

Lutheran Spokesman



“They . . . wove a crown of thorns and set it on Him”

—Mark 15:17.

A SPRING WITHOUT THORNS

“Ouch!” The “ouch” and frostbite of winter will soon be over! But cheer up! Soon we can experience the inevitable “ouch” of being pricked by various types of thorny weeds which, every year at this time, start to infest our lawns and gardens.

While the prospect of having a sandbur lodged between your shoe and foot may not dampen your joy over spring’s arrival, none of us looks forward to having our flesh torn by sharp, prickly plants. But there’s no getting around it. Thorns are a fact of life. And we know why that is. It’s because of sin. Thorns are a part of sin’s curse. God said to Adam: “Cursed is the ground for your sake; in toil you shall eat of it all the days of your life. Both thorns and thistles it shall bring forth for you!”

Stabbing Sins

Even more than being a part of sin’s curse, however, thorns remind us

of how all of earthly life has been cursed as a result of sin. Life often seems like one big “OUCH!” Like getting caught in a bramble bush, it tears us, cuts us, leaves us crying out in pain. Our life in this world is filled with so much frustration and disappointment.

Worse yet, there are our sins stabbing at our conscience, making us bleed from within, making it clear what we deserve for breaking God’s Law. Then there is death—the ever present thorn in man’s side—ready to bring us down at any moment. Job well describes man’s situation: “Man who is born of woman is of few days and full of trouble. He comes forth like a flower and fades away. . . .” (Job 14:1-2a).

But just when all seemed hopeless, Jesus came. Jesus came “that (we) may have life, and have it more abundantly” (Jn. 10:10). Jesus, the good Gardener, came to remove the thorny

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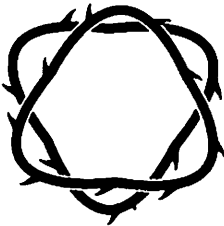
Business Manager: Benno Sydow, 2750 Oxford St. N., Roseville, MN 55113. Individual subscriptions (foreign—U.S. currency only): \$9.00 (\$12.00) for one year; \$17.00 (\$23.00) for two years; \$25.00 (\$34.00) for three years. Subscriptions sent in bulk to congregations: \$7.00.

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curse of sin. But how would He do that? How could He root out sin so deeply imbedded in man's soul? Only one way: He Himself would have to become sin's curse in our place.

How apropos that Jesus, as He trudged to the cross, wore upon His head the very symbol of sin's curse. Upon His head was pressed a crown of thorns. But Jesus did more than symbolize that curse. He (as the Lenten season underscores) actually became sin's curse on behalf of all people. "Christ has redeemed us from the curse of the law, having become a curse for us; for it is written, 'Cursed is everyone who hangs on a tree'" (Gal. 3:13).

Jesus wore our sin until it crushed Him. On the cross He endured the full fury of holy God's wrath! The horror of hell is the ultimate curse our sins deserve! We can almost imagine a thorn being driven into Jesus' soul as He cries out in the face of that horror: "My God, My God, why have you forsaken Me?" (Mk. 15:34)



"Again, a second time, He went away and prayed, saying, 'O my Father, if this cup cannot pass away from Me unless I drink it, Your will be done'"—Matthew 26:42.

Cup Of Wrath—Cup Of Blessing

The night before His death found the Lord Jesus in the Garden of Gethsemane, fight-

Healing Salve
And what is the result of Jesus' becoming sin's curse in man's place? Redemption for all people is the result! Freedom from sin, death, and hell has been won for all sinners!

And what does it mean for you personally, dear Christian?

* It means that when some sin—any sin—tears into your conscience, you can apply the healing salve which flows from the cross, namely, Jesus' cancellation of the world's entire sin debt.

* It means living every day as "more than a conqueror." While life on earth may hurt, you walk with a Savior whose sacrificial death proves His undying commitment to your eternal welfare.

* It means one day you will take up permanent residence in a world where there will be no more pain or death; in a world where the word "ouch" will never be heard again!

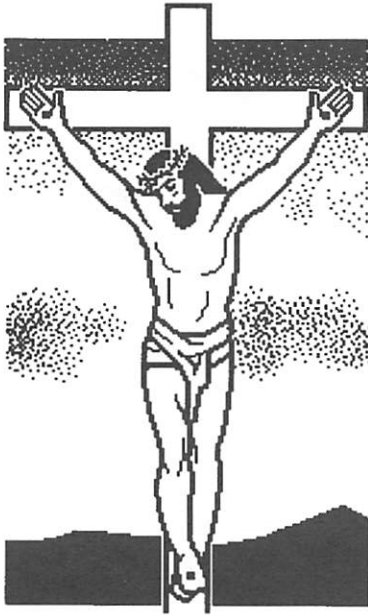
This hard winter world cannot last long. A spring without thorns must soon be ours!

Endless praise to Jesus, who wore the curse of sin for us so that we might one day wear a crown of everlasting glory!

—Pastor Michael Wilke



ing an intense battle with the forces of darkness. He was, figuratively speaking, looking over the brim of a boiling



and caustic concoction.

It was the cup of God's wrath, the Father's anger and judgment over the sins of the world. For Jesus, drinking this cup meant becoming personally responsible for all sins. It meant having His Father punish Him as THE great and only sinner of all time.

The very prospect of drinking this cup was enough to kill our Lord, for He said on this occasion: "My soul is exceedingly sorrowful, even to death" (Mt. 26:38). Only the strengthening of an angel sent from heaven gave Him the capacity to continue His journey to the cross.

Jesus prayed that this horrible cup might pass from Him, but was satisfied with His Father's answer, and resolute in carrying out His will. Scene by scene the awful events again unfold before us—the arrest, the mock trial, the taunting, the spitting, the whip, the crown of thorns, and finally the cross.

And there He presses the cup of

wrath to His lips, and drinks deeply, fully, of our damnation. His cry: "My God, My God, why have You forsaken Me?" demonstrates the true bitterness of the potion that the Savior drained in our place.

"NO Condemnation . . .!"

But drain it He did—and the cup of God's wrath is now empty! "There is therefore now NO condemnation to those who are in Christ Jesus" (Rom. 8:1).

Yes, our Father does have a cup for us to drink, but it is nothing at all like the cup of wrath that Jesus drank for us. Rather, it is that cup that David wrote of in the 23rd psalm: "You prepare a table before me in the presence of my enemies; You anoint my head with oil; My cup runs over."

A sweet, clear, refreshing drink is freely offered, even to sinners such as us. We are drawn to God's grace, through His Word, out of the desert of sin and shame, and are given living water to drink. It is God's grace, freely given to us in the person of Jesus Christ. It is the inheritance of eternal life through Him, and the privilege of living our lives for Him until He comes to take us home.

How can we ever show our thankfulness for God's grace in giving us the cup of blessing when we had deserved only the cup of wrath?—By trusting alone in His Son, and telling of His grace to others, as the psalmist writes: "I will take up the cup of salvation, and call upon the name of the LORD" (Ps. 116:13).

O Savior, who on Calvary
 Drank to its dregs my bitter cup of woe,
 I sing eternal praise to Thee,
 Who makes my cup of blessing overflow!

—Pastor Bruce Naumann

“New Creatures In Christ”

(2 Cor. 5:17)

Studies in Second Corinthians

Chapter 13

THE PROPER DISTINCTION BETWEEN LAW AND GOSPEL IN THE PASTORAL MINISTRY

A pastor is called by the Holy Spirit through a Christian congregation. He is placed in that congregation by the Lord of the Church, Jesus Christ, who gives pastors and teachers to His people as a gift. A pastor is to be honored and listened to because he is a representative of Jesus. Jesus said to the seventy whom He sent out in His name: “He who hears you hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me” (Lk. 10:16).

A pastor does not come on the basis of his own authority or personality. He is responsible to Jesus for the exercise of his ministry. A pastor comes in the authority of Jesus. Some feel that today there is growing lack of respect for the ministry and an attitude of not having to listen to what a pastor or congregation says regarding an individual's conduct. The apostle Paul experienced this very same problem in Corinth.

Tools Of The Trade

Both Law and Gospel are the tools of the trade for a faithful pastor. A

pastor by the very nature of the Gospel ministry is to be meek and humble. He deals with the sheep with a Christ-like patience. A pastor is to be careful that he does not crush the faith of the weak. He is to seek the lost sheep. His ministry is to be evangelical, that is, centered in the Gospel of the free forgiveness of sins. The Gospel is to dominate his preaching and his practice.

Sometimes the Gospel-spirit of a faithful pastor is mistaken for weakness and tolerance. The flesh will take advantage of grace to sin all the more. Believe it or not, this happened to the apostle Paul. There were some in the Corinthian congregation who questioned the effectiveness of his ministry and of the Gospel itself. There were others who saw Paul as an empty threat. Paul in this letter spoke of the weakness of the clay pot which contains the treasure of the Gospel. After defending the Gospel ministry and his ministry among the Corinthians, Paul ends this letter with a strong warning.

Paul warns the Corinthians that they need to repent of their sins and listen to his pastoral letter. In conjunc-

tion with the Old Testament command to establish everything in the mouth of two or three witnesses, this is Paul's third warning. If there is no repentance and acknowledgement of Paul's ministry, the apostle will not spare those who sinned earlier. The law has a good purpose if used lawfully. It exposes sin and calls to repentance with its severe message and threat of eternal damnation.

God is not fooling. This is serious business. Do not confuse the crucifixion for weakness in Jesus. Don't you realize that Jesus is in you with the power of His Gospel unless, of course, you fail the test? Your pastor calls upon you to examine yourselves whether you are even in the faith. Test yourselves. If you do not listen to the Word of God that your pastor applies to your heart, you also will have to hear the severity of the condemnation of the law. Your pastor comes to you in the authority of the Lord Jesus. It is sad when people in their pride and under the influence of the devil cavalierly dismiss the admonition of their pastor, for he watches for their souls as one who must give account.

A Final Gospel Appeal

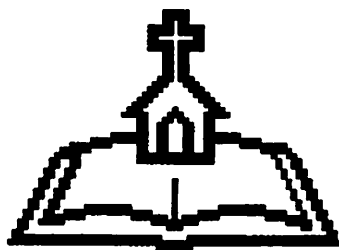
The authority of the ministry can either build up or tear down. In this last chapter of 2 Corinthians, Paul tells these people that he does not want to come with the sharpness or harshness of authority. Every pastor would rather build up his people with his pastoral authority. Thankfully, this is what the pastoral ministry consists of most of the time. However, there are times that a pastor has to use this authority to tear down. If necessary, the apostle Paul would come in all the

severity of the law to discipline and bring to repentance those who had rejected his ministry and the Word of God. Sometimes your pastor has to come to you with the authority of Jesus and tell you that you are wrong and that you need to listen to Jesus' words. Both the Law and the Gospel have to be applied in the pastoral ministry.

It is remarkable that in the face of these strong words, Paul is able to close this letter with a final Gospel appeal and blessing. The confidence is that the Holy Spirit will work through the words spoken and produce within people a change of heart and attitude. Paul closes with this appeal: "Finally, brethren, farewell. Become complete. Be of good comfort, be of one mind, live in peace; and the God of love and peace will be with you. Greet one another with a holy kiss. All the saints greet you."

He then closes with the familiar blessing which not only mentions the three persons of the Trinity but also describes their work. "The grace of the Lord Jesus Christ, and the love of God, and the communion (fellowship) of the Holy Spirit be with you all. Amen." Listen carefully when your pastor speaks this benediction over you. God has committed unto us the ministry of reconciliation. Be, therefore, reconciled to God.

—*Pastor John Schierenbeck*



LESSONS FROM THE OLD TESTAMENT

“That We Might Have Hope” (Rom. 15:4)

Exodus Chapters One And Two

GOD'S LITTLE FLOCK IN THE WORLD

“Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom” (Luke 12:32).

The Church in the world is the “little flock.” It has always been so. In the Old Testament it was not even all Israel who were God’s people, but always only “the remnant” of Israel, for “they are not all Israel that are of Israel, nor are they all children because they are the seed of Abraham” (Rom. 9:6-7). God’s children will always be a minority in this world because the devil is this world’s prince. Christ has defeated him, and his days are numbered; still, the vast majority of people in their blindness follow him to his doom.

Despised And Persecuted

The Church is not only a minority in the world. It is a despised and persecuted minority. This is the history of God’s people as it is recorded in the Bible. At the end of Genesis God’s people consisted of one extended family—the family of Jacob (Israel), only seventy in number. At the beginning of Exodus (three and a half centuries later) we read that “the children of Israel were fruitful and increased abundantly, multiplied and grew exceedingly mighty; and the land was filled with them” (Ex. 1:7).

But mighty as they had become, they were enslaved by the Egyptians, who tried to reduce their numbers first by subjecting them to hard labor, then by trying to kill every male child born to them. The children of Israel seemed doomed as the more powerful Egyptians marked them for extinction.

But there was something about the children of Israel that the Egyptians did not reckon with. The children of Israel had prospered because the Lord had blessed them. The more the Egyptians afflicted them, the more they multiplied and grew (Ex. 1:12). Every plan to reduce their numbers failed.

In fact, the most vicious of the plans of Pharaoh God used to raise up a deliverer for His people. Pharaoh commanded that every son born to the Hebrews should be thrown into the river. But when Moses was born his mother hid him. And when she could no longer hide him, she put him in an ark of bulrushes and laid it among the reeds near the river bank where he was found by Pharaoh’s daughter, who then took him to the palace and raised him as her son. The education and training that Moses received in Pharaoh’s palace helped to prepare him for the role God had laid out for him: to lead His people from Egypt to the Promised Land.

Delivered By The Power Of God

When Moses reached adulthood in the royal palace, he was not yet ready to lead God's people. He killed an Egyptian who was beating a Hebrew and hid the body in the sand. Moses had to flee the country. Israel would not be delivered by the might of a man but by the power of God.

Moses dwelt in the land of Midian until the Lord called him to deliver His people. Years passed, and the people cried to God because of their bondage. It probably seemed to them as though He did not hear them. But He did hear, and He remembered His covenant of grace with Abraham, Isaac, and Jacob. He went forward with His plan for the children of Israel to make of them a great nation and to place them in their own land, a plan that would culminate in the coming of

the Savior of the world, Jesus Christ.

The experience of the children of Israel is that of the people of God in all ages, and it is that of the Church today. The Church remains God's little flock, viewed by the world as alien, persecuted by the world, always appearing to be doomed to extinction. Yet it is preserved by God, saved from its own sins by God's grace through the Deliverer He has sent.

We Christians today keenly feel the smallness of our numbers compared to the unbelieving world. We feel the world's hostility. Yet God hears our prayers and remembers His covenant of grace with us. He says; "Fear not, little flock." He preserves us in the faith in the midst of an ungodly world, and leads us safely to eternal life.

—Pastor John Klatt



SMORGASBORD

● OLD TESTAMENT/NEW TESTAMENT STUDIES

Our staff writers for "Lessons From The Old Testament" have led us through Genesis, the Book of Beginnings, which ends with God's people in Egypt. A last article (Dec.) covered lessons from the book of Job.

We come next to the last four books of Moses (Exodus to Deuteronomy), which treat the oppression of God's people in Egypt and their subsequent deliverance. Rather than chapter by chapter, a broader brush covering several chapters will be used to lead us through these books. Thereafter, the plan is to continue on

through the other historical books (Joshua, Judges, 1 & 2 Samuel, 1 & 2 Kings etc.).

All for the purpose, as St. Paul writes: "For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope" (Romans 15:4).

As for the New Testament studies—with this issue we conclude the chapter studies of Corinthians. The plan is to continue on through the Epistles of Paul. Since these studies do not always lend themselves to a whole-chapter approach (the chapter divisions are not inspired), the studies will focus on chapter sections or overlaps.

As we thank our Old Testament serial writers for lessons gleaned that we might have hope, so we thank our New Testament serial writers for helping us lest we succumb to the all-too-common plague of scripture twisting. St. Peter writes: “. . . As also our beloved brother Paul, according to the wisdom given to him, has written to you, as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which those who are untaught and unstable twist to their own destruction” (2 Pet. 3:15f).

Lord, may we all benefit from the wisdom You gave to “our beloved brother Paul”!

—PGF

● EXPLORATORY SERVICES

We intend to run the table of preaching stations for the Board of Missions twice annually (February & August). Giving the phone number should suffice for necessary contact to be made. If any desire further information be shown in the *Spokesman*, send it along for our Announcements section.

Any updates or corrections, additions or deletions, for this table should be sent directly to the editor via snail-mail or e-mail (cf. masthead).

—PGF

● THE WORMHAVEN GARDENING BOOK

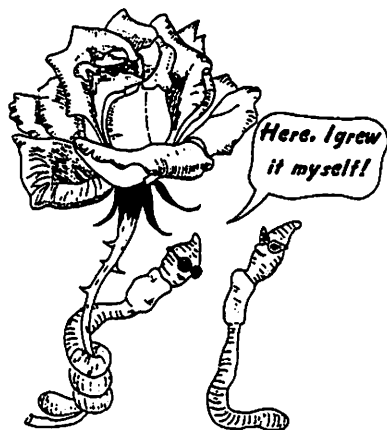
Pastor Gregory Jackson’s latest book is lighter fare than other titles he has written (e.g. *Catholic, Lutheran, Protestant; Liberalism: Its Cause And Cure; Angel Joy*). One of the pastor’s avocations is gardening. He hadn’t lived in New Ulm more than a year before he was elected president of the

city’s gardening club.

Who can appreciate any aspect of nature or creation better than one who sees it for what it is—a product of the creative hand of the Almighty. But the lowly earthworm?! The reader of this 150-page soft-cover book will soon discover that the Creator’s purpose and intent with the earthworm is far more than fish bait. The garden in your backyard is a worm haven. What that garden produces is to the credit of the Creator—and His seemingly insignificant earthworm.

The book is subtitled: “*Understanding God’s Six Day Creation Can Make Gardening Easy, Fun, Inexpensive, Healthy and Educational for the Whole Family.*” Besides treating organic gardening, the book is an apology for Creation. Says the author: “When we have a clearer understanding of Creation, all other doctrines also mean more to us.”

The book can be enjoyed by both children and adults. Included are 25 projects for children so that parents and parochial school teachers can illustrate the principles of Creation from common events, plants, and animals in the backyard.



"Of course, the real heroes among God's creatures working the soil in Wormhaven are far more amazing than fictitious sand worms of the classic science fiction tale Dune . . . The reader of Wormhaven is truly in for a treat. Pastor Jackson's marvelous

sense of humor is found on almost every page"—Dr. David Menton.

Humorously illustrated by James B. Romnes, the book's cost is \$9.95, plus shipping. Order from Pastor Jackson at 26 N. State Street, New Ulm, MN 56073.

—PGF



THE CHURCH YOU'VE ALWAYS LONGED FOR

Last fall your pastor and/or church office began receiving colorful flyers announcing "the newest 50-Day Spiritual Adventure (which) will help you and your congregation!" Pastors were invited to attend one of 128 nationwide Training Conferences between October 1, 1996 and January 9, 1997 to help implement the *Adventure* in their local church.

The topic was "The Church You've Always Longed For: What You Can Do To Make It Happen." A brochure tells us what we supposedly have always longed for in a church—being a caring family, capturing the heart of the community, welcoming all people, empowering each individual, modeling integrity, serving a broken world, encountering the living God, and anticipating a great future. To "make these things happen" the program was to encourage people to "practice five action steps designed to enhance your church family": learn to listen with the ears of Jesus; attract others by saying good things about the church; connect with individuals outside your circle; help each other become all God wants us to be; get rid of personal garbage that pollutes God's church.

Conspicuous for its absence is any

mention of Jesus Christ (other than "listening with His ears"), His cross, sin and grace, or the Means of Grace. Church Growth propaganda extraordinaire.

We have our own "spiritual adventures" at our pastoral and delegate conferences and synodical conventions. The scripturally-based essays and discussions help us "be all that Christ intends."

For example, at last summer's synod Convention Pastor John Ude (Messiah, Hales Corners, Wis.) delivered an essay on *The Means Of Grace And Mission Work*. Here is a portion of the essayist's description of the Church operative in the book of Acts—a Church we truly long for!

The Church created at Pentecost had one formula, plan, and goal for mission work: "They continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers" (Acts 2:42). It is through that Word alone that the successive Pentecosts of Acts come to men. "My Word shall accomplish what I please and prosper in the thing for which I sent it" (Is. 55:11). Any plan or sign that becomes a substitute for relying on Christ's grace revealed alone in the

Word and Sacraments is from the devil (Jn. 15:26, 16:14). Christ's Kingdom is coming to us when God gives us His Holy Spirit so that by His grace we believe His holy Word and lead a godly life here in time and hereafter in eternity. The one vision which is to sustain and guide us is of the HOLY, HOLY, HOLY upon His throne dispensing forgiveness (Isaiah 6). The Spirit's foremost mission goal is that the Word is taught "in spirit and in truth" (Jn. 4:24, 8:31, Mt. 28:20). . . .

Most helpful in Pastor Ude's essay was a footnote in which he itemized 12 points where the Church Growth Movement errs. In capsulized form the points were:

1. *It is virtually silent about God's forgiveness.*
2. *It never proclaims objective, universal justification in Christ.*
3. *It makes faith a decision man makes to identify with a social group. . . . It measures discipleship by obedience, and responsible church membership is not simply faith in Christ.*
4. *It is all about growing a church rather than the Word growing the Church.*
5. *It separates conversion from the Means Of Grace. . . . It makes entertainment, crowd psychology, and pagan frenzy its means of grace.*
6. *It sets goals for conversions and other divine matters. Scripture says the Spirit blows where He wills.*
7. *It determines its message by society's "felt needs" and so cuts the heart out of God's Word. . . .*
8. *It sets up levels of Christianity. This mixes justification and sanctification.*

9. *It confuses the priesthood of all believers with the public ministry.*
10. *It looks to man's abilities, spiritual gifts, to energize the church rather than the Word and Sacraments.*
11. *It accommodates cultural idolatry and prejudice instead of promoting the transcultural, transcendent Word of God's salvation.*
12. *It is completely unionistic, maintaining that creeds are to be discarded, all denominations are equal, theology only matters if it encourages or prevents church growth. . . .*

One of those 50-Day Adventure brochures stated: "Increasingly, we live in a post-Christian era. Churches, once the hubs of our communities, are being forced to the edges of society. Attendance is waning. . . ."

What to do? Let all would-be Christian churches (and synods) return to reliance upon the Means of Grace, the Gospel in the Word and Sacrament. Such means are God's instrument to defend, extend, and revitalize His Church.

—Pastor Paul Fleischer



September '96 Pastoral Conference in Houston, Texas with San Jacinto Monument in background. (Back) K. Stewart, T. Kester-son, T. Schuetze, J. Schierenbeck; (Front) Pastor & Mrs. J. Klatt, A. Schaller, Pastor & Mrs. W. Fanning

CLC Exploratory Services

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Wisconsin, Fairchild	Paul Tiefel, Jr. 715-832-0316	Gordon Radtke 715-834-6280

Seminary Graduate Awaits Call

Timothy Wheaton is a third May, 1996 graduate (with John Hein and Tim Holland) from our Immanuel Seminary in Eau Claire. While awaiting a call from the Holy Spirit, Tim has served as vacancy pastor at Faith Lutheran Church, Markesan, Wis. and as interim pastor at Bethel Lutheran, Morris, and Peace Lutheran of Parkers Prairie, Minn.

Some may remember Tim as a "copier boy" at the 1990, 1992, and 1994 synod conventions. Others may have become acquainted with him when he vicared in Saginaw, Michigan and Dallas, Texas or when he has served as a guest preacher in many of the CLC congregations in Minnesota and Wisconsin.

The oldest of three children, Timothy Burdette Wheaton was born July 11, 1969 to Burdette and Margaret Ann Wheaton in Mankato, Minn. His elementary and high school education were received in the Christian Day School and High School at Immanuel Lutheran Church in Mankato. After a year of college at Mankato State Uni-



Timothy Wheaton

versity, he attended ILC in Eau Claire, earning a BA degree in pre-theology. Tim says that ever since confirmation class he had desired to become a minister of the Gospel. It was in the fall of 1993 that he entered the Seminary.

Tim is thankful to God for the quality of education which he received from his teachers during his twenty years of Christian education. It can be said of him "that from childhood you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus" (2 Tim. 3:15).



Seminary Graduate Accepts Call

On Sunday, December 8, 1996 Timothy James Holland was ordained and installed as pastor of Living Word Lutheran Church, Hendersonville, North Carolina and Gift of God Lutheran Church, Fairfax, Virginia. The Rev. Warren Fanning, pastor of Holy Trinity congregation of West Columbia, S.C. officiated.

Pastor Holland was born in Michigan in 1955. He was a May, 1996 graduate of Immanuel Lutheran Semi-



The Timothy Holland Family

nary, Eau Claire, Wis. He and his wife Charlene (nee Noe, and formerly of New Jersey), are not strangers to the congregations being served. They lived in the area for several years up until 1992.

It is always interesting to discover what work pastors may have done before entering the ministry. Rev. Holland worked for a while in West Columbia, S.C. for a vending machine company; also in Asheville, N.C. for Autistic Retarded Adults and an Asheville Industrial company, doing wiring for submarines. Ever guiding him, God led him into the holy ministry.

The Lord has blessed the Hollands with two children. Jacqueline is now two years old. Samuel, born in June 1996, was taken into God's everlasting Kingdom of Glory about six weeks before the move to Hendersonville, his death being attributed to sudden infant death syndrome.

"We pray the Lord of the Church, Jesus Christ, to bestow rich and bountiful measures of comfort and help upon Pastor Holland and his family, and provide him, and the congregations he serves, with eternal fruit" (installation folder).

Vacation Bible Schools



Redeemer, Sister Lakes, Michigan—August 12-16, 1996; James Albrecht is pastor.



Faith, Markesan, Wisconsin—August 1996; Bruce Naumann is pastor.

Meet: Ted Quade

Ted Quade is currently the principal and upper-grade teacher at Messiah Lutheran Church in Hales Corners, Wisconsin. Ted was called to open a school there in 1993. Just this year they were able to add another full-time teacher, Ruth Eserhut, to their staff.

Ted attended the Christian day school in Markesan, Wisconsin, near their family farm. He continued his education at Immanuel Lutheran High School and College and graduated in 1978 with a B.S. degree in Elementary Education. He also took several courses at Mankato State University.

Upon graduating from ILC he taught at St. Luke's Lutheran School in Lemmon, South Dakota from 1978-80. In 1981 he married Georgine Rieger of Lemmon and returned to the Markesan area to farm. Soon afterward he was called to fill a vacancy at Faith Lutheran in Markesan. He accepted the call and taught there until 1986, when he decided to return to farming. He once again returned to the



classroom in 1987, after accepting a call to teach at Immanuel School in Winter Haven, Florida. He taught there until 1993 when he accepted the call to Hales Corners.

One of Ted's favorite aspects of teaching is visiting with former students and finding out what they are doing with their lives. His favorite classroom saying is: "Wear the Lord on your sleeve, don't hide Him in your pocket!" Religion and history are his favorite subjects to teach. Outside of school Ted enjoys reffing basketball games and gardening.

Ted and Georgine have two children. Nathan is a high school freshman at ILC and Rachel (age 12) is taught by her father.

Thanks for the years of dedicated service in our synod's schools.

Meet: Ruth Eserhut

Ruth Eserhut is currently teaching at Messiah Lutheran Church in Hales Corners, Wisconsin. Ruth attended Immanuel Lutheran High School and College and graduated with a B.S. degree in Elementary Education in May, 1996. As part of her schooling experience, she student-taught at Holy Cross Church in Phoenix, Arizona.

Outside the classroom Ruth enjoys singing, writing, traveling, hiking,



swimming, and cross-country skiing. Ruth is the daughter of Donald and Rhoda Eserhut. Rhoda is teaching in our Christian day school at Luther Memorial Church, Fond du Lac, Wisconsin.

My Soul Is Cleansed In Jesus' Blood

8.7.8.7.8.8.7.

My soul is cleaned in Jesus' blood
He saved me from damnation.
Will you take time to hear His
Word?

In Him is your salvation.
God sent His Son to set all free.
He healed the blind that they could
see,
With Him to live in glory.

The Father sent His Son in love
Down to this earth from heaven,
To rescue us from sin and shame—
Through Him we are forgiven.
Go tell the story, praise His name;
As you receive, so also give
And share this wondrous story.

We need not live in doubt and fear
Of sin and condemnation.
He said that He is always near
To give us free salvation.
So trust His Word, in Him believe;
By faith in Him this grace receive
And live with Him in heaven.

—Henry Meissner

(Mr. Meissner is a member of
Immanuel Church, Mankato, Min-
nesota)

Announcements

Installation

In accord with our usage and order, Immanuel Lutheran Seminary graduate Timothy Holland, who was called by Living Word Lutheran congregation of Hendersonville, NC and Gift of God Lutheran congregation of Fairfax, VA as pastor was installed on December 8, 1996.

—Pastor Warren Fanning

Correction: In President Fleischer's article in the December 1996 issue, pages 6-7, there

was an unfortunate typo for which I was responsible. The sentence in the final paragraph should read: ". . . *without* the Reformation the message of Christmas—salvation by grace through faith in Christ Jesus alone—would have remained a deep, dark secret."—Ed.

Request For Colloquy

Rev. Horst Gutsche, who left the Lutheran Church-Canada for reasons of conscience and who is now a member of Redemption in Seattle, Washington, has applied for colloquy with the intent to become eligible for call in the Church of the Lutheran Confession. Any response to this application should be in the hands of the undersigned by April 1, 1997.

—Daniel Fleischer, President

Kimball (St. Cloud Area)

Services in Kimball are conducted at 9:30 a.m. every Sunday. Sunday School and Bible Class follow the service. Holy Communion is observed on the second Sunday of the month. Location of the worship facility: 50 Hazel Street (middle of town, one block east of Hwy. 51).