

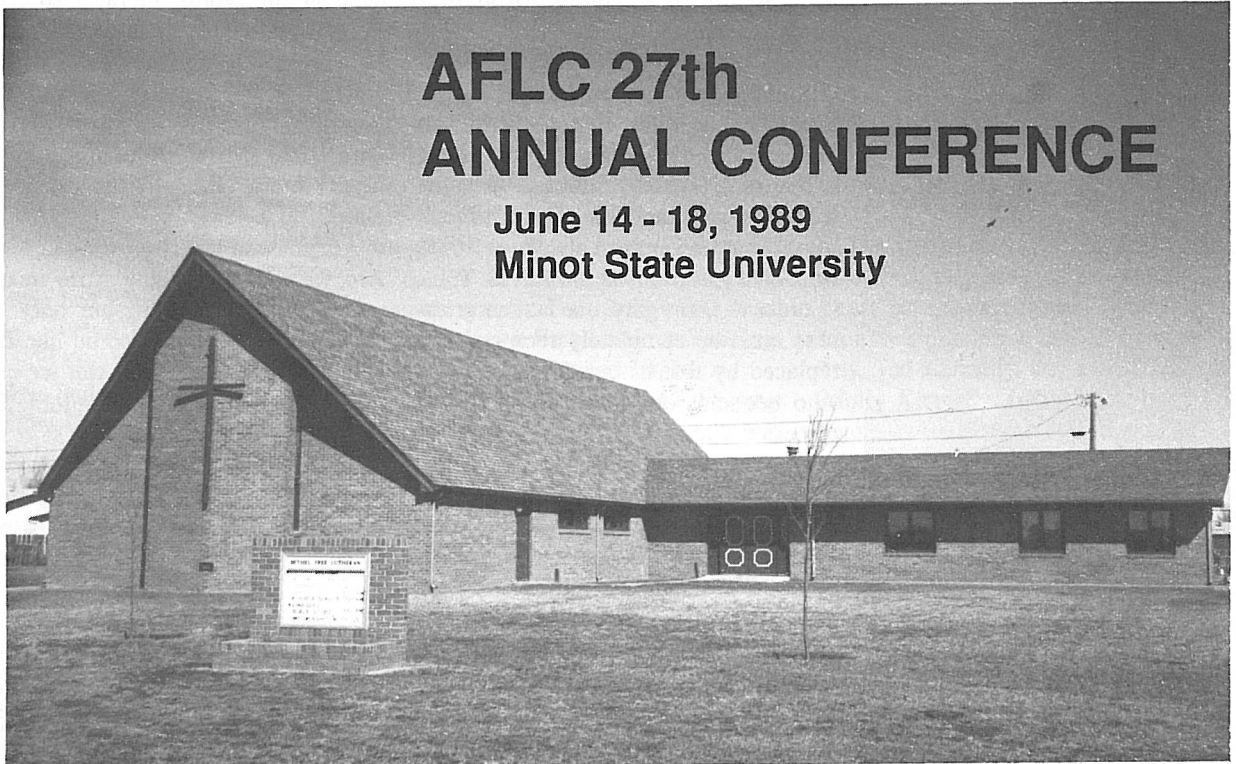
# THE LUTHERAN AMBASSADOR

May 16, 1989

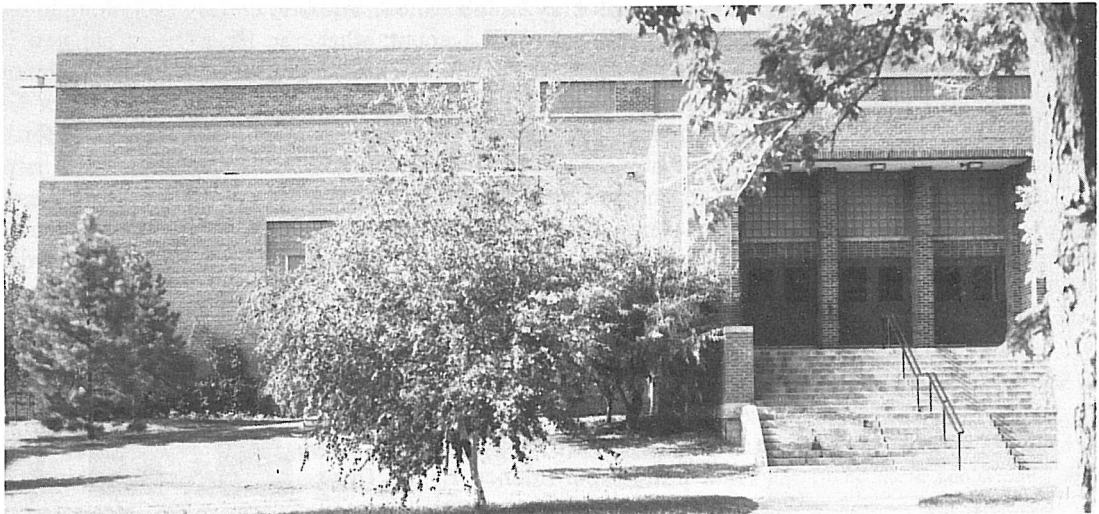
## AFLC 27th ANNUAL CONFERENCE

June 14 - 18, 1989  
Minot State University

Bethel Lutheran Church - host congregation.



Swain Hall - location of business sessions



# LIGHT on the WAY

## meditations on God's Word

Volume 27 Number 10

### THE LUTHERAN AMBASSADOR

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## God is our strength

**B**ut we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us" (II Cor. 4:7).

Children are often told, "Hurry up, eat all your food so you can grow big, healthy and strong." In this world, the goal that is often held up before us is the call to be self-sufficient, to be able to care for ourselves. "Don't be a weakling pushed around by others. Stand up for yourself."

God, in the Scriptures, also issues this call. "Be watchful, stand firm in your faith, be courageous, be strong" (I Cor. 16:13). "Stand firm and hold to the tradition which you were taught by us, either by word of mouth or by letter" (II Thess. 2:15). Yet the way we are called to be strong is totally different from the world's idea of strength. We are to realize that our power must always be 100% from God and 0% from ourselves. Thus, in order to be mighty, our human greatness must be completely removed and replaced by that of our Creator Savior who becomes our total ability in our place.

St. Paul clearly understood this when he wrote, "When I am weak (in myself), then I am strong (in the Lord)" (II Cor. 12:10). Therefore he urged fellow believers to stand firm in the Lord (Phil. 4:1). When Abraham prayed to God he did not glory in himself. Rather he confessed to God, in Genesis 18:27, "...I who am but dust and ashes." Job expressed much the same truth when he said to God. "Remember that thou hast made me of clay" (Job 10:9), and "Behold, I am of small account; what shall I answer Thee?" (Job 40:4). God Himself declares, in Psalm 78:39, "He remembered that they were but flesh, a wind that passes and comes not again." To depend on human strength is foolishness. It is the height of arrogance against God.

The strength that God calls us to is Himself. "Finally, be strong in the Lord and in the strength of His might" (Eph. 6:10). We are called to worship God in spirit (in His power, for God is Spirit) (John 4:24), and to glory in Christ Jesus and put no confidence in the flesh

(ourselves) (Phil. 3:3). "Ascribe to the Lord glory and strength" (Psalm 29:1).

Thus the way for us to be strong is to be utterly emptied daily of our own might and to be filled with the Lord Jesus Christ. As our opening verse says, we are to see ourselves as earthen vessels to show that all the power that fills us and shows through us belongs to and is from God and none of it is from us. In order to become Christians and to grow as believers, we must continually be emptied of all that is of ourselves, the devil, the world, the flesh, so Christ alone is everything to us, through us, in us. This is what Luther meant when he wrote, "Stood we alone in our own might, our striving would be losing." One little Word alone overcomes, Christ Jesus Himself, for us, in our place.

Are you and I truly growing in Jesus? Are we ever becoming little in ourselves so Christ can be our only true victory? Only as we become like little children, helpless in self, can we enter and be part of God's kingdom. The Haugeans of 150 years ago said that self (the old nature, the old Adam) is so rotten to the core that it hardly holds together to be nailed to the cross with Christ. When people came boasting they had accepted Jesus, the Haugeans would ask, "But have you been brought to nothingness in self and remained there so Jesus is ever alone your all? Don't talk about accepting Jesus or being a Christian until that is so."

God, through Law and Gospel, works to destroy everything in us that is of us so He alone is our new life. Let's be sure this is the foundation that we're built upon each day for God's glory in our midst as well as for our salvation and sanctification.



—by Pastor  
Christian Oswood

# 27TH ANNUAL CONFERENCE

## of the ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

Minot, North Dakota

### SCHEDULE

#### Wednesday, June 14

9:00 a.m. The Conference Committees meet for devotions, instructions and room assignments.

8:00 p.m. The opening service of the Conference, with the sermon on the text by Dr. Steve Lombardo, Minneapolis, Minn. The service leader is Pastor Stephen Odegaard, Tioga, N. Dak. AFLC President, Pastor Richard Snipstead, will open the Conference and appoint necessary committees.

Offering to General Fund.

#### Thursday, June 15

8:30 a.m. Devotions

Report of the Credentials Committee.

Adoption of the Conference agenda.

Election of the Nominating Committee for the 1990 Conference.

The President's Report.

The Report of the Chairman of the Co-ordinating Committee, Pastor Leslie Galland, Eden Prairie, Minn.

Report of the Business Administrator, Mr. Ernest Miedema, Minneapolis, Minn.

Report of the Director of the ARC, Mr. Robert Dietsche, Osceola, Wis.

Report of the Chairman of the ARC Board, Mr. Clifford Seldal, DeKalb, Ill.

Financial Report, Mrs. Marlene Unverzagt, Minneapolis, Minn.

Report of the Family Bible Camps:

Osceola, Treasurer, Pastor Brian Davidson, Amery, Wis.

Lake Bronson, Treasurer, Mrs. Don Balmer, Thief River Falls, Minn.

Wilderness, Treasurer, Mr. George Hartman, Dalton, Minn.

Report of the Budget Analysis Committee.

Report of the Nominating Committee, always in order.

Election of nominees for the Missions Corporation and the Schools Corporation.

Report of Committee #1 (Administration).

11:30 a.m. Prayer Hour. Leader: Lay Pastor Rodney Stueland, Kenyon, Minn.

1:30 p.m. Devotions.

Report of Credentials Committee.

Elections.

Decision on Voting Procedures.

Vice-President — 1-year-term.

Secretary — 1-year-term.

Selection of Nominees to the Home Missions Committee — one pastor; World Missions Committee — one layman; Board of Trustees — one layman and one pastor.

Continuing discussion of Committee #1.

Election of nominee to the Co-ordinating Committee — one pastor.

Election of Committee #1 for the 1990 Conference.

Report of the Chairman of the Stewardship Board, Pastor Roy Johnson, Ortonville, Minn.

Report of the Chairman of the Board of Pensions, Mr. Eugene Nesland, Thief River Falls, Minn.

Report of Committee #5 (Stewardship and Pensions).

Election of a member to the Stewardship Board — one layman.

Election of a member to the Board of Pensions — one layman.



Conference Theme:

***"FIELDS WHITE UNTO HARVEST"***

Conference Text: John 4:35





*from our  
president*

## Welcome to our 27th Annual Conference

One of the most important events in the life of the Association of Free Lutheran Congregations will take place in just a few weeks. It is the Annual Conference which will be held June 14-18 at Minot, North Dakota. The best part of it all is that you can be a part of this Conference. One of the very unique aspects of the AFLC is that every member of an AFLC congregation can attend the Conference and can participate in the discussions and have a vote.

We trust that every one of you who reads this "Welcome to the Conference" will think about this and realize what a privilege it is to be a part of our AFLC and have this opportunity. May it inspire you to make the trip to Minot in June to be there for a tremendously rich blessing and a time of participat-

ing in the business sessions of our church. If you have never attended a church conference it will be a great time of learning for you. You will better understand our AFLC.

We know that the folks from Bethel Lutheran Church in Minot will prove to be gracious hosts for the Conference. The facilities on the campus of Minot University will be very adequate to meet our needs. Ample housing is available.

During the sessions of the Conference we will be focusing on the theme "Fields White Unto Harvest." Dr. Steve Lombardo will bring the message on that theme at the opening service on Wednesday evening, June 14. There are many challenging opportunities and responsibilities that will be presented to us at the Conference.

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### SCHEDULE

Election of Committee #5 for the 1990 Conference.  
Report of the Chairman of the Board of Trustees,  
Pastor Kenneth Moland, Kirkland, Wash.  
Report of the Dean of the Seminary, Dr. Francis  
Monseth, Rogers, Minn.  
Report of the Dean of the Bible School, Pastor  
Donald Greven, Minneapolis, Minn.  
Report of the AFLBS Alumni Association, Miss  
Lynelle Hartman, Minneapolis, Minn.  
Report of Committee #2 (Schools).

5:30 p.m. The Schools Corporation Annual Meeting.

8:00 p.m. The Mission Festival Service conducted by the  
Women's Missionary Federation. Speaker: Pas-  
tor Paul Abel, Brazil.

#### Friday, June 16

7:00 a.m. The Missions Corporation Annual Meeting.

8:30 a.m. Devotions.  
Report of the Credentials Committee.  
Continuing discussion of Committee #2.  
Election of Committee #2 for the 1990 Conference.  
Report of the Schools' Corporation Annual Meet-  
ing.  
Report of the Chairman of the World Missions  
Committee, Pastor Einar Unseth, Glenville,  
Minn.  
Report of the Director of World Missions, Pastor  
Eugene Enderlein, Minneapolis, Minn.  
Report of the Chairman of the Home Missions

Committee, Pastor Herbert Franz, Dollar Bay,  
Mich.

Report of the Director of Home Missions, Pastor  
Elden Nelson, Minneapolis, Minn.

Report of the Chairman of the Commission on  
Evangelism, Lay Pastor Lyle Twite, Bagley,  
Minn.

Report of Committee #3 (Missions and Evange-  
lism).

11:30 a.m. Prayer Hour — Pastor Stueland

1:30 p.m. Devotions.

Report of the Credentials Committee.

Continuing discussion of Committee #3.

Report of Missions Corporation Annual Meeting.

5:30 p.m. Pastors' Banquet

8:00 p.m. Laymen's Service. Leader: Mr. Arley Hartsoch,  
Ray, N. Dak. Speaker: Mr. Henry Mohagen,  
Towner, N. Dak.

Offering to World Missions.

#### Saturday, June 17

8:30 a.m. Devotions.

Report of the Credentials Committee.

Continuing discussion of the report of Committee  
#3.

Election of member to the Commission on Evan-  
gelism — one layman.



"Principles and Practices of Evangelism," presented at the last annual conference, will again be before us for adoption. The statement accurately reflects the position held by the AFLC on evangelism since our beginning. In the light of deviation from this position in many Lutheran bodies, and even questioning of its validity from within our own AFLC, it is time that we as a conference declare that this statement not only accurately reflects our past position, but that we intend to have it be the position which we want our church to maintain in the future.

The Conference will close with the inspiring worship service on Sunday morning. The service will include the ordination of our seminary seniors who have accepted calls. Pastor Einar Unseth will be the preacher. His son Reuben is one of the men who will be ordained.

May we ask that you undergird the Conference with prayer. Our only sufficiency is of God.

—Richard Snipstead, President

## BLASPHEMY

We do not realize it, but whenever we say the situation is hopeless, we are speaking blasphemy. Who said it is hopeless, and who are we that we can determine what the Almighty's plans may be?

## THE TRUTH

The believer's heart is made to rejoice that Christ calls the Holy Spirit the "Spirit of truth." That is just what the real Christian wants — truth.

L. S. Keyser

Election of Committee #3 for the 1990 Conference.

Report of the Chairman of the Board of Publications and Parish Education, Rev. Wesley Langaas, McVile, N. Dak.

Report of the Director of Parish Education, Mrs. Ralph Tjelta, Minneapolis, Minn.

Report of the Chairman of the Youth Board, Pastor Joel Rolf, Devils Lake, N. Dak.

Report of the President of the Luther League Federation, Pastor James Johnson, Reva, S. Dak.

Report of the Youth Resources Director, Pastor Dennis Gray, DeKalb, Ill.

Report of Committee #4 (Publications, Parish Education and Youth Work).

11:30 a.m. Prayer Hour — Pastor Stueland.

1:30 p.m. Devotions.

Report of the Credentials Committee.

Election of member to the Board of Publications and Parish Education — one layman.

Election of member to the Youth Board — one layman.

Election of Committee #4 for the 1990 Conference.

Election of the Colloquy Committee for the 1990 Conference.

Report of special committees.

Election of two members to the Budget Analysis Committee — three-year-term.

Report of Committee #1 as the Committee on General Resolutions.

Other Reports.

Invitations to the 1990 Conference.

8:00 p.m. Youth Night at the Conference  
Leader: Pastor James Johnson, Reva, S. Dak.  
Speaker: Pastor Keith Quanbeck, Camarillo, Calif.

Offering to Schools.

### Sunday, June 18

8:00 a.m. Communion Service.  
Leader: Pastor Philip Featherstone, Pukwana, S. Dak.  
Speaker: Pastor Walter Beaman, Sebeka, Minn.

10:30 a.m.

Worship Service with Ordination.

Leader: Pastor Jerry Moan, Minot, N. Dak.

Speaker: Pastor Einar Unseth, Glenville, Minn.

Offering to Home Missions.

Conference Committee

Pastor Richard Snipstead, President  
Pastor Ronald Knutson, Secretary

# GIVING A

I Peter 3:15, 15

**T**he personal witness for Christ by every Christian plays such an important part in the lives of others. The words of Jesus, in Acts 1:8: "...ye shall be My witnesses..." are sounded throughout the Scriptures and our experience and observation agree.

We are all different in our makeup and should not expect everyone to fit into the same mold. This is especially true when it comes to ministry in the body of Christ. A great load is lifted when we begin to realize that we do not have to be like someone else. God has made us unique for a reason. Each of us can add our part in the overall picture, as the apostle Paul says in I Cor. 3:6, "I have planted, Apollos watered, but God gave the increase."

This does not rule out the need for growth. In II Tim. 1:6, we read, "Stir up the gift that is in thee..."

Nor should we rule out the need for changes. To be teachable plays an important part in discipleship. It is a sad thing when a Christian levels off at some supposed height of maturity.

Our key text has much to say about the Christian's witness to the world. We will limit ourselves to three basic subheadings which we see in the text and consider to be important in giving a clear word of witness to the world. They are: *Be Right, Be Ready and Live Righteously*.

First, then, we must *be right with God* — "But sanctify the Lord God *in your hearts*: and be ready always to give an answer to every man that asketh you a reason of the hope *that is in you* with meekness and fear" (I Peter 3:15). A clear word of witness must come from within. Such a word can only come from those who know what it means to be saved themselves. It means knowing you are right with God, based on the substitutionary death of Christ on the cross in our place. This is apart from our own works. The apostle Paul speaks to it in Phil. 3:9, "...not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

The natural tendency for all of us is to mix

grace and works. We tend to look somewhere else for our righteousness than the finished work of Christ on the cross. Sometimes that "work" can be our own witnessing. Not only will this mixture not produce the desired fruit, but it will bring us into bondage. We must be *free* if we are to have a clear witness.

This was brought home to me so clearly some years ago at a certain evangelism seminar. By and large, it was a good seminar. One of the speakers, relating his new found involvement in sharing Christ through a certain method, made this statement: "I finally found a way to lower the guilt level in my life." Consider that statement for a moment. Notice that the brother said, "*lower* the guilt level," meaning the guilt remains. Only the blood of Christ can cleanse away our guilt. Heb. 9:14 says, "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, *purge* your conscience from *dead works* to serve the living God?" A *dead work* is anything we try to do ourselves to satisfy a holy God, including witnessing. The late World Mission Prayer League missionary, Leonard Patzold, told me once, "When we look for missionaries, we do not only look to see if they are evangelical, we look to see if they are free."

To have a clear witness, then, we must know we are right with God because of the cross, without our witness or any other good work, for that matter. We are no more right *afterward* than before.

Friend, look to the cross for your righteousness. Only then can the love of Christ flow freely through you to a lost world.

Secondly, we must be ready to give account for our hope (v. 15). This does not mean wearing our Christianity "on our sleeve." Sometimes we get "under" the burden for souls. This is especially true for the tender-hearted. It's easy to feel responsible for the whole world. Again, this bondage will hinder rather than help our witness. Pastor E. K. Lunder of the Seattle Lutheran Bible Institute told our class many years ago of an experience in his early Christian life and his zeal to witness. One day someone

"A great load is lifted when we begin to realize that we don't have to be like someone else."

# CLEAR WITNESS

said to him, "Lunder, stop trying so hard, just live." And Pastor Lunder added, "I think I've been a much happier Christian since then." Interestingly enough, he didn't stop witnessing. I think Oswald Chambers said it well. He said, "Keep yourself rightly related to Jesus Christ and He will make use of you every minute you live."

This does not mean we do not have a responsibility to witness. We are to let our light shine before men. There are times when it's easy to witness, but there are also times when we are called on to do hard things. It may seem crude and tactless, even to our close friends, and to ourselves. Sometimes we use so much "tact" we lose our "contact."

My father told of this account from his seminary days. He had a concern for the salvation of a classmate. One day he stepped into his friend's room and said, "What reason do you have to believe you are a Christian?" (My dad said, "I didn't mean for it to come out like that.") There was stone silence. His friend continued to make his bed and the dinner bell rang. Dad said, "I got out of there." Several years later my dad and this man met at a pastors' conference. Dad's first words were, "Do you remember...?" Without any hesitation his friend replied, "Do I ever; you started me to thinking." Living free does not mean living without responsibility — *be ready* to give an answer.

And finally, *live righteously*. It should not have to be said, "Christians are not perfect — not yet!" Some day we shall be like Him for we shall see Him as He is. This does not mean we are not responsible for how we live. Our text tells us, "Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation (life) in Christ" (I Pet. 3:16).

It has been said, "A Christian is not perfect, just forgiven." Alright, then, let's make sure we are forgiven, that we deal honestly with all sin and that we forsake it and seek to walk in the light. A godly life adds credence to our word of witness. Conversely, much damage is done to

the cause of Christ by our shady business deals and wrong attitudes. Sooner or later, the world will find fault with the Christian. As much as lies in our power, by God's grace, we should make sure we are accused "*falsely*." Dr. E. V. Stime, past dean of Seattle LBI, used to say, "Beware when you suffer that you don't wear a fool's cap." In other words, make sure the world's criticism of you isn't because of your own foolishness. The old adage holds true, "Sometimes what we do can speak so loud the world can't hear what we say."

Let us seek to obey the word and live "as free, and not using (our) liberty as a cloak of maliciousness, but as the servants of God" (I Pet. 2:16).

May we be kind and tactful in our witness, but without losing our contact.

God grant us grace to be *right* and *ready*, and to live *righteously* in this world and trust the results to Him. Who can tell who may see our small light and find their way to Him who is the light of the world?

"Living  
free does  
not mean  
living  
without  
responsibility..."

## Biographical Sketch

Pastor Christensen is a native of Minnesota, growing up in the Norway Lake community, 16 miles north of Willmar. He came to Badger, Minn., last fall from Frontier, Sask., where he had lived and farmed for over 30 years.

In the fall of 1987 Mr. Christensen and his wife Arlene moved to Minneapolis, Minn., where he took a year of training at the Association seminary. He was subsequently called to serve the Badger Creek-Oiland Parish.

The Christensens have five children, namely, Beverly, Mrs. Dale Swanson, and Shannon, of Camrose, Alta., Joel, Frontier, Lowell, Edmonton, Alta., and Deidre, presently attending Association Free Lutheran Bible School.



by Pastor  
Martin Christensen  
Badger, Minn.



Don't let them rob you

# the two *thieves* of *today*

"The average  
American  
Christian  
is being  
crucified...  
the regrets  
of yesterday  
and the  
worries of  
tomorrow."



by Pastor  
Steve Kneeland  
Duluth, Minn.

Every time I read Luke's account of the crucifixion, chapter 23, I am amazed at God's marvelous grace. Those of you who may not believe in deathbed conversions, take note! Matthew 27:44 tells us that the two men being crucified with Jesus were robbers. It was not a bed they were dying on, but a cross. We do not know the thieves' backgrounds, yet we do know that their crimes were punishable by death. Looking at this text, we see three significant things with their meaning for today.

## I. What we deserve

Being new in Duluth, I thought of no better way of building rapport in the community, and maybe getting an opportunity to lead someone to Christ, than by going door-to-door in the neighborhood around the church. One fellow I can remember told me flat out, "I don't need to go to church; I'm not that bad. I can think of a lot of other people who need religion more than me." Obviously, he was missing the boat on the whole issue of salvation, church attendance, etc. One of the thieves had a clearer understanding when he said in reference to Jesus saving Himself because of His innocence (verse 41), "And we indeed justly, for we are receiving what we deserve for our deeds." This man recognized that he couldn't blame anybody for his own personal wrongdoing. He knew he deserved death for his actions. Surely the Bible speaks to this in Romans 3:23 and 6:23 when it tells us that we all have sinned and deserve eternal punishment for our sins.

## II. What we don't deserve

This is the second significant thing we see about God. They knew they were receiving what they deserved, but the one thief was receiving something that he didn't deserve and that was God's grace. The man had a need for Christ and Jesus met that need. In verse 43c, Jesus responded by saying that "today you will be with Me in paradise." We see the wonder, awe and beauty of God's grace and forgiveness.

## III. What we have today

It's significant to note that we who are trust-

ing in Christ have that same pardon, forgiveness and promise of everlasting life. Yet, in view of our identification with Christ on the cross, on the practical side many Christians have two thieves with them as well. In our daily living these two thieves act as instruments to rob us of our peace and joy in the Lord. It's a fact that the average American Christian is being crucified between two thieves. (A.) The first is the regrets of yesterday. We all have regrets. What persons do not have words they wish they could take back or actions which they are ashamed about? By the grace of God, the apostle Paul was a champion for Christ and even he had regrets. In both Philippians 3:6 and I Corinthians 15:9, he states that he was a persecutor of the church in his former life without Christ. In the Corinthian letter, he was specific when he said, "...who am not fit to be called an apostle, because I persecuted the church of God." In this statement is fact because he did persecute the church, but also in it are found remorse and regret, from an emotional standpoint. Did Paul allow these things to weigh him down in his service for Christ? No way! In the next verse he says, "...and His grace toward me did not prove vain; but I labored even more than all of them..."

In reading Paul's letters we see that Paul had been forgiven much, so he loved much. He realized that the reason that Christ went to the cross was to wash away sins such as that and that appreciation for his forgiveness prompted him not to be stumped in service but to labor all the more for Jesus! I wonder just how much satisfaction the devil is getting when he sees today how many Christians are not growing because they are still living in bondage to things that have happened in their lives a month, year, numerous years ago. Satan keeps bringing up these things that have been under the blood, but they won't let themselves forget it. How sad! Friend, remember, that's why Jesus went to the cross, to wash away that stain. If Jesus has forgiven it, so can you! Don't allow the devil to "sift you" as he wanted to do to Peter. Also, remember that he who has been forgiven much loves much.

(B.) The other thief is the worries of tomorrow. This other thief robs Christians of their peace and joy and enthusiasm to serve the Lord. People become so consumed with tomorrow that they can't be thankful or enjoy today. Matthew 6:25-34 speaks to this. Verse 34b tells us in regard to being anxious about our needs, "For tomorrow will care for itself. Each day has enough trouble of its own." Psalm 37:4 instructs

continued on p. 12

## BACK TO MINOT

**T**hose words don't mean much to many of our readers, but they will to a few. Some of us have attended a church annual conference in Minot, N. Dak., before. It was the Lutheran Free Church Annual Conference of 1959. That would be 30 years ago.

Host congregation was Zion Lutheran Church, but the sessions were held in First Lutheran across the Souris river (also known as the "Mouse River" — souris is French for mouse) in town.

It was in Minot that this writer spoke at his only LFC annual conference. The occasion was the Sunday night service which was held in the old Zion Church. The AFLC doesn't have Sunday night conference services, concluding rather in the afternoon.

Next month the Association's headquarters will be in Minot for five days as the 27th Annual Conference is held on the campus of Minot State University in the northern reaches of Minot. It will be good to be back in North Dakota for a conference and in a new place for us. The location will enable a whole group of people in western North Dakota, eastern Montana and Saskatchewan to attend a conference with relatively little travel.

The AFLC has had work in Minot since 1975, actually a little before that, but organization took place then. Our congregation is called Bethel, the "house of God," and the pastor is Jerry Moan.

Sessions will be held in Swain Hall. Now that's a familiar name to people of western North Dakota and eastern Montana. C. C. Swain was president of Minot State (Teachers) College, as it was known then, for many years. He gave a lot of graduation speeches at high schools in the school's area. This writer remembers hearing him speak at commencement in Westby, Mont., about 1940 and 14 years later, by now a parish pastor, at Medicine Lake, Mont. Dr. Swain was known for the humor with which he laced his addresses.

Our Annual Conference this year will have several points of special interest. Here are some that come to mind.

Some decision will be made on voting procedure for the executive officers of the church: president, vice-president and secretary. A problem has arisen around interpretation because of the church rule that after three consecutive terms an incumbent, if re-nominated, must get a three-fourths majority to stay in office. We have set forth the issue previously and shall not say more now, but will reprint the Coordinating Committee's recommendation in this issue including part of a sentence unintentionally left out the first time it was printed (Mar. 21).

This Conference is to vote on adopting the statement on Evangelism written by Dr. Francis Monseth, dean of our seminary. It is entitled "Principles and Practices of Evangelism." It is, we think, well received, and should be accepted easily. It was not adopted last year in DeKalb, Ill., because

delegates did not feel familiar enough with it. Since then it has been readily available (and been reprinted in the *Ambassador*) and the subject of considerable study.

The nation of India will be mentioned at the Minot Conference after being a non-issue in 1988. Delegates will hear a firsthand report about a trip to the sub-continent in May by Rev. Einar Unseth, chairman of the World Missions Committee, and Rev. Eugene Enderlein, executive director of World Missions. They will have assessed the possibility and wisdom of re-establishing official relations with the Bible Faith Lutheran Church or of establishing relations with a new group there. We think the AFLC would like to become involved again in a work in India.

Another area which should come before the Conference is the hymnbook project. Nothing has been heard about that lately, but it is expected that the committee which the Coordinating Committee appointed will have a report ready. Perhaps it has come to the point where suggestions for hymns to be included in the proposed new book can be entertained. The hymnal project has the potential of being a significant unifying force in the Association.

Those are four matters which can be identified for sure. In addition, there may be discussion about a new building at the Bible School in Minneapolis and a new headquarters building for the AFLC. Maybe the two can be combined. There has been some talk of the Schools buying the headquarters-church building from the Co-ordinating Committee. These things may be brought up in Minot.\*

You will notice that an hour is being added each of the three business days to allow for the conducting of the church's business. Sessions will begin at 8:30 and 1:30 instead of the traditional 9 and 2. The three extra hours should come in handy and we hope that there will be enough discussion of issues to justify this schedule change. At some recent conferences some major areas of our work have been dispensed with in very little time. Last year, for instance, the time spent on the Schools on Friday morning took only about an hour and a half, including the giving of reports and reading of the resolutions. That isn't very much.

Attention should be called to the fact that Stewardship and Pensions will be taken up on Thursday afternoon following completion of action on the resolutions of Committee No. 1 dealing with Administration. This will allow these aspects of our common work to come before a much larger body of delegates than they usually get on a Saturday afternoon. The change isn't permanent, but it should be a welcome one for this Conference.

Remember to pray for the Annual Conference of 1989. Remember the call to prayer by the Commission on Evangelism for June 2 and 3. We always stand in need of prayer, of the Lord's direction and enablement. Brethren, pray.

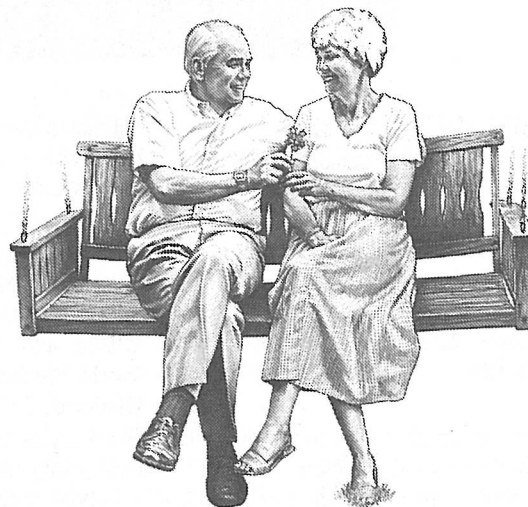
\*Since this was written a news release found in this issue has been received which tells of some specific plans.

# Aging - an adventure in living!

## Part One Introduction

**I**t is my firm conviction that many elderly people can find fulfillment and happiness while growing old. I believe the psalmist had a good understanding of the potential of the elderly to live a happy and healthy life when he wrote: "They still bring forth fruit in old age, they are ever full of sap and green" (Psalm 92:14 RSV).

Henri J. M. Nouwen has written:



"The wagon wheel reminds us that the pains of growing old are worthwhile. Aging is the turning of the wheel, the gradual fulfillment of the life cycle in which receiving matures in giving and living makes dying worthwhile.

"Aging does not need to be hidden or denied, but can be understood, affirmed, and experienced as a process

of growth by which the mystery of life is slowly revealed to us...

"Without the presence of old people we might forget that we are aging. The elderly are our prophets, they remind us that what we see so clearly in them is a process in which we all share" (Aging — The Fulfillment of Life).

According to U.S. Census figures,

May -  
Older  
Americans  
Month

## letters to the editor

### STILL PRO-LIFE

Concerning "Abortion Clinic Obsolescence," Apr. 4 *Ambassador*, while I would agree that the abortion clinic industry will die, I don't think that our continued efforts will be rendered "impotent." Christians will still need to choose our churches, doctors, hospitals, nursing homes and drugstores according to their pro-life policies *and practices*. We will still need to confront in love those who are specifically pro-death. Also, while various Christian leaders publicly disagree on the godliness of the work of Operation Rescue, I hope we in the AFLC can continue to "grow from the debate" as we pray, "Lord, what would you have me to do?"

Craig M. Berger  
Chillicothe, Ill.

### DON'T FORGET THE MAN

The (Chuck) Colson article (Apr. 4) revealing the emergence of the abortion pill RU486 is most timely. I think

the best thing he says is what Pro-Lifers should always have said, "Changing the hearts and minds of a self-centered, callous generation." A generation is *male* and female!

When the Pharisees bring to Jesus the woman taken in adultery, "in the very act," Jesus just quietly writes in the sand. Maybe He's writing the name of the woman's sexual partner, who is mysteriously invisible. Maybe He's writing the law which the Pharisees misquoted to Him. Jesus knew that *both male* and female were to be stoned and possibly even an innocent fetus. But the scribes are satisfied to just bring *her* to "church discipline," which, of course, reminds me of some of your editorial comments on the subject.

And now this pill will make abortion invisible, as invisible as the little "prolifer" behind much of this sadness has always been.

If Jesus were here, and He is, does He write in the sand alone? Does He

note the 40,000 children (whose mothers have brought them to life) who die daily of starvation? Does He marvel at our concern for the unborn while watching what little we do for the born, or what we do in our own begging for foreign missions? Can He take us seriously?

St. Paul says "the love of money is the root of *all* evil." The implications of that on the outrageous abortion situation are too complicated to go into here. How many children did Pharaoh and Herod slaughter in their evil quest for power? We have no promise that our world will get better. Rightly and/or wrongly, women are influenced by the men in their lives, even the Herods.

Clergymen, preach truly *living* sermons! Convert your young men and I suspect you won't have any abortion situations to deal with or bring to "church discipline."

Jesus is still the way, the truth and the life.

Susan M. Nordvall  
Roseau, Minn.



about one of every eight Americans is elderly. More older people are alive today than ever before, and the numbers are growing. People over age 65 now number more than 28 million. Each day, approximately 5,000 persons turn 65 and 3400 older persons die, increasing the 65+ population by 1600. By the year 2030, there will be about 65 million older persons in America. Presently, there are about 27 million people over 50 nationwide.

The Christian Church has a great responsibility in its ministry to the aging and that responsibility will increase in the future. Once a young man was told: "Let no one despise your youth" (I Tim. 4:12). The same could be said to elderly people: "Let no one despise your old age!" The rest of the verse is: "But set the believers an example in speech and conduct, in love, in faith, in purity." I like what the Norwegian theologian and writer, Fredrik Wisløff, says in his delightful little book *The Evening of Life*:

"If we are to grow old with dignity we must learn to accept our age. The art of living consists of filling old age with the right content. The dignity of old age is not its gray hair but in the right kind of life. There is no shame in being old, but neither is there any dignity in old age as such. Only the life that the individual lives can lend dignity to his old age.

"Every person's life is meant to be an example of how life is to be lived, and it is the specific task of elderly people to demonstrate what the end of life should be like. Those who can set a good example here deserve to be honored by all."

But something wrong has taken place in society, even within the Christian community. We have developed some wrong and unhealthy attitudes toward the elderly.

#### Attitudes Toward Aging

"Ageism" is the term used to stereotype the elderly, that is, a form of discrimination against a person on the basis of age. Ageism can result in negative messages and images.

In Indian culture, elders are respected. They are the ones who have kept alive legends, stories, oral traditions,

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**"The Christian Church has a great responsibility in its ministry to the aging and that responsibility will increase in the future."**

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etc. Older people were models for the younger. Elders were the decision-makers. In other cultures as well, as in China and the Far East, elders were respected and looked upon for their wisdom and experience. Older people make a valuable contribution to society. They have lived longer and have had more experiences in work, family life, community service, and as faithful leaders in the church. The respect and esteem Christianity teaches for the individual belong to *everyone*. Sad to say, the Church has committed the sin of "ageism." We retire our elderly member from service to the kingdom, thinking they are "too old" or "too weak" or "senile" to do anything worthwhile. One of the *myths of aging* (and there are at least 12), is that *people over 65 are not as bright or productive as younger people*. That is simply not true. In my research I have found many outstanding examples of people over 65 who find *life to be an exciting adventure*.

Hilda Cooks, 91, reached the top of Japan's Mount Fuji.

Leland Osborn, 82, teaches skiing at a ski area in Oregon.

Rev. Francis Wolle of Colorado was ordained an Episcopal priest at the age of 84.

Dr. Norman Vincent Peale, in his 90's, continues to preach sermons, write books, and give lectures.

Winston Churchill became Prime Minister of England for a second time at the age of 78.

Norman Rockwell, the famous American artist, continued to paint after age 80.

An 81-year-old man entered the 1989 Boston Marathon race and did quite well.

Elmer Vevang of Roslyn, South Dakota, is 88 and cuts hair.

continued on p. 16

## For consideration at Conference

### —an evangelist

The AFLC Commission on Evangelism met with the Co-ordinating Committee during their April meeting to discuss the possibility of calling a full-time evangelist to travel among our congregations.

This position has been vacant since the death of Rev. Kenneth Pentti in 1985.

The Co-ordinating Committee agreed to include funding for an evangelist in their next budget and the proposal will be presented to this year's Annual Conference for approval.

### —a new building

Plans for a new headquarters building have been authorized by the Co-ordinating Committee for presentation to the Annual Conference in June.

Mr. J. L. Ovick of Architectural Offices, Richfield, Minn., has been secured to prepare preliminary drawings for a two-story structure to be located west of the present headquarters-chapel building, which will be sold to the Schools.

Projections include needed office space for the AFLC officers and business administrator, as well as offices for bookkeeping, Parish Education, World and Home Missions, Youth board, and the Women's Missionary Federation.

Estimated cost for the new headquarters building will exceed \$500,000, making it the largest project in the history of our church body. The Board of Trustees for the Bible School and Seminary have agreed to a price of \$100,000 for the present building, to be transferred from the Schools Building Fund to the Co-ordinating Committee.

Rev. Leslie Galland, committee chairman, reports that the architect will be present with his plans at the Annual Conference, where approval will be sought for the project.

R. L. L

A proposal for conference voting  
(reprinted from the Mar. 21 issue).

## Balloting procedures

We believe it is necessary to have a policy regarding the way balloting is conducted during elections at annual conferences. The need for a policy becomes most obvious when there are more than two (2) nominees and none of the nominees receives the necessary majority vote.

A policy that is easily understood and fair to all, with a minimum of "politics" involved, would be good to adopt. We believe the answer would be to use the "ecclesiastical ballot." This method of balloting requires that all nominations are made before any balloting begins. If any nominee receives a majority vote, balloting is concluded. If no nominee receives a majority, the name of the nominee receiving the fewest votes is dropped and balloting is conducted again. The balloting process continues until a nominee receives a majority vote.

Our *Rules for Work* require that an executive officer must receive 75% of the vote to be re-elected after he/she has served three consecutive terms. Until the 1988 Annual Conference, this was interpreted to mean the 75% was required on the first ballot. The 1988 Conference dropped the requirement that the 75% be received on the first ballot. If this is a permanent change, we also need an orderly manner of voting for this situation. The ecclesiastical ballot would work well. All nominations would be made before the balloting begins. If there is no election, the nominee with the

lowest number of votes would be dropped from the next ballot. If the incumbent remains on the ballot and has not received the required 75% on any previous ballot, he must do so when there are only two names left on the ballot or else he is not re-elected. If this occurs, another round of balloting will begin. Nominations are again received with any new names and any or all nominees from the previous round, with the exception of the incumbent who failed to receive the required 75% of votes. The incumbent would be *ineligible* to participate in the second round of balloting. Balloting would continue until a nominee received a majority vote, and thus a new executive officer elected.

The purpose of an election is to elect representatives chosen by the people and we believe that the ecclesiastical ballot would reflect the will of our people more accurately and with less confusion than the current method of balloting.

We therefore recommend that a policy be adopted by the 1989 Annual Conference before any balloting has begun, and we encourage the consideration of the "ecclesiastical ballot."

*Co-ordinating Committee*  
*AFLC*

(Ed. note: The words underlined in the tenth sentence in paragraph three were inadvertently left out when this statement was previously presented. We are sorry.)

## 6th Annual Conference in Canada held

Approximately 60 people from Saskatchewan, Alberta and British Columbia, gathered together at King of Glory Lutheran Brethren Church in Calgary for the 6th Annual Conference of the Association of Free Lutheran Congregations in Canada. The Conference was hosted by Bethlehem Evangelical Lutheran Church of Calgary, the newest congregation of the AFLC in Canada.

The AFLC is a small but growing evangelical Lutheran church in Canada, that is committed to the challenge of being disciples and witnesses of Jesus Christ in Canada and to other parts of the world.

The Annual Conference began with a time of worship led by Pastor Leslie Johnson, Frontier, Sask., the chairman of the AFLC in Canada Co-ordinating Committee. Evangelist Olaf Friggstad, Frontier, preached on the Conference theme: "You shall be My witnesses" (Acts 1:8). He challenged the audience to be witnesses to Christ in three ways: 1) by earnestly contending for the Christian faith, which is increasingly under attack by our society today; 2) by living holy lives and demonstrating the Christian faith by what we say and do; and 3) by seeking to lead other people into a personal relationship with Jesus Christ as their Savior and Lord.

The second day of the Conference began with a Bible study entitled: "Homosexuality in the Light of God's Holy Word," which had been prepared by the faculty of the AFLC Seminary in Minneapolis, Minn., at the request of the Canadian AFLC. The study was presented by Pastor Alvin Pinno of Frontier.

The study highlighted the clear Biblical teachings of Law and Gospel, addressing homosexuality as a sin against the clearly revealed will of God for human life, repeating the Lord's call to all sinners, including those who

continued on p. 14

## THIEVES

us to commit our way to the Lord. The majority of the situations in life we have no control over anyway. Let's commit ourselves and our plans to God. We don't know what tomorrow holds, but as Christians we know who holds our tomorrow; let's take heart in that. When the thief of yesterday and the thief of tomorrow invade your heart, what's the result? You make oth-

ers around you miserable in the present! Do you want that? Of course not. Because we love Jesus we want to be uplifting to others, not a discouragement.

Recognize today that there are thieves who wish to rob you of your usefulness in the kingdom. Let's resist, and submit ourselves to God (James 4:7a) that the light of Jesus may live in us and shine through us.

## Luther League Guidelines part III

### G. Pastor

- Serves as the spiritual shepherd and instructs the youth in the prayerful use of the Word and sacraments, that they may grow thereby.

- Offers counsel and guidance for officers and advisors that will aid the youth in actively participating in congregational life.

- In general, teaches and assists the youth that they may have every opportunity to mature into faithful servants of Christ as adult members of the congregation. Christian youth are now developing their specific leadership roles and should be encouraged to do so. Youth are part of the church today!

A pianist, ushers, and other positions within the league may also be necessary.

### II. Goals and Suggestions:

#### A. Fellowship

1. Hold a monthly business meeting with a Christ-centered study or program.
2. Teen-Age Bible study, meeting monthly, twice monthly, or weekly.
3. Have a "Youth Sunday" or give a program especially for adults of the congregation and community.
4. Have regular recreation, outings, winter outings, lake outings, picnics, etc.
5. Sponsor hayrides, progressive suppers, Christmas caroling, New Year's watch night service, etc.

#### B. Service

1. Prayerfully carry out your duties as a leaguer and officer, as one of the congregation.
2. Do necessary maintenance work like yard work, painting, mowing, cleaning of the church property.
3. Give faithfully of the money you earn to the Lord's work in your congregation and in the AFLC.
4. Be resourceful in your areas of service by serving the needs of people in your congregation and community.
5. Establish work projects such as a garden plot or farm animal care from which profits can be made to raise

money for missions, camps, retreats and the like. Such projects will foster true stewardship in your Luther League and will give opportunity to provide employment for youth.

### C. Outreach

1. Personally share Christ with others within and outside of the congregation. Be aware of youth in your school or community who need a good word from the Lord.

2. Have a "Youth/Guest" Night during special services where a meal is served and the speaker has an opportunity to share the Gospel with you and your friends.

3. Sponsor a series of special evangelistic meetings for the community and invite the youth you know to come.

4. Sponsor a special study series on witnessing and evangelism.

Remember, the Word of God and prayer must be central in your fellowship if Jesus is to be glorified and your League truly free and living.  
(To be continued.)

## N. Michigan youth gather in Ishpeming

A Spring Youth Rally for the Northern Michigan District was held at Hope Lutheran Church in Ishpeming on April 7-8. About 20 young people attended. Pastor Steve Lombardo of our AFLC Schools was the guest speaker. He led a Bible study on "the Christian's Ambition" to be well-pleasing unto the Lord, and also spoke on Luke 16:19-31, on "What the Rich Man in Hell Learned." The rally began on Friday night with an evening service attended by members of the local congregation as well as the youth. Those attending the rally enjoyed the overnight hospitality of the congregation in various homes before continuing on Saturday. Pastor Lombardo gave his Bible studies in the morning, a short business meeting was held and

## 1989 AFLC National Luther League Convention

**Date:** July 17-21, 1989

**Site:** Silver Star Resort  
Vernon, B. C., Canada

**Theme:** "No Turning Back"

**Theme Verse:** Job 23:11"

"My feet have closely followed  
His steps; I have kept to His  
way without turning aside."

### Cost:

\$ 5 Pre-registration by  
June 19, 1989

\$75 Upon arrival

\$85 Total if not pre-  
registered

Send pre-registration to:  
Randy Erickson  
6425 County Road 30  
St. Bonifacius, MN 55375

Make checks payable to:  
National Luther League  
Federation

an afternoon of games, including a scavenger hunt throughout the community, brought the weekend to a close. Thanks to Mike and Linda Jarvinen, advisors to the Hope Youth, for hosting the weekend. The fall rally was set for Maranatha Lutheran Church in Chas-sell.  
— Pastor J. Mundfrom



## CANADA

are guilty of the sin of homosexuality, to repentance from sin, and emphasizing the promise of His forgiveness and a new abundant and eternal life to everyone who repents and believes in Him.

The Conference continued with a greeting from Rev. Ernest Gray, the director for Western Canada of "World Relief Canada," the relief arm of the Evangelical Fellowship of Canada. Rev. Gray spoke of the many pressing needs around our world and how by ministering to people's physical needs we can create opportunities for sharing the Gospel of Jesus Christ with others.

In the absence of the president of the AFLC in Canada, Gene Sundby of Outlook, Sask., who was unable to attend the conference due to health reasons, the vice-president, John Hanson, Lake Alma, Sask., opened and led the business meeting where a variety of resolutions and elections were made. This was followed by the Women's Missionary Federation meeting chaired by president Mrs. Dawn Johnson of Lake Alma.

While the ladies were engaged in their business meeting, the men joined together in a Bible study on "The Principles and Practices of Lutheran Evangelism," prepared by Dr. Francis Monseth of Minneapolis and presented by Pastor Gerald Gettis of Vernon, B. C. This study dealt with the relationship between evangelism, conversion, baptism and confirmation. The need for clear evangelistic witnessing and preaching, not only to the world, but also within the church, was emphasized.

A banquet supper and a time of singspiration led by Kelvin and Audrey Schindel of Calgary revived everyone from the heavy agenda of the day. The day ended with a worship service led by Mr. Jack DeWaal of Calgary. During the service, Pastor Pinno shared the command of Jesus Christ in Matthew 28:18-20 to those who believe and follow Him to commit themselves to the business of reaching out to others and helping them to become disciples or followers of Jesus Christ.

Sunday morning began with a study led by Pastor Gettis on Jonah and the importance of proper motivation in seeking to tell others about Jesus Christ and the way of salvation. The Conference concluded with a worship service led by Pastor Gettis. In the final message of the Conference Pastor Johnson used the call of Moses in Exodus 3 as a springboard for asking three important questions related to witnessing to Christ in our world today: 1) Who am I? An imperfect and weak vessel whom God has called and empowered to communicate the message about Christ to our world; 2) Who is He? He is the Living God — holy and righteous, merciful and forgiving — who is concerned about the lost and enslaved people of our world; and 3) Who are they? They are the people who are lost, enslaved and confused by sin, and who are living without hope. They are people who need to know the Lord and His forgiveness and the new and eternal life that only He can give.

After a final barbecue served by the host congregation, the 6th Annual Conference of the AFLC in Canada ended. The times of worship, fellowship, prayer and business resulted in a joyful, challenging and fulfilling conference.

— submitted by  
Pastor Alvin Pinno

## Personalities

**Reuben Unseth**, senior seminarian, has accepted a call to serve Roseau Lutheran Church, Roseau, Minn., and Norland Lutheran Church, Salol, Minn., following his graduation and ordination.

**Pastor Wendell Johnson**, Stacy, Minn., has been appointed to the Editorial Board of *The Lutheran Ambassador*, replacing Rev. Ralph Tjelta, who declined another appointment.

Pastor Johnson has resigned as the pastor of Sunnyside Lutheran Church where he has served since 1976, with plans to begin a ministry of "music and exhortation" together with his wife Laurel. The Johnsons will make their home at Cambridge, Minn.

**Rev. Christian S. Oswood**, Hampden, N. Dak., has submitted his resignation as pastor of Zoar Lutheran Church, Hampden, and Living Word Lutheran Church, Edmore. His future plans are not finalized at this time.

### FUNERAL HELD FOR MRS. IVER OLSON

Funeral services were held on April 18th for **Mrs. Iver (Myrtle) Olson**, age 83, at St. Luke's Lutheran Church, Minneapolis. Mrs. Olson, widow of the long-time dean of the AFLC seminary, has been a resident of Augustana Home for several years. Among her survivors is a brother, Pastor Ernest Langness, Ishpeming, Michigan. Burial was in Wisconsin.

### Association of Free Lutheran Congregations

3110 East Medicine Lake Boulevard

Minneapolis, Minnesota 55441

#### AFLC Benevolences - February 1 - March 31, 1989

FUND	TOTAL BUDGET	REC'D IN MARCH	TOTAL REC'D TO DATE	% TOTAL
General Fund . . . . .	\$ 169,600.00	\$ 14,575.65	\$ 21,048.83	12
Schools - (AFLTS) . .	128,237.00	4,293.61	5,873.80	5
(AFLBS) . .	187,650.00	7,976.19	14,337.72	8
Home Missions . . . .	397,564.00	20,774.43	35,331.42	9
World Missions . . . .	325,730.00	19,431.26	25,012.82	8
Capital Investment . .	30,000.00	3,897.00	4,258.31	14
Parish Education . . .	69,500.00	2,060.40	3,215.39	5
<b>TOTALS . . . . .</b>	<b>\$ 1,308,281.00</b>	<b>\$ 73,008.54</b>	<b>\$109,078.29</b>	<b>8</b>
<b>1987 - 1988 . . . . .</b>	<b>\$ 1,057,504.00</b>	<b>\$ 74,022.00</b>	<b>\$114,719.19</b>	<b>11</b>
<b>*Goal 17%</b>				

## NEWS OF THE CHURCHES

### New London, Minn.



Membership Sunday was held at Gausdal Lutheran Church, rural New London, Minn., on Apr. 9. Shown here are, left to right, Marilyn Knisley, Mr. and Mrs. Robert (Marion) Dilley, John Fernelius and Pastor Richard Bartholomew.

A dinner was served in the fellowship hall after the morning worship to honor these new members as well as several who had joined Gausdal in the past year: Evelyn Hempeck, Mr. and Mrs. Gerald (Betty) Schleh, and Pam and Melissa Dilley.

(Ed. note: We hope to feature Gausdal Lutheran, one of the newer congregations in the AFLC in a future issue.)

### Ishpeming, Mich.



On Sun., Apr. 9, following a congregational dinner after the morning worship, Pastor Steve Lombardo, Minneapolis, Minn., dedicated the new parsonage for Hope Lutheran Church, Ishpeming, Mich. Located near the church, it is now the home of the church's pastor, Harvey L. Jackson, and his wife.

The dedication came after the conclusion of a series of special meetings at Hope in which Pastor Lombardo, a

### Nogales, Arizona



Triumph Lutheran Church, a landmark perched above Patagonia Road, celebrated its 25th anniversary on Sunday, April 2nd, with a special worship service. The Rev. Ted Kennedy, Jr., is the pastor.

At the 11 a.m. service, the guest speaker was Dr. Francis Monseth, dean of Association Free Lutheran Theological Seminary, Minneapolis, Minn.

A potluck lunch followed the worship service, to which the public was invited.

The first church pastor, Lawrence Dynneson, along with his wife Gola, returned to Nogales from Mississippi in August, 1963, to pick up the work. Earlier, the couple had lived in Nogales for eight years.

Dynneson helped organize the church in January 1964 with 18 adults and 19 children, according to a church history. One year later, the church was incorporated with trustees Willis Voxland, Mrs. Carl Fisher and Rudy Mitschke.

In March, 1965, Lawrence Dynneson was installed as church pastor.

After much prayer and industry, the

teacher at the AFLC Schools, presented sermons under the theme "Prescription for Perilous Times" from the Epistle of Jude. In addition to messages, the series involved Bible studies and a discussion hour.

On Saturday morning Pastor Lombardo led district youth in two Bible studies.

—Corr.

congregation decided to build their own church and the building was dedicated on July 9, 1967. The indebtedness on the building was erased in 1971.

On October 1, 1978, Dynneson resigned as pastor after serving 15 years as organizer and pastor. The church extended a call to hometown boy, Ted Kennedy, the son of Ted and Molly Kennedy, (who) completed his seminary training in December, 1978.

Kennedy was installed as pastor in September 1979. He and his wife, Karla (Dynneson), have two boys, David and Matthew.

Based on the account in the *Nogales International*.

### Eben Jct., Mich.

The Senior Youth Group of Calvary Lutheran Church in Eben Junction, Mich., hosted a congregational Family Night program on April 9th. The program featured Student Pastor Lloyd Quanbeck and his wife Jean from Hancock, Mich. The Quanbecks have been serving Maranatha Lutheran Church where Lloyd is a seminary intern.

They presented a program of special musical selections and led the congregation in singing some choruses. Lloyd spoke on Jeremiah's call, from the text, Jeremiah 1:4-10. A freewill offering was received for their ministry. The service was led by Nicole Maki and Julie Tyner shared in Scripture and prayer.

—Corr.

## AGING

Gladstone, Benjamin Franklin, Galileo, Helen Keller, and a great host of men and women for many generations, have proved how much the human spirit, and the body, can do, when there is an inspirational thought and challenge. I repeat the verse given by the psalmist: "They still bring forth fruit in old age, they are ever full of sap and green."

Was Jesus thinking of the potential and worth of the elderly when He wrote: "I came that they may have life and have it abundantly (John 10:10)? I would like to think that Jesus didn't ask people to retire from kingdom service just because they were over 65. Elizabeth, in her old age, conceived a son and had the responsibility of parenthood. The aged prophetess Anna stood at the side of the aged prophet Simeon in the Temple and served and praised God. The list is endless of men and women who in their late years found life to be a great adventure.

Another *myth of aging* is that *older workers are less efficient*. There are increasing numbers of older people in good physical and mental health who want to continue to work. But for many compulsory retirement policies make that impossible. To work, to feel wanted and useful, is to have a sense of self-worth and dignity. Then, too, many must work out of necessity to keep up with inflation.

Henri Nouwen writes: "Something discarded — that is what too many old men and women have become today." It is indeed unfortunate that many elderly feel like "nobodies," when in God's sight everybody is a "somebody," worthy of love and attention, worthy of being given a chance to use his skills and knowledge in the mainstream of society. I believe "a spirituality of aging" must stand against the social tide that would confine the elderly to people in rocking chairs doing nothing but sipping tea. Wonderful old people must be praying from broken hearts every day: "Do not cast me off in the time of old age; forsake me not when my strength is spent" (Psalm 71:9).

\*Rev. Dale R. Battleson, a graduate of Association Free Lutheran Semi-

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THE LUTHERAN AMBASSADOR  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn. 55441

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Second-class

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## Minneapolis District meets

Living Word Lutheran Church, Eagan, Minn., hosted the first fellowship meeting of the Minneapolis District on Sunday, April 2nd. Sessions began with a Bible study at 3 p.m., led by AFLC World Mission Director Eugene Enderlein on the topic "Barnabas, a World Christian."

The 4 p.m. business session was led by Pastor Curtis Emerson, St. Cloud, Minn. It was decided not to elect offi-

nary, is an ELCA pastor serving the Roslyn-Fron Lutheran Parish of Roslyn, S. Dak. He is part-time chaplain at the Bethesda Nursing Home in Webster, S. Dak.

Pastor Battleson is a certified gerontologist through GATE (Gerontology Association for Teaching and Education) and has done extensive studies in Gerontology and the Hospice Movement. He is presently working on his Doctor of Ministry Degree in Pastoral Counseling through the Graduate Theological Foundation, Notre Dame, Indiana. He will receive his D. Min. in August.

cers for the present time, but Pastor Wendell Johnson, Stacy, Minn., was appointed to serve as district representative to assist the AFLC president when necessary with installations and other church functions. The pastors of the district will continue to be a planning committee for future fellowship gatherings.

Following a dinner hour, Rev. Elden Nelson presented a survey of recent Home Mission developments and AFLC president Richard Snipstead updated the assembly concerning the life and ministry of our church body.

The Minneapolis District is one of the most cumbersome in terms of area, including congregations from five states. Attendance at this first district meeting, therefore, was limited by distance to people from the Twin Cities vicinity and northwestern Wisconsin. The problem of distance was also the reason why a more structured district organization was delayed. The approach of having area fellowship gatherings for large districts may be one that would suit the needs of others in the AFLC as well. — R. L. L.