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The Passion According To Peter

Choose the name that does not fit:
Matthew, Mark, Peter, Luke, John.

Did I hear you say "Peter"? If the set given is "people from whom we have a Gospel of Jesus," you're right! Peter doesn't fit.

Well, actually, Christian writers from early times do mention a *Gospel According to Peter*, the text of which is lost to us today. But it's really no loss, since the work by that name appeared after 150 A.D. — 80 years after the real Peter was probably gone. The so-called *Gospel of Peter* falls in with a number of other unauthentic writings that appeared in the first centuries of Christianity.

But that doesn't mean that the real apostle, Simon Peter, had nothing to say of the life of Christ. When he wrote to fellow Christians scattered throughout Asia Minor, he offered them guidance which was so rooted in Jesus' life that one can almost hear Peter thinking out loud about those days with Christ while he writes.

Those Vivid Last Hours

No part of Christ's life stands out more in Peter's first epistle than those vivid last hours of Jesus' (earthly) life which we call His Passion ("suffering").

The reality is, for those who read the "Passion According to Peter," that the Christian life is one of suffering amidst life, and the hope of life amidst suffering. Peter's view of the cross restores value to our life and hope: "*you were not redeemed with corruptible things, like silver or gold, from your aimless conduct . . . but with the precious blood of Christ, as of a lamb without blemish and without spot*" (1:18-19).

That Lamb, uncomplaining and obedient, becomes the living stone that established a living Church. Peter, who had witnessed Judas' betrayal, assures those of Christ's Church that the fact that He was rejected by an ungodly world is no particular

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disgrace: *"Therefore it is also contained in the Scripture, 'Behold, I lay in Zion a chief cornerstone, elect, precious, And he who believes on Him will by no means be put to shame.' Therefore, to you who believe He is precious; but to those who are disobedient, 'The stone which the builders rejected has become the chief cornerstone'"* (2:6-7).

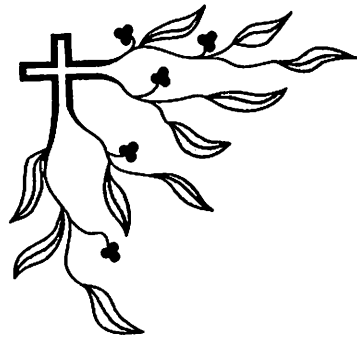
Secure in Him through faith, our hope is living and unchangeable, even through hours of betrayal, injustice, and persecution. Living in the shadow of Christ's cross has a forging influence on life. His passion becomes our pattern. He who stood with reserve and dignity before King Herod and Governor Pilate inspires us to *"have conduct honorable"* among unbelievers, and *"submit (our)selves to every ordinance of man for the Lord's sake, whether to kings . . . or to governors."* Why? *"To put to silence the ignorance of foolish men"* (2:11-17).

Life Under The Shadow Of The Cross

The gentleness of the One who prayed forgiveness for those who nailed Him to the cross, the patience of Him *"who bore our sins in His own body on the tree,"* gives an example for labor responsibility: *"Servants, be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh"* (2:18).

Likewise, according to this model of Christ, wives learn to exercise *"chaste conduct"* and husbands learn to *"give honor to the wife,"* being *"heirs together of the grace of life"* (3:1-7).

In all human relationships, so



stressed in our self-centered world, Peter reminds those who are children and heirs of God that they need not seek a superficial kind of self-esteem: *"For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps: 'Who committed no sin, nor was deceit found in His mouth;' who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously"* (2:21-23).

"You were," after all, *"like sheep going astray, but have now returned to the Shepherd and Overseer of your souls"* (2:21-25).

In the hours of Jesus' passion the twelve disciples were crippled by fear. But now Peter encourages the Church to stand through similarly perilous times. There is no need for Christ's own to be paralyzed by fear. Rather, we can keep joyfully busy, defending our hope: *"sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear"* (3:15).

Peter, who shed tears of shame for his sin against Christ, reminds us that we need not fear the world and its doings as much as we ought to beware

of our own flesh. Through repentance and faith we put to death that flesh, sensitive to the fact that Christ suffered in the flesh for us. It is fitting, then, for us to “*cease from sin*” (4:1-6).

Life under the shadow of the cross, in a “passion” of its own, is still life with the promise of glory, so long as it is life in Christ. “*Beloved, do not*

think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; but rejoice to the extent that you partake of Christ’s sufferings, that when His glory is revealed, you may also be glad with exceeding joy” (4:12-13).

Here endeth the Gospel.

—Pastor Peter Reim



“The hearing ear and the seeing eye, the Lord has made both of them” (Prov. 20:12)

Gems From Proverbs

Do you ever have lapses in hearing or seeing? Most people do at times. That can be a source of danger to all involved. More often it only irritates others and may lead to expressions of annoyance. “Why don’t you look where you’re going?” “Can’t you hear?”

Both the lack of hearing and seeing, deafness and blindness, are serious physical handicaps. In our day much is done for those who have these problems. They are helped to live lives which are productive and close to normal in many cases. But there is no cure. Sight and hearing are blessings from God.

Jesus’ ability to heal the blind and the deaf was a sign of His being the Messiah. Isaiah had prophesied of His coming: “Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped...” (Is. 35:5). Jesus referred to His fulfilling these

words when He told the messengers from John the Baptist: “Go and tell John the things you have seen and heard; that the blind see...the deaf hear...” (Lk 7:22).

But our text is speaking of an even greater miracle — the healing of those who are spiritually blind and deaf. That is the natural condition of every person. It is due to everyone’s being spiritually dead by nature — “dead in trespasses and sins” (Eph. 2:1). The dead neither see nor hear. To gain spiritual sight and hearing calls for a resurrection.

And that has happened to every believer in Christ. As the apostle Paul told the Colossians: “And you, being dead in your trespasses...He has made alive together with Him (Jesus), having forgiven all your trespasses” (Col. 2:13). Jesus sent the apostle Paul to the Gentiles: “...to open their eyes and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among those who are sanctified by faith in Me” (Acts 26:18).

It is through the gift of faith that the Lord makes hearing ears and seeing eyes. The gift of faith is given through the Word. "Faith comes by hearing, and hearing by the Word of God" (Rom. 10:17). Or, in the case of children, the Word works through baptism to give the gift of faith: "...buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead" (Col. 2:12).

How eternally important it is that we make every effort to bring the Word and Sacrament to others. Then God, through the gift of faith, can give them hearing ears and seeing eyes to hear and see the goodness of God and the salvation He has prepared for them through our Savior, Jesus Christ. Then the words of Jesus apply to them and to us: "Blessed are your eyes for they see, and your ears for they hear" (Mt. 13:16).

—Pastor Keith Olmanson



LESSONS FROM THE OLD TESTAMENT

"That We Might Have Hope" (Rom. 15:4)

Genesis Chapter Twenty-four

The Marriage Of Isaac

When I was younger the thought of my parents choosing a spouse for me was, well let's say, unpleasant. Many a young person's hackles can be raised by a parent suggesting whom they should or shouldn't date. Now that I'm a parent the thought of arranged marriages no longer seems such a bad idea!

Why did the Holy Spirit cause such a story to be recorded in the Old Testament? Is it simply to inform us of the marriage customs of the ancient patriarchs? May the Holy Spirit guide our consideration of this chapter so that all, young and old, single and married, may gain a deeper understanding of the Lord's will in this very important matter.

Wanted: A Christian Spouse

What sort of spouse do Christian parents want for their children? Should someone with good wage earning potential be high on the list?

Perhaps an individual who has similar tastes in pastimes, sports, and hobbies is essential? What about physical characteristics? Surely someone who is "easy on the eyes" would ensure the beautiful grandchildren grandparents love to show off?

Abraham said to Eliezer, his servant: "... I will make you swear by the LORD God of heaven and the God of earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell; but you shall go to my country and to my kindred, and take a wife

for my son Isaac" (Gen. 24:3-4).

What was the first, last, and only desire of Abraham's heart when seeking a spouse for his son? Find one that is God-pleasing! Don't look here among the godless — where no doubt Isaac could have gotten a beautiful bride of high social standing and great family wealth. But rather, go to my people — where some still cling to the knowledge of the true God. There you will find a wife befitting the bearer of the promised Messiah.

Christian parents, we must train, teach, tell, prompt, and encourage our children to search first and foremost for a Christian spouse, one that will help guide our child on his or her path toward heaven.

The servant Eliezer now had a task of awesome responsibility set before him. His master, as well as his master's son, were counting on him to find the right girl. Abraham sent his servant on with this assurance: "The LORD . . . will send His angel before you . . .". Yet Eliezer took his task to the Lord as well. He humbly yet confidently asked the Lord to grant success on his mission. He presented a proposal that the woman who would draw water for Eliezer and his camels should be the chosen one.

The Scriptures tell us: "Before they call, I will answer; while they are yet speaking, I will hear" (Is. 65:24). And surely, before the prayer could be formed in Eliezer's heart, the answer had arrived.

Rebekah, a kinswoman of Abraham, came to the well most likely on her daily task of drawing water. The Scriptures describe her as a young woman "beautiful to behold" and a virgin. This was a young woman

who, unlike many young people of her day and ours, had not soiled herself with impure living, but she had reserved her honor until such a time as God would give to her a spouse. Now was that time! God had chosen her mate!

Christian people, take heart! The Lord knows the temptations and frustrations of growing up. He knew first hand the difficulties of remaining pure and faithful in an impure and faithless world. He remained sinless that our sins may be removed from us. He also gives us the power to resist the lure of the flesh and to cling to His holy Word.

Good Courtship Thoughts!

Martin Luther wrote of the difficulties of Christian courtship. Permit him to speak to you now:

"Young folks are brought up in such a way that a girl is ashamed to ask God for a boy and a boy is ashamed to ask God for a girl. They imagine that asking God for this is a very foolish thing and that they must plunge into this matter of their own accord.

"This is why marriage so rarely turns out so well. Should not a girl in all seriousness pray with all confidence: 'Behold, dear God, I have come to those years in my life when I would like to become married. Be Thou my Father, and let me be Thy child. Give me a pious boy, and graciously help me to enter the married estate; or if it please Thee, give me the spirit to remain chaste'?"

"In this way a boy, too, ought to pray for a girl and should not begin everything of his own accord, but

pray God to begin it and lay the first stone. Such young people are real children of God. They begin nothing no matter how trivial it may be, without first paying their respect to God in the matter."

After Eliezer thanked God for the success of his journey, he related the entire story to Rebekah and her family. Their response? "The thing comes from the LORD" (Gen. 24:50). Rebekah bowed to the wishes of her heavenly Father and willingly journeyed to Canaan to meet her future husband.

We know that customs change and the arrangement of marriages by parents is nearly unheard of in our day. So what is the role of parents to be in the selection of a spouse? Besides the guiding and encouraging of Christian parents mentioned earlier, Christian children should welcome advice, counsel, and wisdom from their parents. All too often young people willfully start a relationship without the blessings of the parents involved, not considering the hurt and bitterness they surely will be causing.

Isaac's own son would fall into this offense. In Genesis 26:34-35 we read of Esau's marriage to two Hittite —

non-believing — women. The result? "They were a grief of mind to Isaac and Rebekah." This was part of the reason for sending Jacob back to Rebekah's home to find his wife.

Pray!

Fellow Christians, again think hard on your decision to enter into marriage. Pray about it even harder. Seek the counsel of your God as well as your God-given representatives — your parents and your pastor. This will be one of the most important steps in your life. To dedicate one's self to a life-long union — regarding your spouse as your most precious possession, save the Savior — is truly a God-pleasing estate.

Would I truly have been reluctant to have my parents choose my spouse? Perhaps. I'm sure they would have done their best to find a Christian woman just as He gave me. Would I really want to choose spouses for my own children? Surely not! But, I pray, when their time to choose a mate comes, that they will seek their father's advice.

But especially their Father's.

—Teacher David Bernthal

Reaching Generation Xers

The September, 1994 *Christianity Today* featured "the First Post-Christian Generation" which it termed also the "Baby Busters" or "Generation X." Those titles were used to identify "38 million young men and women born between 1963 and 1977" — a generation which "is still in search of its identity." And, it is said, "what makes them unique is that they are the first generation to grow up in a post-Christian America."

My interest was heightened because I happen to be one who has five children and two stepchildren who qualify as "Generation Xers."

Before analyzing how the church can reach these young people, the article describes the "chaos" in which they were raised: "They are the

children of divorce, with 50 percent coming from broken homes; and they are the children of two-job families, where parents often were not around." Much more is said than we will be able to repeat here, but you get the idea. Crucial to the point of the article was that, rather than being critical of the many struggling young people between the ages of 18 and 30, we, their seniors, should do some serious self-examination.

Have you noticed that there appears to be much lamenting today — in church magazines, on newspaper editorial pages, at public gatherings of a wide range of civic and social organizations — about the conduct, behavior, and direction of the young? But with this lamenting, how many are ready to face what is overwhelmingly the first cause for much of what is denounced and deplored in the young — their own failures?

It's hard to disagree with the suggestion that many young people have been desensitized to what the Bible considers sin by the carryings on of the generation before them: "What's so sad is that when politicians or church leaders fall, busters aren't even shocked; they've come to expect it." (*Christianity Today* article) This comment was by one who was trying to understand what is behind the "cynical, irreverent, and nihilistic views of the world" which seem to appeal to many of today's youth.

Voices From The Past

A cynical attitude is hardly unique to today's youthful generation. While perusing some CLC archives, I came upon the following:

"Small wonder that the eyes and

hearts of the young view with cynical scorn a church that mouths phrases in which it does not believe; that professes the tenets of a Bible already designated by its scholars and ignoramuses alike as a book of fables, errors, and outmoded theology; a church peopled by adults who advocate ethical principles which they themselves neither honor nor heed; that has replaced eternal moral standards with situation ethics and existential subjectivism...." (for more of the article, see box)

Back almost a generation ago, you see, one of our forefathers was expressing grave apprehensions for what he called a "rising generation (that) has 'turned off' the demands of a traditional moral code and is tuning out the voice of what is sometimes scornfully called 'the religious establishment.'"

And more than four centuries ago, one Dr. Martin Luther gave this analysis: "We all lament over this state of things, but we do not see that it is our own fault. The children and subjects we have are the children and subjects we rear..." (*Large Catechism*, Fourth Commandment).

The Answer?

So how is the church to reach the current youthful generation? As has already been said, let their elders begin with some vigorous self-examination. In addition *Christianity Today* recommends that the church be "a strong, caring community of people who can be trusted" if it wishes to attract the young. With that we can agree. Of early Christians it was said, by outsiders: "Behold, how they love one another."

“What Is Wrong With The Young People . . .”

“If our youth is in large measure a lost generation, it is so because it sought and hungered for the bread of firm direction and godly leadership but received in its place a pill of hypocritical agnosticism. It needed the love of Christ and the holiness of God, and instead found crimes against nature itself in a hedonistic pseudo-scientific philosophy. It has been grossly betrayed by many parents who wholly or partially abdicated some of the most vital responsibilities owed their children; who gladly surrendered them early and late to professional educators without critically supervising the process of their education; who adopted an utterly permissive attitude toward serious moral issues confronting their children, or offended them with cynical disregard of the very ethical values they sought to impose upon them.

“In a very real sense even some parents who call themselves by Christ’s name thus invite upon themselves our Lord’s scathing judgment: ‘They bind heavy burdens and grievous to be borne, and lay them on men’s shoulders; but they themselves will not move them with one of their fingers’ (Mt. 23:4). Meanwhile our youth is led into a crusade against pollution of our natural environment in an age that with typical perversity glorifies pornography, sex-ridden movies, and staged nudity, all of which grossly pollute minds and hearts. What is wrong with the young people is that they are overwhelmingly subjected to the guidance of a spiritually perverted society.”

**— Prof. Egbert Schaller, Journal Of Theology,
Vol. 10, No. 1, March 1970**

But this was a love worked — how? In no other way than by the Spirit of God working through the gospel. Which is why we have reason to disagree with *Christianity Today’s* suggestion that the church needs to “look to ways to become relevant without compromising. . . Churches will need to adjust their approaches. . . It is no longer enough to present the gospel’s propositional truths.”

Our Savior, after giving His own indictment of the generation which was walking on earth with Him, concluded: “But wisdom is justified by her children” (Cf. Mt. 11:16ff). The wisdom the Savior speaks of is

divine wisdom. That wisdom is found in the Scriptures. That Word is the treasure chest which contains the “gospel’s propositional truths” — including the good news of God’s unconditional love for sinners. Where that gospel rules, the Spirit is continually molding a caring community of people, young and old alike. Where that gospel rules in the educational process of the rising generation, life will be given a wonderful meaning, purpose, and identity.

As evidence of the timeless relevancy of the gospel, we refer to the *Beacon*. The *Beacon* is the

student-written, student-produced quarterly magazine of our Eau Claire school. Its content is evidence that all young people need not — and are not — succumbing to the cynicism of many of their peers. (We are printing a sample *Beacon* article here.)

A quarter century ago Prof. Schaller ended his analysis of a “lost generation” on an upbeat note. He asked: *“Have we then come to this, that our only response to the shape of the present and the challenge of the future is a dirge of despair? God forbid . . . May we with God’s merciful protection and in His power give ourselves to the service of the Truth in the time remaining to us. We*

are not ashamed of the Gospel of Christ. In a dying age, in a season of utter perversion, we pledge ourselves to faithfulness in the cause that we have been mercifully called to serve....”

And he concluded: *“...For all who further that Gospel offer comfort and peace to the old, and a reason and purpose of life to the young.”*

To that end, God help us of the older generation to show the younger — by word and example, in home, workplace, church, and school — that the Word and Gospel of our God is OUR, as well as their, reason and purpose for living.

—Pastor Paul Fleischer



“WHOM SHALL I FEAR?”

Every day millions of people make decisions. Some are routine, such as — “Can I snooze my alarm clock one more time?” “What should I wear?” “When should I eat?” Others can be more serious — “What do I really want in life?” “Which college should I go to?” “Am I capable of doing this?” “Should I continue here, or end my life?”

The years spent here at ILC are some of the most important “decision making years.” The choices we make can easily affect the rest of our lives. All around us are pressures and temptations of the world. We have to decide what is good for us, not just what sounds good to us at the time. Besides deciding on whether or not to smoke, drink, or have premarital sex, which the world makes out to be



Logo of The Immanuel College *Beacon*

great, there are other questions facing us. We have to decide which classes would best help us in our future careers, or which fields we should go into to begin with.

It is sometimes frustrating for

people to know what they want to do in life. We don't know what God has planned for us, or how we might best be able to use the talents He has given us. Many may think it's pretty hopeless for the Christian living in this world, when we are faced with explaining our faith and beliefs, why we choose not to partake in certain things, and why we're going to that small school in Eau Claire, Wis.

We as Christians have an advantage. We may be the only ones that do make it. Even when problems and misunderstandings are weighing us down, we have a beautiful promise to keep us standing, "I will never leave thee, nor forsake thee" (Heb. 13:5). Jesus Christ lives! We in this age can rejoice at the joyful news the angel brought to the women on Easter Sunday as much as they did. He is our Savior, and will stay by us through everything. He has suffered and died for us and because He loves us so much we will always be with Him in His everlasting home. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also" (Jn. 14:2-3).

Again we have a promise that will surely comfort us daily as we are faced with temptations: "But God is faithful, who will not suffer you to be tempted above that ye are able" (I Cor. 10:13). We know that the Lord hears all of our prayers and listens to our cries. We also know that our prayers are answered by someone that loves us and who will always protect us against any adversary. All we need to do is pray, for we have been told, "The effectual fervent prayer of a righteous man availeth much (Jms. 5:16).

So, although there are enemies of Christ around us now, and no doubt there will always be — whether it is in the schools we choose to go to, the people we associate with as friends and in our work, and in the hundreds of other tempting situations we will be put into — we know that with Christ by our side nothing against us will ever win. We can surely say with all confidence: "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? (Ps. 27:1).

(—*Lana Romberg, Immanuel
Lutheran College Beacon,
Summer 1994*)



Looking Back
in the
*Lutheran
Spokesman*

From March 1965

GO! Anti-poverty Programs. Once more men are dreaming of abolishing

poverty. It is a tantalizing goal. Even though many contend you cannot simply legislate poverty out of existence, or eliminate it with programs, the dream persists. People will wonder why anyone should still be poor in such a land of material plenty as ours. It is hard to fault them for getting excited about what might be done if only the perfect program could be worked out.

How grateful we must be that in the far more crucial spiritual realm an anti-poverty program has been developed, and it is perfect. Fortunately for mankind God never adjusted His thinking to the idea that since man well deserved the misery and poverty into which he had gotten himself with his sin, he could nicely be left as he was. Instead our gracious God planned marvelous things for sinners. And they were perfect plans! It was His will that every hostile rebel should be adopted as a son. Every spiritual pauper should be made rich. All the ragged beggars should don royal robes and rule as kings. The Lord resolved that no one should be poor. It would be an expensive program. Such a plan would drain the treasuries of heaven. But the God whose name is Love was determined that the price must be paid. The program had to be carried out.

When the Son entered Gethsemane and fortified Himself to pay the price, He invited His disciples to come and watch with Him. They should know at first hand what it meant that God willingly suffers and dies for man. They should have indelibly impressed upon their minds and hearts the greatness of the sacrifice, so they could never forget that an expenditure of such proportions must be "not for our sins only, but for the sins of the whole world." Later they were to hear from the cross the dying cry "It is finished!" announcing that the divine program had been fully carried out. Payment in full for all sin, a formal declaration of righteousness, the treasure of eternal life in paradise was deposited to the account of every man, woman, and child that should ever

live on earth. **IT IS FINISHED!** All have been made rich! The wretched, miserable, slavish, killing poverty of sin has been covered with the wealth of divine grace.

The privilege of publicizing the breath-taking program has been reserved for us. Well might the angels envy us our pleasure in tapping each beggar's shoulder and asking him: Why the rags, friend? Haven't you heard about your inheritance? Don't you know that God has abolished poverty? That you are rich? There is more than enough wealth to go around. Why aren't you enjoying your share? Isn't it a shame that no checks have yet been drawn on the account your Savior has established in your name?

It is sad that a program so flawless in its conception and preparation should be marred by any weaknesses at all. And it is most distressing that the shortcomings all turn up in the part we are permitted to play: the relatively easy task of letting the poor know that they have been made rich. There are some who garble the simple message horribly. Others have the story line straight enough, but seem to be dragging shoes of lead when it comes to going about tapping strange shoulders. A disinterested observer, noting the number of beggars we actually reach with our message, or seeing the languishing condition of our mission coffers, could hardly be blamed for wondering whether we are really very enthusiastic about the grand anti-poverty program our Savior is allowing us to administer. We know, of course, that he would be dead wrong in jumping to any such conclusion. Our new man is enthu-

siastic, Sir! Our spirit has witnessed the Savior's passion and it is eager to go and tell! But our flesh . . . alas,

that's another matter

What's that part once more about sleepy disciples?

(Pastor Norbert Reim)



Keeping Perspective . . .

The Church Growth Movement (CGM)

Frequently you have heard reference made to this new movement in the church. The expression describes what is the end goal of this movement, namely church growth. Who isn't interested in seeing the church grow? Certainly we are! However, this movement — as it is promoted, practiced, and ballyhooed — is to be avoided like the plague!

One of the favorite expressions of this movement is "felt need." The idea is that the church should address the needs that the people feel. Sounds fine, except . . . if the "felt need" will be aggravated by speaking about sin, then CGM proponents don't talk about sin. But the fact is that without knowledge of sin, one cannot appreciate the message of the Gospel. That sounds strong, but the Gospel of Christ is the message of forgiveness.

People of CGM persuasion do not make much of doctrine. The approach is that if doctrine will offend people who would otherwise join the church, then doctrine should be secondary to the goal of getting people into the church.

Programs, not the means of grace, become the marks of the church. To that end some Lutheran churches have begun to conceal their identity. It is becoming fashionable to identify oneself as a "community" church rather than as a Lutheran church with a

specific doctrinal foundation. This has long been the approach of fundamentalist, charismatic, social gospel churches. "Community" churches are inclusive enough to receive members regardless of their confession of faith, and thus the numbers swell. The doctrine of fellowship outlined in Scripture (1 Corinthians 1:10, Romans 16:17-18) is counter-productive to the CGM.

The CGM emphasizes numbers rather than substantive doctrine! But the fact is that large numbers of people in the pew do not in and of itself translate into what appeared at Pentecost. After Peter's stirring doctrinal sermon (sin and grace!), people were pricked in their consciences. "What shall we do?" they asked. Peter told them to repent and be baptized. The result was that the Lord added to the church daily such as were saved. Peter preached the Truth, and the Lord added to the Church, which is His body.

Our Lord has told us to preach the Gospel. He has told us to go into the highways and byways and compel them to come in (Lk. 14). But the compulsion the Lord had in mind was not the glitzy, eloquent, promotional campaign that ignores sin, neglects doctrine, and strips the Gospel of its meaning. Neither is it the compulsion of social programs and community

good will. The compulsion is the Word of our Lord who commanded us to go, "teaching them to observe all things whatsoever I have commanded you" (Mt. 28:20).

The call of the Church is to preach faithfully. The confidence of the Church is that the Spirit will work in

hearts, and that the Lord will add to the Church the elect from all corners of the earth. That will guarantee real growth — the numbers to be revealed in heaven.

(From a recent Sunday bulletin of Grace Lutheran, Fridley, MN. Daniel Fleischer is pastor.)



1994 CLC Teachers' Conference

Teachers from across the United States met in Watertown, South Dakota on October 12-14. This annual meeting provides CLC teachers with an opportunity to discuss current trends in education, to give encouragement to one another, and to share helpful ideas for classroom use. The Lord blessed our conference with ideal weather, and the host congregation fulfilled our needs well.

Conference chaplain Quinn Sprengeler began each session with a devotion based on a trinity theme: "Providence," "Redemption," and "Sanctification." Meetings were conducted by our conference chairman, Karl Olmanson. Pastor Jay Hartman preached for our conference service. His theme, "The Christian Mission," encouraged all of us to make use of the gifts God has given us to further His kingdom. The spiritual needs of this world are great; therefore

let us share the good news of Christ's reconciliation with all. The conference choir was joined by children of the host congregation in singing "Glory to God."

Pastor Paul Krause presented a paper on "Encouragement," pointing out that while the Law may alter behavior, it is only the Gospel that can change the heart. As teachers, we have many opportunities to encourage our students and each other through the Word. Pastor Walter Schaller provided suggestions on "How to Memorize God's Word."

James and Elizabeth Sydow presented a paper on Outcome-Based Education (OBE). A profitable discussion of this current trend in public education followed. Theodore Quade provided helpful suggestions on "How to Deal With Parents Who Overhelp Their Children." Dr. James Dobson's book, *New Dare To Discipline*, was

reviewed by Robert Snell.

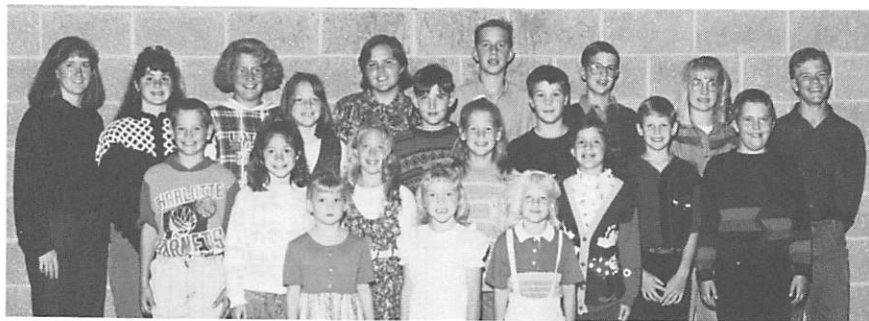
Papers were also presented by Carolyn Gerbitz, Candice Ohlmann, Mark Kranz, and Carla Pelzl. A textbook series was reviewed by Elizabeth Avery and Deborah Johannes. Helpful suggestions in the teaching of Math, Science, Reading, and History were presented by Dan Barthels, David Bernthal, Sara Nolting, and Prof. Robert Rehm, respectively.

David Klatt, a member of the Watertown congregation, arranged for a group tour of the Western Area Power Administration Department of Energy. This plant serves as the

control center for the Missouri River Dam and Power System. As well as being highly educational, this tour provided a welcome break from our meetings.

Teachers' Conference also provided an opportunity for our six ILC prospective teachers to meet those with whom they will do their student teaching this school year. We thank the Lord for providing young people to carry on this important work of the Church. We also thank our home congregations for making our conference financially possible. May the Lord continue to bless our schools.

—*Teacher Joseph Lau*



Trinity Lutheran School Watertown, South Dakota

In the fall of 1968 our Lord blessed Trinity Evangelical Lutheran Church with a Christian Day School. Trinity School opened with an enrollment of 18 students. Our school classes were conducted in the church basement with Shirley Wendland as our first teacher. In July of 1979 the present teacherage was purchased and in 1981 our current school building was

added on to the teacherage.

The Lord has blessed Trinity School with faithful and dedicated servants over the years. Through their Gospel proclamation our Lord has blessed many children. Those servants include: Shirley Wendland, Mary Ann Gerth, Ona Wheaton, Erma Maier, Alvin Sieg, Marlys Gerth, and presently Beth Sandeen. Our school

has also been faithfully served over the years by many dedicated and faithful volunteers.

Our Lord continues to bless our school and has given to us an enrollment this year of twenty students. May the God of all grace continue to bless and preserve our school and all our Christian Day Schools. "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6).

Announcements

**Great Lakes Teachers' Conference
Messiah Lutheran School
Hales Corners, Wisconsin
March 31, 1995
9:30-3:30 CST**

Refreshments and the meal will be provided by Messiah congregation. Anyone in need of housing or other information contact Ted Quade at (414) 427-9337 (school) or (414) 529-2384 (home).



Youth Camp Notice

There will be NO Youth Camp at Immanuel Lutheran College in Eau Claire, Wisconsin this summer. Prof. Michael Buck reports that this decision was made reluctantly, but necessarily, due to the considerable construction that will be transpiring on the campus. Watch for a bigger and better camp in the future!



Church Pews Available

St. Paul's Lutheran Church in Austin, Minnesota has available for sale 28 nine-foot church pews which are in excellent condition. The pews are of a "burnt orange" color and have padded seats. For more information contact Pastor Stephen Kurtzahn, 2200 16th St. SW, Austin, MN 55912. Phone (507) 433-1957.



ILC News

In its January 1995 meeting, the Board of Regents of Immanuel Lutheran College appointed Pres. John Lau as Interim Dean of the Seminary, to serve until a regular two-year appointment can be made later.

—Vance Fossum.
ILC Board of Regents

Immanuel Lutheran College Tour Choir 1995 Itinerary

Trinity,
Millston, WI.....March 5, 10:15 a.m.
Immanuel,
Addison, ILMarch 10, 7:00 p.m.
Living Word,
Hendersonville, NC....March 12, 10:45a.m.
Holy Trinity,
W. Columbia, SC.....March 12, 7:30 p.m.
Immanuel,
Winter Haven, FLMarch 13, 7:30 p.m.
CLC,
North Port, FL.....March 15, 7:30 p.m.
Grace,
Live Oak, FL.....March 16, 7:30 p.m.
Faith,
Ballwin, MOMarch 18, 7:30 p.m.
St. Mark's,
Onalaska, WI.....March 19, 7:30 p.m.
Immanuel,
Mankato, MN.....March 25, 7:30 p.m.
Grace,
Fridley, MN.....March 26, 3:00 p.m.
Messiah,
Eau Claire, WIApril 2, 7:30 p.m.
Please confirm concert times with hosting congregation.

—Prof. John Reim, Director