

Lutheran Spokesman



*Jesus said
"Let the little children
come to Me and
do not hinder them
for the Kingdom of heaven
belongs to such as these."*

Matthew 19:14

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EDUCATION'S TRUE STARTING POINT

Would you like to learn some Latin?

"Ut si Deus non daretur." This simple Latin phrase looks and sounds harmless, but it isn't. It means "As if there were no God," and it is the central theme of public education in this country and around the globe. This is the point at which modern scholarship starts out: God must be assumed not to exist; human reason must be considered the highest authority; and a rational, "scientific" explanation must be found for every observed phenomenon in our world.

Starting from this point, public education has unanimously concluded that the universe is 15 billion years old, that all life on earth is descended from one-celled animals, and that mankind is nothing more than another species in the animal kingdom—more highly developed than the other species, perhaps, but otherwise unremarkable. *"As if there were no God."*

This universal, underlying assump-

tion is seldom spoken out loud, of course. Rather, it's taken for granted. These days very few people in our society even pause to consider what the consequences might be of developing a whole system of education from this God-less starting point.

There are consequences, however. I recall something my high school math teacher once told us. "Everybody knows that one plus one equals two," he said. "But if you start out from a different point—if you assume that one plus one equals *three*—you can construct a completely different system of mathematics. And it will work! All the theorems will tally and all the formulas will compute. The only problem is that *every answer will be wrong*...because your starting point was wrong." Similarly, the principles of modern research can only be expected to lead to terribly wrong conclusions when they proceed "as if there were no God."

Christian education begins at a

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North Hall (Boys' Dorm), ILC Eau Claire.

different place—at a starting point dictated by what the God of all the universe tells us in His Word. The Bible says: “*The fear of the LORD is the beginning of wisdom*” (Ps. 11:10). A healthy respect for the one true Triune God, a reverence for His infallible Word, and a humble willingness to submit to the truth He reveals to us there—*this* is the only reliable starting point for real education. This is the only foundation upon which true wisdom can be built.

Some of our Christian children and young people will be entering the public schools and universities. We dare not fail to warn them that the system they will be involved with operates “as if there were no God.” We Lutheran pastors and Sunday School teachers—and we Lutheran parents most of all!—need to make it our business to give them a foundation of truth from which they can defend themselves against all the falsehoods they will surely encounter.

We can tell our children the truth

about God’s wonderful creation of our universe. With God’s Word, we can also reveal to them the truth about the human race—how we were originally the crowning perfection of His creation, and how we then lost that perfection through the disobedience of sin. Most importantly of all, we have the blessed privilege of showing our children the *cure* for sin that our gracious Lord has provided for us. “Suffer the little children to come unto Me,” our Savior has commanded. Clearly, it is a joy more than an obligation for us to continually be leading our young ones into the arms of their Good Shepherd, Jesus, the One who gave His very life for the sheep!

Finally, there are other resources that we must not overlook in the effort to give our Christian youth a good “starting point” for their education. In the twenty-one Christian day schools, the two high schools, the college and seminary that we support within our fellowship, we have educational

institutions whose fields of instruction are as diverse as they are high quality. There is one thing they all have in common, though. In each one of our CLC schools, the instruction begins at the starting point: "The fear of the LORD."

Will I be "sheltering" my children if I send them to a CLC school? I hope so! And I'll shelter them from measles and polio, too, if I can! But more than protecting my children from the false assumptions of public education, I'll be helping to insure

that they start out at the *right* point, the only point from which they can attain *real* wisdom—the wisdom that leads to everlasting life!

"But as for you, continue in the things which you have learned and been assured of, knowing from whom you have learned them, and 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. 3:14-15).

—Pastor Paul Naumann

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THE CHRISTIAN MARRIAGE SERVICE

Part Two of Two

(continued from last month)

V. Participants in the Wedding

Since the marriage service is also a worship service, the Scriptural principles regarding fellowship are observed in our practice. In keeping with the Word of God (I Cor. 1:10, Rom. 16:17), participants in the teaching and preaching part of the service are to be members of our own congregation or of our church body. These include:

- A. The pastor(s) who preaches the Word of God in word (2 Tim. 4:2);
- B. The soloist or choir who preaches the Word of God in song (Ps. 138:1);
- C. The organist who leads the preaching and teaching in song (Eph. 5:19, Ps. 71:22).

BEFORE asking an organist to play or a soloist to sing at a wedding, THE PASTOR SHOULD BE CONSULTED.

Attendants at a wedding, bridesmaids, groomsmen, ushers, etc. are not participating in the conduct of the service. They serve a legal or an honorary function. Their faith is not a concern to the pastor or church insofar as participation in the wedding is concerned, although attendants of a similar faith are certainly to be encouraged.

VI. Mechanics

By mechanics is meant the manner of entering, seating, placement of attendants and so on. Normally we observe congregational customs. The mechanics will be dictated to a certain extent also by the layout of the church. Personal requests of the couple can here be entertained, so long as such requests are in keeping with good taste and orderliness.

The unity candle is becoming more popular. It has no spiritual significance

in itself. Use of a unity candle is a matter of personal choice.

Flash pictures are disturbing to the worship. Guests are asked to refrain from taking flash pictures during the service. Video cameras are popular and, if used tastefully and without intrusion, are permissible.

A general rule is that anything that has to do with the service remains the responsibility of the pastor. Those things that are not part of the worship itself are permissible, subject only to good taste and orderliness.

It is well for the couple to remember that a wedding is not a show in competition with the weddings of friends nor an effort simply to impress guests. It is a highly solemn occasion which marks the beginning of a life together under the blessing of the Lord. Nothing should take precedence over the Word of God. A point to ponder: The only important people at a wedding are the bride and groom. There would be no wedding without them. They should, therefore, plan their wedding to their taste (and the Lord's, of course) and not according to that of the guests.

VI. The Reception

Technically the reception is not part of the marriage service. A couple will, however, be careful not to introduce things into the reception that are out of character for Christians who have just begun their marriage in the fear and love of God. Care must be taken lest we give the impression that in the church we pay attention to the spiritual things but outside the church we mind worldly things.

Drinking and dancing suggest worldly things. Furthermore, it would seem that a Christian couple would want their guests to remember the wedding service, rather than the "blast" after the wedding, as the highlight of the day. It applies to the reception also that in all things we glorify God (I Cor. 10:31).

Conclusion

These points are presented in order to help in the planning of a thoroughly Christian wedding. Knowing beforehand what is appropriate according to Scripture and what is in keeping with sound Lutheran practice, drawn from Scripture, will make the planning simpler and, hopefully, minimize the headaches. The "nicest," most beautiful wedding is that wedding where the couple entering marriage can be confident that the Lord is pleased to be present with His blessing. There is no more beautiful marriage than that entered into, and lived in, according to the will of God who instituted this blessed estate. They will be blessed who live in marriage according to God's will.

And Finally...

Hardly should it be necessary to say that a couple which has sought the Lord's blessing upon marriage before the altar of God will want to continue to come before the altar regularly for worship. From the Word they will draw instruction for life, forgiveness of sin, and hope of reception at the eternal marriage feast in heaven. The Lord bless your preparation and your life together as you enter marriage in His name and live in it to His glory.

—Pastor Daniel Fleischer

“The fear of the Lord is a fountain of life” (Prov. 14:27).

“Give us water that we may drink!” That was the cry of the people of Israel as they camped at Rephidim after they left Egypt. They were desperate to the point of hysteria. They accused Moses of leading them there to kill them with thirst. That preposterous charge was a sign of people in panic.

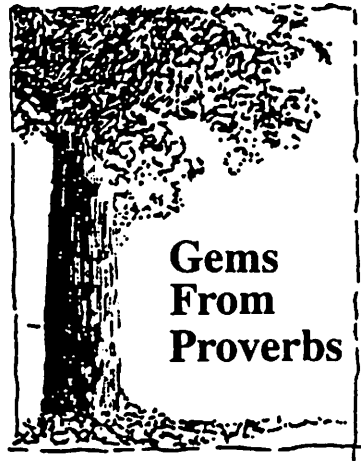
Their panic over a lack of water testifies to the need for water. It is absolutely necessary for physical life. Unless water is obtained from some source death will result.

God provided for His people at Rephidim. He told Moses to strike the rock in Horeb with his rod and water would come out. He did and a fountain of life-giving water gushed forth. We could say that it was a fountain of life for the Israelites.

Our text speaks of another kind of fountain of life. “The fear of the Lord is a fountain of life.” It is true that physical life depends entirely on God. The Lord declares through Moses: “I kill and I make alive” (Deut. 32:39). But just as surely, spiritual life depends upon Him.

The apostle Paul wrote of the natural spiritual condition of all people: “You were dead in trespasses and sins” (Eph. 2:1). All need to drink of the living water which Jesus offered the woman at the well of Sychar (John 4). They need to drink of Him, the Word, from which comes eternal life.

“The fear of the Lord” is faith in God and His promises. As a person drinks of the Word, the Holy Spirit



brings those promises before him and leads him to believe them. He trusts in Jesus for the forgiveness of all his sins.

The Israelites had to drink again and again from that fountain at Rephidim. When they moved away, they experienced more thirst. But he who trusts in Jesus has his spiritual need forever filled through that faith. He has no need of other spiritual refreshment.

The Spanish explorer Ponce de Leon made two expeditions to Florida searching for the Fountain of Youth. He was wounded on the second trip and died as a result. He gave his life in the search for an impossible fountain. Jesus gave His life to be the certain fountain — the Fountain of Life.

—Pastor Keith Olmanson





Christ, the Power of God and the Wisdom of God — Studies in I Corinthians

Chapter Seven

Sex, Celibacy, and Marriage

Now there's a title guaranteed to get quick attention. But we plead no such ulterior motive, for these were truly some of the burning issues in Corinth during Paul's ministry. The Christians there had a lot of problems with sex, celibacy, and marriage. Surprise? "So what else is new?" we world-weary people are inclined to ask. These, and the love of and misuse of money, must remain problems one and two not just in this world but also for Christian counselors everywhere. And when weird or quirky solutions outside of the Word are suggested as remedies—as in the Corinthian congregation—strange if not ungodly practices were tolerated and adopted and consciences became overburdened.

Unfortunately, how the world deals with such powerful and explosive issues begins to rub off on the unwary and unarmed Christians, especially (but not only) our young people. The worldly suggest moving in with the boyfriend or girlfriend for a time to test out compatibility before commitment. "Everybody's doing it!" It's the old contest between living by reason vs. living by faith. It's giving the things of this world priority over the seeking of the righteousness provided

by Christ.

The Corinthians got all turned around by worldly advice on sex, celibacy, and marriage. They stand as warnings also to our age. That the world got to them is evidenced by a rather free and easy conscience regarding fornication (6:12-20). And those were things about which the Corinthians had obviously written to Paul, including what was probably the catchword of the new teaching that came up there, namely: "It is good for a man not to touch a woman" (7:1). As a result some people in the congregation were pushing the single life as the only God-pleasing way. Some members were considering divorcing their spouses, especially unbelieving ones, as a self-chosen and misguided attempt at a fuller and more religious life (7:10-16). Through the chapter the unmarried and the widows were being made uncertain regarding their right to marry or remarry. Space does not permit a detailed study of the chapter. But your pastor can soon demonstrate the myopic legalism of the intruding teachings over against the sober and evangelically fair answers of the inspired writer, Paul.

Martin Luther is also quoted as affirming that the knotty problems

arising in marriage were some of the most difficult to help his people untangle. Where Christian pastors turn for help in such difficult matters, and indeed where Christians everywhere, married or unmarried, turn is simply to *Christ*. To demonstrate:

In v. 15, God "...has called us to peace" (see also Rom. 12:8), the peace between and among believers which results from sins forgiven and guilt removed by Jesus *Christ*. The Christian life has never been just a matter of keeping a bunch of rules, let alone man-made rules (vv. 18-19). "You were bought with a price," is Paul's way of solving the unsolvable in marriage problems of every kind by pointing ahead always to *Christ* (v. 22). "The form of this world is passing away," Paul reminds the Corin-

thians and you and me. Problems regarding marriage, yes, and slavery (vv. 21-22) and business too (vv. 30-31) are giving way soon to the new world after Judgment Day with *Christ*.

Our comfort and happiness in all aspects of life, including marriage, depends on what we are to Christ, not what we are in the world. Or, as one commentator puts it: "Duty must be done, and God trusted with events." And: "Possess what you must shortly leave without suffering yourself to be possessed by it" (v. 31).

So, as redeemed people, let's have a very loose hold on the things of this world (vv. 29-31). And in the complex issues of sex, celibacy, and marriage begin our solutions by thinking and acting *Christ*.

—Pastor Bertram Naumann



AAL and ELS/WELS*

(*Copied, with permission, from the March 1993 issue of the CLC's *Journal of Theology*. The AAL refers to the Aid Association for Lutherans. LB refers to Lutheran Brotherhood. ELS refers to the Evangelical Lutheran Synod, and WELS to Wisconsin Evangelical Lutheran Synod.)

The *Lutheran Sentinel* (ELS) recently had a wonderful opportunity in its "Pastor, I have a question" column (March 1993). This was the question: "I have concerns about the AAL. Is it proper to be associated with them? AAL supports not only confessional Lutheran synods but also the liberal bodies. If AAL supported only true Lutheran churches, which adhere to the teachings of Scripture, then I would have no problem supporting or representing them." Imagine! The question itself provides most of the reasons for the correct answer: No, it is not proper! More than that: it is sinful unionism to be associated with them.

The ELS columnist did not, however, give this God-pleasing reply. Instead, he began by saying, "If AAL or Lutheran Brotherhood was a 'church' organization, the church fellowship passages would apply in demanding unity of doctrine before participation." He went on to liken AAL with federal or state governments which often distribute tax dollars in ways Christians can not

Putting Aside Verbal Gymnastics...

In his article Prof. Lau refers to AAL grants to WELS schools. Lest there be any question, the ELS too receives and accepts AAL grants. A June 25, 1993 News Release from AAL headquarters in Appleton, Wis. reports that the Evangelical Lutheran Synod, based in Mankato, has received a \$25,000 grant. It is stated that the money will be used for a variety of purposes such as funding the printing of a book on the synod's 75th anniversary history and other anniversary projects, and funding expenses for an ELS youth outing.

Furthermore, earlier in the same month of June, AAL News Releases reported that: 1) \$750,000 in grants had been earmarked "to support Lutheran campus ministry programs"—mention is made specifically of ELCA, LCMS and WELS campus ministries; 2) AAL had received an award from the College of Chaplains for its "long-term support of those serving in specialized pastoral care ministries." July AAL News Releases reported that 1) the AFLC (Association for Free Lutheran Congregations) received grant money to support a program to "improve communication between congregations and national leadership." 2) The Association of Lutheran Church Musicians was awarded an AAL grant to help support a national conference this summer in Minneapolis.

We agree with Prof. Lau's remarks. All verbal gymnastics aside, it is plainly church work which AAL—and its individual members!—are doing in behalf of its member church bodies.

Each month brings to our desk AAL News Releases proclaiming how the company has "for 90 years...provided fraternal benefits and volunteer opportunities to Lutherans and their families..." Unfortunately, that time span covers a period of U. S. church history when the term "Lutheran" has become so watered down as to mean nothing anymore—nothing that is distinctive. Far and away the largest Lutheran church (ELCA) from which AAL draws its clientele not only allows, but has pastors and teachers who profess, the denial of basic Bible teachings as the divinity of Christ, His virgin birth, His substitutionary atonement and resurrection. Such a church body may carry the "Lutheran" label, but for those who read the fine print the "ingredients" prove it is anything but.

Our point is simply this. Through their co-membership with ELCA and other Lutherans in the AAL, the "confessional" WELS and ELS Lutherans continue to make common cause in church work with those with whom they are not in doctrinal agreement—with those, in fact, who are Lutheran in name but not in substance. To confessional Lutherans such cooperation has, in the past, been sinful unionism.

We are not rejoicing as we write this. Rather, we are surprised, and we are saddened.

—Pastor Paul Fleischer

approve, claiming that since it is not unionism when the government supports things which Christians do not approve it is also not unionism when fraternal insurance companies do the same. As support, a portion of AAL's 1983 position paper is cited, in which the AAL simply makes the claim that neither its purpose or method in assisting Lutheran congregations and church bodies is "church-like" or "based on doctrinal or confessional considerations." The ELS columnist concludes by advising readers not to elevate these insurance companies (AAL and LB) over other insurance companies by implying that they are officially recognized arms of a synod or of a local congregation. For the ELS it is a matter of freedom, and should not be laid as a "conscience matter" on fellow brothers and sisters in their churches.

We have heard these excuses before. If an organization is not a "church organization" or "church-like" by its own definition, then God's warning against religious unionism does not apply! One cannot help wondering if the ELS uses the same measuring stick with Boy and Girl Scouts and the lodge! I have not heard these organizations defined as church organizations or "church-like," whatever that means! Just because the AAL and LB may not identify themselves as "church-like," it does not necessarily follow that they *are* not. Page 19 of the February 1993 *Northwestern Lutheran* (WELS), under the heading "Also in the news," reports grants from AAL to Northwestern College and Wisconsin Lutheran Seminary totalling \$49,900, for promoting the pastoral ministry for second-career students and financial assistance to students and faculty; and a grant of \$92,000 to the WELS Home Mission Board from LB, to provide financial assistance for outreach efforts. Surely, no one can deny that this involves the support of church work; surely, no one could successfully claim that this is "cooperation in *externals*"!

It is not helpful to compare fraternal insurance organizations with federal and state governments. There is a big difference, for one thing, in that membership in a fraternal organization is entirely voluntary. One needs to keep in mind that when you take out insurance in a fraternal group, you are *not* merely making a commercial purchase or investment; rather, you are *becoming a member* of the organization. As a *member*, one has responsibilities; one votes for officers and approves corporate policies and the apportioning of surplus funds. Membership involves one in everything that the organization does. Therefore, members of AAL and LB cannot claim that they are not personally responsible for supporting the work of false-teaching churches through grants, even though the 1983 AAL statement says they can!

Contrary to what the ELS columnist states, it is *not* "binding consciences" to warn against and resist such religious unionism (Rom. 16:17-18).

—Prof. John Lau



LOVE IS THE RIGHT COVER-UP

In the early 70's we learned the words *Watergate* and *cover-up*. Even the staunchest supporters of the President were dismayed to learn that he had tried to hide what he knew about the break-in of the Democratic headquarters in the Watergate complex. He had been dishonest with the American people. They expect more of their leaders—even more than they do of themselves.

The last election campaign and subsequent confirmation hearings made it abundantly clear that full disclosure is expected. Any breath of cover-up means disqualification.

We expect a similar honesty in our relationships with other people. We teach our children to be truthful. Lying is punished. We don't want fabrications and variations on the truth just so someone comes out looking good. As they grow older, people do develop a public *persona*, often projecting an image of themselves based on what they believe others expect of them. The discordant rhythms of cover-up are comfortable marching music to all too many.

The Wrong Cover-Up

Our sinful nature is a master of covering up all the wrong things. Its behavior is a stench in the divine nostrils. Yet, don't we regularly and ingeniously try to hide what we are and what we have done? We seem to be utterly blind to our own shortcomings. When criticized for some work that had completely missed the point of an assignment, a young

student said, "It's awfully hard for me to admit I'm wrong." There are those who would lie before they would confess to misdeeds and sins.

Not only do we often cover what we should confess, but we expose what we should cover up. Mark Twain once said, "Nothing needs improving quite so much as other people's faults." The sinful nature is also a master at broadcasting the weakness of others.

Jesus said: "And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye?" The contrast is between a piece of sawdust and a log-beam. See what happens: our vision is 20/20 when it comes to seeing other people's minor indiscretions, and we are blind to what should be much more obvious—our own faults and weaknesses.

Criticizing others, though, is a favorite, but a cheap, way of beating one's own drum. The hope is that our blasts at others diminish their lights so that ours will shine brighter by comparison.

The Right Cover-Up

Paul wrote to the Corinthian Christians (and us!) that "love bears all things." The word in the original means to cover as in thatching a roof, to protect and preserve by covering, even to cover over with silence.

It's the love pictured by the blood sprinkled on the Mercy Seat—Covering!—of the Ark of the Covenant. The fulfillment was the shedding of blood by the Son of God

on Calvary's cross. Notice how the blessings of this atonement radiate from this, His unusual throne. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man to whom the LORD does not impute iniquity" (Ps. 32:1-2). Now there's a cover-up of immense spiritual and eternal consequences.

The apostle Peter picked up on the right cover-up from the book of Proverbs: "Love will cover a multitude of sins" (I Pet. 4:8). That means first of all tapping into the love of God following a critical exposure: "He who covers his sins will not prosper,

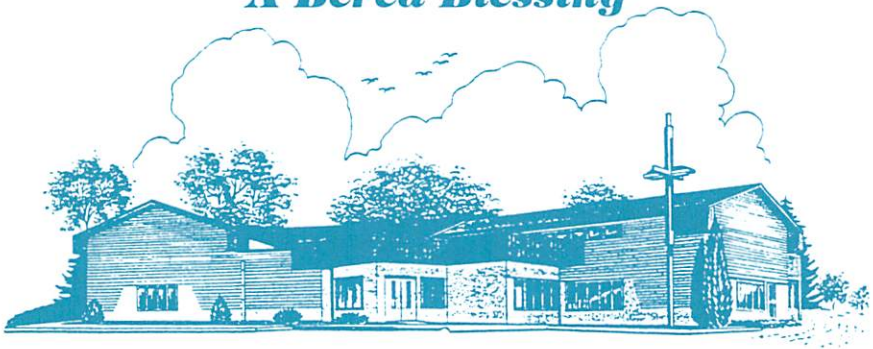
but whoever confesses and forsakes them will have mercy" (Prov. 28:13). Repentance involves sorrow for sins and faith in Jesus Christ for the forgiveness of sins.

Love also controls the way we deal with the sins of others in our personal relationships. Covering up our neighbors' sins means not telling the whole community about someone's faults. Love also means an urgent application of God's Word to lead a sinner to repentance. Love covers sin, not by ignoring its existence, but by conquering its guilt and power through the blood of Jesus Christ, the sin cleanser!

—Pastor Michael Sydow



A Berea Blessing



The construction of any house of worship is never an end in itself, but only another useful tool in the ultimate and eternal goal of every Christian congregation—the upbuilding of Christ's Church and kingdom on this earth. In that sense, church "building programs" really never end!

Throughout the thirty-three years of its history, Berea of Inver Grove Heights, Minn. (a St. Paul southern

suburb) has had a number of worship "homes"—a private home (1960), a small church in St. Paul (1962), a parsonage basement (1970), the original church in Inver Grove (1976), and now the recently completed sanctuary.

Buoyed by the blessing of steady growth, a need arose in recent years for more worship, Sunday School, and fellowship hall space together with a



Berea Building Comm.— Front: Steve Ludvigson, Allan Johnson (Chmn.); Middle: Gary Mueller, James Doring, Pastor D. Schierenbeck, Martin Thurow; Back: Loren Scherff, Rich Gamble, Dave Aymond.

permanent location for the Christian Day School. After considering all options, design work began in 1990 on an attached sanctuary built into the hill between the existing church and parsonage.

As construction began in the spring of 1992, a year-long wonderful volunteer labor and gift response helped keep costs within the \$345,000 budget. With over \$50,000 received

locally, the congregation is deeply appreciative to the CLC for the \$295,000 low-interest Church Extension Fund loan which helped make this project a reality. As various obstacles arose during the planning and construction, the Lord guided us, leading this venture to a God-pleasing conclusion.

The total inside area added to the previous building is 4,300 square feet. The sanctuary is 50 by 50 feet with seating in a fan-shaped configuration to create proximity to the chancel. Seating capacity is 225 with room for another 25 plus the organ in the balcony. Behind the altar is a sacristy-counting room with a storage area above. A 25 by 22 foot narthex not only serves as an entry, but also as an overflow area for both worship and fellowship purposes. A nursery and mechanical room complete the addition.

Dedication

On June 6 about 240 worshippers (including members of sister churches) gathered to praise the Lord



Dedication Service (View From Balcony).

for these special blessings. With current Pastor David Schierenbeck as liturgist, former Berea Pastor Paul Larsen provided encouragement on the basis of Matthew 28:16-20: "You Are Dedicating More Than A Building Today." Opportunity for fellowship followed with the Dedication meal prepared and served by the Ladies of Berea.

School Anniversary

This service also marked the 15th anniversary of Berea Lutheran School and the dedication of the new school facility. The importance of Christian education at Berea has been evident since the beginning of the Day School in 1978. Since that time Berea has been served by five full-time instructors: Marlys Gerth (1978-84), Beth Nolting (1984-88), David Bernthal (1985-88), Susan Carstensen (1988-89), and Robert Snell (1988-Present). Since 1989 faithful part-time teaching help has supplemented our one full-time teacher.

As part of the church building project, the former sanctuary was in recent months converted into the permanent school location consisting of two comfortable classrooms, an office, teacher workroom, lobby, and restrooms. All work was done by member volunteer labor. As Board of Education Chairman Ted Thurow wrote in the Dedication Booklet: "Just as Jesus enfolded children in His arms, it is the goal and purpose of Berea Lutheran School to enfold its children in the arms of God's precious Word. There is no greater blessing that God gives than the opportunity to give the gift of His Word to our children."

As we at Berea now rededicate ourselves to our Savior, His Word, and His work, we ask your prayers for our ministry. Our thoughts are those of the Psalmist: "Not to us, O Lord, not to us, but to Your name be the glory, because of Your love and faithfulness" (Ps. 115:1).

—Pastor David Schierenbeck



A Unique Faculty Meeting

A change of pace is frequently a delight in the routine of daily life. A change of pace made the May meeting of the Immanuel Lutheran College faculty a unique delight.

The meeting had been set for 3:30 p.m. in the Cottage, room 6, as usual. The daily bulletin announced, however, that the faculty members would meet at 3:30 p.m. in the school bus.

The bus took the faculty members about two blocks down the road to the home of President C. M. Gullerud, Emeritus. He was startled to see the



huge bus pull into his little gravel driveway. The element of surprise continued when the bus stopped and the faculty members emerged to meet



Professors Michael Buck, John Lau, Robert Rehm, C. M. Gullerud, Paul Koch, David Lau, Clifford Kuehne, Paul D. Nolting, Jeffrey Schierenbeck, Ronald Roehl, John Reim. (Not shown, Gordon Radtke, Photographer).

Prof. Gullerud with a cake decorated to read: "Blessings on your 85th," and when they attempted to sing "Happy Birthday" in Norwegian.

Perhaps it was due to the diversity of language-gifts among the ILC faculty members that the birthday song sounded as if the words were a conglomeration of Norwegian, Swedish, German, Efik, Telegu, and Ugaritic homogenized into an unharmonious greeting. Prof. Gullerud responded with the gracious offer of a 60-second course on the words to "Happy Birthday" with pure Norwegian phonics and syllables.

The party proceeded with the usual format of cake and coffee on the patio and the snapping of a few pictures.

The faculty visit was a surprise to Prof. Gullerud, and at the same time

answered the question raised in his mind when earlier in the afternoon his wife urged him to change from his old gardening shoes to something better.

After a brief but very pleasant fellowship among colleagues, the faculty left, (assuring Mrs. Gullerud that her husband had not lost his faculties—they are still with him)*, and returned by bus to ILC where a not-so-unique meeting was called to order.

—Prof. Gordon Radtke, Reporter

* The author left it to the editor's discretion whether or not this parenthetical expression ought to be included in his report. We include it, happy to note that our faculty has not lost its good sense—or sense of humor.

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Announcements

Reaching Out...

Worship services are being held in Orlando, Florida on the second and fourth Sunday of each month at 8:00 a.m. in the Conway room of the Peabody Hotel. For more information contact Pastor Terrel Kesterson at

(813) 299-4084.

Bud and Sonja Bettendorf, members of Grace in Fridley, Minnesota are interested in knowing of any other CLC members living in or near Las Vegas, Nevada. They also invite CLC members who are visiting in the area to contact them when visiting the area. Their

address is: 5901 Fawn Ave., Las Vegas, NV
89119. Phone (702) 870-3554.

Change of Address

Pastor Terrel Kesterson
3015 Ave. K NW
Winter Haven, FL 33881
Phone (813) 299-4084

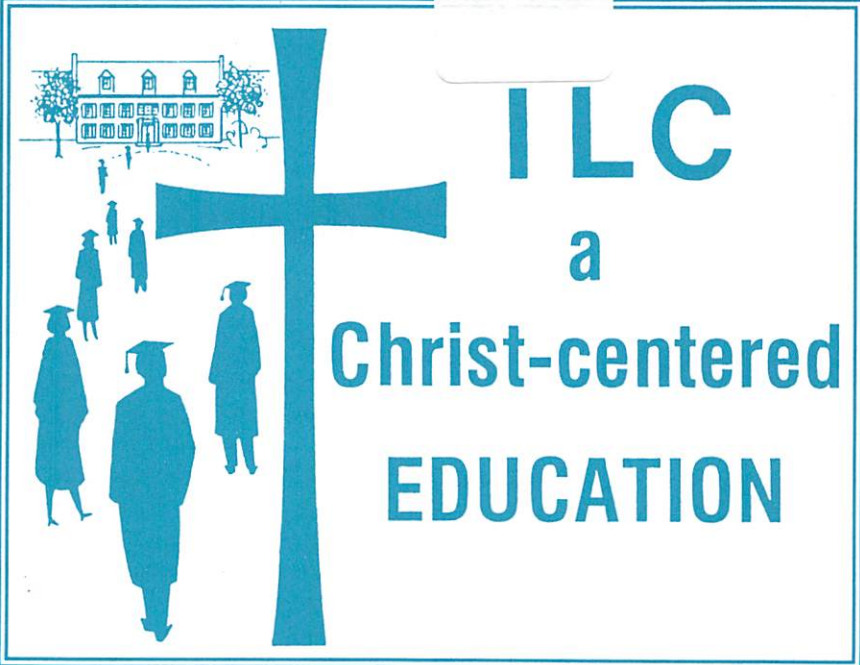
Arvid G. W. Gullerud
N1224 Felts Rd.
Spokane, WA 99206
Phone (509) 921-1371

Invitation

By God's grace Messiah Lutheran of Hales Corners, WI is starting a Christian Day School this fall. He moved hearts to take this step of faith. He led Mr. Theodore Quade Jr. to accept the call to be our teacher. We need the Lord's blessing that this venture may faithfully glorify His name. We will have a special service of dedication and installation on Sunday, August 29th at 2:00 p.m. We invite your prayers and your presence. Refreshments will be served following the service.

—Pastor John Ude

Pastor Paul Schaller
N. 4724 Wall
Spokane, WA 99205



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