

# Lutheran Spokesman



*Why do you look for the living  
among the dead? He is not here.  
HE IS RISEN!*

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# RESURRECTION - Inevitable?

The skeptic argued that there was no way Jonah could have survived in the big fish. He described the Red Sea crossing as wading through some shallow water. He doubted that Jesus actually changed some water into wine, let alone some very good wine. But he did believe that Jesus rose from the dead—actually became alive again.

The “devil’s advocate” in this instance was a Bible-believing Christian. He argued that the skeptic had picked the “most difficult” miracle to accept. A person just might be able to think up the kind of supernatural intervention—or perhaps some ingenious human invention—necessary for surviving in a whale’s belly or walking through the sea on dry land. But coming to life after being dead, that’s different. Life itself is so complex and indescribable. Life after being dead adds another impossible dimension to something that isn’t understood too well in the first place.

It’s common to think of death as natural. I suppose we think of it that

way because it occurs in the course of human events. But when God created human beings, He intended that soul and body stay together. The fact that they don’t is not part of God’s design but a punishment for something He didn’t want to happen! Death is a spiritual event and a spiritual problem. It is the wages of sin.

The sad and ultimate statistic is that one out of one dies. Jesus, who Himself died, shatters the impact of the ultimate statistic. Yes, He died. But He died that we might live!

The Bible says that Jesus’ resurrection was inevitable. Jesus, who was delivered according to an eternal plan to death by crucifixion at the hands of wicked man, “God raised up, having loosed the pains of death, because it was not possible that He should be held by it” (Acts 2:24). The punishment for sins was accomplished by One who in His own person did not deserve to suffer eternal death—but did! He did it for us.

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The Bible says that Jesus was “raised because of our justification” (Rom. 4:25). Yes, satisfaction was rendered. Resurrection was inevitable because of what the death of Christ accomplished for mankind. One of the premier assurances we have from the resurrection of Jesus Christ is that our sins really are forgiven.

Can you live with that miracle? Wait a second! Do you live with that miracle? The resurrection reality shatters every conceivable excuse for spiritual indifference. Resurrection simply has to make a difference to us. “(Christ) died for all, that those who live should live no longer for them-

selves, but for Him who died for them and rose again” (2 Cor. 5:15).

The possibility of resurrection seems inconceivable to our limited minds. But the Spirit has convinced us it’s true. His primary exhibit is Jesus, who was dead, but isn’t dead anymore. Jesus Himself discusses the possibilities His resurrection gives us: “Because I live, you too shall live” (Jn. 14:19).

“Shall I fear, or could the Head Rise and leave His members dead?” (TLH 206)

Impossible. Not a chance.

—M. Sydow



Christ not only lived and died,  
but rose again - - - FOR YOU!



*From our CLC President—*

## Easter—The Exclamation Mark

The event of Easter—the resurrection of our Lord Jesus Christ from the dead—is the exclamation mark to every act and thought of God the Father toward the world of sinners. The apostle’s comforting assurance would not have been possible had the Lord Jesus not risen from the dead. We would be yet in our sins (1 Cor. 15:17). We would be excluded from fellowship with God, for time and eternity. *But now is Christ risen from the dead...!* (v. 20)

### Reconciled To God...

The apostle speaks with calm assurance when he says: *...God has reconciled us to Himself through Jesus Christ... (2 Cor. 5:18).* The Father in heaven did not overlook the sins which caused our separation from Him. He could not overlook them, and remain true to Himself. His integrity was at stake. However, He chose not to count them against those who had committed them, but chose in His love to lay our sins on Jesus, His Son. Perfectly, com-

pletely, sufficiently, once and for all time, and for all people, Christ bore them to the cross. Now our condition before the Father is as if we had never sinned. If the cause of separation is removed, peace prevails. God *has* reconciled the world to Himself. The resurrection of the Lord Jesus seals it. Blessed are they who believe for they shall see God! What grief shall befall those who do not believe it.

This blessed message of reconciliation is the message committed to the Church. The Church's prime responsibility is to hold forth that God has in Christ reconciled the world unto Himself. In that twice within two verses the apostle makes mention of it, he clearly expresses our responsibility. We read that God *has given us the ministry of reconciliation* (v. 18), and again that God *has committed to us the word of reconciliation* (v. 19).

As we live in the confidence of "peace restored" and by faith behold the face of a loving God, we will certainly reflect the face of God to all people; and, if we might so borrow from a passage, "especially to those who are of the household of faith" (Gal. 6:10). Certainly to preach the message of reconciliation to all is to do "good." And, to show such a face to our fellow Christian is commendable before God.



### ...And To One Another

The fact that our sins are removed as an indictment against us does not mean, however, that we are without sin. Sin offends our Father, and much of that which is unholy also places a stress upon already fragile human relationships, even within the fellowship of believers.

Most certainly we cannot—dare not—approve sin in ourselves or in others. The Father did not reconcile our *sin* to Himself; He reconciled us to Himself. But does that not suggest to each of us that in our family setting, in our congregations, in our schools, and ultimately in all our human relationships, we ought be filled with the desire and sincere intent to reconcile with each other? Is it possible that the reconciled of God refuse to reconcile with one another?

In a confessional fellowship it is not simply doctrine that unites us; not merely a common commitment to the Truth of God that binds us in one. That which holds a fellowship together in confession of Truth, in commitment to the Word of God, is stronger than that. The glue is the love of God in Christ which has made us each a child of God, and, collectively, members of His body. It is the GOSPEL—*God who has reconciled us to Himself through Jesus Christ...*

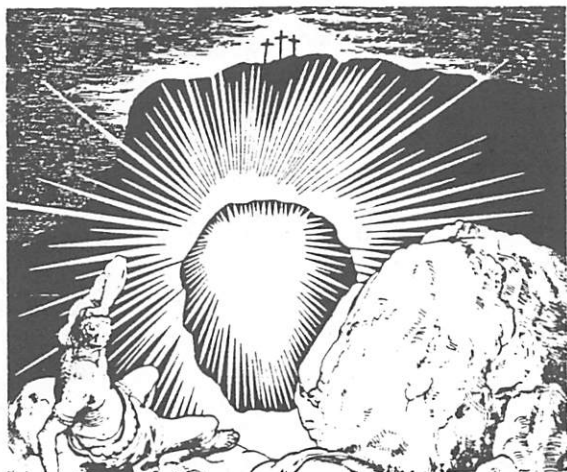
For commentary on reflecting Christ's reconciliation in our interaction with each other we direct you to the words of the apostle in Romans 12:9-21, noting especially the exhortation: *If it is possible, as much as depends on you, live peaceably with all men.* By the power of our Savior's resurrection may we live the "heavenly" life while still in this "worldly." Then

truly our witness will declare that we have been with Jesus. (Acts 4:13)

Now, may the Savior's resurrection cause our hearts to rejoice in our peace with God and hope of heaven, as well

as direct our actions toward all, especially toward such as are of the household of faith.

—Daniel Fleischer



## What Is In Christ's Tomb?

*Is it a tomb of deception? Does it still hold the lifeless remains of a great teacher? Did Jesus die at all? Or is Jesus Christ's empty tomb the greatest truth of life? It's worth your time to examine the evidence!*

### *Did The Disciples Deceive the World?*

Charles Colson learned from the Watergate crimes how difficult it is to keep a secret. There were only a few who made that cover-up pact. And it was in the self interest of everyone of them to keep the secret. Yet only three days passed till the secret was out. Did the disciples of Jesus form such a cover-up pact about stealing His body? When the Roman guards assigned to Jesus' tomb reported the missing body

to the Jewish leaders, they were told to say: "His disciples came at night and stole Him away while we slept" (Mt. 28:13-14).

Consider the reliability of their accusation. Is it reasonable that eleven men stole the body of Jesus Christ from the Roman guards and kept it a secret? For proclaiming that Jesus was arisen these eleven received grievous persecution and death. Is it reasonable that without any possibility of personal gain they accepted such things to keep

a secret? What reason could they have had for losing everything to preserve such a secret? Did they think such lies would deceive the world into piety and virtue? Would such a scheme explain the transformation of Peter? One day he was too afraid to admit knowing Jesus to a little maiden. Yet overnight he became a man willing to challenge the government: "Imprison me, beat me, kill me. It does not matter. I cannot but speak the things which we have seen and heard." (See Acts 4:20)

Would such a scheme explain the transformation of all eleven apostles? One day they were spineless cowards in locked rooms. Yet overnight they became bold adventurers, determined to carry the message of Christ's resurrection to every corner of the world. They sealed their testimony with their blood. Furthermore, it was not just eleven men that were involved. This accusation requires that 500 people, contrary to all self interest, risked death to keep the secret. Such a cover-up could not have lasted three days!

### *Were The Disciples Hallucinating?*

It has been suggested that the great expectations of Jesus' followers caused them to hallucinate Jesus' resurrection. But what were their expectations?

The women came to anoint a dead body (Lk. 24:1). Mary Magdalene wept uncontrollably because the body was stolen (Jn. 20:13, 15). The apostles labeled the women's report of Jesus' resurrection "idle tales" (Lk. 24:11). The Emmaus disciples were totally disconsolate (Lk. 24:17-21). They all doubted and would not believe even when they saw Jesus (Lk. 4:38). Thomas would not believe until he had

*This was drawn up as an evangelism tract by Pastor John Ude, Messiah Lutheran Church, Hales Corners, WI. For copies write to: 12145 W. Edgerton Ave. Zip: 53130.*

traced the stretched out nail holes in Jesus' hands and put his hand into the spear cut in Jesus' side (Jn. 20:24-29).

They saw Jesus outdoors and indoors; morning, noon, and evening; individually and in a group of 500. They watched Him break bread and eat, listened to Him speak, and even touched Him. Thousands believed the testimony: "He is risen, indeed!" The tomb was just ten minutes away. But the sermons were never interrupted with a shout: "The tomb is not empty." The Sadducees never produced the body! The tomb was indeed empty! The Roman guard and the Sadducees admitted it themselves (Mt. 28:13).

### *What About The Fainting Theory?*

This theory was not proposed until the nineteenth century. The suggestion is that Jesus had simply fainted and then revived in the cool of the tomb.

This is contradicted by the soldier's mortal spear thrust and the Roman Centurion's testimony as an expert executioner. There is the further insurmountable problem of the tomb itself. Medical authorities agree that when a person has fainted from such extreme suffering, the shock of placing him in a cold grave could itself cause the heart to stop beating. Jesus' head and body were wrapped according to the Jewish custom in strips of cloth. These were sealed like a mummy, with hundreds of pounds of spices. This would suffocate

anyone, especially someone who desperately needed lots of air.

If Jesus did nevertheless revive, how could He have extricated Himself from the wrappings? How could He with spike-pierced hands move a massive stone uphill from its smooth interior? How could He overcome the Roman guard, walk on pierced feet 14 miles to Emmaus and back, and while in desperate need of medical attention impress the disciples as the Conqueror of death? A critic of Christianity, David Straus, admits this is such nonsense that it is easier to believe the miracle.

***There Can Be Only  
One Conclusion!***

Jesus Christ is risen! Therefore He is the Son of God with power (Rom. 1:4). Therefore His death and resurrection have won righteousness for you

and me (Rom. 4 & 5). It is the pledge that we shall also arise. He has opened the mansions of heaven and eternal life for you (Jn. 5:24, 11:25-26, 14:2-3). Stand therefore on the evidence of Christ's resurrection.

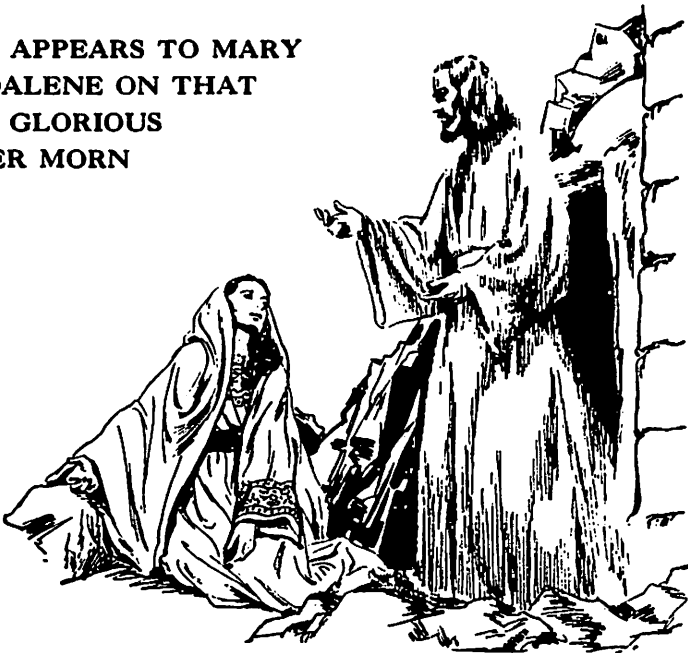
***What About Your Tomb?***

It is the ultimate statistic: one out of one dies. Is that all there is to life: a feeble crawl from the womb to the tomb with its moldy remains?

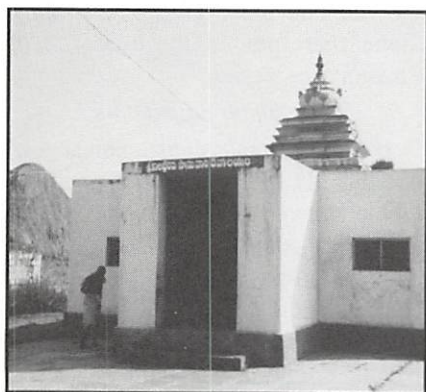
Jesus offers you life. Jesus staked His total claim to be THE Prophet from God on His resurrection (Jn. 2:18-22). No other religion even dares to suggest that its leader has risen from the dead. The eyewitnesses of Jesus Christ's resurrection held the evidence before the eyes of His enemies, daring them to prove it wrong (Acts 4:10, 5:30)! Jesus is arisen! Won't you join Him?

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**JESUS APPEARS TO MARY  
MAGDALENE ON THAT  
FIRST GLORIOUS  
EASTER MORN**



## ON THE CORAL STRAND



A Hindu Shrine



A Christian Burial

*As we celebrate again the glorious resurrection of our Lord let us turn our eyes eastward—not just to the rising sun which reminds us of the resplendent resurrected Lord, but beyond to the sprawling Indian subcontinent in which dark superstition and rank unbelief are still so powerfully dominant. There in India that human religious aberration of Hinduism still dreadfully tyrannizes hearts, minds, and lives—lives for whom Christ died and rose again.*

*Consider the contrast between the darkness and the Light:*

### **The Darkness of Hinduism**

The so-called greatest of the Hindu holy writings, the “Bhagavad Gita,” was written at the time of Christ’s birth. It says, in essence, that you are saved by works.

In the early Hindu “Rig Veda” there are thirty-three gods. Today there are literally thousands and thousands of gods of the Hindus.

In the “Rig Veda” the conception of life after death is vague. The immortal-

### **The Light of Christ**

Jesus is born, the King of kings and Lord of lords. Wise men come from the east and acknowledge Him. “By grace are you saved through faith...” in the Christ (Eph. 2:8-9)

In Deuteronomy 6:4 we learn that the Lord our God is one. He is the Triune God. (Mt. 28:19) It is the Son who came to earth. (Jn. 1:14) We acknowledge Him with Thomas: “My Lord and my God.” (Jn. 21:28)

“...I came that they may have life, and have it abundantly.” (Jn. 10:10) “I



ity of the soul is taught as a rather depressing undetermined number of reincarnations.

One of Hinduism's chief gods is Krishna. Some Hindu scholars say he was a real human being. He is said to be one of many incarnations. You, like him, must choose to be Divine. This is a religion in which man becomes god.

In the Hindu "Karma" the force of your deeds determines your state of being. You are saved by works of your own doing.

am the resurrection and the life..." (Jn. 11:25) "Come, O blessed of my Father, inherit the kingdom prepared for you..." (Mt. 25:34)

"Behold, a virgin shall conceive and bear a Son, and shall call His name Immanuel. (Is. 7:14) "Immanuel" means "God with us." "...Though He was in the form of God, (He) did not count equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being born in the likeness of men." (Phil. 2:6-7) God became man to redeem man.

"None is righteous, no, not one..." (Rom. 3:10f) "For our sake He made Him to be sin who knew no sin, so that in Him we might become the righteousness of God." (2 Cor. 5:21)

*The resurrection of the Christ is the proof of our salvation and the demonstration to all the world that He is the one true God and Redeemer of mankind.*

*Let us pray for our brethren in the land of India, the Church of the Lutheran Confession of India and the Bharath Evangelical Lutheran Church, that God grant them the same exceeding joy as we have.*

*And may that joy in seeing Jesus Christ with eyes of faith as the living Lord move our brethren as His witnesses. May it move them into the paddies, the villages, and the metropolises of India with the great Good News: "He's risen, He's risen, Christ Jesus the Lord."*

*May we support them with prayers and offerings, that the message of the Gospel spread—spread from the lowliest untouchable clad in nothing more than a twisted piece of rags, to the highest of the Brahmin caste!*

*Salvation! Oh, salvation! The joyful sound proclaim...*

—D. Koenig



## Gems From Proverbs

**Even in death the righteous have a refuge” (Prov. 14:32).**

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In the face of death the ancient Egyptians took refuge in their time-honored burial customs. Elaborate tombs and advanced techniques in embalming, however, provided no answer to the onslaughts of the “King of Terrors.”

Though they grew up as a nation in the land of the Pharaohs, the people of Israel did not adopt the burial practices of the Egyptians. In the face of death they took refuge not in customs or in preserving the dead body, but in the LORD their God.

Now, unbelieving Bible scholars never tire of pointing out that there are few plain references to the resurrection of the dead in the Old Testament. It is true that ancient Hebrew believers did not have the resurrection of Christ or His plain words on which to base their hope. But faith always looks to the signs God gives and walks by the light of the promises the Lord *has* granted. There was the sign of the patriarch Enoch, who “walked with God” until the day the LORD simply “took him away” without his walking through the valley of the shadow of death (Gen. 5:24). And there was the prophet Elijah who was taken up to heaven in a whirlwind of fire and horses of fire (2 Kgs. 2:11).

And how many times didn’t God assure those who trusted in Him that He would NEVER forsake them. (Deut. 31:6, Ps. 37:25-28) Never means never. In the face of death Old Testament believers took refuge in the living God. David was sure that his infant son, who lay dead, was safe in the hands of the LORD; and so he said: “I will go to him, but he will not return to me” (2 Sam. 12:23) This is the same heart that also sang “The LORD is my shepherd...though I walk through the valley of the shadow of death, I will fear no evil, for You are with me...I will dwell in the house of the Lord *forever*” (Ps. 23).

Centuries before, probably in the time of Abraham, Job, hard-pressed by affliction and faithless friends, declared that he would be vindicated even if it took until after his death. Because, he said

**“I know that my Redeemer lives, and that in the end  
He will stand upon the earth. And after my skin has  
been destroyed, yet in my flesh I will see God; I myself  
will see Him with my own eyes—I, and not another”  
(Job 19:25-27)**

Not all saw so clearly as Job, but all who trusted in the LORD knew He would never desert them, not even in death—or more to the point, especially not in death. After all they, as we, knew their sinfulness and depended upon the LORD

for that righteousness which alone can make a person acceptable before God. (The “righteous” of Psalms and Proverbs are not the sinless, but the forgiven believers!) And if God can find a way to put away the sin that separates people from Himself, surely He will also do away with that terrible result of sin—death.

So, you see, the faith of Old Testament believers was the same as our own—it was an Easter faith based on God’s own gift of righteousness, that righteousness the LORD Jesus would purchase with His living and dying, and then certify beyond doubt with His rising from the dead.

Thus we are not at all surprised to hear the Old Testament prophet Isaiah and the New Testament apostle Paul combine their voices to say:

**“Death has been swallowed up in victory. The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our LORD Jesus Christ” (1 Cor. 15:54,56).**

—W. V. Schaller



**Editor’s note: The article below was written a week or two after the baseball World Series last fall. Due to space limitations it could not appear until now. We still feel its message is timely.)**

## TRIVIALIZING THE WORD OF TRUTH

A Twin Cities bank, I think it was, purchased a full page ad in the Minneapolis newspaper at World Series time. It proclaimed in the largest letters possible to fill the page: “And the last shall be first”—an apparent paraphrase of Luke 13:30.

The ELCA publishing house, located three blocks from the Minneapolis metrodome, displayed a 50-foot sign reading: “God performed unusual miracles even using hankies...” The sign cited Acts 19: 11-12 as Scripture reference while obviously referring to the “homer hankies” used by fans of the Minnesota team.

A sign in large print hanging from the second tier at the ball park during the seventh game of the World Series read: “Seventh heaven!”—A reference

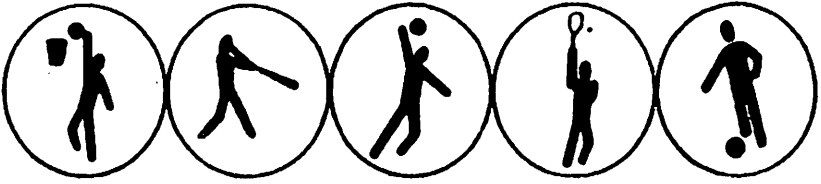
to Revelation 11:15ff (?) which proclaims certain victory (to those who fear God’s name).

On a Sunday midway through the World Series a downtown Minneapolis Catholic parish, for one, actually sang “Take me out to the ball game” as its closing hymn.

Hosting the victorious Twins in the White House, President Bush’s comments to the team included a reference to its rise to supremacy in its sport, from last place to first within a year. The President referred to the team’s “rising like Lazarus”—an obvious parody of Jesus’ miracle in John 11.

### The Second Commandment

I enjoy sports. Over the years I have perhaps spent more time than most



playing and watching them. I also believe that the gymnasium or athletic field are—as any area of life—places for witnessing to God and His Christ to a participating or watching world. (More power to those who display those end zone placards calling a television audience’s attention to one or another Bible passage. It may get even one person to open the Good Book gathering dust on the shelf.)

And yet it needs to be said: sporting events can become a place or forum for trivializing holy things, holy words, the holy God.

The second commandment says: “Thou shalt not take the name of the Lord, thy God, in vain...We should fear and love God that we do not...lie or deceive by His name...” As our Lutheran confirmands are taught, the *name* of the Lord refers not only to titles for God’s person but to the entire Word. A flippant use of any part of that Word is included under those things forbidden by the second commandment. Such use is abuse of God’s name. It is, in a word, *sin*.

The Bible admonishes against “foolish talking, (and) coarse jesting, which are not fitting...” (Eph. 5:4). It speaks of those who are guilty of “walking in craftiness (and) handling the Word of God deceitfully” (2 Cor. 4:2). The Bible speaks of a *sincere* use of the Word and name of God. It commends Christians who “are not, as so

many, peddling the Word of God; but as of sincerity, but as from God, we speak in the sight of God in Christ” (2 Cor. 2:17). Our Lord Jesus says: “But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned” (Mt. 12:36f).

To ask the following question is to answer it. Are biblical passages or events—taken and used “in fun” and entirely out of context—exempt from the Lord’s indictment of idle words? Christian friends, must we not beware of “religious” jokes as well? They are heard in our circles.

Most Americans are acquainted with Bible language (happily, we say). But not all give that Holy Book and Word the honor and respect it deserves and demands. “Every word of God is pure...Do not add to His words...” (Prov. 30:5-6) “Horror hath taken hold upon me because of the wicked that forsake Thy law” (Ps. 119:53). “He that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord” (Jer. 23:28). This issue of the Spokesman could literally be filled with scriptures which teach the awe and respect believers have, *and God demands*, for His inspired revelation. Woe to those who don’t take His Word *seriously* (see Rev. 22:18-19)! “For the Lord will not hold

him guiltless who takes His name (Word) in vain" (Ex. 20:7).

### Grieving The Spirit

There is more to be said. The reason for all this—the repercussions of any insincere use of God's name—is that *the Gospel is at stake!* God has begotten us with the Word of Truth (Jms. 1:18). Therefore we treasure the Word. We despise any "corrupt communication" which trivializes the very source and lifeblood of our holy faith. We understand that all our speech should be "seasoned with salt" (Col. 4:6); "for necessary edification, that it may impart grace to the hearers." We want to guard so that our words "do not grieve the Holy Spirit of God" by whom believers are sealed unto salvation. (See Eph. 4:29-30)

I guess we have no right to expect that sports fans (fanatics) as a whole will have a conscience for such pure and sincere speech. In the undeclared war against God in our country even many Christian and church-going people, leaders (pastors) included, have

lost a proper sensitivity for the Word of Truth. *The Spirit of God grieves!*

None of this is to suggest that sports enthusiasts, participants or fans, should leave their religion at home and/or at church. "Wear" your faith proudly on the sleeve. Watch for opportunities in competition when a Word of God may be "fitly spoken" (Prov. 25:11). (You and I have surely had such opportunities in our lack-luster careers.)

What we are speaking out against are such things mentioned at the beginning. We see those as instances when holy words were used flippantly and frivolously in the public forum; as examples of a corrupting of the precious Word of Truth.

If sports has become the religion of some, causing many to make sport of true religion (Christianity), it is not the case with us. Christian sports enthusiasts, have at it. Run the race mightily. But in the process beware of those who would grieve the Holy Spirit by trivializing God's Word of Truth.

—Paul Fleischer



1991 CLC Teachers' Conference—

## OUR TEACHING, LIKE LUTHER'S, IS FROM GOD

The second week of October 1991 was a very rewarding and enriching week for the teachers of the CLC. This annual gathering of dedicated teachers was held at Luther Memorial Church and School in Fond du Lac, Wisconsin. We were all very graciously received into their midst. A very heartfelt "thank you" to the members of Luther Memo-

rial...your hospitality was very much appreciated by all.

### WEDNESDAY

Kevin Hulke of Immanuel Lutheran High School, Mankato, MN served as conference chaplain. He led the group in a series of devotions centering around the theme "Our Teaching, Like Luther's, is from God." Mr. Hulke's



Distributing Papers At Teachers' Conference.

opening devotion was based on the text from Luke 18:13-23. In his devotion we were assured of the fact that we are saved by grace alone. We were reminded of how this salvation from God applies to our Lutheran heritage.

The first presentation was an organized ideas-exchange. Ideas were presented by Bob Snell, Jim Lau, Mary Timm, and Candice Ohlmann. Mr. Snell of Berea Lutheran School in Inver Grove Heights, MN led us in a discussion of some of the difficulties that children have when learning to read, and the possible "cures" for these problems. Jim Lau of Grace in Fridley, MN presented some very useful ideas for the teaching of geography and social studies. Mary Timm, also of Grace Lutheran School in Fridley, shared with us some available information about using agriculture in the classroom. Candice Ohlmann of Our Savior's in Jamestown, ND brought ideas on how to use different trade books to enhance the creative writing abilities of children.

The Wednesday afternoon session began with a paper presented by Alvin Sieg of Faith Lutheran School in Coloma, MI. Mr. Sieg shared with us some practical methods of dealing with

the disciplining of our students in a God-pleasing manner. We as Christian Day School teachers have the only practical means for disciplining. We are blessed with the use of both the Law and the Gospel when discipline is deemed necessary. We need to pray to our Lord for the wisdom to rightfully use the Law and the Gospel, remembering that only the Gospel can change the heart.

Ann Sprengeler of Faith Lutheran School in Markesan, WI delivered a paper on using various methods for encouraging and teaching drawing. We were assured, with some very practical ideas, that drawing can be learned, and that it is a very important aspect in the development of a child. Ann sent home with us a list of very useful books which can be used in teaching drawing to our students.

On Wednesday evening the teachers, along with the members of Luther Memorial, gathered together to praise our God of Grace. Pastor John H. Johannes of Luther Memorial centered his message around a text found in 2 Timothy 1:9-10. We were reminded of the love our God has for us, and the refuge and strength He provides us with. Following the communion serv-

ice, a fellowship hour was held. This was a perfect opportunity for the teachers to become better acquainted with our hosts.

### THURSDAY

Our Thursday session began with a joint presentation by Ross and Lynette Roehl of Gethsemane Lutheran School in Saginaw, MI. In this presentation we were reminded of how our times are in the hands of our Lord. Ross shared with us some of God's directives concerning time. We were comforted with the fact that the Lord is in control of all time, and will lead us to use our time wisely. Lynette shared with us some of the theories concerning time management, and the practical application in dealing with these theories. It was concluded that we must learn to manage our time wisely so that we can do the Lord's work in the classroom, and also have time left for spending time with family and friends.

LeRoy Hulke of Messiah Lutheran School in Eau Claire, WI spent the rest of the morning presenting an essay entitled "Letting our Light Shine through our Conduct." We were reminded by the essayist of the fact that children do learn by example. With the influence of the world, it is very important that we remember what an important role we play in the lives of our students. Our conduct, in the community and in our congregations, should be that which is pleasing to our Lord.

Thursday afternoon found the teachers heading to Oshkosh, Wisconsin for a tour of the EAA Aviation Center. Our guided tour of their facilities enabled us to trace the development of aviation from man's first moments in the air to the modern high-tech aircraft

of today. We left the museum with an appreciation for the past, present, and future of flight.

### FRIDAY

Prof. Gordon Radtke of Immanuel Lutheran High School and College in Eau Claire, WI was present on Friday to help us focus on our calling as servants of Christ. Prof. Radtke's paper was entitled "Teachers of the Word are Called to Let their Light Shine." Prof. Radtke led us through a series of passages dealing with God's light. He reminded us of our calling to use the Light of the Word upon the children under our care. It is the light of God's Word that "comforts, heals, directs, corrects, encourages, strengthens, gives hope and great joy!" We pray that the Holy Spirit of God will continue to "motivate and direct our light-shining, light-focusing activities."

Prof. Clifford Kuehne, also of Immanuel, Eau Claire, was able to be in attendance on our final day of conference. He reviewed with us a paper he had previously written, entitled "How to Consider a Call." In his paper Prof. Kuehne defined a divine call, led us through possible steps to be taken when considering a call, and reminded us of the proper procedure to be taken when a decision has been made. The discussion involved with this topic was very worthwhile and reassuring.

Our final paper was presented by Donna Klammer of Immanuel, Mankato. Mrs. Klammer shared with us the results of a survey we were all involved in earlier in the fall. The results of the survey were revealed in her paper entitled "How Physical Education is Handled in our Schools." The results were very encouraging. It

seems, for the most part, we have all been blessed with adequate space and equipment for teaching Physical Education. Mrs. Klammer shared with us many ideas for improving our Physical Education programs.

After lunch on Friday the teachers took time to split into groups. We split into groups pertinent to the age levels of our students. This time of sharing and discussing is always very worthwhile. The agenda also included time for a final business meeting. The conference closed with a devotion led by Mr. Hulke. We were encouraged to continue in God's Word and to use that Word in all areas of our curriculum.

After an enjoyable three days the teachers returned to their homes refreshed and renewed, ready to share the good news of salvation with their students. May the Lord continue to bless each and everyone of our teachers as they do the work they have been called to do.

As thoughts turn to our 1992 CLC Teachers' Conference, I would like to take this opportunity to express the anticipation and excitement felt here at Our Savior's in Jamestown. We will be hosting the 1992 conference and the congregation is looking forward to welcoming the teachers to North Dakota.

—*Candice Ohlmann*  
Our Savior's Lutheran School  
Jamestown, North Dakota

### CLC Singles

The CLC Christian Singles are planning a mini-retreat for singles, age 18 and over, in Red Wing, Minnesota on the last weekend in April (25-26). For more information those interested may contact Bruce Templeton at (608) 255-8466. Address: 2151 West Lawn Ave. #1, Madison, WI 53711.

### Installations

As authorized by President Fleischer, the undersigned officiated at the installation of Robert S. List as pastor of Gethsemane Ev. Lutheran Church, Spokane, WA on the sixteenth day of February, 1992. Assisting in the installation were the Rev. M. J. Witt and, representing the congregation, Merlyn Anderberg and Karl Olmanson.

— *Paul W. Schaller*

As authorized by the President, I the undersigned installed Michael Wilke as pastor of Good Shepherd Ev. Lutheran Church of Rapid City, South Dakota, on February 23, 1992.

— *Pastor Paul Naumann*

As authorized by Pres. Fleischer, on Sunday, March 1, 1992 the undersigned installed William H. Hartmann as pastor of Grace Ev. Lutheran Church, Sleepy Eye, Minn. Assisting pastors were D. Fleischer, L. D. Redlin, K. Olmanson, J. Pfeiffer.

— *Paul Fleischer*