

The Lutheran Connector

An Official Publication of the Canadian Association of Lutheran Congregations



The Canadian Association of Lutheran Congregations (CALC)
is a community of independent congregations living together.

The Word of God created us.

The Word of God sustains us.

The Word of God redeems us.

As believers we are servants of one another.

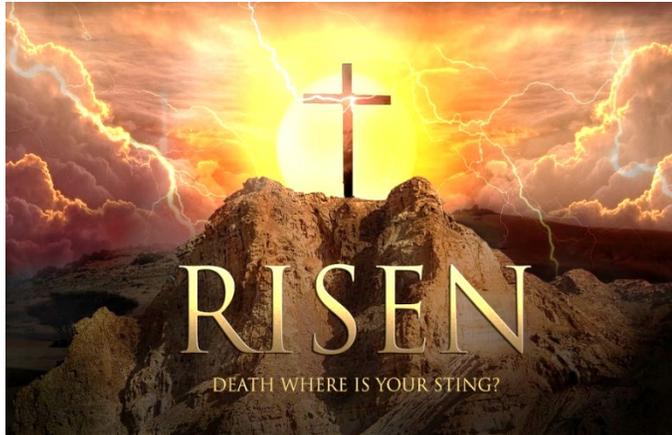
As believers we share one another's burdens as Jesus did for us on the cross.

With one voice we proclaim Jesus Christ to the world.

Inside This Edition

The primary purpose of this special edition of the Connector is to report the results of our last congregational referendum on the reduction in the minimum size of our National Council. This edition also includes an article from our President. He reflects on his recent pilgrimage to Israel. Mothers’ Day at Martin Luther Church in Vancouver BC, will be very different this year. The service will honor mothers and serve as a memorial service for a very special mother. A recent release from author Rev. Dr. John Krahn is also included.

News from our seminary is also included. A member of CALC’s National Council is now on ILT’s staff. ILT is also looking for a new Dean of Academic Affairs.



Contents

Results of Congregational Referendum..... 2

Ten Proven Ways to Kill Your Church – Rev. John Krahn..... 3

President’s Message

Reflections on Israel 2019 - Nazareth Village4

NEWS FROM ILT

Search For New Academic Dean7

Rev. Dr. Eddie Kwok - Director of Contextual Education7

Regional Events

Ontario Cluster June 8th8

CALC Website: Redesign.....8

Ordination of John H. Lofstedt8

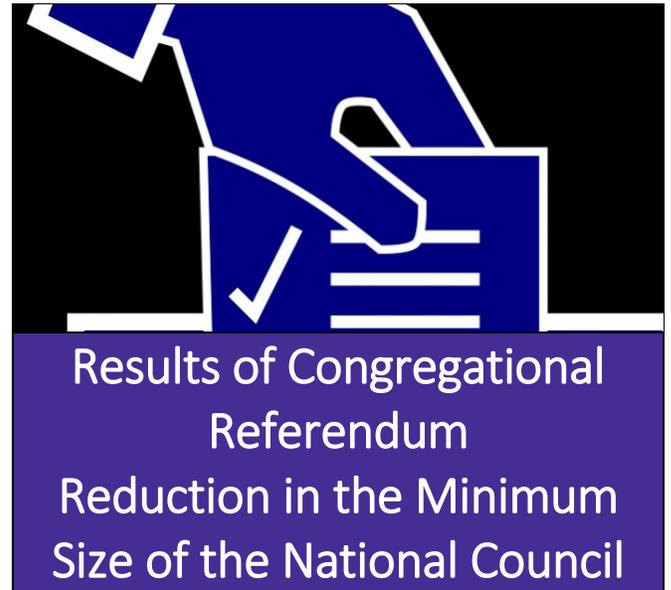
Martha Bayer 1918 to 20199

2019 Annual General Convention 10

2019 CALC-ILTCS Pastors’ Study Retreat..... 10

The Lutheran Connector is a newsletter published by:
Canadian Association of Lutheran Congregations
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Our congregations voted to approve the following amendments to CALC’s Constitution which reduced the minimum size of our National Council from 10 to 8. The full text of the amendments follows.

The following amendment to Section 1 of Article Twelve of CALC’s Constitution was approved: the minimum number of the members of the Board of Elders specifically elected as Elders is amended to include two (2) members. The amended Section 1 reads:

Membership. *The Board of Elders is composed of the President as Chairperson as tie breaker and Secretary, and not less than two nor more than seven other members. Apart from the President and Secretary, this Board shall consist of two (2), three (3), five (5), or seven (7) members, as determined by the General Convention in the year of election.*

The following amendment to Section 1 of Article Thirteen of CALC’s Constitution was approved by our congregations: the minimum number of the members of the Board of Trustees specifically elected as Trustees is amended to include two (2) members. The amended Section 1 reads:

Membership. *The Board of Trustees is composed of the Vice President as Chairperson as tie breaker and Treasurer, and not less than two nor more than seven other members. Apart from the Vice President and Treasurer, this Board shall consist of two (2), three (3), five (5), or seven (7) members, as determined by the General Convention in the year of election.*

We received ballots from 25 congregations: (1) Grace Lutheran, W. Kelowna, BC; (2) Martin Luther; Vancouver, BC; (3) Mt. Calvary Lutheran, Mission BC; (4) St. Andrew’s, Kamloops, BC; (5) Bardo Lutheran, Tofield, AB; (6) Bethel Lutheran, Marwayne, AB; (7) Calvary Lutheran, Wetaskiwin, AB; (8) Christ Lutheran, Sexsmith, AB; (9) Emmaus Lutheran, Edmonton, AB; (10) Golden Valley Lutheran, Viking, AB; (11) Peace Lutheran, Wainwright, AB; (12) Salem Lutheran, Kingman, AB; (13) Sharon Lutheran, Irma, AB; (14) St. Peter’s Lutheran, Cochrane, AB; (15) Trondhjem Lutheran, Round Hill,

AB; (16) Victory Lutheran, Medicine Hat, AB; (17) Immanuel Lutheran, Parkside, SK; (18) Trinity Lutheran, Leader, SK; (19) St. John, Preeceville, SK; (20) Christ Lutheran, Morden MB; (21) Faith Lutheran, Toronto, ON; (22) Good Shepherd Lutheran, Toronto, ON; (23) Goodwood-Uxbridge Lutheran, Goodwood, ON; (24) Resurrection Lutheran, Pembroke, ON; and (25) St. Peter's Lutheran Church, Sullivan, ON. All ballots returned voted in favor of the amendments.

Impact of on 2019 and 2020 Conventions:

2019 Convention: The terms of three members of the National Council become vacant at our 2019 Annual General Convention. Members of the National Council are elected for 4 year terms. The vacancies and incumbent members are as follows:

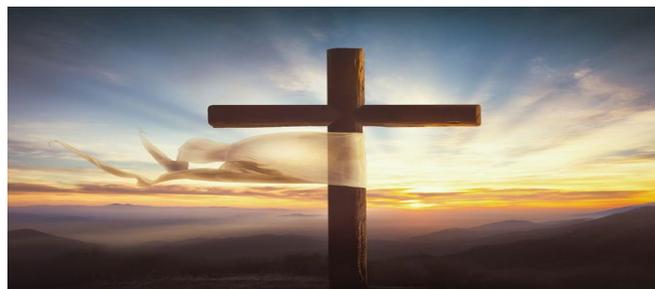
Office	Incumbent
Vice President	Helen Zacharias
Treasurer	Brenda Evjen
Trustee*	Dennis McGuire

*This office will not be filled so that the minimum size of the Board of Trustees can be achieved.

2020 Convention: The terms of three members of the National Council become vacant at our 2020 Annual General Convention. Members of the National Council are elected for 4 year terms. The vacancies and incumbent members are as follows:

Office	Incumbent
Elder	Peeter Vanker*
Elder	Sherland Chhangur
Trustee	Tim Bauer

*This office will not be filled so that the minimum size of the Board of Trustees can be achieved. Pastor Vanker has served two terms on the Board of Elders and cannot stand for re-election.



Ten Proven Ways to Kill Your Church

By Rev. Dr. John H. Krahn

- 1) Attend only when you absolutely feel like it.
- 2) When you do attend, find fault with something.
- 3) Do not give generously to the Lord's work.
- 4) Only make your regular weekly offering on the Sundays you actually attend.
- 5) Volunteer for nothing.
- 6) Do not pray daily for God to bless your church and its ministry.
- 7) Do not read your Bible regularly and never attend a church Bible study.
- 8) If you do not like something the pastor or the church leaders are doing, do not tell them, but tell everyone else of your displeasure.
- 9) Never invite an unchurched person to your church.
- 10) Never ask the Lord, "What do you want me to do as a member of my church?"



Rev. Dr. Krahn is the author of the bestselling book, *From Surviving to Thriving-A Practical Guide to Revitalize Your Church*. It is available from CSS Publishing Company, Barnes and Noble, and Amazon. He was the keynote speaker at CALC's 2018 Annual General Convention.



Now you are the body of Christ, and each one of you is a part of it. (1 Corinthians 12:27)

President's Message

Reflections on Israel 2019

Nazareth Village



Deni and I just returned from our pilgrimage to Israel (March 18 to April 3). I wanted to share one of the highlights of the trip for me. We spent several days in Nazareth, the city where Jesus' immaculate conception occurred, and where he spent his childhood and grew into a young man. When Jesus reached the age of thirty, he left Nazareth for Galilee and he began his ministry.

Pilgrims to the Holy Land usually only see the dead stones of ancient ruins. Within the modern city of Nazareth you find "Nazareth Village" a very different place.

In 1906 the Edinburgh Medical Missionary Society (now called the Nazareth Trust) established a hospital in Nazareth. The hospital lands included fourteen acres of steep hillside. The hillside land sat vacant until 1996, when some excavations were undertaken by the University of the Holy Land, a Christian university located in Jerusalem. The excavations revealed that the hillside parcel was quarried and farmed during the period from 200 BC to 100 AD (before and after the time Jesus walked the earth). The agricultural ruins discovered include three watchtowers, a wine press, stone quarries, farm terraces and a spring-fed irrigation system carved from bedrock. The hillside was ideal for growing grapes and making wine – a leading industry of ancient Galilee.

The Nazareth Trust rebuilt some of the terrace walls and other buildings they unearthed and opened an open-air museum that reconstructs and reenacts village life in Galilee at the time of Jesus. The village features houses, terraced fields, wine and olive presses all built to resemble those that would have been in a Galilee village at Jesus' time. Actors dress in period costume and show visitors how farm, domestic, and craft work was performed some two thousand years ago. The displays bring scriptures to life.

Three features of this living museum really grabbed me. The village's synagogue, its olive oil press and wine press. Jesus would have worshiped in a synagogue every Sabbath. He would most likely have been involved in the harvest of grapes and olives every year. He may have trod grapes and helped

pressing olive oil. As our village tour guide pointed out, the synagogue, oil press and wine press pointed to Jesus' identity and destiny.

Unlike most other ruins of synagogues in Israel, the synagogue in Nazareth village was rebuilt using what experts gleaned from the many synagogues unearthed in the Holy Land. Entering the synagogue was like traveling back to the time Jesus walked the earth. Below are pictures of the exterior and interior of the completed synagogue.



Jesus grew up in Nazareth. He moved to Capernaum when his ministry began. He had performed many miracles in other towns in the region of Galilee. Matthew, Mark and Luke reveal that Jesus went back to his synagogue in Nazareth. *He went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor." Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. He began by saying to them, "Today this scripture is fulfilled in your hearing."* (Luke 4:16-21).

At first the people in the synagogue praised Jesus for his preaching. They liked his message. They understood that this text referred to the promised Messiah. They were waiting for a Messiah who would save them from Rome's clutches. However, the crowd's focus soon turned from the message to the messenger. "Isn't he Joseph's son?" The Gospel lesson ends with the citizens of his hometown taking great offence at Jesus and his preaching. Their ire caused them to drive him out of the synagogue, then out of the village and finally up a hillside to the edge of a cliff. They resolved to throw him to his death. Jesus walked right through that crowd unscathed. It was not yet his time. This incident pointed to how the Scriptures were to be fulfilled by Jesus. The ire that was aroused in Nazareth would later be aroused in Jerusalem. However, unlike at Nazareth, Jesus would not escape death in Jerusalem.

The Nazareth Trust unearthed and repaired and rebuilt a series of terrace walls. The walls were skillfully crafted on the steep slopes. An irrigation system cut into the rock irrigated each terrace. The floor of each terrace was layered with limestone which permitted excess water to flow to the terrace below, thereby assuring no water wasted. The terraces were filled with rich fertile soil which the villagers would have dug from the banks of local rivers and streams and would have been hauled to the hillside one donkey load at a time. Olive trees, grapevines and vegetables were planted on these terraces.

The town would have included an olive press. The Nazareth Trust painstakingly built an olive press, using the best evidence revealed from other ruins. Below is a picture of an olive tree planted behind one of the terraces the Nazareth Trust unearthed.



During September and October of each year, the villagers would have picked the ripe olives and would have harvested the oil, the lifeblood of each olive. Harvesting the oil was a complicated process.



The olives would first be crushed and ground up in this ancient grinder. A donkey would be hitched to the wooden lever. The donkey would move the stone grinding wheel over the olives creating a mash. The mash would be packed into mesh bags.



The olive mash would be put into an oil press. The oil press was made up of: a base which consisted of a circular stone (located on the far left of the picture above) and a wooden lid which was attached to a wooden lever. The lever pressed the lid on the olives placed on the stone base. A circular channel was cut on the perimeter of the press' circular stone base. A small channel was also cut into that circular perimeter channel which allowed oil trapped in the channel to flow into jars and containers. When the wooden lid was pulled down on the olive mash it is referred to as a "press." With each press the oil would flow into the channel cut around the perimeter circular olive press and then into containers.

The first press was done without any tying additional stone weights to the wooden lever. The oil that would come out of the first press was of the best quality. This oil was a rich green color, very aromatic and pleasing to the eye. Not much oil came out of the first press. The olive oil produced by the first press was called the "first fruits." We call it extra virgin olive oil today. This oil was used for religious purposes only, for anointing people and burning lamps in holy places (including the Temple in Jerusalem and the synagogue).

The olive mash was then pressed a second time. Stone weights were tied to the wooden lever this time. Much more oil came out. The oil that came out of the second press was used for eating, cooking, as a moisturizer/conditioner for hair and skin and to soothe wounds. The mash was pressed a third

time to get any remaining oil. More weights were tied to the lever. This oil was used as fuel for lamps in the home and for making soap.

The olive press points to the Garden of Gethsemane. The Hebrew word Gethsemane means "olive oil press." Following the Last Supper, Jesus and his disciples went to the Mount of Olives to a garden known as Gethsemane. While in that garden Jesus was pressed and crushed by thoughts of what lay before him on the first Good Friday. He took Peter, James and John and asked them to stay awake and pray for him. Jesus left the three and prayed to God earnestly. He was so overwhelmed the scriptures say *his sweat was like drops of blood falling to the ground.* (Luke 22:44) He asked God to take this cup from him if it were possible. He prayed to God two more times. In the end he prayed "your will not mine" and then again "your will be done father." God sent an angel and strengthened Jesus. When he returned to the disciples a third time, Judas, some soldiers and religious elite came and arrested Jesus.

This living museum included a vineyard. Grapevines were planted on some of the terraces that were unearthed. Jesus may well have picked grapes when they ripened every fall.



Archeologists found a winepress which had been carved into the hillside. Grapes would have been pressed by foot in the indentation carved into the stone (located at the top of the picture below). A small channel was cut into the rock that would have let the grape juice flow into the pit carved below.



We learned that the grapes were pressed by barefooted people, rather than a grinding stone. Human feet would assure that the grapes' seeds would not be broken. The insides of grape seeds are quite bitter and would therefore add a bitter taste to the wine. We also learned that in addition to being full of natural sugars, a grape's skin is full of wild yeast. As soon as the grape's skin is broken, the yeast enters the grape juice and fermentation can begin. To make wine, all the winemaker must do is collect his grapes and gently crush them, releasing the sugary juice and thereby exposing the juice to the yeasts. The grape juice would be scooped up and placed into freshly made wineskins. The wineskins were made of animal skins. The new wineskins would stretch as the wine fermented.

For hundreds of years grapes gave their lives and their lifeblood in stone winepresses carved out of hillsides. The fruit of their crushing and death produced wine that nourished people and gladdened their hearts.

The hillside in Nazareth pointed to a hillside in Jerusalem called Golgotha (the place of a skull). A hole had been cut into that hillside. The hole cut into Golgotha was not for crushing grapes. Its purpose was to receive the butt end of a cross used for crucifixion. The cross crushed men like grapes. Like the juice of a grape, a crucified man's blood and life flowed from him.

Our Lord Jesus was crushed like a grape when they nailed him to a cross. Its butt end was put into that hole prepared for it on Golgotha. The Gospels reveal that Jesus suffered and his blood flowed. His life was squeezed from him. His suffering, the blood that flowed from him and his death were a sacrifice to God which satisfied God's wrath produced by our sins and paid for the consequences of our sins. The Gospels declare that Jesus did not stay dead, rather God raised him from the dead.

The blood that flowed from him, his innocent suffering, his innocent death and his glorious resurrection produced something beautiful. They sanctified the wine of Holy Communion. Jesus said "*Take and drink this is my blood of the covenant, which is poured out for many for the forgiveness of sins.*" By these words our living Saviour promises to come to us in and under this wine and to forgive our sins.

I will not forget Nazareth Village. Its synagogue pointed to the past. Jesus once graced synagogues in Nazareth and throughout ancient Israel. The same synagogue points to the present. My risen Lord and Saviour is among us every time we gather in his name (Matthew 18:20). Whenever I see olive oil, I will remember that, like the olives that produced the oil, Jesus was pressed. It will remind me that, in the depths of the agony caused by the pressure of impending crucifixion and death, Jesus called out to God and God sent an angel to strengthen him for the task ahead. The oil will remind me that when I am being pressed, I can pray to a Saviour who has

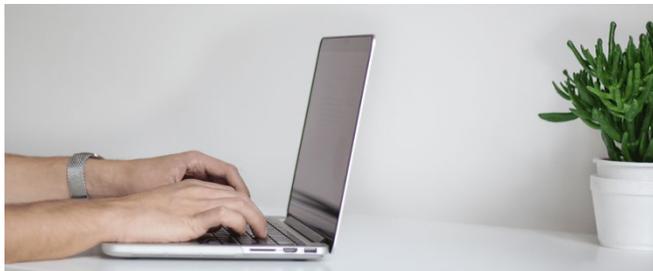
experienced my pressure and knows my pain. He will give me the grace to endure and in the end to overcome. Whenever I see the wine of Holy Communion I will remember that Jesus was crushed like the grapes that made the wine. Like the grapes, he gave up his life for me. The Saviour whose suffering and death consecrated this wine takes away my sin and creates a new and clean heart within me. Unlike the grapes who died for the wine, Jesus was resurrected. If I believe that, I will live even though I die. (John 11:25-26).

In Christ, Pastor Ed

News From ILT

ILT's Search for a New Dean

April 26, 2019



04.26.2019

ILT'S SEARCH FOR A NEW DEAN

ILT began a search this week for a Dean of Academic Affairs. This position is an administrative position with leadership of the graduate and certificate faculties. If you are interested in this position or know someone who might be, please review the job description and requirements by following the link. This is an important position for ILT and is a necessary component in ILT's commitment to quality education and to preparing qualified pastors and teachers. We ask that you help us by praying for the search process, that the Lord would guide us to finding the right person for the job.

Dean of Academic Affairs

Looking to make a difference in our world? It's time to use all of your education and experiences to be an instrument of change. The Dean of Academic Affairs administers the academic programs of ILT and is responsible for ensuring they fulfill ILT's Mission Statement and Institutional Learning Outcomes. He/she takes a leadership role among the faculty and is responsible for policy related to the academic programs.

For information or to apply follow this link:

<https://inhisnamehr.com/now-recruiting-dean-of-academic-affairs/>

Announcing Eddie Kwok, Director of Contextual Education

April 12, 2019



ANNOUNCING EDDIE KWOK,
DIRECTOR OF CONTEXTUAL EDUCATION

04.12.2019

Contextual education at the Institute of Lutheran Theology includes internships, practicums, and practical education that ministry candidates must go through as a part of their education at ILT. ILT is committed to helping its students prepare not only academically, but also practically for life in congregational ministry. As a part of the commitment ILT has added Dr. Eddie Kwok to the faculty as the Director of Contextual Education. Dr. Kwok comes with many years of experience and will lead ILT efforts to expand its training of ministry candidates.



Dr. Kwok is a pastor emeritus with the Canadian Association of Lutheran Congregations and currently serving as Interim Pastor at New Life Chinese Lutheran Church. He received his M.Div. from Regent College in Vancouver and his Ph.D. from the London School of Theology in UK. He taught at

the Lutheran Theological Seminary in Saskatoon from 1999 to 2010 during which time he also served as Dean, Faculty Secretary and Director of Contextual Education.

Eddie was born and raised in Singapore. He moved to Canada in 1984 and is married to Janet. They have two grown-up children, Stephanie and Justin, who are still living with them. When he is not busy teaching or preaching, Eddie likes to tinker around in his workshop, fixing things that are broken.

Education

Ph.D., London School of Theology, 2004

M.Div., Regent College, Vancouver, 1986

B.Sc., University of Singapore, 1980

Please join us in welcoming Dr. Kwok to the faculty of ILT.

Pastor Kwok is a member of the Board of Trustees of CALC.

Regional Events

Ontario Cluster



When:

Saturday June 8th
10:30 AM to 4:30 PM

Where:

Evangelical Lutheran Church of the Good Shepherd
1630 Lawrence Avenue West
Toronto, Ontario
(between Keele and Jane Streets)



Speakers

Rev. John Graham – Devotions.
Iris Mak – Mission trip to Cambodia.
Pastor Xuandong Zhu - Church in Mainland China.
Pastor Ed Skutshek, presentation: *“CALC – Congregations united by a common Lutheran heritage, committed to maintaining theological and confessional integrity.”*

Cost:

\$20.00 per person – Lunch included.

Contact/Registration:

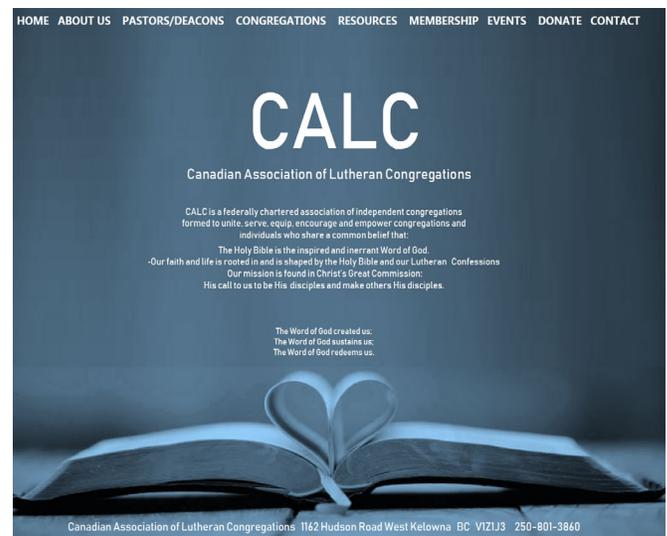
Pastor Peeter Vanker
pcvanker@sympatico.ca (905) 201-6863

CALC's Website Coming Soon: A New Look

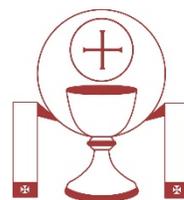


National Council has retained Red Rock Group of Edmonton, Alberta, to redesign our Website. The fundamental purpose of our website is to disseminate information about CALC to our members and those who are interested in finding out about CALC.

Homepage: The vision for our Homepage is a simple and uncluttered page. It will state CALC's identity and purpose in simple terms. Access to more detailed information will be accessible through a line of toggle buttons along the top of the screen and the dropdown menu associated with each toggle switch.



It is our goal to have the newly renovated Website up by mid-summer of 2019.



Ordination

Ordinand

John Herbert Lofstedt

Date: Sunday June 9th

Time: 10:30 AM

Calling Congregation: Resurrection Lutheran Church

Where: Resurrection Lutheran Church
250 Quarry Road, Pembroke, ON, K8B 1A6
(613) 735-6921

Martha Bayer

February 21, 1918 to May 7, 2019

By: Pastor Ed Skutshek, President of CALC



At 10:30 AM on Sunday May 12th a special worship service will be held at Martin Luther Evangelical Lutheran Church of Vancouver, BC. The service will celebrate motherhood and will at the same time celebrate the life of a very special mother, Martha Bayer, who passed away shortly after reaching the age of 101 years.

Martha was born February 21, 1918. She was not born in a hospital or even a proper homestead. She was born in the forest on the Polish/Russian border. Her family was on the move at the time. They had been exiled deep within Russia because of their German descent. They were returning home to their homestead in Poland.

The train carrying the family home abruptly stopped near the Polish/Russian border. Winter was setting in, and their final destination was far to the west. Her father built a makeshift shed to spend the winter. When spring came, they were able to continue their journey on foot. Their first obstacle for these ethnic Germans was to cross the border into Poland. By the grace of God, two border guards conspired with the family and literally looked the other way as they crossed the border.

The family eventually returned to their homestead. They found it abandoned and in a state of extreme disrepair. The family worked hard to restore their land to its former glory. The family eked out a living. They ate the food they grew and used flax and wool to make their clothing. Martha met and married and she and her husband had three children. Her husband was killed during WWII. In an instant she became a single mother. When the war ended she fled with her young family from Poland to Germany. She only made it as far as East Germany.

East Germany was under Soviet control. The local communist regime assigned her to a plot of land. This plot was to provide for the needs of her family and produce excess food, specifically a quota of extra food. She rarely met the quota imposed on her. She was jailed for failing to meet her quota. Her brothers scraped money together and bail her out of jail. They could not keep this up. They had to act. The family had a brother who had immigrated to Canada. They resolved to send Martha and her children to Canada. The brother would sponsor Martha and her little flock.

The road to Canada was fraught with many obstacles. The first was to cross from East to West Germany. In those days East German border guards shot men, women and children who tried to cross over to West Germany. One evening in 1948, the family fled undetected across the border into West

Germany. Immigration papers were filled out and processed. They lived in refugee camps for months. Then one day they boarded a ship and sailed across the Atlantic for Canada.

The family landed in Vancouver, where they built a new life. Martha joined Martin Luther Evangelical Lutheran Church shortly after arriving. Over the years she became involved in the everyday life of the congregation. She lived a block away from the church for decades. She moved from that home in 2018. She was involved in every funeral luncheon, church potluck and dinner. She organized and conducted the production of massive quantities of homemade sauerkraut that was sold at Martin Luther's annual Advent Craft Fair. She planted and tended the church's flower beds through her 95th year. In this way Martha Bayer embodied the virtue of hospitality and hard work displayed by Jesus' friend Martha (Luke 10:38-42). In works of service, she led by example.

Martha Bayer also regularly accepted Jesus' invitation to sit at his feet and be fed by him. She was regular in worship and in Bible Study. She faithfully received Jesus through Word and Sacrament. She was deeply concerned and interested in the health of bigger church. I first met Martha Bayer in 2007 at a Solid Ground event at Sherwood Park, Alberta. She was 89 years at that time. She knew a problem existed in the Lutheran church and she wanted to be involved in healing the church. Our paths crossed often over the years. In her walk of faith, as in service, she truly led by example.

Martha Bayer was truly a remarkable woman of faith, a shining beacon who reflected the light of Christ. Yet, she would not accept this praise. She would give God the glory.

Martha's life was fraught with difficulty. She was born when her family was on the run. The winds of war and history blew her across Europe and then the Atlantic Ocean. She had endured the terrors of war, the burdens of a single mother and the abuse of a despotic government. Many in her shoes may have questioned God. "Why is this happening to me?" "What have I done to deserve this?" Many may have turned away from God. Not Martha! One of her favorite Bible passages sheds light on the source of her hope and strength. "I lift up my eyes to the mountains— where does my help come from? My help comes from the Lord, the Maker of heaven and earth." (Psalm 121:1-2)

Like the Psalmist, God had given Martha a unique perspective on life. God permitted her to see that, while the world may seem to be a place of utter evil and chaos, full of vices, violence, death and destruction, God was in control. God's plan for salvation was being worked out. God let her see that in the middle of all the chaos, He was in control of her life. She believed that no matter how dire the circumstance, if she looked up, God would save her.

On May 7th she looked up once more. Jesus, the resurrection and the life, called her name and took her on a journey to the real Promised Land, eternal life in Heaven. Martha Bayer lived and believed in Jesus, so she did not die. (John 11:25-26) She is alive, she waits with Jesus for us. Amen.

CALC's 2019 Annual General Convention
October 18-19
CALC's 2019 Annual Pastors' Study Retreat
October 16-17
Both at the Best Western Port O' Call
1935 McKnight Blvd NE, Calgary, AB, T2E6V4



Room Rate
\$119.99 per night
 (plus applicable taxes)
 Single or double occupancy
 Hot breakfast included
Book by October 2nd
 You must call the hotel
1-403-291-4600
 Mention Promotional Code:
CALC Convention

Room Rate good for:
October 15-19
 Hot Breakfast: October 16-19
Catered Meals
Pastors' Retreat
 October 16: Lunch & Supper
 October 17: Lunch
 Optional Supper
Convention
 October 18: Lunch & Supper
 October 19: Lunch
 October 19: Optional Banquet

- Hotel Amenities**
- Free 24 hour airport shuttle.
 - A club-style fitness center and squash courts.
 - 8,000-square foot Waves Water Park (including two hot tubs),
 - Free high speed WIFI
 - Free parking for guests