

Lutheran Spokesman



Christmas Is A Mystery

The people who handle sweepstakes contests seem to know a lot about the way Americans celebrate Christmas. As you read this article, millions of entry forms have already been addressed, bundled, and are now waiting to be fed into the stream of mail after December 26. Not *before* Christmas, when Third Class mail is impatiently tossed aside; not months *after* Christmas, when life's pace is back to normal, but as close to the 26th as possible.

Merchants ride the wave of pre-holiday excitement, as enthusiasm soars and anticipation builds, but sweepstakes companies look beyond Christmas when bank accounts are depleted and shallow wells of holiday sentiment run dry. The season for which Americans spend more time preparing than any other, ends abruptly; like a blown fuse. The world's interest in Christmas may seem passionate, but is only passing.

No surprise here. True today are the words that Paul penned by inspira-

tion nearly two thousand years ago: "Without controversy, great is the mystery of godliness: God was manifested in the flesh" (1 Tim. 3:16). "Mystery" is the key word, both to the passage and to the reason why the world abandons the season so suddenly. Bright lights and festive gatherings, gift-giving and false notions of worldly peace, these may generate a holiday spirit but have little to do with the mystery that Christmas is about. The "mystery of godliness" is beyond the grasp of human reason and cannot be understood apart from the Spirit's power. No wonder the world shrugs and moves on to other things.

And yet, the same "mystery" is precisely what makes our celebration a lasting one.

No Ordinary Birth

Every birth is a mystery. Each is an awesome miracle of God's wisdom and power. But here is no ordinary birth and Jesus is no ordinary child. This is *the* birth and He is *the* Child to

Postmaster: Periodicals postage paid at Roseville, MN 55113 and at additional offices. Send address corrections (Form 3579) to Lutheran Spokesman, 2750 Oxford Street North, Roseville, MN 55113.

The Lutheran Spokesman is published monthly by the Church of the Lutheran Confession, 2750 Oxford St. N., Roseville, MN 55113, and is an official organ of the Church of the Lutheran Confession.

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Material submitted for publication should be sent to Editor Paul Fleischer one month before date of publication. Announcements and other short notices should also be sent to Editor Fleischer.

Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Individual subscriptions {foreign—U.S. currency only}: \$9.00 {\$12.00} for one year; \$17.00 {\$23.00} for two years; \$25.00 {\$34.00} for three years. Subscriptions sent in bulk to congregations: \$7.00.

Printed in U.S.A.

whom all of Scripture testifies, upon whom the faith of every believer rests. The mystery is not that *a* child would be born but that *the* Child was born. Not another in the long line of sinners, born in a natural way, but God Himself coming to this earth to redeem us from our sins. Each Sunday we rattle off the truth: "He was conceived by the Holy Ghost, born of the Virgin Mary." But think of what that means: This Child, helplessly cradled in His mother's arms, is really the almighty God!

Therefore, lest seasonal distractions rob us, Christians need to step back from the mad worldly scramble and to quietly ponder the stupendous truth that "God was manifested in the flesh."

Why not revisit those wondrous accounts in Scripture—noting every miraculous detail, allowing the Spirit to drench your heart with joyful appreciation and to fill your faith with

the wide-eyed wonder that does not diminish with time. Replay the scene in the theater of your mind, asking, not, "How could this happen?" but, "What happened?" and "Why?" Then listen to the Spirit's response: "In this the love of God was manifested toward us, that God has sent His only-begotten Son into the world that we might live through Him" (1 Jn. 4:9). It's another mystery, of course, one we call the Gospel, which heralds God's unfathomable love for us, and yields the peace of sins forgiven.

Ironic, isn't it? The world's celebration screeches to a halt because Christmas is a mystery. Yet, the same mystery charges our faith with abiding joy.

Thanks to the Spirit, you can celebrate a lifetime of Christmases and the same message never loses its wonder. Even winning the sweepstakes is pointless by comparison.

—Pastor James Albrecht

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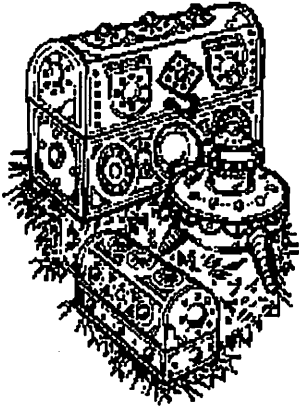
A FRAGRANCE FROM LIFE TO LIFE

On the compound where our missionary lives in Nigeria there is a tall and stately tree called the "Queen of the Night." It's a name well-deserved. Once the sun has set and the countryside is enshrouded in night, the large flowers on the tree release their fragrance. The lovely aroma is refreshing in the midst of the dark African night.

The dark night of sin has set in upon this world. It began with our ancient parents thinking they knew better than their Creator. Since then

from sire to son the bane descends and over all the curse impends. Yet in the midst of the benighted world there is that enlivening fragrance. It is not of this creation as the "Queen" produces. It is not the odors of Edom brought by worshipers to Him. It is what He became and brought to the Father for us. ". . . Christ loved us and gave himself up for us a fragrant offering and sacrifice to God" (Eph. 5:2).

The blessed Child who came on that dark night so long ago was none other than the mighty God come to



ransom our race. He came for us who since Eden have gone to rack and ruin. He came for us who so feebly stumble around in iniquity's shadow. While the fragrance of the "Queen" may be refreshing, the King's fragrance of salvation is exhilarating. Like the shepherds we abandon the darkness to come and peer into the manger.

The Aroma Of Salvation

There we see Him who reflects the glory of God and bears the very stamp of His nature. Though His arms are tiny and seemingly ineffectual, yet this is the One who upholds the universe by His Word of power. This is the One who would make purification for sins and sit down at the right hand of the Majesty on high (Heb. 1:3).

After long years of service on this

dismal orb, He would give the ultimate. From that tree He would send forth not the putrifying stench of death, but the life-giving aroma of salvation. "Father, forgive them . . . It is finished. . . ." While it would seem that the darkness had engulfed Him, that would not be the case. The fact of the matter is that the enlivening aroma of His salvation is wafted on ocean breeze to distant isle and massive continent. It is carried by the ministering zephyr to valley and plain and mountain.

Concluding their adoration the shepherds were inspirited in Him who is the sweet savour of God unto salvation. They went jubilantly back out into the dark night. "Then the shepherds returned, glorifying and praising God for all the things that they had heard and seen . . ." (Lk. 2:20).

Let us this Christmas imbibe that which yields lasting cheer and impart it as the shepherds did. "And when they had seen Him, they made widely known the saying which was told them concerning this Child" (Lk. 2:17). May we, on this festival and continually, say: "Now thanks be to God who always leads us in triumph in Christ, and through us diffuses the fragrance of His knowledge in every place" (2 Cor. 2:14).

—Pastor David Koenig



Advent Devotion—

On Being Different

Two opposing concepts in Scripture, oddly enough, have something in common. One concept is "sinfulness." The other is "holiness." That they are

opposites is obvious. What they have in common is that both denote "separateness" or "differentiation." Stay with me.

For example, in Isaiah 59:2 God says: "Your iniquities have separated you from your God." This means we are different from what God originally created and intended us to be. Made originally in the "likeness" of God, man is now distinctly *unlike* God. Throughout Scripture "sin" marks this discrepancy. Sin is separation. Sinful man is "set apart" from his God. Quite a distinctive category.

In A Class By Itself

The Bible clearly teaches this. The word "bible" means book. We call it "holy" because it is "different." Here God has provided us a written revelation that is separate from all other writings. You might want to paste a new label on the front of your Bible which says "Different Book" or "This Book is different from all other books in the whole world!"

That is exactly what the title "Holy Bible" means. This book is in a class by itself, set apart from all other so-called sacred writings. It is just plain different. And why? Because, for one thing, it depicts our sinfulness as no other book can. But more—it describes and bestows such a different solution. It removes sinfulness and confers its opposite.

In A Category By Himself

God is holy. This means that God is in a category all by Himself: pure, untainted, immaculate. He is so different that we cannot even begin to imagine it. He commands us to be different, too. He says: "You shall be holy (different), for I the Lord your God am holy (different)" (Lev. 11).

We cannot even begin to imagine, let alone fulfill this command, try as

we might. So God does it for us. He really is different from all those other "gods" and their "sacred" volumes. They leave it up to you to sort things out for yourself. Not so the God of the cross, the different God who authored that most blessed and different book.

Distinct From Sinners

He sends a Savior. And this One is really different—"holy, harmless, undefiled, set apart from sinners" (Heb. 7). He is absolutely distinct from sinners, since He is God, and yet He comes to deal with sinners—"receives them and eats with them"! (Lk. 5)

He will even remove their sinfulness, taking it into His own holiness—"the Lamb of God who takes away the sin of the world" (Jn. 1). "God made Him, who knew no sin, to be sin for us, that we might become the righteousness of God in Him" (2 Cor. 5). This different One becomes the very opposite of holiness that we might become the opposite of sinfulness.

That is really different. And God arranges it that through faith (not works—and there's a blessed distinction) *we* also are different. Such knowledge is too wonderful for me!

But there it is. And there is still more to come.

—Pastor Warren Fanning

(On his next turn the author intends to continue his good thoughts in the same vein. — Ed.)



“God has stooped to speak heavenly truths in human words, so that we might know the riches of His grace . . . “

A Christmas Message From Our CLC President —

Reformation’s Effect On Appreciation Of Christmas Blessing

The nature of such a publication as the *Spokesman* requires that articles be submitted well in advance of their appearance. Hence this Christmas message is being written in the season of Reformation. Writing for Christmas season in the season of the Reformation nevertheless reminds one of the close link between the events that are celebrated by us as Lutherans.

The birth of Christ, celebrated each Christmas season, stands on its own. The birth of our Savior and all that it means is the greatest single event in human history. From the promise of the Savior to the fulfillment of His birth, from the manger to the cross, from the empty tomb to the ascension, there are many common threads. One is this, that the God of Love is the faithful God. The days of this evil world are winding down, yet the Christian looks forward to the future with confidence. He who has fulfilled every promise relating to faith and salvation in the past will fulfill those yet to come to pass. He who sent His only Son to redeem the world *will* deliver from every evil work all who believe.

But how do we know this, except through the Word of God! It is for that very reason Satan attacks faith in the Word, that very Word of God which was proclaimed in the open again in and after the Reformation. Luther said: “Man must have the Word of

God and cling to it by faith. As soon as he allows this to be taken away from him, he is lost and helpless. . . . If he has brought a man to doubt whether it really is the Word of God, then he (Satan) has won the game” (*What Luther Says*, Vol. 3, p. 1491, #4819).

What *does* Scripture say? We read in John 1:14: “And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” Said Luther: “I would probably be as shrewd as any heretic if I wanted to criticize these words: ‘the Word was made flesh.’ Here one must believe, not see, measure, or comprehend” (*WLS*, Vol. 1, P. 150, #448).

This Christmas season we hear again the wonderful words of God spoken through the angels to the shepherds: “Unto you is born this day in the city of David a Savior which is Christ the Lord” (Lk. 2:11). Soon after Christmas we will begin the consideration of Lent, following the Savior to Calvary, and observing all that He did and bore in our place that we might be reconciled unto God.

Even as Jesus in His humiliation cloaked Himself in our flesh and became man, yet without sin, so the Word of God, too heavenly for human expression, nevertheless is cloaked in

words we speak. God reveals the mystery of salvation through the external Word, Luther said. God has stooped to speak heavenly truths in human words, so that we might know the riches of His grace which otherwise would remain hidden from us. We cannot separate the Word from Christ, or Christ from the Word, and still have Christmas, much less the blessing of Christmas.

As brethren we wish to one another all the blessings of this blessed season of our Savior's birth. Most assuredly this wish comes from this office to all who read these words. May the peace of God be with you all. This peace which passes all understanding, however, Luther did not know until he

searched and studied the Word of God. So, even as we wish all the peace of God in Christ Jesus, we as earnestly pray that each of us will stay in the Word, faithfully hear the Word, and with confidence confess the Word without which neither the message of Christmas or its blessed effect has meaning.

Christ first, and then Reformation. Without Christmas there had been no Reformation; with the Reformation the message of Christmas—salvation by grace through faith in Christ Jesus alone—would have remained a deep, dark secret. This Christmas season, thank the Lord for both, and enjoy the blessings of both!

—Pastor Daniel Fleischer



LESSONS FROM THE OLD TESTAMENT

“That We Might Have Hope” (Rom. 15:4)

The Book of Job

LESSONS FROM JOB

A tragic car accident leaves its victim paralyzed for life. A young man finds out he has terminal cancer. An expectant mother miscarries her child. A young couple unexpectedly loses an infant. A tornado demolishes an entire city block killing many in its path. These tragedies take place daily in our world to both believers and unbelievers. Why does a righteous God permit His children to suffer so intensely? Why aren't Christians immune to such problems? In order to help answer these questions, let us turn to Job, who is well-known for his suffering.

Job's Faith Is Tested

Job was an extremely wealthy man from the land of Uz who was “blame-

less and upright, and one who feared God and shunned evil” (Job 1:1). He placed his trust in God's promises, and through faith in the coming Savior was declared righteous by God. Yet God permitted Job to suffer at the hands of Satan. In a single day Job lost all of his property and his ten children. This test of faith, however, was

passed by Job who uttered these humble words; "The Lord gave, and the Lord has taken away; blessed be the name of the Lord" (1:21).

This reaction of Job to tragedy puts us to shame, doesn't it? How often do we, when faced with comparatively insignificant tragedies, react with spite and self-pity, wondering why God has been so cruel to us. "Why did God allow me to sprain my ankle right before the big game?" "Why do I have to suffer from this facial blemish on the day school pictures are taken?" "Why do I have to be sick on my birthday?" These complaints sound pretty petty in comparison, don't they?

Unsuccessful in his first attempt, Satan obtained permission from God to cause physical suffering to Job. Permission was granted by God with the condition that Job's life be spared. Job was stricken with painful boils from head to toe. So altered was his appearance that his three friends could not even recognize him. He also had to deal with the poor advice of his wife who instructed him to "curse God and die!" (2:9) How did Job respond to these new attacks? He told his wife she was speaking foolishly and said: "Shall we accept good from God, and not trouble?" (2:10)

But Job was a sinful human just like you and me. He too struggled with his "old man." After being visited by his three friends who offered him no comfort in a week, Job cursed the day of his birth. Job uttered strong complaints against God; yet he never cursed God as Satan had predicted and as his wife had suggested.

God Is Faithful

Job's friends finally spoke, but their words only made things worse.

“ . . . The book of Job points to Jesus, who suffered hell for us, and who provides the perfect example of patience in tribulation.”

They surmised that Job must be suffering so severely because of some dreadful sin which he had committed. It is true that certain sins do lead to earthly consequences which may be difficult to bear. But it is also true that some hardships, such as Job's, do not come to us as a direct result of some grievous sin. The amount of suffering in one's life is not directly proportional to the sins one commits. In fact, in Hebrews we read: "For whom the Lord loves He chastens" (12:6). Oftentimes it seems like those who suffer most are those whose faith in Christ is strongest. But God also leaves us with these words of comfort: "God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it" (1 Cor. 10:13). God knew the strength of Job's faith, just as He knows the strength of ours.

The prolonged suffering, however, did have its effect on Job. In response to his friends' accusations of wrongdoing, he went too far in saying he had done nothing to deserve this kind of torture from God. Job was a sinner, and as a sinner he deserved eternal punishment in hell. Although Job was suffering intensely, this suffering cannot compare to the suffering we all deserve because of our sin. Job needed to be humbled in his self-righteous attitude, as do we at times.

1997 BIBLE READING GUIDE

"Your Word is a lamp to my feet and a light for my path!" Psalm 119:105

A suggestion for the use of this guide for your personal or family devotionals: Complement your reading of the coordinated Scripture selections with the worship treasures of The Lutheran Hymnal (1941). Hymn groups are noted below by number in the book. Browsing, reading, singing. . . In any fashion you will greatly enhance your prayer responses to the Word.

After the date of each Sunday are the lessons upon which the following selections are based.

The key to beneficial use of this resource? That's right. Discipline. Commit yourself to a certain "quiet time" each day where you are in sanctuary with Bible and Hymnal at hand. And hands are ready to fold. We wish you well in this, for you have "chosen that good part" with the Mary who sat at Jesus' feet.

January 1, The Name of Jesus

New Year Hymns: 114-125

Luke 2:21-38

Thursday, Isaiah 63:7-9; Friday, Matthew 2:13-23;

Saturday, Galatians 4:4-7

January 5, Epiphany Sunday

Epiphany Hymns: 126-135; Mission Hymns: 494-512

Isaiah 60:1-6; Ephesians 3:2-12; Matthew 2:1-12; Psalm 72

Monday, 1 Samuel 16:1-13; Tuesday, Luke 3:15-17, 21-22;

Wednesday, Titus 3:4-7; Thursday, Isaiah 42:1-7; Friday, Matthew

3:13-17; Saturday, Acts 10:34-38

January 12, Baptism of our Lord

Isaiah 49:1-6; Acts 16:25-34; Mark 4:1-11; Psalm 2

Monday, 1 Samuel 16:1-13; Tuesday, Luke 3:15-22; Wednesday,

Titus 3:4-7; Thursday, Isaiah 42:1-7; Friday, Matthew 3:13-17;

Saturday, Acts 10:34-38

January 19, Epiphany 2

1 Samuel 3:1-10; 1 Corinthians 6: 12-20; John 1:43-51; Psalm 67

Monday, Isaiah 62:1-5; Tuesday, John 2:1-11; Wednesday,

1 Corinthians 12:1-11; Thursday, Isaiah 49:1-6; Friday, John 1:29-41;

Saturday, 1 Corinthians 1:1-9

January 26, Epiphany 3

Jonah 3:1-5,10; 1 Corinthians 7:29-31; Mark 1:14-20; Psalm 62
Monday, Isaiah 61:1-6; **Tuesday**, Luke 4:14-21; **Wednesday**,
1 Corinthians 12:12-27; **Thursday**, Isaiah 9:1-4; **Friday**,
Matthew 5:1-12; **Saturday**, 1 Corinthians 1:10-17

February 2, Epiphany 4

Deuteronomy 18:15-20; 1 Corinthians 8:1-13; Mark 1:21-28; Psalm 1
Mon., Jeremiah 1:4-10; **Tues.**, Luke 4:20-32; **Wed.**, 1 Cor. 12:27-
13:13
Thurs., Micah 6:1-8; **Fri.**, Matthew 5:1-12; **Sat.**, 1 Corinthians 1:26-31

February 9, Transfiguration of Our Lord

2 Kings 2:1-12a; 2 Cor. 3:12-4:2; Mark 9:2-9, Psalm 148
Mon., Exodus 34:29-35; **Tues.**, Luke 9:28-36;
Ash Wednesday, 2 Corinthians 5:20b-6:2
Thurs., Exodus 24:12-18; **Fri.**, Matthew 17:1-9; **Sat.**, 2 Peter 1:16-21

February 16, Lent 1

Hymns for Lent: 140-159
Genesis 22:1-18; Romans 8:31-39; Mark 1:12-15; Psalm 6
Mon., Deut. 26:5-10; **Tues.**, Luke 4:1-13; **Wed.**, Romans 10:8b-13;
Thurs., Genesis 2:7-3:7; **Fri.**, Matthew 4:1-11; **Sat.**, Romans 5:12-19

February 23, Lent 2

Genesis 28:10-17; Mark 8:31-38; Romans 5:1-11; Psalm 73
Mon., Jeremiah 26:8-15; **Tues.**, Luke 13:31-35; **Wed.**, Philippians
3:17-4:1; **Thurs.**, Genesis 12:1-8; **Fri.**, John 4:5-26;
Sat., Romans 4:1-5, 13-17

March 2, Lent 3

Exodus 20:1-17; 1 Corinthians 1:22-25; John 2:13-22; Psalm 19
Mon., Exodus 3:1-15; **Tues.**, Luke 13:1-9; **Wed.**, 1 Cor. 10:1-13;
Thurs., Isaiah 42:14-21; **Fri.**, John 9:1-39; **Sat.**, Ephesians 5:8-14

March 9, Lent 4

Numbers 21:4-9; Ephesians 2:4-10; John 3:14-21; Psalm 38
Mon., Isaiah 12:1-6; **Tues.**, Luke 15:1-3,11-32; **Wed.**, 1 Cor. 1:18-25;
Thurs., Hosea 5:15-6:3; **Fri.**, Matthew 20:17-28; **Sat.**, Romans 8:1-10

March 16, Lent 5

Jeremiah 31:31-34; Hebrews 5:7-9; John 12:20-33; Psalm 143
Mon., Isaiah 43:16-21; **Tues.**, Luke 20:9-19; **Wed.**, Philippians 3:8-14
Thurs., Ezekiel 37:1-14; **Frid.**, John 11:17-27,38-45; **Sat.**, Rom. 8:11-19

March 23, Passion/Palm Sunday

Hymns for Holy Week: 160-186

Zechariah 9:9,10; Philipians 2:5-11; Mark 11:1-10; Psalm 24
Mon., *Isaiah 42:1-9; Tues.* *John 12:20-36; Wed., Hebrews 12:1-3*
Maunder Thursday, *1 Corinthians 11:23-26*
Good Friday, *Hebrews 10:16-25*
Saturday, *Romans 6:3-11*

March 30, Easter Day

Easter Season Hymns: 187-211

Isaiah 25:6-9; 1 Corinthians 15:19-26; Mark 16:1-8 Psalm 118
Mon., *Exodus 15:1-11; Tues., Luke 24:1-12; Wed., 1 Cor. 15:1-11;*
Thurs., *John 2:2-9; Fri., Matthew 28:1-10; Sat., Colossians 3:1-4*

April 6, Easter 2

Acts 3:12-20; 1 John 5:1-6; John 20:19-31; Psalm 16

Mon., *Acts 5:12,17-32; Tues., Acts 4:32-35; Wed., Revelation*
1:14-18; Thurs., Acts 2:14a; 22-32; Fri., Psalm 133; Sat., 1Peter
1:3-9

April 13, Easter 3

Acts 4:8-12; 1 John 1:1-22; Luke 24:36-49, Psalm 118

Mon., *Acts 9:1-19a; Tues., John 21:1-14; Wed., Revelation*
5:11-14; Thurs., Acts 2:14a,36-47; Fri., Luke 24:13-35; Sat., 1 Peter
1:17-21

April 20, Easter 4

Acts 4:23-33; 1 John 3:1-2; John 10:11-18, Psalm 23

Mon., *Acts 13:15-33; Tues., John 10:22-30; Wed., Rev. 7:9-17*
Thurs., *Acts 6:1-9;7:2a,51-60; Fri., John 10:1-10; Sat., 1 Peter 2:19-25*

April 27, Easter 5

Acts 8:26-40; 1 John 3:18-24; John 15:1-8, Psalm 67

Mon., *Acts 13:44-52; Tues., John 13:31-35; Wed., Revelation 21:1-6*
Thurs., *Acts 17:1-12; Fri., John 14:1-12; Sat., 1 Peter 2:1-10*

May 4, Easter 6

Acts 11:19-26; 1 John 4:1-11; John 15:9-17; Psalm 98

Mon., *Acts 14:8-18; Tues., John 14:23-29; Wed., Rev. 21:10-14,*

May 8, Ascension of Our Lord *Ephesians 1:15-23*

Hymns 212-223

Fri., *John 14:15-21; Sat., 1 Peter 3:15-22*

May 11, Easter 7

Acts 1:15-26; 1 John 4:13-21; John 17:11b-19; Psalm 8

Mon., Acts 16:6-10; **Tues.,** John 17:20-26; **Wed.,** Revelation 22:12-20
Thurs., Acts 1:1-14; **Fri.,** John 17:1-11a; **Sat.,** 1 Peter 4:12-17;5:6-11

May 18, The Day of Pentecost

Hymns 224-236

Ezekiel 37:1-14; Acts 2:1-21; John 14:25-27; Psalm 51b

Mon., Genesis 11:1-9; **Tues.,** John 15:26-27; **Wed.,** Romans 8:22-27

Thurs., Joel 2:28,29; **Fri.,** John 16:5-11; **Sat.,** Psalm 104:25-37

May 25, The Holy Trinity

Hymns celebrating the Trinity: 237-253

Isaiah 6:1-8; Romans 8:14-17; John 3:1-17; Psalm 150

Mon. Numbers 6:22-27; **Tues.,** John 16:12-15; **Wed.,** Romans 5:1-5

Thurs., Genesis 1:1-2:3; **Fri.,** Matthew 28:16-20; **Sat.,** 2 Cor.
13:11-14

June 1, Pentecost 2

Deuteronomy 5:12-15; 2 Cor. 5-12; Mark 2:23-28; Psalm 126

Mon., 1 Kings 8:22,23,41-43; **Tues.,** Luke 7:1-10; **Wed.,** Galatians

1:1-10; **Thurs.,** Deuteronomy 11:18-21,26-28; **Fri.,** Matthew 7:15-29;

Sat., Romans 3:21-25a,27-28

June 8, Pentecost 3

Genesis 3:8-15; 2 Cor. 4:13-18; Mark 3:20-35; Psalm 51a

Mon., 1 Kings 17:17-24; **Tues.,** Luke 7:11-17; **Wed.,** Galatians

1:11-24; **Thurs.,** Hosea 5:15-6:6; **Fri.** Matthew 9:9-13; **Sat.,** Romans
4:18-25

June 15, Pentecost 4

Hymns of the Christian Home: 620-626

Ezekiel 17:22-24; 2 Cor. 5:1-10; Mark 4:26-34; Psalm 92

Mon., 2 Samuel 11:26-12:10-15; **Tues.,** Luke 7:36-50; **Wed.,**

Galatians 2:11-21; **Thurs.,** Exodus 19:2-8; **Fri.** Matthew 9: 35-10:8;

Sat. Romans 5:6-11

June 22, Pentecost 5

Job 38:1-11; 2 Cor. 5:14-21; Mark 4:35-41; Psalm 46

Mon., Zechariah 13:7-9; **Tues.,** Luke 9:18-24; **Wed.,** Galatians

3:23-29; **Thurs.** Jeremiah 20:7-13; **Frid.,** Matthew 10:24-33; **Sat.,**

Romans 5:12-15

June 29, Pentecost 6

Lamentations 3:31-33; 2 Cor. 8:1-14; Mark 5:21-24a,35-43, Psalm 30

Mon., 1 Kings 19:14-21; **Tues.,** Luke 9:51-62; **Wed.,** Galatians

5:1,13-25

July 6, Pentecost 7

Hymns for our nation: 575-584

Ezekiel 2:1-5; 2 Cor. 12:7-10; Mark 6:1-6; Psalm 143

Mon., *Isaiah 66:10-14; Tues.*, *Luke 10:1-20; Wed.*, *Galatians 6:1-16;*
Thurs., *Exodus 33:12-23; Fri.*, *Matthew 11:25-30; Sat.* *Romans*
7:15-25a

July 13, Pentecost 8

Amos 7:10-15, Ephesians 1:3-14; Mark 6:7-13; Psalm 78

Mon., *Deuteronomy 30:9-14; Tues.*, *Luke 10:25-37; Wed.* *Colossians*
1:1-14; Thurs., *Isaiah 55:10-11; Fri.* *Matthew 13:1-9, 18-23;*
Sat., *Romans 8:18-25*

July 20, Pentecost 9

Hymns of the Redeemer: 339-368

Jeremiah 23:1-6; Ephesians 2:13-22, Mark 6:30-34; Psalm 23

Mon., *Genesis 18:1-14; Tues.*, *Luke 10:38-42; Wed.*, *Colossians*
1:21-29; Thurs., *Joel 3:12-16; Fri.*, *Matthew 13:24-43; Sat.*, *Romans*
8:26,27

July 27, Pentecost 10

Exodus 24:3-11; Ephesians 4:1-16; John 6:1-15; Psalm 84

Mon., *Genesis 18:20-32; Tues.*, *Luke 11:1-13; Wed.*, *Colossians*
2:6-15; Thurs. *1 Kings 3:5-12; Fri.*, *Matthew 13:44-52; Sat.*,
Romans 8:28-30

August 3, Pentecost 11

Hymns of Worship and Praise: 1-44

Exodus 16:2-15; Ephesians 4:17-24; John 6:24-35; Psalm 145

Mon., *Ecclesiastes 1:2,2:18-26; Tues.*, *Luke 12:13-21; Wed.*,
Colossians 3:1-11; Thurs., *Isaiah 55:1-5; Fri.*, *Matthew 14:13-21;*
Sat., *Romans 8:35-39*

August 10, Pentecost 12

1 Kings 19:4-8; Ephesians 4:30-52; John 6:41-51; Psalm 34

Mon., *Genesis 15:1-6; Tues.*, *Luke 12:32-40; Wed.*, *Hebrews*
11:1-3,8-16; Thurs., *1 Kings 19:9-18; Fri.*, *Matthew 14:22-33;*
Sat., *Romans 9:1-5*

August 17, Pentecost 13

Hymns of Teaching: 627-631

Proverbs 9:1-6; Ephesians 5:15-20; John 6:51-58; Psalm 1

Mon., *Jeremiah 23:23-29; Tues.*, *Luke 12:49-53; Wed.*,
Hebrews 12:1-13; Thurs., *Isaiah 56:1,6-8; Fri.*, *Matthew 15:21-28;*
Sat., *Romans 11:13-15,28-32*

August 24, Pentecost 14

Joshua 24:1,2a,14-18; Ephesians 5:21-31; John 6:60-69; Psalm 71
Mon., Isaiah 66:18-24; **Tues.**, Luke 13:22-30; **Wed.**, Hebrews
12:18-24; **Thurs.**, Exodus 6:2-8; **Fri.**, Matthew 16:32-20; **Sat.**,
Romans 11:33-36

August 31, Pentecost 15

Hymns of Baptism and the Lord's Supper: 298-316
Deuteronomy 4:1,2,6-8; Ephesians 6:10-20; Mark 7:1-23; Psalm 119c
Mon., Proverbs 25:6-7; **Tues.**, Luke 14:1,7-14; **Wed.**, Hebrews 13:1-8
Thurs., Jeremiah 15:15-21; **Fri.**, Matthew 16:21-26; **Sat.**, Romans
12:1-8

September 7, Pentecost 16

Isaiah 35:4-7a; James 1:17-27; Mark 7:31-37; Psalm 146
Mon., Proverbs 9:8-12; **Tues.**, Luke 14:25-33; **Wed.**,
Philemon, 1:1,10-21; **Thurs.**, Ezekiel 33:7-11; **Fri.**, Matthew 18:15-20;
Sat., Romans 13:1-10

September 14, Pentecost 17

Hymns of Invitation: 276-281
Isaiah 50:4-10; James 2:1-18; Mark 8:27-35; Psalm 116
Mon., Exodus 32:7-14; **Tues.**, Luke 15:1-10; **Wed.**, 1 Timothy 1:12-17;
Thurs., Genesis 50:15-21; **Fri.**, Matthew 18:21-35; **Sat.**, Romans 14:5-9

September 21, Pentecost 18

Jeremiah 11:18-20; James 3:13-18; Mark 9:30-37; Psalm 31
Mon., Amos 8:4-7; **Tues.**, Luke 16:1-13; **Wed.**, 1 Timothy 2:1-8
Thurs., Isaiah 55:6-9; **Fri.**, Matthew 20:1-16; **Sat.** Philippians
1:18b-27

September 28, Pentecost 19

Hymns of Prayer: 454-459
Numbers 11:16,24-29; James 4:7-12; Mark 9:38-50; Psalm 146
Mon., Amos 6:1-7; **Tues.**, Luke 16:19-31; **Wed.**, 1 Timothy 6:6-16
Thurs., Ezekiel 18:1-4,25-32; **Fri.**, Matthew 21:28-32;
Sat., Philippians 2:1-11

October 5, Pentecost 20

Genesis 2:18-24; Hebrews 2:9-11; Matthew 10:2-16; Psalm 139b
Mon., Habakkuk 1:1-3; **Tues.**, Luke 17:1-10; **Wed.**, 2 Timothy 1:3-14
Thurs., Isaiah 5:1-7; **Fri.**, Matthew 21:33-43; **Sat.**, Philippians 3:12-21

October 12, Pentecost 21

Hymns of Faith and Justification: 369-392

Amos 5:6,7,10-15; Hebrews 3:1-6; Mark 10:17-27; Psalm 90
Mon., Ruth 1:1-19a; **Tues.**, Luke 17:11-19; **Wed.**, 2 Timothy 2:8-13;
Thurs., Isaiah 25:6-9; **Frid.**, Matthew 22:1-14; **Sat.**, Philipians 4:4-13

October 19, Pentecost 22

Isaiah 53:10-12; Hebrews 4:9-16; Mark 10:35-45; Psalm 22
Mon., Genesis 32:22-30; **Tues.**, Luke 18:1-8a; **Wed.**, 2 Timothy
3:14-4:5; **Thurs.**, Isaiah 45:1-7; **Fri.**, Matthew 22:15-21;
Sat., 1 Thessalonians 1:1-5a

October 26, REFORMATION SUNDAY

Hymns: 258-269; 282-297; 444-453
Jeremiah 18:1-11; Revelation 14:6-7; Mark 13:5-11; Psalm 46
Mon., Jeremiah 31:31-34; **Tues.**, John 8:31-36; **Wed.**, Romans
3:19-28; **Thurs.**, Daniel 6:10-12;16-23; **Fri.**, Matthew 10:16-23;
Sat., Galatians 5:1-6

November 2, Pentecost 23

Jeremiah 31:7-9; Hebrews 5:1-10; Mark 10:46-52; Psalm 126
Mon., Deuteronomy 10:12-22; **Tues.**, Luke 18:18-27; **Wed.**,
2 Timothy 4:6-8,16-18; **Thurs.**, Leviticus 19:1,2,15-18;
Fri. Matthew 22:34-46; **Sat.**, 1 Thessalonians 1:5b-10

November 9, The Last Judgment

Hymns of the End Time: 513-535; 585-619
Malachi 4:1-2a; Hebrews 9:24-28; John 5:19-24; Psalm 90
Mon., Jeremiah 26:1-6; **Tues.**, Luke 19:11-27; **Wed.**, 2 Thessalonians
1:5-10; **Thurs.**, Daniel 7:9,10; **Frid.**, Matthew 25:31:46;
Sat., 1 Thessalonians 5:1-11

November 16, The Saints Triumphant

Daniel 12:1-3; Hebrews 10:11-18; John 5:25-29; Psalms 118
Mon., Isaiah 65:17-25; **Tues.**, Luke 20:27-38; **Wed.**,
2 Thessalonians 2:13-3:5; **Thurs.**, Isaiah 52:1-6; **Fri.**, Matthew 25:1-13;
Sat., 1 Thessalonians 4:13-18

November 23, Christ the King

Hymn 341 "Crown Him with Many Crowns!"
Daniel 7:13,14; Revelation 1:4b-8; John 18:33-37; Psalm 45
Mon., Jeremiah 23:2-6; **Tues.**, Luke 23:35-43; **Wed.**, Col. 1:13-20
Thursday, THANKSGIVING DAY Psalm 126
Fri., Matthew 27:27-31; **Sat.**, 1 Corinthians 15:20-28

THE NEW CHURCH YEAR BEGINS

November 30, Advent 1

Hymns for Advent: 55-75

*Jeremiah 33:14-16; 1 Thessalonians 3:9-13; Luke 21:25-36: Psalm 25
Mon., Isaiah 2:1-5; Tues., Matthew 24:37-44; Wed., Romans 13:11-14
Thurs., Isaiah 63:16b,17;64:1-8; Fri., Mark 13:32-37; Sat., 1 Cor. 1:3-9*

December 7, Advent 2

*Malachi 3:1-4; Philipians 1:3-11; Luke 3:1-6; Psalm 24
Mon., Isaiah 11:1-10; Tues., Matthew 3:1-12; Wed., Romans 15:4-13;
Thurs., Isaiah 40:1-11; Fri., Mark 1:1-8; Sat., 2 Peter 3:8-14*

December 14, Advent 3

Start Singing Christmas! 76-109

*Zephaniah 3:14-17; Philipians 4:4-7; Luke 3:7-18, Psalm 130
Mon., Isaiah 35:1-10; Tues., Matthew 11:2-11; Wed., James 5:7-11
Thurs., Isaiah 61:1-3,10,11; Fri., John 1:6-8,19-28;
Sat., 1 Thessalonians 5:16-24*

December 21, Advent 4

*Micah 5:2-5a; Hebrews 10:5-10; Luke 1:39-55; Psalm 85
Mon., Isaiah 7:10-14; Tues., Matthew 1:18-25; Wed., Rom. 1:1-7*

CHRISTMAS DAY, JOY TO THE WORLD!

John 1:1-14

Fri., Titus 2:11-14; Sat., Isaiah 9:2-7

December 28, Christmas 1

*1 Samuel 2:18-20;26; Hebrews 2:10-18; Luke 2:41-52; Psalm 111
Mon., Isaiah 63:7-9; Tues., Matthew 2:13-15,19-23;
New Year's Eve, Psalm 121*

Blessings come where the Word dwells richly!



A younger friend of Job, Elihu, rebuked Job's attitude toward God. He told Job that he did not have the right to question the wisdom of God. He reminded Job that God may allow affliction for any number of reasons, many of which man's simple mind cannot comprehend. God does not exercise justice in accordance to our way of thinking. Elihu also comforted Job by telling him that God is loving and that He restores people from the clutches of suffering and sin.

Finally, it was time for God Himself to address Job. God reminded Job, through a series of questions about the universe, that Job's limited knowledge pales in comparison to that of the Creator God. In the last chapter of the book Job recognizes his sin and repents "in dust and ashes." God then blesses Job with another large family, many possessions, and a long life.

What We Can Learn

What can we learn from the account of Job? Certainly we can learn patience in tribulation. Few of us will ever experience the tragedies Job faced as a child of God. But when suffering does come, let us bear it with humility and patience.

We can also see from this account that we have no right to question the wisdom and justice of God. His ways

are perfect, ours are sinful. We do know that the trials He allows Christians to endure are for their eternal benefit.

But most importantly, the book of Job provides us with hope for deliverance from this world of sin. For in chapter 10 of Job are recorded these familiar words: "I know that my Redeemer lives." Job was able to withstand the trials of Satan because he clung to the Savior whose foretold death and resurrection assured Job of his own salvation. The book of Job points to Jesus who suffered hell for us, and who provides the perfect example of patience in tribulation. Because of what Jesus bore on the cross, we can bear the crosses in our lives.

Lord, as we pass through this vale of tears, grant us patience in suffering and the hope of heaven through Jesus Christ, our Savior.

Oh, for a faith that will not shrink
Tho' pressed by many a foe;
That will not tremble on the brink
Of poverty or woe.

That will not murmur nor complain
Beneath the chast'ning rod,
But in the hour of grief or pain
Can lean upon its God.

Lord, give us such a faith as this;
And then, whate'er may come,
We'll taste e'en now the hallowed bliss
Of an eternal home. (TLH, 396)

—Prof. Joseph Lau



Former and Present Pastors of St. Paul's, Austin (see story, p. 14f): Albert Sippert, L. W. Schierenbeck, Stephen Kurtzahn, John Pfeiffer, Carl Thurow; Missing: Roland Gurgel.

SMORGASBORD

● BROADENING THE BASE

Instead of being called "Editor's Smorgasbord" this occasional column with comments on happenings in the church and the world will be broadened by dropping the first word. The intention is to print other people's comments (full name given) as well as the editor's (initials: PGF).

You are invited to pass along ideas for this column from your church's Newsletter and/or weekly bulletin. Brevity is to be preferred. Please identify the writer.

— PGF

● DAILY DEVOTIONAL BOOKLET

Join me in once again thanking Pastor Rollin A. Reim for compiling the 1997 Readings. He did this happy annual chore for our readers even as he is now back in the full-time ministry at St. Stephen's of West Bay, San Francisco. Pastor Reim even sent the print "camera ready," saving us the time of retyping 365 Bible references. Including the suggested hymn stanzas, the work is his.

Happy Bible Reading—and with such a daily menu, a truly blessed Christmas and New Year from the *Spokesman!*

— PGF

● "MORE EVOLUTIONARY FABLES"

(The following was sent to various Minnesota newspapers as a "Letter to the Editor.")

The Martian (?) meteorite rock story made big news August 5, 1996. Evolu-

tionists "first became excited about the potential life locked inside the rock about a year ago"—evidently sedimentary rock. However, sedimentary rock is formed only out of extremely muddy waters such as was formed all over the earth at one time.

The question is: Did water ever exist on Mars at one time? And if it did, what happened to it? Did some of this presumed water turn into an extremely muddy mess that entrapped life there as it did on earth at one time? Then also, did life even exist on Mars? And how did life turn into rock without any muddy waters occurring on Mars?

Then also, could a comet or asteroid dislodge a piece of this sedimentary rock and make it fly off into space with such powerful force to escape Martian gravity, as they claim in this news report? Has any comet or asteroid ever loosened rocks from the earth with such force that they flew into space?

All this is quite a fable with many wild assumptions that have no facts behind them.

What basis do the evolutionists have that the 4 1/2 pound rock was formed on Mars "4.5 billion years ago," that it was blasted out of the planet "16 million years ago" and "then landed in an Antarctic ice field 1300 years ago"? These years are an awful lot of non-scientific assumptions and postulations without any proof behind them.

Then also they claim: ". . . There must have been microscopic life on

Mars some 3.6 billion years ago.” In regard to this claimed life that was encased in the potato-sized rock, they “found minute objects that closely resemble fossilized bacteria that had been found on earth.” Why couldn’t these “fossilized bacteria” be part of all the fossils found in sedimentary rocks all over this earth?

This entire fable is another example of how wild the evolutionists have become in their religious belief that life simply evolved on Earth and Mars. But scientists who are not creationists have stressed how totally impossible it is for life in cells, plants, animals, and mankind to evolve by itself anywhere in this universe, even in ideal conditions as exists on this earth.

The more the evolutionary fable is pushed into a corner as being totally non-scientific, foolish, and ridiculous, the more frantic, “giddy” (their own word), and ridiculous they become in trying to prove their religious belief.

Carl Sagan, a leading figure in the search for extraterrestrial life, in response to this Mars rock story, said: “This is the most provocative . . . piece of evidence for life beyond Earth. If the results are verified, it is a turning point in human history.”—But first he and others must prove life evolved under more ideal conditions even on Earth. No one has ever proven that any kind of life ever evolved on Earth.

Stanford University professor Richard Zare summed up all this foolish thinking beautifully: “We think they are microfossils from Mars. But this is an interpretation. It could be a dried-up mud crack.”

Yet the highest men in government are ready to squander “\$400 billion”

on this evolution idea. How much better could this money be saved to not increase our national debt another \$400 billion besides what they already squandered on other evolution religious ideas in order to promote that religion.

—Albert Sippert

● A BOOK THE POPE SHOULD READ

Albert Sippert is a member of our CLC church, Immanuel in Mankato, Minn. Well into his 80’s, Sippert continues to get the creation message out whenever and wherever he can, including on radio talk shows nationwide. He has been on a number of 50,000 watt radio stations where he debates the subject with noted evolution defenders.

For the creation message he brings Mr. Sippert encounters considerable hostility, even at times from the “objective” talk show host. On the other hand, many listeners, as well as readers of his book, pass along rave reviews of his testimony to the truth as well as his grasp of the facts involved.

Did you read in the national news lately how the pope at Rome came out saying that evolution is more than just a theory? In effect he was saying that the “science of evolution” is compatible with the Christian faith. At the same time he attempted a kind of weak damage control with the disclaimer that the human soul itself is created by God and is not subject to the evolutionary process.

Due to his stature in much of Christendom and the world, the pope’s comments aggravate the truth of creation and fuel the fire of the evolutionists. In that connection a CLC member in the

twin cities area responded on the "CLC Slinger" (E-Mail): "I think (the pope) needs a copy of Pastor Sippert's book . . . (which) leads the reader in a very logical progression of arguments debunking the so-called scientific base of evolution." *Christian News* also recommended that the pope read Sippert's book.

A 466-page book, *Evolution Is Not Scientific: 32 Reasons Why* may be ordered from the author at his home address: 330 Wheeler Ave., No. Mankato, MN 56003. The cost is most reasonable: \$6.00 plus \$1.95 for shipping.

—PGF

VACATION BIBLE SCHOOLS



Living Word
Lutheran Church
Hendersonville,
North Carolina
July 15-19, 1996

Gift Of God
Lutheran Church
Fairfax, Virginia
July 29-31, 1996



Our Redeemer's Lutheran Church, Red Wing, Minnesota — July 1996

Angel Voices

P. Schaller - 1995

An - gel voic - ces in the night,
 Shep - herds run to Da - vid's tovin,
 Sin - ners kneel - ing in the dust,
 Eyes that spar - kle with de - light,
 Wise men cause a king to frown,
 Find a Sav - ior they can trust,

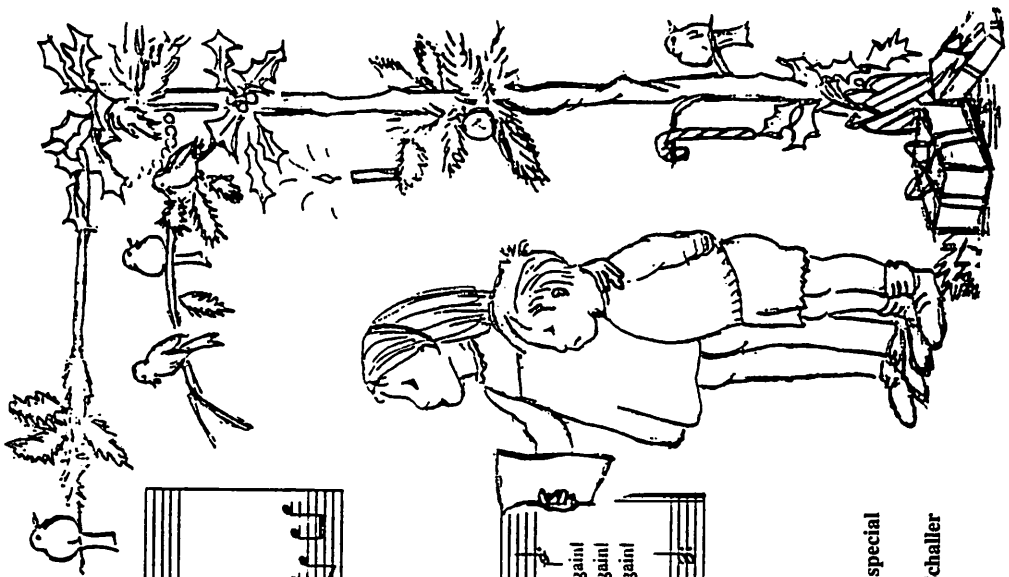
Gifts and gol - den can - dle light
 God's own Son to earth come down
 Live and die for them He must
 Christ - mas comes a - gain
 Christ - mas comes a - gain
 Christ - mas comes a - gain

Peace, forgiveness, love and joy,
 Find in Mary's baby boy,
 Gone the fears which now annoy —
 Christmas comes again!

Hallelujah! Sing today!
 Flute and reed and trumpet play,
 Lift your voices now and say —
 Christmas comes again!

Editor's Note: We thank Professor Paul Schaller for once again sharing this, his annual special "Christmas Card" to family and friends, with our *Spokesman* readers.

Artwork by Julie Schaller



Dedication In Austin



"Not unto us, O LORD, not unto us, but to Your name give glory, because of Your mercy and because of Your truth" (Ps. 115:1).

It was on these words that the Rev. L. W. Schierenbeck addressed the members and friends of St. Paul's Ev. Lutheran Church of Austin, Minnesota on June 9, 1996 when the congregation's new house of worship was dedicated to the glory of God. Well over 200 people listened attentively as St. Paul's second pastor (1944-69) spoke how God's name—His Word of healing and refreshment—is the glory of His house. During his sermon the Rev. Schierenbeck mentioned how he had preached at all three of St. Paul's dedications—in 1942, 1953, and now.

Other former pastors and vacancy pastors took part in the service: the Rev. Carl Thurow (1969-84), the Rev. Albert Sippert (1969), Prof. John Pfeiffer (1984-94), and the current pastor, the Rev. Stephen Kurtzahn (1995-). Several former teachers of St. Paul's School were also present. The first hymn was *The Church's One Foundation* (TLH, 473). This was the first

hymn sung at the very first worship service of St. Paul's on June 15, 1942. The organ was accompanied by trumpet and violins. The choir, joined by friends of the CLC, sang *Christ Is Our Cornerstone*. The children of St. Paul's sang *To Thy Temple I Repair*. A delicious catered dinner was served immediately after the service by one of the members.

The Old And The New

St. Paul's former building, a beautiful stone structure next to the Cedar River, had been plagued by floodwaters several times since it had been



built in the early 1950's. Two major floods struck within two weeks of each other in 1978, and another in 1993. It was after this last flood that the congregation took advantage of a federal buy-out program of flood-ravaged properties administered by



Some Former and Present Teachers of St. Paul's: Marcy Bester Schierenbeck, Irene Eichstadt, Wendy Greve, Barb Schierenbeck Pfeiffer, Mary Schuetze Thom, Carla Thurow Pelzl, Thomas Skinner

the city of Austin. Construction of the new building began in May 1995 on property previously donated to the congregation by members. The groundbreaking service took place on June 4, 1995. The very first service in the new facility was conducted on Ash Wednesday, Feb. 21, 1996.

St. Paul's new building is very functional. The sanctuary is wide, airy, and bright, with a seating capacity of 162. Many items from the old church were reused in the sanctuary, such as the pipe organ, stained-glass windows, leaded glass, pews, altar and light fixtures. The narthex offers plenty of room for worshipers to visit before and after services. There is a spacious kitchen where several people can work at one time. The fellowship hall has a high vaulted ceiling and utilizes new tables and chairs purchased by the members. The pastor's office is large enough to hold meetings comfortably and faces a large field with a beautiful view of the countryside. There are two classrooms for the Christian Day School and Sunday School, with plenty of storage space as well as a cry-room for the little children.

"In Spite Of Ourselves . . ."

St. Paul's has been blessed beyond measure by our gracious Lord and Savior. We pray that in boldness we may share the Means of Grace with our community from our new build-

ing. In this connection we would like to quote from the closing paragraphs of the 25th anniversary booklet:

"As we look back upon our history . . . we marvel at the wondrous grace of God. We are living proof of the long-suffering and mercy of our God; for our history and a knowledge of the same is a sobering and humbling record, a reminder of our many sins and shortcomings, of our ignorance and obstinacy. And yet we gather to praise the God who still dwells among us with His grace and mercy in Word and Sacrament.

"As we look toward the future we are reminded by the past that we have no future of ourselves; that our only hope for continuing in God's Word and the saving grace it brings rests with 'the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away.'

"Therefore, in spite of ourselves, it is with confidence that we face an unknown future in an uncertain world, a confidence founded in the only-saving God, who has promised, 'Lo, I am with you always, even unto the end of the world.'"

—Pastor Stephen C. F. Kurtzahn

Announcements

Note To Subscribers:

All individual subscriptions for the *Lutheran Spokesman* now have the common renewal date of December. (These are distinguished from congregational bulk subscriptions which expire in June.) Any subscriptions started during the year are prorated to the December date. The mailing notice timeline for individual subscriptions is: renewal notices mailed on Oct. 1; reminder notice mailed on Jan. 1; subscriptions not renewed deleted on Feb. 1.

Please note that the postal service now expects "ZIP + 4" for periodicals. This applies particularly to individual subscribers, who should please forward their ZIP + 4 to Business Manager Benno Sydow if he does not yet have it. His address is in the masthead. Thank you.

Board Of Doctrine Appointment

Upon the resignation of Paul Schaller because of his new duties at ILC, Thomas Schuetze has been appointed to replace Prof. Schaller on the Board of Doctrine.

—*Daniel Fleischer, President*

Installations

In accord with our usage and order, Mark Kranz, who was called by Luther Memorial congregation of Fond du Lac, Wis. to be principal and upper grade teacher (grades 6-8) in its school, was installed on July 14, 1996.

—*Pastor John H. Johannes*

In accord with our usage and order, Rollin A. Reim, who was called by St. Stephen Lutheran congregation of Mountain View, Calif. to be its pastor was installed on the afternoon of November 3rd in a joint Reformation service with St. Stephen Lutheran Church of Hayward.

—*Pastor Michael Sprengeler*

In accord with our usage and order, David Lundin, who was called by Holy Trinity Lutheran Church, W. Columbia, S.C. to be principal and upper grade teacher in its Christian Day School, was installed on August 18, 1996.

—*Pastor Warren Fanning*

Correction: Last month it was reported that Pastor John Hein received the call to Our Redeemer's of Red Wing from the Call Committee for graduates. This is incorrect. He was called directly by Our Redeemer's congregation. — *Ed.*

Change Of Address

Mark G. Kranz
146 21st Street
Fond du Lac, WI 54935

Call For Nominations

The Board of Regents for Immanuel Lutheran College invites voting members of CLC congregations to nominate an individual or individuals to fill the vacancy on the ILC faculty created by the retirement of Professor John Lau at the end of the current school year.

The primary teaching responsibilities of the man nominated will be in the area of English grammar and literature, Foreign Languages and Religion. (Foreign Languages include German and another modern language, preferably Spanish.) Instruction is to be given in both high school and college departments. Other assignments will be determined upon mutual agreement in accordance with needs and corresponding ability.

Those placing nominations are encouraged to include information regarding their nominee's educational background and teaching and/or professional experience. They should also indicate how their nominee(s) might help our school in supervising extracurricular activities (sports, music, theater, etc.).

Nominations must be postmarked no later than December 4, 1996 and sent to:

ILC Regents
Mr. Tom Beekman, Secretary
8410 Rambil Rd.
Eau Claire, WI 54703