack upon justification before Luther died in 1546. Those who follow him to this day are called Antinomians (the anti-Law party).

Agricola began his attack in 1525 by saying that contrition is caused by the Gospel, not by the Law, so there is no need for the Law. "The Decalog belongs in the courthouse, not in the pulpit. All those who are occupied with Moses are bound to go to the devil. To the gallows with Moses!"

Luther saw that the professed desire to get rid of the law would also get rid of Christ, who fulfilled the Law. In fact, the Law does not disappear among Antinomians, but reappears in a worse form, man-made Law, legalism. In some cases, in the name of objective justification, Antinomians declare they now are forgiven sinners and energetically break all the commandments.

Agricola felt slighted at not getting a professorship at Wittenberg in 1526. He attacked Melancthon, but Luther settled the dispute. Ten years later

Agricola and his large family camped out at Luther's home for six weeks. Luther obtained a teaching position for Agricola at Wittenberg, and Agricola began a series of secretive attacks and squabbles.

In 1537 Agricola anonymously published arguments against Luther and Melancthon on justification, focusing on the Law. Luther addressed the questions openly, but Agricola did not come out into the open. When his lecturing privilege was withdrawn, Agricola came out and asked for reconciliation, agreeing to repudiate his errors. Agricola fell into his old errors soon after, and recanted again. However, he still taught his erroneous views secretly. Agricola pretended to be a friend of Luther and used his inside information against Luther in his secret strategies.

Luther lost patience with Agricola finally and refused to meet with him. Agricola continued to teach his false views until his death in 1566. His Antinomian agitations and authorship of the Augsburg Interim in 1548 (Part Two of this series) earned him a place in history for treachery, deceit, arrogance, vanity, and insincerity.

The Antinomian troubles continued with Wittenberg faculty members

(Philippists) and others denying the Third Use of the Law (guiding the life of a Christian\*). Another error, caused by the imprecise language by Melancthon, argued that the Gospel alone caused contrition.

The Antinomian crisis shaped the Formula of Concord through Articles V (Law and Gospel) and VI (Of the Third Use of God's Law). The distinction between the Law and the Gospel is the essence of teaching the Christian faith. Law/Gospel problems will always afflict Lutherans. Therefore, we can look at the two articles in the Formula of Concord as a great blessing, a part of our confessions worth studying again and again.

In addition, we need to temper our enthusiasm for non-Lutheran devotional guides, evangelism material, Bible studies, and child-rearing programs by remembering that the Reformed usually confuse Law and Gospel. They often make "the Christian life" a cause of salvation, not the result of salvation, subtly making works necessary for justification. If we follow their words, says Luther, we turn Christ into Moses and Moses into Christ. The Gospel brings us only comfort and peace (John 3:16) without any demands of the Law.

—Pastor Gregory L. Jackson

\*Because of the sinful nature.—ED.



## The CLC Now Extends Into Canada



Meet the now CLC group of people from Vernon, British Columbia, who have left the *The Lutheran Church-Canada* because of that body's rampant religious unionism. May the Lord through His Holy Spirit continue to strengthen the fledgling group, and "add to the Church daily those who were being saved" (Acts 2:47). Visiting CLC pastors include Arvid Gullerud, Robert List, and Bertram Naumann.



**“Good stewardship begins at the cross, where we remember that we have nothing to offer to God except what He has first given to us.”**

## **Does God Need Our Offerings?**

When a well-known figure in organized crime died, the newspaper story on his death mentioned that during his life he had been quite generous in his gifts to his family's church. He surely was not the first nor the last thief to salve his conscience by giving to a church or charity a small part of what he had stolen.

This conspicuous example of giving for bad reasons illustrates the folly of all attempts to please God with offerings by themselves. We may be shocked at a gangster's attempt to sanctify his money by giving some of it away. But we should see that all who think God is pleased with mere material offerings are acting as if He were desperate for our gifts, as though He were dependent on us.

God once rebuked His people for this error. In Psalm 50 (verses 7-15) He took them to task about their offerings. The problem was not that they were failing to bring the offerings and sacrifices that were prescribed in the law. The Lord said: "I will not rebuke you for your sacrifices or your burnt offering, which are continually before Me." The people were outwardly faithful in bringing the sacrifices that God had commanded. But their hearts were not right. It was not out of devotion to God, not out of love, that they brought their animals and their grain to Him. It was not in humility that they gave their offerings — but in pride, as though they were doing God a favor.

The Lord reminded them that He really did not need their bulls and goats. "Every beast of the forest is Mine," He said, "And the cattle on a thousand hills." In their minds they had reduced God to the level of the heathen idols whose worshipers think that they need human offerings to sustain them. God invited His people to consider the absurdity of the idea that He, their Creator, needed what they had to offer Him. "Will I eat the flesh of bulls, or drink the blood of goats?" He asked.

What God wanted from His people was not bulls and goats, first of all, but their hearts. "Offer to God thanksgiving, and pay your vows to the Most High." The offerings acceptable to God were the ones given by those who loved Him, knowing that everything they had was from Him.

God surely desires our offerings, but He wants our hearts first of all. The pastor of a church down the street from us boasted to me that the average annual pledge in his congregation is nearly \$2,000. This is an impressive figure. But the man and his congregation are part of a church body that has long since ceased to bow to the Word of God in their doctrine and practice. High offerings are no substitute for the obedience of a thankful heart. We too ought not think that our gifts are pleasing to God just because we give a certain percentage of our income or because our congregation or synod meets its annual budget.

Good stewardship begins at the cross, where we remember that we have nothing to offer to God except what He has first given to us. We are sinners, unable to please God with our best efforts. We are beggars with nothing of our own. But God has made us rich. Christ has taken away our sins and covered us with His righteous-



*Graduation At Eau Claire—*

## DAILY BREAD AT ILC

*Some of the “daily bread” for which we have been taught to pray was well represented at ILC on commencement weekend: the gift of a new building; the gift of a new and improved pipe organ; the gifts to the CLC of a day school teacher and three candidates prepared for the parish ministry; the gift of faithful teachers of the Word at ILC . . . those leaving; and the great gift of a complete faculty of called servants ready for the next school year. A weekend of gifts and dedications, but above all a weekend of thanksgiving and praise to Him who faithfully supplies all our needs.*

The May 17-18, 1996 closing of the school year at Immanuel Lutheran College, Eau Claire, Wis. included the following events:

### **CLASS DAY**

In addition to the traditional appearance of “Louie the Lancer” and the distribution of recognitions for achievements in academics, extracurricular activities and sports, the students elected four representatives to address a valediction to each of the faculty members who would not continue their work at ILC—a bit of nostalgia, a bit of humor, a bit of fond memories, and a farewell.

ness. Every day our heavenly Father provides for us, far beyond our needs. It is these thoughts that should fill our minds as we consider our offerings, as we humbly give back some of what our gracious God has generously given to us.

—Pastor John Klatt



**Graduates for the CLC Preaching/Teaching Ministries: Timothy Wheaton, vacancy pastor at Markesan; John Hein, Our Redeemer’s, Red Wing; Ruth Eserhut, Messiah Lutheran School, Hales Corners, Wis.; Timothy Holland, awaiting a call.**

### **THE EVENING CONCERT**

The ILC band performed music outdoors under the covered entrance of ILC’s new building. The ILC Strings began the indoor concert, followed by the presentations of the student body choir and the tour choir based upon the theme of DEDICATION—the Dedication of God’s Son; the Dedication of God’s Gifts; and the Dedication of God’s Servants.

The choirs presented a wide variety of significant church music (including Professor John Reim's music written for two of the numbers). Students accompanied the choirs in several numbers, using the organ, percussion, trumpet, flute, and violin. Truly a night of beautiful sounds of praise and thanksgiving unto our most gracious God!

At the intermission Pastor Vance Fossum, chairman of the Board of Regents, conducted a brief dedication ceremony for the new building. The building provides a modern and efficient kitchen, dining area, commons area for students, several rooms including the Dean's office, an enclosed entrance to the fieldhouse, all designed to be an architectural complement to the campus. The new building also includes new parking areas with easy access for supply trucks. A great input of donated time and skill made the project a reality.

Prof. Reim then commented on the new pipe organ console mounted on a movable platform and activated by a fiber-optic relay system; the pipe-chamber renewal, repair and improvement (adding electronic voices to replace damaged facade pipes). The improved capabilities of the instru-

ment were then demonstrated by Prof. Reim and student David Schaller. Robert Dommer, retired ILC instructor, designed, produced, and installed the instrument. This included the expert building skills of retired Professor James Pelzl who made the console and platform. Here too, a great amount of donated time and skill made this instrument a reality.

At the close of the concert the assembly was invited to the dining hall for an opportunity to speak to the faculty members who were retiring from teaching at ILC (Professors Paul Koch and Robert Rehm), Professor Paul Nolting who has accepted the Lord's call to minister at Immanuel of Mankato, and Professor Dean Carstensen who is leaving his teaching career for a business career.

### *COMMENCEMENT DAY*

Saturday morning at 10:00 a.m. President John Lau conducted the service and addressed the assembly with the words of 1 Corinthians 10:11-13. Attention was called to the Lord's wondrous encouragement to those whom He has made His own through faith in His Son Jesus Christ. President Lau pointed out that it is indeed a blessed thing to have confidence that

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**P. Koch**



**R. Rehm**



**P. Nolting**



**D. Carstensen**



we are children of God, that we enjoy God's blessings, and that we are eternally saved and are heirs of God.

Professor John Pfeiffer presented three Seminary graduates with the certificate of CRM (candidate for the Holy Ministry). Professor Clifford Kuehne presented the college department graduates with their diplomas: one with a B.A. degree; one with a B.S. degree; five with their A.A. degree. Professor Jeff Schierenbeck presented ten high school graduates with their diplomas. Pastor Vance

Fossum, representing the Board of Regents, addressed the four instructors who will not return to teach this fall. He expressed to them the gratitude of the CLC for their dedicated ministries at ILC. Each was presented with a plaque and a purse of appreciation.

*Note: Gordon Radtke graciously consented to serve as our reporter for graduation at Eau Claire. We thank Him. The report was slightly abridged by the editor.*



### *ILC COMMONS DEDICATION—*

In connection with the Spring concert on May 17, 1996 Pastor Vance Fossum, chairman of the Board of Regents for Immanuel Lutheran College, delivered the message for the dedication of the new building. For space considerations what follows is an abbreviated version of his remarks.

Dear Friends—students, faculty, alumni, guests, and especially the Building Committee:

Dedication brings success. And who knows more about the dedication that brings success than our Lord Jesus Christ?

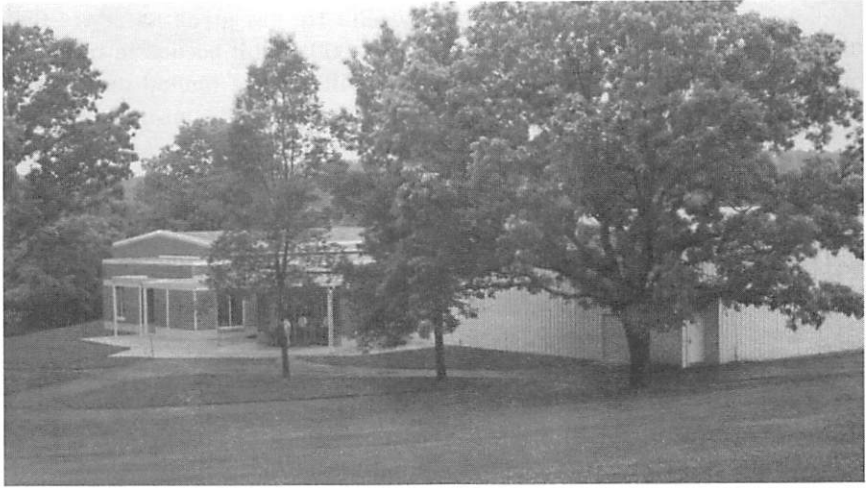
. . . Recall the twelve-year-old Jesus in the Jerusalem temple. His parents had been anxiously looking for Him. They found Him "sitting in the midst of the teachers, both listening to them and asking them questions." What a serious and dedicated student Jesus was! Perhaps many of our own ILC students are planning to hide out on campus when their parents leave this weekend, because they want to spend a few more days conversing with the pros in the classroom!

Doubtful, isn't it? Yet there is no doubt that our Lord's success was due to a very special kind of dedication, which He expressed in this answer to

His parents: "Don't you know that I must be about my Father's business?" We are talking about **OUTCOME-BASED DEDICATION**.

Many of you have heard of Outcome-Based Education, especially if you are from Minnesota. Outcome-Based Education is chiefly about "measuring"—measuring what a student knows and what he can do with that knowledge. OBE has rather complex practical applications. "Outcome-Based dedication," on the other hand, is something we all recognize. It's the way we live our lives. We dedicate ourselves to the attaining of outcomes or objectives which we consider to be worthy of our devotion.

. . . Early in the history of the CLC Immanuel Lutheran College was dedicated to the glory of God. By the grace of our God, for more than three decades the ILC faculty and administration, its planning and building com-



The new Student Commons (to the left) nicely complements the lay of the land and the gymnasium (right) on our beautiful Eau Claire Campus.

mittees as well as the members of the CLC, have dedicated themselves to performing the Father's business at Immanuel—the business of preparing pastors, teachers, and lay people to proclaim the good news of our redemption.

Our CLC Conventions in 1988 and 1990 prayerfully resolved to add another building to our campus. Much preliminary work was done by the first Building Committee reporting to the 1992 Convention. Another committee was appointed to oversee the planning and building of a dining and commons area attached to this Fieldhouse. Lyle Trulin, Tom Beekman, Ken Parrigan, Jim Pelzl, Steve Leinberger, and John Lau went to work on what we today call "The ILC Commons."

In 1988 the Long Range Planning Committee had identified the following critical needs: 1) a larger dining area with approximate student lavatory facilities; 2) more accessible food-storage areas with better ventilation;

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**"We dedicate our *use* of this building to His glory. For God is never pleased with mere lifeless buildings."**

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3) more sanitary food preparation areas; 4) a larger waiting area for students in the food line during inclement weather; 5) an adequate area for large crowds to gather after special campus activities; 6) an easily supervised coded commons area for our students; and 7) better access for vendor delivery vehicles.

... Hundreds of man-hours were dedicated by this committee to the complex ILC Commons project. They humbly received numerous comments from others, both complimentary and critical. And—can you believe it?—they still asked for the input of their CLC brethren!

... We give thanks to God for their

dedication to the work of providing the best possible facility for the dining and social gathering of our ILC students of the Word. Indeed, the members of our Building Committee were about their Father's business. It was His glory they sought.

... This evening we ask ourselves: "Now that we have an ILC Commons, what do we do with it?"—With joyful and thankful hearts we dedicate the ILC Commons to the glory of our Savior God! This means that we dedicate our *use* of this building to His glory. For God is never pleased with mere lifeless buildings.

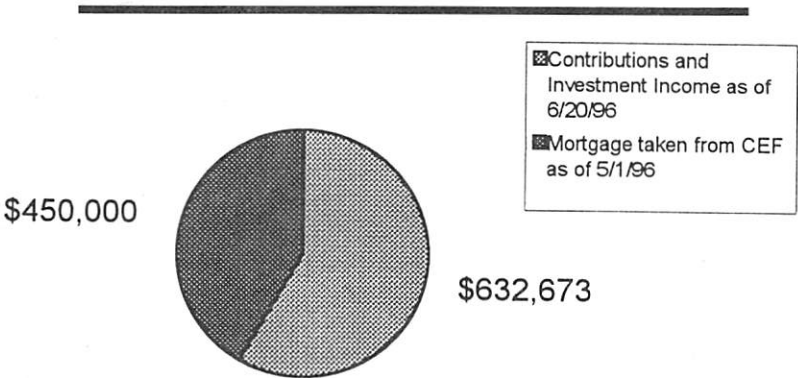
What does it mean that we dedicate our use of the ILC Commons to the glory of God? It means that you who are the students, faculty, and staff of Immanuel are promising that all language, behavior, and work in this building will bring not shame but glory to our heavenly Father. The same applies to the rest of us who enter the Commons.

And further—if we are dedicating the new building to the glory of God, then we are rededicating ourselves to the task of paying for it from the

wealth He has given us. More than \$400,000 is still needed in offerings. We will need to remind one another that this is not "the business of ILC." Nor do we dedicate ourselves to ILC. This is part of our "Father's business." His great mercies in Christ Jesus beg us to dedicate ourselves as living sacrifices to Him (Rom. 12:1).

... Jesus promised: "Lo, I am with you always, even to the end of the age." He is ever present in His gospel to help us base our dedication to the Father's business on the blessed end and OUTCOME of it all! ... Our ascended Lord promised: "In My Father's house are many permanent dwelling places; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also" (Jn. 14:1-3).

Such a glorious and eternal outcome is worthy of our total dedication to our Father's business every day of our earthly lives. I know you agree. So help us, Lord Jesus. Amen.



A chart showing how much of the total cost of the Student Commons has been paid for—and how much remains to be given from thankful hearts.

## “Your Calling In Life”

Ten students were graduated from Immanuel Lutheran High School, Mankato, Minn. in a worship service/concert on June 2, 1996. The senior class, whose colors were royal blue and white, chose Proverbs 3:1-2 as their class verse: “My son, do not forget my law, but let your heart keep my commands; for length of days and long life and peace they will add to you.”

The class selects one of the High School faculty to give their graduation address. This year’s class chose Mr. Craig Owings as the speaker. In speaking on the theme “Your Calling In Life,” teacher Owings elaborated on what it takes to be a “profitable servant” of the Lord. First, remember that you have been called by the Lord; secondly, remember that this calling involves both the content of faith and the conduct of daily life. The fact that “Christ has a claim on your life” is not a fearful prospect, the speaker pointed out, but a confident one, because Christ is the loving Lord and Savior. As far as knowing what God’s will is for your life, above all else be lifelong students of the Scriptures. At the same



time, one will want to pray and consult mature Christians, especially one’s parents and pastor.

The graduates had chosen “Christ Is Our Cornerstone” as their class hymn. The content of that hymn will assist the graduates in remembering and fulfilling their special calling as God’s redeemed children.

Of the ten graduates, two and possibly three, will be continuing their education at Immanuel Lutheran College, Eau Claire. All of them will join the increasing pool of young men and women from Immanuel congregation who have enjoyed the inestimable benefits of a Christian education at both the elementary and secondary level.

—Pastor Paul Fleischer



## Announcements

### New Location In Michigan

Our Reed City mission has moved its services to the Cadillac, Mich. area. Services are now held every other week at the Sands Motel at the intersection of Hwy. 115 & 55 at 4:00 p.m. The Sands Motel is two blocks from Mitchell State Campground. For more information please call Mr. Bob Remus (616) 832-2687 or Pastor Mark Bernthal (517) 792-9390.

### Fargo, North Dakota

There is a CLC preaching station located in Fargo, North Dakota. Worship services are conducted on the first and third Sundays of the month at the Sleep Inn Motel at the Intersection of I-94 and 45th. For more information contact Pastor Ted Barthels, HC-9 Box 258, Detroit Lakes, MN 56501, phone (218) 847-2080.

**Spokesman-On-Audio-Tape**—\$10.00 per year. Order from Pastor W. V. Schaller, 100 4th St. W., Lemmon, SD 57638.

## Installation

In accord with our usage and order, Missionary-At-Large Wayne Eichstadt, who was called by the Church of the Lutheran Confession congregation of North Port, Florida to be its pastor, was installed on June 2, 1996.

—Keith Olmanson

## “CLC Diaspora”

Thanks to Pastor Bruce Naumann and representatives of our San Francisco churches who have compiled a listing of scattered CLC households. If you are a spiritually-isolated person, for information on possible CLC members in your area consult with any local CLC pastor (each of whom have this listing) or write to the *Spokesman* editor.

# CLC DIASPORA 1996

A State-by-State List of the *Church of the Lutheran Confession* Members who Are Separated from Their Home Congregations by Great Distances

*“Therefore those who were scattered went everywhere preaching the word.” — Acts 8:4*

