

# Lutheran spokesman

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CHURCH OF THE LUTHERAN CONFESSION

**“For all the gods of the peoples are idols, but the LORD made the heavens”  
(Ps. 96:5).**

## **Let's Talk About “the Lord”**

**W**hen we go to church on Sunday, we hear a lot about “the Lord.” We sing hymns praising “the Lord.” We hear

Scripture lessons and sermon texts which talk about “the Lord.” We bow our heads and pray to “the Lord.”

Also outside of church, when we talk to one another in informal conversation, we often talk about “the Lord.” On Thanksgiving or New Year's Day we may look back on the previous year and say: “The Lord has certainly blessed us.” Or when a Christian brother or sister has been stricken with grief and sorrow, we may comfort him or her by saying: “The Lord will surely be with you and see you through.”

### **A Sharply Defined Picture**

When we Christians speak to one another about “the Lord,” there is no need to explain whom we mean. Whenever we think of “the Lord,” a sharply defined picture comes to mind.

We think of the God of the Bible—the God who created all things; the God who gave us our lives and is preserving them.

We think of the three Persons of the Trinity: God the Father, who so loved the world that He gave His only-begotten Son, that whoever believes in Him should not perish but have everlasting life; God the Son, who lived and died for our redemption, and who now lives and intercedes for us before the throne of the Father in heaven; and God the Holy Ghost, who has brought us to faith in Jesus and who glorifies Jesus in our hearts every day.

This, to us, is “the Lord.”

### **A Generic Term**

But Christians are not the only ones who refer to their God as “the Lord.” “The Lord” has become a rather generic term used to refer to all kinds of vague concepts of a Supreme Being. For some, “the Lord” means little more

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than “the Man Upstairs.” Is there any difference between this “Lord” and the Lord of whom we speak? And if so, is the difference important?

Scripture teaches that there is a big difference between the God who has revealed Himself to us in the Bible and any other “Lord.” This difference was well illustrated in the days of the Old Testament prophet Elijah (I Kgs. 18:20-40).

Perhaps you remember the scene: The people of Israel had been summoned to Mt. Carmel to witness a challenge match between the Lord God of their ancestors, Abraham, Isaac, and Jacob, and “the Lord” of the Canaanites, who was known as Baal. Before the contest began the people were not quite certain: maybe the Canaanite “Lord” might be just as good as Elijah’s. Maybe they shouldn’t be too hasty in choosing sides.

### Just One “Lord”

They wavered. But then the contest proceeded. As it progressed, the truth of the matter became clearer and clearer, Baal’s prophets called all day for him to send down fire and consume their offering, but there was no answer. Elijah uttered but one brief prayer to the Lord God of his fathers, and the prayer was answered posthaste with fire from heaven. Seeing this, the people proclaimed what was evident to all: “The Lord, He is God! The Lord, He is God!” That other “Lord,” Baal, was a nothing, an idol.

We likewise should recognize that there is just one true “Lord.” He is the Triune God, who has shown Himself and His gracious plans to us in the pages of Scripture. He alone created

the heavens and the earth. From Him alone can help be found in life and death. He alone has worked out our salvation in and through our Lord Jesus Christ. Our help is in the name of this Lord. All other “Lords” are idols.

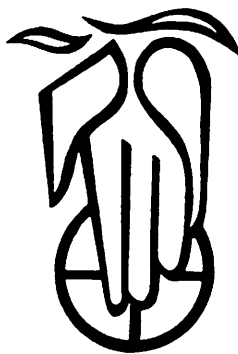
In Psalm 96 the inspired writer calls attention to this truth when he says: “All the gods of the peoples are idols, but the LORD made the heavens.”

How should we react to this Lord and His gracious works? The psalmist suggests two ways. First, he urges us to “sing to the Lord a new song! Sing to the Lord, all the earth. Sing to the Lord, bless His name.”

In other words, don’t forget all that the Lord has done and still does for you. Thank Him. Praise Him daily. And as you thank Him for His goodness to you, remember that there are many who do not know our kind and gracious Triune Lord. Tell them about Him. As the psalmist suggests: “Proclaim to them the good news of His salvation from day to day. Declare His glory among the nations, His wonders among all peoples.”

In other words, let’s talk about the Lord!

—Michael Thom



## MARKING THIRTY YEARS

Thirty years ago, the Church of the Lutheran Confession in its constituting convention in Watertown, South Dakota adopted its constitution. "At that moment all those present arose and sang the *Te Deum Laudamus*, an expression of praise and joy to the Lord for what had been accomplished in his name." (This Is Your Church, p. 16)

Constitutions are always subject to change and review in keeping with outlined procedures. However, there is one article in the constitution that in substance remains untouchable. It is Article III in the CLC constitution. It reads as follows:

The doctrinal position of this body is defined by the following statements:

- A. We accept without reservation the canonical Scriptures of the Old and the New Testaments as the verbally inspired Word of God ("Verbally"—I Corinthians 2:13; cf. also II Peter 1:21) and therefore as the sole and only infallible rule of doctrine and life.
- B. We confess the Apostolic, Nicene and Athanasian Creeds and the Particular Symbols of the Lutheran Church as published in the Book of Concord of 1580, because they are a true exposition of the Word of God.
- C. We also subscribe to the Brief Statement of 1932.
- D. Because of differences that have arisen within the Synodical Conference we have found it necessary to define our position in a particular statement entitled *Concerning Church Fellowship* as well as in *Theses on the Relation of Synod and Local Congregation to the Holy Christian Church* and *Theses on the Ministry of the Keys and the Public Ministry*.

The content of the confessions to which we subscribe is the basis of our name: CHURCH OF THE LUTHERAN CONFESSION. The constituting convention chose the name with purpose. It was determined to let the world know what this new church was, and upon what it stood. It would let the world—hardly a waiting world, we suspect—know that this new church was an assembly of believers committed to the Scriptures and the Lutheran Confessions.

This is the answer that we give to those who inquire of the CLC as to what we are. We are a church that desires to live up to its name. We are committed to the credo of Martin Luther, if we may be so bold. Luther said: "Luther himself has no desire to be Lutheran except insofar as he teaches the Holy Scripture in purity." (*What Luther Says*, Vol. 2, 2679, p. 858)

### Our Challenge

In a compromising age it is increasingly important from a confessional point of view that we be what our name implies. In an age when "melting pot" religion is more desired by the masses than the doctrine of the apostles and prophets ("Jesus Christ Himself being the Chief Cornerstone") it is a challenge to us. If we will not be true to Scriptures and the Lutheran Confessions, we have no reason to exist.

For certainly there are churches—Lutheran or otherwise—who have more prestige, more identity, and who with massive programs and larger staffs can no

doubt do things better than we.

But then how is success measured without Truth? How is salvation—THAT is success—received without Christ, and Christ without faith, and faith without the Gospel, and the Gospel apart from the Word? “And he who has my Word, let him speak my word faithfully” (Jeremiah 23:28).

For who and what we are we do not apologize in the commonly accepted sense of that word, nor in the sense of a defense. We simply happen to believe that freedom and blessing is found in truth, and GOD’S WORD IS TRUTH. The words which our Father in heaven speaks to us “they are spirit and they are life” (John 6:63). God’s Word, manifest in the Word made flesh, Jesus Christ our Savior, is life and hope.

We are doubly blessed to have been called to faith and life in Christ, and then to have the privilege to speak it. The former is a gift. But with the privilege comes responsibility. It is a responsibility that is met only if we teach and preach in accord with Scripture, and the Lutheran Confessions drawn as they are from the Scripture.

### Guard Against Extremes

As a Church of the Lutheran Confession, ours is an important and engaging task. We do not exist as defenders of pure doctrine simply for the sake of pure doctrine. Our subscription to the confessions and our very existence serves the purpose—for which reason they are, and we exist—when we are steadfastly holding forth the light of Christ.

To that end we must as a confessional church guard against extremes that find no support in Scripture. We must as well guard against the suggestions—whether of our own flesh, or without—which would lead us to teach less than the truth of anything that the Lord has given us. (Deuteronomy 12:32; Matthew 28:20)

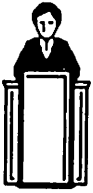
In the beginning of our 30th year, and in the declining years of confessional Christianity, we pray: “God be merciful to us and, as You have loved and do love us in Christ, daily forgive us our sins. Strengthen us in our faith and hope of heaven.”

We further pray:

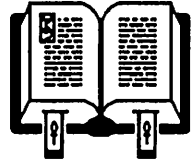
Preserve Thy Word and preaching,  
The Truth that makes us whole,  
The mirror of Thy glory,  
The power that saves the soul.  
Oh, may this living water,  
This dew of heavenly grace,  
Sustain us while here living  
Until we see thy face. (TLH, 254:5)

—Daniel Fleischer





# Annual Report



of a

## Congregational President

*Dear Friends in Christ,*

*For a change, as I sat down to write this report for 1988, I took my Bible in hand and let my finger do some walking. Passing through Joshua 1:9 I found: "Have I not commanded you? Be strong and courageous! Do not tremble or be dismayed, for the Lord your God is with you wherever you go." Would an outsider see us as this, based on our 1988 performance? For myself it was not a pleasing picture. Thank you Lord, for being merciful unto me, a weak and timid soul.*

*Moving on to I Peter 2:9 I found: "But you are a chosen race, a ROYAL PRIESTHOOD, a holy nation, a people of God's own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light; for you once were not a people, but now you are the people of God; you had not received mercy, but now you have received mercy." Would an outsider see us as a "Royal Priesthood" based on 1988? Thank you Lord, for giving us Your mercy.*

*In I Corinthians 12:4 I found the following: "Now there are varieties of gifts, but the same Spirit. And there are varieties of ministries, but the same Lord. And there are varieties of effects, but the same God who works all things in all persons. But to each one is given the manifestations of the Spirit for the common good." Are we using the gifts that God has so graciously given each of us or are we hiding them inside 300 Moorpark and playing it safe, as the one servant in Matthew 25 did? For myself, I played a little too safe in 1988.*

*In Romans 3:23-24 I found some bad and good news: "... for all have sinned and fall short of the glory of God, being justified as a gift of His grace through the redemption which is in Jesus Christ." Have we told anybody about this gift lately? Let us work harder in 1989, most gracious Lord.*

*In 1988 we at St. Stephen have maintained the faith. Is this the work for which we were sent? In reading our CLC President's message for our 1988 convention, I find the following: "Ye shall be witnesses unto me . . ." (Acts 1:8). "The work of witnessing unto the Lord has a single purpose. We are instruments, redeemed to bring the Gospel of the Lord Jesus—the message of the crucified and risen Lord—to the world. (The Lord tells us to think 'big.')*

*If this all sounds condemning, then let us finish the walk in Romans 8:1: "There is therefore now no condemnation for those who are in Christ Jesus."*

*What does this mean? It means that 1988 is gone and some have continued the Lord's work diligently, others (particularly myself) did not accomplish what we*

*should have (and we never will). What should we do in 1989? Learn from 1988. Go forward with the courage God has given us (yes, you have it; most of us hide under that old bushel basket). Let us act like a "Royal Priesthood" chosen by God to do the work of witnessing the redemption through the gift of His Son. Let us take the gifts and talents that have been given us and use them more effectively. This will require some of us to sit down and really think,—what are our gifts and how we can use them most effectively.*

*To do God's work effectively we must move "out of the comfort zone" of our lives. Doing God's work is simple; it is just not easy.*

*Respectfully submitted,  
Michael Dick, President*

*Note: Submitted to the Spokesman by the pastor of St. Stephen Lutheran Church, San Francisco, the Rev. Rollin A. Reim.*



*Tracing the Acts of the Apostles (Acts 18)—*

**"They took him aside and explained to him the way of God more accurately." (Acts 18:26)**

## **HUSBAND AND WIFE— SERVING THE LORD TOGETHER**

**H**ow many Christian couples are mentioned by name in the New Testament? Besides Ananias and Sapphira, who turned out to be partners in hypocrisy (Acts 5), I can think of only one: Aquila and Priscilla, who are mentioned six times in the New Testament, three times in the eighteenth chapter of Acts.

Otherwise there are mentioned individual Christians, both men and women, both single and married, but not of husband and wife who are both named. The apostle Peter was married, likewise some of the other apostles and the brothers of Jesus (I Cor. 9:5), but the names of their wives are not given, nor are they described in any way. Many women are mentioned by name

in the New Testament: persons such as Mary of Jerusalem, Phoebe of Cenchrea, Lydia of Philippi, but their husbands, if they had any, are not mentioned.

So that leaves just this one couple, Aquila and Priscilla (also known as Prisca), husband and wife, both active Christians, serving the Lord together. Every time one of them is mentioned

in the New Testament, the other is mentioned also. What they did they did together. Three times Aquila's name is mentioned first. Three times Priscilla's name is mentioned first. (In some copies Priscilla's name is mentioned first four times.) Many have surmised that the mention of Priscilla first in some instances indicates that she was the more prominent or talented of the two, since otherwise the husband's name would always come first. It is difficult to draw any definite conclusions from such limited evidence.

### As Tentmakers

This couple is first introduced to us in connection with the apostle Paul's visit to Corinth on his second mission journey. After leaving Athens Paul came to Corinth. "And he found a certain Jew named Aquila, born in Pontus, who had recently come from Italy with his wife Priscilla (because Claudius had commanded all the Jews to depart from Rome); and he came to them. So, because he was of the same trade, he stayed with them and worked; for by occupation they were tentmakers" (Acts 18:2-3).

Although we cannot be positive of this, it seems that Aquila and Priscilla were already Christians when Paul met them. At least Paul never claims to be their spiritual father, nor does the book of Acts refer to their conversion. Since there were Jews from both Pontus and Rome present on the day of Pentecost (Acts 2:9-10), Aquila and Priscilla could have heard the Good News of Christ before they ever met Paul.

Both of them had already experienced a form of persecution because of their Jewishness. The emperor

Claudius Caesar had expelled all Jews from Rome, and therefore Aquila and Priscilla moved from Rome to Corinth, where they set up their tentmaking shop. Notice that both of them were tentmakers. They worked together.

Two Roman historians, quoted by F.F. Bruce in his commentary on Acts, may shed some light on the edict of Emperor Claudius. Dio Cassius says: "As the Jews had again increased in numbers, but could hardly be banished from the city without a tumult because of their multitude, he did not actually expel them, but forbade them to meet in accordance with their ancestral customs." For the Jews who wanted to follow the old ways, this of course was the equivalent of expulsion. Suetonius says: "As the Jews were indulging in constant riots at the instigation of Chrestus, he banished them from Rome." It is understood by many that Chrestus is none other than Jesus Christ, and that there were serious conflicts in Rome between the Christian Jews and the non-Christian Jews, and this then resulted in the edict of Claudius that all Jews should leave Rome.

At any rate Aquila and Priscilla moved to Corinth, and there Paul had the opportunity to work with them for over a year. They became close friends and fellow-workers in the Gospel of Christ. They served the Lord together as tentmakers, doing their work to the best of their ability for the Lord, as the apostle Paul taught (Col. 3:23-24), at the same time supporting the Gospel preaching of the apostle.

### As Teachers

When Paul left Corinth for Ephesus,



Aquila and Priscilla went with him. When he went on to Jerusalem, they stayed in Ephesus, to which Paul expected to return in a short time. While Paul was gone, this godly couple had the opportunity not only to be learners and supporters of the Gospel, but teachers as well. For the Jewish synagogue at Ephesus was visited by a Jewish orator from Alexandria in Egypt, named Apollos. This man is described as "an eloquent man and mighty in the Scriptures" (Acts 18:24). Not only was he well versed in Old Testament Scriptures. He also knew something about Jesus of Nazareth and the teachings of John the Baptist. What he knew "he spoke and taught accurately" (Acts 18:25) and fervently.

But Aquila and Priscilla knew at once that Apollos did not know the rest of the story. He was most likely unacquainted with the crucifixion, death, resurrection, and ascension of Jesus, and the subsequent sending of the Holy Spirit. Aquila and Priscilla did not try to argue with Apollos in the synagogue service. But "they took him aside and explained to him the way of God more accurately" (Acts 18:26). Thus they became teachers of one of the most effective teachers in the early church, the eloquent Apollos. No doubt there have been many godly couples since that time who have, like Aquila and Priscilla, invited the pastor into their homes and gently corrected his faulty or one-sided teaching. Notice that Aquila and Priscilla took care of Apollos' education themselves; they did not wait for the arrival of Paul.

Apollos was then sent to Corinth to do the watering of the congregation that Paul had planted. Very soon there

were many problems in the congregation at Corinth, but Paul did not blame Apollos for these troubles. He recognized Apollos as a gifted teacher and co-worker. We can imagine Aquila and Priscilla reminiscing in their later years about the time they taught Apollos, instead of being taught by him.

### As Mission Helpers

When the apostle Paul returned to Ephesus on what we call his third mission journey, he stayed there for about three years. Were Aquila and Priscilla still there during this time? The evidence indicates that they were still in Ephesus when Paul wrote his first letter to the Corinthians from Ephesus. For he says at the close of the letter: "The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house" (I Cor. 16:19). Apparently Aquila and Priscilla at this time were unable to provide their home as a meeting place for a congregation of Christians in Ephesus. No doubt the number of Christians in Ephesus was too large to permit them all to meet together at the same place on a regular basis. Aquila and Priscilla were happy to provide their home, as many other Christian couples have done since that time, including some in the early days of our church body when many congregations had no place of their own for meeting.

By the time Paul wrote his letter to the Romans from Corinth a few months later, Aquila and Priscilla were back in Rome. In writing to the Roman Christians, Paul includes this note. "Greet Priscilla and Aquila, my fellow workers in Christ Jesus, who risked

their own necks for my life, to whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house" (Rom. 16:3-5).

Exactly what risks Aquila and Priscilla took for Paul's sake we do not know. Most likely he is referring to an incident during his three-year stay in Ephesus, for we know that during that time Paul was in grave danger of losing his life for Christ's sake.

There is one last reference to Priscilla and Aquila in the New Testament. Shortly before he was executed as a martyr, Paul wrote to his assistant Timothy: "Greet Prisca and Aquila" (2 Tim. 4:19). By this time the two tentmakers were back in Ephesus again, and Paul is writing to Timothy from Rome. No doubt Aquila and Priscilla treasured this last greeting from their

dear friend Paul, especially when the next thing they heard about Paul was that he had been put to death for his faith in Christ.

What a precious blessing it is when both husband and wife are devoted to the Lord Jesus and His work! Whether they are tentmakers or farmers or teachers, they can share with each other that which is most important to them both: the Gospel of Jesus Christ. And they can work together as servants of the Lord in their trade, in their Gospel witness, in their support of the Lord's work.

May God for the sake of His Gospel raise up among us many, many such husband and wife teams like Aquila and Priscilla, or, if you prefer, like Priscilla and Aquila. The Lord has need of them.

—D. Lau



## Partners in the Gospel . . .

### HOLY CROSS EV. LUTHERAN CHURCH PHOENIX, ARIZONA

It was Reformation Sunday 1959. A small group of 32 souls gathered for worship in a Phoenix living room. Questions and concerns for the future were foremost on everyone's mind. Those attending had just left their former church homes because of the Synodical Conference's and Wisconsin Synod's refusal to follow the clear Word of God in the doctrine of fellowship. It was a very modest beginning. The offering that morning was \$44.00.



It was the birthday of Holy Cross Evangelical Lutheran Church.

On March 27, 1960 Pastor Roland



**Holy Cross in the Valley of the Sun**

Gurgel installed William Wiedenmeyer as the first pastor of Holy Cross. With much faith but extremely limited resources, the congregation resolved to open a Christian Day School in the fall of the same year. Eight members pledged \$299.50 toward the opening of the school in addition to their regular offerings, and \$120 toward the

monthly operating expenses. Richard Ohlmann accepted the call to be the first teacher. Classes were held in a rented building. When several families left the Phoenix area, school enrollment dropped from an initial twelve students to three. The school was closed in May 1963.

As He has promised, the Lord did



**Holy Cross Sunday School with teachers Kitty Benson, Nancy Battig, Virginia Dew .**

not forsake those who had determined to be faithful to Him. In the early years the congregation made do with various temporary worship quarters, including a music store. The pastor's car was even used for confirmation instruction. But in mid 1963 the Lord granted the young congregation its own church home when two city lots were purchased for a small chapel and parking lot. In December 1964 the congregation's finances allowed Pastor Wiedenmeyer to give up his part-time secular work to devote full-time to the ministry. Two years later a parsonage was purchased a few blocks from the church.

Realizing that its present location was too small to allow growth to the point of becoming self-supporting, the congregation in February 1976 sold its property. For six months the Building Committee searched for suitable acreage at an affordable price. Finally, in June five acres of beautiful hillside property at the foot of Moon Mountain in a rapidly growing area of north Phoenix was purchased.

It is an amazing story of the Lord's grace that He moved a developer to sell the parcel at a fraction of its value, and then later gave the entire purchase price back again through the sale of less than 1/10 of an acre. Through loans from the Mission Extension Fund a church and parsonage were built on the new site and dedicated in February 1980.

### **Looking Forward**

The next milestone to be reached was becoming self-supporting. Almost from the beginning Holy Cross had depended on mission subsidy from the CLC. But in the summer of 1985 it

took the step of becoming a self-supporting congregation.

Now we are looking forward to a new challenge, that of reestablishing our own Christian Day School. With a goal of \$25,000, the congregation's school fund stands at over \$10,000; and it is our prayer that the Lord will provide us with the means to open a school in the near future.

At present the congregation numbers 134 souls. Over the years Holy Cross has been served by the following pastors: William Wiedenmeyer (March '60-May '65); Michael Sydow (June '65-Sept. '67); Paul Fleischer (March '68-Feb. '73); Norbert Reim (May '73-Jan. '87); Douglas Libby (Jan. '87-July '88); Michael Eichstadt has served since Dec. '88.

Our "partners in the Gospel," our brothers and sisters in the CLC, have been a source of great strength and encouragement. Mission subsidy made it possible for the congregation to begin and grow. Every year we eagerly look forward to the migration of "snowbirds" from the Midwest into the Valley of the Sun. These winter visitors provide our isolated group with welcome fellowship and contact with other congregations of the CLC.

Phoenix, with a metropolitan population of 1.9 million, is now the ninth largest city in the U.S. Compared to that statistic, Holy Cross is insignificant, too small to mention. But one thing the past 30 years have taught us is that the Lord can accomplish miracles with very little. Pray for us that we may continue to herald the pure truth of the Gospel . . . as we pray for you.

—*Michael Eichstadt*

## Small in Quantity—Great in Quality

Educators all over our nation have the opportunity to attend conventions every year. The gathering at Immanuel Lutheran Church in Mankato, Minnesota that took place October 18-20 may seem insignificant. As about 50 of our synod's elementary and secondary teachers assembled in the majestic surroundings of Immanuel, we seemed to barely fill even a small portion of the benches. Yet, when the voices in that opening service lifted heavenward and soared past the lofty arches in praise to our gracious Triune God, it sounded as though there were hundreds.

Roll call following the service showed that, while small in total number, our percentage was perfect: 100% attendance! What state convention can boast a turnout like that? It was sadly noted that the only school unable to send a teacher was Spring, Texas, and that was only because they did not have a teacher to send.

And so began a "quality" three days.

### Quality Worship

The morning that our convention opened was the morning after the tragic earthquake in San Francisco. Pastor Douglas Libby opened our sessions with a devotion referring to the disaster that was on all of our minds. He reminded us of the real disaster of unbelief. He encouraged us, as especially equipped spiritual "disaster relief specialists," to continue to offer Christ as the solid Foundation to those in our care. This foundation will prepare

them for anything and everything in life.

The devotion the next day was based on Jesus' compassion for the multitudes who were weary and scattered. Just as He was moved to compassion for them, so the Holy Spirit moves us to the same compassion for those who suffer the same affliction, especially those who come to us having little or no knowledge of and faith in Jesus as their Savior.

The devotion on the final day reminded us that compassion must be followed by commitment, even to the point of sharing in suffering for the sake of the Gospel. The goal of every teacher in the CLC, no matter what the sacrifice on our part or the cost to us, must be to help firmly establish every child's faith on Christ, the solid Rock. All other goals are sinking sand.

Our Communion service on Wednesday evening strengthened us through the reception of Holy Communion, the intimate expression of the unity that we share in our common faith—through the joining together in prayer and praise to our God in spoken word and song, and through Scripture itself. Pastor Dale Redlin encouraged us, by the consideration of I Peter 2:1-9, to ask ourselves just why we are doing what we are doing. He then provided us with God's answer: because we have been called out of darkness into the Light of the Gospel for the sake of those whom we are serving. We may be servants, but we are also a royal priesthood, on the level with



1988-89 student body and faculty of Faith Lutheran School, Markesan, Wisconsin.



On June 4, 1989 Faith of Markesan celebrated 25 years of graduations from their school. Present and former teachers present were (back) Gail (Kottke) Schaefer, Gerhard Voight, Daniel Barthels, David Lueck; (front) Joyce Schwandt, Velma Kelm, Lila (Schmidt) Brown, Ann Sprengeler, Karen (Gullerud) Squires.

kings and queens. There can be no higher calling, no greater privilege, than to teach God's precious lambs, lambs who have been bought with the blood of His own Son. The Lord has placed us "living stones in this dying world" for that very purpose.

### Quality Business

Elections were held—though no campaigning seemed to take place, and the years of faithful service by President Ross Roehl and Secretary-Treasurer Lila Brown came to an end. The new president, Karl Olmanson, and the Secretary-Treasurer Wendy Greve now take over.

Topics were voted on for the up-

coming conference at Grace in Fridley, Minnesota in October 1990. A committee was appointed to consider the feasibility of the 1991 conference being held in Winter Haven, Florida.

### Quality Fellowship

Some of the best moments at conference are "off the record"—when teachers of all ages gather in mini-support groups for exchanges of everything from problems to cute stories, from how former students are doing to summer plans, from what's happening in their own families to how their grandchildren are doing. Time for this comes often during the three days, and is an important part in sending teachers

back to their classrooms with their batteries charged up, raring to go. The fellowship aspect of conferences must never be underestimated.

Unsung heroes at every conference are the people who faithfully prepare meals day after day, the families that open up their homes night after night to provide bed and breakfast for all, and people like the hospitable couple who hosted the delicious turkey roast at their ranch on Thursday evening.

And finally we must mention our own congregations, who all see the need for, and the benefits of, these conferences; and who so generously share in what is no small expense to see that every CLC school is represented. It is believed that the investment of the congregations is well worth it, and that they reap quality benefits from all such conferences.

### Quality Education

Teachers teaching teachers. That's what Teachers' Convention is all about. And what a joy it is to be able to return to the "student mode," to be able to sit and absorb for a change instead of constantly pouring out knowledge.

Lynette Roehl of Saginaw, Michigan began our convention by introducing an idea for a booklet of religious ideas based on the church year. These ideas would be contributed by our teachers and printed in notebook form so that it could be added to over the years. The idea was received very favorably and it is hoped that it might be useful to Sunday School teachers as well.

Lila Brown of Markesan, Wisconsin presented her paper on "Getting Children Interested in Research." She showed *why* they need research (so they become *active*, not *passive*, in

their pursuit of knowledge and learn skills they will be able to use all of their lives), as well as *how* we can do this, with many practical suggestions for motivating them.

Elizabeth Klugherz of Mankato gave her review of the book *Drawing with Children* by Mona Brooks. Her opinion was that, while the author teaches children the fun of drawing through detailed lessons, the ideal setting she strives for may not be practical for many of our Day School situations, where Art is incorporated into a short time slot, involves grades at a time, and is held in our regular classrooms.

"Title 5's" included ideas from Helen Friedrichs of Mankato for learning a Psalm-a-week; an "ears-on" listening experience in Music Appreciation by Ann Sprengeler of Markesan; Math games that teach from Carla Pelzl of Eau Claire, Wisconsin; indoor-outdoor games to answer that age-old question "What are we going to play today, teacher?" from Pam Schultz of Fond du Lac, Wisconsin; and bulletin board ideas for several seasons of the year from Wendy Greve of Austin, Minnesota.

The first day concluded with "Computer Application" by Mark Kranz of Valentine, Nebraska as he stressed that rather than intimidating us, computers are teaching tools. They assist the teacher in drilling the students and providing practice in weak areas. We were fortunate to have four computers available for some demonstrations and even a little "hands-on" experience. It was interesting to note that most of our CLC schools do have computers. (To be continued)

(Reporter Barbara Pfeiffer. The balance of the article will appear next month.—The Editor)

### Change of Service Time

Beginning January 7, 1990 the regular Sunday services of Messiah Lutheran Church in Eau Claire, Wisconsin will be at 8:00 a.m. and 10:00 a.m. Please make this change in your *CLC Directory*.

### Dedication

Grace Lutheran Church of Live Oak, Florida will dedicate its new building on January 14, 1990 at 7:00 p.m. Everyone is invited and encouraged to attend.

### Basketball Tournament

Any CLC congregation or grade school interested in participating in the fifth annual ILC Grade School Basketball Tournament to be held March 9, 10, 11, 1990 at the ILC Fieldhouse in Eau Claire, Wisconsin, please contact Don Brandt by January 26, 1990 at 140 W. Grant Ave., Eau Claire, WI 54701 or call 715-834-4562. Lodging can be provided if given advance notice.

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## Daily Devotions For February 1990

Date	Scripture	Theme	Hymn
1	Genesis 9:18-29	Noah blesses Shem, from whom the Savior would come.	528:1-2
2	Genesis 9:8-17	The Lord sets the rainbow as a token of his covenant.	329:3-5
3	Genesis 11:1-9	The Lord confuses the languages and scatters people across the face of the earth.	528:3-4
4	Genesis 11:24-32	Terah, the father of Abraham who was the father of believers.	528:5-6
5	Genesis 12:1-9	God calls Abram and blesses him.	528:7-8
6	Genesis 12:10-19	Abram is driven by famine into Egypt.	528:9-11
7	Genesis 13:1-18	Abram, in love, settles a dispute between himself and Lot.	528:11-13
8	Genesis 14:1-12	Lot is taken captive.	528:14-15
9	Genesis 14:13-24	Abram rescues Lot and pays tithes to Melchizedek.	375:1
10	Genesis 15:1-11	Abram's faith is counted for righteousness.	375:2
11	Genesis 15:12-21	Abram is granted a vision to strengthen his faith.	375:3
12	Genesis 16:1-6	Sarai is barren and gives Hagar to Abram to bear a son.	375:4
13	Genesis 16:7-16	Hagar bears Abram a son, Ishmael.	375:5
14	Genesis 17:1-14	Abram's name is changed to Abraham.	159:1-2
15	Genesis 17:15-27	Sarai's name is changed to Sarah.	159:3-4
16	Genesis 18:1-15	Abraham and Sarah entertain three angels.	247
17	Genesis 18:16-33	Abraham intercedes for Sodom and Gomorrah.	437:1
18	Genesis 19:1-11	The wicked Sodomites are stricken with blindness.	437:2
19	Genesis 19:12-23	Lot is sent for safety to the mountains.	437:3
20	Genesis 19:24-38	Sodom and Gomorrah are destroyed.	524:1-2
21	Genesis 20:1-18	Abraham is guilty of deception.	524:3-4
22	Genesis 21:1-21	Isaac, the ancestor of the Savior, is born.	524:5-6
23	Genesis 22:1-19	Abraham passes a test of his faith.	409:1
24	Genesis 23:1-20	Sarah dies and is buried.	409:2
25	Genesis 24:1-14	Abraham send his servant to seek a wife for Isaac.	409:3
26	Genesis 24:15-31	The servant meets Rebekah.	409:4
27	Genesis 24:32-48	She is certified to be the wife of Isaac.	140:1-2
28	Genesis 24:49-67	Isaac takes Rebekah as his wife.	140:3-4