

March 14, 1972

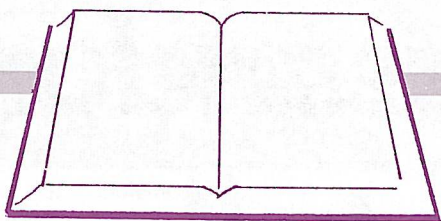
# The Lutheran Ambassador



## THE EMPTY TOMB

RELIGIOUS NEWS SERVICE PHOTO





## *According to the Word*

### **EASTER IS A FACT!**

"But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (I Corinthians 15:13-19).

"If Christ had not come...." These words form the title of a tract that is often seen during the Christmas season. In it is recounted a pastor's dream of what the world would be like if God had not sent His Son.

If Christ is not risen.... Paul raises this hypothetical question in connection with a controversy that was troubling the Corinthian church. It seems that there were some who denied the fact of a bodily resurrection. In our text the apostle is firmly underlining the fact of the humanity of Christ, insisting that if there is no resurrection from the dead, then Christ is not risen, for He was truly

man in His dying.

"So what?" someone might carelessly exclaim, in this age when many assume the authority to decide whether or not certain "Bible stories" are **essential** to the basic Christian message. This writer even heard the following sentiments expressed in a sermon: "We are sure that Christ died; some people also believe that He rose again."

How important is the fact of the Easter message? Let us allow Paul to answer this question himself, as we follow his Spirit-inspired reasoning in our text.

If Christ is not risen.... then He was crucified, dead, and buried, period. Any tale of an empty tomb must be considered wishful thinking, pure fiction, or a cruel plot. Thus, "our preaching is vain," for nothing could be more useless than to proclaim a phony message of victory over the grave, urging people to have faith in a dead "Savior" for eternal life.

"Your faith is also vain;" your trust in God is empty, worthless, and hopeless. A dead Christ surely cannot save one single lost sinner.

Jesus claimed to be God's Son, sent down to earth to redeem a lost and fallen mankind. He claimed that He came to lay down His life as a ransom for the sins of the world. But,

"if Christ be not raised...you are yet in your sins."

Yes, if Christ is not risen, then the Christian certainly ought to be pitied as the most miserable of men. For a dead Christ means that Calvary's sacrifice was unacceptable to God; thus, to die in Christ means to die hopeless and deceived—and lost eternally.

**But now is Christ risen!** (v. 20)

Thank God, there is no "if" in Easter. The resurrection of Christ proved that our redemption is complete, that Christ was exactly who He claimed to be. God accepted the sacrifice of His Son, and because He lives, we shall live also, by faith in Him.

"Nothing is more historically certain than that Jesus rose from the dead and appeared again to His followers" (Ewald). "The resurrection of Christ may unhesitatingly be pronounced the Best Established Fact in History" (Edersheim).

The Easter miracle is a fact. Jesus Christ, the Virgin-born Son of God, who died on the cross to take away the sins of the world, arose from the grave to assure all true believers of eternal life with Him in heaven.

And He did it all **for me**. Alleluia!

Faith in this fact means the difference between heaven and hell.

Robert L. Lee

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# EASTER

by Rev. Hans J. Tollefson  
Eben Jct., Michigan

The word Easter is found only once in the Bible and that is in Acts 12:4. It is found only in the Authorized King James version. All other versions translate this word to mean Passover, which is the correct translation, as it is derived from the Greek word *Pascha* which means Passover. The word "Easter" has a heathen origin. The name was taken from the goddess of spring, *Eastre*, and the Anglo Saxons first transferred the name to commemorate the resurrection of Jesus Christ, in the 8th century. Neither the Easter bunny, the Easter eggs, nor the Easter bonnet have any place in the true meaning of Easter. They belong to the heathen celebration of Easter.

Easter, as a Christian thinks of it, is a day set aside to commemorate the resurrection of Jesus Christ from the dead. It comes on the Sunday after Good Friday. It is one of the festive days of the Christian Church because it brings the good news that Christ has conquered death, in that He arose from the dead. The message of Easter is found in the angel's message to the women at the tomb, "Fear not ye, for I know that ye seek Jesus which was crucified. He is not here, for He is risen as He said" (Matt. 28:5-6).

Easter Sunday will find more people in church than any other Sunday of the year. Thousands will enter churches who otherwise are irreligious and indifferent, and have no use for God or God's house. Oh yes, we know that some go to church Easter Sunday just to show off their new Easter togs, and because it is the style to go to church on Easter

Sunday. But we do believe that many come because the Easter story appeals to their hearts; because there is something within man that tells him that he shall live again, that he is immortal. There is so much in life that is discouraging; so much sickness and suffering, sorrow and heartaches, trials and hardships, that men grasp at the hope they find in the Easter story of the Resurrection.

Men would give most anything to know the answer to the question, "When a man dies shall he live again?" We have the answer to that question in the Easter story of the Resurrection. Because Jesus arose and lives, we too shall arise and live. In John 11:25, Jesus says, "I am the resurrection and the life; he that believeth in me, though he die, yet shall he live." But so many will not believe God's Word, and so go on living in their doubts and fears. Men know the truth of these words, "Earth to earth, ashes to ashes, and dust to dust," but how crushing these words are if we do not believe in the Resurrection and are not the children of God.

As we have stood by the graveside and watched the body of a loved one being lowered into the grave, what comfort there is then in the Resurrection story, and words such as we find in John 14:1-3. This is what takes away the sting of death, so that we do not mourn as those who have no hope. A grief-stricken mother was watching her little boy being lowered into the grave, and she cried out, "O Paul, Paul; it is so cold for little Paul down there." The Pastor turned and said to her, "Little Paul is not down there. He is in heaven with his Heavenly Father. It is only the house

Paul lived in for a short while that we place here in the grave, and that also shall one day soon arise from the grave." What comfort there is to know that this is the truth for the believing child of God.

It would have been harder for me to see my parents die if it were not for the fact that I knew that they had gone home to God to occupy the place that Jesus had prepared for them in His Kingdom, and that one day I shall see them again and there will be no more sad partings. That again is what the Resurrection means to me. But this hope of heaven and eternal life is only for the Christians, who belong to the family of God. Christians are found in all denominations, in all parts of the world. But one day we shall all be one big united family in the Kingdom of heaven. What a glorious hope we have through the Resurrection.

But there is another large family which is comprised of all unbelievers, the unsaved, who have rejected this wonderful salvation that God offers them through His Son. They dwell together with the believers here upon this earth. But in eternity they shall be separated forever from the family of God; and all those who have served sin and Satan and rejected our Savior Jesus Christ shall dwell together in the Kingdom of Satan where they shall suffer together eternally the torments of hell. Yes, there will be a resurrection for them also, but the Word of God says, "a resurrection unto damnation."

To which of these two families do you belong today? That, too, will determine with which family you will spend eternity. For it is what we do

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# W M WORLD MISSIONS

## THE FIELDS ARE WHITE UNTO HARVEST

### THE LIVING AND THE DEAD

There is a place of rest from the struggles of this world, a few miles out of Campo Mourao, that doesn't exist on maps nor are any records kept of those buried there. It is a place for those people who have never been registered in Brazil. Either because they were too poor to pay the dollar fee for a birth certificate or because it was too inconvenient to apply because of distance. In other words, there are countless people living in this vast country of Brazil who do not exist on any records. They are just faces to the government. They are people without a country, and when they die they cannot be buried in a public cemetery because they must be registered in order to be buried there. Registering a dead person is quite involved and costly and corpses **MUST** be buried within 24 hours of death. Therefore,

the quickest, cheapest and least problematic way out is to bury the unidentified in an unmarked private cemetery.

This became very real to us last week when Senhor Pedro from Lar Parana came to our house and asked if we could have a funeral service in the afternoon for his little daughter, one year old, who had died of measles during the night. Complications had set in and her fever had risen to such a height that her head split and she died. Pastor Alvin Grothe will remember Senhor Pedro, who is almost blind. It was another sickly daughter that spent some time with the Grothes but also died later on.

With but four hours to prepare, I did my best to prepare for the funeral. At five o'clock we went to the little shack where the family lived. There were a lot of people standing around laughing and joking. We were led inside and there on the kitchen

table was a little hand-made box covered with blue crepe paper and trimmed with rickrack. Some ladies were standing by swishing the flies away from the body that was already decomposing in the mucky summer heat. The odor of death filled the room as we looked at the little child dressed in a pretty white gown covered with wilted flowers.

After the funeral service there in the house, we covered the box and put it in our Jeep. The poor mother wept uncontrollably, but we tried to comfort her with the Word of God. A couple shovels and hoes were thrown in by the coffin and half a dozen people went along to dig the grave and be present for the last rites.

Senhor Pedro explained to us that the child had not been registered and that she would be buried in a private cemetery. So, a few miles out of Campo, we turned to the right, into the jungle that later on turned into a pasture and there we came upon the little grave site. The fence was broken down and cattle had taken over, stepping into freshly-covered graves and had broken down what little stick crosses there had been to mark the graves.

We started digging in what seemed to be a fairly good location but hit a crumpling coffin lower down so we moved a bit to one side and had better success. After the grave was

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Mrs. Dyrud, left, and Senhor Pedro, to the right of the cross, with the child's coffin. Men are shown digging the grave in the background.



Senhor Pedro, father of the dead girl, is shown at the left and Mrs. Dyrud is in the background at the right, by the door. Children are playing along the fence outside the house.



# The Power of Christ's Resurrection

by Elias Newman

"That I may know Him and the power of his resurrection" (Phil. 3:10).

Paul was not talking about believing in the resurrection. That was settled long ago. He had seen the living Christ on the road to Damascus. He is talking about the realization of the resurrection and the release of its power. The omnipotent power of His victorious life is not only to be our motive but our driving force, not merely a desire but a dynamic.

The apostle Paul always realized the fact that wherever God is, there is power. There is one aspect of the Gospel narrative which is adjusted to the idea of power; and it makes its appeal to those who love authority and have respect for force.

There is the power of God revealed in the works of Jesus, in connection with what He did. "I must work the works of Him that sent me" (John 9:4).

There is the power of His words, in what Jesus said. "The disciples were astonished at His words" (Mark 10:24). They were the words of eternal life (John 6:66).

Then there is the power of His vicarious sacrifice and the marvel of His resurrection, on account of who He was. "He shall see the travail of His soul and shall be satisfied (Isaiah 53:11). He was the Resurrection and the Life (John 11:25). "Thanks be to God who giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

Many are the demonstrations of His power as seen in the moving panorama of the four Gospels. But the crown and climax of all His power is in the Resurrection. The awful tragedy on the cross gains fullest meaning in the light of the Lord's Resurrection. The cross was a complete demonstration of our Lord's rejection at the hands of sinful men.

The Resurrection demonstrated His acceptance of God. The cross was apparent defeat. The Resurrection was evident victory. In the crucifixion, He was shamefully lifted by ungodly men. In the Resurrection He was gloriously raised by a Holy God.

In the believing Christian's experience, the cross takes care of the past, and the Resurrection provides for the present. Every believer can now unite with Paul: "For He hath made Him to be sin for us who knew no sin; that we might be made the righteousness of God in Him" (II Cor. 5:21). Christ provided a full and sufficient sacrifice for our sins; and the Resurrection is God's endorsement and corroboration that the offering was accepted and the sacrifice complete and sufficient. Paul never expressed the wish to be crucified with Christ. That he considered an accomplished historical fact, "I am crucified with Christ." And considering the fact of Resurrection power, he does not refer to it as if it were a speculation, but a realization, "that I may know Him, and the power of His Resurrection."

The resurrection of Christ is the promise of a living person to be the life of every person who implicitly trusts Him. The power revealed and manifested in the resurrection of Christ is released in the life of His followers. There is Divine power in the Resurrection and it is realized in the life of the believer.

In ourselves we are helpless and impotent. Those who think they possess any grace of their own give sufficient proof that they have none at all. Where the power of God's grace is felt, there is a desire for more grace and more power in our lives. It is because His power laid hold of us that we are able to love Him and enjoy true happiness and salvation. "We love Him because He first loved us" (I John 4:19). Not

our holding of Christ, but His keeping hold of us, is our safety. We are "kept by this mighty power through faith unto salvation" (I Peter 1:5). This joyful experience of Resurrection power the apostle Paul rejoiced in. He was willing to do anything, or suffer anything, that he might attain this experience.

The same is true of other early Christians. When Bishop Polycarp was brought before the tribunal in the arena of Smyrna the spectators were greatly excited and broke into loud shouting. The Roman proconsul exhorted the aged Bishop to purchase his liberty by renouncing the Christian faith, and urged him, saying, "Reproach Christ and I will release thee." Polycarp replied, "Eighty-six years have I served Christ and He has done me no wrong. How can I blaspheme my King and Saviour?" The proconsul could not shake the Bishop's resolution either by entreaty or by threatening him with the torture of wild beasts and with fire. Seeing his efforts to save the Bishop were in vain the herald was ordered to announce in the midst of the assembly, "Polycarp hath declared himself a Christian." The savage multitude, with one accord, shouted that he should be burned alive.

As soon as the stake was erected and the fire prepared, Polycarp stripped off his clothes and loosed his belt, but when they were about to nail him to the stake, he said, "Let me remain as I am, for He who giveth me strength to sustain the fire will enable me also to remain in the fire unmoved, without securing me with nails."

Looking away from the world today, filled as it is with human revolt, defiance and blasphemy, we turn with confidence to Him who is the Risen Christ, who fought the fight and won the victory upon the cross. We wonder

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# Letters TO THE EDITOR

## PAPERBACK BOOK CLUB?

We would like to know how the idea of a Christian paperback Book Club would appeal to people. There are so many wonderful books to read and we have found the paperback editions very satisfactory. Our main concern is to have good books available and attainable, which they are at the Bible Book Nook. Pastor Mundfrom has been helpful and encourages this project.

We feel we could do the mailing of these books from our home, once a month, to those who would like to be enrolled. Each person would have the opportunity to choose from a list, the books they would like to receive. A short synopsis will be provided.

Please understand that the Bible Book Nook will be responsible for supplying the books and all proceeds will be directed to the Bible Book Nook.

Sincerely,  
Dr. and Mrs. Wayne Sletten  
Faith, S. Dak.

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dug, the father, Senhor Pedro, opened the coffin and felt of his child and exclaimed, "She's still warm, that fever is still in her." He tried to close the eyelids over the glassy eyes, but they just wouldn't stay closed. So they closed up the box, put it down in the four-foot deep hole and shoveled in the dirt. A few wilted flowers were stuck on the mound.

As we headed back to our Jeep, the wind started blowing and the dark clouds rolled in to begin another shower.

As we rolled along quietly to Campo in the rain, I thought how cheap life is here. The value of a person really isn't worth too much. But then again, when we think more about it, really a corpse is just a shell. We lavish thousands of dollars on funerals in the U.S.A. for but a shell

that will soon decompose and return to the dust again. But the soul that lives on forever and has more worth than the whole world, we forget about. Matt. 16:26: "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

The soul is many times overlooked and little importance and concern is given to our loved ones' spiritual well-being, until it's too late. We are too busy with the cares of the world.

I'm reminded of a saying that goes something like this, "Give me a flower while I'm alive so I can enjoy it, too."

It's a fact that many of these people do not exist on records. They are, in so many words, just faces, except on that final day when we all shall stand before our Maker. He will not be concerned about whether our names have been recorded in Brazil, the U.S.A., England, Norway, etc., but if our names have been written in the "Lamb's Book of Life." Rev. 20:11-15: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

Joy in His service,  
the Connely Dyruds

*(Continued from page 5)*

that He should not at once reap the full harvest of the world; that He should still be rejected of me. His true Church a minority, His cause despised, Himself defied by that world which He overcame, opposed by that Satan whom He led captive, flouted

by that death over which He triumphed, and that curse, for the enduring of which he took flesh and died.

We who have learned the meaning of His death and realize the power of His Resurrection have a message to give the world, to the Jews and the Gentiles.

Life in Christ, the risen Lord! Life from Christ, the author and incarnation of Life! Life through His glorious name! This is the sum and substance of our Easter Message. It is the glad tidings of great joy. Listen, ye dead in trespasses and sin. Hear and your souls shall live. There is no other name possessed of virtue or power equal to His. He is the great Deliverer! He is the great Conqueror! He is the Resurrection and the Life!

—Minneapolis Friends of Israel, Inc.  
Bulletin

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## NEWS ITEMS FROM OUR BIBLE SCHOOL

The Easter Break at AFLBS will begin on March 29 after classes and will end on Monday, April 10, when classwork will be resumed.

Rev. Kenneth L. Anderson, Radcliffe, Iowa, was the speaker at Spiritual Emphasis Week this winter. The meetings were held from Feb. 27 to March 3.

The Bible School Choir plans a tour to the West Coast and Canada this year. The trip will begin in Roslyn, S. Dak., on Easter Sunday night and will end on April 20 at Hatton, N. Dak. Mr. Donald Rodvold directs the choir.

Rev. Chester Heikkinen had an emergency appendectomy on Monday, Feb. 14. He has been a part-time instructor for a number of years.

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No man ever got lost on a straight road.

Abraham Lincoln

To expect defeat is nine-tenth of defeat itself.

F. Marion Crawford



# NEWS of the Churches

## MT. CARMEL BURNS MORTGAGE

On November 28, 1971, Mt. Carmel Lutheran Church of McIntosh, Minn., was the scene of a mortgage-burning ceremony. Rev. John Strand, president of the AFLC, brought the meditation. Scripture reading and prayer were by Mr. Oliver Landsverk of Fosston, followed by a song by the men's quartet, "Work for the Night Is Coming," a dedication poem by Mrs. Haldor Hegg, and a song by Mr. Robert Bilden.

We are grateful for the many who gave a helping hand to make this a special day.

It is good to have the debt paid, but the task does not end here. There is much work to be done. We are grateful to God for the many blessings, for which we give Him honor and glory.

Jesus said, "We must work the works of Him who sent Me while it is day; night comes, when no one can work" (John 9:4).

Alfred P. Johnson, President  
Mt. Carmel Lutheran Church



## WERNER BRODIN DEPARTS: LED MASON CONGREGATION

A true and faithful servant of God has been called home to his eternal rest. After a lingering illness of many years, Carl Werner Brodin passed away on Jan. 5, 1972. Left to mourn his passing is his wife Elvera, a son Dale, a daughter Marjorie (Mrs. Bruce Johnson), a sister Hedvig, (Mrs. Wm. Gilles), four grandchildren and a host of friends.

We of the Faith Lutheran Church miss him very much as he had served as president of our congregation for many years. Some of these years were rather hectic, after we were left without a pastor. Under Werner's leadership and faith in God, we felt there still might be hope for us to carry on in the Kingdom work in our area. We were without a pastor for almost a year but we had services every Sunday, with the men, ladies and Luther Leaguers taking turns conducting the service. Occasionally we called in outside speakers to help us, the foremost of these being Mr. Werner Peterson who was the proprietor of the Ashland Bible House in Ashland. Through him we got the address of Pastor Strand of the AFLC.

We contacted the Drummond Lutheran Congregation to see if they would be interested in contacting Pastor Strand in regard to the future of the parish. As they were in favor, Werner wrote to Pastor Strand and got a favorable answer, that he would appear at the Faith Lutheran Church for an interview. We were all impressed by Pastor Strand's message to us, and now it seemed that our prayers had been answered, as he

gave us new hope and assured us that we could have a student pastor to serve us, starting with Easter Sunday, 1969.

Student Pastor Eugene Enderlein conducted his first service at Drummond and Faith Lutheran Churches on April 6, 1969. He served us faithfully and well until May 31, 1971, when he was ordained into the ministry. We missed the Enderleins very much when they left, but God had different plans for them than our parish. Under Pastor Enderlein's leadership, the Moland Lutheran Congregation of east Mason, a former member of our parish, decided to rejoin us. Although this meant three services each Sunday, Pastor Enderlein was glad to make this sacrifice so that the Lord's work could be extended in our parish.

Again the AFLC came through by sending us student pastor Ronald Knutson. We are so happy with him as he surely is a true and dedicated servant of God.

At the time of Werner's death, besides being president of the Faith Lutheran Congregation, he was also president of the Faith Lutheran Brotherhood, and of the Parish Board. We'll not forget Werner's efforts in leadership, or as a neighbor and friend. We pray that God will give us strength and courage to carry on as Werner would have wished it.

—Corr.



Werner Brodin

## MRS. HENRY HANSON TO DIRECT CHOIR ON TOUR

Mrs. Henry Hanson, Portland, N.

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# I took his hand

Sketches from the hospital ministry of the late Rev. Wm. Hagen

## STRUGGLING TO CONFESS

"I thought it was all forgotten, but now it came back to me again." The large burly patient spoke with an agitated voice. Though considerably improved after his operation, he was, nevertheless, plainly disturbed.

"Just as I got onto the operating table and was getting more and more of that ether, there came into my mind a neighbor whom I wronged and insulted many years ago—I thought it had all been forgotten. But there he came, again and again, blocking the way so I couldn't—well, I couldn't see the way out." He was surprised to hear himself talking so openly about it. "And when I 'came to' again, he was still there trying to keep me from regaining consciousness."

It occurred to me to ask if the neighbor was still living.

"Yes, he is a member of the same church as I."

"Have you talked over your differences and settled them with each other?"

"No, I thought it was best to forget it, and it seemed to be forgotten, but now it came back to me again," he sighed.

"Didn't you think it was necessary to say anything to God about it either?" I asked.

"Oh, yes, sometimes—"

"When were you most strongly prompted to confess this injustice before God? On what occasion?"

He thought for a while. "Mostly when I had heart attacks—sometimes when I first awoke in the morning, and once when I went to the Lord's

Supper; but I always forgot it again."

"When you went to communion did you hear the minister read something about the blood of Jesus, which was shed for the forgiveness of sins, and about believing these words?"

"Yes."

"How could you so easily forget these things, especially when the man you had wronged was right there?" I asked.

"I cannot understand it myself now; but I wanted to forget this trouble with my neighbor. I have always considered what the minister reads at communion as a sort of ceremony to consecrate the bread and wine; I have never thought very much about it."

"But you must have considered it necessary to have the forgiveness of your sins to have fellowship with Jesus—otherwise, why did you go to the Lord's Table?"

He hesitated. "I thought it would help me to forget the evil I had done, especially to the man I told you about—"

"No doubt you have thought of how you might get right with your neighbor again and be happy?"

"Yes, but he has surely forgotten it long ago."

"That is not so certain. I think it would be best if you called him over here so you could talk the matter over. 'Confess therefore your sins one to another, and pray one for another, that ye may be healed,' God's Word tells us. If you do that, you will be able to forget the past and rejoice in the new life you are given to live with God by faith in Jesus. It is He alone who can save us. And you want

to be saved, don't you?" I spoke plainly.

"Yes, I almost think that is why I took sick and came here to the hospital, so I could think about this. But I could just as well talk with him when I get home, couldn't I?" He clung to his excuses.

"It is dangerous to postpone such an important matter. The fact that he appeared to you when you lay on the operating table was quite definitely a suggestion from God that you need to get this settled in order to be saved."

"Yes, but I thought I was a Christian already; he seemed only to be blocking the way. If I had died, I believe the Lord would have taken me."

I was dismayed. It was late in the afternoon and I was tired. I could scarcely conceal my distress. But I looked at him steadily and sympathetically. During the pause invisible powers were at work. It seemed so dark and oppressive in the room; thoughts ran wild. A prayer came from the depths. All at once it came to me what I should do. I got up, took him firmly by the hand and said: "In the holy name of Jesus Christ I say to you: Forsake the devil and all his works and all his ways; otherwise you will be lost. You have long enough allowed the prince of darkness to blind your eyes and cheat you out of your soul's salvation. This is your best chance to be reconciled to God and your neighbor and become a new man. The Lord is calling you unto life now!"

He seemed to be trying to say something, but he could not hold back the tears.

Neither could I hold back this verse: "He that covereth his transgression shall not prosper; but whoso confesseth and forsaketh them shall obtain mercy" (Prov. 28:13).

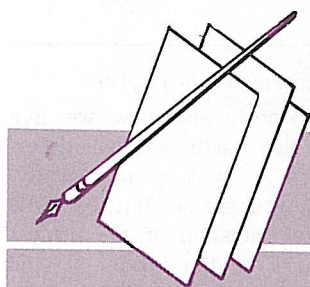
Then things broke completely; he became a crushed man.

The two men came together, and the story ended about like this:

"Behold, it was for my peace that I had great bitterness: But Thou hast in love to my soul delivered it from the pit of corruption; for Thou hast cast all my sins behind Thy back" (Isaiah 38:17).

—Wm. Hagen





## EDITORIALS

### THE VERITIES OF THE RESURRECTION

It is significant that the Resurrection took place in the early hours of the third day, for even as the dawning of a new day brings with it the promise of new hope so the resurrection of Jesus ushered in a new day for mankind, the day of grace and salvation.

The Resurrection revolutionized the life of that day even as today it is a great leaven in the world. The disciples of Jesus were transformed into mighty witnesses and solidly planted Christianity in the world. We are heirs of their work and sacrifices.

The Resurrection is the sign of victory. It is God's Amen to the work of Jesus at Calvary.

Among the verities or truths of the Resurrection are these, first, **sin's forgiveness**. Jesus died for man's sins and to give an alternative to perishing (John 3:16). Condemnation hung over mankind. Jesus Christ pierced that cloud with the rays of the sunlight of peace.

The sinless and perfect life of Jesus antagonized the self-righteous religious leaders of the day. They incited the people against Him and together they took His life. We were represented by that generation for it was for our sins, too, that He was placed on Calvary's cross. But we must never forget that Jesus went willingly to His death. He was offering Himself up as the one great sacrifice for sin.

The Resurrection sealed the triumph of Christ's offering. He was "declared to be the Son of God—by the resurrection" (Romans 1:4, Am. St.). He had been buried for our offenses and raised for our justification (Romans 4:25). Because of Christ's work there is forgiveness for the penitent, believing, sin-forsaking soul. The guilt of past sin is taken away. This is the first verity of the resurrection of Jesus.

The second is the possibility of **victorious living**. In the Catechism, we read, "The Resurrection gives us power to arise from spiritual death, and to live a new and holy life." The spiritual death mentioned is what has been called the living death. It is to live in unconfessed and unforsaken sin. A great wall stands between the sinner

and God. But if one knows the first verity of the Resurrection, the forgiveness of sin, he may also experience its power to raise him up to victorious living.

When the Lord's call to discipleship is heeded, there is not often a call to new occupation, but there is always the summons to ever greater Christ-likeness. This task is never completed in this life, but it is a goal to be pursued. And the same Lord who enlists the disciple enables him to live in resurrection power.

The third verity of the Resurrection is the **promise of future glory**. There is an ancient, though current, philosophy which says "Eat, drink and be merry, for tomorrow we die." It has also been expressed as "Enjoy yourself, it's later than you think." Obviously, any philosophy which panders to selfish pleasure and sees nothing beyond death is not Christian.

The Christian concept is this: I may die tomorrow, and I will then go to be with the Lord, but today I will live for God. The resurrection of Christ is the pledge of that future life. Because He arose, we, too, shall rise in glory. There is "a house not made with hands, eternal in the heavens" (II Corinthians 5). "In my Father's house are many mansions" (John 14, Am. St.). Peter speaks of "an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you" (I Peter 1).

And in the meantime, the charge of II Corinthians 5:15 holds: "And He died for all, that those who live might live no longer for themselves but for Him who for their sake died and was raised."

Winston Churchill once asked a Gospel preacher, "Young man, do you see any hope for the world?" He mirrored the question on the world's lips and heart. No, we do not see any ultimate hope in the abilities of men. But we see great hope in the ultimate triumph of all who know the verities of Christ's resurrection in their lives and who, while living here, are seeking to share them with their fellow men.

It is our prayer that all our **Ambassador** readers may share in these certainties.

### THE SIMPLE SERVICE

"Even the simple parts of the service may become only form."

#### Declaration of Faith, V:3

Perhaps another way of expressing this principle would be to say that even a simple order or style of service may become only form. The barest elements of a service—preaching, Scripture reading, prayer, singing—all may be sinned against if worshippers do not have their hearts in what they are doing.

The sermon may not be listened to as it ought to be, the reading of the Scripture may not be followed, prayers may be little more than a collection of words, hymns may be sung without conviction.

In discussing the previous thesis the point was made that a lengthy or involved liturgy carries with it greater danger of being only form. Today we are acknowledging that the basic elements of a service and simple orders of service, Order No. 2 or less, may also be only form.

Therefore, it is always necessary to concentrate on



what is being done in the service. Ears should be attentive and hearts expectant. Worshippers must ask the Lord to help them get the most that they can from a church service. No doubt there are many sins of carelessness and

irreverence committed in every worship service, even by Christian people, and by pastors and laity alike.

We must pray that our worship experiences be more than form. If they are only that they are not truly worship.

(Continued from page 3)

with Jesus now, and how we live here upon this earth that will determine where we will spend eternity. Where will you spend eternity? This is a crucial question of the utmost importance. Join the family of God now if you have not already done so. Joining the church does not necessarily mean joining the family of God, for many in the visible church have not let Jesus come into their hearts and they do not have their names recorded in the Lamb's Book of Life. Our names are written there when we find our way to Calvary and leave our sins with Him who there bore our sins in His own body on the cross, and we accept Jesus as our personal Savior. It is then that we are brought from death unto life, "risen with Christ," and that we "seek the things that are above." We may be as good as good can be, and attend church every Sunday, but if we have not let the Holy Spirit change our vile and sinful hearts, and make us new creatures in Christ, we are as lost as those who never attend church and who are living in the gutter of sin.

Our country and the whole world are at a very low ebb both morally and spiritually. Savage, criminal deeds which we read about today taking place in our so-called Christian country are enough to turn our stomachs. And as we read about the Satan-churches, devil worship, witchcraft, sorcery, etc., right here in our own land, then we realize that we are reaching the bottom and are going back to heathendom. We can't sink much lower. The lukewarm, worldly church has failed and has nothing to offer. God's patience must be about at an end. Judgment is coming. Let us be sure that we are ready for Christ's return is near at hand. Christians, let us rejoice today that we have a living Savior who cares for His own and who has promised to be with us always, even unto the end of the world.



### *The First Easter*

We did not know that Easter day,  
When life and God seemed far away,  
That death was but an empty door;  
That life was just a hint . . . of more.

Our mortal minds could not conceive  
The love and power of God; we  
grieved.

The empty tomb held only fear  
For we had laid His body there.

Until He came with bleeding hand,  
We did not know that God had  
planned

It all with glor'ous certainty,  
And death in Christ was victory.

Poem and illustration  
by Marlene Moline



16. With what kind of a body will we be raised? I Corinthians 15: 49-54

17. Did Martha believe the promise of the resurrection? John 11:27

Do YOU believe that you shall rise again?

18. What greater evidence do WE have that Martha did not yet have?  
Luke 24:1-9 and I Corinthians 15: 3-9

19. Martha called Mary out of the house and the mourning friends followed her. They saw Jesus' tears of love and compassion, and verse 37 shows how the "stage was set" for God to show His power. Explain.

Remember, Jesus was not just weeping and groaning in spirit because of the death of His dear friend. Jesus had no "favorites." He loves each of us equally. He was sobbing within Himself because of the awful result of sin in this world. It has brought sorrow and death to all mankind. Look up Hebrews 2:9 and 14, 15 to see what He has done about death.

20. At the grave of Lazarus Jesus ordered the stone to be lifted away from the entrance. Upon Martha's fearful exclamation He reminded her of His original promise. What was it? John 11:38-40

21. Describe what happened in verses 41-43.

22. Struck with amazement, everyone watched Lazarus come forth from the tomb, still loosely wrapped with the graveclothes of linen strips. What did Jesus tell them to do for Lazarus? verse 44

23. Jesus could have performed the miracle of healing earlier when Lazarus had been sick, but this miracle over death had what tremendous effect upon the crowd of mourners? verse 45

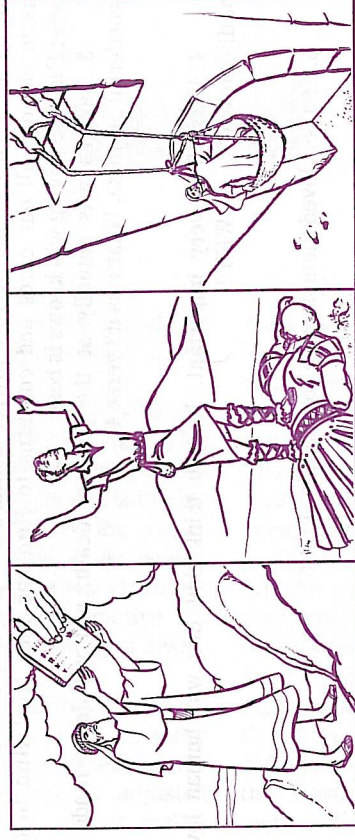
24. Because our Lord Jesus is alive, He has promised that we, too, shall live. Explain what He promises about our resurrection in John 5:24-29.

25. What will be the reward for those who are raised to everlasting life? Revelation 20:6

What is the result for those who are resurrected unto damnation? Rev. 20:15

Believing in the resurrection from the dead sets a person free from fear of death, and empowers him for victorious Christian living. Claim Christ as YOUR personal Savior from sin and death, and live each day in His resurrection power!

# WMF BIBLE STUDY



GOD SPEAKS TO ME THROUGH BIBLE PERSONALITIES

Lesson Four

April, 1972

A LITTLE FAMILY OF BETHANY... WE SHALL RISE AGAIN!

Scriptural Basis: Read John 11:1-16

Jesus loved this little family, consisting of Martha, Mary and their brother Lazarus. It was this Mary who had sat at Jesus' feet, listening intently to His teaching, while her sister Martha had bustled about in the kitchen preparing a meal. It is also this Mary who would later anoint Jesus' feet with expensive perfume just before His death. Our Lord Jesus often stopped to visit in this home in the town of Bethany, because it was just about two miles from the capital city of Jerusalem, where He spent much of His public ministry. What a privilege it must have been for them to have our Lord as their houseguest! What a privilege it is for us today to open our homes to Christian visitors and God's servants, for it is like doing it for Jesus Himself.

1. While Jesus and His disciples were ministering in a distant place what happened to Lazarus? John 11:1

2. When death began to threaten, the sisters sent an urgent message to Jesus, v. 3. We can be sure that all through this illness the three of them called upon God, but they must have wished that Jesus, who had healed so many, could have been there with them. Perhaps they did not yet under-



stand that time nor distance do not limit God's power. Notice how touchingly simple the message was. Did they actually ask Jesus to hurry to Lazarus' bedside? verse 3

They must have had high hopes that Jesus would come, but they trusted Him to do the best thing. They told Him their need, and then trusted His loving will. This is the perfect prayer attitude for you and me. God wants us to commit all our cares and concerns to Him and then trust Him to do what His wise, loving will knows is best.

3. Lazarus was actually at the point of death, and yet Jesus made a wonderful promise. What was it? verse 4

4. Verse 5 is very important. Do you think that this was human love or divine love? WHY?

5. If Jesus loved them, how do you explain verse 6?

6. After two days of deliberate waiting, what did Jesus suddenly decide to do? verse 7

Something had just happened to cause Jesus to return to Bethany. In His divine knowledge He knew that Lazarus had just died.

7. Jesus was willing to put His life in mortal danger. What had the Jewish religious leaders in the Jerusalem area tried to do to Him? verse 8

Look back to John 10:30-33 to see just why they wanted to destroy Jesus.

Note His calmness and assurance even though His life was in danger. YOU, too, can walk amidst the dangers of life in absolute peace IF you have totally committed your life to Jesus Christ.

8. Explain what the disciples thought Jesus meant about Lazarus in verses 11 through 14 and what he actually did mean.

9. Why do you think that Jesus could say that He was actually glad that He had not been there with Lazarus? verse 15

The situation was dark and desperate back in Bethany. Lazarus was plainly dead. In fact, by the time Jesus would arrive there, Lazarus would have been dead four days and his flesh would be decaying. How wonderful it is to know that nothing is impossible with God! Jesus was on His way to awaken

Lazarus. What did He actually mean?

10. Who had come to the house to mourn with the sisters? verse 19

This term refers to a certain category—that is, the prominent Jews, many of whom were religious leaders. This implies that this family was prominent in the capital city area and perhaps well-to-do.

11. After Martha slipped out to meet Jesus, she uttered words of deep regret, verse 21.

Yet she believed in Jesus so trustingly that hope sprang within her heart. What did she say to Him? verse 22

12. What was Jesus' plain statement to Martha? verse 23

Our Lord Jesus was gently leading Martha into a full knowledge of how great He really is. She thought that restoring her brother to his family again would be the greatest thing she could experience. She was wrong. We, too, are often so tied to this earthly life that we long to have our departed loved ones back with us again. Actually this is not life's greatest joy. Jesus is reminding her and us that the greatest thing God does for us is to raise us up unto everlasting life with Him.

13. Jesus is the great "I AM." How does He state it in verse 25?

Jesus HIMSELF is LIFE. Every person who has Jesus has resurrection life within himself. Death cannot really hurt him, because he is going to live forever. In fact, he already possesses that eternal life if he possesses Christ.

It is true that each person must die, except the generation that will be alive at the second coming of Christ. Yes, even the true believer must lie down to rest in death. Yet temporal death does not harm him. Physical death merely sets the believer free from his mortal body which has tied him to earth for his allotted time.

We do not "lose" our loved ones when they retire for bodily sleep in death, IF they have trusted in Jesus as their personal Savior. They live on—from the very moment of death—with Christ! Read together Paul's convincing belief about this in Philippians 1:21-23.

14. Who alone holds the time and place of our death in His Hand? Psalm 31:15a and Revelation 1:18

15. For the believer, death means entrance into the presence of Christ Himself. Immediately upon being "absent from the body" our spirit (my inner person, the "real me") is with the Lord (II Corinthians 5:8). However, our bodies do rest in their graves until the return of Christ to this earth. Read I Thessalonians 4:13-18 to see what will happen to these dead in Christ.



# WOMEN for Christ

## EASTER PEACE

by Mrs. Stanley Holmaas,  
Newfolden, Minn.

It was the night before His enemies nailed Him to the cross that Jesus said to His disciples, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." "These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world" (John 14:27 and 16:33).

In the world—tribulation.

In Christ—peace.

As I ponder on the words "Easter Peace," I sense an indescribable feeling within my soul, as every true believer and child of God down through the ages has sensed. Rest and peace in a world found in the very midst of trial and trouble. The Christ of Calvary's cross brought this peace to us. That cross became a cross of power. Power to remove the burden of sin and power to remove the sin of bondage, and through the blood shed there by our blessed Lord the load of sin was lifted and His peace remains for every one who will crawl to the foot of that rugged cross and pour out his guilt and sin before the Savior. Sin enslaves man, sin controls man and man is helplessly lost without this forgiveness.

David felt the burden of sin when he cried out, "Day and night thy hand was heavy upon me." He then took action and poured out his sin, in all sincerity. He said, "I acknowledged my sin unto Thee and mine iniquity have I not hid. I said, I will confess

my transgressions unto Thee, and Thou forgavest the iniquity of my sin." David was willing, and God met him right then and there and he was forgiven. What followed? Peace—a peace that "passeth all understanding." Friend, do you have it? Have you in all earnestness confessed your sin unto Him and discovered this wonderful peace? Being at peace with your Maker you are assured that even sorrow, sickness and death are a part of God's gracious plan. So even beneath the weight of every burden, a believer rests in quiet peace.

All attempts to keep Jesus in the grave were unsuccessful. His enemies nailed Him to the cross, pierced His side, rolled a big stone before the grave, stationed soldiers at the grave and yet, on Easter morning the tomb was empty! Jesus had said, "I have power to lay down my life and I have power to take it again." He also said, "Destroy this temple and in three days I will raise it up." Jesus' resurrection puts a solid foundation under every Bible truth. It proves He is the Son of God. His work is complete, His words are true. Easter is a day of triumph, victory, joy and thanksgiving. Easter means "Jesus Lives!"

The apostle Paul wrote to his friends, "Christ is our Peace," even after a life of unnumbered difficulties. Peace? What did he mean? Paul had been a great sinner, he had persecuted the Church of Christ, but he shockingly realized his sinful condition and exclaimed, "Oh wretched man that I am" and found peace with God. I am reminded of the following song:

"At one with God, how rich is my condition;  
At peace with Him wherever I may

be,

Between us then, all barriers were broken,

When Jesus made atonement on Calvary."

Yes, "at one with God"—peace, wonderful peace. Peace in the midst of conflict. Let the storm rage, I am at peace with God!

Above all else, I shall dwell in peace when I am called to make the journey through the valley of death. Jesus, in that last hour, will take me by the hand and say, "Don't be afraid, I went this road before, I experienced the dark valley. I know the way to the Father's house. Come, let me take you there." Friend, that Is Peace, "Easter Peace!"

## DEAN OF WOMEN AT BIBLE SCHOOL GETS WMF PIN FROM HOME CONGREGATION

Mrs. Aini Myking, dean of women at the Association's Bible School in Minneapolis, was honored by the Martha Guild of St. Paul's Lutheran Church in Cloquet, Minn., where she formerly lived, on Nov. 14, 1971.

The occasion was the Guild's annual meeting and Mrs. Myking was presented with an honorary membership in the WMF by the president, Mrs. Joan Lampi.

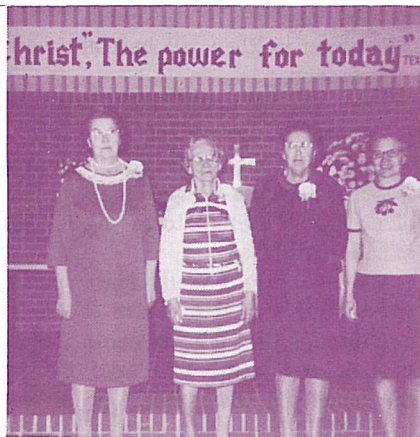
We had as our main speaker, Miss Nancy Kaul, who represents Christ for India's Children program. She told of many experiences in India.

Mrs. Evelyn Emberson



Joan Lampi, right, presents the WMF pin to Mrs. Myking.





Honorary members of the WMF present at the Martha Guild annual meeting were, left to right, Elsie Antila, Melita Jakela, Hilda Tuomi and Aini Myking.

### RINDAL LADIES AID HONORS FAITHFUL MEMBER

The members of the Ladies Aid of Rindal Lutheran Church, rural Thief River Falls, Minn., with pleasure and gratitude honored one of their oldest and most faithful members recently with an Honorary Membership in the Women's Missionary Federation.

Mrs. Marie Anderson has served as the group's treasurer for a great number of years and has been interested and active in all its various projects. This has included the Sunshine Club and other activities.

Mrs. Anderson also devoted much of her time to the Sunday School, serving as its superintendent for 46 years.

May God richly bless and reward the sincere efforts of all who serve Him so faithfully.

Mrs. Emil Hellquist, Secretary



Mrs. Anderson is shown receiving her membership pin from Mrs. Emil Hellquist.

(Continued from page 7)

Dak., is the director of the Buxton-Portland (N. Dak.) Lutheran Choir which is presenting several programs in March. The first was held on March 12 at Ebenezer Lutheran Church in Mayville. The second will be in Bethel Lutheran Church, Grafton, N. Dak., March 19, and the home concert will be given on March 26 in Valley Lutheran in Portland. Each program will consist of solos, duets, trios, testimonies and a sermonette. The choir members have a great desire to sing praises to, and tell others about their Lord and Savior Jesus Christ. Rev. Stephen E. Odegaard is the pastor of the parish.

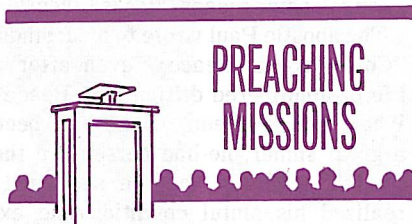
### TWO FAMILIES RECEIVED AT GRAFTON CHURCH

Bethel Lutheran Church, Grafton, N. Dak., Dennis Gray, pastor, received two new families into membership on Sunday, Feb. 13. They were Mr. and Mrs. Joey Pederson, Joni, Todd and Jill, formerly of the Tioga Free Lutheran Parish and Mr. and Mrs. Lyle Simmons, Nathan, Scott, Mark Corey and Kent, who live north of Grafton. Mr. Pederson is a deputy sheriff and Mr. Simmons works in Grafton.

A preaching mission is being held in Bethel this week, concluding on March 17. Guest speaker is Lay Pastor Gene Sundby of Culbertson, Mont.

### JULY 16 PICKED AS SARPSBORG FESTIVAL DATE

The anniversary committee of Sarpsborg Lutheran Church, Dalton, Minn., has selected July 16 as the date for the observance of the congregation's 100th anniversary. Rev. Wendell Johnson is the pastor of Sarpsborg.



Ray, N. Dak.  
Beaver Creek Lutheran Church  
Rev. Robert L. Lee, Pastor  
March 22-24  
Ev. Nels Pederson, speaker

### Dalton, Minn.

Sarpsborg Lutheran Church  
Rev. Wendell Johnson, Pastor  
April 9-13  
Ev. Nels Pederson, speaker

### McIntosh, Minn.

Mt. Carmel Lutheran Church  
Rev. Orville Olson, Pastor  
April 2-5  
Rev. David Molstre, speaker

### White Earth, N. Dak.

Norman Lutheran Church  
Rev. Rober L. Lee, Pastor  
March 19-21  
Ev. Nels Pederson, speaker

### Fosston, Minn.

Calvary Lutheran Church  
Rev. Orville Olson, Pastor  
April 9-12  
Rev. Roy Bredholt, speaker

### MINNESOTA DISTRICT SETS LEAGUE RALLY

The North Central Minnesota District Luther League Rally will be held at Calvary Lutheran Church in Fosston on Sat., April 8. Registration begins at 9:30 a.m. Student Pastor Alvin Grothe, Stacy, Minn., will be the guest speaker.



Key: The name of the town is the address of the deceased. Following that is listed the name of the deceased, age, date of death and the church in which he or she held membership.

### NORTH DAKOTA

Hatton

Mrs. Bertine Heskin, 93, Jan. 24, Zoar

### Buxton

Mrs. Melvin (Lorraine) Finstrom, 39, Feb. 17, Ny Stavanger  
(Mrs. Finstrom was the president of the Ny Stavanger Ladies Aid at the time of her passing.)



# CHURCH-WORLD NEWS

## PRAISE AND A WARNING FOR JESUS MOVEMENT

Minneapolis—(LC)—The "Jesus movement" is helping to create a better climate for campus ministries, but at the same time can produce confusion and neglect serious issues of Christian life, the director of the National Lutheran Campus Ministry said here.

The movement "is to be found nearly everywhere," according to the Rev. Donald F. Hetzler of Chicago, reporting to the Lutheran Council in the USA at its sixth annual meeting here.

"The popularization of Jesus is making campus work easier in some respects," Mr. Hetzler stated. But he added that "it is doubtful that it will be a long-lasting impact."

He said that campus pastors are in touch with "Jesus movement" leaders, and that some campus ministers indicate "a hope for a broadening and deepening of the conservative, personalistic, and sometimes shallow presentation of the faith offered by the movement people."

"Some of the facets of the Jesus movement produce confusion, neglect serious and complicated issues of Christian life in a university setting and are anti-church in their character," Mr. Hetzler observed. "Unfortunately, the purported statistical success of such movements is exciting to many who, in a time of general confusion and upset, wish that the Lutheran campus ministry would imitate the methods of these groups."

The campus ministry leader said that the strategy of Lutheran campus pastors should be to stay in touch with "Jesus movement" groups and maintain a position which "complements" the stimulus offered by that movement.

## COURT ACTION TO TEST TAX EXEMPTION OF ALC

Minneapolis—(LC)—The American Lutheran Church has filed petitions in Hennepin County District Court

of Church and Education inasmuch to prevent the City of Minneapolis from collecting real estate and personal property taxes on the church's publishing facilities.

Filing of the petitions followed announcement by City Assessor Gordon Moe that the city has placed the real estate occupied by the church at 422-426 South Fifth Street, and personal property on the 1971 tax rolls.

Albert E. Anderson, general manager of Augsburg Publishing House, which is the name used by the ALC's Division of Publication, said the church contends "there is no legal basis and no functional basis for the action of the city assessor in singling out the Division of Publication of the ALC for unilateral tax assessment."

Separate petitions were filed to deal with the real estate and personal property tax issues.

Both petitions contend that there has been no change in "the operations, mission, and usage" of either the real estate or the personal property since litigation in the same court in 1965 determined the church to be exempt from taxation. The petitions also declare that there has been no change in the law since the 1965 litigation, and that there has been no appeal from the judgments made at that time.

Mr. Anderson pointed out that the Division of Publication of the church has consistently paid assessments levied by the city for street improvements and maintenance, and other services, and in addition has followed a policy of making voluntary contributions annually for police and fire protection.

Under the ALC constitution the Division of Publication is established "to bring the Gospel to as many people as possible through the ministry of the printed word," Mr. Anderson said.

He said surplus from operations of the Division of Publication of the church is used to develop new religious materials for the church. He said that the division provides no

services that are unrelated to the mission of the church.

The publishing work of the 2.5 million member church is national in scope, Mr. Anderson pointed out. He said branch offices for distribution of materials published in Minneapolis are maintained in Columbus, Ohio; Austin, Texas; Omaha, Nebraska, Los Angeles and Seattle.

"We do not think it proper," Mr. Anderson said, "for the nationwide religious education efforts of the ALC to be taxed to help pay for the public schools in one city."

## NORWAY FREE FACULTY GETS GOVERNMENT GRANT

Oslo—(LWF)—A government grant of \$211,000 has been made to Norway's Free Theological Faculty here, an institution founded in 1908 which until now has been operated exclusively on support from congregations.

With a continuing budget deficit since 1965, the board of the Faculty made application for government assistance. The institution has served nearly four-fifths of all students preparing for the ministry.

No principle obstacles to the grant were raised by the State Department as the Faculty last fall was opened also to non-Lutheran students.

The grant, however, will not be applied toward the budget of the Faculty's Practical Seminary, which specializes in training of pastors for congregational service, a final requirement for ordination. Use of government funds would require opening the Seminar to women and the Faculty is on record against the ordination of women.

Dean of the Faculty is Dr. Ivar Asheim, director of the former Lutheran World Federation Department of Theology from 1965 until 1970.

## CHAPLAINCY DIRECTOR DIES AT 57

Minneapolis—(LC)—A much-decorated Navy chaplain who headed the



Committee of Service to Military Personnel for the American Lutheran Church died here Dec. 29 at the age of 57.

Chaplain (Capt.) Orlando Ingvaldstad, Jr., entered the chaplaincy in 1942, and served with the Marines during action at Tarawa, Kwajalein, and Saipan in the South Pacific, and later in Japan and northern Europe.

He was awarded the Bronze Star, the Purple Heart, and the Legion of Merit for distinguished service with the First Marine Division in South Korea in 1950-51.

Chaplain Ingvaldstad was later

staff chaplain to Marine General David Shoup and an instructor at the Navy Chaplains' School, Newport, R. I.

Retiring from the Navy chaplaincy in 1966, he became head of the ALC's division of service to military personnel, which bears responsibility for 110 ALC pastors in the active chaplaincy and more than 200 reserve chaplains.

Chaplain Ingvaldstad was a native of Marshalltown, Iowa, and a graduate of St. Olaf College in Northfield, Minn., and Luther Theological Seminary at St. Paul.

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