



OUR CITIZENSHIP



THE LUTHERAN AMBASSADOR

June 22, 1993



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Light on the Way

A Piety Right For Our Day

When I agreed to write these "Light on the Way" articles for *The Lutheran Ambassador* I accepted with great humility.

I ask for your prayers as these manuscripts are prepared in order that they might serve our Lord and His church.

Our congregation in First Lutheran Church, Camarillo, California has a Wednesday morning Bible study composed of approximately 25 men and women. It is a joy to study and pray with this group each week.

I asked them if they would stay another one-half hour after our regular study time each week to discuss subjects that would be written for the "Light on the Way." Several of them agreed.

These articles then will, from time to time, reflect the thoughts and prayers of your brothers and sisters in Christ in California. We encourage your prayers for us.

The first day we met we talked about "piety." That's an interesting word in our day because it is so often misused.

The word used by so many people to be degrading and negative.

In our secular society one's popularity is not enhanced by being called a "pious" person.

We hear people say, "He/she tries to look and act so pious." All of us know the intent of statements like that. They certainly are not intended to build up character.

Even in a thesaurus it lists the word "pious" as sanctimonious, self-righteous, Pharisaical and hypocritical.

One couple in our Bible study group had gone to their dictionaries and one definition for piety was "pretended religious devotion."

But there were other positive defi-

nitions like, "traditional sense of virtue," "holiness," "godliness," "respect," "devout," and "reverence."

Piety has been an important word in the theology and practice of the AFLC. We must not lose sight of its proper meaning.

I remember President Bob Lee at a meeting defining piety as carefulness.

The Greek word for piety means to be respectful and dutiful towards one who has the right to it — God or man.

Another one of our Bible study group reminded us of "filial piety."

In fact, the only two places in the Bible where the word piety is used is in relation to filial piety as in I Timothy 5:4: "Let them show piety towards their own families."

Piety can also have the meaning of worship as in Acts 17:23. Again it has the weight of devotion and respect for God and His creation along with the family which is His created institution.

Our nation and our families will only experience the blessings of our Lord when we have recaptured that kind of piety.

We will never know the real blessings of our Lord without respect for our Redeemer and the sacredness of the family in our society.

In the 1962 AFLC *Historical Statement* it talks about "a pietism which is needed and right for our day."

May God give us a resurgence of piety within our families and in our devotion to the Word and work of our



— by Rev.
Walter Johnson

To My Fellow Resident Aliens: Seek First His Kingdom!

But our citizenship is in Heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, who by the power that enables Him to bring everything under His control, will transform our lowly bodies so that they will be like His glorious body (Philippians 3:20).

According to the U.S. Immigration Department, my family and I are resident aliens here in the U.S. According to God's Word everyone who has been born again by water and the Spirit into God's Kingdom is a resident alien on the planet Earth.

A resident alien is a stranger who has temporarily made his or her place of residence in a country that is not their homeland, not their country of birth, nor of their citizenship.

In the chapter on faith in the book of Hebrews, in referring to Abraham, the original example of everyone who lives by faith in the Lord, the Holy Spirit testified:

"By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he was looking forward to the city with foundations, whose architect and builder is God" (Hebrews 11:9, 10).

And in regard to the faith of all of the Old Testament saints the Holy Spirit wrote:

"And they admitted that they were aliens and strangers on earth. People who say such things show that they are looking for a country of their own. If they had been thinking of the country they had left, they would have had opportunity to return. Instead they were longing for a better country — a heavenly one. Therefore God is not ashamed to be called their God, for He has prepared a city for them" (Hebrews 11:13-16).

We are resident aliens in this world as our ancestors of faith were. Our birth is registered in the Book of Life in the records of God's Kingdom. Our true homeland and place of eternal citizenship is in the Lord's country and city. We are looking forward to a nation and city with foundations whose architect and builder is God, a nation and a city that will not crumble.

Now, although my family is classified as resident aliens by the U.S. government, we really

don't feel like aliens or strangers in the U.S. The cultures of the U.S. and Canada really are very similar. Oh, there are a few things that are different, that seem strange to us in this new country we are living in; like paying medical bills to the doctor when you are sick instead of paying them to the government every time you buy something at a store. But the bottom line is basically the same.

We do, however, feel like resident aliens or strangers in this world. We do not feel at all at home here in our spirits or souls. We really didn't feel at home in Canada, and we don't really feel that we are at home in the U.S. So much of both Canadian and American culture is shallow and earthly, narrowly centered in a secular or pagan understanding of life and devoid of any real depth of insight or understanding of human history, and of God and Christ and the eternal realities of life. As the Apostle Paul stated so clearly: "Their destiny is destruction, their god is their stomach, and they glory in their shame. Their mind is on earthly things" (Philippians 3:19). "Eat, drink, and be merry" sums up most of the culture and activity of our secular or pagan society.

But the Holy Spirit living in us has given us understanding of the eternal realities of Christ and His Nation. Our perspective on life has been transformed from the very narrow minded earthly point of view to the eternal perspective of Christ's Nation. We have been bought from the darkness of the world into Christ's glorious light," not with silver and gold, but with His Holy and precious blood, and with His innocent sufferings and death; in order that I might be His own, live under Him in His Kingdom, and serve Him in everlasting righteousness, innocence, and blessedness" (Martin Luther, *Explanation to the Second Article*).

Dear friends, whether we are living in Canada or the United States or some place else, this ◇

"But the Holy Spirit living in us has given us understanding of the eternal realities of Christ and His Nation."

WORLDLY CONCERNS

The reality was inescapable. At 8 a.m. we were told that in less than 16 hours, our bags were to be ready to be loaded, and in just over 24 hours, we would be "wheels up," enroute to Kuwait. My unit was being sent in response to Saddam Hussein's "saber-rattling," and the possibility existed that there would be open conflict. Praise God, the prayers of His people were answered, and the hostility proved to be more a battle of words than of bullets!

How do we deal with such pressures, however? We look at a world that is kind of upside down ... prayer is outlawed in American schools, but is now available to students in the former Soviet Union! We are faced with the possibility of homosexuals being allowed to openly advocate their "alternative lifestyle" in the military ... we see a mounting deficit and a continued reluctance to take real steps to reduce it ... we see increasing crime and an increasing incidence of frustration with a system incapable of handling it ... we see cults taking their people into fiery and violent ends. Where is God in all this?

He is in the same place where He has always been! His promises are still true: "I will never leave or for-

sake you;" "If my people, who are called by my name, will humble themselves and pray ... then will I hear from heaven and will forgive their sin and will heal their land;" Even I, am He who blots out your transgressions, for my own sake, and remembers your sins no more."

An increasing awareness in my life is that the answers to the questions and challenges of life are still to be found in a personal walk and relationship with Jesus Christ. The challenges have a different face, perhaps, but they remain fundamentally the same as they have been in history ... to remain faithful to the Faithful One, in the midst of an unfaithful world! I could face Kuwait with an assurance ... that I was where God had called me to be, doing what He had called me to do. I had fears, questions, concerns, and needs, but I also had His Presence! And so the time of great turmoil became a time of great ministry!

The fundamental mission of every Christian is the same of the evangelical pastor or chaplain: to bring the Good News to a world in need. As we look at problems, may we face them with the calm assurance that Christ walks with us, and that the promises of His Word are true. May we be moved to pray for

our leaders and problems, rather than simply complain about them! May we fulfill the Great Commission in the time that we have left.

Jesus called His disciples, as He calls us today, to a life that will often be tumultuous, often times confusing and frightening! But in the midst of that, He has promised us His peace, that passes all understanding. So when the call comes, whether to a foreign land to face an adversary, or to cross the street to mend a relationship, remember that our concerns and burdens are shared by the Savior. Remember that He is true to His Word, and that He goes with us.



—Michael J. Crowell
Chaplain (Captain) U.S. Army
1-9 Cavalry, Fort Hood, Texas

RESIDENT ALIENS

world is not our homeland, this world is our mission field. We are citizens of the Lord's Kingdom, of God's country and city, and are here in this world only temporarily, for just a few short years, living wherever the Lord has placed us, to represent our Lord and our eternal homeland to the people living around us.

How then shall we live in our world and country today? The Holy Spirit in His Word gives us a great deal of teaching about how we are to live today. It should be the desire of each of us to daily seek to study His Word, so that we can grow in our understanding of the

Lord's will for us, and put these truths into practice in our daily lives here in our temporary places of residence.

To all who are fellow citizens of the Lord's nation, and resident aliens in this world, "Seek first His Kingdom, and His righteousness" and the Lord by His Spirit will teach you how to live both now and for all eternity. The Lord who has taught us this, says:

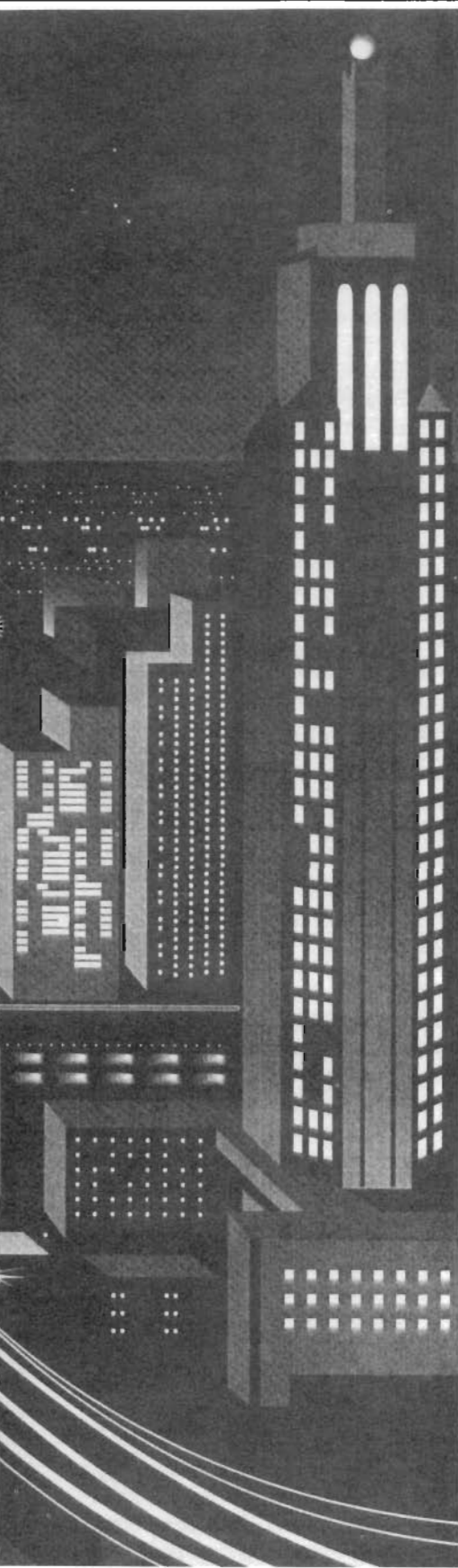
"Surely, I am coming soon!"

"Amen! Come Lord Jesus!"

"The grace of the Lord Jesus be with God's people. Amen" (Revelation 22:20, 21).



—Rev. Alvin A. Pinno
Eagan, Minnesota



The Christian's World View

The glass and steel landscape stretches out before me wider than my camera lens can capture. From my 17th floor vantage point in Culbertson Hall on the campus of Moody Bible Institute, the "world class" city of Chicago appears distorted in its proportions as it looms so close before me, that I feel diminished by its sheer enormity.

I cross the street with my son, Micah, and enter an ethnic restaurant. We order six gulab jamins, a favorite dessert treat of the Mid East. I close my eyes, and find it not difficult to imagine that I am back in Pakistan, standing in front of a vendors stall on the streets of Rawalpindi. The sounds, the odors, even the beetle nut juice spit on the sidewalk outside the restaurant would indicate that I am somewhere other than America. The previous afternoon my ride down Lakeshore Drive had been interrupted as police held traffic at bay for several minutes to allow the motorcade of the president of Germany to speed its way uninhibited through the city.

What makes Chicago a world class city is that it welcomes the world to its doorstep, and offers a truly cross-cultural experience to anyone willing to spend some time in the heart of the "windy city." It is a city that recognizes its international qualities and its ethnic diversities to be assets, not liabilities.

What makes a believer a "world class" Christian? The World Christian is one who sees beyond those things that tend to bind a person to one place, one culture, one experience, one viewpoint.

While Jesus was absolutely definitive about the way of salvation (John 14:6), the people for whom He died are diverse in their cultures, languages, political view points and locations. The World Christian sees the family of faith as being comprised of people from various cultural backgrounds who have the common experience of forgiveness and new birth in Christ. The World Christian also realizes that beyond this family, is the family of mankind, created by God for His glory, but separated from God by sin. These family members are yet to know His gift of forgiveness and new birth.

The late Bob Pierce, founder of World Vision and Samaritan's Purse, prayed: "Let my heart be broken by the things that break the heart of God." Our heart's ache and concern must transcend culture, social status, skin color, language, economics and politics. To be World Christians, we must realize that God's desire is not so much to change people's cultures, as much as it is to change their hearts. The World Christian understands that we were as the lost are, and only the grace of God distinguishes us now, and will separate us in eternity.

What breaks God's heart? Lost people! Jesus calls us to have eyes of redemption for a world that He has sent us into.

May God lead us to a world view not based on culturally inculcated bias, but a world view that will take us wherever God would have us go, to win lost people for Christ.



— Rev. Rob Lewis
Newark, Illinois

The Christian in Politics:

All it takes
for evil to
prevail is
for good
men to do
nothing.

— Edmund Burke

America's form of representative government is unique in all the world. It has been and continues to be a model for developing countries. We are currently engaged in a battle over the control of our culture and our country. New laws and modern interpretations of our Constitution are changing the way we define who we are. We no longer have a common focus. Sides are recruiting soldiers for active duty. Will you join the battle?

Our Constitution is based on an internalized moral standard. John Adams, a founding father, said: "Our Constitution was made only for a moral and religious people. It is wholly inadequate for the government of any other."

Christians recognize the moral crisis of our nation. In part at least, the decline is caused by the inactivity of Christians in the political process. Statistics show that Christians vote at the same rate as the rest of the population. It seems we have forgotten the words of Patrick Henry: "It cannot be emphasized too strongly or too often that this great nation was founded, not by religionists, but by Christians, not on religions, but on the Gospel of Jesus Christ! For this very reason people have been afforded asylum, prosperity, and freedom to worship here." We have forgotten the shed blood our forefathers paid for our "good life." It means so little to us we more often than not don't even bother to vote.

The Constitution also assumes an informed electorate. Several simple phone calls during an election may tell more about candidates than reading the newspapers. And a trip to your city hall, school board or state capitol is only a beginning to see how government works for you or against you. You must not, as many have said in previous elections: "I'll make up my mind in the voting booth."

Unfortunately we have all heard: "But really, why should I bother? It's all the same and besides one person can't make a difference. Let's just give it to God." (Which is what we do with all the things that are not important to us.)

We are obligated to be involved

I Timothy 2:1 says: "Therefore I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence." Without apologies the Christian community at large has turned up its nose at

government in general and sometimes even at those Christians who were led to serve in the government. Numerous times Christian elected officials have commented on the angry phone calls from their Christian constituency concerning a specific issue. However, when these same constituents were called on to help or to simply be there for support, these people were nowhere to be found. Simply stated, we set our fellow Christians up for failure when we fail to support the Christian in prayer and presence after we have voted them into office; and when we do not evangelize the pagan office holder, we choose to live in disobedience. Yet our expectations are high. Our elected officials must never compromise, always know what we are thinking, write notes, call home and understand every issue, even on committees they do not sit on. We abandon them to peer pressure and lobbying by powerful special interest groups.

For your children and future generations

"But it shall come to pass, if you do not obey the voice of the Lord your God, to observe carefully all His commandments and His statutes which I command you today, that all these curses will come upon you and overtake you: Your sons and your daughters shall be given to another people, and your eyes shall look and fail with longing for them all day long; and there shall be no strength in your hand" (Deuteronomy 28:15, 32).

As the courts have challenged God Himself on moral issues we have seen the results as indicators of Christian moral apathy. There has been a direct effect on our children through education. The following list of rulings has affected what and how our children are taught in our schools:

- * Prayer forbidden in schools, 1962.
 - * Prayers said aloud over school lunch are unconstitutional, 1965.
 - * A Board of Education must not use or refer to God in any official writings, 1970.
 - * Prohibited posting of the Ten Commandments, 1980.
 - * Prayer at baccalaureate services denied, 1985.
 - * Prayer banned before athletic events, 1989.
- Homosexuality, abortion, civil and human rights issues will continue to be 'interpreted' by the courts to 'liberate' society, while we liberate

Active or Apathetic?

—by Linda McKeen
Lakeville, Minnesota

the behavior we bind the soul. We have turned from a Biblical perspective (personally and corporately) of **freedom from sin to freedom to commit sin.**

Our children learn the most by the examples they see. What are we telling them when we are unwilling to take a stand against immorality as it is legislated? Parents have abdicated their God given responsibility for nurturing and training their children as they turn over more control to the schools and the government. What are we teaching them about what is truly important? Where will they go for healing?

To honor God

“And whatever you do, do it heartily, as to the Lord and not to men” (Colossians 3:23).

God has established government “to execute wrath on him who practices evil” (Romans 13:4b), and “for the praise of those who do good” (I Peter 2:14). When those who govern us set a standard to live by it is always a moral standard. We would never expect a Hitler or a Nero to produce a standard and yet throughout history we have allowed and even elected men to set a moral and ethical standard less than God’s standard. When a nation does not honor God, God does not honor the nation. Since nations do not remain in the life to come, they are judged in this life. Our nation cannot honor God if it refuses to acknowledge Him.

When will America be judged for her sins? Are sackcloth and ashes in order? “Although they know God they did not honor Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. Professing to be wise, they became fools, and changed the glory of the incorruptible God into an image made like corruptible man” (Romans 1:21-23).

America’s lost Christian heritage cannot be regained through a political movement. It cannot be regained through mobilizing Christians to active participation in the political process. What happens in politics (business and education) is a reflection of the collective will of the outspoken. We reap what we sow. If we do not have the Christian will, we will never have the political will to persuade the people or to impact the process.

The first Chief Justice of the U.S. Supreme Court, John Jay, said: “Providence has given to our people the choice of their rules, and it is the



Reconstructed colonial church at Jamestown, Virginia.

duty, as well as the privilege and interest, of a Christian nation to select and prefer Christians for its rulers.” Will you stand by and watch the decline take place or will you be willing to participate in the battle?

“If you will not fight for right when you can easily win without bloodshed; if you will not fight when your victory will be sure and not too costly; you may come to the moment when you will have to fight with all the odds against you and only a precarious chance of survival. There may be even a worse case. You may have to fight when there is no hope of victory, because it is better to perish than live as slaves.”

—Winston Churchill

Sources: *Kingdoms in Conflict*, Charles Colson, New York/Grand Rapids; William Morrow/Zondervan Publishing Co., 1987. *Where Do We Go From Here?* Erwin W. Lutzer, Moody Press, Chicago, 1993. *America’s Godly Heritage*, David Barton, Aledo; Wallbuilders, 1990. *Community Impact Curriculum*, Focus on the Family, Colorado Springs, 1993.

The author, Mrs. Chuck (Linda) McKeen, is a mother and homemaker and a member of Minnesota Valley Church, Lakeville.



AS ONE SEES FIT

When the headline of the local paper read "Is the VCHS Class of '93 without a prayer?" it worried me. Not only did that article announce the school board's decision concerning baccalaureate, it also surfaced the issue of discontinuing the practice of allowing a clergy member to share an invocation or benediction at graduation ceremonies. However, if the students request a prayer without being influenced by school authorities, it will be allowed if presented by a student.

Prayer is beneficial to a graduating class as a whole. Graduation is the one time that a class is honored as a single unit, and baccalaureate is the only church service an entire class will attend together. Kids who have grown up together

The First Amendment to the Constitution of the United States was added in 1791. It reads as follows: Freedom of religion, speech, press, assembly and petition, Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people to assemble, and to petition the government for a redress of grievances.

Each of these issues has been questioned at least once throughout history. Our government was created by the people for the people. We have rights, but we can't be afraid to fight to keep them. Our government is set up to maintain fairness and equality for all citizens.

Religion in the public school system has become a controversial issue for many. Recently, in my home town of Valley City, North Dakota, the school's administration has decided that baccalaureate, a religious service held a week prior to graduation, can no longer be held as an event officially sponsored by the school district. At the same time that information was released, the possibility of having a baccalaureate service, if sponsored by the Ministerial Association, was also made public. Shortly after that announcement, the Ministerial Association agreed to host the service.

According to the explanation of the Constitution in my U.S. History book, religion is one of the five great civil liberties protected by the First Amendment. The book directly states: Freedom of religion means that Congress

cannot interfere with the right to worship as one sees fit ... in interpreting the phrase "establishment of religion," the Supreme Court has decided that this phrase erects a wall between church and state. The Supreme Court has prohibited state and local school authorities from requiring prayers or devotional reading of the Bible in public school.

I have never heard of a student being forced to participate in a baccalaureate service, nor has attendance been a graduation requirement. Baccalaureate should be held by the school for students who choose to come, as it has been in the past. That tradition should not be ended, changed or challenged.

Been Thinking About Civil Strategy

What if all efforts to protect the unborn fail? What if homosexuals get everything they are demanding? What if our democracy loses ground on abortion and same-sex relationships as it has already given ground to the sale of hard liquor, pornography; no-fault divorce, prayer in schools, Sunday laws, extramarital and premarital sex? What if the democratic principles that have been used to protect our religious freedom are used to accelerate our moral decline?

All who have meditated on the art of governing mankind are convinced that the fate of empires depends on the education of youth.

— Aristotle



On the other hand, what if we become known more for our moral advocacy than for our love of sinners? What if we are known not for the kind of love Jesus had for public sinners (Matthew 11:19), but more so as a "special interest" seeking to withhold civil rights from abortionists and homosexuals?

Maybe it's time to remember that our calling has never been to remove

since kindergarten can be together as friends in Christ as they head for the adult world. As it is well known, friendship in Christ is the best kind.

Students whom I never expected would care have commented about how important baccalaureate is to them. Obviously, then, it is a significant event to the majority of the student body. Therefore, is it fair to deny the choice of attending a school sponsored church service to a group of young people who understand the need for prayer in today's world? It isn't fair to blame anyone for the deterioration of moral and Christian values. It isn't fair to blame the school officials for cancelling baccalaureate. It isn't fair to force a student to participate in a church service, but it isn't fair to

deny students their right to choose to attend, either.

True, prayer cannot be forced upon students in the public school system. In fairness to that statement, I would have to say that prayer cannot be forbidden in public schools either. A prayer never hurt anybody. In this unprotected world, prayer is a reassurance of hope for the future.

Thankfully, the Ministerial Association is willing to sponsor the baccalaureate ceremony this spring. Hopefully, a member of Valley City High School's graduating class of 1993 will volunteer to say a prayer at their graduation ceremony.

After all, we are "one nation under God."



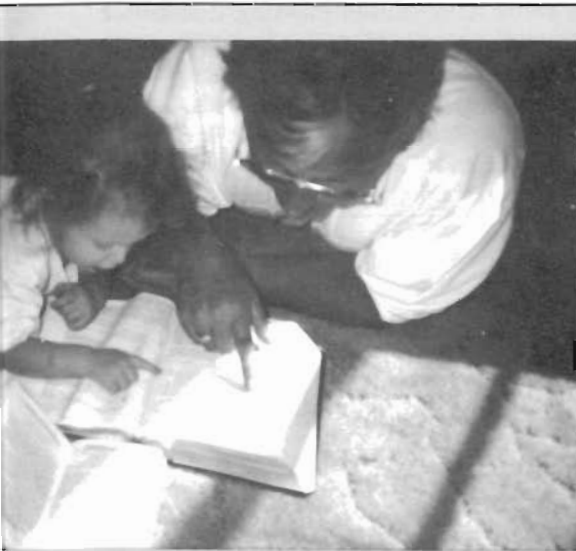
—by Emelia Schroeder

Emelia (Emy), 17, is a member of Grace Free Lutheran Church where she is the pianist for Sunday School and active in the Luther League. She is a junior at Valley City High School, in band and choir and on the school newspaper staff.

It was through her journalism class that she entered the local Rotary essay contest where she placed first.

Emy is the daughter of Walt and Becky (Skramstad) Schroeder, Valley City, North Dakota.

Her essay is reprinted from the Valley City Times Record.



Sharing Grandpa's devotions.
Darrel Johnson
Erskine, Minnesota

the darkness around us, but instead to be lights in a dark place (Philippians 2:15). Our calling is to be a "society within a society" committed to dealing with any hint of sexual, social, or economic scandal within our own ranks (I Corinthians 5:9-13). Our mission is to bring ourselves under the rule of Christ and then to lead as many people as possible to the One who has changed our own hearts.

This is not to be critical of those whose conscience has led them to be social advocates. As American citizens we have a God-given opportunity to have a hand in the making of national policy. Let's just remember that our Lord's strategy to save the world was not carried out by reshaping Roman or Jewish Law. His strategy was to "fulfill the law" by his love. His strategy was to risk His own repu-

lation by mixing with and then dying for the worst of sinners.

If we give most of our energies to our democratic rights, who will be the friend of sinners? Who will call all to Christ? Who will confront religionists who say they believe in God while depending on the law to do what only the Spirit of the Lord can do — change people from within.

God will judge America for her national sins. He will judge our nation and all others. But first He will judge His own church (I Peter 4:17; II Timothy 2:19). He will hold us responsible for whether we have been "blameless and harmless, children of God without fault in the midst of a crooked and perverse generation" (Philippians 2:15).

—from *Calvary Newsletter*,
Bismarck, North Dakota
by Martin Dehaan

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Home Missions

The West Coast District of the AFLC has been involved in an exciting adventure: the planting of a new church. It has taken a little over two years to launch the first district supported and planned congregation. On May 16 at 3 p.m., 116 people attended the special service celebrating the signing of the Monroe Free Lutheran Church Charter. Represented were the five AFLC congregations which had worked so hard to make this day a reality. Pastor Elden Nelson, AFLC Home Missions Director, preached and officiated at the signing of the charter. Following the signing, the congregation of 38 celebrated Holy Communion using a communion set presented by Calvary Lutheran Church, Everett. Special music was provided by the handbell choir from Our Redeemer Lutheran Church, Kirkland, under the direction of Barbara Moland. A reception followed, served by Monroe Free Lutheran Church.

It has been exciting to see how the Lord has worked in putting this mission congregation together. It began two years earlier at the West Coast District Mid-Winter Bible Conference, when a District Church Planting Committee was formed. It consisted of two laymen from each of the five Puget Sound area congregations, and two pastors. The committee met regularly for a year, waiting on the Lord for direction and doing investigative work in several areas. The five AFLC Puget Sound area congregations are Elim, Lake Stevens; Our Redeemer, Kirkland; Atonement, Arlington; Triumph, Ferndale and Calvary, Everett.

It was finally determined that Monroe would be the place to start. At that point, the committee appealed to the district congregations for financial support and began receiving funds. The first informational meeting was March 26, 1992, followed by a second on April 20. Attendance at these meetings was small, but the planting committee still felt it was the Lord's will to continue. After much searching, a suitable

West Coast District Starts Congregation



Charter members of Monroe Free Lutheran Church.

location was found for the first worship service, which was held September 20, 1992, at the French Creek Grange, with 33 attending. God had confirmed our decision. How blessed we felt!

One of the key factors in enabling this process has been the co-operation and support of Calvary Lutheran Church, Everett. At the committee's request, Calvary released their pastor, David Hinrichs, to work on a part time basis to help establish the new congregation. The five area congregations and pastors were also significantly

involved, providing pulpit supply once each month to relieve Pastor Hinrichs and helping with Monroe canvassing. This has definitely been a district mission, with united effort in prayer and sacrifice. However, it is God who gets the glory for the May 16 celebration and the birth of this congregation.

The Church Planting Committee says that it's only just begun. Plans are already being made to start another congregation as the Lord leads.

—Rev. David Hinrichs
Everett, Washington



(L. to R.) Ted Brown, Pastor Craig Johnson, Ingrid Giles, Danny Giles, Lindy Brown, Debbie and Pastor Dan Giles in front of the Giles' home in Aguascalientes.

A Mexican Welcome

Todos son hermanos en Cristo. We still don't know if that's perfect Spanish for "All are brothers in Christ," but we know that the Mexican people we met understood what we were trying to say.

We are not pastors or missionaries or deacons ... just Ted and Lindy Brown, ordinary church members of Spencer Creek Lutheran Church in Eugene, Oregon. We decided we wanted to visit our missions in Mexico with our pastor, Craig Johnson, and we did so last April.

First we flew to visit Pastor Samuel and Esther Flores and their extended family in Leon, where we were made to feel most welcome by them and their entire, devoted congregation — around 30 people. My husband, Ted, took two quarters of Spanish in college and I took four years of high school Spanish. We were amazed at how well we were able to communicate; albeit slowly, haltingly, and with great patience on the part of the Mexican people, who often found our Spanish quite amusing! There were a few people who had some English and wanted to practice on us. Pastor Craig speaks Portuguese, and had trouble

keeping the two from merging at times. Fortunately, love knows no linguistic boundaries.

We attended services at the church a block from the Flores house; a small building graced by a lovely arch in front, whose bell loudly proclaims another opportunity to hear God's Word. They have hopes for future building plans. The Flores grown children are all involved in the ministry. Several of them are school teachers; one is married to Pastor Raul Hernandez, who serves in Irapuato. The youngest daughter is in medical school and the youngest son works at Sears (yes — same Sears!) and goes to computer school. The eldest, Milton, you will read about him later in this article. Samuel and Esther also have two of the cutest grandchildren you ever saw, with another on the way. These wonderful people shared all that they had with us as we stayed in their home.

We left Leon by bus for Aguascalientes, where we stayed with the Giles family. By the way, it was by far the nicest bus we had ever seen, complete with a video during the trip, in English with Spanish subtitles (and no chickens on the bus!). Dan, Debbie, Ingrid (14) and Danny (12), are American missionaries who have been in Aguascalientes for eight years. We were their first AFLC visitors! This astonished us, since Mexico is so beautiful, and they were so very welcoming to us. We were not strangers very long, but settled in like part of the family. It was wonderful to see such a close family, so dependent on and affectionate toward each other. It is not always easy to exist within a culture different from one's own. Of course, they all speak fluent Spanish, and we attended a Monday night prayer meeting in which fervent prayer went on for a solid hour (unfortunately, we were able to discern very little of the rapid Spanish). This was held at their "church," an apartment which used to be their home and church. Pastor Craig and

14-year-old Ingrid attended Dan's Tuesday night Greek class (we declined, since it would have been Greek to us!). We took some lovely walks together, and saw the town, including an incredible mural in their city hall building. Dan was a great guide, with extensive knowledge of the history and the artist. Praying together forms a special bond among God's people. Also, we will never forget Debbie's fresh pineapple pie!

We have prayed for the AFLC mission churches around the world, but it's so much more meaningful now that we actually know these delightful people who serve the Lord full-time. Of course, they have many needs and could use more money, but they covet our prayers most of all. If we are not out there spreading the Gospel worldwide ourselves, we must at least be extremely supportive of those who are.

Next time you have any vacation time, seriously consider a trip to Mexico — it's very inspiring, educational and fun!

After our visit in Aguascalientes with the Giles, we did some business related traveling in Mexico while Pastor Craig went to visit the AFLC congregation in Celaya, served by Pastor Milton Flores. The congregation meets in an office building in the center of town. They also have Bible studies and Vacation Bible Schools in a fast growing suburb of the city. A member of the congregation who lives in that area is building a chapel next to her house. She can no longer fit all the children who come to VBS in her livingroom. More space is needed so that more children can come and more lives can be saved to the glory of God.

Pastor Flores, his wife, Chelo, and the congregation are thankful for what God has done and looking forward with anticipation to what He will do. While they see many needs they also seen the Greatest Answer in the Gospel of Jesus Christ.

— by Ted and Lindy Brown
Eugene, Oregon



The chapel being built in Celaya, Mexico. The congregation currently meets in an office building.

Pastor Todd Olson of Christ The King Church in Pipestone, believes he is a disciple of Jesus Christ and has a duty to spread the doctrines of Christ to others.

In America, people have the privilege to choose their religious paths more than those in some eastern European countries like Estonia. A year ago, Pastor Olson experienced a "life-changing" trip to that country as it continued its transition from communism to freedom.

The purpose of the most recent trip (March 19-30, 1993) was to work with church leaders in that country on evangelism and discipleship, to deliver whatever help could be used. Where Pastor Olson went as part of a group of 100 last year, this year he went with local church member John Amdahl and a church consultant, Jim Dixon, of Wisconsin.

Amdahl, a local businessman, has made a personal commitment to Christ in his life and has embraced discipleship as a special mission, Pastor Olson said.

Many times during the course of their stay in the country, which involved several trips to different communities, Amdahl presented his personal testimony to Estonians. The words were translated into native language by an interpreter.

The men traveled hundreds of miles, presenting written material on discipleship as well as holding seminars.

"Evangelism is the first step in discipleship," Amdahl said. "The three steps are to evangelize, to establish people in the faith and then to equip them so they can live and share the Word with others."

Amdahl said the need for Christ is greater in Estonia because the country was, for so long, under Russian occupation and atheism. People were not exposed to Christianity, he said.

Pastor Olson said there exists a wide gap between Christian believers and non-believers in that country. In this country, he said, people are aware of Christianity. But in Estonia, church leaders have a difficult time relating to young people and non-believers because of the Russian indoctrination.

Need Continues In Estonian Churches

He said the Estonian people lack the "framework" of Christianity and need to start at the basics. That is where he and other like John Amdahl and Jim Dixon come in: they understand what it is to be a follower of Jesus and they hope to teach it to Estonians.

The idea, he said, is to get Estonians into "non-threatening" small groups where they are exposed to these basics. From there, he said, they "walk into deeper commitments" and help to form a growing church.

That isn't easy in Estonia, where times continue very hard economically. There are a few people with money, dabbling in capitalism, but most are existing, Pastor Olson said. Christian leaders are attempting to head off the influence of cults in the country. Crime is rampant.

On the other hand, Amdahl said, times seem so tough that people are open to anything that gives them hope.

Olson said the fact that there has been a separation of people more committed to Christianity and those who aren't is similar to the situation in this country. But the transition of the country makes things more tenuous. There is some western influence but wages and pensions for many Estonians is as little as \$20 a month.

Factories, closed when communism fell, still haven't opened though leaders are working on reopening them. Privatization of farms has begun but Olson says there is some subtle persecution of Christians in that process.

As a result of the trip, Olson said the local Christ The King Church has decided to host an Estonian pastor and his wife for a three-month period in the fall of 1994 to show the Estonians how a church operates.

In addition, visits and exchanges are planned between Estonia and the United States Lutheran churches.

The trip made a deep impression on



John Amdahl and Rev. Todd Olson.

Amdahl. For Olson, it was a moving experience which supplemented views he expressed following his first visit.

One of the biggest things he says he learned from last year's trip was living on less, being more basic. That, he said, is the depth of Estonians' commitment.

"Freedom is something to be appreciated," Amdahl said. "We take it for granted here." He said he was taken aback by people he saw in the streets of Tallinn, their faces sober, their expressions somber, almost bitter. They made little eye contact, he noticed.

"They've had a hard life," Olson said. He said one man told of being held in Siberia for more than 14 years, seeing his father shot for complaining about the food.

"... the people we were with were believers," he said. "You could see the joy and hope and victory in their faces, in spite of the conditions. Americans could learn a lot about contentment, to be happy with what we have, from them."

It all hit home during one big gathering, when everyone dressed in their best clothes to enjoy a sumptuous meal and fellowship. The main course was hot dogs.

"We got by," he said. "There was a woman who was wearing the same clothes for five days in a row. They adapt to situations. Setbacks don't bother them. They don't complain."

The message: "We should be thankful for what we have and cherish it," Amdahl said.

— by Mark Fode
Adapted from
Pipestone County Star

letters to the editor

To the Editor:

It was really discouraging to read the short article in the April 27 *Ambassador* which stated that John Abel, who has been serving as AFLC evangelist since his retirement as a missionary to Brazil, was "released from his position April 1 due to lack of funds." John Abel, who played an important role in the organization of the AFLC and who served faithfully for a quarter century in the mission field, was released "because of a lack of funds."

Ironically, the April 13 *Ambassador* strongly urged our churches to "dig a little deeper" and have "an outpouring of generous gifts" to reach the \$75,000 goal to finance the initial printing of a new AFLC hymnbook — a hymnbook we do not need! **Where are our priorities?** Likewise, the April 27 issue reveals our perennial struggle to meet the budget, thus hindering our

work at home and on the mission field.

I realize that the proponents of the hymnbook project emphasize that the \$75,000 is **not** to come out of the budget but is to come from "special gifts." special gifts from whom? The gifts will come from the same people and the same pockets that could use that money to support our important commitments.

For the last 20 years we have heard rumors that *Concordia* hymnal would go out of print. So far, that has not happened. If Augsburg decides to cease publication, it will obviously be because the AFLC has now decided to "go modern." In a message on the back of one of our AFLC church bulletins, Don Rodvold wrote: "The *Concordia* is a product and example of typically sound Lutheran theology and music ... These hymns are of such power and grace they will lift you over hard places, carry you safely past tempta-

tions, give wings to your prayers ... and open the doors of your heart so that Christ may enter and dwell." What a recommendation for a hymnal!

There are many projects that would be "nice" to undertake, but we are to be good stewards of our resources and put first things first. Let's not push through another project at the expense of our commitments at home and abroad. I hope our conference will consider this matter seriously.

Helny Ohnstad
Grand Forks, North Dakota

To the Editor:

I am most appreciative of the World Watch article on homosexuals in the military, April 27, 1993 issue.

More so, I am deeply appreciative that the Commission on Chaplains saw fit to send this clear message to our political representatives.

I know that the other prelates in our Lutheran churches should be reading each other's house organs but I fear that they do not. Therefore, I hope and entreat that copies of this position paper have been sent to them.

Keep up the refreshing good work in the service of Our Lord.

I am a Lutheran pastor (ELCA) who has retired after 26 years of active duty in the military. I have been a subscriber to *The Lutheran Ambassador* for years. The only other house organ that stands close to the LA is doctrine and practice is that of the WELS.

Francis B. Jeffery
San Jose, California

To the Editor:

We have been in the Free Lutheran Church for just over a year. *The Lutheran Ambassador* is so timely, and we can tell the articles are Holy Spirit inspired. This magazine is read immediately when it arrives. We have been in three other denominations — Missouri Synod, Nazarene, Wesleyan — so are familiar with other magazines. You do an outstanding job for such a small group.

May the Lord continue to bless your efforts.

Elaine Kohl
Arlington, South Dakota

Association of Free Lutheran Congregations

3110 East Medicine Lake Boulevard
Minneapolis, Minnesota 55441

AFLC Benevolences — February 1 - May 31, 1993

FUND	TOTAL BUDGET	REC'D IN MAY	TOTAL REC'D TO DATE	% TOTAL
General Fund	\$261,657.00	\$16,365.23	\$76,673.54	29
Seminary	148,620.00	7,597.72	27,218.96	18
Bible School	214,230.00	10,856.11	7,662.91	22
Home Missions	292,593.00	17,069.60	81,987.49	28
World Missions	310,000.00	24,589.75	110,275.22	36
Capital Investment	50,300.00	1,791.10	11,835.98	24
Parish Education	53,147.00	5,179.44	19,674.35	37
ARC	13,200.00	641.76	1,849.60	14
Chrisn. Acd. Ed. Bd.	4,000.00	106.45	472.65	12
TOTALS	\$1,347,747.00	\$84,197.16	\$377,650.70	28
1992 - 1993	\$1,631,326.00	\$84,017.07	\$329,476.24	20
Goal 33%				

In Memoriam

Funeral services for **Gustav A. Kveen**, 86, were held on May 19 in the new Roseau Free Lutheran Church, Roseau, Minnesota, with Pastors Reuben Unseth and Forrest Swenson officiating.

Editor's Note: Gust was a faithful friend of the AFLC for all of our 30 years, giving generously of his time, talents and treasure to the work of the Lord among us, with a special concern for missions and Bible camp ministry.

Blessed be his memory!



Leland, Illinois — St. Petrie Lutheran Church completed the massive rebuilding of the church after lightning struck it last July 2. A Dedication Service was held on May 16 at 3:30 p.m. Former pastors from as far back as 1950 returned and brought greetings. Members from several Illinois District congregations were also present. Rev. Gary Jorgenson, Ottawa, the District president, brought the afternoon's message. It was a day of rejoicing as the congregation acknowledged the blessings that came because of the fire. The people felt the Lord's hand of direction and blessing during the rebuilding process.

Dexter, Minnesota — Zion Lutheran Church met in their new sanctuary on April 8 for their Maundy Thursday Service. Two services were held in the 160-seat sanctuary on Easter morning. The 100-year-old church building burned on June 26, 1992, due to arson. The small Home Mission congregation and the community has raised \$60,000 to rebuild on the same site. The growing congregation expects to complete the building this summer.

Topeka, Kansas — Lamb of God Lutheran Church held their first installation service for the church officers on June 6. The new congregation is preparing to have their Charter Membership Sunday in the near future.

Rev. Tom Tuura, DeKalb, Illinois, has begun serving Grace Free Lutheran Church. His new address is 1121 South First Street, DeKalb, IL 60115; phone 815-758-2531 (o) or 815-758-8727 (w).

Greenbush, Minnesota — United Lutheran Church has a weekly program for children in grades K-7. The "Royal Rangers" meet on Fridays from 6:30-8:30 p.m. Jim and Kathy Swenson are the leaders. Helpers are Anna and Carla Mattson.

The new address for **Rev. Dale Mellgren**, who begins serving Bethany congregation this month is 1743 North Smith, Spokane, WA 99207.

Rev. David Nelson, Tucson, Arizona, pastor of Living Faith Free Lutheran Church and the new Body of Christ Lutheran Church has a new address of 4880 East 29th Street, Apt. 23106, Tucson, AZ 85711; phone 602-745-3762. The church services for Body of Christ currently is meeting in a clubroom in Pastor Nelson's apartment complex. The congregation is seeking a permanent building and is hoping to have their Charter Membership Service later this summer.

CITIZENSHIP

Buried beneath my half century collection of treasures, trinkets, and mementos is a little honors medal marked "Citizenship," awarded to me at the conclusion of fourth grade by the Bergland, Michigan, public schools. I still recall a puzzled feeling about exactly what accomplishments had earned this symbol of achievement, but was certainly not ready to look a gift horse in the mouth.

Many of our readers will remember when a class in citizenship was a requirement in most school curriculums. It seems to me, too, that some of the old report cards even had a line where citizenship could be scored, together with certain other social skills and behavior. Did you ever wonder what measure our teachers used for marking this category? Memorizing all the words to the "Star Spangled Banner" or the Pledge of Allegiance? The sincerity with which we sang or spoke these words?

The dictionary defines "citizenship" as membership in a community and the quality of an individual's response to this membership, removing the word from the exclusive realm of our ethnic relationships. In this light, perhaps our citizenship grades in elementary school were more a reflection on our relationships with other students than on our patriotism.

The Lord would also challenge His Church to turn from a shallow patriotism to a truly scriptural perspective. There are clear references in God's Word to our responsibility as citizens of

Greenbush, Minnesota — The Oiland congregation, which is part of the Badger parish, is erecting a 36-foot by 40-foot fellowship hall addition to the north side of their church building this summer. 1993 AFLC Seminary graduate Alan Arenson is the new pastor of the parish, moving to Badger earlier this month.

Binford, North Dakota — Bethany Free Lutheran Church, served by Rev. Wesley Langaas, McVile, is constructing a new sanctuary this summer, adjacent to their old church building, primarily with volunteer labor by members of the congregation.

Pastor Martin Christenson, who begins his ministry this month at the AFLC's newest church in Canada, can be reached at the following address: Box 319, Elbow, Saskatchewan, Canada S0H 1J0.

Minneapolis, Minnesota — Medicine Lake Lutheran Academy graduated 14 eighth graders and 26 kindergartners on May 20, 1993, the 183 member student body come from the western part of the Minneapolis area. The academy is a ministry of Medicine Lake Lutheran Church.

an earthly realm calling us to submission (Romans 13:1-7) and prayer (I Timothy 2:1-2). But this is only the beginning.

"So then you are no longer strangers and aliens, but you are fellow-citizens with the saints, and are of God's household" (Ephesians 2:19). The Christian is a **citizen of the world**, bound by a blood relationship to all of God's people, regardless of national and racial barriers. This also means that we share God's burden for a world still unreached by the Good News of salvation in Jesus Christ. This commitment is higher and holier than the honor and love that we hold for our beloved homelands.

"For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ" (Philippians 3:20). The Christian is a **citizen of heaven**, bound for glory by grace alone together with all of God's people. Let us not fail to lift up our eyes and look forward to the blessed hope of our citizenship finally fulfilled!

PARTNERSHIP IN CHURCH PLANTING

A news report from Monroe, Washington, is included elsewhere in this issue, relating the account of one AFLC district's successful attempt to plant a church. The article has special interest for your editor, since it was my privilege to preach to this new congregation on the first Sunday in March, one week after they had voted to organize and affiliate with our association. The enthusiasm and excitement of the people who gathered in the Grange Hall that morning were evident and contagious, and one might wish that some of our older congregations would be "infected" by the same spirit.

There are some transferable concepts that can be gleaned from the Monroe venture, which should be considered by any district or congregation interested in church planting. First of all, one congregation assumed primary responsibility for the project by sharing her pastor with the new fellowship. This is not the first time that Calvary Church of Everett has been involved in a church planting ministry, since this downtown congregation was also responsible for "mothering" the Elim Church in Lake Stevens over 20 years ago.

The second lesson that can be learned from our West Coast brethren is the concept of "seed families." Bud and Adeline Haugen, active members of Elim, committed themselves to involvement in the Monroe outreach from the beginning, and families from both the Lake Stevens and Kirkland congregations are included in the charter membership.

A third transferable concept is strong district commitment. Although the financial outlay has been minimal (less than one thousand dollars), all of the area congregations seem to have a strong sense of involvement and are looking forward to their next church planting partnership.

The AFLC determined at conference several years ago that this would be a decade of significant expansion, setting a goal of 500 hundred congregations by the year 2000.

The supply of pastors is not a problem at present, but the current support for Home Mission outreach makes it clear that our goal will not be accomplished solely by means of churchwide church planting. Congregations from other Lutheran church bodies continue to look to the AFLC as an alternative, yet we cannot depend on this source of growth to reach our goal, either.

Consider the challenge of personal partnership in church planting. Perhaps God is calling your congregation or district to "mother" a new church, or perhaps He is calling you to be a "seed family." AFLC Home Missions also offers the opportunity of **Partners in Planting** for those who can share in this outreach through their gifts. And, if the thought crosses your mind that there is no place for you to fill in this ministry, then remember that all Christians are called to pray.

Only God can plant a church (Matthew 16:18; I Corinthians 3:6-7). Only God can grant to His children the privilege of participation in the gospel (Philippians 1:5). The best path for us to follow is obedience. The best place for us to find is the center of His will.

ANOTHER ANNIVERSARY

1993 is a year for AFLC anniversaries, as indicated in the last issue, and hopefully you will pardon me for including another one. It was not only through the first Ambassadors gospel team that some of our young men were called to serve. This year is a special personal ministry milestone, for 30 years have passed since I was invited to serve as a student pastor in Newfolden, Minnesota, for Westaker, Bethania, and Hegland congregations, and Gary Skramstad (who is younger than I am, in spite of his gray hair) to assist in the eight (!!) congregations of the old Greenbush, Minnesota, parish.

Modern readers might rightly be horrified at the idea of young college students entrusted with parish responsibilities, but the pastor shortage was so severe that such emergency measures were required. Sometimes the memories of my presumption shame me, but God worked in spite of the imperfect and immature instruments, granting the congregations a remarkable measure of patience. There was a glaring lack of training and experience, but the Lord honored a desire to serve and to share the Word, proving again His willingness to use weak and foolish vessels (I Corinthians 1:26-27).

The few months of service in the Newfolden parish were a vital part of my preparation for future ministry in the AFLC. Not only was this the beginning of a fellowship with praying friends that has continued for 30 years, but it was my first real-life-where-the-rubber-meets-the-road-introduction to the vision for building free and living congregations, which I had only known before from my reading.

"I thank my God in all my remembrance of you" (Philippians 1:3).

Washington, D.C. (NAE Insight)

— Active on the gays in the military issue from the beginning, NAE's Chaplains Commission, representing over 700 active and reserve chaplains, has requested to testify. Newly appointed Associate Director of the Commission, Chaplain (Brig. General) James Hutchens sees two implications in lifting the ban. First, gay rights advocates have "specifically targeted military chaplains" and "the Pentagon will be asked to indoctrinate personnel on homosexuality." To indoctrinate would put government in the role of "establishing religion," contrary to the First Amendment, should it define homosexuality as morally neutral. Second, lifting the ban could also violate the Free Exercise clause. If a gay chaplain leads worship for those whose religious upbringing teaches that homosexuality is immoral, that would violate their religious rights.

St. Louis, Missouri (Lutheran Life)

— Between 20% and 30% of Lutheran congregations in the United States are "in ministry" and growing stronger, researcher Alan Klaas told the Lutheran Church — Missouri Synod's new Council on Mission and Ministry early last month.

However, the other 70% to 80% of congregations "do programs" and are growing weaker.

Klaas, a vice president of Aid Association for Lutherans, reported to the Council on years of research on and with "the people in the pews."

The chief difference between the two groups of congregations, Klaas said, is that the 20% to 30% "have a primary ministry beyond their current ministry with their current members," he added.

Klaas said that a newcomer to a Lutheran congregation can tell within five minutes of entering the narthex which type of congregation he or she is in. He added that the 20% or 30% ... do not use programs developed by the "official church," and are too busy for "sniping" at church leadership and each other.

Washington, D.C. (EP) — The U.S. House of Representatives, in a victory for church groups, approved a bill on May 11 which will limit government interference with religious practices.

The bill, passed by voice vote, will overturn a Supreme Court decision that made it easier for the government to enforce laws which conflict with religious practices.

The Religious Freedom Restoration Act restores the requirement that the government show a "compelling interest" before burdening a person's right to free exercise of religion. It also allows anyone believing that the "compelling interest" standard has been violated to seek relief in court.

A broad coalition of religious groups, including the National Association of Evangelicals, American Jewish Congress and the National Council of Churches, support the bill. The Senate Judiciary Committee approved a similar measure in early May.

Sao Jose Dos Campos, Brazil (EP)

— In the former Soviet Union, where the Gulag tyranny meant that political or religious dissent was synonymous with Siberian banishment, an unlikely team composed of prison officials and Russian Orthodox priests has been formed with the intent of finding a place for God in their nation's prisons.

The delegation of prison professionals and church fathers, brought together and sponsored by Prison Fellowship International (PFI), spent May 19-21 in San Jose dos Campos, Brazil, studying the Humaita Prison there, a privately

owned prison run by Prison Fellowship, Brazil.

In light of Russia's escalating crime rate, swelling prison population, and diminishing resources, the delegation is eager to study a prison program that promises cost efficient rehabilitation.

The key ingredient to Humaita's success in reforming criminal behavior, it is believed, is spiritual. The hope is that much of what the Russian team learns might be transported to prisons back home.

In 1984, a worsening record of escapes and police brutality led Brazilian authorities to close the prison. Two devout Christians, city alderman Dr. Mario Ottoboni and city judge Dr. Silvio Marques, had a positive spiritual impact on many of the inmates, and, not wanting to see their witness there end, they asked that Humaita be reopened as a private prison. Ottoboni became director of the 360-inmate prison in 1984, and in 1988 teamed up with Prison Fellowship, Brazil.

Since then the recidivism rate of former Humaita inmates has dropped to four percent — 70% lower than for other Brazilian prisons. Escape has virtually ceased, yet Humaita's inmates are convicted for every crime from petty theft to murder.

With two paid staff and virtually no financial support from the government, Prison Fellowship, Brazil, supported by 500 Christian volunteers, has developed a model of cost-effective rehabilitation probably unsurpassed anywhere else in the world.