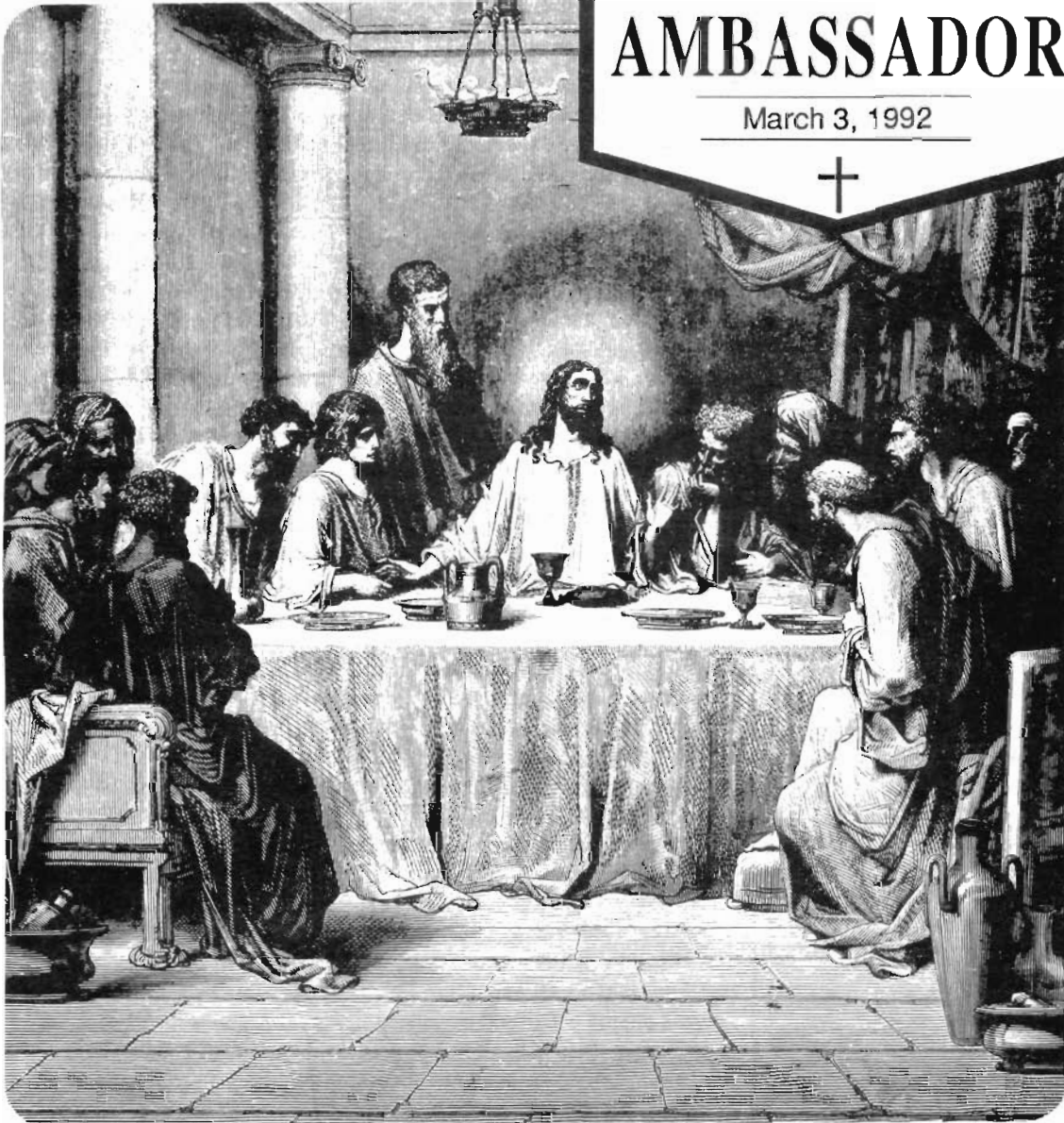




# THE LUTHERAN AMBASSADOR

March 3, 1992



*"Take eat; this is My body ... this is My blood  
of the covenant, which is to be shed on behalf  
of many for forgiveness of sins."*

Matthew 26:26-28

# THE LUTHERAN AMBASSADOR

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## Light on the Way

### Self-Worth and God's Word

The school counselor I knew was becoming more alarmed and more concerned about the drug, alcohol, teen pregnancy, teen rebellion and teen suicide problems in her school. She brought a committee together that was to work on solutions to these tragedies. "We somehow need to get the message to our youth," she said as she addressed us, "that drug use and sexual activity are wrong; or not wrong, but rather harmful." She corrected herself as she realized she had committed the cardinal sin of making a moral judgment.

Later, the talk went to the topic of self-worth. It was agreed that unless self-worth was conveyed to the students, the problems before us would not be solved. The irony of the situation sank in deeper and deeper as the discussion went on. How are we to give those kids greater dignity than animals when there is no standard for them to live up to that is certainly and absolutely right? How is their value to be protected from violation in their relationships when there is no absolute moral law protecting any areas of their lives? How, if their lives are simply a result of time plus chance plus natural laws, are we going to convince them that anything they do or experience really matters? Such is the dilemma for the generation growing up today.

How extremely precious it is to **know** that God has spoken, to **know** that His word is reliable and true, and to **know** that in His absolute moral law, the dignity, value and responsibility of human life is laid out and protected. In the last seven commandments, human authority, life, physical well being, sexuality, property, reputation and inner well-being are sanctioned and protected. God's Word reveals that we are created in the image of God. His Law makes it clear that what we make of ourselves, what we do and how we treat others is significant and of eternal importance.

Jesus makes it clear as well that the way we treat other believers is how we treat Him. In Matthew 25:31-46, Jesus sets before us the final judgment. We see clearly in this passage that the offenses we commit against the least of these are a direct offense against our Lord and the good we do is good done to Him. John also says to us, "If anyone says, 'I love God,' yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. And he has given us this command: Whoever loves God must also love his brother" (1 John 4:20-21).

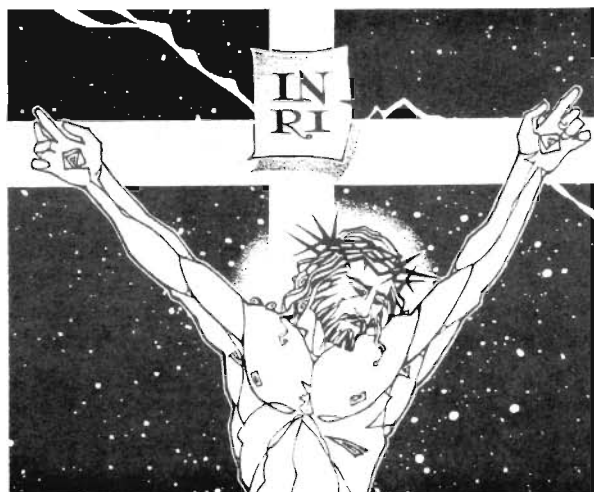
Not only does God speak of our relation to believers, but concerning how we treat all people. He says, "Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellow man has fulfilled the law" (Romans 13:8). "Therefore, as we have opportunity, let us do good to all people, especially to those who belong to the family of believers" (Galatians 6:10).

That man has been given a prominent position by God is obvious when we see how God establishes and protects man through His Law. How thankful we should be that our actions have real consequences and therefore real meaning. It is this fact that made it necessary for Jesus to die so we could have salvation.

Thank you, Father, for graciously making us significant and upholding our value by your Law. Grant that this truth may again be realized in our nation. Amen.



— by Rev.  
Jon Wellumson



# The Gospel According to Isaiah Chapter 53

## The Man of Sorrows

Isaiah 53:1-3 “Man of sorrows! What a name for the Son of God ...” is the opening line of a hymn by Philip P. Bliss. It is surprising, almost scandalous that the second person of the Trinity should be given such a title. But that is the title given in Isaiah 53:3. And the title is in complete agreement with the prophetic description of Jesus given in this chapter by Isaiah.

Jesus’ sorrow is seen in the question of v. 1: “Who has believed our message and to whom has the arm of the Lord been revealed?” The implied answer is, “Almost no one!”

This verse is quoted in John 12:38. It is explained in John 12:37: “Even after Jesus had done all these miraculous signs in their presence, they still would not believe in him.” The message went out about Jesus. The crowds heard it. The arm of the Lord was revealed. God displayed his power through Jesus. “But men loved darkness rather than light.” (John 3:19)

In our day the message is still going out through God’s Word. It is available to more people than ever through worldwide missions and evangelism. The arm of the Lord is still being revealed. God is working in our world by His Spirit. But today, too, people won’t believe. Sometimes there is simply lack of interest — God’s message is crowded out by other things. The message is at other times misunderstood. For example, people like to think of Jesus as a great teacher. The New Age Movement holds him up as an example of one who discovered the “spark of the divine” in himself — just like we can!

Is Jesus sorrowing as he looks at our hearts? Are we believing the message God is speaking to us? Or are we like the people of Jesus’ day described in Mark 3:5: “(Jesus) looked around

at them ... and (was) deeply distressed at their stubborn hearts”?

Part of the difficulty is seen in Isaiah 53:2. We judge by appearances, but in God’s work appearances are often deceptive. Jesus grew up like a tender shoot — a bit of vegetation scarcely noticed. He was like a root out of dry ground — which seems doomed to wither away. He had nothing of the bearings and trappings of royalty to draw people to him. He was born in poverty, laid in a Bethlehem manger and grew up in small town Nazareth.

The description continues in v. 3. This pictures Jesus as he stood in Pilate’s Hall and Pilate said, “Behold the man.” Here, beaten, scourged, slapped, spit on, mocked and crowned with thorns, there was certainly nothing attractive about him. He was in fact the epitome of repulsiveness.

“He was despised and rejected by men.” And he still is today. The cross is a stumbling block, a cause for offense in our society which prizes beauty, success and popularity. Jesus’ call to humility and meekness, to turn the other cheek causes us, in our sinful nature, to turn away, just as Jesus’ disciples deserted him.

But God’s ways are not the ways of man. The shame and weakness of the cross in fact were the ultimate revelation of the power and victory of God. There God defeated Satan. And so we must remember the end of Isaiah 53 as we contemplate Jesus the man of sorrows. Verses 10-12 remind us that, despite all appearances to the contrary, Jesus would achieve what he set out to do. So we must be sure we are heeding God’s message and following Jesus rather than clinging to the world and its ways. The hymn begins, “Man of Sorrows! What a name ...” But it concludes, “Hallelujah! What a Savior!”



— Rev. Jim Johnson  
Reva, South Dakota

What a wonderful chapter is this 53rd! How this Old Testament evangelist piles phrase upon phrase in describing the person and work of Him whose future activity it was given him to portray! But it is not a useless multiplication of words. Every new phrase adds a new thought. How appropriate, how true to the facts, is the thought advanced in this verse: a straying sheep, a seeking, suffering Shepherd!

—R. E. Golladay

*Surely our griefs He Himself bore,  
And our sorrows He carried;  
Yet we ourselves esteemed Him stricken,  
Smitten of God, and afflicted.  
But He was pierced through for our transgressions,  
He was crushed for our iniquities;  
The chastening for our well-being fell upon Him.  
And by His scourging we are healed.*

—Isaiah 53:4-5

# The Suffering Substitute

Grief and sorrow are common in our world; all experience them. Certainly, there are many whose lives seem to be more filled with struggle than ours.

We are reminded often, but maybe not often enough, of the refugees of our world who struggle every day for food to eat and water to drink. They fear for their lives every day because they never know when the soldiers might catch up with them or the bombs might fall on them. Many of them have seen their wives or husbands or children shot to pieces or die the lingering death of starvation. Still, as long as life clings to them, they cling to it. In midst of all that grief and sorrow, they keep on searching for food, water and a place of escape. I wonder sometimes, why they do. Why is life important to them?

In comparison, one might wonder how we

# The Sacrificial Lamb

Why did Jesus have to die? If you have had the opportunity to be around children in Sunday School, you may have heard a question such as this. It is a simple question. It is an important question. It is a question that is dealt with in verse six of Isaiah, Chapter

*All of us like sheep have gone astray,  
each of us has turned to his own way;  
the Lord has caused the iniquity of us all  
to fall on Him.  
He was oppressed and He was afflicted,  
yet He did not open His mouth;  
like a lamb that is led to the slaughter,  
and like a sheep that is silent before its  
shearers,  
so He did not open His mouth.*

—Isaiah 53:6, 7 NASB

53. Here we are compared with sheep. Do you know much about sheep? A few may, but many do not. As we learn about the sheep, we also learn about ourselves because of this comparison. We read that we have, like sheep, gone astray. Beyond this is the description that we have turned to our own way. God has given us boundaries; God has established limits for us. These are found in God's written Word and are all summarized in the Ten Commandments. Not only have we not stayed within the boundaries, we have willfully and defiantly turned to a way that seems best to us. You may wonder if there has been some mistake. You certainly should not be included in such a group! If the phrase "all of us" is not enough to include you, the phrase "each of us" will. **All of us** are guilty. **All of us** deserve God's punishment — not just for time, but also for eternity.

Can anything be done for us? Is there any hope? Yes. We read, "the Lord has caused the iniquity of us all to fall on Him." The guilt from

could claim to have experienced grief and sorrow at all. But, we have. Though the causes may not be physical and even seem trivial in comparison, still there is real pain in our hearts. If we experience no other, we experience spiritual anguish. Spiritual causes are real and bring real grief. As a matter of fact, that which is spiritual is more real because it is eternal. We suffer the grief and sorrow of sinfulness.

Jesus bore grief and sorrow. We will never know it all. He wept for those who wept for Lazarus. He wept for the people of Jerusalem. I wonder if there was a day in which He did not weep. Didn't he weep for the suffering of the multitudes of hurting people who came begging every day? He saw not only their outward needs but also the darkness that covered their hearts and kept them from really knowing Him. Didn't He love them as His children and weep to know that they, many of them, were forever lost?

All this confronted Him simply because He became a man. There was, above all else, the special grief of the cross when He cried out, "Why hast Thou forsaken Me?" It was then that "the Lord laid on Him the iniquity of us all."

When Jesus suffered, humanity looked upon it as justice. "We esteemed Him ... smitten by

God," it was said. "He suffers, therefore He must deserve it. He acted like He was so special, but now God is punishing Him."

It wasn't that way. His death on the cross was not the natural course of things. On the contrary, it was a deliberate and purposeful effort to overcome the natural course of things. The natural course is that I would be bruised for my iniquities. But, He was bruised because bruising was more than I could bear. He was crushed and chastened and scourged because the debt I owed was more than I could pay. It was in defense of my life and the lives of all people that He bore the grief and sorrow, the pain, of all the sin of all humanity of all time.

There is really no sorrow for us to bear anymore. Even when we sin, we need not grieve. When our hearts ache for the guilt and shame of sin, He says to us, "You are free. My heart bore that anguish; I took the scourging for that sin; It need not be felt again."

These words of Isaiah communicate a message that is more wonderful than man can apprehend or possess. It is the gospel. Full of wonder, joy, and reverence Isaiah declares: by His stripes, we are healed. Amen! He who believes and is baptized shall be saved. God grant it to us.



— Rev. Phil Rokke  
Minnewaukan,  
North Dakota

## The Gospel According to Isaiah

our rebellion had to be paid for. The Lord caused this guilt of each one of us to fall on the only innocent One: God's Messiah — Jesus Christ. It was not an accident. It was not a mistake. It was arranged and planned. Hereby, God demonstrates His great love for each one. Jesus had to die because we have gone astray and need someone to bring us back to our Creator. Jesus carried the heavy weight of our guilt, so that all who trust that this was done for them can receive the forgiveness for their rebellion and sins.

How did God's Messiah respond to all of this? Did He fight against it? "He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb that is led to the slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth." When I was on my internship, my supervising pastor pointed out that whenever he would bring up areas of weakness in my personality or performance as an intern, I would be quick to defend myself. With the Lord's help I seek to be more willing to hear and correct these areas. Maybe you can take constructive criticism very well. But would you be able to remain silent if you were falsely accused of something you know you did not do? Jesus

was oppressed and afflicted. This did not come because He did anything wrong. They were without cause; He was without blame. "Yet" — what a contrast from what we would expect — "He did not open His mouth." Jesus did not defend Himself. He spoke not on His own behalf. He did not seek to demonstrate His innocence. Instead, He is compared to a lamb going to be slaughtered and a sheep before the shearers. He was silent; He did not open His mouth.

Yes, He could have proved His innocence before His accusers, but where would we be? Salvation would have been impossible for us to receive. For salvation is impossible for a person to earn. Even the best good works we are capable of do not measure us to God's holy standard. For the Bible tells us that "all our righteous deeds are like a filthy garment ..." (Isaiah 64:6).

But Jesus **did** suffer and die in our place. He died as our substitute so that we can be forgiven and restored. Are you looking to Jesus for this free gift that He purchased for us? God "made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him" (II Corinthians 5:21 NASB). Thanks be to God!



— by Rev. David Nelson  
Tucson, Arizona



This year the Jewish festival of Passover begins the evening of Good Friday, April 17, and continues until sundown of th April 18.

In the upper room with His disciples Jesus was celebrating Passover. At the first Passover recorded in Exodus 12, we see how God saved Israel out of Egyptian bondage. Yes, He used the tenth plague, the killing of the first-born, to finally break the resistance of Pharoah to "Let My people go." Yes, God used great Moses and mighty miracles like the parting of the Red Sea to accomplish this deliverance.

But, most importantly and impressively, He used the blood of little sacrificial lambs to save Israel. Doesn't that sound strange? And yet it is true. Without lamb's blood smeared on the believer's doorposts, the Angel of Death would have visited their homes, too. But when he saw the 'mark of faith' sealing their entrances he "passed over" them.

When the big night came the lambs had to be sacrificed. Many children may have been dismayed to lose their new little pets, but no coaxing or tears could stop the believing Israelite from doing what had to be done. So sad; so messy; so gruesome; so unnecessary — or was it? Faith takes God's words seriously. Sin is horrible business.

God's unchangeable Word says that "without the shedding of blood there is no forgiveness" (Hebrews 9:22). At all the houses of believers the blood of a substitute sacrifice was spilled. It was then lifted up by a hyssop branch to the top of the door and then to each side — three splotches of blood sealing each entrance. The figure of a cross was outlined by each man as he applied the blood to his house. A coincidence? You decide.

When God looks upon us who are true believers of the one true Lamb of God, He sees Jesus' blood applied to the doorposts of our hearts. We are assured that all God's wrath against our sins passes over us. Baruch Ha Shem! Blessed Be His Name!

Jesus knew exactly what He was doing in the upper room. The next day He would be crucified to make the "once for all" atoning sacrifice that is

# Christ In The Passover

*The next day John saw Jesus coming toward Him and said, 'Behold, the Lamb of God, who takes away the sin of the world.' (John 1:29)*



the finished work of our salvation. No more lambs would ever need to die. They had all pointed ahead to the perfect Lamb that God Himself provided.

The Passover Seder (service) that we bring to churches includes all the rich Jewish traditions that surround Passover. There are the four cups of wine (or juice) that speak of separation, thanksgiving, redemption, and hope. And there is the mysterious "afikomen" that is a broken piece of matzah (unleavened bread) hidden away and then found and participated in by all in attendance. In a unique way it tells the story of what Jesus did on the cross and why He did it. The stripes and holes in the matzah tell of His sinless body striped by whips and pierced by nails and sword.

Everything in the Seder is put there for a purpose. Especially the children need to understand why the Suffering Servant spoken about in Isaiah 53 was wounded for Israel's transgressions and for the sins of all peoples. There is horseradish to remind of the bitterness of slavery to Pharoah, but more importantly, the slavery to sin. The parsley and boiled egg speak of the new life of forgiveness and cleansing.

We sing; we celebrate; we rejoice in our freedom from sin and death. We study the grisly reminder of the neces-

sary death — the shankbone of a lamb. We learn in a fresh and significant way what Jesus was doing when He said, "This cup is the New Covenant in my blood" (I Corinthians 11:25).

We hope that sometime you can all experience a Christ in the Passover presentation in your church. But more importantly, may all of us trust in our crucified and risen Lord and in His atoning blood "that cleanses us from all sin."

This is Good News! And faith in it means life from the dead for Jews and Gentiles alike. Happy Passover! Happy Easter!



— by Rev.  
Kearney Frantsen

Rev. Kearney L. Frantsen, Richfield, Minnesota, is the director of "Good News for Israel," an inter-Lutheran mission agency with a special burden for the Jewish people. For further information about how you can have a "Christ in the Passover" service in your church, contact his organization at Box 23018, Richfield, MN 55423, or call (612) 881-2311.

## Meet AFLTS Seniors



**Name:** Timothy James Hurley, Jr.  
**Address:** Midland, Texas  
**Married to:** Janet Louise Williams Hurley

**Children:** Bryan Scott Hurley, 18 and foster son, Jose Peralta, 17

**Current home:** Gustine, California

**Current church membership:** St. James Lutheran Church, Newman, California

**Education:** College: Baylor University, Waco, Texas, 1971-72, 1977-79; Seminary: Golden Gate Baptist Theological Seminary, Mill Valley, California, graduated 1985; AFLTS as colloquy student, 1991.

**Special interests:** I am a Judo instructor who owns a martial arts center in California. I am fluent in Spanish. My last two congregations, as a Baptist, were Spanish-speaking churches.

**Personal testimony:** I was born into a fine Christian home. My parents were both school teachers in Washington State. They were pioneers in the Southern Baptist mission work in the Pacific Northwest. At the age of 5, I received Jesus as my Lord and Saviour and was baptized. At the age of 14 I felt a deep sense of call to the ministry. In spite of my Christian parents and the knowledge that God wanted me to serve Him in the ministry, I often walked in disobedience and rebellion to His will.

After several years of trying to avoid serving God in the ministry, I surrendered to God's direction for my life and accepted the call to be the pastor of Satin Baptist Church near Marlin, Texas.

After becoming somewhat discour-



**Name:** Alvin Sather

**Address:** Greenbush, Minnesota

**Son of:** Mrs. Alfred Sather

**Married to:** Marcella Puttbrese

**Children:** Aldyn, Rick and Tracy; three grandchildren.

**Home congregation:** Oiland Free Lutheran Church, Greenbush; Martin Christensen, pastor.

**Graduated from:** Greenbush High School, 1956. Attended AFLC Bible School and Seminary for three years.

**Special interests:** Fishing and golfing.

**Personal Testimony:** I was born and raised in a Christian home. At the age of 12, I accepted the Lord as my personal Savior at Bible camp. But as the years passed, I drifted away from the Lord.

Through the years, my life was literally spared many times. In 1977, I entered the hospital to undergo tests

aged with my denomination after the closing of the mission parish where I was pastor, I found myself growing bitter and cold toward the ministry and I felt sinful and hard-hearted. One of my ministerial colleagues in the local ministerial association, Rev. Dennis Brostrom (now an AFLC pastor at Bruce, South Dakota) invited me to come and worship at the church he was serving. At that first worship experience at Our Saviour's Lutheran Church in Patterson, California, I became aware of the sinfulness of my attitudes and in that service I found forgiveness of that sin. Over the course of the next year, through much prayer and Bible study, I came to the Lutheran understanding of God's Word and wholeheartedly became a Lutheran as did my entire family.

for a possible heart condition. During those days, I began to realize how God had spared my life many times and perhaps this was the last time the Lord would give me to get my life in order. I came to the point where I was ready to say yes to the Lord's call. That is when my pastor walked into my hospital room. He led me in recommitting my life to the Lord.

During the next few years, I became active in our local church. God continued to work in my life and I felt led to seek training to become better equipped. For eight months I served as interim pastor at United Free Lutheran, Greenbush. This was a time of blessing and growing in my life. This is where I also became interested in a nursing home ministry.

I thank my wife, family and friends for the encouragement they have given during these last three years. While at AFLBS and at AFLTS, I have been richly blessed by the fellowship with the students as together we studied God's Word. I want to also thank the instructors for their guidance and hours of work to make God's Word clear.

(Recommended for call as a lay pastor.)

In seeking a place where I could most effectively serve God in the ministry I discovered the AFLC. After coming to the annual conference last summer, I was sure that the Association of Free Lutheran Congregations was the place where God would have me serve.

**Seminary Experience:** While the bulk of my seminary training was at the Baptist Seminary near San Francisco, I found my four months at AFLTS to be the richest education and spiritual experience of my educational life. The love, acceptance and instruction found at the Seminary are not to be found in many institutions. Coming from a non-Lutheran background, I found the instruction to be absolutely invaluable in my preparation to serve as a Free Lutheran pastor.

## He Is My Light And My Salvation

—from the  
*Secretary and Dean of Women at  
Bible School, Campo Mourao*

I would like to share with you a small part of my Christian life. Before I came to know Christ, I pursued the futile things of this life, for I didn't know what the real meaning in living was. But God prepared for me October

21, 1987, when I had a personal encounter with the Lord. I then understood how much Jesus had suffered on the cross of Calvary to bring me salvation.

The year following my conversion, I felt the desire to study at the Bible School, and according to God's will, my desire became reality in 1989. It was a very profitable year for me, learning much from God's Word. I was also able to develop my talents in the area of working with children, having Mrs. Helen Knapp as a teacher in the Bible School, who really dedicated herself to teaching us about Christian Education. During that year of studies, I felt the desire to stay in Campo Mourao to live and work. In 1990, I returned to Vitoria, ES, to work in the church there, and put into practice what I had learned at Bible School. During this time, I continued praying to God that doors would be opened so that I could return to Campo Mourao. As I waited in the Lord, He was answering my prayers.

In 1991, God called me to an important ministry — to work as a secretary in the Bible School and to also be Dean of Women. I confess that it has been difficult work, but not impos-

sible, for I know that God is with me each moment. He said in Psalm 27:1: "The Lord is my light and my salvation: Whom shall I fear? the Lord is the strong hold of my life: of whom shall I be afraid?"

It has been a great experience for me, for God has tested me many times, for the benefit of my spiritual growth. And I know that God is continually working in me for His good.

My address is: Escola Biblical Lutherana Livre, Caixa Postal 44, 87300 Campo Mourao, Parana, Brazil.

My prayer requests are:

- For my ministry here at the Bible School.
- For my family, that has not made a decision for Christ.
- For the Bible School students, this year and in future years.
- That God would help me in being humble, loving, gentle, and self-controlled in all circumstances.

My future plans are:

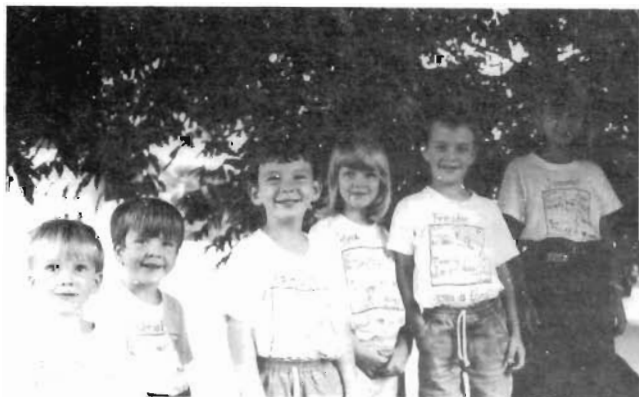
- Looking into the possibility of going to Canada to work and study.
  - Develop a ministry with children.
- Psalm 37:4 "Take delight in the Lord, and he will give you the desires of your heart."

May the peace of the Lord be in all your hearts, today and always. Amen.

— Margarida Pelissari  
translated by Carol Knapp



Margarida Pelissari



The first grade students from Medicine Lake Lutheran Academy (Minneapolis) made personalized T-shirts for several of the AFLC missionary children in Brazil. Mrs. Tam'ba Abel, who with husband, Pastor Jonathan Abel, is currently a called missionary to Brazil, directed the project with her former first graders. The smiling recipients of the T-shirts pictured are: (L. to R.) Andrew Abel, Gabriel Gill, Adam John Gill, Tina Abel, Freddie Gill and Joanna Abel. They are children of Pastor Paul and Becky Abel, and Mr. and Mrs. Fred and Debbie (Abel) Gill.





## 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).

Praise God that the goal has been reached for funds to construct the Miriam Infant Home in Brazil.

Praise God for a blessed Missions Conference at the AFLC Schools in February.

Pray for donors to provide "seed money" for STEER, Inc. mission project, as there are 20 AFLC people ready to raise livestock for this support program.

Pray for Rev. Samuel Flores, who is recovering at home from corrective surgery. Cards may be sent to him at the following address: Apartado Postal 756, Leon, GTO, Mexico.

Praise God that Christ the King Free Lutheran Church, East Grand Forks, Minnesota, has voted to become a self-supporting congregation.

Pray for Home Mission congregations at Chillicothe, Illinois; Spokane, Washington; and Warroad, Minnesota,

as they seek to call new pastors; and for Rev. Rick Long and family as he begins serving the Home Mission congregation at Arlington, Washington.

Pray for the boards and committees as they carefully prepare their 1993 budget requests.

Pray for the complete healing of our AFLC president and his wife, Rev. Richard and Leone Snipstead.

Praise God for the good reports of the Brazil-AFLC annual conference. Missionary John Abel writes that approximately 150 delegates attended the sessions in Vitoria, with two busloads traveling the 1,800 miles from Parana in the southwest.

Pray for Chaplain Mark Antal as he plans to establish a weekly devotional at NATO headquarters in Brussels. Also, continue in prayer for his daughter, Gretchen, who had tubes put into her ears in February.

## ATTENTION HIGH SCHOOLERS Plan to visit AFLBS

Campus Days, March 27-29  
Call (612) 544-9501

## AFLTS Receives Gift

Association Free Lutheran Theological Seminary, Minneapolis, has recently received \$1,650 from Lutheran Brotherhood's IMPACT/IMPACT PLUS programs, Inviting Member Participation in Aiding Lutheran Colleges and Theological Seminaries. The latest payment covers 17 gifts of Lutheran Brotherhood members made during the fourth quarter of 1991.

The IMPACT/IMPACT PLUS programs match Lutheran Brotherhood members' gifts of \$25 to \$100 per year to Lutheran institutions of higher education nationwide.

Since the beginning of the IMPACT matching gift program in 1979, \$54,928 in IMPACT/IMPACT PLUS funds has been received by AFLTS. During that same period Lutheran Brotherhood has allocated more than \$14.6 million on behalf of the 69 participating Lutheran colleges and seminaries.

## This Man

Three crosses stand stark and still  
upon a gray, foreboding hill.  
Three men upon these crosses moan,  
torn in body, flesh and bone.  
The Man in the center now I see  
bound in grief and agony.  
Heart, I cannot believe my ears,  
It's only for others that He fears.  
This man, he prays, so bold and true,  
"Forgive them, Father, they know  
not what they do."  
Even in painful torture and woe,  
His very face begins to glow.  
His voice is ringing loud and clear,  
urging others not to fear.

A woman is kneeling at this place;  
tears are streaming down her face.  
Others I see are waiting there,  
some are jeering, others in prayer.  
He raises his voice so all can hear it,  
"Father, into your hands  
I commit My spirit."  
The sky is growing dark and gray;  
darkness is threatening this very day.  
Now He bows His noble head;  
His voice is still, this man is dead.  
Thunder is growing in the sky —  
~~Why did this just man have to die?~~  
Then I remember His words to them:  
"Forsake me not; I shall rise again!"

— John Osborne, Aberdeen, South Dakota

## Youth Spotlight — Tioga, North Dakota



The following contains excerpts from an interview with Lynae Strand from Tioga, North Dakota. Lynae is a sophomore at Tioga High School and she attends Zion Lutheran Church. Lynae is the daughter of Thor and Eileen Strand and she has two sisters, Annette (18) and Evonne (11).

**Q.** You live on a farm. What are some of the advantages and disadvantages of that?

**A.** One of the disadvantages is being so far from town. It always takes

longer to get places, running back and forth all the time, and we're on a different phone line so it is harder to communicate with the people closer to town. But I kind of like living out there. I feel it is easier to be by yourself and find quiet time for yourself without people coming over all the time. Also, living on the farm you learn different things like helping out with chores, dealing with animals, learning how to act around them. You wouldn't have that as much in town.

**Q.** What sort of things keep you busy in the summer?

**A.** Well, I babysat this summer and was involved in different 4-H activities and Luther League events. We usually go on a family vacation for a week or so, too.

**Q.** How about the rest of the year? What do you involve yourself with in your school, community, and church?

**A.** In school I'd be busy enough with just the homework, but I also have basketball, volleyball, band, golf, and FHA.

I'm not involved in many community things other than 4-H and sometimes I'll help out with some Girl Scout activities, but we live so far from town it is hard to do too much.

For church activities, my family attends Sunday morning services and I go to Sunday School and try to get to most of the Luther League activities. We meet every Wednesday night for Luther League and then sometimes there will be different camps or retreats for us to go to.

**Q.** Tell me about your walk with Christ.

**A.** Well, there are still a lot of ups and downs, but the downs are getting to be more up. I first came to know the Lord at the Luther League Convention in British Columbia. My counselor shared something one evening that really hit me and made me realize that I needed Christ if I wanted to be sure that I went to heaven when I died. But when I got home I started to slip a little and wouldn't have my devotions every day. "Just one more day, just one more day," I would say. Then I got refreshed

again at the Leadership Convention in Minneapolis. The evening services and workshops really hit home and helped me a lot. This past summer I was really trying to get up on the mountaintop for the Luther League Convention in Colorado. I wanted to be able to help some people. But I got so busy the week before that I didn't get up, instead my emotions were way down. Then one evening at the convention, I don't remember for sure what he was speaking on, I think it was something on faithfulness in prayer and devotions and it was really what I needed to hear.

**Q.** Would you agree then that the Christian walk is not always that easy?

**A.** Yes. People don't just come up to you and congratulate you. It is almost the opposite. They'll say: "What happened to you, what's the matter with you." It's hard. But then I always think why should I let a few people's opinion alter my eternity.

**Q.** What sort of things have been a help for your spiritual life?

**A.** Luther League has been a help and our RIOT group (Reaching Inward and Outward Together). Retreats have definitely been a help. Writing back and forth with different Christians has been good too. It is kind of neat, there is that special bond when you're all part of the same family. It is also a real boost when I can see and realize how God is using me in the lives of others.

I've been reading Youth Walk for my devotions and also Colossians 3. It seems like there is always a different verse that sticks out in a special way. It is so hard to understand how people can live without reading the Bible. I mean it was written how many centuries ago and it still applies to now. That's so neat.

**Q.** Do you have a favorite Bible verse you would like to share as we end this interview?

**A.** I like Proverbs 3:5-6. I think these verses kind of sum it up for me. "Trust in the Lord with all your heart and lean not on your own understanding. In all your ways acknowledge Him, and He shall direct your paths."

— Paul Kneeland, Interviewer

## What's Coming

**AFLC Youth Leadership School, July 13-17, 1992**  
AFLBS Campus

**Summer 1992 FLY Teams**  
continue preparations.

### Luther League Convention

It's not too early to begin your plans to attend the next Luther League Convention at the YMCA of the Rockies, Estes Park, Colorado, June 28 - July 3, 1993 (another day has been added at the request of many youth, advisors, and pastors).

10. What are the results of following the steps outlined in Philipians 4:6?  
(Answer in v. 7)

11. What was the good part that Martha needed in her life? Luke 10:42.

What Jesus wanted most from Martha was her attention, not her action. Sometimes, like Martha, we can get so busy for Christ that we forget to simply be with Christ.

### Life Response

Do you have a hunger and passion for Christ — to feast in His Word? What “distractions” keep you from sitting at the Lord’s feet? Are you able to make some changes in your schedule? What “good things” can go so that the “best things” remain?

“It is easy to trust in God when we have not to hunt for money, but immediately the penny that is not there looms large, we allow the mosquito of worry to irritate our whole life away from rest in God.” Oswald Chambers

# Women of Wisdom and The Word

## MARTHA

### Study Verses: Luke 10:38-42

“You may be engaged about holy tasks and lose the fellowship of the holy Lord.” Clovis G. Chappel

The main thrust of this study is worry versus trust. The natural tendency is to worry about so many “things.” In just 36 words, Jesus underlines what He has already taught in the Sermon on the Mount. (Matthew 6) Worry is not to be part of the Christian’s lifestyle.

Unexpected company had come to the home of Martha in Bethany. Soon after greeting the guests, Martha disappears into the kitchen. She must fix a grand meal. Doesn’t Jesus deserve the best? Martha is so distracted, she doesn’t know which way to turn. Suddenly it occurs to her — where is Mary? Martha’s lips tighten as she sighs in disgust.

1. Why was Martha upset? Luke 10:38-42

2. What do you think she expected Jesus to do?

Martha interpreted Mary’s devotion to Christ as selfish, and despised her for her impractical dreaminess. We may be tempted to think along those lines as well. Because so many of us tend to be like Martha (out of necessity, I might add), we may defend her attitude. But devotion to Jesus should always come first!

3. Martha was in for a surprise. What was it?

4. What was it that Mary had chosen that Jesus commends?

"Martha was occupied for Christ and Mary was occupied with Christ. That made the difference. Involvement in service without being involved with the Person who has commissioned us as His servants does not satisfy the heart of the Lord Jesus. Thus, His commendation was on Mary ... The needful thing was not to put food on the table. The needful thing was to give attention to a person." J. Dwight Pentecost, *Design for Discipleship*, p. 111

For Christians, our choices are not between the good and the bad. (We are not to do the bad.) For us, it's choosing between the good and the best.

5. To what was Martha enslaved?

6. To whom are we to be "enslaved"? Romans 6:22

A familiar theme in many conversations is, "I'm so busy!" Make a list (or a mental list, if you prefer) of all of the "things" you must do this week. Long, isn't it? Martha had a long list of things to do, too. She was in bondage.

7. What were the consequences of that bondage?

a. Philippians 4:4; I John 1:4; John 10:10 (These verses show the missing ingredient in her life.)

b. Luke 10:41

### Life Response

Perhaps worrying is more serious than we think. Do you consider worrying wrong? Why or why not? Matthew 6:25-32

D. Martin Lloyd-Jones states: "I do not care what the circumstances may be, the Christian should never be agitated, the Christian should never be beside himself ... the Christian should never be at his wit's end, the Christian should never be in a condition in which he has lost control of himself." Why should a Christian not act this way?

Sometimes when worry overcomes you, you may attempt to take things into your own hands. But faith and self-effort are opposites. Is there an area in your life in which you are trying to control with your own effort and worry? What should you do instead?

What does worrying indicate? Matthew 6:30; 8:26; 14:31; 16:18

To care and be genuinely concerned is one thing; to worry is another. When worry becomes a way of life for us, we are really not putting our whole trust in God's ability to take care of us. "For some reasons, we think of doubt and worry as 'small' sins. But when a Christian displays unbelief, care, or an inability to cope with life, he is saying to the world, 'My God cannot really be trusted,' and that kind of disrespect makes one guilty of a fundamental error, the heinous sins of dishonoring God. that is no small sin." John MacArthur Jr., *The Ultimate Priority*, p. 140

8. There is an answer for worry. What is it?

a. Matthew 6:25-34

b. I Peter 5:7

9. Instead of being anxious, Paul has a solution for worry. Name three directives in Philippians 4:6.

a.

b. to specific needs.

c.

## Introducing Our Churches

Two Lutheran congregations in north central Minnesota joined the AFLC in June, 1988. Hope and Bethesda Lutheran Churches are together known as Northome Lutheran Parish. These congregations are located in an area 70 miles south of the Canadian border that is surrounded by federal, state and county forests. The primary occupation in this area is still logging. It is also a popular area for hunting and fishing. On a drive through the surrounding woods, you may on occasion spot a black bear or a bald eagle.

The earliest church services in this area were held in lumber camps by missionary pastors, who sometimes traveled to them by dog sled. One such pastor, Halvor Jenson, began holding Lutheran services in the area in 1905. Hope Lutheran Church organized in 1919 in Northome as a part of the Evangelical Lutheran Church. Bethesda congregation organized in 1929 in Mizpah as an incorporation of two congregations of the ELC, Faith Lutheran of Mizpah, and nearby Forest Grove Lutheran. (Even though they were now one congregation, they continued with two worship locations until 1952.) At one point there were seven preaching points in this parish. Some of them were in homes or town halls, three of them had church buildings. Bethania in Margie closed its doors in the early

## NORTHOME LUTHERAN PARISH

1960s, leaving only Hope and Bethesda.

The historical records concerning the parish are sketchy. Some records indicate that they voted to go off Home Mission Aid in 1949. Other records show that there were tough times in the early 1950s so that the Home Mission department of the ELC considered closing the parish down to one preaching point if a pastor could not be secured. By 1955 attendance greatly increased, several new members were welcomed to both Hope and Bethesda, and they became self-supporting.

Due to concerns regarding the merger of the ALC into the ELCA the parish, under the leadership of Pastor Russell Tessman, began looking into other options of affiliation in 1987. After some consideration, a final decision was made in June of 1988 to leave the ELCA and join the AFLC. The present pastor, Lloyd Quanbeck, has served the parish since June, 1990.

Bethesda's church building is a former town hall purchased and remodeled in the early 1950s. The congregation has 75 baptized members, holds regular worship services and started a Sunday School again last year. It is the only church in the town of Mizpah.

Hope's church building was built in 1936, enlarged and remodeled in 1969. The parsonage is located next door to Hope in Northome, which has a population of 312. The congregation has

235 baptized members and between 80 and 90 average worship attendance. Hope recently took in several new members (pictured). It, too, has a solid Sunday School program.

Northome Lutheran Parish has unlimited opportunities to minister the Gospel of Jesus Christ in this community. It has an active youth program and sent 16 youth to the National Convention in Colorado last summer. There are ten youth in each of two confirmation classes. It enjoys good cooperation with the public school and hosts the Protestant Released Time classes. Both churches have active women's circles, and several men meet regularly for prayer breakfasts.



Hope Lutheran Church



Bethesda Lutheran Church



New members that were welcomed at Hope Lutheran Church on December 1, 1991, are pictured here, along with Pastor Quanbeck. They are: Dave, Kathy, Aaron and Joe Furuseth; Jim and Ann Diamond; Mae Sandberg; Dan and Gayle Shaughnessy; Steve, Julie, Ashley, Jenna, Garrett and Leslie Thompson.



## PEOPLE and PLACES

**Chillicothe, Illinois** — A farewell open house in honor of Pastor Rick and Barb Long and family was held at the Pearce Community Center on Sunday, February 9, from 2-5 pm., in recognition of their years of faithful service to Our Savior's Church. The Longs moved to Arlington, Washington, where he will be the pastor of Atonement Lutheran Church, after his final service in Chillicothe on February 16. The congregation will be served in the interim by **Rev. Gary McBrien**, chaplain of an area hospital, who has been attending services for several months.

**Williston, North Dakota** — Special meetings are scheduled for Emmanuel Church on March 20-25, with Rev. Jerry Moan, Minot, North Dakota, as the guest speaker. The series will begin on Sunday morning, and will include an afternoon Luther League meeting as well as the 7 p.m. evening services.

**DeKalb, Illinois** — Pastor Robert Lee, Newark, Illinois, will be the guest speaker at Grace Church each evening from Sunday, March 8, through Wednesday, March 11.

The new address for **Rev. Walter Beaman** is Box 261, Argyle, MN 56713. His home phone number is (218) 437-8483 and the office number is 437-6476.

The following office phone number should be included in our directories for **Rev. James Johnson**, Reva, South Dakota: (605) 866-4606.



The two main speakers at the 1992 Pastor's Conference: Rev. Terry Olson, Valley City, North Dakota, and Dr. Craig Jennings, Maple Grove, Minnesota.

**Duluth, Minnesota** — The weeks preceding Super Bowl Sunday were exciting ones for St. John's congregation, as members distributed to people throughout the city several hundred copies of a special edition of "Sports Spectrum," a Christian sports magazine, featuring articles by former Super Bowl players Jeff Siemon, Bib Lilly and Mike Singletary. This unique evangelistic outreach targeted unbelievers who may never enter the doors of a church, with the prayer that God would use these contacts for the salvation of souls.

**Rev. Norman Hoffeld** has been included on the AFLC Fellowship Roster after his acceptance of a call from Faith Lutheran Church, Shakopee, Minnesota, beginning this month. Hoffeld, who was an LCA/ELCA pastor in Felton, Pennsylvania, for 18 years, recently served an AALC parish in Haines City, Florida.

AFLC Brazil Missionary **Connely Dyrud** was one of the speakers at the winter conference of the Global Health Ministries Foundation (GHMF) on February 8 in Bloomington, Minnesota. His topic was the infant health care facility in Campo Maura, which is making it possible for street children to become eligible for adoption. The Miriam Infant Home has been approved as a special project for support by the GHMF and inter-Lutheran health care agency.

**Timothy J. Hurley, Jr.**, Gustine, California, has accepted a call from Salem Lutheran Church, Salem, Alabama, effective April 1, and will be ordained into the ministry on March 15 at King of Glory Lutheran Church, Eden Prairie, Minnesota. Mr. Hurley, who recently completed a colloquy program at the AFLC Seminary, is introduced elsewhere in this issue.

### Letter to the Editor

The January 21, 1992 issue of *The Lutheran Ambassador*, presented several articles concerning abortion.

The debate on this issue has generated much hard feeling and bitterness in both camps. It is high time arguments were laid to rest once and for all. I believe that a sensible way to do so would be to include a "pro-choice" or "pro-life" ballot in the next national election, with the provision that only women be permitted to vote on the issue.

A "one sex" vote is not without precedent. Before the 19th Amendment to the United States Constitution took effect on August 20, 1920, only men were allowed to vote in any national election held in this country. That Amendment ended many years of strife and argument relating to women suffrage.

*John O. Pearson  
Warren, Minnesota*

### Association of Free Lutheran Congregations

3110 East Medicine Lake Boulevard  
Minneapolis, Minnesota 55441

#### AFLC Benevolences - February 1 - January 31, 1992

FUND	TOTAL BUDGET	REC'D IN JANUARY	TOTAL REC'D TO DATE	%* TOTAL
General Fund . . . . .	\$ 276,830.00	\$40,740.24	\$220,937.67	80
Schools - (AFLTS) . .	151,900.00	19,361.68	103,428.39	68
(AFLBS) . .	193,950.00	17,512.90	137,345.72	71
Home Missions. . . .	433,616.00	46,523.55	304,343.51	70
World Missions. . . .	373,715.00	55,419.30	323,940.36	87
Capital Investment . .	25,000.00	2,024.05	21,333.30	85
Parish Education . . .	62,670.00	8,295.42	47,093.44	75
ARC . . . . .	20,000.00	874.50	*7,421.84	37
<b>TOTALS . . . . .</b>	<b>\$1,537,681.00</b>	<b>\$190,751.64</b>	<b>\$1,165,845.23</b>	<b>76</b>
<b>1990 - 1991 . . . . .</b>	<b>\$1,441,565.00</b>	<b>\$198,544.00</b>	<b>\$1,079,255.43</b>	<b>75</b>

\*Goal 100% \*This total represents mostly undesignated gifts that were sent to the Minneapolis office and then divided between the funds by percentage.

## THE SHABBAT ELEVATOR

**I**t is finished! The sixth word from the cross is not a sigh of defeat but a shout of triumph, an announcement that our sin debt has been satisfied and the price of salvation paid in full. It was this Lenten word that came to mind while riding on an elevator in Jerusalem.

Marked by a brass plaque on the wall by the entrance, this elevator moved from floor to floor in a normal fashion for six days of the week. But on the Shabbat (the Sabbath), woe be unto the unwary tourist who boards it by mistake! All the buttons will be pushed in vain, as the elevator automatically rises to the top floor and then returns slowly to the lower level, stopping at every other floor on the way down as if it had a mind of its own.

The reason for this special service may shock the minds of modern Christians. On the basis of the Sabbath commandment, rabbinical law decrees for pious Jews that merely pushing an elevator button breaks the prohibition against laboring on the seventh day. Does it sound strange? No stranger, perhaps, than some of our fleshly efforts to earn God's favor.

Legalism is one of the greatest enemies of living Christianity. Multitudes labor under the misguided notion that their works are necessary to salvation. Weary saints never learn to rest in what Christ has done because they fail to turn their eyes away from what they must do. Modern Pharisees burden confused believers with long lists of rules and regulations, casting a Sonless shadow over the Christian's peace and joy. The spirit of self-righteousness is a cruel taskmaster.

Our hearts hurt for the multitudes of legalistic Jews who have mastered the technology of sidestepping their own strict interpretations of the Law. It would be eternally tragic, however, if we missed the subtle ways in which Christians, too, play our pathetic, little games with God and His Word. Don't dismiss the Shabbat elevator with a superior smile; your "elevator" may be even more obvious and trivial.

"It is finished!" May this powerful Word from Calvary point each weary soul to the One who promises us His perfect peace.

## OVER THE HILL

**H**ave you called a new pastor yet? I asked one member of the call committee for a congregation whose pastor had recently resigned.

"No, we're still making preliminary contacts," the man reported. He proceeded to inform me that they had eliminat-

ed a few possibilities from their list because the men were over forty years old, explaining, "Our church needs someone to relate to the younger couples."

Because I am barely in my forties (which side of the decade I am barely in will be left to the charitable imagination of our readers), this statement caused me a little concern. It is quite clear from my perspective that a congregation might rightly decide to pass over some pastors when the ink is hardly dry on their seminary diplomas in favor of seasoned and mature veterans in the prime of life and ministry. But it had not yet dawned on me that some might consider my generation too old to cut the mustard, ministerially speaking, for service in certain congregations. The proverbial hill that old pastors are over seems to have moved.

Putting aside further feeble attempts at humor, this encounter has led me to some conclusions. First, perhaps there are some congregations where a younger man might have a more effective ministry, just as there are some that require more years of experience. Pastors, we must not be afraid of this reality, but remain confident that the Lord of the Church does have a special place for each of us to serve, uniquely suited for who we are and for our time of life.

Second, congregations may need encouragement not to pigeonhole pastors in neat categories of age and abilities. Maturity cannot always be measured in years, nor can the capability of ministering to young couples, for example, necessarily be measured in the lack of years. "Let no one despise your youth," Paul cautioned his son in the faith (I Timothy 4:12), and we might balance this word with references that speak to the advantages of age (Job 12:12, I Peter 5:5). Let no servant of God be despised.

Our congregations are correct in considering all factors when calling a pastor, including age and experience, and the process of evaluating the individual needs of a parish is an important one. But "over the hill" is a difficult concept to evaluate, too, for its location will vary according to the age of the one who is looking at it.

Our primary goal, therefore, must always be to seek God's will for the congregation, remembering that He is able to overrule our human standards of measurement and overcome human inadequacies as He creates the special union of pastor and parish for which we all should pray.

The editor, together with AFLC Pastors Todd Olson and Mel Meyer, and other evangelical pastors, will be participating in a convocation on "Morals and Ethics from a Christian Perspective" in Tallinn, Estonia, March 23-26. The Estonian-Baltic Project, co-ordinated by Campus Crusade for Christ, seeks to build bridges between teachers and pastors in this former USSR republic and their American counterparts. Both AFLC pastors will serve as resource persons for the clergy in attendance, and plan to speak in Estonian churches on Sunday, March 29. Please pray for these men as they travel, and for the entire conference, that God would use these contacts to His glory.

**St. Bonifacius, Minnesota** — St. Paul Bible College, located west of the Twin Cities, recently announced that its name has been changed to Crown College, effective January 1, marking the transition during its 75-year history from a Bible institute in the city of St. Paul to an accredited Christian liberal arts college.

Crown, a college of Christian and Missionary Alliance, is the alma mater of many AFLC Bible School graduates, due to a credit transfer arrangement between the two schools.

**La Mesa, California (EP)** — A federal judge has ruled that the display of a cross on public land and its use in the logo of a city police department are an unconstitutional establishment of religion.

U.S. District Judge Gordon Thompson, Jr., ruled that the cross on Mount Helix near La Mesa, California, must be taken down, and the city's police department logo must be replaced by March 1, 1992. The ruling came in a lawsuit filed by the American Civil Liberties Union.

Opponents of the decision have proposed that the land on which the cross stands should be transferred into private hands, so the cross can remain. Such a plan would still require a change in the logo.

The 35-foot concrete cross was erected in 1925 by a family who also sponsored a nearby nature theater. The site was subsequently deeded to San Diego County, along with a \$30,000 trust to pay for maintenance of the park.

**Minneapolis, Minnesota (EP)** — This year's 500th anniversary of the arrival of Christopher Columbus in the Americas poses a quandary for some Christian denominations.

The arrival of Columbus gave birth to the westward expansion of European peoples, and with them the spread of Christianity to the "new world."

But in recent years "Columbus bashing" has become popular, and Columbus has been condemned as a genocidal maniac, whose imperialist discovery led to the bloody conquest of peaceful native people.

Rather than celebrate the "politically incorrect" Columbus, some U.S. Christians are choosing to focus instead on the people he discovered, making 1992 the "year of indigenous people."

- Members of the Center for Global Mission will meet with indigenous people in Guatemala to learn about the conquest of their land 500 years ago.

- Navajo Episcopalians played a role in their denomination's national convention last summer, displaying a cultural heritage "that survived 500 years of genocide."

- An American Indian who is a bishop in the Roman Catholic Church has asked the Knights of Columbus to change its name to the "Knights of Christ."

- The National Council of Churches (NCC) and the World Council of Churches (WCC) have each issued proclamations asking that 1992 be a "Year of Remembrance, Repentance and Renewal."

- The 1991 church wide assembly of The Evangelical Lutheran Church in America (ELCA) followed the lead of the NCC and WCC and passed a resolution designating 1991 as "A Year of Remembrance, Repentance and Renewal." However, the ELCA's Inter-Unit Task Force on the Columbus Quincentenary recently reported that it has no operating budget to implement the resolution. The task force is seeking funding to prepare a resource packet on the Quincentenary and to implement the assembly request for a "Native American Awareness Sunday."

**Guntur, India (EP)** — Some 1,000 pastors representing 70 denominations and Christian organizations gathered in the state of Andhra Pradesh for the Andhra Pradesh Conference on Revival and Evangelism (APCORE 1992) January 11-15. The conference, sponsored by India Every Home Crusade and God's Love in Action, was held at the Lutheran College in Guntur. Meetings were open to the public, and God's Love in Action reported over 1,000 persons made commitments to Christ during the conference.

**Tupelo, Mississippi** — Thursday, May 7, 1992, is the annual National Day of Prayer, and an organization called "Meet at City Hall" is encouraging concerned Christians across the country to gather at their local city halls on that day from 12:20-12:40 p.m. to pray for a moral rebirth in America.

For further information, contact "Meet at City Hall," P.O. Box 2440, Tupelo, MS 38803; phone (601) 844-5036.

**Hastings, Minnesota (EP)** — Cornerstone Bible Church has won its battle with the City of Hastings, Minnesota, and will be able to remain in the city's downtown business district. In an out-of-court settlement, the city agreed to amend its zoning ordinance to permit churches in its commercial district.

The settlement means that the church will be able to stay in its 1,400-square-foot storefront. It also lends support to churches around the country who are fighting municipal zoning requirements which often single out churches for unfavorable treatment.