



THE LUTHERAN AMBASSADOR

June 23, 1992



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THE LUTHERAN AMBASSADOR

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THE LUTHERAN AMBASSADOR

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This Land Our Heritage

Then Jesus said unto them, "Give unto Caesar what is Caesar's and to God what is God's." And they were amazed at him (Mark 12:17 NIV).

This past decade our nation has faced some severe challenges ranging from attempted assassinations to all-out war in the Middle East. We have weathered these crises and continue as a nation.

What makes America so distinctive and unique? A college history professor put it something like this: "We cannot understand American history except as a spiritual movement. The eternal God is the source of this nation, as leaders have said, and His spirit the guidance for its development."

Our nation was built on the Ten Commandments and principles found in the Bible; not on atheistic, secular or humanistic philosophies which call out for our attention today.

The Laws of God were the consensus at the beginning. The founders of our great land looked to God to guide their plans, rather than some prevailing philosophy.

As we recall American history, this country had a spiritual origin. Her sense of mission came from a faith in God. This Christian frame of reference has been the foundation of American life. A wide variety of Christian denominations have nurtured our spiritual standards as a nation. Periodic revivals and awakenings have kept us on course. Through the years there has been an awareness of God in all of life throughout our land.

In recent years we have watched these foundations shift. The late Dr. Francis Shaeffer in "How Should We Then Live" documents these changes that have subtly shifted the foundations and fabric of American life as our founders knew it. Other writers have suggested for some time now that we have been living in the "post-Christian era" of America.

Does a Christian have a responsibility as a citizen? Scripture seems to

Light on the Way

indicate the more dedicated a Christian, the more obligated one is to participate in the process of government. We face issues today that are as great as any we have faced at any time in our national history. We have an obligation to think, read, listen and be informed from Christian sources as well as the secular. Advertising slogans and mass media all pressure us to see and believe what they want us to think and believe.

It is also important to discuss these issues and concerns with others. This year, we will be electing a president for a four-year term of office. We gain from healthy exchanges of views with our friends and neighbors as we prepare for the November elections. This is vital to the democratic process.

We have an obligation to vote. We have heard people say they do not plan to vote for one reason or another. Our democracy and society depend on participation; especially Christian participation! Without this influence the course of our nation will continue to move in the direction that is foreign to Christian teaching.

We also have an obligation to pray for and encourage our leaders as they make decisions for us. In our form of government we have to accept the decisions they make on our behalf.

As we observe this July 4 and move toward the time of national elections, we each have a part to play. First we need to renew our commitment to Jesus Christ and give our best to our country. God can use us to influence the course of our nation! Our country can then be a leader in the world in ways pleasing to Him.

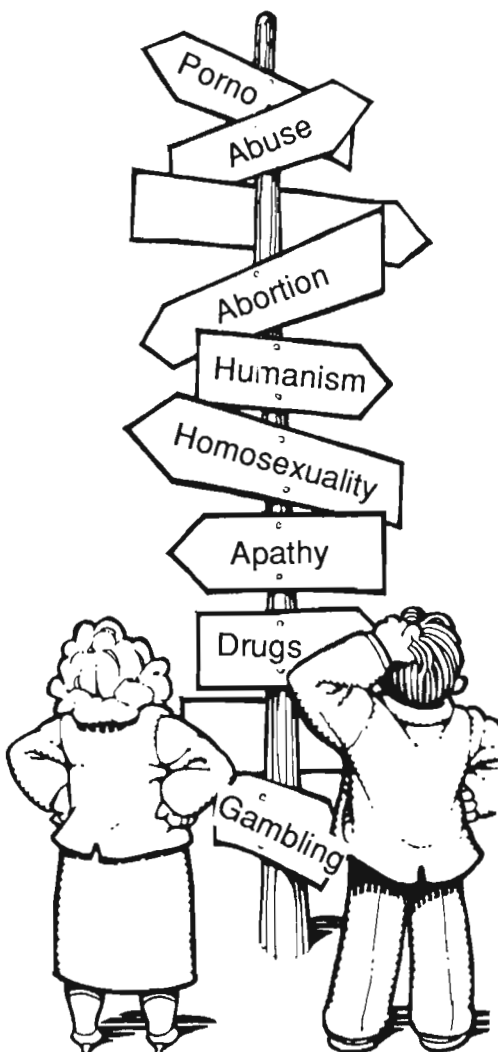


— by Rev.
Larry Severson

When The Foundations
Are Being Destroyed

What Can The Righteous Do?

— by Rev. Al Pinno
Frontier, Saskatchewan



July 1 is Canada Day, a day designed to encourage patriotism and celebration. It is very similar to the July 4 celebrations in the United States. But what is there to celebrate this year in Canada or the United States? All around us we see our society becoming increasingly secular and antagonistic towards the truths of **God's Word**, and towards those who believe those truths.

Recently the mayor of Toronto, Canada's largest city, refused to attend the opening of the Salvation Army's Red Shield appeal to raise funds for their social ministries in Toronto. The reason she gave for refusing to attend was that the Salvation Army believes that homosexuality is a learned behavior that can be controlled. Furthermore, Toronto's city council is considering not allowing any group that discriminates in any way against homosexuals, to use Nathan Phillips Square in front of City Hall for any event. (Notice the reverse discrimination taking place: Everyone can use Nathan Phillips Square including the Queer Nation homosexual activities everyone that is except those who hold orthodox Biblical Christianity.)

Recently, our own provincial government in Saskatchewan has decided to establish an abortion clinic at one of the major hospitals in the province, and, to pay for any abortion performed there. This is taking place despite the fact that about two-thirds of the people in the province voted to stop the funding of abortions with tax-payers money. At the same time, the government is cutting back many needed medical programs, and closing hospitals.

I know that a similar situation exists in the U.S.A. I think in harmony with the prophet Isaiah, we can say: "Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter" (Isaiah 5:20).

In Psalm 11, King David was inspired to write:

"In the Lord I take refuge. How then can you say to me: 'Flee like a bird to your mountain. For look, the wicked bend their bows; they set their arrows against the strings to shoot from the shadows at the upright in heart. When the foundations are being destroyed, what can the righteous do?' The Lord is in His holy temple; the Lord is on His heavenly throne. He observes the sons of men; His eyes examine them. The Lord examines the righteous, but the wicked and those who love violence His soul hates. On the wicked He will rain fiery coals and burning

**"... we are
still here
because
the Lord
has a
mission
for us; ..."**

WHAT CAN THE RIGHTEOUS DO?

sulfur; a scorching wind will be their lot. For the Lord is righteous, He loves justice; upright men will see His face."

Well, when the foundations are being destroyed what can those who are righteous, through faith in our Lord Jesus Christ do?

One thing we shouldn't do is try running away to the mountains or anywhere else. I confess there are many times when it is my desire to run away from all of the realities that are confronting us today; run away to some place isolated where I could raise my family in peace! Sometimes I pray: "Lord, please come and take your people out of this fallen world, and into Your glorious Kingdom now, but not my will, but Your will be done!" I believe that we are still here because the Lord has a mission for us; let's not run from that mission. Running away only leads a person into the belly of a monster, as Jonah discovered.

Secondly, let's not "fret" over the wicked. For awhile in my life as I was learning more and more about what was happening in my country and in the world, I did a lot of fretting. But all the fretting did was make me frustrated and depressed. Then the Lord opened my mind to the message of His Holy Spirit in Psalms 37:7-9:

"Be still before the Lord and wait patiently for him; do not fret when men succeed in their ways, when they carry out their wicked schemes. Refrain from anger and turn from wrath; do not fret — it leads only to evil. For evil men will be cut off, but those who hope in the Lord will inherit the land."

We shouldn't run and we shouldn't fret, but what should we or can we do? I believe that we need to keep trusting God's Word, where the Lord tells us over and over again, that despite what's happening around us, that He is still on His heavenly throne in His Holy Temple. The Lord sees the evil that is taking place, and the Day of His judgment is going to come when He cuts off all of the evil. Then, He will give those who are righteous through Christ, the eternal inheritance that He is preparing for His people. In the meantime, as we eagerly wait for that great and glorious day of our Lord, the Lord says to us, as He said to Habakkuk: "the righteous shall live by faith" (Habakkuk 2:4).

What can the righteous do by faith when the foundations are being destroyed? We can pray and worship and study His Word and His promises. We can reach out to the people around us with His truth and love. We can still teach our children about the Lord and His coming Kingdom. We can bring the message of God's Word to our political leaders and to our communities, calling upon all to repent and turn to the Lord in faith. We can still fight the good fight and run the good race.

We can rejoice and celebrate in the gift of our salvation. We can celebrate that today at least, we still have our freedom in our nations to do the work that the Lord has given us to do.

Praise the Lord for the freedom we have today.

"Lord may Your Kingdom and government soon come! Amen!"

We cannot afford the luxury of apathy and noninvolvement. Not to be part of the change means that others will be able to dictate the direction and composition of that change, bringing results we might not like. If we do not participate, if we opt out, we will be powerless to reverse any trend. Doing nothing is, in fact, doing something: It often helps the side that holds a view opposite of our own. It leaves one less soldier in the battle, one less person to defend against.

— Cal Thomas

Clogged Courts Drain the Nation

Piper Aircraft is packing its bags and flying to Canada. The company says it is fleeing our U.S. legal system's feeding frenzy.

Several years ago three men died when a Piper plane hit turbulence and crashed. Smelling a settlement, lawyers persuaded the families to sue. But after six years of litigation, the court found the company blameless.

The lawsuit did nothing but prolong the grief of the men's survivors and drive Piper over the edge. By its end, Piper was spending \$25 million a year just on lawsuits.

Piper is but one example of the litigation explosion shaking America's economy. We spend nearly four times as much on lawsuits as on civilian research and new product development. We have 70% of the world's lawyers, yet only five percent of the world's population.

America is one of the few countries where lawyers receive a large percentage of legal damages — an inducement for attorneys to jump on the litigation bandwagon. This leads to some bizarre lawsuits.

Like the burglar who fell through a skylight while robbing a school. His attorneys charged the school with negligence — and won \$260,000 in damages. (Plus a \$1,200 monthly stipend for the burglar, courtesy of the local school board.)

Or the Massachusetts man who stole an auto from a parking lot then died in a traffic accident. His estate sued the parking lot for letting him take the car.

And the woman who claimed she lost her psychic powers after being injected with dye during a CAT scan. She was awarded nearly a million dollars in damages. (One wonders why she didn't foresee her problems and avoid the scan altogether.)

Western culture informed by Judeo-Christian tradition has rooted its law in morality and absolute standards—until recently.

What's behind the litigation explosion?

At root are two changes in the concept of law itself.

First, the classical Western view of law is based on unchanging principles of justice applied without regard to a person's wealth or social status. But in the 1920s and 1930s a new theory appeared. Legal realists said that judges cannot be completely objective. They are influenced by their own economic interests and political preferences, not to mention what they ate for breakfast. So if judges sway according to their own agenda, let's not bother with rigid principles of justice. Law was redefined as an instrument of social engineering.

This flowered in the 1950s, when liberal ideology charged that the rich get rich by oppressing the poor. Lawsuits represented a means of punishing the rich, especially big business, and a means of redistributing wealth to the little guy.

This mindset continues. Remember the terrible fire in a Puerto Rico hotel several years back? Angry unionists set it, but lawyers for the victims didn't sue the individual arsonists. After all, they were little guys. No, the attorneys went after the big companies that made the hotel carpets, the barstools, even the dice in the casino. These should have been fire-proof. Negligence! Never mind the arsonists busily fanning the flames.

The Bible makes clear that biased law is abhorrent. Law is not a means of economic redistribution. It is an impartial means of righting wrongs and promoting a standard of righteousness — whether those involved are rich or poor.

But our law has lost that biblically informed framework. That's the second, and most basic, reason for the rise in lawsuits.

A recent book called "The Litigation Explosion" observes that the fundamental problem is that "our law has ceased to attach moral significance to wrongful accusation."

Wrongful accusation. Remember the commandment? You shall not bear false witness against your neighbor. Western culture informed by Judeo-Christian tradition has rooted its law in morality and absolute standards — until recently. Now the law of the jungle seems paramount, with unscrupulous attorneys seeking out whomever they may devour.

Reforming our legal system will take more than curbing the number of attorneys or mandating more pretrial resolution, helpful though such efforts might be. It will take a wide-scale recognition that law must be rooted in a transcendent, objective code of unchanging morality. The realization that the litigation party is over. We can no longer demand our rights and sue to get them without taking on corresponding responsibilities.

At stake is not just our national economic health — crucial as that is. We risk losing something more precious; the very notion of justice that provides the foundation of civilized society.

— *Chuck Colson, Chairman,
Prison Fellowship
P.O. Box 17500
Washington D.C., 20041-0500*

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Eight Lutheran pastors left the United States on Friday, March 20, bound for Helsinki, Finland, by air, and then across the gulf to Tallinn, Estonia, by ferry. They came from five different states and represented three distinct church bodies, but were united by a special sense of God's calling.

The purpose of their journey was to participate in a conference on morals and ethics, sponsored by Campus Crusade for Christ in cooperation with the Estonian government. Both public school teachers and clergy had been invited to the conference, and, since Lutheranism is the primary religious affiliation in the country, an effort was made to encourage evangelical Lutheran pastors from the U.S. to attend.

The Lutheran delegation included the following: Rev. Thomas Brock (ELCA), Minneapolis, MN; Rev. Charles Eidum (TAALC), Bloomington, MN; Rev. Martin Horn (AFLC), Astoria, Oregon; Rev. Robert Lee (AFLC), Newark IL; Rev. Mel Meyer

(AFLC), Norway, IL; Rev. Todd Olson (AFLC), Pipestone, MN; Rev. Robert Rieth (Independent - Media Fellowship, International), Bothell, WA; and Rev. Joseph Weiss (ELCA), Long Beach, CA. Mr. Mark Meyer, a young South Bend, IN, businessman and son of Rev. Meyer, also accompanied the pastors.

During the conference the men met with Rev. Eenok Haamer, an Estonian Lutheran pastor who also serves as a professor at the theological institute which has trained pastors for the church during the Communist occupation. Rev. Haamer, who is also an advisor to the nation's president, reported that the institute instructors are currently involved in training religion teachers for the public schools, a project that is threatened by lack of facilities and funding.

Echoes From Estonia

In response, the U.S. pastors unofficially organized "Lutheran Estonian American Friends" (L.E.A.F.), as a vehicle to publicize and channel gifts to this important project. Plans are also pending to schedule a pastors' conference for Estonia in the near future, as well as to encourage visits by groups of lay people and youth ministry teams.

Most of the pastors, too, received invitations to various Lutheran parishes on the final weekend of their stay in Estonia, and were given opportunity to speak to congregations, classes and special groups.

Gray — The sun seldom broke through the gray skies during our days in Estonia, and it was too early in the spring for any touch of green to show in the grass or trees. The faded paint and drab stone exteriors on many of



Pilistvee Church, Estonia.



Memorial stones near Pilistvee.



(L. to R.) Pastors Mel Meyer, Tom Brock, Chuck Eidum, Eenok Haamer, Joe Weiss, Robert Lee, Martin Horn, Todd Olson and Robert Rieth.



Possible home of religion teachers' training institute in Tartu, Estonia.

the buildings bore the grim evidence of neglect that was a legacy of Russian rule. The color gray will continue to be connected in my mind with this sad and scarred land.

Flowers — Yet there were glimpses of color in the midst of the grayness. Cheerful clusters of dainty white snowdrops were blooming beneath some of the bare bushes and beside drab walls. The booths in the marketplace near the old city walls of Tallinn were filled with colorful bouquets of early spring flowers. The promise of springtime flowers points to the prospect that Estonia is entering a season of new life.

Churches — We visited large churches and small ones in the capital city and other communities, as well as in the countryside ... the "dome church" cathedral, the St. Nicholas Church museum, the spire of Olevista towering above the Tallinn city skyline, Jaani and Kaarli churches, Poltsamaa, Pilistvere, Kolga-Jaani, Mustvee, Tarvastu, Viljandi Pauluse, Palamuse. Each church provided us with unique lessons from history, but the most exciting lesson of all was the sight of pews packed with worshippers, and the realization that living and growing congregations still gather within the ancient walls of these churches.

Pastors — Each of us treasures special memories of our contacts with the pastors of Estonia. All of us will recall the warm fellowship with our new friend, Eenok Haamer, and our introduction in the archbishop's office

to Joel Luhamets, the young editor of "Eesti Kirik," the denominational newspaper. Three of us got better acquainted with him, too, as we visited his parish and toured the area churches of which he is the "dean," or district president. And there were others ... octogenarians Herbert Kuurme and Heino Viks, both still conducting a full ministry, the latter having been confined in a mental institution by the Communists because of his bold testimony for Christ; Vello Salum, who also suffered for the faith in a mental asylum; young Naatan Haamer, singing choruses with his teens and leading them in Bible study on a Saturday afternoon; Mart Salumae, baptizing about two dozen young people on a Saturday night in a church so cold you could see your breath.

Roosters — I read about them before our trip, and watched to see if it was true ... large metal birds, like weather vanes, on the tip-top of the steeples of many rural Lutheran churches. This emblem, the mark of a Lutheran church in the Baltic republics and other regions of the former Soviet Union, is a call to repentance based on Peter's encounter with Jesus (Luke 22:60-62).

Buttermilk — It was called "kefir" on the menus, and tasted a bit more tart than our tamer variety in the states. Pitchers of the white beverage were placed at intervals on the dining room tables every morning at the Olympia Hotel, but some in our group teased that I was the only one who seemed to be drinking it. Buttermilk for breakfast

is probably a strange experience for most Americans, and helps me recall the many adjustments that accompany any journey to a foreign land. Oh, yes, and then there were the quail eggs ...

Pulpits — These were not the modified lecterns usually found in the front of our American churches, but ornate enclosures located high in the air above the congregations, resting on carved columns and crowned by cupola-like sounding boards. It was in the pulpit at Poltsamaa that I stood with a translator by my side, reading the words of Jesus from John, chapter 8: "If the son shall make you free, you shall be free indeed."

Stones — It seemed to be hardly more than a heap of stones collected in a pile alongside a country road. But this mass of rocks marks the memory of almost 100,000 Estonians who were arrested by the Communists during the years of captivity and never seen again. Friends and family members of the missing ones, who have no knowledge of their final fate, selected stones from their land and carried them to be included in the simple memorial. A few have names and dates carved on them, but most are unmarked; wilted flowers rest beside some, and the waxy remains of several candles can be recognized. A rough-hewn wooden cross towers high above the monument, pointing sorrowing people to the One whose death gives us the hope of life. When I recall the stones, memories return of a nation's suffering that I cannot really comprehend.

— by Robert L. Lee



Rev. Donald Greven, AFLBS Dean and Josh Skogerboe, Bemidji, Minnesota.

AFLBS Graduates 48 Students

Only once before has the Association Free Lutheran Bible School seen as many as 48 young people receive their diplomas on graduation day. Dr. Steven Lombardo, professor at the Schools, challenged the graduates to leave "monuments" for eternity. He used I Thessalonians for his commencement address text.

Five men received their G. of Th. Degree from AFLTS. They are Scott Gray, Ted Hansen, James L. Johnson, Todd Schierkalk and Jonathan Unverzagt. Zakaria Axwesso Ayubu and Alvin Sather received certificates of completion of study.

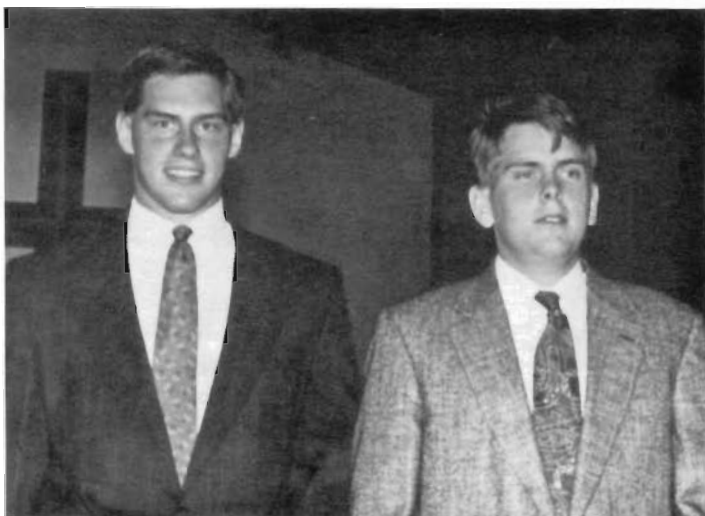


Dr. Steven Lombardo.



AFLBS graduate Christine Swanson, Canton, South Dakota, gets a hug from a junior student.

On May 23, 1992



Bill Kroll, Argyle, Minnesota, and Nathan Dahl, Felton, Minnesota.



Mr. Jerry Nelson, music instructor, and graduates Jerilyn Kyrola, Forest Lake, Minnesota, Jodi Jacobson, Sebeka, Minnesota, and Erika Brandt, Sioux Falls, South Dakota.



Seminary graduate, Todd Schierkolk receives congratulations from the Board of Trustees Chariman, Rev. Kenneth Moland and AFLC President Robert Lee. Dr. Francis Monseth, AFLTS dean is at the podium.

Dean of Women Retires

Mrs. Beulah Sunde has retired from her position as Dean of Women at AFLBS. She has worked at the Bible School since March, 1987.

Anyone interested in the Dean of Women's position should contact Rev. Donald Greven by July 1, 1992, at AFLBS 3110 East Medicine Lake Blvd., Minneapolis, Minnesota 55441. Phone (605) 544-9501.



Don't be left out!

Applications for the Fall Quarter at AFLBS are now being accepted. Classes begin on September 14, 1992. Space in the men's dorm was filled last year. Get your application in as soon as possible. Call (605) 544-9501.

Hi! My name is Luiza Moura da Costa. I am 25-years-old. I am from the State of Minas Gerais (about 1,500 miles from Campo Mourão). I did not have the privilege of being born into a Christian home. All my family was idolatrous, and I grew up in this environment. I was 12 years old when I started attending an evangelical church — but without making any commitment. But, as time passed, I felt myself at a crossroad. I knew about the truth, but didn't understand it in my heart. I needed to decide which path to take. Then, with the visit of three Christian young people who clearly showed me the truth, I made the best decision in all my life. They introduced me to Christ. And the Lord was able to transform my life in May of 1983. As I grew as a child of God, I saw how different this life is than I had imagined it to be. I thought it would be a life of enslavement. I discovered that true freedom is only in Christ Jesus our Lord.

I thought about my future and planned to study, go to college, and have a successful material life. Reading the Word of God, I saw that life does not consist of the goods possessed. I had never thought of studying at a Bible School. Then God spoke to me through the passages of Luke 12:13-21 and Matthew 6:33. I saw the necessity of obeying the Lord and seeking first His Kingdom. I also read Psalm 37:4-5 and these verses helped me in making the wonderful decision of studying at bible School.

During my year at Bible School (1991) I participated in the services and activities at the Lar Paranã (Campo Mourão) Church. One of our special outreaches was Tuesday evening visits and evangelism at a nearby high school.

I thank God for the privilege of studying at the Bible School.

Psalm 37:4-5 "Take delight in the Lord, and he will give you the desire of your heart. Commit your way to the Lord; trust in him, and he will act."



Luiza
Moura
Da Costa

Partners In Prayer



"Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God" (Philippians 4:6).

Pray for Connely, Carolyn and Chester Dyrud who return to Brazil on June 25, following their furlough. Pray for their quick readaptation to the work in Brazil.

Pray for Dan, Debbie, Ingrid and Daniel Giles who have just recently returned to their work in Aguss-calientes, Mexico. Pray for the quick recovery of Daniel who underwent surgery for the removal of this tonsils just days before their return to Mexico.

Praise God for a successful conference of our sister church in India. D. Martin Luther Shastry, Treasurer and Correspondent, writes: "By the grace of our Lord and by your prayers the Annual Convention was successful. Thousands of people gathered and heard the Word of God."

Pray for Home Mission congregations that are preparing to build: Duluth, Minnesota; Detroit Lakes, Minnesota; and Ortonville, Minnesota. June 28, 1992 will be a day of praise as the new church at London, Minnesota will be dedicated.

Pray for the Home Mission congregations calling a pastor: Spokane,

Washington; Murrieta, California; Chillicothe, Illinois; and Warroad, Minnesota.

Praise God for the acceptance of call by Ted Hansen to Abiding in the Vine Free Lutheran Church, Pine City, Minnesota.

Pray for the Lord's protection of each of the AFLBS Summer Teams as they travel throughout the nation and the Brazil Team traveling and working in Brazil. Team members are: Sonja Dahl, Felton, Minnesota; Lars Dyrud, Thief River Falls, Minnesota; Ruth Gunderson, Lake Stevens, Washington; Heidi Hinderaker, Radcliffe, Iowa; Terry Kjersten, Roseau, Minnesota; Becky Monseth, Rogers, Minnesota; Rachel Monseth, Rogers, Minnesota; Mark Nessa, Garden City, Iowa; Kellie Olsen, Culbertson, Montana; Wendy Qualley, Brockton, Montana; Katrina Schierkolk, Prairie Farm, Wisconsin; Sarah Sorenson, Estelline, South Dakota; Jeremy Vance, San Jose, California.

The team is being accompanied by George and Helen Knapp, former missionaries to Brazil, along with their granddaughter, Karla.

Great Hymns Are A Joy Forever

It is a saying in a certain region in Norway about the weather being cool and mild at the same time. Don't ask me how they figure that out, but it is stated as a weather fact. Mrs. Halmrast's "Letter to the Editor" of last November 26 had some of this dual content. Along with high praise there was abyssmal condemnation.

Let us take the Lutheran hymns first. I once heard an authority say that the best hymns were written in Germany and the Scandinavian countries. There is no doubt that some of the Lutheran hymns are the best written in the world ever. If I were asked who I considered the best hymn writer in the world of all time, my choice would be Hans Adolf Brorson, a Lutheran bishop of Denmark. His talent in writing hymns is beyond belief. And when he translated hymns he always made them better than the original. Coming in second would be Paul (Paulus) Gerhard, a German Lutheran. His hymn about what God can and will do for us Christians is unsurpassed. It is translated into Norwegian saying: "Velt alle dine veie" or "Throw all your very being." All 12 stanzas of this hymn overwhelm one. I literally become numb when reading or hearing that hymn. Gerhard also wrote many other wonderful hymns.

Ranked third, I would have to select several Lutheran and reformed hymn writers. C.F.S.N. Gruntwig, the Danish bishop who was first and foremost a great poet; Augustus Montague Topla-

dy, English reformed, as were Charles Wesley and Isaac Watts; Thomas Hanson Kingo, Danish Lutheran; and Martin Luther himself. Frances R. Havergal, English reformed, and the Lutherans Lina Sandell, Sweden and Landstad, Norway deserve special mention as well.

Yes, it is true that the Lutheran hymn writers have a deep understanding of theology. They understand both Mount Calvary and Mount Tabor; Heaven and Hell also. They keenly differentiate between the narrow and the wide gates and roads. We also find the great truths about God as the Creator and Cartaker of all things. It is all there in the wonderful Lutheran hymns.

So far so good. Now we come to the more painful thoughts. Namely that all reformed hymn and song writers are fluff. If I did not know better I would think that Mrs. Halmrast was a narrow minded, chauvinistic Lutheran of the worst kind. She is not! Her letter was so short that her full explanation was not there. Since I agree with what she said, let me continue where she left off. We do not think that the great hymns of the reformed writers are fluff. Never! Never! Fanny Crosby wrote: "Blessed assurance Jesus is mine, O what a foretaste of glory divine." She lived in that glory divine and wrote all her wonderful Christian songs in that spirit.

Now let us come to that fluff. In the later years there have been song writers whose theme has been: "Love

makes the world go round" rather than "God so loved the world." They write about love and supposedly Christian love, yet it is not anchored in solid theology that God's love can only reach us through Jesus Christ. We are better off without these songs. For young people especially to say goodbye to sound spiritual hymns for such religious whip cream is truly sad. In fact, that can lead to carnal and superficial Christianity. You can add Christian rock to the discussion. That is another evil we need to get out of the church.

There is no such thing as "old hymns," just as there is no such thing as an "old Bible." The Bible and the great Christian hymns are ever alive and new. Neither are there Lutheran hymns versus reformed hymns; but only great Christian hymns and songs. Hymns do not adopt themselves to theological disputes. They simply glorify God. The only Christian song that mentions something typically Lutheran in Marie Wexelsen's: "I am so glad each Christmas Eve "I became a child of God in baptism's bath."

I wish each of you readers of *The Ambassador* had the joy of reading Karen Kampmann Bothner's great book, "Kirkens Mestersangere" or "The Master Singers of the Church." It is something you would never forget.

— Tallak T. Farsjo
Tucson, Arizona

A Leadership Conference For People Involved In Youth Ministry

*"Making a difference
in this world
and eternity."*

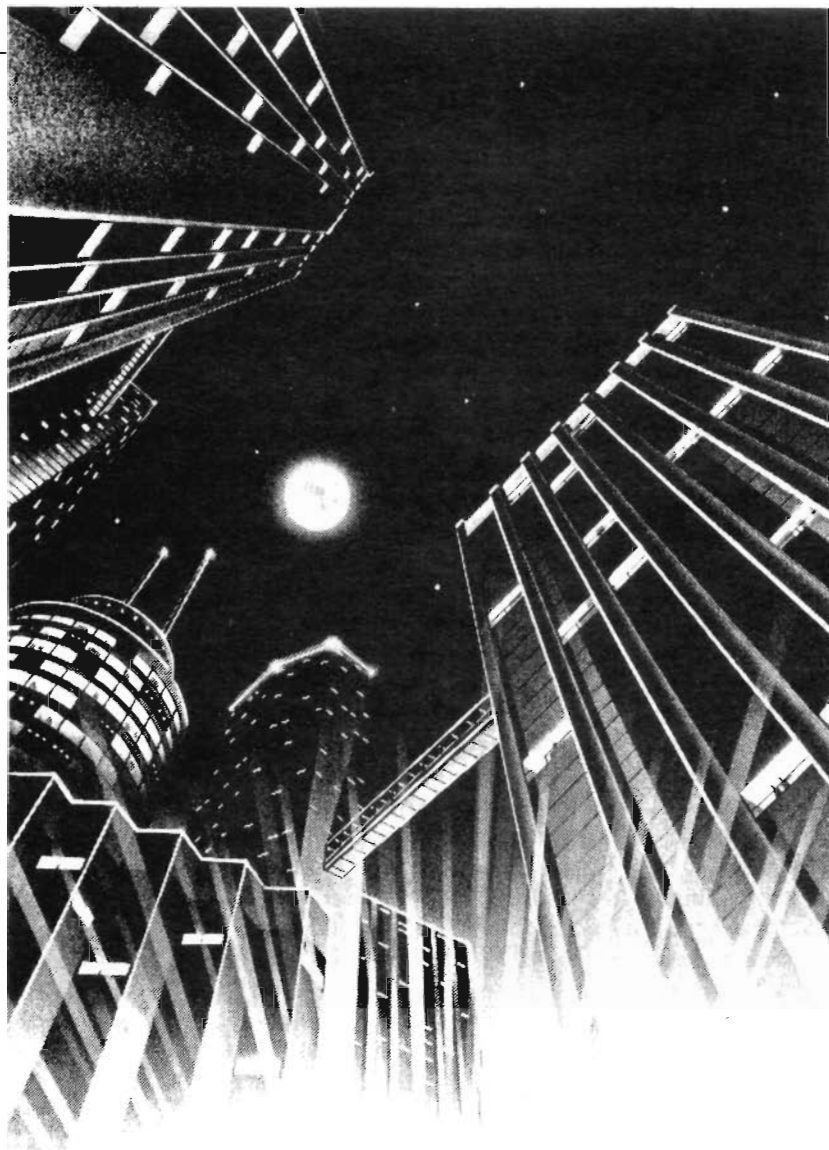
Philippians 4:13,19

July 13-17, 1992

Association Free Lutheran
Bible School
3110 East Medicine Lake Blvd.
Minneapolis, Minnesota

Speakers:

Mr. Robert Halvorson
Rev. Philip Haugen
Rev. Keith Quanbeck
Dr. Steven Lombardo
Rev. Terry Wald
Rev. Dennis Gray
Rev. Dale Mellgren
Rev. Donald Greven
Rev. Yeddo Gottel



Our Bold, Broad Slabs

1. Our bold, broad slabs of concrete pave
through cities filled with people hurt;
we're bound together without love,
we live unholy, lost, alone.
2. Our work, our play leave us unfilled,
we bleed, we hurt, we blunder on;
we cannot make our structures work,
we live unholy, lost, alone.
3. A pale, new yellow moon rests soft
against a sky that brings us night;
we rest our bodies, close our eyes,
we wait for Christ, our hope for life.
4. Our darkness Christ breaks through with light,
he signs God's covenant of love;
we wake anew at break of day,
our sight is clear, we see, we love.

TUNE: LBW #230 . Erhalt Uns, Herr. L. M

Text: Copyright Roger Lauren Tappert 1974, Revised 1988

(Rev. Tappert, pastor of St. Mark's Lutheran Church, Indianapolis, Indiana, has written several hymn texts in addition to the Thanksgiving text published in the November 12, 1991 *Lutheran Ambassador*. Copies and more information may be obtained by writing to the author at 1121 Linden St. Indianapolis, IN 46203-1915.)

New London, Minnesota — Gausdal Lutheran Church celebrated 100 years of fellowship on September 15, 1991. Sunny skies literally were over the church while surrounding regions experienced heavy fog or rain.

The morning began with a coffee and muffins served during a fellowship hour. The front of the church was ablaze with flowers and a banner made by Ruth Hemjum.

The Worship Service began at 10:15 a.m. Greetings were brought by former pastors George Knudson and Palmer Sevig. Rev. B.R. Quanbeck brought the morning sermon. Music was provided by Dan and Merilee Ottoson, Fred Everson, Helen Quanbeck, The City Brass, Minnie Streese, Cora Holzinger, Edith Kalevik, Cindy Rosengren,

Joyce Albu and Jean Kalevik.

After a catered dinner, the afternoon service featured more greetings and music. Greetings were brought by Bryan Schoumake, president of the congregation; Vincint Dahle, son of Rev. Viggo Dahle; Muriel Huseby, daughter of Rev. Gilbert Almquist; Dan Ottoson; Larry Hafstad, representative of AAL; Rev. Keith Quanbeck and other greetings were read from Rev. Tom Olson, William Helland and Ruth Seamans, daughter of Rev. Carl Nordberg.

Following the service, a cake was served which was baked, decorated and donated by Hatti McCann of rural Belgrade.

It truly was a day of rejoicing. Hundreds of people joined together to acknowledge God's rich blessing on the little congregation over the past 100 years. May His blessing continue. "O God our help in ages past, Our hope for years to come."

Rev. Ronald Knutson, Canton, South Dakota, has resigned as pastor of Redeemer Free Lutheran Church where he has served since 1986. His future plans are not known at this time.

Rev. Chris Oswood, Minneapolis, Minnesota, has moved to 318 - 8 8th Ave. NE, Minneapolis, MN 55413. His phone number is 612-623-3997.

Rev. Dean S. Casselton, 49, Independence, Kansas, passed away April 26, 1992, at a local hospital. He was a minister in the Wesleyan Church. Funeral services were held April 29, at Eastwood Wesleyan Church, Independence. Burial was at Fort Snelling National Cemetery, Minneapolis, on May 4th. Rev. Casselton is survived by his wife, Anita and four daughters: DeAnn Casselton and Andrea Casselton Davis, both of St. Paul, Minnesota; Angela Casselton Johnson, Minneapolis, and Danielle, still at home. Pastor Casselton, a 1977 graduate of AFLTS, had served on the AFLC mission field in Brazil and as a pastor of Our Savior's Lutheran Church, Zumbrota, Minnesota. Blessed be his memory.



Gausdal Lutheran Church.



Former pastors of Gausdal at the anniversary were Rev. George Knudson, Rev. Palmer Sevig and Rev. B. R. Quanbeck.

PEOPLE AND PLACES

Dexter, Minnesota — Zion Lutheran Church celebrated their 100th anniversary on June 20-21, 1992. Rev. Gordon Grage is the present pastor.

Previous to the organization of Zion congregation, several families met for worship at homes and school houses, but the first record of any business meeting held of which any written record is found, was in 1890. In December 1889, under the leadership of the pastor of South Zumbro, it became more evident that it was necessary to organize and withdraw membership from South Zumbro.

On January 9, 1892, a number of voting members gathered to give due notice and publicity for a forthcoming meeting 15 days later, this notice to be posted at the residence of L.K. Bolstad, where such public notices were usually posted. At the first meeting, a name for the congregation was decided upon, namely: Zion's Norwegian Evangelical Lutheran Congregation in Mower County, Minnesota. The charter membership consisted of 13 families.

In November 1891, it was decided to build a church on the property purchased from George W. King on January 10, 1891, for \$50. The church was completed and dedicated in May 1892.

Rev. Halvor Ronning was evidently with the Zion group before the church was built, but the first pastor who served Zion with South Zumbro was I.L. Lasseson, who served from 1891 to 1910; Pastor L. Dordal, 1911-1913; Pastor C.G. Eidness, 1914-1916; Pastor T.G. Sandeno, 1916-1929; Pastor S.L. Klyve, 1931-1936; Pastor H.A. Peterson, 1936-1942; Pastor R. W. Boade, 1942-1946; Pastor L.O. Sunde, 1946-1947; Pastor O. Stensland, 1948-1962; Pastor Harry Krieg Jr., 1962-1966; Pastor O. Trygve Holter, 1966-1970; Pastor Harry Krieg Jr., 1971-1979; Pastor Wm. Ostroot, 1979-1985; Pastor Timothy Carlson, 1985-1989; Pastor Gordon Grage, 1991-present.

Those who have belonged to the congregation who have gone out in the Master's service are: Missionary C.W. Landahl, who was the first to go to China from the Hauge Synod.

In 1941, a decision was made to repair and decorate the church. This was effected by the goodwill and good help of all the members. Donations were freely given by both members and kind friends of Zion congregation.

In 1965, more land was acquired for the purpose of extension of the cemetery, and it was at this time the congregation decided to move the church further west and north and put a full basement under, with a new entrance. William Ochse, Glen Gunderson, and Lloyd Larson were put in as Building Committee.

An extensive redecorating project of the sanctuary was completed in 1972 when the ceiling was lowered and paneling done.

In 1978, the church fell victim to high waters of the Root River when the west wall of the basement collapsed and the basement was completely ruined by flood waters. The congregation was very thankful for the many volunteers from the surrounding community who helped in the clean-up project. The congregation was blessed with many financial gifts which covered the cost of repairs.

In 1989, Zion congregation voted to withdraw from the ELCA and made the difficult decision to dissolve the long affiliation with South Zumbro.

In 1990, after prayerful consideration, the congregation voted to join the Association of Free Lutheran Congre-

Whatever makes men
good Christians
also makes them
good citizens!

— Daniel Webster

gations and become a joint parish with Mt. Zion Lutheran Church in Kasson.

Correction: Rev. Craig Wentzel, Leeds, North Dakota was incorrectly announced as having accepted the call to Zoar Lutheran Church, Edmore, North Dakota, in the last issue of *The Ambassador*. He has accepted the call to Living Word Lutheran, Edmore, and to Zoar Free Lutheran, Hampden.

Scott Gray, a 1992 graduate of AFLTS, has accepted a call from Bethlehem Lutheran Church, Morris, Illinois, where he will begin serving in July. He will serve together with Rev. Harold Masted.

Rev. Norman Hoffeld, was installed as pastor of Faith Lutheran Church, Shakopee, Minnesota, on Sunday, April 26, with AFLC President Robert Lee officiating. The congregation served a fellowship dinner following the worship hour, with Rev. David and Mary Barnhart, long-time friends from Pennsylvania days, as special guests. Pictured below are Pastors Lee, Hoffeld and Barnhart.



TO VOTE OR NOT TO VOTE

There seems to be a lot of voter apathy and dissatisfaction with the national election this fall. People are disillusioned, frightened and sometimes angry at things that are taking place, or many times, not taking place as it would seem to be necessary for the welfare of our country. It is understandable that people may throw up their hands in despair and want no part in the process.

My parents always made a point about their going to vote on an election day. As I look back it is quite apparent they wanted us children in the family to know they were going to vote and that it was important that they did vote. They surely were right in the example they were showing on this matter.

It is very easy to take the easy way out and simply not vote. When we do this we fail to realize that one of the great privileges we have in America is the **right to vote**. Our one vote may seem so insignificant yet it is our privilege and our duty as citizens and as a Christian to exercise this privilege no matter how futile it may seem in the total picture. I shall never forget a lady telling me of an election for mayor in a city of some 30,000 in Illinois. A man called to offer a ride to the polls which she accepted. The man she voted for won by one vote and she later learned that the man who offered the ride was

working for the other candidate. Our vote does count whether we think it does or not.

The NAE (National Association of Evangelicals) has what they call the Christian Citizenship Campaign which has as its goal to register one million new evangelical voters for the 1992 elections. It also is working to promote increased participation by all evangelicals in this and future elections. The first call is to **pray** for our rulers, our nation and for revival in our nation. As we pray for our civil rulers the call is to use our God-given right to **vote**. They have printed Christian Citizenship Campaign Manuals that are available to help congregations and individuals mobilize people to pray and vote in this election.

Anyone interested in working in such a campaign in their congregation or parish can write to AFLC Headquarters, 3110 East Medicine Lake Blvd., Minneapolis, MN 55441. Please ask for the Christian Citizenship Campaign Materials order form.

If we do nothing else we should be sure to vote on election day in November.

Order now! "On Eagle Wings" is a missionary novel based on the life story of Mrs. Lars Stalsbroten. This book is highly recommended by Pastor Herb Franz, Karen Knudsvig and others. At present it is on sale for \$5 a copy, tax and postage paid. Mail your check to: Harriett Erickson, 2345 Jonquil Lane North, Plymouth, MN 55441.

Association of Free Lutheran Congregations

3110 East Medicine Lake Boulevard
Minneapolis, Minnesota 55441

AFLC Benevolences - February 1 - May 31, 1992

FUND	TOTAL BUDGET	REC'D IN MAY	TOTAL REC'D TO DATE	% TOTAL
General Fund	\$295,450.00	\$13,149.13	\$56,163.42	19
Schools - (AFLTS) . .	149,535.00	3,967.09	24,734.18	17
(AFLBS) . .	208,625.00	8,488.34	35,170.68	17
Home Missions	433,616.00	21,090.66	80,935.11	19
World Missions	409,715.00	29,934.10	101,296.09	25
Capital Investment . .	30,000.00	2,089.24	5,273.96	18
Parish Education . . .	84,385.00	5,112.30	24,282.99	29
ARC	20,000.00	186.21	1,619.81	8
TOTALS	\$1,631,326.00	\$84,017.07	\$329,476.24	20
1991 - 1992	\$1,537,681.00	\$72,424.81	\$302,725.35	20

*Goal 33%

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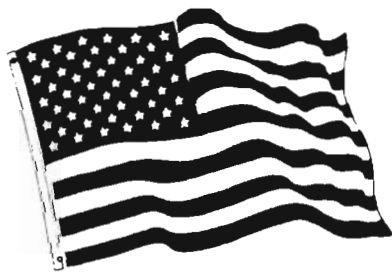
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Lord Keep and Protect Our U. S. A.



Lord keep and protect our U.S.A.
May peace from above surround us.
Let manifold blessings ev'ry day
Like heavenly jewels crown us.
Our enemies' hatred Lord, we pray
No longer shall plague nor hound us.

Thy blessing has kept us in the past;
Our freedom and peace Thou granted.
May always Thy favor for us last —
A nation the Lord has planted.
Thy storehouse of mercy is so vast;
Our souls for Thy love have panted.

May truly one nation Lord, we be
Though we come from many races.
Let us be Americans first and free
From strife in internal places.
When love for our neighbor shows then we
Walk worthy of heaven's graces.

Most wonderful land on earth Thou gave
To us just to share and cherish.
From ocean's to ocean's salty wave
We liberty's harvest relish.
From tyrants O Lord our country save
That freedom may never perish.

Thy bountiful goodness Lord, compel
Our sharing in true direction.
From nations in need we will dispel
Their hunger in ev'ry section.
Because Thou art with us all is well —
A land under God's protection.

Text: Tallak T. Farsjo

Music: C.E.F. Weyse