



*ow lovely
are thy*

dwellings

O Lord of hosts!

*My soul longeth,
yea, even fainteth
for the courts
of the Lord;*



THE LUTHERAN
AMBASSADOR

February 2, 1993



Psalm 84:1, 2a

THE LUTHERAN AMBASSADOR

February 2, 1993 • Vol. 31, No. 3

THE LUTHERAN AMBASSADOR is published biweekly (except for the second issue of July and the second issue of August) by the Association of Free Lutheran Congregations, 3110 E. Medicine Lake Blvd., Minneapolis, Minnesota 55441.

CONTENTS

The AFLC

We Found It	p. 3
I Grew Up In It	p. 4
I Married Into It	p. 5
I Appreciate It	p. 7
We Need It	p. 9

Directory Of Churches p. 7-9

Introducing AFLTS Seniors p. 13

Subscriptions: \$12.00 year, U. S.
\$15.00 year, International

Write to:

The Lutheran Ambassador
3110 E. Medicine Lake Blvd.
Minneapolis, Minnesota 55441

Send all communications concerning this magazine to: Solveig Hjermstad, Assistant to the Editor, Box 423, Faith, South Dakota 57626. Phone (605) 967-2381. Fax (605) 967-2382.

USPS 588-620 ISSN 0746-3413

Second-class postage paid at Minneapolis, Minnesota, and additional mailing office.

Postmaster: Send address changes to *The Lutheran Ambassador*, 3110 E. Medicine Lake Blvd., Minneapolis, Minnesota 55441.

Rev. Robert L. Lee, Editor
Mrs. Wayne Hjermstad, Assistant to the Editor

Editorial Board:

Rev. Wendell Johnson, Chairman
Dr. Francis Monseth, Secretary
Mr. Robert Knutson

The Perfect Gift

Romans 3:21ff

The first two chapters of Romans brings to bear the increasing weight of the Law. Chapter three refutes every excuse we can imagine, until we reach the all-inclusive condemnation of 3:10: "There is no one righteous, not even one!" This includes those who have never heard — they have their conscience. This includes those who scoff and reject. It even includes those who give intellectual assent, even those who believe! No one is righteous. You can not even rely on your good behavior as a Christian to be accepted by God!

What then is our hope? What is there that will save us? Verses 21-22 declare that it is the **righteousness of God**. Once we are convinced that outside of God, there is no hope for us; once we come to see that there is no hope of achieving a righteousness that will be pleasing to God, only then can we come to appreciate that our only hope is in God. He in His infinite love and mercy has provided a righteousness which is prepared outside of ourselves and offered to us as a gift. This gift of perfect righteousness is so complete and pure that it meets all the requirements of the Law.

To insure the adequacy of this righteousness, God Himself came to earth in the form of His Son. Jesus was co-equal and co-eternal to fulfill His own requirements of the Law.

It is this righteousness that becomes our own. It is God who demands and the same God who provides. The result is that we can possess the joyful assurance that: "What He demands, He will also provide."

God, in preparing this righteousness as a gift to a sinning world, simply ignored all futile attempts of mankind to achieve this requirement by keeping God's Law. God, in His love for His sin-bent erring world, prepared His gift of righteousness in the very face of mankind's unfaithfulness, selfishness, arrogance and pride. "While we were

Light on the Way

yet sinners, Christ died for us" (Romans 5:8b).

One day I came home from work to find my nine-year-old son busily building a tree house. He proudly showed me his childish efforts, using doubled-up cardboard for steps. At least ten feet up (high enough from which to fall and seriously hurt himself) he had nailed single sheets of cardboard across the wide expanse between the branches. Gently and lovingly I had to replace those seemingly sturdy steps with material he had not had access to. In days of sunshine those steps might have held up, but morning dew or rainfall would soon have made his tree house a "house of death."

How like the little boy are we, impatiently waiting "God's time." With good intentions we build the best we know how though its consequence might be death! But God in His wisdom has built us a tree house to end all tree houses. Charles Simeon, an 18th century writer says: "No works of ours can add (to God's righteousness) in the smallest degree, or render it more satisfactory to God, or more sufficient for us. On the contrary, if we were to attempt to unite anything of our own to it, instead of rendering it more firm, we should utterly make it void."

His "tree house" of salvation was all planned, constructed apart from our own works, before we were born, before the foundation of the world. And it is yours by faith in Jesus Christ, to all who believe. What is faith? It too is a gift of God. If there is a condition for faith, it is a realization that salvation is only possible as an undeserved gift. Praise God for undeserved favor!



—by Rev.
Lloyd Bjornlie

The AFLC

WE FOUND IT

—by Rev. Daniel Giles
Aguascalientes, Mexico

When Debbie and I came back from South America in 1981, I knew from experience that I needed to get seminary training. But the information I received from what was considered one of the evangelical "hold outs" among Lutheran seminaries was so far from what I desired that I never bothered to send in the application.

That summer, we drove hundreds of miles visiting churches throughout the United States who had supported us on the mission field. During the hours of driving, one of the recurring topics of conversation was: "What kind of church should we build on the mission field where we have the opportunity to start from scratch and only use the Bible to guide us?"

My wife and I visualized a church that would be thoroughly Lutheran in its theology, that retained a historical perspective and order in its worship and yet free to take on the shape it should within the culture where it was planted. We saw a church that appreciated the liturgical tradition but took a simplified approach to its worship, because frankly, most people who don't grow up with our Lutheran liturgy are confused, distracted and left out by it. This church we pictured would be an association of free churches and not a hierarchical structure with a few individuals given more and more power, which is so often abused. Each of our discussions that summer concluded by saying: "But of course, it's impossible to come up with a church like that!"

I told a friend about my problem in finding a suitable seminary. He recommended I call the "Association." I had always heard that was a splinter group of disgruntled malcontents who couldn't keep up with the progress in Lutheran theology.

In a last minute desperate effort to find a Lutheran seminary I could live with, I went to Minneapolis to investigate. I happened to arrive on Pastor Amos Dyrud's last day as dean, so I got to visit with him and with Fran Monseth, who was just stepping in as dean. Their first questions were: "Are you sure of your salvation? How long have you known the Lord?"

I had begun to fear that Lutheran pastors, much less seminary professors, did not talk that way anymore. This was indeed what I was looking for! I enrolled and immediately started classes.

During that year, my wife and I were amazed to learn that the AFLC was the church we had talked about planting on the mission field! The Fundamental Principles and other documents were often word-for-word what we had said that previous summer as we drove and dreamed.

We were not about to rush into this, so after my first year of seminary, we joined Morgan Avenue Lutheran Church in Minneapolis. Later I was ordained in the AFLC and began serving in Mexico under the Board of World Missions in 1985.

The AFLC is not heaven on earth. Members of AFLC congregations have not reached sinless perfection. We are a group of sinners saved by grace, seeking to follow Jesus together.

Are you looking for a perfect church? I am sorry, but there are not any. But if you want a church that still teaches biblical Lutheran Christianity, you have found it. If you are willing to bear with other sinners who want to follow Jesus, however imperfectly we may be doing it, join us.



Missionary Daniel
and Debbie Giles;
Ingrid and Daniel.

I was seven years old when I came to know Jesus Christ as my Lord. Shortly thereafter my family and I moved to rural Spicer, Minnesota where we became members of Green Lake Lutheran Church. I grew up in the AFLC and now, at the age of 28, I am posed with this question: "Why am I glad I am in the AFLC?" After 21 wonderful years, I'll tell you why ...

The Word of God

The stand that the AFLC takes is right on the target. The Bible is the inspired Word of God as II Timothy

3:16 declares: "All Scripture is inspired by God ..." II Peter 1:20-21 states that it is not man's own interpretation, but God's doing. I thank God for the impact that His Word has had on my life knowing that it is not just some novel or story, but the

true, inerrant, living and active Word that has been written down for our benefit for us to learn from and to live out in our lives. God's true Word is the best counsel I can give and that I can receive.

A Relationship With Christ

Prior to the age of seven, my family and I attended a liberal Lutheran church where I don't recall learning much in the way of Biblical truth. A personal relationship with Christ was not emphasized. I thank God for men and women of God in the AFLC who faithfully proclaimed the Word to me and that to know Jesus Christ as Lord is vital. Only because of Christ's finished work on the cross, shedding His blood for my sins do I have eternal life. I think of Romans 5:8: "But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us."

Not so long ago I came across a letter my late grandmother wrote to me on my confirmation day. In the letter she told me that if I ever doubt my salvation perhaps I do not know Jesus as Lord. She was correct. I could be living in false security or maybe there is sin in my life that needs to be dealt with that is hindering me from trusting Him. These are wise words that I must continually trust Jesus as the Solid Rock.

There have been many a time when I thought I can do it on my own only to realize what a foolish mistake that was. I thank God that I can go to church and hear how God desires to work through me to make me His servant.

The Local Congregation

I thank God for the position the AFLC takes on the local congregation. According to the Word of God, the congregation is the right form of the Kingdom of God on earth (Matthew 16:18). Jesus Christ is the head of the church, not any ecclesiastical body.

The AFLC I GREW UP IN IT



The 1992-93 AFLC Schools faculty: (L. to R.) Rev. Philip Haugen, Rev. Ralph Tjelta, Rev. Donald Greven, Dr. Francis Monseth, Dr. Craig Jennings, Mr. Jerry Nelson and Dr. Steven Lombardo. Not pictured are AFLBS part time faculty members: Mrs. Bev Enderlein and Mrs. Marion Christopherson.



The lobby of the administration building, occupied in the summer of 1992.

The AFLC has many boards that govern and advise, but they do not control the local church. Because of this, congregations can band together during times of difficulty and times of praise under the direction of the Holy Spirit and not under some mandate of man. Praise God for His Son as the head of the church.

The Evidence of Faith In Practice

I look back upon my growing up years and am grateful to many that have passed along my road of life and have been instrumental in my walk with the Lord. To each of you I say "thank you!"

To my fourth grade Vacation Bible School teacher, Bev Flickinger, who taught me the importance of memorizing Scripture by learning Psalms 100.

To Mr. Walter Peterson, who has been such a faithful prayer warrior for my family and me, never ceasing to remind me that prayers are being lifted up.

To my late grandmother who always demonstrated Christ in her life, encouraged me to live for Jesus and serve Him.

To my seminary classmates and faculty over the years who have faithfully demonstrated the joys in serving Jesus through the good and difficult times.

To my friends who have demonstrated the spirit of Christian unity and servanthood in their lives.

And finally to my parents whose faithful love and devotion in Christ for me would never have been evidenced were it not in part to the Bible-based teaching and preaching of the Word of God in the church.

Why am I glad I am in the AFLC? The reasons are stated. Now it's my duty to minister the Gospel of Jesus Christ so the next generation can answer this question as clearly. Colossians 2:6-7 is my prayer: "As you therefore have received Christ Jesus the Lord, so walk in Him, having been firmly rooted and now being built up in Him and established in your faith, just as you were instructed, and overflowing with gratitude."

— by Alan Arneson
AFLTS Senior Seminarian

The AFLC

I MARRIED INTO IT

I grew up in a traditional Norwegian family. I was baptized and confirmed and was active in our local ELC congregation. My father was the head of our household and perhaps that is why I always assumed that when I would marry, I would join my husband's church. I have thanked God many times for that. I joined Zion Free Lutheran Church of Tioga because I married a member of that congregation.

As a young bride, I was not faithful in attending church. Children came and as they grew old enough to be in Sunday School, I became active in the church organizations and regular in attendance.

Through all this time, I did not have a personal and living faith in Jesus Christ. It took a lot of adult Bible teaching and preaching of the Law and Gospel before I realized that no amount of good church work would get me to heaven. Rev. John Strand was our pastor at that time. Through his solid preaching of the Word and the work of the Holy Spirit, I came into a personal relationship with Jesus Christ as my Saviour.

In 1962 I was sent to Fargo for the annual conference of the Lutheran Free Church. I returned home not knowing much more than when I went. The following year, I attended the first annual conference of the AFLC and that seemed to be like a little bit of heaven. It was such a blessing to me to be set apart for a few days for a time of learning how our church body functions under the "Guiding Principles and Rules of Work." We also enjoyed good preaching and warm fellowship. I grew to know and appreciate some of those precious saints who were solid pillars of the former Free Church. How thankful we can be that the beginnings of the AFLC came at a time when we still had men and women who stood fast on the infallible Word of God and refused to compromise with the false teachings coming into the Lutheran church. I witnessed these people on their knees crying out to God to give wisdom, then they rose up, accepted positions on boards and committees and by God's grace, the infant church body began to take her first steps forward.

With each passing annual conference, I have learned more and more of how we function as a church body. I experienced the calling and commissioning of our missionaries to serve on our behalf. I learned what it is to sit hour after hour in sessions discussing and passing resolutions concerning the work of our AFLC. I appreciate that I can attend annual conference and cast my vote.

As a past president of our National WMF, I learned to know and love sisters in the Lord who worked and served with me on the board. I realized what an important part our women play in the work of missions as an arm of the AFLC. Remember our missionaries! Would you be willing to go in their place? Continue to pray and support our projects and ministry in the local, district and national levels.

God's grace is sufficient. Yes, we experienced difficult times in our beginnings and needless to say, some heart breaking times in the past year. Through the anguish, tears, sleepless nights and questions, God is faithful. And today, I am still grateful that I married into the AFLC as we continue to enjoy a growing fellowship of "Free and Living Congregations."

— by Mrs. Grace Syverson
Zion Free Lutheran Church
Tioga, North Dakota

DIRECTORY OF CHURCHES

ALABAMA

Salem, Salem (R)
Pastor: Timothy Hurley

ARIZONA

Nogales, Triumph
Pastor: Ted Kennedy, Jr.
Tucson, Living Faith
Pastor: David Nelson

ARKANSAS

Mountain Home, St. Matthew
Pastor:

CALIFORNIA

Camarillo, First
Pastor: Walter Johnson
Murrieta, Shepherd's Church of the Valley
Pastor: Terry Wold
Palmdale, Shepherd of the Valley
Pastor: David Molstre

ILLINOIS

Baker, St. Petrie (R)
Earlville, Freedom (R)
Pastor: Mark Olson
Chicago (Evergreen Park), Ebenezer
Pastor: Todd Schierkolk
Chillicothe, Our Savior's
Pastor: Jerome Nikunen
DeKalb, Grace
Pastor: James Asp (Interim)
Morris, Bethlehem
Pastor: Scott Gray
Milford (Schwer), St. John's (R)
Pastor: Thomas Gilman
Newark, Helmar (R)
Pastor: Jeff Swanson
Newark, West Lisbon (R)
Pastor: Rob Lewis
Ottawa, Faith
Pastor: Gary Jorgenson
Sheridan (Norway), Fox River (R)
Pastor: Mel Meyer

INDIANA

Indianapolis, St. Mark
Pastor: Roger Tappert

IOWA

Goldfield, Hauge
Pastor: James Peterson
Jewell, St. Paul's (R)
Pastor: Jonathan Unverzagt

Radcliffe, Salem (R)
Garden City, Stavanger
Pastor: Joel Rolf
Wheatland, Christian
Pastor: Tim Carlson

MARYLAND

Bowie, Reformation
Pastor: Michael Colvin

MASSACHUSETTS

Fall River, St. Paul's
Pastor: Gerald Blais, Jr.

MICHIGAN

Chassell, Maranatha
Pastor: Jerry Holmaas
Eben Junction, Calvary
Pastor:
Escanaba, Escanaba
Pastor:
Ishpeming, Hope
Pastor: Harvey Jackson
Ontonagon, Redeemer
Pelkie, Grace
Pastor: Herbert Franz

MINNESOTA

Argyle, Our Savior's
Argyle, Alma (R)
Pastor: Walter Beaman
Badger, Badger Creek
Greenbush, Oiland, (R)
Pastor: Martin Christiansen
Bagley, Grace
Bagley (Zerkel), Rice (R)
Shevlin (Alida), Alida (R)
Pastor: Lyle Twite
Beltrami, Resurrection
Pastor: Rolf Heng
Bemidji, Bethany
Pastor: Alvin Sather
Bloomington, Emmaus
Pastor: James Ritter
Brandon, Chippewa
Pastor: Tony Stockman
Osseo, Solid Rock
Pastor: David Abel (Interim)
Brooten, Our Savior's
Sunburg, Sunburg (R)
Pastor: Carl Hort

Cloquet, St. Paul's
Tamarack, Tamarack
Pastors: Peter Franz and Emerson Anderson
Cokato, Good Shepherd
Pastor: Lyndon Korhonen
Coon Rapids, Maranatha
Pastor: Tonnes Pollestad
Dalton, Zion-Sarpsborg
Dalton, Kvam (R)
Underwood, Tordenskjold (R)
Pastor: David Skordahl
Detroit Lakes, Faith
Pastor: Paul Larson
Duluth, St. John's
Pastor: Steve Kneeland
Eagan, Living Word
Pastors: Alvin Pinno and David Barnhart
East Grand Forks, Christ the King
Pastor: Steven Ruechel
Eden Prairie, King of Glory
Pastor: Les Galland
Fergus Falls, Calvary
Doran, Stiklestad (R)
Pastor: Rodger Olson
Fosston, Calvary
Pastor: James L. Johnson
Glenville (London), Faith
Pastor: Einar Unseth
Glenwood, Scandia (R)
New London, Gausdal (R)
Pastor:
Glyndon, Maranatha
Pastor: Dale Finstrom
Greenbush, United
Pastor: Dennis Gray
Kasson, Mt. Sion
Dexter, Zion (R)
Pastor: Gordon Grage
Kenyon, Hauge
Kenyon, Emmanuel (R)
Pastor: Rodney Stueland
Lakeville, Minnesota Valley
Pastor:
Mankato, Word of Life
St. James, Hosanna
Pastor: Marlyn Kruse
McIntosh, Mt. Carmel
McIntosh, Trinity (R)
Pastor: Thomas Tuura

Mentor, Maple Bay

Pastor: Lynn Kinneberg

Middle River (Holt), Emmanuel (R)

Minneapolis, Faith

Pastor: Ralph Rokke

Minneapolis, Morgan Avenue

Pastor: Yeddo Gottel

Newfolden, Westaker

Newfolden, Bethania (R)

Pastor: LeRoy Flickinger

Northhome, Hope

Mizpah, Bethesda

Pastor: Lloyd Quanbeck

Ortonville, Abiding Faith

Pastor: Roy Johnson

Osakis, Elim (Independent) (R)

Pastor: Gary Skramstad

Pine City, Abiding in the Vine

Finlayson, St. John's (R)

Pastor: Ted Hansen

Pipestone, Christ the King

Pastor: Todd Olson

Plymouth, Medicine Lake

Pastor: John Skeie

Roseau, Roseau

Salol, Norland, (R)

Pastor: Reuben Unseth

Roseau, Rose (R)

Pastor: Larry Severson

St. Cloud, Granite

Pastor: Curtis Emerson

St. Paul (Maplewood), Victory in Christ

Pastor: Laurel Udden (Interim)

Sebeka (Blue Grass), Bethany

Pastor: Stephen Mundfrom

Shakopee, Faith

Pastor: Norman Hoffeld

Shevlin, Landstad

Shevlin, Sell Lake (R)

Wilton, Trinity (R)

Pastor: William Goodman

Spicer, Green Lake (R)

Pastor: Wendell Johnson

Stacy, Sunnyside

Pastor: David Keippela

Strandquist, Hegland (R)

Pastor: Charles Knapp

Strathcona, Poplar Grove (R)

Greenbush, Bethlehem (R)

Pastor: Allan Gjerde

Thief River Falls, Our Saviour's

Goodridge, Reiner (R)

Pastor: Del Palmer

Thief River Falls, Telemarken (R)

Pastor: Raynard Huglen

The AFLC

I APPRECIATE IT

My home church, Rose Lutheran, Roseau, Minnesota, became a part of the AFLC in the mid 1960s. I recall that it was a controversial issue and there were some individuals with strong opinions regarding the change of our affiliation. I was a young teenager at the time and did not think too seriously about the change my congregation had made. After nearly 30 years, I have grown to greatly appreciate the decision my congregation made in the mid 1960s.

In 1971 I graduated from high school and looked forward to attending AFLBS in the fall. I was confident that I was going to a place where God's Word would be taught truthfully and accurately. Now, with my oldest daughter a junior in high school and anticipating going to Bible school, I enjoy that same confidence. This is why I am glad to be a part of the AFLC.

At a time when other churches and denominations have departed from the basic truth that God's Word is completely true and accurate, the AFLC clings to Jesus, the Word who became flesh.

This contrast became clear to me recently when my wife and I were on a business trip to Portland, Oregon. While there, we attended a

nearby church. The church was beautiful, the choir was excellent and the Word of God was read by a young boy. But then the pastor got up to preach and proclaimed that Jesus really had not said the things that the Gospel records as a direct quote. He continued to explain that many of the words in the Gospels attributed to Jesus really were not actually words of Jesus. Rather the writers of the Gospels only said they were Jesus' words to emphasize what they wanted to say. The pastor also claimed that there were a group of scholars presently studying the Gospels and would soon have their study completed which would point out these errors. Before his sermon was ended, he ridiculed those "fundamentalists and evangelicals" who talk of a "Second Coming" and a "Judgment Day." He accused those people of actually working for the devil by being purveyors of fear!

We left that church that morning realizing the wonderful gift God has given us in a church group whose pastors and teachers proclaim that God's Word is true and that Christ is coming again!

— by Tom Fugleburg
Roseau, Minnesota

DIRECTORY

Upsala, Word of Life
 Pastor: Lyle Aadahl
 Virginia, Good Shepherd
 Pastor: Donald Norr
 Wadena, Zion
 Pastor: Todd Klemme
 Warroad, Warroad
 Pastor:
 Willmar, Zion
 Pastor: Henry Johansen
 Winger, Dovre
 Winger, Union Lake (R)
 Erskine, Saron (R)
 Pastor: Lloyd Bjornlie
 Wyoming, Hope
 Pastor: Jay Eberth
 Zumbrota, Our Saviour's
 Pastor: Paul Pillman
MISSOURI
 Springfield, Immanuel
 Pastor: Vincent Will
MONTANA
 Culbertson, Bethel
 Brockton, Faith (R)
 Pastor:
 Kalispell, Faith
 Pastor: Steven Snipstead
 Kalispell, Stillwater (R)
 Pastor: Kenneth Wilsdon
NEBRASKA
 Fairbury, Faith
 Deshler, Abiding Word
 Pastors: Raymond Klug and
 Howard Franzen
 Dannebrog (Nystad), St. Peder's
 Pastor: Bryan Galloway
NEW YORK
 Massapequa, Unity
 Pastor: Roy Warwick
NORTH DAKOTA
 Abercrombie, Bethany (R)
 McLeod, United (R)
 Pastor: Richard Larson
 Bismarck, Calvary
 Pastor: John Murdfrom
 Buxton, Ny Stavanger
 Portland, Valley
 Pastor: Larry Haagenson
 Dickinson, Our Saviour's
 Pastor: Allen Monson
 Edmore, Living Word
 Hampden, Zoar
 Pastor: Craig Wentzel
 Fairdale, Aadalen (R)
 Pastor: Roy Mohagen

Fargo, St. Paul's
 Pastor: James Fugleberg
 Grafton, Bethel
 Walhalla, Aspeland (R)
 Pastor: Wayne Juntunen
 Grand Forks, Trinity
 Pastor: Bruce Dalager
 Hatton, Zoar
 Pastor: Frank Cherney
 Larimore, Living Faith
 Mekinock, Middle Grove (R)
 Pastor: Mark Molstre
 Leeds, Lebanon
 Leeds, North Prairie (R)
 Pastor: Mark Antal
 McVile, New Luther Valley
 Binford, Bethany
 Pastor: Wesley Langaas
 Minnewauken, Trinity
 Devils Lake, Christ
 Pastor: Philip Rokke
 Minot, Bethel
 Pastor: Jerry Moan
 Park River, Victory
 Edinberg, Grace
 Pastor: James Rasmussen
 Rugby, Hope
 Pastor: Henry Mohagen
 Stanley, Our Saviour's
 Lostwood, First English (R)
 Stanley, Scandia (Independent) (R)
 Pastor: Rodney Johnson
 Tioga, Zion
 Pastor: Dale Mellgren
 Tioga, Norman (R)
 Ray, Beaver Creek (R)
 Pastor: Stephen Odegaard
 Valley, City, Grace
 Valley City, Zion (R)
 Pastor: Terry Olson
 Williston, Emmanuel
 Pastor: Jon Wellumson
OHIO
 North Royalton, Abiding Savior
 Pastor:
OKLAHOMA
 Oklahoma City, First
 Pastor: Gerald Peterson
OREGON
 Astoria, Bethany
 Pastor: Martin Horn
 Eugene, Spencer Creek (R)
 Pastor: Craig Johnson

SOUTH DAKOTA
 Aberdeen, Grace
 Pastor: Alvin Magnuson
 Arlington, Calvary
 Pastor: Brian Pearson
 Bruce, Grace
 Pastor: Dennis Brostrom
 Canton, Redeemer
 Pastor:
 Faith, Bethel
 Eagle Butte, Emmanuel
 Pastor: Wayne Hjermstad
 Freeman, Salem (R)
 Centerville, Immanuel (R)
 Pastor: Michael Klenner
 Ortle, Ortle
 Pastor: Jon Benson
 Pukwana, Pukwana
 Chamberlain, St. Olaf (R)
 Pastor: Wesley Johanson
 Reva, Slim Buttes
 Pastor: James Johnson

Roslyn, Saron (R)
 Webster, Tabor (R)
 Eden, Buffalo Lake (R)
 Sisseton, Hope (R)
 Pastor: Lynn Wilson
 Sioux Falls, Abiding Savior
 Pastor: Michael Brandt
 Wallace, Calvary
 Pastor: Ted Berkas
TEXAS
 Tomball, Crown of Life
 Pastor: Gordon Waterman
 Tulia, Christ
 Pastor: Joseph E. Schultz
 Weslaco, Faith
 Pastor: Norman Dornquast
 Wichita Falls, Christ
 Pastor: Paul Nash



AFLC — CANADA ALBERTA

Calgary, Bethlehem
Pastor: James Winter
Camrose, Solid Rock
Pastor: Steven Olinger

BRITISH COLUMBIA

Salmon Arm, Emmanuel
Pastor:
Vernon, Living Word
Pastor: Gerald Gettis

SASKATCHEWAN

Elbow, Bethel
Pastor:
Frontier, Bethel
Pastor:
Lake Alma, Faith
Pastor: Leslie Johnson

R=Rural



Brodhead, Bethany (R)
Janesville, Trinity
Pastor: Kenneth Thoreson
Clayton, Bethany (R)
Pastor: Harry Bodsberg
Colfax, Faith of Running Valley (R)
Pastor: Robert Koepf
Cumberland, Section Ten (R)
Barronett, Timberland-Ringebu (R)
Pastor: Thomas Olson
LaCrosse, Christ is Lord
Pastor: Richard Gilmore
Mason, Our Savior's (R)
Drummond, Drummond
Pastor: Harris VanSomeran
Rice Lake, Good Shepherd
Pastor: Brian Davidson

WASHINGTON

Arlington, Atonement
Pastor: Richard Long
Everett, Calvary
Pastor: David Hinrichs
Ferndale, Triumph
Pastor: Joel Lohafer
Kirkland, Our Redeemer
Pastor: Kenneth Moland
Lake Stevens, Elim
Pastor: Richard Gunderson
Spokane, Bethany
Pastor: Alvin Grothe (Interim)

WISCONSIN

Amery, Amery
Pastor: John Rieth
Boscobel, Trinity
Pastor:

NEW MISSION CONGREGATIONS

Tucson, Arizona,
Body of Christ
Pastor: David Nelson
Oceanside, California;
Neighborhood Bible Church
Pastor: Orville Heipler
Topeka, Kansas;
Lamb of God
Pastor: Donald Greven (Interim)

Cambridge, Minnesota;
Redeemer
Pastor: Phil Haugen (Interim)
Monroe, Washington;
Monroe Free
Pastor: Dave Hinrichs (Interim)
Menomonie, Wisconsin;
Good Shepherd
Mondovi, Wisconsin;
Morning Star
Pastor: Steve Lombardo (Interim)

The AFLC WE NEED IT

As a child I was baptized into the kingdom of God. It became the responsibility of those in the church, my parents and ultimately myself to continue with the instruction of the Word of God, make confession of my sins and grow in the grace and knowledge of Christ. Throughout the years the church has been a significant part of my life.

During these latter years, personal experiences have made the fellowship within my congregation even more crucial for me. With the loss of my husband and several major surgeries on my children, I sought additional support from family and friends within my Christian community. However, in my Lutheran community, the Christian bonds were being broken as doctrine was questioned and unity destroyed. I was left with loneliness and a burden for my church. I found others who shared my convictions. Together we looked to the Lord for guidance.

God had not deserted us. Last summer we were introduced to Pastor Raymond Klug and intern Tim Hinrichs and their congregations in Deshler and Fairbury, Nebraska. These people made a 360-mile trip to our city in one evening to share God's Word and to extend a warm hand of Christian fellowship. They have written numerous letters to encourage and support us. Lamb of God Lutheran Church, Topeka, Kansas, is now a reality.

My own family is diverse in age and in physical condition. We are seeing how important it is to remain steadfast to God's Word. We cannot do this alone. We need one another to share God's Word and to provide encouraging fellowship in Christ. I think of the hymn, "Onward Christian Soldiers," not as an ancient battle song, but a hymn for those in the AFLC today who are striving for the kingdom of God.

— by Mrs. Shirley Armentrout
Topeka, Kansas

The Association of Free Lutheran Congregations



*Growing together
in Christ.*

Missions

World — bringing the Gospel of Christ to Brazil, Mexico and India.

Home — currently aiding over thirty young congregations.

Schools

Seminary — preparing servants through biblical teaching and training.

Bible School — a two-year school featuring a life-changing curriculum, the Word of God.

Parish Education — printing Sunday School curriculum, books and providing teacher training and a resource library.

Evangelism — teaching all Christians to share the Good News.

Youth Work — the Luther League Federation and the Youth Board encourage the ministry to youth.

ARC — the Association Retreat Center, Osceola, Wisconsin.

General Fund — maintains the AFLC Central office, non-budgeted boards and The Lutheran Ambassador.

Church Extension — enabling Home Mission congregations to borrow money for building.

Conversations Of Praise

This article could also be called "Getting On With It." Let's look at a practical spiritual and musical point.

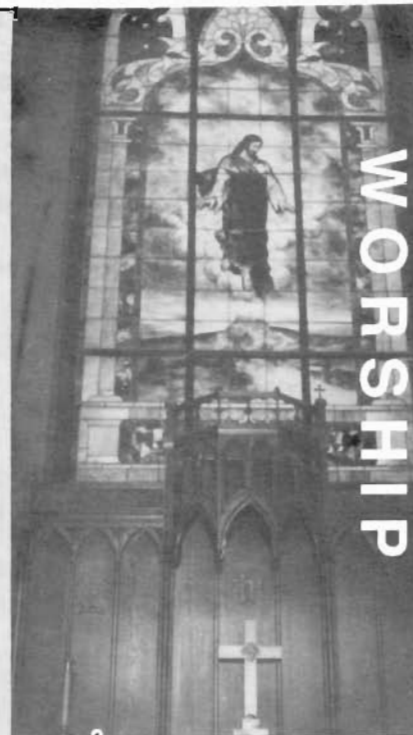
In Deuteronomy 11:1-7 Moses challenges the people three times with this point. "It was not your children who saw the wonders of God. It was **you!**" He spells out their responsibility to keep on reporting what they had seen God do in the desert. We have seen what God has done in our deserts! I saw! Not my children — me. And we must report it in word and in song!

In Lamentations 3:21-24, Jeremiah, in a ministry desert, picks up his own spirits by reminding himself what God did in earlier deserts. A blessed "spin off" of this passage is our precious song, "Great is Thy Faithfulness!"

One practical way to grow in worship is to pay closer attention to the conversations of praise. Let's be sure we're directing the song at the target suggested by the writer.

"Bless the Lord, O my Soul!" is a short prayer song based on Psalm 103 where the psalmist reminds us (as in Psalm 42:5, 11) that it's really alright to talk to ourselves. Sometimes our soul urgently needs to be instructed by our spirit: "Bless the Lord, soul! Get with it!"

"All Hail the Power of Jesus' Name" is in the imperative voice. It is not a song to be sung to God or to myself. The grammar tells me we're singing it to one another. We are



encouraging one another to really "hail" (recognize and applaud) the power of our mighty Jesus' name!

"The Battle Belongs to the Lord" teaches again what is reported in Deuteronomy 20:1-3. It can be a declaration of faith as well as teaching.

"I Give All My Service To You" becomes an instrument of surrender when I sing it with mind and spirit.

"Praise the Lord, O my soul! I will praise the Lord all my life! I will sing praise to my God as long as I live!" (Psalm 146:2).

And while we're singing, let's pay attention to the conversations of praise!

— Sharon Torgerson
Mojave, California

Christian Academic Education — provides a resource center.

Capital Investments — property debt retirement.

Stewardship — seeking ways to encourage scriptural giving.

Pension — securing a safe retirement program, health insurance and special assistance.

Women's Missionary Federation — serving women and missions.

10. What part does forgiveness play in our prayers as shown by Mark 11:25?

11. We are not alone in our struggles with temptation and sin. What does the writer of Hebrews assure us of in Hebrews 4:13-16?

12. What is God's promise to us in 1 John 1:9?

Write your own prayer of confession from Scripture used in this lesson and other verses you may know.

~~"What a Friend we have in Jesus, all our sins and griefs to bear!
What a privilege to carry everything to God in prayer!
O what peace we often forfeit, O what needless pain we bear,
All because we do not carry everything to God in prayer!"~~
~~— Joseph M. Scriven~~



Lord Teach Us To Pray

Prayer:

Confession

Key Verses:

"The sacrifices of God are a broken spirit; a broken and contrite heart, O God, Thou wilt not despise" (Psalm 51:17).

"But the tax-gatherer, standing some distance away, was even unwilling to lift up his eyes to heaven, but was beating his breast, saying, 'God, be merciful to me, the sinner!'" (Luke 18:13).

Last month we studied prayer as a relationship. In every relationship there are at times hindrances or roadblocks to effective communication. In our relationship to God, sin — disobeying God's law and will — disrupts our prayer life, according to the teaching of Scripture.

1. What effect does sin have on us in the following references?

a. Psalm 66:18

b. Isaiah 59:1, 2

c. 1 Peter 3:7

"Because God is holy, sin breaks the fellowship in which prayer is acceptable to him. God's gracious work of salvation restores and renews that fellowship through Jesus Christ." "New Dictionary of Theology," Inter Varsity Press, p. 526.

2. Read about God's free offer of mercy in Isaiah 55:6, 7.

a. What verbs describe action we should take?

b. What verbs describe God's response?

3. In a dictionary, Bible dictionary or catechism look up the following terms:

a. Confession —

b. Repentance —

4. Often in times of trouble in Israel's history, leaders confessed the sins of the people as a whole. See Nehemiah 1:6, 7 for an example. What is God's promise in II Chronicles 7:14?

Let's look at two prayers of confession in Scripture found in Daniel and Ezra.

5. First read Daniel 9:3-19. Daniel and his people were in captivity in Babylon and he knew why.

a. Verse 5, what had they done?

b. Verses 6, 13, what had they not done?

c. Verses 9, 18, which aspect of God's character does Daniel appeal to?

6. Read Ezra 9:6-15. After Israel's captivity in Babylon for 70 years, some of the people had returned to resettle Jerusalem and rebuild the Temple. Ezra's confession concerns these people.

a. Verse 6, what is Ezra feeling?

b. Verses 8, 9, 13, what had God done for them?

c. Verse 15, how does Ezra's recorded prayer conclude?

(Are you curious about the outcome of this story? You can read the people's response to Ezra's prayer in Ezra 10.)

David is a good example in Scripture concerning what to do with guilt. Two psalms which record his prayers of confession are Psalm 32:1-7 and Psalm 51 where our key verse is from.

7. What was David's experience in Psalm 32:5?

8. What did he learn that God desires of His children? Psalm 51:6

Pride or an unforgiving spirit are two attitudes which could keep a person from praying a prayer of confession such as David did. Look at the story which encloses our key verse from Luke, (Luke 18:9-14).

9. What was the outcome of the two prayers according to Jesus' statement in verse 14?

Ephesians 4:32 says, "And be kind to one another, tenderhearted, forgiving each other, just as God in Christ also has forgiven you."

Introducing AFLTS Seniors

CAMPUS



James Molstre, son of Pastor David and Sandra Molstre of Palm-dale, California.

Married to Kristin Murdock.

Children: Jordan (4), Rachel (1).

Home congregation: Our Saviors Lutheran, Dickinson, North Dakota.

Graduate of North Dakota State University.

Special interests: Reading, sports, guitar.

Personal Testimony:

I am thankful that my parents provided a Christian atmosphere where the importance of a personal relationship with God was taught through His Word, and their spiritual example. The knowledge and training I received at home made me aware of my need for a Savior. At the age of seven I came to a personal faith in Jesus Christ through evangelistic meetings. That faith was nurtured by several godly Sunday School teachers and those who prayed daily for me.

When I was a sophomore in high school, God called me into the ministry through the verse in Romans 10:14, "How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?"

I was reluctant to go to seminary after graduating from college. Doubts began to edge into my heart. Was I personally called of God or was I feeling pressured to join my father and brother in the ministry? I spent two years wrestling with this question while teaching in Idaho. Through this experience God made it unmistakably clear that He wanted me in seminary. I knew



Jim Haga, Bettendorf, Iowa, son of Tom Haga and Mary Haga.

Married to Carlayne Holm.

Home congregation: Christian Free Lutheran, Wheatland, Iowa.

Graduate of Iowa State University, Ames, Iowa.

Special interests: Music and golf.

Personal Testimony:

I was raised without any church background. The only time that I went to church was for a funeral or a wedding. I became involved in a sinful life and rock music. Through my involvement with rock music, I came into personal contact with evil spirits. This forced me to search for a way out from the oppression from the enemy. Through a series of events, I ordered a verse by verse study of the book of Revelation on cassette tape. The Holy Spirit graciously came to me through His Word and led me to personal con-

that I was in His will, so I enrolled at AFLTS.

Seminary Experience:

These years of my seminary education have been invaluable to me. I have been privileged to learn from the knowledge and experience of godly men who emphasize a personal relationship with Jesus Christ.

In these four years we have experienced personal failure, provision, the power of prayer, and the friendship and love of people we hardly knew. Through it all, God has shown Himself faithful in every situation. It is my prayer that wherever He will lead us we may be just as faithful to Him.

tact with Jesus Christ, the King of Glory. Jesus came into my heart, cleansed me from all my sins in His precious blood, and delivered me from the power of Satan. "God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil, for God was with him," (Acts 10:38). Praise the holy name of Jesus!

Seminary Experience:

I felt the call to preach shortly after I was saved. I wanted a conservative Lutheran seminary with an evangelical emphasis, and I found it at the AFLC. I have appreciated indepth study of the Word of God and the godly example of my instructors. I have been taught to honor God's Word and to believe that it will thoroughly furnish me unto all good works.

I interned at Trinity Lutheran Church in Boscobel, Wisconsin under Rev. Merle Knutson and saw God at work in the lives of people.

As we look around us we realize that there are only two things that are going to last for all eternity: the Word of God and the souls of men. The goal of the ministry and my training at the AFLC Seminary is to prepare me for a lifelong journey in the Word of God, preaching, teaching and ever learning; and to win and disciple souls to Jesus Christ. With this call from God, my wife and I anticipate the leading of the Lord as to where He will send us.

1994 AFLTS Interterm

An intensive study tour to the Holy Land during the first two weeks of January, 1994.

A \$250 deposit is due in March, 1993.

This seminary sponsored tour is organized by Rev. Todd Olson.

For more information call (507) 825-5958

PEOPLE and PLACES

Salem, Alabama — Salem Lutheran Church has begun a midweek adult confirmation class. The small but growing congregation is served by Rev. Timothy Hurley.

Minneapolis, Minnesota — More than a dozen people from Faith Free Lutheran Church attended the Concordia College Christmas Concert at Orchestra Hall on December 10.

Camarillo, California — First Lutheran Church designated January 25 as a "Day of Fasting and Prayer" for their congregation and for special needs in the nation. This preceded the congregation's annual meeting on February 1. First Lutheran Church also hosted a Sunday evening concert on January 10 with Vern Baardson. Two weeks later, he gave a concert at Calvary Free Lutheran Church, Fosston, Minnesota.

Rev. Tim Skramstad, formerly of Colorado Springs, Colorado has moved to Fort Hood, Texas. His new address is 6134 Spring Valley, San Antonio, TX 78247.

Ferndale, Washington — Triumph Lutheran Church is featuring studies on "The Master's Plan for Making Disciples." This specific study will be in three two hour sessions.



Bagley, Minnesota — The Message Of Hope Parish along with 16 other area churches participated in the Lowell Lundstrom Crusade last fall. Pictured (left to right) Pastor Lyle Twite, Lowell Lundstrom, Gayden Stenseng, Margaret and Harry Ames, Tom Gardner, Bob Jessee and Connie Stenseng.

AFLC Mid-Winter Bible Conferences

Thief River Falls, Minnesota
Our Saviour's Lutheran Church
February 19-21

Theme: "Grace For Living Now and Forever" Titus 2:11-15

Speakers: Pastors Lyle Twite, Rev Ralph Tjelta, David Abel and Elden Nelson.

WMF luncheon on Saturday
Kirkland, Washington
Our Redeemer Lutheran Church
March 5-7

Theme: "God Is Able"
Friday - WMF Day
Speaker: Evangelist John Abel

Tioga, North Dakota
Zion Lutheran Church
February 5-7

Theme: I Peter 1:2-5 "The Inheritance of the Saints"

Speakers: Pastors Philip Haugen and Allen Monson
WMF luncheon on Saturday

Mesa, Arizona — The annual AFLC "Snowbird" fellowship dinner will be held on February 8th at the King's Table restaurant. Rev Orville Olson is the leader.

Faith, South Dakota — Bethel Lutheran approved preliminary plans for an addition to their church building at their annual meeting on January 17th.



Oceanside, California — Neighborhood Bible Church received 20 souls into their membership December 13. On that same day, six children and one adult were baptized at the



young mission congregation. A week before, dinner and orientation for the new members was held at the home of Pastor Orville Hiepler.

THE RIGHT FORM OF THE KINGDOM

According to the Word of God, the congregation is the right form of the Kingdom of God on earth. The first of the Fundamental Principles, to which all AFLC congregations subscribe, summarizes the special vision that is central to our existence as a church fellowship.

Read it again carefully. There is a standard, and it is the Bible, the Word of God, not tradition or history. Except for a few references that relate to the Church Universal (plus one that uses the term in a general sense for a gathering), an overwhelming majority of occasions where the word "church" is found in the New Testament clearly point to the local congregation.

This does not deny the Holy Christian Church. Rather, an emphasis on the local congregation as the right form of the Kingdom of God on earth stems from the fact that in practical Christian life this is where the Universal Church is manifested. Thus, the church, **practically speaking**, is the local congregation.

The negative side of this principle is the fact that synods or associations are divinely instituted in the same sense as the congregation is and so they are secondary. The same is true of organizations within the congregation, as well as para-church ministries.

The church council is not the right form of the Kingdom, even though some congregations function as if this were the case. It is no doubt expedient for many decisions to be made by those who have been elected to act as representatives of the entire membership, but responsible leaders must not lose sight of the importance of their accountability to the rest of the congregation. This means in practice that the council does not usurp the congregation's authority, but is careful to refer decisions to the whole body as regularly as possible. It is wise, therefore, to schedule quarterly meetings of the congregation, as well as an annual meeting, in light of our commitment to the council's accountability.

It is simpler to concentrate authority in as few people as possible, and the struggle for authentic congregational life is especially difficult today in the face of certain "church growth" fads that claim increased powers for the pastor or a self-perpetuating elder board. But biblical congregations are needed in our day as much as in New Testament times, and so the struggle is one that cannot be neglected.

Do we really want the congregation? This question was asked by Professor Georg Sverdrup almost a cen-

tury ago, and it is still uncomfortably searching and relevant. May the Lord rekindle our vision for free and living Lutheran congregations, that we might be willing to pay the price personally and corporately to see it realized.

THE YEAR OF THE PASTOR

The concept of calling 1993 "The Year of the Pastor" was introduced in a couple of religious magazines that recently claimed my attention. The idea is not a bad one, either, providing that there are two sides to the coin. Churches need to be reminded to appreciate their pastors and to pray for them, and pastors must remember both the privileges and responsibilities of their calling.

The pastor, as servant, is a conviction close to the heart of the AFLC, as well as true to our heritage. A special burden for pastoral training was instrumental in the birth of our mother church body, the Lutheran Free Church, almost 100 years ago, and this program was centered in an attempt to prepare men for the ministry with shepherds' hearts, not a priestly caste of academic theologians.

It is significant to see that the secular world has a growing awareness of this distinction. An article in "Fortune" magazine (May 4, 1992) discusses the "servant leader" concept in relation to business corporations, but the principles suggested can apply with equal force to the pastor. Consider a few of them: •He takes people seriously. •He listens, and takes his lead from the troops. •He heals. •He's self-effacing. •He sees himself as a steward.

The pastor is a servant of God. No one will deny the true of this statement. But he is also a servant of the congregation, existing "to serve those whom he nominally leads, those who supposedly follow him," the article continues. "He takes their fulfillment as his principal aim."

Yes, it is idealistic, but so is the vision for free and living congregations. May the Lord awaken our pastors, therefore, and prepare them to lead by serving in all humility.

WORLD WATCH

THE LUTHERAN AMBASSADOR

3110 E. Medicine Lake Blvd.
Minneapolis, Minnesota 55441

Second-Class

Ministering To The Pastor

Focus On The Family has established a new department designed to minister to the needs of pastors and their families. According to Rev. H.B. London who heads this department, there are four areas that trouble pastors:

1. The first one is isolation. The pastor lives under the tension of high expectations.

2. The second problem area many pastors face is that of loneliness. Who does the pastor unload his problems on? The loneliness may also come from fear of his parishioners becoming disillusioned if they knew about his stress.

3. A feeling of inadequacy is another area of concern. Often pastors and their wives feel the pressure of trying to be all things to all people. Forty percent of the letters Rev. London receives come from hurting pastors' wives and most of them express worry about their husbands' physical and emotional health.

4. The fourth area of difficulty is insecurity in their finances, poor medical insurance, poor retirement benefits and the fear of forced termination. Rev. London sees many pastors living below the poverty level. One pastor's wife wrote of the time she and her husband received a gift of \$200. They cried. Never before had they experienced the joy of \$200 of discretionary income.

This department seeks to help establish and restore pastors and their families. According to Rev. London: "We believe the church is the first line of defense for the family. When you start messing with the basic fiber of the church, you weaken society."

—from *Focus On The Family*,
January 1993

Pray for Your Pastor

A 1991 survey of pastors, conducted by the Fuller Institute of Church Growth, revealed the following information about the personal and professional lives of the clergy:

- 90% of pastors work more than 46 hours a week.

To All Pastors and Congregations of the AFLC:

The Pension Board is pleased to announce that a new partial self-funded health program will take effect March 1, 1993. Application for open enrollment for all pastors and employees of the AFLC churches must be postmarked by February 19.

This new plan, at a cost of \$330 per family, will be an annual savings of \$1,302 per family and a total of over \$100,000. We are asking all congregations to provide this coverage for their pastor and to also pay at least half the yearly deductible which would be \$500. All the boards in the AFLC will be providing this coverage and deductible to their employees.

This plan benefits our congregations by allowing any pastor to consider a call without the concerns of health coverage being available in their new area. The pastor can then serve the Lord free from the concerns of great health risks. If congregations and pastors are unable to pay this premium, they may contact Mr. LaVern Thompson for an application for assistance.

Enrollment packets and more information are available from Pastor Gal-land at AFLC headquarters, Dale Hertle, or Pension Board members.

- 80% believe pastoral ministry has affected their families negatively; 33% say being in the ministry is an outright hazard to their family.

- 75% report a significant stress related crisis at least once in their ministry.

- 50% feel unable to meet the needs of the job.

- 90% feel they were inadequately trained to cope with ministry demands.

- 70% say they have a lower self-image now than when they started.

- 40% report a serious conflict with a parishioner at least once a month.

- 37% confess having been involved in inappropriate sexual behavior with someone in the church.

- 70% do not have someone they consider a close friend.