



THE LUTHERAN AMBASSADOR

February 11, 1986

WITH FIRMNESS
IN THE RIGHT
AS GOD GIVES US
TO SEE THE RIGHT

LINCOLN

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at the MASTER'S FEET

For conscience' sake

The Apostle Paul knew the value of a good conscience. Among the writers of Scripture, the word "conscience" itself occurs most frequently in his Epistles. While he doesn't define the word specifically, his usage suggests two basic responsibilities which God's people have in regard to conscience.

The first obligation is to obey the promptings of one's own conscience. That is to say, if your conscience condemns you in a matter, then don't do it. See Romans 14:22,23, where Paul warns against violating the standards of conscience.

The second concern of Paul's is in regard to enlightenment. Each person is responsible to develop and maintain a sensitive and accurate conscience. He describes a good conscience as one enlightened by God's Word and the Holy Spirit. Paul also warns of the danger of a seared conscience, that is, one which has been burned to a point of being

insensitive. See I Timothy 4:1,2. This tragedy happens when an individual defiles his conscience by ongoing, deliberate sin. This violation can ultimately result in one's becoming "conscienceless" or even psychotic in behavior. The world has seen ugly examples of this in terrorist activities in just the last weeks.

We are admonished, then, to keep a good conscience. Through the instruction of God's Word and the new light given by the Holy Spirit, the conscience of the believer should be growing in keenness and effectiveness.

Conscience and Government

As Paul wrote to the Roman Christians about their relationship to human government and authority, he brought in the matter of conscience, in chapter 13 verse 5, "Wherefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake." Paul appeals to our conscience in this matter of subjection to governing authorities.

What does our conscience tell us to do in regard to the authority placed over us? Let me cite two specific times in history where conscience forced disobedience to governing authorities. The familiar account of Peter and John in Acts 5 records their words, "We must obey God rather than men." When the rulers directly contradicted God's law and the enlightened conscience of His people, the conflict resulted in disobedience to civil authorities. Secondly, Luther appealed to his own conscience in his struggle with the church of his day. When asked if he would recant his position, he stated that it was not safe to go against conscience unless he could clearly be shown by God's Word that he should change his thinking. Here, also, obedience

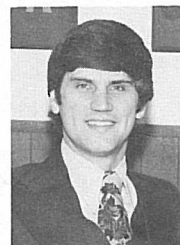
to conscience required disobedience to an authority. While these examples are to be seen as exceptions to the rule, we do need to understand this aspect of the relationship between conscience and government.

The general rule, however, according to Paul, is to train one's conscience to respect the authorities God has placed over us. We honor them for conscience' sake. We are in subjection to them for conscience' sake. Paul says that this is necessary. Taxes, custom, fear and honor are all due to those in authority, and we ought to render the same to them.

The well-being of our conscience is affected by how we relate to authority. One who responds well to authority will have the blessing of an increasingly effective conscience. The one who rebels against authority and resists that guidance which God thereby gives, gradually loses the blessing of a sensitive conscience.

It seems a special concern of those who have been educated/trained in the last 25 years to question all authority, especially the authority of government. This rebellious attitude has also been very evident in our schools, and even in our homes, and the next generation will probably "reap the whirlwind."

Let God's Word establish our conscience and enlighten it daily. "A clean and sensitive conscience . . . is the most valuable of all possessions, to a nation as to an individual" (H. J. VanDyke).



by Pastor
Kenneth Moland

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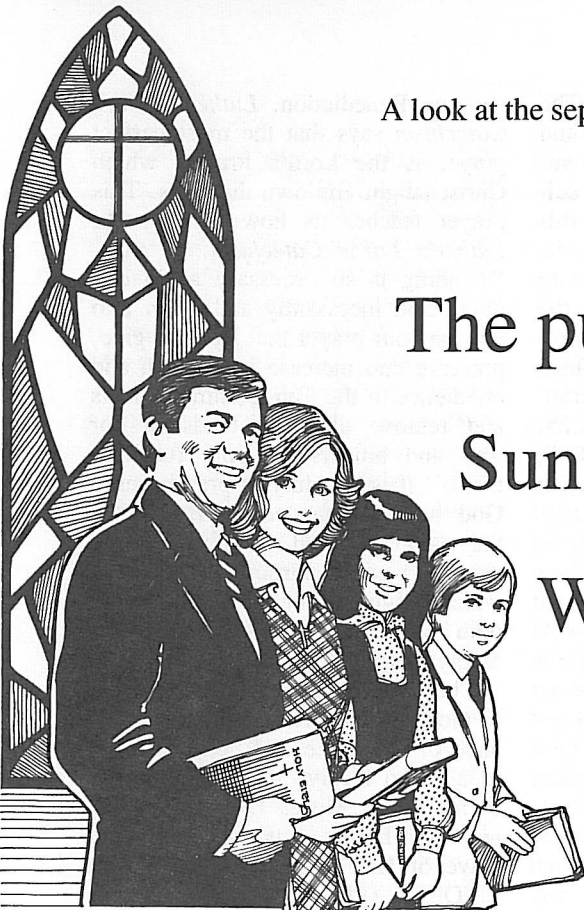
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Volume 24 Number 3

A look at the separate parts

The purpose of Sunday WORSHIP



The definition of worship, according to the *Bible Dictionary*, is "to bow down, to prostrate, the honor, reverence and homage paid to superior beings or powers, whether men, angels or God."

Worship is a definite act. It is an encounter with God Himself. In Joshua 5:13-14, we read, "The Lord appeared to Joshua and Joshua . . . did *worship*." In II Chron. 7:3 we read, "The Lord appeared and the people of Israel . . . *worshipped*." We encounter God through the Word of God.

Worship is a bowing down before God. This shows a reverence for God's holiness and an acknowledgement of our sinfulness.

"And the people believed; and when they heard that the Lord had visited the children of Israel, and that He had looked upon their afflictions,

then they *bowed their heads and worshipped*." (Ex. 4:31). Even the wise men, when they saw the baby Jesus, *fell down and worshipped Him* (Matt. 2:11).

Worship is to do service to God. To worship God is to bow down in service to Him. To worship publicly has the idea of service.

"Worship is to do service to God."

In the *Concordia*, on page 408, we have "The Order of Morning Worship II," which is used by our Association. This Order of Worship II opens with the singing of a hymn. The purpose is to make the congregation aware that they are in the presence of God. Before this I believe it would be good to begin with a verse of Scripture, as a call to worship, which would direct the people's thoughts to God.

There can also be an opening prayer. The opening prayer in the *Ministerial Acts* book is a good one to use. It is a prayer of praise and adoration to who God is; it also

petitions God to open our hearts to hear His holy Word so that we might "be taught to repent of our sins, to believe on Jesus in life and in death, and to grow day by day in grace and holiness." The opening hymn can come after this prayer. The *Concordia* has a list of songs called "Praise and Prayer" (1-36) which would be good for opening hymns.

Next is the Confession of Sin. This confession truly gives opportunity for an individual to recognize his sin and ask for forgiveness. How important it is that one is sincere and understands what he is saying so that this confession, does not become simply words. We are confessing to God and it is no time to be speaking empty words which are not from our hearts.

"Almighty God, our Maker and our Redeemer, we poor sinners confess unto Thee that we are by nature sinful and unclean, and that we have sinned against Thee in thought, word and deed. Wherefore we flee for refuge to Thine infinite mercy and beseech Thee for Christ's sake, grant us remission of all our sins, and by Thy Holy Spirit increase in us true knowledge of Thee and of Thy will and true obedience to Thy Word, to the end that by Thy grace we may come to everlasting life, through Jesus Christ, our Lord. Amen."

The Kyrie is not another confession of sin, but a prayer for grace and help in time of need. Its significance may be gathered from its context in Scripture where these words fell from the lips of blind men (Matt. 9:27), the lepers (Lk. 17:13), and others who sought relief from distress (Mk. 10:47; Lk. 18:35-43). Even though our sins are forgiven and our souls are at peace, we are conscious of our weak mortality and of our infirmities (Rom. 7:24).

The Collect is a prayer which is usually related in thought to the Gospel or Epistle lesson of the day and it is to prepare the mind and heart for these Scripture lessons. Within this prayer there can also be a word of absolution to the people, by the pastor, based on the authority of the Word of God (I Jn. 1:9). We can point out in Scripture that God grants forgiveness when there is true repentance. ♦



by Pastor
Rodney Johnson,
Spicer, Minn.

WORSHIP . . .

Next is the reading of the Scripture lessons for that particular Sunday. We now pause in reverent silence while God speaks to us. With the closing of the Scripture reading the congregation sings, "God be praised for His glad tidings," a short song of praise for His Holy Word.

The Confession of Faith is the Church's word in answer to God's Word, the public acceptance and confession, in summary form, of the faith of the whole Church. The Confession of Faith that we use is the Apostle's Creed. It is, in a sense, a renewal of our baptismal covenant. It outlines and preserves our fundamental beliefs. To recite the Creed shows a readiness to profess and to defend the Christian faith. This is why it is so important to confess from our hearts, as well as by our lips, our Christian faith.

Next, the Gloria Patri, sung right after the Confession of our holy Faith, emphasizes praise toward God in a very positive manner.

"Glory be to the Father,
And to the Son, and to the Holy Spirit;
As it was in the beginning; is
now, and ever shall be,
World without end. Amen,
Amen."

(Heb. 2:5; 6:5; Eph. 3:21)

At this point in the Order of Worship, there is usually special music or a hymn. Again this is a means to praise God and to keep our thoughts directed toward God.

The Offering is also an act of worship and an acknowledgement of our stewardship to God. This should also be a means of praise and thanks to God for all that He has done and provided for us. As the congregation offers to God the gifts of its substance may this be a true outward sign of their inner, spiritual dedication to the Lord (II Cor. 9:7; Mal. 3:7-10).

The Announcements seem to distract from the worship service, so I believe that they should be announced before or after the main service.

The hymn before the sermon is called the Pulpit Hymn. The hymn should be picked with reference to the topic of the sermon. The *Concordia* has many Christ-centered

hymns which could be used. The Jews' use of music in the temple and synagogues is well known. It was the Christian Church which appreciated the greatest possibility of this form of expression and gave it its true development as an art. Next to the Word of God, Luther held the ministry of music in highest regard. Here are Scripture references which deal with music and singing (I Chron. 13:8; 15:6; II Chron. 5:13; 35:25; 7:6; Amos 6:5; Ps. 30:4, 98:5; 147:7; Ex. 5:19; Rev. 5:9; 14:3; Heb. 2:12; Matt. 26:30).



The Sermon becomes the focal point or center of the worship service. The sermon is the proclaiming of God's Word in truth and purity. Even though the whole worship service is a proclamation of the Word of God, the sermon is the most effective means. The Apostles preached the Word of God and through it souls were saved. The Word of God is the voice of God speaking (Heb. 4:12). Luther said, in his German mass (1526), "Everything in worship is to be done for the sake of the Word and the Sacraments." Word and Sacraments together become proclamations of the Gospel and Means of Grace. Through the preaching of God's Word people will be challenged in regard to their relationship with Christ.

Following the Sermon, the worship service closes with the Lord's Prayer

and the Benediction. *Luther's Small Catechism* says that the most perfect prayer is the Lord's Prayer, which Christ taught His own disciples. This prayer teaches us how to pray. In *Luther's Large Catechism*, he says, "Nothing is so necessary as to call upon God incessantly and drum into His ears our prayer that He may give, preserve and increase in us faith and obedience to the Ten Commandments and remove all that stands in our way and hinders us from fulfilling them." It is our duty to pray because God has commanded it. By prayer the name of God is glorified and used to good purpose. The need which ought to be the concern of both ourselves and others is quite amply indicated in the Lord's Prayer.

The Benediction imparts a blessing in God's name giving positive assurance of the grace and peace of God to all who receive it in faith. God's command to Moses (Num. 6:22-27) and our Lord's final act in taking leave of His disciples in the Mount of Olives (Lk. 24:50), support this conviction. As Jesus was about to ascend, He led His disciples out "as far as Bethany and He lifted up His hands and blessed them."

The Lord bless you, and keep you;
The Lord make His face shine
upon you, and be gracious unto
you;
The Lord lift up His countenance
upon you, and give you peace.
Amen."

No greater ending to a worship service could be given than the word "peace." May God give you His peace. Amen, which means; yes, it shall be so. There are other references of Scripture which could be used for the Benediction also (Eph. 3:20-21; I Thess. 3:12-13; Heb. 13:20-21; Jude 24-25).

In conclusion, worship is essential to the local church. Worship is a necessary means whereby the congregation can declare their praise and commitment to God. As we encounter God may we see our sinfulness and God's holiness and may it result in true praise and honor to God, knowing that the Lord our God is sufficient for all our needs. May this prepare us for our spiritual service to God and His kingdom.

RULES FOR WORK

(As finally adopted by the Annual Conference in 1967)

1. The name of this association shall be "The Association of Free Lutheran Congregations."

2. Its aim shall be to work towards making Lutheran congregations free and living, so that, according to their calling and ability, they may work in spiritual freedom and autonomy for the cause of the Kingdom of God at home and abroad through such agencies and institutions as the congregations themselves may designate.

3. It endeavors to realize this aim in particular by training men and women for Christian work in and for the congregations, by conducting larger and smaller conferences, by distributing suitable literature, by organizing committees and societies, by sending out evangelists, and by any other means which from time-to-time will be found necessary or advisable.

4. The AFLC consists of congregations which, in their constitutions, unreservedly subscribe to the ancient ecumenical symbols, Luther's Small Catechism, the Unaltered Augsburg Confession, Fundamental Principles, and Rules for Work of the AFLC and report the same to the secretary of the Co-ordinating Committee.

5. The AFLC shall hold an Annual Conference which usually opens the evening of the second Wednesday in June and which shall elect the necessary committees and officers, and determine what church activities it shall recommend to the congregations.

6. The right to vote in the Annual Conference of the AFLC shall be held by all ordained pastors and lay-pastors in regular standing in the AFLC and by all voting members of congregations affiliated with the AFLC. Individual Lutherans who are not members of a Lutheran Congregation, but who are interested in supporting the work of the AFLC, may

be granted speaking and voting privileges by the Co-ordinating Committee after said committee has received and approved their credentials. Voting members of other Lutheran Congregations may be granted the right to vote by the Annual Conference providing they have at least two (2) weeks previously signed and sent to the secretary of the Annual Conference the special blank provided for that purpose, signifying that they approve the Fundamental Principles and Rules for Work of the AFLC and will work for the aim set forth in Paragraph 2 of Rules for Work.

7. The officers of the AFLC shall be a president, a vice-president, and a secretary, who shall be chosen from the membership of the AFLC and elected by the Annual Conference. Voting shall be by ballot.

a. The president shall be elected for a term of three years and shall devote all of his time to the service of the AFLC. He shall preside at the Annual Conference and shall report to it on the work of the AFLC in general, on church dedications, installations, celebrations, etc. He shall be an advisory member of all Boards and Committees. He shall assist congregations and pastors by giving counsel and guidance when this is desired, and he shall also, as Ordainer, assist the congregations in ordaining men with the proper and adequate training who have been duly called as pastors. His salary shall be determined by the Co-ordinating Committee and shall be paid out of the AFLC General Fund.

b. The vice-president shall be elected for a term of one year and performs the duties of the president in the latter's absence.

c. The secretary shall be elected for a term of one year. He shall keep the minutes of the Annual Conference and is the custodian of the archives.

d. The term of office of the

officers of the AFLC shall begin October 1, and shall expire September 30.

e. The executive officers after having served three (3) consecutive terms can be elected for additional terms only by a three-fourths majority vote.

8. The Annual Conference shall nominate members of the Co-ordinating Committee. This committee shall consist of seven members: three (3) pastors and four (4) laymen chosen from the membership of the AFLC. The number of those whose terms expire shall determine the number to be nominated by the Annual Conference each year. No member can serve more than two (2) consecutive terms.

9. Duties of the Co-ordinating Committee.

a. The Co-ordinating Committee shall seek to make the Fundamental Principles and Rules for Work of the AFLC (better known) and further the discussions of the same throughout the congregations, so that the task of the AFLC, in an ever increasing degree, may be more clearly understood and more generally put into practice.

b. It shall seek to have the congregations as fully and as generally represented at the Annual Conference of the AFLC as possible.

c. When desired, it shall assist congregations and pastors by giving counsel and guidance.

d. It shall compile parochial statistics and report thereon to the Annual Conference. It shall maintain the clergy and congregational rosters of the AFLC.

e. It shall have charge of the AFLC General Fund from which shall be paid the salaries of the president, secretary, transportation secretary, traveling expenses, and expenses incurred in connection with the Annual Conference.

f. It shall elect the editor of the church organ.

RULES...

g. Any duty not assigned to any other committee shall be the responsibility of the Co-ordinating Committee.

10. The Annual Conference shall nominate members for the following boards and corporations of the AFLC: Co-ordinating Committee, Board of Trustees and Corporation of the Free Lutheran Theological Seminary, Board and Corporation of Missions, Board of Publication and Parish Education, Youth Board, Stewardship Board and Pension Board. The editor of the church organ shall also be nominated by the Annual Conference.

a. No member can serve more than two (2) consecutive terms.

11. Reports shall be given by the following at the Annual Conference of the AFLC: The President, the Co-ordinating Committee, Board of Missions, Schools, Board of Pensions, Board of Publications and Parish Education, Youth Board, Luther League Federation, special committees elected by the Annual Conference, and by such institutions and activities within the church as may be given permission to report to the Annual Conference.

12. The president and secretary shall constitute the Annual Conference Committee, whose duties shall be: To fix time and place of the Annual Conference in the event that the last Annual Conference did not do so, arrange the program for the Conference, prepare the calendar for the business sessions, and to make any other arrangements that are necessary for the conduct of the Conference. The Conference Committee shall announce the Annual Conference at least two (2) months previous to the date of the meeting. It shall publish the Annual Report of the AFLC.

13. The manuscript for the Annual Report shall be kept on file by the secretary at least two (2) years after the publication of the report. The president and secretary shall determine how much of the manuscript of the Annual Report shall be kept on permanent file.

14. The secretary shall send notices to all concerned as to resolutions passed by the Annual Conference, election of committees, etc., by September 1.

It all began 29 years ago at a fall mission conference in our church, when we renewed our desire to serve God more closely. We were then "free from sin and become servants to God" as Paul wrote to the Romans (6:22). As we became more involved with our church activities we sensed a calling to even more involvement. It took courage and faith to sell out our farm and move to new beginnings. We had been raised on the prairies of North Dakota and had never been far from there. Now we boarded a train in Jamestown, North Dakota, for Chicago, "the big, bad city," with our four small children, and one of them with chicken pox! The train trip to New Orleans was miserable. We were tired and the porter kept waking me up to pick up one or more of our children from the aisle, where he had found it more comfortable to sleep than on the hard slat bench. At the port city we kept to our hotel room while the rest of the children took their turns with the pox.

Even as Abraham had been called from his home country, (Genesis 12:1-4), we "...departed as the Lord had spoken...." We were three weeks on a freighter and traveled through stormy seas that even kept the captain in his quarters one day. George took his turn with the pox on the high seas and caused the purser much concern.

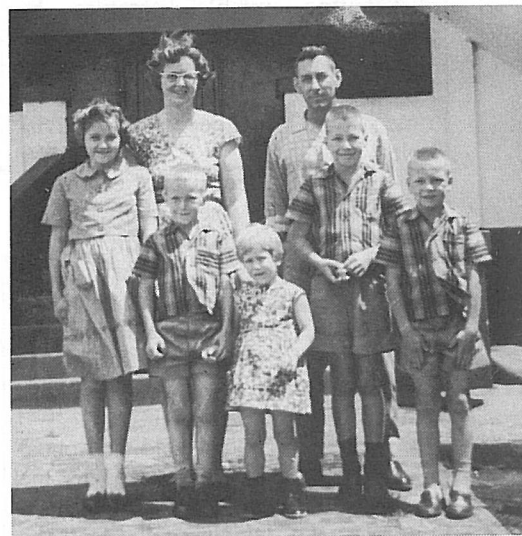
We arrived in Santos on Friday, June 13, 1958, St. Anthony's Day. What a day to be arriving in Brazil! Since it was a holiday there was much celebration in the country. The

15. These Rules for Work may be amended in the following manner: A motion to make an amendment shall be presented in writing to the Annual Conference and shall be voted upon at the following Annual Conference. For the adoption of the motion, a two-thirds majority of the ballots cast is required. All amendments must be in agreement with the Fundamental Principles, especially 5 and 10.

16. These Rules for Work of the AFLC shall take precedence over all other orders and decisions in effect.

Twenty seven years

busy port was hot and steamy, with many immigrants coming from Europe. The man who met us asked if we'd like something to drink. My mouth watered as I thought of a cold coke, and orange crush for our children. But he insisted that we must



George and Helen Knapp with their children early in their stay in Brazil. The children are, left to right, Karen, Calvin, Carol, Charles and Halvor.

The Knapp Children Today: Karen is a pastor's wife in Brazil. Calvin is a mechanic with United Parcel Service in Paynesville, Minn. Carol is dean of women and secretary at the Bible Institute in Campo Mourao, Brazil. Charles is pastor of two congregations and living at Karlstad, Minn. Halvor is a diesel mechanic at Willmar, Minn.

“If this is Brazil, let’s head back for the U.S.”

try something that was native to Brazil. You maybe can understand our consternation as we poured it into the glass and it half filled with foam. As Christians we didn’t drink alcoholic beverages. We weren’t very pleased with this country’s drink! But the joke was on us! It was a fruit drink with fizz!!

Our first night was spent in a hotel in Sao Paulo. Roosters crowed, dogs barked, kids or people yelled and fireworks were exploding all night long! Our first reaction was, “If this is Brazil, let’s head back for the U.S.”

Yet God had called us as a family to work in Brazil as self-supporting missionaries. Many things we’d done pointed to the bridges burned behind us. The auction of our personal property was held before many people knew of our plans. Then we booked passage on a ship before our farm was sold. Now we were in Brazil.

As self-supporting missionaries, the Lord closed doors and opened doors to move us on to new challenges. “Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me” (Psalms 101:6).

We moved right in with the Brazilians. In fact, we even lived in a duplex with a Brazilian family. We had to learn that to tell the time of day by the sun you had to look north! The Brazilians are a very friendly people and it was not hard to become acquainted, even without knowing the language. Yet what a contrast in living conditions this was from what we were accustomed to!

Among the many jobs George has held to support his family has been work on a coffee farm, foreman on the construction of several buildings for a Bible School, teaching English in high schools and at the United States Information Service Centers. We were houseparents for six years to missionary children going to English schools. Helen always wanted 18 children and one year we cared



for 21, so she met (and exceeded!) her goal. During all these jobs we were active in a local church and contributed to the growth and spreading of the Word as best we knew how.

One of the first jobs George had was working on a coffee farm during harvest. The work was collecting the sacks of coffee from the field each evening and hauling them to the drying bed. Each day a pile of coffee was spread to be dried in the sun and then re-piled each evening. After drying sufficiently, it was put into a granary where it was later sacked for hauling to market. All of this was hard work.

Now coffee harvest is mechanized. After it is brought in from the field it is dried artificially and elevators move it from one place to another. Until it is sent for export it is handled loosely rather than in sacks.

Upon completion of the coffee harvest (four months), George returned to Maringa, where Helen had stayed with the children so they could go to school. There he began working on the construction of a Bible School, work that lasted two-and-a-half years.

Near the end of 1962, Pastor John Abel, whom we’d met earlier, contacted us about being houseparents for missionary children in Londrina for the then American Lutheran Church missions; we accepted. After two-and-a-half years in this work we had the opportunity of returning to the U.S. for a visit. Many changes had taken place in our seven-year absence.

Upon returning to Brazil, we worked as houseparents for the United Mis-

George and Helen with a few of the students who have studied at the Bible Institute. The girls’ dorm is in the background.

sionary Church. Along with this the opportunity to begin a church work in a new “bairro” of the city was opened to us.

During this time we had more contact with Pastor John Abel and in 1968 we accepted the call to work with him in the developing work in Campo Mourao. Thus we joined our own mission group (we were formerly Lutheran Free) and have come to know many of you these last 17 years.

In Campo Mourao we entered into the work of teaching in our Bible School and Seminary, as well as pastoring the five churches then in existence. Dear to our hearts has been the Bible School and Seminary. We have been close to this work for these 17 years, during which time 153 students have passed through our school doors. Furlough years and three years church planting in Rondonia are the only times we haven’t been here to help mold lives for the furtherance of the kingdom. The first years of our training of young lives saw a fairly large enrollment each year, with a high of 27. At that time it was difficult to find an opening in the public school system and young people wanting an education often lived out in the country where none was available. They used to come here to the IBSM to study Bible during the day and then attended secular school at night. This left little time to study and assimilate the book learning. Many of them struggled

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by Rachel Mundfrom

Almost three years ago I first learned that there was a Lutheran organization specializing in Bible translation. The Messengers of Christ — Lutheran Bible Translators is an independent Lutheran organization, formed in 1964, and dedicated to bringing God's Word to those who have never heard. It is based on the conviction that people need to be able to read God's Word in their native languages. LBT workers consist of translators, literacy workers, mechanics, carpenters, administrators and many others.

The requirements for service with Lutheran Bible Translators vary with the specific job. Those involved in the support ministries may go to the field for only a year or two if they are interested in short-term missionary work, or they may become career missionaries. Training requirements for support work include some Biblical studies and one semester of Cultural Anthropology and language-learning. Those who are interested in translation and literacy work generally make a career commitment and more training is required. Minimum education for those positions generally include a Bachelor's Degree, Biblical studies, and three semesters of linguistics and translation or literacy principles at the graduate level. For the Bible translator, study of the Greek or Hebrew languages is also required. Extensive preparation is required, but it is a challenging work that we are undertaking.

I became interested in the Lutheran Bible Translators as soon as I heard about them, in the spring of 1983. I had been interested in mission work ever since I was in college and could see, even on my own campus, the needs of people to hear and understand the Gospel. Particularly I had become aware of the openness of many foreign students and realized that the needs in their home countries were far greater even than those on that college campus. Two summers spent in Brazil on short-term mission projects (once with the AFLC FLY program, once with Campus Crusade for Christ)

My call into Bible translation

"I had been interested in mission work ever since I was in college . . .

confirmed this realization and I became convinced that God was calling me into foreign mission work.

By the time I heard about the Lutheran Bible Translators, I was trained as a speech/language therapist and was working with pre-schoolers. But LBT excited me. My interest in language, my interest in mission work and my Lutheran convictions all seemed to come together here. The more I heard about the organization and corresponded with it, the more interested I became. In the spring of 1984 I decided that I needed a taste of linguistics in order to be certain that Bible translation work was right for me. That summer I took my first semester of linguistics study at the Summer Institute of Linguistics at the University of North Dakota in Grand Forks. My initial study there concentrated on language analysis. We learned how to approach and study a language that had never been written down. And we practiced by analyzing the sound systems and grammars of countless languages from all over the world. There are 5445 languages currently spoken in the world. Less than 1800 have any portion of the Bible, though many others have linguistic and/or translation work currently in progress. But even with that, the more than 3000 languages remaining represent nearly 300 million people who have no one to bring them the Gospel. I could see that the need was great and God also showed me that summer that He had given me an ability in this area. I knew I had a responsibility to use that ability for His work.

At that point I committed myself to completing my application to the Lutheran Bible Translators. I returned to my job, but planned to continue my linguistics training the following summer. So in the summer of 1985,

in Norman, Oklahoma, I took my second semester of linguistics training, concentrating on advanced analysis and language-learning. I also was interviewed by LBT staff and my application was accepted by the Board of Directors in August.

Now, after completing my third semester of study in Dallas, Texas, I am involved in raising support and preparing for leaving for Bible translation work in West Africa. At this writing I have not received an assignment to a specific country. LBT currently has requests for translators in Liberia, Sierra Leone and Cameroon, so one of these countries is my most probable destination.

"There are 5445 languages currently spoken in the world."

Once I get to the field, my first task will, of course, be learning the language. The national languages of French or English are often unknown, except by a few, in the tribes where our work is being done. In some areas, a third language is used for trade between different language groups. So in order to communicate effectively, the translator or literacy worker may need to master two or more new languages. Beyond that, how his work will progress will depend largely on his tribal situation. If the translator is fortunate, there will be someone in his village who can communicate with him by means of some common language, which is quite likely in many areas today. This makes learning the tribal language much easier and more efficient. Most tribes already have established churches, though Islam is also strong in some areas.

The initial work of the Bible translator is generally to hire someone as a language helper and from that data and learning to analyze the sound structure and grammar of the language and develop an alphabet and writing system. Oftentimes it is two or three years before he is ready to begin any

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editorials

CALLING YOUR ATTENTION

We call your attention to three articles particularly in this issue of *Ambassador*.

The first is an account of the career of George and Helen Knapp, thus far, in world missions. We are sure that all readers will find it informative. The Knapps have been engaged in work through the AFLC since 1968 and their earlier ten years in Brazil were pretty much of an unknown for most of us. This article fills in some of the blank pages, although there are many things they didn't take time to tell.

How fortunate it was that the Knapps came under our employ when they did. Missions has been their life and continues to be that. Their family carries that same commission either through physical involvement or as intercessors.

The second article is the one by Rachel Mundfrom, "The Work of Bible Translators." The same burden for souls comes through Rachel's writing as is found in the one by the Knapps. The hand of God is definitely discernible in the unfolding of her life. May the Lord use Rachel in this specialized ministry of translation.

Unfortunately the AFLC cannot put all of her idealistic young people to work for God who feel called of Him to specialized ministries. We just cannot support them all as things stand now. Therefore, some of them, sure that God is calling them to full-time work, must look elsewhere for places to serve. It's nice when the work can be under Lutheran aegis, as is Lutheran Bible Translators.

The third article is written by Pastor Rodney Johnson, Spicer, Minn., "The Purpose of Sunday Worship." Its publication meets a need we've known of for a long time. A good many years ago one of our pastors suggested an article such as Pastor Johnson has produced now. Nothing had been done, but now he has done something.

The majority of Association congregations use *Concordia* Order of Service No. 2, which is what Pastor Johnson is describing. It is quite likely that even with such a simple form of service few congregations hew the line to it in our "free church." There are variations as to order and some congregations omit this part or that and others add something or innovate in some way.

But the order Pastor Johnson talks about is a good, basic form, *Concordia* No. 2. There a congregation has all the form any church needs for dignified, liturgical worship. Most of us are satisfied with that.

RULES FOR WORK

Members of the AFLC should find the document *Rules for Work* of special interest. It describes *what* congregations belong to the Association. They are ones which subscribe to the ancient ecumenical symbols or creeds, to *Luther's Small Catechism* and the *Unaltered Augsburg Confession*. In other words, it defines their theological

persuasion. They are *Lutheran* congregations. Further, they hold to the *Fundamental Principles* and these same *Rules for Work*. This narrows the field. They contain a certain kind of Lutherans. They are free congregations seeking to have a minimum of organization over the work they do together.

And yet there is to be decency and order. There have to be some guidelines and these are spelled out in *Rules for Work*.

A reading of *Rules for Work* reveals that some "housekeeping" changes are needed. For instance, under Paragraph 10 there is no mention of the Bible School. The Seminary was begun first. "Committees" should be used instead of Board in reference to Missions. The Commission on Evangelism should be mentioned. Pension Board is more correctly called "Board of Pensions," as in Paragraph 11.

In Paragraph 11, the Stewardship Board is not listed as reporting to the Annual Conference, nor is the Commission on Evangelism. And, again, "Committees" should replace Board in reference to Missions.

These are all minor things, perhaps, but the document should be updated. Sharp-eyed readers may note other points which need change or correction.

And by all means, read *Rules for Work* through.

MINNESOTA POLL

An edition of the Minnesota Poll published in January revealed the finding that 20 percent of Minnesotans identify themselves as "born-again," half the rate over the nation as a whole, according to the Gallup Poll.

Twenty percent for Minnesota seems high enough, maybe too high. The 40 percent for the nation seems unrealistic. That the figures are low helps to account for the fact that gambling enterprises move in so easily, as for instance the thoroughbred racing (Canterbury Downs) in Minnesota, the charitable gambling schemes in North Dakota, the various state lotteries, etc. There aren't enough enlightened Christian consciences around to influence public opinion. Enough church members, yes, but not people with Christian commitment.

Of course, there is some ambiguity with the term "born-again." Adults baptized as infants who have remained in the baptismal covenant may not think they are entitled to the name "born-again," although that has surely been their experience. Those who don't believe in infant baptism are not likely to accept a Lutheran as "born-again" unless he can point to some experience other than baptism. Some who use the term "born-again" do not give evidence by their lives that they are now living in fellowship with Jesus Christ. They may have wandered into wrong paths while still clinging to an experience they once had, just like someone may point to infant baptism, even though there is no evidence to others that he is living in covenant relationship to God now.

Zion Lutheran, Willmar, Minnesota

Willmar, Minnesota. A city that for over 40 years held little more than a passing interest in our frequent journeys through the area. Willmar was always remembered from our very first trip, though we missed the junction of highways 23 and 71 on the south edge of town, resulting in a lengthy detour through Renville. Unnecessary mileage was frowned upon in the days of synthetic tires, gasoline rationing and tight money. Reminders were always issued, "Remember to turn off onto highway 23 at Willmar!"

Edith Schaeffer wrote a book, *The Tapestry*, where she recounts the histories of people whose lives began continents away and were eventually interwoven with the lives of the Schaeffer family. In the same way, we did not know of the families being formed nor of the children born whose lives would become meshed with ours in the future years. Perhaps we saw some of these people, maybe even spoke with them as we paused in our travels for fuel and refreshments. Others would be coming from near and distant localities to this place, adding their input into the community.

On March 2, 1985, my bride of 32 years and I would set up housekeeping in apartment 2, 382 Lakeland Drive, Willmar. On Sunday, March 3rd, I preached my first sermon as

pastor of Zion Lutheran Church. The threads of lives, which had run separate courses from ours, would begin to intertwine in the hands of the Master Weaver. The place that was little more than a passing interest now became home. The building that a group of believers prayed about and over, built and dedicated to the Lord's service in 1936, now became the place where this writer is called to hold forth the unsearchable riches of God in Christ Jesus. Some 23 years earlier, events were brought about that disrupted existing fellowships and mergers of church groups took place. Some would decide to establish new fellowships and thus the congregation of Zion Lutheran Church was born. The present building became available and the place of worship, Bible study, prayer and Sunday School was established on the corner of Minnesota Avenue and Fifth Street Southwest in Willmar. In those days, we were known as the "Free Lutheran Mission."

Is Willmar different than, say, Virginia, Minnesota, where we ministered for over 13 years? There we had iron mines and timber industries, hard rock miners, lumberjacks and folks working in related industries. Here we have agriculture, tillers of land, raisers of beef, pork and poultry and folks working in related industries. In both places, people involved

in transportation, rail and truck. But regardless of vocation, wherever people are, there are the heartaches as well as the joys. There are those outside of Christ, unchurched in the case of some, yet others who are "pillars of the church," steeped in religion, tradition and heritage without a living faith in Jesus Christ and headed for a Christless eternity (Cf. Jude 3-16).

The joys come when someone decides to turn over their messed up lives to the Lordship of Jesus Christ, claiming His merits as their very own, receiving Him as Lord and Savior as a conscious act of the will (Jn. 1:12,13). Others began a walk with Him years ago. They started out well, but for some reason or another, they drifted away. Now some are returning to the "Shepherd and Guardian" of their souls (I Pet. 2:25). These newly-found and others newly-born, though often aged in biological years, begin, by God's grace, to discard ingrained habits and lifestyles, walking in the freedom of the children of the heavenly Father. The joy continues as these begin to share the excitement of new discoveries gleaned from the Word of God.

Only as the local congregation begins to build on the foundation of the finished work of Christ, stressing personal living faith in Him, vibrant, alive, in every member, can the visible church begin to experience numerical growth. As it was in the

editorial. . .

And however it is, the figure for the number of Christians in the U.S., which is really what we're talking about, isn't that high. Only God knows the real figure. Too many wrong things happen in our society to indicate high Christian consciousness. There is too much injustice, too little compassion, too much sleaziness, too little value on human life, too much worship of the dollar, too little submission to God's standards.

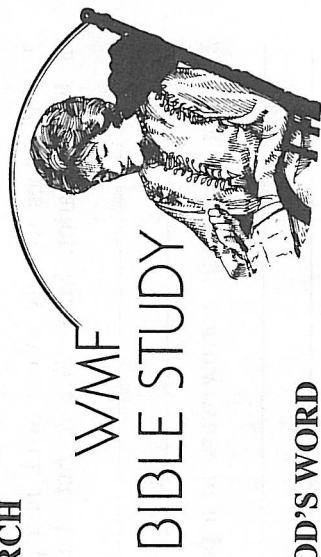
Twenty percent of Minnesotans "born-again"? Forty percent of Americans? You be sure *you're* saved. Jesus said, "If any man would come after Me, let him deny himself, take up his cross and follow me" (Matthew 16:24).

STICK TO THE BASICS

The Church has been much influenced by men who would make it a sponsor of particular programs and a pressure group striving for certain political ends. Most churches have had at least one experience in the past years which casts some doubt on what can be accomplished by using such methods. The Church is a religious institution and makes its greatest contribution when it is a worship center.

—Gerald Kennedy

LESSON THREE—MARCH



In outskirts of thy Kingdom vast,
Father, the humblest spot give me;
Set me the lowliest task thou hast;
Let me, repentant, work for thee.

—Helen Hunt Jackson

8. What must the repentant sinner believe? II Cor. 5:21; Jn. 1:29.

9. What part does daily repentance play in the life of a believer?

In closing, sing or read the last two stanzas of Hymn 116.

March WMF Project:

My Missionary for a Day

This Project supports our missionary wives.

- | | |
|--------------------|----------------|
| Mrs. George Knapp | Mrs. John Abel |
| Mrs. Connely Dyrud | Mrs. Dan Giles |
| Mrs. David Abel | Mrs. Paul Abel |

Pray for strength and courage for these workers. Write to encourage them and give them support through the WMF.

KEY WORDS FROM GOD'S WORD

REPENT

Hymn No. 116 (*Concordia*)—"Repent, the Kingdom Draweth Nigh" (st. 1,2)

The *Augsburg Confession*, Art. XII, defines repentance this way: "Now repentance consists properly of these two parts: One is contrition, that is, terrors smiting the conscience through the knowledge of sin; the other is faith, which is born of the Gospel... and believes that, for Christ's sake, sins are forgiven, comforts the conscience, and delivers from its terrors. The good works are bound to follow, which are the fruits of repentance."

People are often trying short cuts back to God. Repentance is often avoided and considered the "way that leads to destruction." But repentance is the way *into* God's kingdom (Matt. 3:2; Lk. 13:3). No one can enter who does not know the burden of sin and the anguish of a broken heart. The Bible says, "Repent and believe in the Gospel." This is God's way. Let us study it.

1. According to II Cor. 7:10, what two kinds of sorrow over sin are mentioned?

2. What does worldly sorrow work in a person? Discuss the example of Judas Iscariot. Matt. 27:3-7; Acts 1:15-20_____

3. What does godly sorrow work in a person?_____

4. How does David express godly sorrow in Psalm 51?

A. vs. 4a_____

B. vs. 4b_____

C. vs. 8_____

D. vs. 17_____

5. How does the Prodigal Son express godly sorrow in Luke 15?

A. vs. 18,21_____

B. vs. 19,21_____

We live in a day when sinners boast of their sins and laugh at sin and sinners. Sin is considered lightly and not seriously. By nature man rebels against the idea of sin. He also rebels against all implications of guilt for sin. Contrasting this is true repentance. G. H. Gerberding states that "It takes from the sinner his self-satisfaction and false peace. It makes him restless, dissatisfied, and troubled. Instead of loving and delighting in sin, it makes him hate sin and turn from it with aversion."

6. How is this expressed in these verses? Job 40:4 and Lk. 18:13.

7. Repentance must not stop with hating sin and sorrowing over it and longing for deliverance. Where must it turn?

A. Isa. 55:7_____

B. Mk. 1:15_____

A LAST PRAYER

Father, I scarcely dare to pray,
So clear I see, now it is done,
That I have wasted half my day
And left my work but just begun.

So clear I see that things I thought
Were right, or harmless, were a sin;
So clear I see that I have sought
Unconscious, selfish aims to win;

So clear I see that I have hurt
The souls I might have helped to save;
That I have slothful been, inert,
Deaf to the calls Thy leaders gave.

BRAZIL...

through these years and have done well in their Christian walk and secular work. In these later years we have students who have finished more of their secular schooling. We have more dedicated students here to study only the material presented between 8:00 and 3:00 each day.

We have been active in church planting and filling in when there has been a need. We have worked in ten of our AFLC churches. There are only three of the present churches we haven't shepherded. Four churches have closed because the local lay leader moved and there wasn't a strong membership. Changes kept taking place as time moves on, waiting for no one.

II Peter 3:8b: "...one day is with the Lord as a thousand years, and a thousand years as one day." Twenty-seven years seem like a long time when we think of the number itself. When we think of having been in Brazil 27 years it seems the time has gone so fast, but when we think of all that has happened, then it seems to be a very long time.

There have been many changes in Brazil. The changes came much faster and in less years than it took these changes to happen in the United States. For instance, the telephone. There were a few lines strung up for them when we came. Then they took advantage of modern developments and, presto, telephones in every town without the miles of wires and poles.

WILLMAR...

early church, as related by Dr. Luke in the Book of Acts, the same power that raised Christ from the dead (Rom. 8:10-11) gave impetus to those new lives in Christ and folks were attracted to the Body of Christ. As it was then, so it must be now. The truth of the Word still stands, "Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord" (I Cor. 15:58). This must be the mission of any church!

—Pastor Henry Johansen

Towers and big "dishes" send the messages through the air. And yet the factories can't keep up with the demand for telephones. We ordered one and were put on a list and told it would be a year. Surprisingly they came in six months and installed it! Our local number is (0448) 23-4005. Give us a ring!

We used to cook on a kerosene stove and now we use bottled gas. We used to light the stove with a match; now we just turn the button and an electric spark from a sparkplug lights it. We used to light our home in the evening with candles or oil wicks. We did have an aladdin lamp for light at the living room table. Now there is electricity. Traveling at night used to give us the impression we were all alone in the world. Then the towns got electricity, and not so long ago the hamlets like Poema received lights. This past year rural electricity has made big strides forward. Now when we travel in the dark the farm homes show up here and there to give us a feeling of friendship.

The roads have been a backache for 27 years. We still have a mud-and-dust road going by our Bible School. We despair that it will ever be asphalted, although there is talk of it being done. Even so, the dirt roads have improved. This term we served the first three years at Poema and Iretama. We can make a trip home from there in one and one half hours, the last hour on asphalt. During our first term here in Campo Mourao, we often made trips to these same places. Then there were only trails in many places and rivers to ford. We would get home in the early morning. There was time enough for our older boys to take baths and get to school on time. Helen would start washing clothes and George would go to his classes at the Bible School. This was a *typical* weekend, not an exception. Good roads are definitely a great blessing to us missionaries as we travel and carry the Good News to outlying areas. Distances have also shortened. From three weeks travel on a boat to Brazil, it is now 12 hours by jet!

This past year (1985), we traveled to Foz do Iguacu to preach and teach. Once a month we went by car when

we both attended. We came home Sunday nights when there is less traffic. We have good trips of four hours and a quarter. The other week-ends are bus travel. The bus service here in Brazil is spectacular. There have always been good connections and service. Almost all towns have city service also. This is one thing our United States could improve on. For many of our first years here we did not have a car. One time George had a horse and cart. Later on he had a tractor. Helen usually has had a bicycle. So you can see how much we have appreciated Brazil's good bus service.

One of the biggest physical changes that has taken place in this part of Brazil has been, first of all, the cutting of the forest. With it went the clouds of big beautiful butterflies, the flocks

TRANSLATION...

actual translation work. At that time, he will need one or more translation helpers. Bible translation is a two-step process: first to find the author's intended meaning of the original passage and, second, to discover the most natural way of expressing that meaning in the receptor language. Producing a highly literal translation is not his goal for that would emphasize the form of the language rather than its meaning. Rather, he seeks for an idiomatic translation—one that will be clearly and easily understood by the reader. Translating the New Testament is not a quick job—it often takes ten or 15 years. If I weren't convinced that people need God's Word in their own language, I wouldn't be committed to it. I hope that this has also made others aware of the needs and opportunities available.

(Rachel Mundfrom, a graduate of Association Free Lutheran Bible School, is now involved in support-raising and preparing to leave for West Africa. She is available to speak to your church or Bible study group if you are interested in the work of Lutheran Bible Translators. Write to her at 1120 N. 39th St. #1, Grand Forks, N. Dak. 58201.)



Minnesota Valley Free Lutheran held its first Sunday School Christmas program on Dec. 18, with 29 young people participating. Minnesota Valley is a Home Mission congregation in Lakeville.

from here and there. . .

Lake Stevens, Wash.—November 10th was a joyous day for the Elimites when people from Atonement in Arlington, Calvary in Everett, Triumph in Ferndale and Our Redeemer in Kirkland all joined in the witnessing

of the installation of Pastor Terry Olson by Pastor R. Snipstead, AFLC president. It truly was a joyous day! Our sister congregations here showed us how happy they were, too, that prayers had been answered for Elim. At 2 o'clock Pastor Snipstead briefed us on the work of the Association

and what it stands for. Following the installation service at 3, the WMF served a buffet supper. We thank and praise God for Pastor Olson and his lovely family. We continue to pray for Fargo, N. Dak., that the vacancy Pastor Olson left there will be filled soon.

On November 9th at 6 p.m. the WMF served a roast beef dinner for the Father-Son Banquet. A football theme was carried out in decorations and the program. A contest using answers from Scripture determined the passes and progression of the game on the big field made by Lyle and Lois Forde and Jim and Sheri Larson.

BRAZIL. . .

of chattering parrots, the herds of wild pigs and other forest animals. The small farmer came with his hoe and planted coffee, rice, beans and corn. After him came the bigger farmer. He bought out the small farmer and used big machinery to clear out all the stumps. The land was contoured for controlling erosion, and big fields of wheat and soybeans replaced the former crops. The small farmer moved on and this helped open up new lands like Rondonia.

People have changed also. They are still very friendly and mainly open to the Gospel. But life has speeded up. Material possessions have come to mean more in people's lives. Television takes a greater portion of people's time, even hindering some from attending worship services.

Young people are beset by many adversaries: peer pressure to "do your own thing;" drugs and sex are no longer taboo; the music the young

people like in church is by guitar rather than accordion or piano. Choruses are sung rather than hymns. They seem to say, "Do it quicker!" Churches can't last more than an hour or people get fidgety.

Times and people may change, but God is the same yesterday, today, and forever (Hebrews 13:8). In all these years of our labors here, we never found Him to fail. There has always been an open door, after one was closed. We only need to step out in faith with Him.

God has blessed us with five children of our own, also two adopted children. Through the years we have opened our home to many young people. Most of them have needed a place to stay while getting more schooling. Right now we have two girls living with us.

The Lord has given us the privilege of teaching about Him to many people. We thank Him for this and know that through this we have been blessed by growing in our knowledge of Him. Psalm 119:111: "Thy testimonies have I taken as an heritage forever; for they are the rejoicing of my heart."

George and Helen Knapp

"In all these years of our labors here, we never found Him to fail."

Thief River Falls, Minn.—Friends of the former Rindal Lutheran Church, which merged with Our Saviour's some years ago, will observe the centennial of its founding this summer. Rindal Church still stands and will be the scene of the festivities which are being planned. It is located northwest of Thief River Falls and south of Newfolden.

Kalispell, Mont.—A worship and praise hour is held each Sunday evening at Faith Lutheran, in addition to the morning worship. It begins at 6 o'clock.

Dalton, Minn.—A pictorial directory for the four congregations of the parish (Zion, Sarpsborg, Kvam and Tordenskjold) is being prepared.

Grand Forks, N. Dak.—Mr. Roy Mohagen, Grafton, N. Dak., spoke at the annual Norwegian service held at Trinity Lutheran on Jan. 5.

news of the churches

Wallace, S. Dak.—An Outdoor Pageant of the Nativity was presented to the Wallace, S. Dak., community by Calvary Lutheran Church there. For a little while on the evening of Dec. 22 the churchyard and surrounding area became Bethlehem of old.

Mary and Joseph rode in from "the hill country of Nazareth;" the innkeeper refused them room in his inn and the stable became their refuge; angels heralded the good news to the shepherds and wisemen brought gifts to the baby Jesus. A choir sang music of Christmas at different points in the pageant and Pastor Palmer Sevig delivered the Scriptural narrations from the Annunciation and the Nunc Dimittis.

Live animals were used in the pageant.

Following the pageant everyone entered the church parlors for refreshments, doubly good after the cold of the outdoors.

Twelve new members have recently been received into membership in Calvary Lutheran.

Greenbush, Minn.—The mortgage on United Lutheran Church, Greenbush, Minn., was burned in a special ceremony on Sunday, Dec. 1, 1985. Rev. R. Snipstead, president of the Association of Free Lutheran Congregations, preached the sermon at the service and participated in the mortgage burning. He said of the event, "This should mark the beginning of a larger service for this congregation in the work of the kingdom."

Pastor Burton Rygh, who retires at the end of this month led the service. Gary Erickson read the Scripture lessons. Gerald Berg read the 100th Psalm and Ray Christianson gave a special prayer of thanksgiving. Congregational chairman Orin Green made comments and presented the mortgage. The Sunday School, a ladies trio and the youth choir provided the special music.

The church was built in 1973. The parsonage is nearby.



Left to right, Arnold Lagred, Mrs. Orin Olson, Pastor Dyrud and Pastor Dean.

Sedan, Minn.—Scandia Lutheran Church of Rural Sedan, Minn., held their mortgage burning at the morning worship service, Sunday, October 13. Pastor Amos Dyrud, Minneapolis, Minn., officiated.

Scandia Lutheran was organized in 1970 under the direction of Pastor Dennis Gray. The church was moved in December of that year and the first services were held Christmas Day with Pastor Hubert DeBoer speaking. The parsonage was moved in the spring of 1974. Pastors who served Scandia include Michael Brandt, Richard Gunderson, Donald Greven, John DeBoer, Karl Stendal, Larry Haagenson, and presently, Pastor Verle Dean.

At the special services Sunday the church council that served when the



New members received recently at Scandia Lutheran are shown with Pastor Dean, left. They are Clarence Fread and Mr. and Mrs. Hanley Reigstad.

mortgage was secured and also the first council were recognized, namely, president, Arnold Lagred, secretary, Margaret Berg, and treasurer, Howard Nelson, trustees, Arne Klyve, Bert Flaten, Casper Thompson and Guy Knutson. Those who served who have passed away were Kenneth Erdahl, Rudolph Thompson and Clarence Nelson.

The mortgage-burning was possible due to the generous gift of Mrs. Orin Olson. During the services she had requested Howard Nelson to sing "Jesus, Savior, Pilot Me." A volunteer choir sang "Thanks to God for My Redeemer."

The WMF served a dinner following the services.

—Corr.

(Church news cont. on next pg.)



Pictured left to right are GERALD BERG, RAY CHRISTIANSON, GARY ERICKSON, PASTOR BURTON RYGH, ORIN GREEN and PASTOR SNIPSTEAD. (Courtesy, Greenbush Tribune)

Personalities

The address of **Rev. Terry Olson**, new pastor of Elim Lutheran Church, is 11505 26th St. N.E., Lake Stevens, Wash. 98258.

BIBLE LANDS SEMINAR AND TOUR OF ISRAEL

Pastor and Mrs. David Barnhart of Abiding World Ministries announce a Bible Lands Seminar and Tour of Israel, Oct. 13-25. Departure may be from either Minneapolis (\$2095) or New York (\$1995). Tour extension to Rome is additional.

Traveling in the tour group will also be Rev. Francis Monseth, dean of Association Free Lutheran Theological Seminary, and Rev. Richard Snipstead, president of the Association of Free Lutheran Congregations. These men will be devotional leaders on the tour together with Rev. Robert Hofener and Pastor Barnhart.

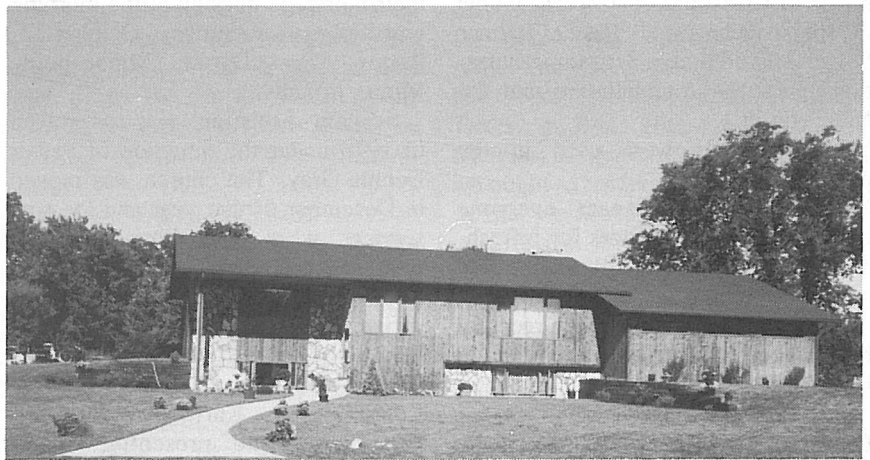
For detailed information, please contact David Barnhart, 1483 Auburn Court, Eagan, Minn. 55122. Call 612-724-2390.



Wyoming, Minn.—On November 17th a dedication ceremony was held at Hope Lutheran Church, rural Wyoming, Minn., for the addition providing their new sanctuary and Sunday School space. An estimated 265 individuals attended the ceremony which was conducted by Rev. Richard Snipstead, president of the AFLC. The congregation was first organized in 1966; today the membership includes 35 families. Rev. Wendell Johnson is the pastor at Hope.

THE LUTHERAN AMBASSADOR
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Fertile, Minn.—In August of 1984, the need for a parsonage was presented to the Winger Parish. After a couple of weeks of discussion, it was nearly unanimously voted upon that the Maple Bay congregation would build a parsonage to serve the parish. On September 17, 1984, a house plan was approved and by October 1st the footings were poured and the building began.

Through many hours of voluntary and hired labor, the house was rapidly constructed. The members of the Maple Bay congregation were aided in their help from their pastor and also their sister congregations. A time of fellowship was had by all who helped as well as a time of working together.

Through the combined efforts of all, Pastor Roy Johnson and his family were able to move into the new parsonage and celebrate Thanks-

giving in spite of the fact that there were many things yet to be completed.

Those who served on the building committee were Robert Broden, Jon Larson, Tim Johnson, Ken Pederson, Marilyn Ness and Connie Moland. Their many dedicated hours of planning and working were deeply appreciated by all.

A memorable day was held on July 28, 1985, when dedication services for the new parsonage were held at Maple Bay Church. Following the services, a parish potluck picnic and open house were held. The parsonage is located in Maple Bay, a block from the church.

A unity of spirit was observed through the building of this parsonage and we pray that it may always stand as a symbol of people working together to further God's kingdom here on earth.

—Corr.