

# The Lutheran AMBASSADOR

September 5, 1995



**Dare 2 Live the Difference**



**1995 FLY  
Convention report**

# THE LUTHERAN AMBASSADOR

September 5, 1995  
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**Editor:** Rev. Craig Johnson  
**Assistant to the Editor:** Solveig Hjermstad  
**Editorial Board:** Rev. John Mundfrom, Dr. Craig Jennings, Oryen Benrud.

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**For editorial inquiries and information:**  
The Lutheran Ambassador, Box 423, Faith, SD 57626; (605) 967-2381; fax (605) 967-2382. E-Mail Craig JN @ aol. com.

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## AN ENCOURAGING WORD

### Keys to answered prayer

*If you abide in Me, and My words abide in you, ask whatever you wish, and it shall be done for you.*

John 15:7

**P**lease be careful how you understand this verse. It is meant to encourage us to pray according to God's will. It is safe to say that God will answer every prayer that coincides with His will. But God cannot and will not do anything contrary to His will, no matter how hard we pray.

The text indicates three keys to knowing that God will answer our prayer. First we must remain in union and fellowship with Jesus Christ. Jesus says, "If you abide in Me," reminding us that we must stay faithful to Him.

In John 14:13, Jesus promises, "And I will do whatever you ask in my name, so that the Son may bring glory to the Father." The *Concordia Self-Study Bible* comments on this verse: "This is not prayer that just mentions the name of Jesus but prayer that is in accordance with all that the person who bears the name is."

Second, we must know God's Word and stay committed to its truth. Jesus says, "And My words abide in you." He is reminding us that God's Word is the foundation of our prayer life.

Did you know that you can pray the promises of God's Word and always be assured that you are in tune with God's will? God's will is most safely sought in the pages of Holy Scripture. It would be good for us to read and study God's Word and discover His promises — and then pray them!

Third we must pray. Jesus says, "Ask whatever you wish." It may sound simple but sometimes we talk about praying but we fail to pray. Avoid the temptation to talk about your problems with your friends and dwell on the difficult circumstances. Instead, take it directly to God in prayer.

James 3:2-3 reminds us, "You want something but don't get it. You kill and covet, but you cannot have what you want. You quarrel and fight. You do not have, because you do not ask God. When you ask, you do not receive, because you ask with wrong motives, that you may spend what you get on your pleasures."

Take a piece of paper and divide it into two columns. Mark one column *God's Will* and the other *My Pleasures*. Now think about your prayer life and write down your recent prayer requests in the appropriate column. You may be surprised what you discover.

God wants to answer our prayers. He wants us to pray about everything in our lives. But perhaps even more important than getting an answer is to know that we are praying according to God's will, and that we are abiding faithfully in Jesus Christ.



— by Rev.  
Joel Lohafer  
Ferndale,  
Washington



# What does God's Word say about women in the church?

It seems that everybody has an opinion about what should be the "place" of woman in the Church. These opinions often contradict each other, and result in differences in the Church. For example, our AFLC and every other Lutheran body in the U.S. differs from the Evangelical Lutheran Church in America in that the latter ordains women as pastors and the rest of us do not.

But there are some differences from one congregation to another. Some congregations seem to have a policy, for example, that only men should be allowed to read the Scripture lessons. Others think that it's okay for women to do that, but that only men should be allowed to help the pastor distribute the bread and wine during Holy Communion. Some churches don't think women should serve as ushers, or pray for the sick, or teach an adult Sunday school class.

Human opinion comes in almost infinite variety and it changes from one decade to another. The important thing to remember is that in the Kingdom of God we don't make the rules, God does; and He has revealed the rules in His Word once and for all. Part of being at once sinners and saints is that we find ourselves constantly saying, "Lord, you are right; I am wrong."

Those church bodies that do ordain women as pastors usually do so on the basis of passages like the one in Galatians 3:28 which says, "There is now no longer Jew nor Greek, there is no slave nor free, there is no male nor female, for you are all one in Christ Jesus."

Those who choose to limit the role of women in congregational life do so the basis of verses like I Timothy 2:11-13: "A woman should learn in quietness, with all subordination — to — authority; for I do not allow (Greek, *epitrepo* — to give over the entire trust or management to anyone) a woman to teach nor to exercise

authority over (Greek, *authentein* — to exercise independent authority) a man."

Our dear Christian brothers and sisters who approve the ordination of women on the basis of the Galatians passage, say that the Timothy passage is law, while the Galatians passage is gospel. This is quite true. Then they say that since as Christians we are not under the law, but under grace, the law passage of Timothy must cede to the gospel one in Galatians. Therefore the Timothy passage does not apply to the Christian Church.

There is one problem with this line of thinking. The Timothy passage was not written to Old Testament Israel, but to the Christian Churches, over which Timothy, like Titus, had been placed in order to ordain pastors in each congregation (See Titus 1:5, I Timothy 1:3ff). So the passage does apply to the Christian Church, in Paul's day and in ours, even though it is law, not gospel. And the context shows that it applies most directly to the ordination of pastors.

This, of course, is what we would expect. The gospel tells us that we come to Jesus, not on the basis of civil condition, race, nationality, or gender — that is, who we are in human terms; nor on the basis of our ability to ferret out and obey each jot and tittle of the law, but on



— by Rev. Dan Giles  
AFLC missionary  
Aguascalientes,  
Mexico



What exactly is the Lord saying to us in these passages?

the basis of Jesus' redemption. Having come to Jesus, and having been received as children of God by His grace, we must look to God's statements about His will for our lives in which He tells us what He wants us to do and be in His kingdom. And that is, by definition, the "law."

So of course, when God, through Paul, tells us what the rules for ordination are, He is speaking in terms of the law — not the gospel.

What exactly is the Lord saying to us in these passages? Do they mean that women should not be pastors? What about being ushers, greeters, communion helpers, Sunday school teachers, board members and deacons? Do they mean that women are not allowed to share a testimony or should not preach on Sunday morning?

In order to understand these verses, we must note two important things.

The first one is simply an interesting observation that every time the Lord's apostle sets some kind of limit on the work of ladies in the church, he ties his instructions to some kind of spiritual principle. These spiritual principles are sometimes difficult to understand, and we may not particularly like them, but they are nonetheless there. We have to deal with them.

For example, the Timothy passage mentioned previously continues, "For Adam was created first, afterwards Eve. And Adam was not deceived; but the woman, being deceived, fell into transgression." The underlying thought is the fact that women generally are more spiritually sensitive than men. Anyone can see this in any religion around the world; there are usually twice as many women in attendance as men. Many Christian women occasionally are frustrated by their husband's apparent lack of sensitivity to the Spirit's guiding. Things that seem obvious to her are simply invisible to him.

The Apostle Paul, inspired by the Spirit of God, makes two applications of this underlying principle. First he points out that the man, being the first created, was intended by God to be the leader in spiritual matters. We have observed that where this order is not followed, in a very



**For the woman who has a passion for Christ, the longing to serve Him is uppermost in her mind. Psalm 42:1 echoes her heart attitude and motive for service. But the weighty question is: "Can a woman serve God openly in Christian ministries?"**



short time there will be few men in positions of spiritual leadership. The men will simply leave "church stuff" to the ladies.

This is easy to understand. Because of the greater spiritual sensitivity of women, if men are not required to take the leadership role they will passively sit by until they are replaced in a short time by the women. How often has the Sunday school superintendent in your church asked a man to teach a class and been told, "That's women's work?" If you detect this attitude in your church, be aware that you are in danger of soon losing all the male leadership in your congregation.

Paul's second application of the principle of the woman's greater sensitivity to spiritual things is this: This same sensitivity also makes women generally more open to deceiving spirits, resulting in the need for women who are in positions of spiritual leadership to work under male authority. Paul points out the example of Eve. She was deceived by the serpent into

**We must compare all that the Bible says about the differing roles of men and women in the church before we make conclusions about the biblical teaching.**

# How can a woman be used of God?

The Christian woman can be assured that God has gifted her and seeks to use her (I Corinthians 12). Her focus should be on fruit bearing, that is allowing the Lord Jesus to live out His life through her (Galatians 2:20). Obviously a woman has an incomparable role within the home and family. Whether single or married, she sets the tone of her home. Ephesians 5:23,24 explains the special relationship in marriage is to represent the relationship of Christ and His Church.

In friendships and her chosen profession the Christian woman finds countless ways to show her love for God and to influence her co-workers and community.

eating the forbidden fruit, while Adam followed her lead into sin with his eyes wide open. Adam knew full well that he was in violation of God's command, but went along with his wife. "Because you have hearkened to the voice of your wife and eaten ..." (Genesis 3:17). The first step in Adam's own fall was in giving over to his wife the authority that he should have retained and exercised as a man of God.

The other thing to note about these passages that talk about the role of women in the church is a basic rule of hermeneutics — the science of Bible interpretation: *Scripture is to interpret Scripture*. We must compare all that the Bible says about the differing roles of men and women in the church before we make conclusions about the biblical teaching.

Scripture names exactly two offices of authority in the church. One of these is the *Pastor/Bishop/Elder* (these are used interchangeably) and the other is the *Deacon*.

Unlike the words for *pastor*, the word for *deacon* is used in both the feminine and the masculine gender. Paul sent his letter to the church in Rome by means of Phoebe, a deaconess in the church at Cenchrea (Romans 1:16). In fact, Timothy was also given a list of requirements for

But the question still begs an answer: Can a woman serve God in Christian ministries?

In evangelical circles there are differing interpretations of the extent to which a woman may be involved in ministry. Even among those who are committed to biblical authority and hermeneutical rigor, conclusions have been contradictory. The complexities of this matter cannot be adequately considered in a brief article, but perhaps the surface can be brushed.

Women who love the Lord and joyfully submit to the authority of the Scriptures want to hear clear answers from God's Word. One lady said: "Tell me that I can do more than bake pies. I love to study God's Word and I long to share it with others!"

Bible scholars seek to bring harmony among the Scriptures referring to women. At a recent Evangelical Colloquium on Women, Professor Roger Nicole reminded the listeners that no teacher of world



— by Mrs. Beverly  
Enderlein  
Principal of  
Medicine Lake  
Lutheran Academy  
and Instructor at  
AFLBS  
Minneapolis,  
Minnesota

female candidates to this office (I Timothy 3:11ff). These passages obviously include women as deaconesses.

In fact, according to Scripture, there is very little that a woman is not free to do in the Kingdom of God when God's order is followed. If we take these other passages into account, just about the only thing the verse in I Timothy 2:12 actually eliminates is teaching and wielding authority as the pastor/bishop/elder of a church.

If your congregation has determined to limit the role of a certain group of people (for example, the women) in order to encourage others (for example, the men) to take more of the responsibility, don't wave this article under their noses and say, "Dan Giles says..." Your pastor and church council may have found that the local situation requires special rules. They do have the authority to do this. Do as the Lord instructs in I Timothy 2:11 and listen quietly, humbly and prayerfully.





repute proves himself more supportive to woman than the Lord Jesus Christ.

Those who seek to dig deeper ask serious questions. Richard Longenecker in his *Authority, Hierarchy & Leadership in The Bible*, suggests these: Do Genesis 1 and 2 teach a personal and spiritual equality between the sexes, but also a necessary societal subordination of women to men? Or is Genesis 1:26-27 basic, with all else to be seen in line with its emphases on equality and partnership? Is Paul's teaching and practice best represented in passages such as Galatians 3:28 and I Corinthians 7, where equality and mutuality are stressed, or in passages such as I Corinthians 14:34-35 and I Timothy 2:11-12 where the subordination and submission of women to men are dominant? Jesus' attitude toward woman as described in the Gospels must also be considered.

In I Corinthians 11:3 we see the hierarchy within the Godhead and creation, "The head of every man is Christ, and the head of woman is man, and the head of Christ is God." Yet we see an equality in redemption (Galatians 3:28) and that both find their source in God (I Corinthians 11:11,12). Scholars have debated the woman's covering for her head and that Paul regarded this as her "authority" to pray and prophesy in public meetings of Christians, v. 10-13. Whatever the meaning, it seems that Christian women were free to take a responsible part in the ser-

vices of the early church. F.F. Bruce, a greatly admired scholar, considers this "a substantial step forward in the practical outworking of the principle that in Christ there is neither male nor female."

Some answers are basic: we can be sure that Scripture does not insist on silence from women and in fact encourages teaching in the areas of teaching her children (Proverbs 1:8; 6:20; 21:26 and II Timothy 2:15), women training other women (Titus 2-4) and discipling others (Acts 18:26).

Historically, it is important to look at areas which God has obviously honored. Consider both the Sunday school movement and modern missions. A huge number of willing workers have been women. In foreign lands women have taught the Bible to children and adults, male and female. These labors over the past 200 years have been greatly blessed of God.

Recognizing that God has ordained headship in the Christian man within the family and the church (Ephesians 5:23), the AFLC does not ordain women into the pastoral ministry. However, women do fill various roles of Christian responsibility as missionaries, educators, writers, members of boards and corporations, WMF officers — to name the most evident. Some of the AFLC's finest youth leaders, choir directors, writers, teachers (and generous givers) are dedicated women.

One sincere vantage point expressed by some is that as a woman opens the Word of God to her class, she too submits to its authority as she teaches (the

## Home Missions prayer and praise

Pray for the training of laity to fulfill the Great Commission. Pray that "snowbirds" will earnestly use their talent and time for home mission congregations.

Praise God for the new doors being opened. Land was recently donated in Lisbon, North Dakota for a possible new AFLC congregation.

Pray for the mission congregations in Beulah, North Dakota and Loveland, Colorado who

have just begun their ministries with their first full-time pastors, John Mundfrom and Larry Haagenon.

Praise God for the BARNABAS teams' safety as they have traveled throughout the U.S. and Canada.

Pray for Rev. Elden Nelson, Willmar, Minnesota who broke his leg in a car accident in July. Pray also for Rev. Paul Nash as he continues to make adjustments to his new ministry as Home Missions director.

Praise God for His faithfulness in providing needs and in contin-

ued growth in home mission congregations. Pray for the pastors and the souls who have been saved through home mission work.

We are currently seeking "snowbirds" who are willing to assist in encouragement, prayer and fellowship with our AFLC congregations in the South. If you are willing to be set apart for the work of our Lord, please contact the AFLC Home Missions Office at (612) 545-5631.

authority is not in the human teacher, but the church board which has appointed her and the Word itself).


It has been my experience throughout these 35 years of ministry, homemaking and teaching to meet innumerable women of all ages, who are deeply committed to the Lord Jesus Christ. Among the students who have crossed my path have been many bright, capable women with wonderful gifts from the Holy Spirit. Most of these are desirous of using these gifts in obedience to biblical principles. I heartily encourage each one to faithfully study God's Word and pray for opportunities of Christian ministry. Use your intellect, emotional depth, spiritual sensitivities and talents for God's glory.

Women, you will probably be enlisted for Christian ministry opportunities — yes, even leadership — if your focus is to develop a Christlike spirit. "Let the beauty of Jesus be seen in me," can become your theme. Within your churches be ready to pray, teach, encourage and support. Let the capable Christian men take the lead, but be ready to fill a need when enlisted. Our goal must be to transmit the gospel to the next generation. When you serve on committees or are given leadership opportunities, express your scriptural convictions with confidence.

Christian men, God has laid upon you the heaviest and loftiest responsibility of all. You are to represent Christ in your

**Use your intellect, emotional depth, spiritual sensitivities and talents for God's glory.**

relationships to women. Beware of the extremes: neither abdicate your role or exercise superiority in leadership. If you abdicate, you create a spiritual void; if you exercise superiority you bear the serious responsibility of quenching the Spirit of God as He seeks to use others. Sadly, throughout history some men have misconstrued Scripture to justify the oppression of women. This attitude is foreign to God's ideal. "The Lord declares, 'This is the one I esteem: he who is humble and contrite in spirit, and trembles at my word,'" (Isaiah 66:2).

"There is great beauty in the relationship between men and women," declares Clark Pinnock, "The give and take — a mirror of the redemptive relationship between Christ and the church — speaks nothing of superiority and inferiority, but only of a vastly fulfilling love that welcomes the differentiations God has assigned." Within biblical guidelines men and women can and should serve God in their homes, churches, communities and this world — which so greatly needs to see living Christians. 

## Book review

*As Iron Sharpens Iron* by Howard & William Hendricks (Moody Press, 1995).

"As iron sharpens iron, so one man sharpens another" (Proverbs 27:17, NIV).

That verse from Proverbs is the source for the title of a new book by Howard & William Hendricks on "building character in a mentoring relationship." Its goal is "to get men involved in the mentoring process."

The mentoring process is seen basically as a mature believer pouring his life into one who needs to grow. The Bible is packed with examples of this

taking place, the greatest of which is Jesus and His relationship with His disciples.

Hendricks has an obvious passion for seeing mentoring taking place on a greater scale in our day. He feels much of the spiritual immaturity that exists among men can be traced to the lack of godly role models and mentors.

The book is in two parts. The first deals with how a man can find a good mentor and then be a good student and receive the most possible from the relationship. The second is full of encouragement and instruction for men who can and should be mentors.

Relationships with others are a vital part of "sharpening" us for the cause of Christ. The call given to Timothy is given to us as well: "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others" (II Timothy 2:2, NIV).

This book provides good challenge and encouragement, as well as useful, practical tools for helping us to be "reliable men," learning how to live in relationships that produce growth to the glory of God.

# Promise

**"N**o thanks, maybe next time," I answered. I was suffering from the busy guy syndrome — no time, no resources and no way to give up two days for some men's conference I had never heard of.

Promise Keepers went on at Anaheim Stadium in the spring of '94 without my presence, yet it made an impression. Some of the men from my congregation attended and returned different. They had a new resolve, perhaps, or a deeper commitment to their wives, their families, their church and their community. Each of them seemed to gain richer relationships with one another. They became better leaders, better servants, better friends, better men.

When Promise Keepers '95 rolled onto the scene, it was bigger, brighter and bolder. The gentle suggestions became louder, more insistent. "You're going, aren't you?" A chorus of voices responded, "Of course, he is!" Talk about your peer pressure! I still wasn't convinced I should go until a friend offered to buy me a tee shirt if I went. Actually, I was ready to give in by then, but the shirt offer did cement my resolve. So, I signed on and joined two van loads of men headed to the LA Memorial Coliseum.

We arrived and was it big! We found seats high up in the closed end of the stadium, and spread out before us was a vast sea of men, more than 75,000. We were so far from the podium and the massive speaker system that it was disorienting to watch the big screen, because the sound lagged behind the speaker's lips and gestures.

Speaking of sound, the noise was incredible. The 75,000 men were praising God, singing, cheering, pounding the seats to salute their spiritual leaders. The silence was stunning as 75,000 rose as one in silent prayer. The courtesy and peacefulness caught your attention as a stadium full of hungry men abandoned their belongings, making a patient exodus toward pallets of food and drink. The expressions of honest emotion were powerful as men embraced one another and

prayed for each other's needs. The fellowship was awe-inspiring, as a sea of strangers became a multitude of brothers, united in purpose and in love.

The thing that had the greatest impact on me was the emphasis on our need for one another as brothers in Christ. I had been shaped by my upbringing and by cinematic images to believe that real men handle things on their own. Asking for help was a sign of weakness, and being unable to solve your own problems labeled you a failure. Scripture, however, is clear, and was emphatically appealed to again and again. Iron sharpening iron, **strands** of rope multiplying their strength in unity, spoke to us as powerful word-pictures of our need for others.

Other Scriptures admonished us to seek out wise counsel, to restore one who has fallen and to heed the rebuke of the godly. We were exhorted to seek prayer for our physical and spiritual infirmities, and to encourage one another. All these put to the lie the false images of man as a self-sufficient loner. The value of godly men who will stand with you and hold you accountable is immeasurable in the face of the trials, temptations and distractions each of us deal with every day.

**We heard a cry for godly men to stand up to "raise the standard ..."**

We came together to hear a message of conviction and of hope. We heard a cry for godly men to stand up to "raise the standard" in our homes, our workplaces, our churches and our communities. We faced the awful truth of our past failures, yet were encouraged by the truth of the transformational power of redemption. We addressed our prejudices, ethnic, racial, social and religious; realizing the transcendence of the Lord's call to love our neighbor as Jesus indeed loved each one to the point of giving His life for him. How can we then do otherwise?

We examined the disturbing downward spiral of social trends, and found the Holy

*"Some of the men from my congregation attended and returned different."*



# Keepers


Spirit at work bucking these trends, one heart at a time. We were invited to play a part in this as we were equipped to do spiritual battle, through learning and applying the Word. We realized the peril of going alone through these dark days and discovered a company of brothers with the same needs, desires and hopes burning deep within.

There are those who decry this movement, attacking its ecumenical side. "Promise Keepers have no doctrinal distinctives," they say. "Heaven help us, even the Mormons find a home there." To those critics I would say that we should praise God that cultists are attracted to a movement that emphasizes the necessity of "honoring Jesus Christ through worship, prayer and obedience to His Word, in the power of the Holy Spirit" (Promise 1). Despite its openness, speaker after speaker expounds on the grace of our Lord, the authority of the Bible and the transforming power of a relationship with the risen Savior through the Holy Spirit. No crass works-righteousness here, no legalism or traditionalism tacked on; just the good news that is the gospel, and a reminder of what we are called to be as disciples and as men.

As much as anything, Promise Keepers provides a framework of accountability among the brethren in the local congregation. Marital fidelity and purity of living in moral, ethical and spiritual terms are extolled as necessary goals that can only be achieved through God's strength and the support of fellow believers who hold one another to their commitments. These themes are painted very broadly at the conferences, so it is best to approach each speaker as a Berean would: testing everything in the light of Scripture. Some chaff will be encountered on the way, but many grains of truth can be gleaned and digested in the process.

The real value of Promise Keepers is not found in these spectacular mass meetings, but rather in the small group fellowships that rise up back home in the local congregations. The conferences highlight the need and kindle the desire. The men

take this smoldering ember home to spark a men's ministry designed to encourage, to disciple, and to embolden men to make an impact for God.

Our group is developing ways to support our youth and parish education ministries. We know it is vital to get our men more deeply involved in leadership and education, so that others can experience the vital difference that men can make when they stand together for the Lord and for one another. I for one, have already gained a greater appreciation of the brothers who stand with me, a greater respect for their council and a greater understanding of the value of a promise kept. 

— by Bob Hutchison  
First Lutheran Church  
Camarillo, California

"Our own group is developing ways to support our youth and parish education ministries."

## Seven promises of a Promise Keeper

1. A Promise Keeper is committed to honoring Jesus Christ through worship, prayer, and obedience to His Word, in the power of the Holy Spirit.

2. A Promise Keeper is committed to pursuing vital relationships with a few other men, understanding that he needs brothers to help him keep his promises.

3. A Promise Keeper is committed to practicing spiritual, moral, ethical, and sexual purity.

4. A Promise Keeper is committed to building strong marriages and families through love, protection, and biblical values.

5. A Promise Keeper is committed to supporting the mission of the church by honoring and praying for his pastor and by actively giving his time and resources.

6. A Promise Keeper is committed to reaching beyond any racial and denominational barriers to demonstrate the power of biblical unity.

7. A Promise Keeper is committed to influencing his world, being obedient to the Great Commandment (see Mark 12:30-31) and the Great Commission (see Matthew 28:19-20).

# Encourage leadership

My message  
to women  
is to  
encourage  
your husband  
as the  
spiritual  
leader.

In Titus 2:3-5 we read, "Older women likewise are to be reverent in their behavior, not malicious gossips, not enslaved to much wine, teaching what is good, that they may encourage the young women to be sensible, pure workers at home, kind, being subject to their own husbands that the Word of God may not be dishonored." In recent years we Christian ladies have been negligent in this area and the philosophy of women's lib has become the accepted way for many in our land. How good it is to see "Promise Keepers" instruct men to take the responsibility that God gave them.

When my husband and I were first married I was more spiritually mature than he was. In both of our homes our mothers were the spiritual leaders. It would have been so easy to continue that pattern. I thank God that I held back and encouraged my husband to lead. Anyone who knows us now will find it hard to believe that once I was ahead of my husband in spiritual matters.

God took that man and helped him to grow through spending time with God, reading Scriptures and praying. He called us to be missionaries so my husband could work closely with pastors and grow still more. My husband has an unusual memory so he can find Scriptures with ease. He has especially studied Genesis and Revelation and has taught these books in Sunday school without a study guide.


My message to women is to encourage your husband as the spiritual leader. Pray rather than criticize or complain. Be patient and see what God will do. Your marriage will be as God intended and your children will see a godly example of a home.

We have four children who have established godly homes, and now we are praying that our thirteen grandchildren will do likewise. Praise God for His blessing when we follow His instructions. Our homes are protected when we have the right order in authority — God, husband, wife, children.

During my lifetime as a church member I have experienced the full gamut of voting rights for women from absolutely no vote to being eligible for any office including pastor. My present church allows women to vote, teach children but not adults, and hold certain offices. The ladies are content

to be taught by a male Sunday school teacher and have men in all the major offices. The men treat us with respect and come to the ladies for advice in matters that concern us.

As I understand it there is much diversity in our AFLC congregations. If we follow godly instructions, probably any combination will be blessed. If women do not have the right to vote, husbands should ask their wives and ladies who have no representation as widows and single women their advice, especially on matters that concern them. One can easily see that men making policy on flowers or weddings without consulting the ladies are asking for trouble. God designed us to compliment each other, and together a more balanced decision can be made.

Men are meant by God to be the leaders in our churches, just as they are in our homes. They are required by God to love their spouses as Christ loved the Church. It is not difficult for a woman to submit to male authority when the men are acting under God's directive. 

## WMF In Memoriams

Adeline Gulbraa, Wallace, SD  
Ellen Peterson, Valley City, ND  
Signe Grimsrud, Tioga, ND  
Agnes Engesether, McIntosh, MN  
Gertrude Hoffman, Minneapolis, MN  
Virginia Snyder, Morris, IL  
Orien Skramstad, Valley City, ND  
Dena Nelson, Morris, IL  
Ludwig Anderson, Horvick, MN  
Karen Sonstebo, Wallace, SD  
Telmer (Gil) Tweed, McVile, ND  
Sharon Knutson, Shevlin, MN  
Reuben Lysne, Minneapolis, MN  
Harlan Hagan, Wallace, SD  
Olga Larson, Thief River Falls, MN  
Thora Skomedal, Thief River Falls, MN  
Glen Perry, Bruce, SD  
Edna Corey, Bruce, SD  
Nora Alseike, Bruce, SD  
Willie Jensen, Roseau, MN  
Caroline Jacobson, Springfield, MO  
Dora Dalager, Grand Forks, ND  
Opal Jacobson, Rochester, MN  
Gladys Johnson, Wallace, SD  
Marvin Walton, Wallace, SD  
Frederich Sonstebo, Wallace, SD  
Harold Krause, Spicer, MN

— by Mrs.  
Elaine Kohl  
Calvary Free  
Lutheran  
Arlington,  
South Dakota

# 3 Enjoy Being a Woman

*My church! My church! I love my church! For she exalts my Lord.  
She speaks, she breathes, she teaches not but from His written Word;  
And if her voice bids me rejoice, from all my sins released,  
'Tis through the atoning sacrifice, and Jesus is the Priest.*

— German, 1784

## 3 Enjoy Being Part of the Body

When one of our daughters was little, she cried when she realized she would miss church. The tears were probably not for concern over spiritual matters. There are other dimensions to the gathering of believers that attract even young children. What are the qualities that impel us to gather in worship? Is the body of believers important to you? In today's lesson we purpose to see the body in its intended purity. As a general framework for this lesson, read I Corinthians 12:12-27.

### I. Togetherness!

1. What is the body? I Corinthians 12:12-13; 6:17; Romans 12:5 and Ephesians 2:19-21
2. Who is a member of the body? Ephesians 2:13,16 and Romans 2:28-29

Are you a part of the body? The significance of the rest of this lesson is dependent upon your inward answer. Surely the body of believers is a universal entity — encompassing members throughout the world. However, from the New Testament, we understand that geographically believers gather together to comprise the body of Christ. Your church group is a body working cooperatively for certain established purposes.

### II. Purposes of the Church

We will broadly define three main purposes for your church, reserving the second for our next lesson and focusing on the third today.

3. We gather weekly to **glorify God**. How can this be? Revelation 14:6-7; Psalm 29:1-2 and Philippians 3:3
4. We are commissioned individually and as a body **to evangelize**. What do these verses say about this purpose? II Corinthians 5:18 and Colossians 1:28
5. The third purpose of the church is for edification or building up of the body.  
See I Corinthians 14:12 and Ephesians 4: 11-12

My outreach is not restricted to evangelism alone. Discipline and teaching are included in the Great Commission (Matthew 28:19-20). One of my responsibilities as a believer is to assist in equipping fellow Christians and building up the body of Christ to maturity, even as I am being built up.

### III. Edification

6. Prayerfully examine the destructive attitude or action in the following verses that tear down the body of Christ.

Romans 12:16

I Corinthians 1:10

I Corinthians 3:3

I Corinthians 4:20

II Corinthians 2:7-8,11

Isaiah 58:9b

Galatians 5:15

Philippians 2:14



Love is the force that must motivate all we do.  
Without it, all else is meaningless.

7. What is Christ's new commandment? John 13:34-35
8. Fellowship edifies the body. Describe Christian fellowship.  
Romans 15:5-6; Psalm 55:14; 133:1
9. Personal sanctification edifies the body. Why does God give each believer gifts?  
Ephesians 4:11-16
10. Using my gifts edifies the body.  
What is the simple admonition of Romans 12:6?  
What are some reasons we offer for not using our gifts? II Timothy 1:6-7  
  
What are two reasons for using your gifts? I Peter 4:10-11
11. Service edifies the body. What two attitudes contributed to the prosperous service of Hezekiah? II Chronicles 31:21
12. Faithfulness edifies the body. Is faithfulness a common quality today?  
Proverbs 20:6



In God's eyes there are no great or small responsibilities, all are important. He desires to see faithfulness in our present responsibilities before He entrusts to us greater things.

13. Encouragement edifies the body. How can I encourage others in my church? Hebrews 10:24-25 and I Thessalonians 5:11-14
14. Strengthening edifies the body. How should we involve ourselves in the lives of fellow believers? I Corinthians 12:26; Galatians 6:1-2; James 5:19-20
15. Corporate prayer edifies the body. What are six important ingredients in the multiplied power of corporate prayer?

Matthew 18:20

James 5:16

Matthew 6:15

Mark 11:24

Acts 1:14

John 15:7

#### **IV. For women only!**

We cannot read through the New Testament instruction to the church body without noticing words intended specifically for women. Our spiritual maturity is dependent on understanding these words.

16. Women have a particular task in the body; what is it? Titus 2:3-5
17. Order is one characteristic of God's creation and dealings with men. This also is true with the New Testament church. What element of order is mentioned in I Timothy 2:9-14?  
  
Is this merely a cultural instruction (vs. 13-14)?
18. Consider the whole counsel of God's Word in your description of I Corinthians 14:34-37? (Acts 12:5,12-13; 16:13-14; 18:26)

*Next month: I Enjoy Being a Neighbor*



# Rescued on Highway 23

March 6, 1995

God changed my life that day. It was 11:09 a.m. when the car I was driving met another car head-on in the middle of a snowy highway near Willmar, Minnesota. The 90 mph impact nearly took my life.

When I try to recount all that has happened to me in the past months, things come out in a blur and all I can do is whisper thanks to God for sparing my life. I am convinced in my heart that God let me live so I could get saved — that His plan for me was to become aware of how fragile life really is and that without Christ I have nothing.

I do not know how to express my gratitude for a second chance at life. But my hope is that by sharing with you my story, God will use me to help you understand His grace. The uncertainty of this life can be replaced with the certainty of Christ.

About an hour after the accident, I heard a voice ask, "What hurts the most?" It's the first thing I remember well about that day. I could hear the commotion of an emergency room all around me. "What hurts the most, Kayla?" the nurse probed again. I struggled to find a voice, then answered, "My chest and my legs."

Consciousness returned. I felt the pain in my crushed legs and began screaming "my chest and my legs" over and over. I heard a doctor saying something about getting



Rev. Michael, Kayla and Jeannie Brandt at the recent FLY convention.

me to surgery quickly. I sensed a nervousness among the people working on me — my blood pressure was crashing and a lung had collapsed. They were losing me.

I knew they were getting me ready for surgery and inside I longed to go, knowing that I would be put to sleep and when I woke up this nightmare would finally be over. Little did I know that I was bleeding to death internally and the doctors did not expect me to make it.

**I did make it. I had suffered a lacerated spleen, heart and lung contusions, jaw and mouth trauma and 21 fractures; but I was alive.**

God's grace is sufficient and His timing is perfect. I am aware now more than ever that He works in mysterious ways but works all things together for good. God worked a large miracle that day when He allowed me to live, but several small ones also occurred. Most people would call them luck or coincidence, but I know it was God's hand of intervention.

One of the first small miracles that day was that I was wearing my seat belt. I am not a seat belt user. It just seemed like a hassle for me. That morning the Spirit moved me to buckle up. I remember fumbling with it for awhile

trying to get it buckled but it was caught and I quit trying. Later on the snowy highway I tried again but I don't recall ever getting it buckled. Yet when the paramedics found me, the seat belt was on. God's grace intervened.

Another small miracle occurred when my accident was called in to 911. The supervisor of the rescue team told my father a few days after the accident that in 35 years he has never sent the wrecker with the ambulance, always the fire truck. On that day he somehow felt they should take the wrecker instead. When they arrived on the scene it was immediately apparent they had made the right choice. My car was like an accordion. The jaws of life, the wrecker and innovative minds worked for over an hour before they lifted me out. As my dad talked to the supervisor, he expressed that he was a believer and the man said, "So am I." God's grace again intervened through that man.

A third event involved my mother. At the time of the accident I was still a minor. The emergency team in Willmar needed parental permission before they could do surgery. My mom normally would have been at work as a nurse in an

## The next annual conference

outpatient surgical center in Sioux Falls, but was given under-time because not many patients were scheduled that day. As a result she was home when the emergency room called for permission to perform that life-saving surgery. Again God provided.

The next ten days were in ICU in Willmar before I was transferred to Sioux Falls. I was on a respirator and heavily sedated with drugs. But I slowly began to realize how badly I was hurt and how long it would take to recover.

It was during those hours that I realized I needed to give my life over to God. I needed to stop living as if I was invincible because in seconds everything can change. The Lord was getting through to me: we don't know ... tomorrow may not come ... be ready to meet Him.

The next month and a half were spent in the hospital. Through it God gave strength and sustained me. It was unpleasant for the most part — eating through a straw and vomiting, infections, blood transfusions, central line and therapy.

Everything became hopeless and endless. I started getting angry with God. Why did I have to suffer so much? Even once I was at home I still required so much care. I wanted desperately to be "normal" again.

I've shed a lot of tears learning to accept the things about me and my body that will never be the same. I know that God has a plan. I may not fully understand now why He allowed the accident to happen, but I know He worked a miracle in my life. I now appreciate the power of prayer and how important my family and friends are to me. But most of all, I realize now how important it is to be ready.



— by Kayla Brandt  
Abiding Savior Lutheran  
Sioux Falls, South Dakota

A church newsletter recently arrived at the headquarters office, containing several excellent reports from the annual conference, which were written by some who attended for the first time. What an encouragement to read the fresh, unique perspective that each one contained, as well as to hear of the blessings received!

The ink is barely dry, as the saying goes, on the proceedings of the past conference. Then why should we start thinking about the next one so far in advance?

The 1996 Annual Conference will be held on June 19-23 at the Warm Beach Conference Center, Stanwood, Washington. It should be noted that these dates are a week later than usual, due in part to the school schedules on the West Coast. This means that we need to especially mark our calendars as a reminder of the change.

It is obvious, too, that the distance will be a concern for many of our people in other parts of the country. This requires advance planning for those who need to submit their requests for 1996 vacation dates, as well as for most of us who find our summer schedules filling up so quickly.

The finances for a trip to Washington may be another problem and the solution might be as simple as saving a certain amount every month for travel

expenses. Also, local congregations are encouraged to consider subsidizing the conference costs for their pastors and lay delegates, and the advantage of raising the issue early is that this could be decided during the annual meetings.

Our 1995 Annual Conference set an all-time attendance record, and one might surmise that next year's conference registration will fall far short of this total. Yet I recall the last conference at Warm Beach ten years ago, with an attendance that compares favorably with a more recent one (DeKalb, Illinois, 1993). One of the reasons for the good participation from other parts of the country was the concerted effort of many congregations to be represented there.

The AFLC West Coast congregations are important members of the family and we look forward to closer fellowship with them next June. They have generally been well represented at conferences over the years, regardless of where they were held, and now it's their turn to host the rest of us closer to home.

Here's a final suggestion: Make your trip a family vacation in the scenic Pacific Northwest, and perhaps some of our congregations will be better represented than usual!

— by Rev. Robert L. Lee

## Attention all WMF organizations

The 1996 WMF Bible Study, *Freedom's Holy Light*, will be published in book form. The cost is \$3 each, including postage, when ordered as a group through the local WMF.

Order by September 15, 1995, from Karen Knudsvig, RR 2, Box 11, Buxton, ND 58218.

# A special invitation to you from Brazil

The AFLC-Brazil will be celebrating its 30th year in this vast country at the annual conference on January 12-14, 1996. The Brazilian church is excited about this special event. They would like to see a large group of co-laborers from the mother church come to participate. Rev. Del and Karen Palmer of Thief River Falls, Minnesota are organizing a tour group to Brazil to visit during that time.

Those of us here as part of the field conference are planning a tour for you when you arrive. You will visit some of our AFLC churches, including the first one planted. You will see the humble churches in the interior.

The abandoned children in the Miriam Infant Home will steal your hearts as they sing and play. The visit to our AFLC Bible School and Seminary campus outside of Campo Mourão will be unforgettable as you gaze upon the city of 100,000 that was carved out of the jungle only 49 years ago.

The Bible camps in Curitiba and Campo Mourão are special as thousands of young people have been converted there and have continued on to study in our schools. Today many of them make up our churches and leadership in Brazil.

Your hearts will be burdened as you see the suffering in the slum areas. You will have the privilege of seeing God's handiwork in the vast jungles around the largest waterfalls in the world.

Your taste buds will be tantalized by the great variety of exotic tropical fruits and juices. The churrasco (barbecued cuts of beef including the luscious hump of the Brahma) will be unforgettable.

Your stateside tour guides, the

Palmers, honeymooned in Brazil years ago and have written a book about their experiences. I'm sure you would like to read it.

The AFLC-Brazil together with the field conference in Brazil await you with open arms to share with us this momentous occasion.

— by Rev. Connely J. Dyrud  
AFLC-Brazil Field  
Conference President

(The tour being led by Rev. Del and Karen Palmer is scheduled for January 3-16. Those wishing to reserve a spot are encouraged to contact the Palmers at Our Savior's Lutheran Church, PO Box 269, Thief River Falls, MN 56701; home phone (218) 681-6239, office (218) 681-4643).

**Rev. Connely Dyrud**, Campo Mourão, Brazil twisted his ankle and tore ligaments that caused him to faint while downtown in Campo early this summer. He was taken to the hospital and given some wrong medication that nearly took his life. Thankfully God has given rapid recovery and he is back full time in the schools, churches and children's home.

**Rev. Tim Hinrichs**, has been living in the village of Bystrice in the Czech Republic since June 10, 1995. He will be taking language studies at the University of Ostrava and already has begun some work in a church in nearby Trinec. On October 7, 1995 he expects to marry Renata Cieslar in her hometown in Poland. His address is: Farni Sbor — ul. Frydecka 136, 73961 Trinec, Czech Republic.

**Rev. Kerwin Sletto** recently fulfilled the requirements of the American Medical Association for classification as a full-time, certified institutional chaplain. His certification was conferred in an appearance before the National Examining Board for the College of Chaplains in Chicago, Illinois. Chaplain Sletto ministers at Pleasant View Luther Home, Ottawa, Illinois, and is a chaplain with the department for chaplaincy ministry of the AFLC. The department for chaplaincy also announced that Chaplain (Major) Timothy Skramstad, United States Army, has accepted the position of administrator for military chaplaincy.



New Sunday school members at Gethsemane Lutheran in Celaya, Mexico. Rev. Milton Flores is the pastor.

# Fly convention attracts largest AFLC gathering



Past and present FLY officers are (L. to R.) Tony Wiehle, 2nd vice president; Lars Dyrud, 1st vice president; Rachel Jones, spiritual life secretary; Erika Brandt, secretary; Amy Skogerboe, former secretary; John Greven, former 1st vice president; and President James L. Johnson, who was reelected for a second term.



AFLC youth came from all around the nation. Pictured are those from Jewel, Iowa; Onalaska, Wisconsin; Pittsburgh, Pennsylvania; and Oklahoma City, Oklahoma.



Pastor Janis Ginters, Latvia, and Gunita Vindedze, a student at the Deaconal Institute in Latvia. The convention took an offering to pay her travel costs.

During July 17-22, the largest gathering in all of AFLC history occurred when 1,099 people, primarily youth, met for the semi-annual Free Lutheran Youth Convention at the YMCA Camp in Estes Park, Colorado with the goal of learning to *Dare 2 Live the Difference* for Jesus Christ.

The convention was the result of two years of prayer and planning by the FLY Executive Committee.

The evidence of the prayer support from the committee and many home congregations supporting their local youth was clear. From Monday through Saturday the Holy Spirit was guarding and protecting that camp in the Rockies. As youth entered the auditorium for each service and Bible study hour they were greeted with a real spirit of worship created by the worship team under the direction of Joshua Skogerboe. They combined beloved hymns with worship and praise choruses to encourage praise, celebration and reverence for the greatness of Jesus.

The convention opened on Monday night when Dr. Steven Lombardo preached on the prodigal son. The next evening, Rev. Kirk Militzer spoke about the importance of fearing God and how each of us is entangled by one of the sins mentioned in I John 2:16. Wednesday evening dealt with the "Place Where Everyone is a Believer" which is hell. The evening started with a film portraying several teenagers who died and faced the judgment seat of Christ. Rev. Paul Nash then spoke on how there is still time. No one knows what tomorrow may hold, but today Jesus calls all to Him and seeks repentance. The next evening, Rev. Michael Brandt challenged the young people to be an alive Christian back at home. Rev. Tim Carlson concluded the evening ser-

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## What helped you most this week?



**Sarah Hauptman, 14**

First Lutheran, Camarillo, California

I think the thought that really hit me was we don't always have forever to tell someone about Jesus. If I don't use the opportunities, I would feel so guilty that I could have helped that person go to heaven.



**Anne Keranen, 17**

Bethany Free Lutheran, Sebeka, Minnesota

Throughout the week I was reminded of how important it is to live for Christ all of the time. It is so easy to only give parts of your life to Him. But we really can't live our lives as "casual Christians." We must totally give ourselves to Him.



**Kristin Wood, 22**

Word of Life Free Lutheran, Mankato, Minnesota

Praise the Lord! I was most impacted by the dynamic and uplifting speakers whose words were continuously spoken in truth based on the Word of God.

## CONVENTION

vices with the theme, "When Nobody Loves Ya, Jesus Does."

The morning Bible Study hour was led by Dr. Steven Lombardo for the younger teens and Rev. Vern Baardson for the older youth. The next session featured four workshops led by Vern Baardson, Betty Horgan, Bob Halverson and Kirk Miltzer. On Friday, the teens attended two of various workshops with subjects as diverse as signing for the deaf to living on the mission field and the destructive power of hatred.

Afternoons allowed the youth to devote themselves to various activities. Many participated in the semi-annual basketball tournament and volleyball war. Others hiked the beautiful mountains, sang in the convention choir, played miniature golf, rode horseback or explored the quaint shops of Estes Park. Wednesday and Thursday afternoons featured "inflatable toys" which included huge boxing gloves, dangling from a Velcro wall in a Velcro suit and the ever popular sumo wrestling. The match between Kirk Miltzer and Vern Baardson drew the largest group of spectators.

There were numerous highlights of the week. Teens laughed, sang, worshipped, cried and learned to love Jesus together. It was incredible to see 30 to 50 teens going forward to pray with



Vern Baardson and Kirk Miltzer.

counselors after evening services.

Comments were heard throughout the week of longing to "stay forever," or wishing this could occur every year for "at least two weeks!" Hundreds of AFLC young people returned to their homes with memories that will endure a lifetime. By the grace of God many of those youth will return in two years for another week of learning to live for Jesus.

Praise God that 1,099 saw that they were not alone! Living for Jesus is possible. May everyone

## How will this week benefit you back home?



**Megan Grier, 14**

St John Lutheran, Milford, Illinois

On the Bible I stand, and maybe sometimes alone. But through the renewal and the spiritual "high" God has planted in me through the work of the Holy Spirit, I feel like I have thousands of Christians standing with me all of the time. I feel a little more peace at home, at church and about sharing Christ with my friends.



**Kim Kiefert, 15**

Grace Free Lutheran, Valley City, North Dakota

I know there are people out there praying for me and I will never let the devil take a hold of me. I thank God that I know Jesus will guide me through life.



who attended the convention remember the theme found in Galatians 2:20: "I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God who loved me, and delivered Himself up for me."

**Always Dare 2 Live The Difference!**

— by Marybeth Enderlein  
Minneapolis, Minnesota

The author is a senior at Northwestern College, Roseville, Minnesota, majoring in history and secondary education.



The convention choir was directed by Mr. Lyle Forde, Arlington, WA.

## What I learned on the way home

"Oh Lord, You have been good, You have been faithful to all generations."

Throughout the week of the FLY convention I sang those words into my microphone as I helped lead in worship with the other worship team members.

By Thursday night my heart was primed for the sermon. Pastor Brandt addressed the fact that in a few days each of us would return to our normal lives and "what then?" He illustrated the dilemma with John 21:3-14 where the disciples had just experienced three years of Jesus' ministry, death and resurrection. Then what happened? They went back to fishing. It was as if those three years had never existed.

That sermon convicted me. How could I live differently when I got home? My co-workers thought of me as the "religious one." If they had a Bible question in their crossword puzzles they always came to me, but that was the extent of it. That could no longer be good enough for me.

I drove down the mountain, bound for work, school and everyday life. In my heart I determined once again to live the difference for all to see. I prayed that Jesus would show me how to approach

the "difference" in my everyday conversation.

Kristin Wood, a counselor in Rainbow Lodge, Andy Britz, a fellow worship team member and I made our way east toward the Twin Cities. As we drove over an overpass near Mankato, Minnesota, the car swerved and plummeted over the edge. We landed upside down, approximately fifteen feet below. Considering the car was totaled, the damage to our bodies was minor. Andy received a knee injury and Kristin had facial lacerations and two broken vertebrae and I suffered a concussion. The EMTs on the scene were surprised anyone lived, let alone walked away from the accident.

We all lost something in this accident whether it was a nice car or plans for playing football in the fall. But what we have gained is far greater. Pastor Nash was right when he said on Wednesday night that we never know what tomorrow holds. I was prepared to face death and claim the victory through Jesus Christ.

I cannot help but think of the many kids at the convention. Would they have been prepared for death? I pray so!

What of my wanting to "Live



Rev. Dennis Gray, Youth Ministries Director for the AFLC, was given a \$7,800 check from Lutheran Brotherhood representative, Mr. James Johnson, Hallock, Minnesota, to be used for speaker honorariums and counseling at this year's FLY Convention.

the Difference?" How could I not? I had wanted to find a way to talk my faith rather than just walk it. Here is my opportunity. I know God saved Kristin Wood, Andy Britz and me, Marybeth Enderlein for a purpose. I know that those words I had sung earlier in the week were true. God had been good. God had been faithful to all generations, but especially to me.

— by Marybeth Enderlein  
Minneapolis, Minnesota

# Tributes to seminarian Mike Hogan

July 19 had been an uneventful day. I had spent my time in the office preparing lecture notes and staying close to the air conditioner. It was several minutes after 5:00 p.m. that Wednesday afternoon, and I was just about ready to leave for home when my phone rang. I picked up the receiver and Vrenda Bengtson, our schools' librarian, asked if she could come up to my office for a moment. I could tell by the tone of her voice that something was terribly wrong, but I was totally unprepared for her words a few moments later: "I just heard on the radio that Mike Hogan was killed today."

In the days that have followed Mike's death I've had some time to reflect on his life and what it was about his time at seminary that stands out in my mind. For me, there were two areas in Mike's life that I saw particularly grow and flourish.

First, Mike had a concern for life-changing preaching. He especially abhorred that species of dead

and barren preaching which, while doctrinally correct, never stirs anybody or brings conviction or conversion. In fact, when he came to seminary, his strong background in debate had already equipped him to be an effective public speaker. He loved to use illustrations, hated to stay behind the pulpit ("too confining," he said), and believed that manuscript sermons hindered communication. But through his two years in seminary Mike came to realize that solid oratorical skills are not enough in and of themselves. Prayer and the power of the Holy Spirit are critical for effective preaching and teaching.

Second, Mike had a growing concern to see people saved. I recall how he brimmed with fire and enthusiasm as he returned to campus from a missions trip to Mexico during his first year in seminary. He was excited not only because he had been able to use his Spanish in witnessing, but he was also deeply stirred by the

spiritual needs he had seen all around him. As I talked to him periodically while he was on internship last year, he would invariably share with me some recent opportunity he had to give a witness for Christ. During that internship year Mike learned the Evangelism Explosion approach to witnessing and had become certified as a trainer himself. He was looking forward to making increasing use of this evangelistic tool in the years ahead.

But now he is gone. His earthly service for Christ has been completed. None of us can understand or explain God's ways, but in the midst of deep sorrow and pain we can confidently assert that God is infinitely wise and good. Therefore, we can rest in *who* God is. We can trust His loving wisdom.

— by Dr. Craig Jennings  
Free Lutheran Seminary

We all go through many stages in our grief: hurt, denial, acceptance. What I felt most in the days after Michael's death was anger. I was angry at what I perceived to be the waste of my friend. Thousands of dollars and hours had gone into training Michael; college, National Guard, seminary. In a few months he would have begun a career in the ministry. His wife, his family, his friends were all looking forward to life together with this fine young man.

I was angry at the loss, but the Holy Spirit revealed to me that the loss I was angry at was the loss to me. John Donne wrote this poem years ago:

*No man is an island, entire of itself;*

## 1995 AFLBS homecoming scheduled for October 6-8 at the ARC

"A Time for Change" from Philippians 1:3-6 is the theme for the 1995 AFLBS Homecoming on October 6-8, 1995. The new AFLC Home Missions Director, Rev. Paul Nash is the speaker with a time given for fellowship, recreation and camp fires all at the Association Retreat Center, Osceola, Wisconsin.

The honored classes this year are from '70, '75, '80, '85 and '90. If you are from one of those classes, please bring a small photograph of yourself and/or family to be dis-

played on Saturday. The cost for the weekend is \$25 per person; children 4-8 are half price and children 3 and younger are free. The maximum family cost is \$100. Please register with full payment by September 15 or pay an extra \$10 to register after that date. Send your registrations to Billie Jo Lane, 10176 Rhode Island Rd., Bloomington, MN 55438.

Let's look forward to fun as well as growth and encouragement through God's Word!

— The 1995 Homecoming Committee

*every man is a piece of the continent, a part of the main;  
if a clod be washed away by the sea, Europe is the less,  
as well as if a promontorie were,  
as well as if a manner of they friends or of thine own were;  
any man's death diminishes me, because I am involved in mankind;*

*And therefore never send to know for whom the bell tolls;  
It tolls for thee.*

The loss is not Mike's. Eternity is real, thus everything he learned he takes with him. All the preparations he made were not in vain. These verses were shared with me and brought me some comfort:

"The righteous perish and no one ponders it in his heart;

devout men are taken away, and no one understands

that the righteous are taken away to be spared from evil.

Those who walk uprightly, enter into peace;


They find rest as they lie in death" (Isaiah 51:1,2).

One of the things Mike did in the two months he worked with me was travel back to Seattle for a week of concentrated training. He was studying to teach others how to share their faith in Jesus. The method is known as Evangelism Explosion. At the heart of this method are two questions. The first is, "Have you come to the place in life where you know for sure that if you were to die today, you would live with God forever in heaven?" The second is, "Suppose you were to die today and you find yourself standing before God and He should say to you, 'Why should I let you into my heaven?' What would your answer be?"

Michael spent days learning how to use these questions to lead people to Christ. It doesn't seem that complicated, but most people, both inside and outside the church, do not know the answer

the Bible gives to that question. They give answers like, "I'm a good person" or "I go to church and try and be nice." But these answers are wrong. The only way a perfect God can bring someone into a perfect eternal life is if they are perfect. The only answer that will satisfy God is, "I know that in myself I don't deserve to have eternal life, but your Son Jesus died that I might be forgiven of all my sins and I put my trust in Him."

In the week that Michael was in Seattle he helped five people come to see their need to trust Christ for eternal life. He talked with them, asked them the questions and prayed a prayer with them that went something like this: "Lord Jesus, I repent of my sins. I believe that you died to pay for them and arose from the dead. I promise to make you Lord of my life. Please come into my heart."

I would not be honoring his memory or God if I did not ask you who are reading this to ask yourself these questions. If you do not know where you would be if you were to die, you need to trust Jesus Christ now and follow him. Don't wait. You don't know how long you have. Even if you knew death was a long way off, if you gave your life to Christ right now it would still be worth it. With Jesus in your life, you learn to value people and things of eternal worth. Your life is better, richer and fuller when God is part of it. Michael thought where you would spend eternity was important, more important than anything else. His twenty-five years with us taught us that we should too. 

— by Rev. Steve Snipstead  
Faith Free Lutheran  
Kalispell, Montana

## 1995 school year begins

On September 11, 1995 nearly 100 Bible School students are expected to register for the Fall Quarter. This includes the 45 returning seniors. Women students will enjoy new carpet and lighting throughout their dorm. The scheduled remodeling project in both men's and women's dorms which would move the residence head's apartment to the first floor has been temporarily postponed by the Board of Trustees.

Students will be introduced to two new faculty members, Rev. Jerry Holmaas and Rev.

Jerry Moan. The school year begins without AFLBS Dean Donald Greven who is on a sabbatical to Europe. The duties of the acting dean of the Bible School will be shared by Dr. Francis Monseth and Dr. Craig Jennings.

Pastor Greven is to arrive in Hungary on September 1 where he plans to teach until the end of the year. He is scheduled to teach in Latvia in February, 1996 after which he will be in Norway. He will travel with the AFLBS Choir when they tour Norway from May 20-June 10.

**New addresses — Rev. David Hinrichs**, 575 NW 4th St., Ortonville, MN 56278. Phone (h) 612-839-3809 and (o) 612-839-3949. **Rev. Curt Emerson**, 2415 N. Lexington Dr., Janesville, WI 53545. Phone (h) 608-757-9973 and (o) 608-757-1237. **Rev. Paul Nash**, 6333

92nd Ave. N., Brooklyn Park, MN 55445. Phone (h) 612-425-0357 and (o) 612-545-5631.

Did you lose a sleeping bag or pillows at the FLY convention? Call Tim Carlson at (319) 374-1002.

## PEOPLE AND PLACES

### New York congregation accepted

Faith Lutheran Church, located in the greater Glens Falls area of upstate New York, recently incorporated as an AFLC congregation and a resolution for affiliation was accepted by the Coordinating Committee at their July 24 meeting.

**Rev. Thomas Baker**, Greensburg, Pennsylvania has accepted the call to Ebenezer Lutheran in Evergreen Park, Illinois.

**Rev. Fred Faughn**, Paducah, Kentucky is the interim pastor of Christ Lutheran Church, Savannah, Georgia.

**Rev. Larry Haagenson**, Buxton, North Dakota accepted a call to serve the Lutheran Church of Hope, a new AFLC Home Mission congregation at Loveland, Colorado. He has served the Buxton-Portland parish for the past six years and plans to begin his new ministry in September. **Rev. Walter Johnson**, Shakopee, Minnesota has been interim pastor for the Colorado congregation

Serving the new congregation will be **Pastor David Uzupan**, Rock City Falls, New York, a retired pastor who was approved by the Coordinating Committee at the same meeting for the AFLC Fellowship Roster.

during the past months, guiding them through the calling process.

**Pastor Rodney Stueland**, Kenyon, Minnesota has resigned as pastor of Hauge and Emmanuel Lutheran parish in order to accept the call from the Roseau and Norland Free Lutheran parish in Roseau, Minnesota. He will conclude nearly seven years of ministry in Kenyon when he begins in Roseau on November 1, 1995.

**Rev. Jay Eberth**, Wyoming, Minnesota resigned as pastor of Hope Free Lutheran Church where he has served since 1988. He is available for interim ministry in the Minneapolis/St. Paul area.

**Rev. Jon Benson**, Ortle, South Dakota resigned from Ortle Free Lutheran where he has served since 1992 in order to accept the call from Word of Life Lutheran in Upsala, Minnesota. He will begin at his new place of service in mid-October.

### In memorial

**Joseph Breden**, 79, Ortonville, Minnesota passed away on June 21, 1995 in Fargo, North Dakota. He was a life-long Free Lutheran Church member and very active in the early history of the AFLC as a layman from United Free Lutheran in McLeod, North Dakota. These recent years he moved near Ortonville and was active at Abiding Faith Lutheran.

He was born to Olaf and Ragna Breden of Wyndmere, North Dakota. He was preceded in death by his parents and first wife, Ida, and one brother and one sister. He is survived by: his wife, Helen, and daughter Betty (Wes) Palmer, Gulfport, Mississippi and two grandchildren and three great-grandchildren; two step-children, Glen (Pat) Danielson and Gloria Danielson of Ortonville, and three step-grandchildren; and two sisters and two brothers.

Burial was in rural McLeod, North Dakota.

**Alice Konsterlie**, 82, passed away on August 24, 1994 at Willmar, Minnesota. She is lovingly remembered by her church family at the former Zion Free Lutheran Church in Willmar on the first anniversary of her death. She and her husband, Martin, were charter members of Zion Free Lutheran and active in the AFLC during its formative years. Alice served as the treasurer of the National WMF during those years as well.

Blessed be her memory.

#### Association of Free Lutheran Congregations

3110 East Medicine Lake Boulevard  
Minneapolis, Minnesota 55441

#### AFLC Benevolences - January 1 - July 31, 1995

FUND	TOTAL Subsidy	REC'D IN MAY	TOTAL REC'D TO DATE	% TOTAL
General Fund . . . . .	\$268,591.00	\$12,618.97	\$117,010.9	44
Seminary . . . . .	163,200.00	7,077.31	63,930.28	39
Bible School . . . . .	244,800.00	7,677.02	82,345.96	34
Home Missions . . . . .	335,040.00	18,607.43	147,690.45	44
World Missions . . . . .	359,927.00	23,247.32	163,303.76	45
Capital Investment . . . . .	35,425.00	5,978.46	10,853.53	31
Parish Education . . . . .	67,868.00	2,876.59	29,068.89	43
Church Extension . . . . .	10,000.00	267.09	5,012.72	50
<b>TOTALS . . . . .</b>	<b>\$1,484,851.00</b>	<b>\$78,350.19</b>	<b>\$476,923.35</b>	<b>42</b>
<b>TOTALS 1994 . . . . .</b>	<b>1,422,890.00</b>	<b>134,211.16</b>	<b>433,188.78</b>	<b>43</b>
<b>Goal 58%</b>				

### The hand of God

**“**Is this not the hand of God?”

It is hard not to agree with that statement made by the president of Promise Keepers, Randy Phillips.

In March 1990 Colorado University head football coach Bill McCartney and his friend Dave Wardell, while riding in a car together, talked about their dream of encouraging men to live for God. Five short years later 13 nationwide conferences will bring together a total of well over half a million men for times of worship and biblical teaching. Countless other lives have been changed by the phenomenal movement known as Promise Keepers.

“Is this not the hand of God?”

Former chaplain of the United States Senate, Richard Halverson has said, “What is going on in Promise Keepers is the most significant display of the sovereign hand of God I’ve seen in my lifetime.”

Something is definitely going on, and it defies description. God is at work.

What is going on with the Promise Keepers movement is beyond what could be humanly orchestrated and organized. It reminds us that God “is able to do immeasurably more than all we ask or imagine” (Ephesians 3:20, NIV).

The movement also highlights the great needs facing men in our country today.

I had the opportunity to attend a Promise Keepers Men’s Ministry Leadership Seminar last fall.

During some of the small group sessions I was saddened to find out how unique I am in regards to the relationship I had with my father. Men were asked if their father made them feel significant, secure and loved. I was one of the few who could most definitely say, “yes.” My eyes were opened to the vast numbers of men who were never really fathered like they should have been, and are now struggling because of it. I was all the more thankful for the great gift God gave me by blessing me with the father I had.

God, knowing the tremendous needs of so many men in our day, seems to have raised up the Promise Keepers movement as a tool He is using for meeting those needs. He has not changed, however, His plan of using first and foremost the local congregation, where the Word is proclaimed and the Sacraments administered, as His chief tool for shaping lives. Thankfully, Promise Keepers recognizes this and puts much stress on the importance of the local congregation.

The large conferences can be exciting and very significant. They are not an end in themselves, however. The real work happens on a day-to-day basis in the local congregation. As we do that work let us learn from what is happening in the Promise Keepers movement: Working with men is of great importance. The men around us often have deeper needs than we realize. And God is still on the throne and able to do things far beyond what we can ever imagine.

### Service and submission

**I**f I am ever leading a small group Bible study where I am having trouble getting people actively involved in the discussion, I think I might try to direct it to Ephesians 5:21-33, the passage that talks about the roles of husbands and wives in the marriage relationship. I saw it happen in one group I was participating in. People who had not said a word in class for weeks had strong opinions and great desire to express them. It appeared that this was one topic on which everyone had something to say.

One of the most memorable sermons I have ever heard was preached on the Ephesians 5 passage at a wedding I attended. The minister spoke first to the groom. He called on him to do as the passage says and love his wife “as Christ loved the church and gave himself up for her.” The groom was challenged to love with a sacrificial love, putting his bride’s needs ahead of his own. He was to look to the example of Christ, rely on His love and let it flow through him to his wife.

After spending most of the sermon addressing the

groom, the minister turned to the bride. He basically told her, “If your husband truly loves you like Christ loves the Church, I am certain you will respect him. You would be a fool not to.” He was confident respect would come from the wife to the husband if sacrificial, Christlike love went from the husband to the wife.

In Ephesians 5 God is not handing men a club which they can use to beat women into submission. He is giving a high calling and a great challenge. Submission is not to be sought as much as opportunities to serve. Respect will be given when sacrificial love is shown.

Too many men are demanding respect be shown them in their homes and workplaces, congregations and communities, without acting in a manner worthy of respect. Instead of first asking, “are they respecting me like they should?,” men should be concerned with, “am I loving them like I should?”

Because of Christ’s sacrificial love for us, we can show love to others, and, in due time and the proper way, we will even receive respect.



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## BUILDING THE BASE

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### The Church

When Jesus ascended to assume His rightful place at His Father's right hand, He left the *Church* as His representative on earth. Jesus gave this responsibility and authority to none other than His Church.

Since the Church represents Christ in this world, it is important that we understand exactly what the Church is and how it works. Number 349 in our *Ambassador Hymnal* reads as follows:

**The church is not a building,  
the church is not a steeple,  
the church is not a resting place,  
the church is a people!**

When Scripture speaks of the Church it is not speaking of a building or a denomination; it is speaking of God's people.

The Bible speaks of two Churches. First is the *Church Universal*. This is the Church invisible to the human eye. It is a spiritual group made up of all true believers — everywhere. This includes believers who have died and are in heaven (the Church Triumphant), and believers who are still living in this world regardless of their race, color, language, location, culture, etc. (the Church Militant).

Secondly, the Bible speaks of the *Local Church*. In reality the local Church is made up only of true believers. This is not identi-

cal with the local congregation, because, as our *Fundamental Principles* say, "Members of the organized congregation are not, in every instance believers, and such members often derive false hope from their external connection with the congregation." Also, in every location there are those believers who, for whatever reason, are not involved in a local congregation.

Despite this and all the congregation's faults and imperfections, it is God's will that we, as individual believers, work in and through the local congregation. Again the *Fundamental Principles* state, "The congregation is the right form of the Kingdom of God on earth." There is no perfect congregation, just a perfect Lord who shows His power and grace by working through us. As He told Paul, "My grace is sufficient for you, for my power is made perfect in weakness" (II Corinthians 12:9).

This working of Christ's power through His frail and flawed Church is one of the wondrous beauties of the universe. The Spirit gives each individual believer an ability, not for his own gratification nor by his own power or talents; but by the Spirit's power for the good of others. Yet God, in His wisdom, has designed the local Church in such a way that no individual believer is self-sufficient, having all the

spiritual gifts. We all need the abilities the Spirit has given others to fill in our inadequacies. Therefore, we must function together as a co-dependent unit called the local congregation.

Paul compares the Church to a body where each part has its function and must work together with all the other parts in order for the body to function. He says in I Corinthians 12:27, "Now you are the body of Christ, and each one of you is a part of it." We are Christ's body on this earth. He is not here physically, but He dwells in us through the Spirit.

The world is like the frightened child who was told by his mother that God would stay with him. The boy responded, "Yes, but I want someone with skin on."

We are His skin. We are His comforting, healing hands, His evangelist feet and His mouth proclaiming the gospel to this world. The Church's ultimate purpose for existing is to bring the good news of salvation through faith in Jesus to all people. They see and hear Him through us, and no one else.



— by Rev.  
Don Voorhees  
Danebrog,  
Nebraska