

March 25, 1975

The Lutheran Ambassador

“Let the children come to Me.”
Calvin Lundeen



MEDITATION MOMENTS

FRESH AND NEW, ALWAYS ALIVE

Read Ephesians 2:1-10.

For flowers that bloom about our feet,
Father, we thank Thee.
For tender grass so fresh, so sweet,
Father, we thank Thee.
For the song of bird and hum of bee,
For all things fair we hear or see,
Father in heaven, we thank Thee.

Ralph W. Emerson

Two flowers are before me. The wilted flower brings a wilted message. It speaks of old, stale and dying things. It is a vivid picture of our old nature in Adam. The fresh, new and living flower speaks of new and living things. It reveals beauty, life, health and hope. It is symbolic of what man can become in Christ Jesus. In these two flowers we see the old and the new, the living and the dead, the fresh and the stale. The flowers are like a mirror in which we see ourselves. The risen Christ has said: "I came that they may have life, and have it abundantly" (Jn. 10:10b). Christ Himself is always fresh and new, the most alive of all persons . . . moving, pioneering, always adding zest. He came, He comes, to give us a new and rich life in Him—a life as new and fresh and beautiful as Spring itself. He wants to touch us anew with His saving grace and give us a spiritual aroma sweeter than the sweetest flower. He doesn't want us to be

wilted and dying people, but living and beautiful Christians.

First, the wilted flower symbolizes **THE CHARACTERISTICS OF OUR OLD NATURE**. Winter separates us from most living things. The snow and cold will not permit the flower to live outdoors. In fact, the flower is sure to die if exposed to the cold air. Sin separates man from the living God. Sin brings disease and death. Because of Adam's disobedience, disbelief, rebellion and sin, you and I have an old nature. Like the wilted flower, it must die and decay in the dust of the earth. Once the flower was alive and beautiful but now it is ugly and dead. All around us are the signs of sin and its dreadful consequences. Sin has injured the human body, bringing sickness, suffering, and incurable diseases. Broken bodies, broken homes and broken hearts are the tragic results of sin. As the Catechism puts it, sin has darkened our understanding making us incapable of doing good and desirous of all that is evil. There is nothing beautiful about a wilted flower and there is nothing beautiful about a wilted and sinful life. Secondly, the living flower symbolizes **THE CHARACTERISTICS OF OUR NEW NATURE**. St. Paul writes in Second Corinthians 5:17: "If any one is in Christ, he is a new creation; the old has passed away, behold, the new has come."

Christ's resurrection can make us fresh and new, always alive. When

we turn against sin, surrender self to God, and receive Christ as Savior and Lord, then we are like a new plant ready to live a new life with new goals. Alive in Christ, we will live in His love, loving others as we love ourselves. Alive in Christ, we will live in His Word, growing in Christ and joyfully sharing Christ. Alive in Christ, we will live in His service serving the Lord of the Church by serving others in the Master's Name. It was D. L. Moody who said: "Before my conversion I worked toward the Cross, but since then I have worked from the Cross; then I worked to be saved, now I work because I am saved."

As God loves a cheerful give, so He loves a cheerful worker.

Though our old nature continues to hinder our Christian growth and life in Christ, the new nature of the living Christ alive in us can bring about success, sanctification and fruit for the Master's glory. Christ lives to touch our lives with His aroma of grace and love—sweeter than springtime, more precious than gold, more alive and beautiful than flowers. As the sun was created to shine, the rose to give forth its delightful fragrance, the bird to fly, so we are created anew by the Holy Spirit to do good works and to glorify God who redeemed us in Christ Jesus.

—Dale R. Battleson

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A SUPERFICIAL ANALYSIS OF THE LIVING BIBLE

by Raynard Huglen, Editor

Introduction

This article has been in the thinking stage for a long time. Like any idea, it was a seed thought at first. Over several years a few scattered comparisons were made. But only now have I taken pen in hand to set down some conclusions about what has become a very popular edition of the Bible.

The use of the word "superficial" in our title is at the same time both a good one and unfortunate. It is a good word because this analysis was never meant to be an exhaustive thing. Rather, it is concerned with obvious surface aspects of the subject. The writer, for apparent reasons, is limited in attempting the profound, in this as well as many other areas.

And yet the use of the word "superficial" in our title is unfortunate because some may choose to therefore call what we write "shallow" or lacking in character and intellect. Such a charge would rankle but it is a chance I have to take. What is to be written will be in the spirit of fairness and honesty and of those two qualities I want to be most protective.

Before looking at the text itself, let us consider the very name of this Bible. It is called **The Living Bible**. All Bibles are "living" in the sense that they are the written Word of God. The name **The Living Bible** seems to cast a reflection on other Bibles as not being "living." The use of the definite article in many titles and names is unfortunate. The Roman Pope calls himself "the vicar of Christ on earth," a title wholly unwarranted in Protestant eyes. It is unacceptable to us. I do not like it when Rev. Gordon Peterson of Soul's Harbor, Minneapolis,

Minn., is billed as "The man with the message." Where does that leave all the other fine preachers in the Twin Cities? How much better to say modestly, "a man with the message." Still another example is the church in a community which advertises itself as "the friendly church." Hopefully, it is friendly, but what about the other churches which are simply Zion Lutheran Church or First Presbyterian?

A less ambitious title than "**The Living Bible**" would therefore be more modest and remove a point of offense.

A Paraphrase

The Living Bible is a paraphrase. The fact is clearly printed on the cover so no one can accuse the publishers of being devious or trying to hide the fact. Many people, however, don't understand what a paraphrase is. The Preface says, "to paraphrase is to say something in different words than the author used." That definition does not say it all. For instance, any translation of a work from one language to another is of necessity a use of different words than the author used. But the Preface explains further, "Its purpose is to say as exactly as possible what the writers of the Scriptures meant, and to say it simply, expanding where necessary for a clear understanding by the modern reader."

It seems to me that one who writes a paraphrase attempts to state what the author is really saying and that it is produced because there is some doubt that the message will otherwise be understood by a body of readers. But when it is then said that **The Living Bible** tells us what the Bible really says (as we are assuming the

paraphraser to say), we encounter problems as we compare texts and this is what we are about to do now in a limited way.

What follows is just a scattered collection of illustrations of what can happen, indeed, has happened in **The Living Bible**. If these are valid examples, then it would appear that there are many more instances worthy of notice if a person were only to look for them. Our survey is superficial, but consider what follows.

Some Simple Cases

Let us begin by noting how this paraphrase adds details to the actual text.

II Corinthians 11:24—In this passage Paul says that he was beaten with 39 lashes on five different occasions by the Jews. **The Living Bible** says "their terrible thirty-nine lashes." The word "terrible" is added. Of course, the whippings were terrible, but that word is not in the actual text.

Matthew 26:34—Jesus is telling Peter that he will deny Him three times before the cock crows. **The Living Bible** says, "Before the cock crows at dawn." The words "at dawn" are added. They are not incorrect, but they were added to what the text says.

John 19:39—Nicodemus came to assist Joseph of Arimathea with the body of Jesus and to prepare it for burial. **The Living Bible** says he came "bringing a hundred pounds of embalming ointment made from myrrh and aloes." While it is true that they came to prepare the body of Jesus for burial, the text doesn't say anything about embalming ointment; it merely says that they brought myrrh and aloes.

Acts 2:1—The Greek text simply states that when the day of Pentecost had come they (the believers) were gathered in one place. **The Living Bible** declares, “Seven weeks had gone by since Jesus’ death and resurrection, and the Day of Pentecost had now arrived. As the believers met together that day—.” Certainly, what **The Living Bible** says here is true, it is just not all said there in the actual text.

I Corinthians 13:3—We are all familiar with the Love Chapter of Scripture. We are equally familiar with Paul’s assertion that even by giving his body to be burned, if he had not love, it would profit him nothing. **The Living Bible** states, “And if I were burned alive for preaching the Gospel.” “For preaching the Gospel” is added. It is commentary supplied by the paraphraser. It is not in the actual text.

Commentary in a Paraphrase

This is one of the problems with a paraphrase such as **The Living Bible**. Commentary is added right in the text. In an overwhelming number of cases the commentary may be very acceptable and faithful to the context (the surrounding verses) but the point we make is that it is **still addition**. Let us look at some illustrations of this in **The Living Bible**.

John 1:17—“For the law was given through Moses; grace and truth came through Jesus Christ” (RSV). This is a simple statement and there is no problem in translating this from the Greek. Now notice **The Living Bible** rendering: “For Moses gave us only the Law with its rigid demands and merciless justice, while Jesus Christ brought us loving forgiveness as well.” This is not bad commentary, but it is commentary nonetheless.

I John 1:9—Let us hear this foundational verse of our faith from the King James Version: “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Consider **The Living Bible** version: “But if we confess our sins to Him, He can be depended on to forgive us and to cleanse us from every wrong. (And it is perfectly proper for God to do this for us because Christ died to

wash away our sins.)” The sentence in the brackets has a footnote stating that this is an explanation of the truth that God is just. Yet no indication is given that this is not a part of the verse itself. The brackets themselves do not make that clear. The description of the basis for God’s justice is true, but it is also commentary, not actual text.

Romans 1:17—Every Protestant Christian knows this verse well: “For in it the righteousness of God is revealed from faith to faith; as it is written, ‘But the righteous Man shall live by faith’” (NASB). Notice what commentary does to it as applied by **The Living Bible**: “This Good News tells us that God makes us ready for heaven—makes us right in God’s sight—when we put our faith and trust in Christ to save us. This is accomplished from start to finish by faith. As the Scripture says it, ‘The man who finds life will find it through trusting God.’” This particular paraphrase comes very close to being sermonizing instead. Again, the content of the expansion isn’t false, but it is explanation, addition.

Doctrine

Are there any doctrinal dangers in **The Living Bible**? I want to be very careful. The paraphraser states in the Preface that where the Greek and Hebrew are not clear, he has been guided by his theology and sense of logic. His theology, he avers, is “a rigid evangelical position.” Let me point out a couple things that I have noticed which do not make me feel comfortable about doctrine in **The Living Bible**.

Titus 3:5 is a passage to which we turn to show that baptism is the agent of new birth. It reads, “He saved us, not because of deeds done by us in righteousness, but in virtue of His own mercy, by the **washing of regeneration** and renewal in the Holy Spirit—” (RSV). **The Living Bible** puts it this way: “Then He saved us—not because we were good enough to be saved, but because of His kindness and pity—by washing away our sins and giving us the new joy of the indwelling Holy Spirit—.”

It is, of course, the phrase **washing of regeneration** about which we

are concerned. Is it sufficient to say “washing away our sins”? I don’t think so. I am satisfied in my own mind that the Greek word **palingenesias** means new birth, re-creation or regeneration. **The Living Bible** doesn’t really translate or use that word. “Washing (loutron) away our sins” is not to say what is really said at all. (As a point of information, the word “sins” is not found in the verse at all.) Is this a bias against baptismal regeneration? The evidence doesn’t look good.

While not in the text of **The Living Bible** a footnote to John 3:5 bothers me. The footnote gives an alternate reading to the clause, “Unless one is born of water and the Spirit—” and it is this: “Physical birth is not enough. You must also be born spiritually—.” The notation is then made that “born of water” could mean the natural birth, the idea being that an unborn child lies in water in a sac in his mother’s womb. Lutherans reject such interpretation of this passage as completely unwarranted. It is too bad that the paraphraser felt it necessary to include such a footnote. To be born of water and the Spirit refers to Baptism.

An Interesting Sidelight

In regard to the Lord’s Supper, there are 13 instances in the New Testament in which reference is made to the liquid portion of the meal (Matt. 26:27 and 29; Mk. 14:23 and 25; Lk. 22:17, 18 and 20—twice; and I Cor. 11:25—twice, 26, 27 and 28). In every one of these instances the American Standard Version (1901), for example, translates either “cup” or “fruit of the vine,” depending on the Greek word. In no case is the word “wine” mentioned, in the Greek.

The Living Bible, on the other hand, uses the word “wine” in nine instances, even though the word is not found in the Greek text in any of the 13 references. I have gone to the trouble of checking these nine places in 11 different translations. That is to say, we now have 99 possibilities for translators to use the word “wine” instead of cup or fruit, product or produce of the vine. In only six cases out of 99 have any Bible versions used

(Continued on page 7)

The Easter Life

Probably in the whole history of the world there has never been a group of men and women who came into more unexpected and more overwhelming joy than did that little group of followers of Jesus, when, on that first Easter morning, they discovered that the Master, whom they thought had left them forever, was still alive. So unexpected and overwhelming was it that it would seem that for some time it was quite too good to be true, and they had to assure and reassure themselves over and over again before they could take in the full happiness and bliss and satisfaction of it. Can't we imagine that little company, differing among themselves in quality and temperament so greatly, each showing his joy in characteristic fashion, but all joyful and triumphant past the power of any words to describe!

And the Scripture records seem to say that they did not lose that sense of joy and triumph for days and weeks and months and even years. We can see memories of that first great thrill that came to them on Easter morning appearing over and over again as they face the difficulties and discouragements that met them in their great mission of telling the world about their Master and trying to win men into allegiance with Him. We might say when we look at these early disciples of Jesus from certain points of view that no men ever had less reason to carry that note of triumph and that sense of exhilaration with them day by day than they had. And yet nothing ever seemed to rob them of it; that note of gladness and confidence that carries back to their Easter experience was characteristic of them in a very real and very wonderful way. They never got over the thrill of their Easter happiness.

And no Christian ought to. As that great festival comes around year after year it ought to come home to us with ever-new freshness and reality that our religion is a religion with a supreme note of triumph and victory in it. Under its spell these early disciples went forth triumphantly confident and thrilling with hope and expectation to win the world to the feet of their Master, and nothing that has ever been done since would quite equal what they did to witness for Him. It was the song on their lips, the joy in their hearts, and faith that filled and thrilled their whole being that enabled them to do it. Nothing daunted them and nothing worsted their cheerful and determined souls. We need their mood and temper today and we need them very badly. And the Easter-time would be a very good time for their faith and their joyous courage to be born in our souls.

—The Lutheran Messenger

In Memoriam

Key: The name of the town is the address of the deceased. Following that is listed the name of the deceased, age, date of death and the church in which he or she held membership.

SOUTH DAKOTA

Chamberlain

Mrs. Gena Boock, 87, Feb. 18, Pukwana

(Mrs. Boock was a sister of Mrs. Otto Saukerson, Chamberlain.)

THE ETERNAL MORNING

No matter how long and dark the night,
The morning comes with new life and light;
The snow-covered ground will soon be bare,
And grass and flowers will flourish there.

The winter stillness will change ere long,
And birds will fill the air with song;
While children's laughter and joyful play
Again will sound through the sunny day.

We thank You, Lord, for Your grace and love,
For clouds and sunshine sent from above,
For all your mercy from day to day—
Help us to walk with You all the way.

All pain and sorrow will soon be gone,
We'll face new hope on that blessed morn
When every tear will be wiped away,
And the peace of God will be there to stay.

Mrs. Laura Norum
Clear Lake, Wis.

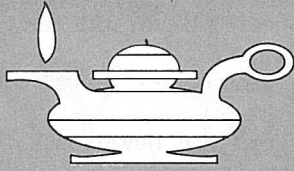
CLARIFICATION

We have been requested to make some clarification concerning the history of Calvary Lutheran Church, Eben Jct., Mich., referred to in the article "My Trip to Michigan" in the February 11 issue of the *Ambassador*.

We are informed that the congregation belonged to the Suomi Synod from 1904 on, then against its own wishes and vote was brought into the merger and the Lutheran Church in America (LCA). It was not a reaction against any individual pastor or person which caused the present Calvary congregation to disassociate from the LCA, but a dislike for the merger movement itself.

Our informant tells us that whether the price paid to purchase back the parsonage and church building was "reasonable" is open to question, but the members of Calvary felt that this was the way in which God, in His love, led them.

The Editor



SCHOOL NEWS

REV. DAVID MOLSTRE SPOKE AT SPIRITUAL EMPHASIS WEEK

Rev. David C. Molstre, Thief River Falls, Minn., was the speaker at this year's Spiritual Emphasis Week at AFLBS. The meetings were held Mar. 2-6 and were shared by Medicine Lake Congregation and other friends.

The topics upon which he spoke in the evenings were: Sunday—"Special Knowledge" (Dan. 11:32b, 33); Monday—"How to Become a Christian" (Jn. 1:12-13); Tuesday—"The Person Who Has Fallen" (Num. 21:4-9, Jn. 3:14, 15); Wednesday—"The Blood Shed" (Heb. 9:12, 22, I Pet. 1:18, 19); and Thursday—"Christian Attitudes" (Lk. 3:16, Jn. 3:30).

Pastor Molstre also addressed the students at a morning session each day. At the Monday chapel hour he discussed "Prayer" (Ps. 140:6-7, 12-13); Tuesday—"The Christian Life" (Ps. 23:1-2); Wednesday chapel service—"Jesus, the Model Soulwinner" (Jn. 4:7); and Thursday—"Pure Religion" (Jas. 1:19-27).

The Bible School Choir and Choral Club, under the direction of Mr. Don Rodvold, and the Medicine Lake Church Choir, under the leadership of Mrs. David Abel, provided special music during the week, as did several individuals. Evening leaders during the week were Pastors Amos Dyrud, Francis Monseth, Raynard Huglen, Iver Olson and Harold Hosch.

The week brought many blessings to those who shared in it. Time and eternity will reveal the extent of the good which comes from this preaching missions.

Other News from Our Schools

Officers of the Student Body during the 3rd quarter are Arne Berge, Binford, N. Dak., president; Paul Haa-

genson, Minnewaukan, N. Dak., vice-president; Marilyn Eversvik, McVille, N. Dak., secretary; Judy Moan, McIntosh, Minn., treasurer; and Don Olson, Bothell, Wash., chaplain.

Third quarter proctors are: Boys—Mark Kjos, Faith, S. Dak., and David Rudebusch, Ortley, S. Dak., second floor; Keith Nash, Colfax, N. Dak., and Dick Moberg, Fairdale, N. Dak., third floor. Girls—Ruth Mundfrom, Grafton, N. Dak., Kathy Livingood, Callaway, Minn., and Judy Moan, second floor; Debbie Nelson, Valley City, N. Dak., Myrtle Thompson, Newman Grove, Nebr., and Donna Palmer, Carlton, Minn., third floor.

The second quarter proctors and the deans had an appreciation dinner at the Bonanza restaurant in Golden Valley shortly before the quarter ended.

There are 99 students at AFLBS this quarter. Seven new students have joined the school family. Two of them, Vickie Ingulsrud, Edmore, N. Dak., and Jerry Nelson, Eugene, Ore., are returnees from last year. The others are Leroy Flickinger, Spicer, Minn., Tom Peterson, Minneapolis, Minn., Greg Qualley, Argyle, Minn., Mary Barnaal, Sacred Heart, Minn., and Liana Jahr, LeRoy, Minn. A number of students withdrew after the second quarter also.

In the student body there are 60 juniors and 39 seniors. Girls outnumber the boys by 54 to 45.

The Senior Gospel Team, accompanied by Mauritz Lundeen, assistant dean of men, made a weekend tour, Mar. 7-9, to Fertile, Minn. (Maple Bay), Grafton, N. Dak. (Bethel), Greenbush, Minn. (United), and Fergus Falls, Minn. (Calvary).

Rev. Kenneth Moland, Kenyon, Minn., was the speaker at the March 8 youth rally. A youth choir from his

parish provided special music. Mrs. Moland directed it. The last youth rally of the school year is set for April 19 during Promotion Days (18-20). Pastor Monseth of the faculty will be the speaker. A basketball game between the present school team, the Conquerors, and prospective students will be held on Saturday afternoon.

A "Share-athon" was held at AFLBS recently, sponsored by the Mission Club. \$735 was given or pledged. Half of the money will be given to the Fund for the boys' dorm.

Wendy, nine-year-old daughter of Rev. and Mrs. R. Snipstead, was struck by a car while on her way home from school on March 4 and is hospitalized at North Memorial Hospital, Minneapolis, with a broken arm and a broken leg. Hopefully, she may be home again before Easter, or if not then, soon after Easter.

Basketball Scores

Conquerors 87

Salem Lutheran 44

Conquerors 53

Bethlehem Lutheran 42

Conquerors 84

Medicine Lake Lutheran 83 (non-league)

Conquerors 70

Valley Community Presbyterian 72

Conquerors 48

Calvary Lutheran No. 1 68

Conquerors 58

Bethlehem Lutheran 56

Introducing Our Seminarians THE LORD LEADS

As I take pen in hand and begin writing this article for the *Ambassador* under the title of "Introducing Our Seminarians," I think back through the years. If someone, a few years ago, had told me I would be doing this, my reply would have been, "You've got to be kidding!" Here I am doing just that, as a middler in the seminary. It is fantastic how the Lord leads if one's prayer is "Lord, show me where You want me." Then, waiting and trusting, knowing that in the time He deems best the door will open where He wants one to go. To me these are not just idle words!

As I look back, seeing how God has led, preparing me in all the different avenues of life for this task, the ups and downs, the tears and joys, I can really and truthfully say, we have a gracious Lord. Serving on many different boards in the secular field and also as a deacon, chairman of a parish and also a congregation, a member of the Gideon Bible Society for many years; I see now that these were in preparation for these years of study.

I had been farming all my life, my farm being located at Brandon, Minnesota. Without going into this, God has really blessed us.

This past year, September 4, 1974, Idella, a real helpmate, and I celebrated our 25th wedding anniversary. We have been blessed with a family of seven children, who I think are second to none. Beata, 23, is a nurse in the Chemical Dependency Center, St. John's Hospital, Santa Monica, California. Mary, 22, is teaching deaf children in Orlando, Florida. Calvin, 20, now is top "ramrod" of "Hidden Acres," our farm. Marc, 16, a junior, is second-in-command. The twins, Paul and Richard, 12, have no grass growing under their feet, and our youngest is Kari, who is 6. I call her the "boss." She has us all wrapped around her little finger!

As a family, we have had the joy of going into many churches, singing and presenting evening programs. It was at such an occasion in Zion Lutheran, AFLC, at Dalton, Minnesota, that God gave Rev. Wendell Johnson the words to speak that brought me to this seminary. God opened wide the door. Without this firm feeling, I could have never made it through this far. All this learning is not easy, but anything worthwhile must be worked for.

The fellowship with my fellow students could not be improved upon. Being upon the receiving end of all Swedish jokes doesn't bother me at all. The rapport we have with the professors is priceless: learning can be fun.

Known around here as "Pops" is a compliment. Living in the new men's dorm, I have the privilege of serving as assistant dean of men. Working with the dean of men, Pastor Huglen, is an experience I will always cherish. God not only opened the door

to the seminary but also to a place to live while attending it.

I must be very honest. There were and are times that I become uneasy and uptight, but I claim the promises of I Peter 5:7: "Cast all your anxieties upon Him, for He cares about you."

—Mauritz Lundeen

(Continued from page 4)

wine and those are by **Today's English Version** (Good News for Modern Man) and **Phillips' Modern English** in Matthew 26:29, Mark 14:25 and Luke 22:18. This says something about the great carefulness with which translators approach their task.

A good many people believe that fermented grape juice (oinos) was used at the Lord's Supper. The Greek text does not use the word, speaking rather of cup or fruit of the vine. **The Living Bible**, nevertheless, in nine instances uses the word wine.

Phillips' Modern English

I would like to say a few words about J. B. Phillips' **Phillips' Modern English** New Testament. To many of us it is known as the "don't-let-the-world-around-you-squeeze-you-into-its-own-mold" Bible because of the rendering of Romans 12:2.

J. B. Phillips' work has been thought of as a paraphrase although his Foreword refers to the New Testament as a translation. He rejects any charge that he has adjusted words to fit his private point of view, while conceding that sometimes a translator may be forced into an apparent paraphrase where a literal translation of the Greek to another language would be impossible. (All translators face the same problem.)

But wherever we may place J. B. Phillips' New Testament, it comes out appearing very conservative in faithfulness to the Greek text in comparison to **The Living Bible**. Make your own evaluation of this.

Some Concluding Remarks

The great problem with a paraphrase such as **The Living Bible** is that commentary and interpretation get mixed up in the text. Again I say that it seems to me that one who

paraphrases the Scriptures is telling us, "This is what the Bible really says." But then when we look at actual verses we find that a good deal more is said in the paraphrase than is in the text. Usually what has been added by way of explanation is correct interpretation but occasionally it will show the theological bias of the paraphraser.

Certainly, we are to read **The Living Bible**, if we remember that all the information in specific verses is not really in the original text. We should read **The Living Bible** as Bible plus commentary, then we won't have any problem. If we want the actual words of Scripture then we should read from a recognized translation. It has been not a little incongruous that some people have used **The Living Bible** as their first modern day English Bible. If one has been concerned for literal words, he will not find that in **The Living Bible** because it is a paraphrase and quite a free one at that. I am not saying that it is wrong to paraphrase Scripture. But I think it is possible to do so with more faithfulness to the text than is the case in **The Living Bible**.

With others I urge that **The Living Bible** not be read in public church services. Let us use it at home or as a reference book in a Bible study. But for public reading of the Word of God, let us use Bibles that give us the Word as it was written, without interpretation and additions.



Winger, Minn.

Dovre Lutheran Church

Rev. Stephen E. Odegaard, pastor

Apr. 6-10

Rev. Leslie Galland, Spicer, Minn.,
speaker

Minneapolis, Minn.

Rosedale Lutheran Church

Rev. Richard Anderson, pastor

Apr. 13-15

Rev. Wendell Johnson, Dalton, Minn.,
speaker

Women For Christ

MISSIONS AND MOTHERS by Missionary Helen Knapp

As a missionary myself, being called of God and sent by our church, I want to share this poem with you.

A Missionary Cry

A hundred thousand souls a day
are passing one by one away
in Christless guilt and gloom;
Without one ray of hope or light,
with future dark as endless night,
they're passing to their doom!

The Master's coming draweth near,
the Son of man will soon appear,
His kingdom is at hand.
But ere that glorious day can be,
the Gospel of the Kingdom
we must prach in every land.

A. B. Simpson

Here we are presented with the plight
of the lost who have not heard.
—The need of the infilling of the Holy Spirit.

—The need to give of our tithes.

—The need to unite.

—The need to claim the promises we have access to and thereby have victory.

—The nearness of Christ's second return

—And the judgment that is coming. Out of these I think that we as a women's group, need to remember to claim God's precious promises, the most precious being eternal life. But if we are faithful, there are other things that shall be added: discernment, spiritual understanding, instruction, testimony, wisdom, inspiration. Paul wrote in 1 Cor. 2:12, "Now we have received, not the spirit of the world, but the spirit which is of God;

that we might know the things that are freely given to us of God." Let us CLAIM those promises in prayer! Let us HAVE victory. Oh, the joy and uplift there is in victory.

Where do we find victory? In the blood of Jesus shed on Calvary to cover all our shortcomings: our impatience, our slowness to action, our procrastination, our loose tongues, our fear, our unforgiving spirit. 1 Cor. 15:57: "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

As members of the Women's Missionary Federation, our first mission field to have victories in is our homes.

'So long as there are homes
where children are—

Where mothers stay'—

'Where mothers stay'—Granted, there are a few necessary situations where mother must work. But all too often it is a case of "get more to have more," whereas "leave it to have more time at home" would mean eternal values that would be immeasurable for the whole family.

Director of Family Concern, J. Allen Peterson, says nine out of ten teenage marriages break up. Without mother in the home, I'm not surprised. We have a nation of delinquent mothers. Who is leading the young child to Christ? More often than not it is the Sunday School teacher. Bless her. But I want to point out that mother is losing out on precious moments and experiences by not being a "full-time" mother at home with her growing children, if at all possible.

Matthew wrote, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Wasn't it the mothers who

brought their children to Jesus? And is it not still our duty and privilege to do so as mothers? Let us not leave or lose our fulfillment as mothers. Proverbs 14:1 warns us that "every wise woman buildeth her house: but the foolish plucketh it down with her hands." Mothers, take heed.

Another thing that is prevalent in our land is disrespect for parents. I believe parents are shirking their duty. They let Junior have his way much too early in life in the belief that it "helps him to grow up." It really only helps him to grow away and into sin. "A sensible man gathers the crops when they are ready; it is a disgrace to sleep through the time of harvest," it says in Proverbs. Let us not sleep through the years when our children need help in making correct decisions, need help in the discipline of their desires and need a good example to follow. If we do sleep, the thief will surely come and snatch our children for his pleasure.

Is there a thief in your living room? A thief that is robbing your child of a sound mind, peaceful sleep, robbing him of exercise in the fresh air that his growing body needs? That "boob tube"?

Carol baby-sat for a four-year-old the other evening until 11 o'clock. Carol wanted to turn the TV off, but the little fellow would not let her. Although he did not watch it, he had become dependent on it, as it 'baby-sat' him through lonely hours day after day. It was the only constant thing in his life, as mother and father came and went, and as a successive group of baby-sitters came and went. That little fellow was dependent on this "monster" in the living room. Can you imagine how the subconscious of this four-year-old is being affected?

I heard an interview with Gloria Roe over KTIS, popular concert pianist and Gospel singer, who was in Minneapolis, in January. She witnesses to high school students through music. She said that a survey of high schoolers in a certain school showed that 40% disrespected their parents! What a shame! Moms and dads aren't living a victorious life in Christ. Who has victory? "He that believeth that Jesus is the Son of God" (1 John 5:5b).

This same survey showed that 90%

(Continued on page 13)

editorials

THINGS WERE DIFFERENT THEN

Within this past year I have become acquainted with a pastor's widow, a friend of my mother, at Ebenezer Homes in Minneapolis. This lady, Mrs. John J. (Gerda) Pederson, celebrated her 94th birthday on February 11, but remains in reasonably good health and maintains a cheerful and optimistic spirit.

Mrs. Pederson, from another generation of parsonage families, has had some interesting experiences, worthy of mention here, we think. She and her husband were first in a Lutheran Free Church parish at Buffalo, S. Dak., in the extreme northwestern part of that state. During their two-year stay there they were caught in the midst of an epidemic of typhoid fever. One family of seven members was laid low by the fearful disease and no one dared to go to help them, so Mrs. Pederson went to the home to care for the members.

The father in the family and the two oldest boys all died. She recalls that the day of the funeral was an extremely hot day, well over 100 degrees. Her husband conducted the service outdoors, in the cemetery not far from town. She seems to remember that in a nearby lumber camp (possible because of the Custer National Forests in the area to the west and south) 70 men were ill with typhoid fever at one time.

The other thing we would mention now is the trip she and Pastor Pederson made in moving from Buffalo to Kimball, S. Dak., in 1914 or 1915. The remarkable thing is that they journeyed by horses and wagon, covering a distance that today is about 340 miles by road. She doesn't remember how long it took them, but we can assume it was quite a few days. They were fortunate, she recalls, to have the company of another family who

were also moving, for all but the last 100 miles. When they crossed the Missouri River it was by means of a bridge. Mrs. Pederson says that they did so by permission of the Indians. We don't know just what that means, but it is her recollection.

The Pedersons served what today is the AFLC parish at Pukwana, S. Dak., for two years, and possibly other congregations and preaching places in that area. Then they moved to Greenbush, Minn., where he farmed and also did parish work. Later they lived in Texas for a time and in Climax, Minn., where he served a parish. He is buried in the Sand Hill cemetery near Climax.

Mrs. Pederson is an aunt by marriage to Mrs. Alma Wold, head cook at our Bible School, and also to the late Mrs. Einar P. Dreyer, known to many of us. Mrs. Pederson reads the *Ambassador* and recently sent a gift to our Bible School.

As we think of what others have gone through, whether in the Lord's work or some other, we realize that they didn't have it easy. We have it much better in comparison. It is wonderful that Mrs. Pederson can look back on those difficult experiences and have such a good attitude toward them. Now she lives out her years at Ebenezer, sustained by her faith in the Lord Christ.

It is good to have become acquainted with her.

EASTER AFTERGLOW

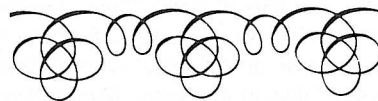
This *Ambassador* may reach you before Easter. We designated the March 11 one as the Easter issue so that all our readers would get that one before Easter for sure. But this one will arrive right around March 30.

How good these days of Holy Week and Easter are. Days of solemnity overcome by days of great joy as we re-create the Passion Week of our Lord in our mind's eye. In Holy Week we are so conscious of our sins for which Jesus died, and of the suffering He endured. On the day of resurrection, the first day of the week, we think of how the grave could not hold Him.

"He is not here; for He has risen, as He said." Those were the words of the angel to the women at the empty tomb. Hallelujah!

If we believe Jesus Christ is living, that He has conquered death and the grave for us, that He will one day come in glory, then let us so live, with a spirit which will be evident to those around us. May our confidence in a risen Christ make Him attractive to those who grope for answers and seek for meaning.

God's blessings at this blessed season of the year, and always.





STUDENT BODY, FREE LUTHERAN SEMINARY

Bottom row, left to right, George Knapp, Dean Casselton, Tim Skramstad, Ronald Hoehne, Roger Pauluk and John Koski; middle row, Norman Tenneboe, Marlen Olson, Ragene Hodnefield, Claire Stolee, Donald Greven and Marlyn Kruse; and, top row, Ralph Rokke, Dale Mellgren, Charles Kvanvig, Mauritz Lundeen, Wesley Langaas and Rodger Olson.



SENIOR CLASS, AFLBS, 1975

Bottom row, left to right, Janet Wall, Ruth Mundfrom, Elaine Hill, Anne Snipstead, Donna Palmer, Glenda Aasness, Pattie Erickson and June Gjevre; second row, Rebecca Lee, Jennifer Broden, Wanda Milton, Cindy Dragseth, Becky Haugen, Ruth Solheim, Paula Benson, Verna Whitaker and Kaye Pederson; third row, Don Olson, Duane Haugen, Diann Hautamaki, Marilyn Eversvik, Diane Grothe, Vonnie Kylo, Liz Lee and Jeff Dahl; fourth row, John Spreiter, Art Johnson*, David Russum, Marty Horn, John Presteng, Steve Johnson and Paul Jore*; and, top row, Bob Nelson, Otto Rodne, Harold Nelson, Wesley Kvanvig, Dean Bernard, David Youngberg and Tony Stockman. *no longer in school.



NEWS of the Churches

CHURCH ADDITION DEDICATED AT DALTON

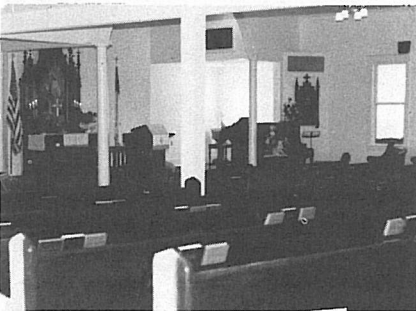
An attractive addition to Zion Lutheran Church in Dalton, Minn., was dedicated in a special service on Sunday, January 19, at 2 o'clock.

The addition is on the south side of the original structure and provides a ground-level entrance to the church, a cloakroom and reception area on the same level, an enlarged dining area in the basement, an increase of approximately one-third in seating capacity in the church narthex or sanctuary and a pastor's study.

Rev. John P. Strand, president of the Association of Free Lutheran Congregations, preached the sermon at the service and officiated at the dedication. The church's pastor, Rev. Wendell Johnson, was the liturgist.

A former pastor of the congregation, Rev. Harry C. Molstre, Fergus Falls, Minn., gave the invocation. Rev. George Hartman, chairman of the congregation, responded to the greetings which were given.

Mrs. Ernest Walvatne was the organist and a mixed quartette sang the special music.



The interior of Zion Church, taken from the new wing of the sanctuary.

Howard Knight Construction was the general contractor for the building project.

Zion Lutheran Church was the site of the 1975 Winter Bible Conference of the AFLC in February and the new facilities were much appreciated by congregation and visitors.



Zion Lutheran Church, showing the new addition.

ITEMS OF INTEREST

The Winger, Minn., parish, Stephen E. Odegaard, pastor, held its parish supper on March 10 at the Ness Cafe in Erskine. Rev. and Mrs. Bruce Dalager of Bagley were the guests. They presented special music and he spoke. (Ed. Note: It would be interesting to learn more about what a parish supper involves. Do other parishes have them?)

Rev. John P. Strand, AFLC president, spent March 23-25 at Greenbush, Minn., speaking at two services in United Lutheran Church on Palm Sunday and also on the two following evenings.

Pastor Francis Monseth, Minneapolis, Minn., was the speaker at special meetings at Scandia Lutheran Church, Sedan, Minn., March 9-13.

Don Greven is the student pastor of the church.

ITINERARY FOR THE SPRING TOUR OF THE AFLBS CHOIR

Sunday, March 30—Webster, S. Dak.

Monday, March 31—Faith, S. Dak.

Tuesday, April 1—Helena, Mont.

Wednesday, April 2—Kalispell, Mont.

Thursday, April 3—Everett, Wash.

Friday, April 4—Lake Stevens, Wash.

Saturday, April 5—Open

Sunday, April 6—Kirkland, Wash.

(morning) Astoria, Ore. (evening)

Monday, April 7—Eugene, Ore.

Tuesday, April 8—Ferndale, Wash.

Wednesday, April 9—Seattle LBI

(morning) Morton, Wash.

(evening)

Thursday, April 10—Kalispell, Mont.

Friday, April 11—Great Falls, Mont.

Saturday, April 12—Culbertson, Mont.

Sunday, April 13—Tioga, N. Dak.

(morning) Minnewaukan, N. Dak.

(evening)

Monday, April 14—Upsala, Minn.

Please check your local newspapers for further details about the Choir's appearance in your community.

Letters TO THE EDITOR

BIBLE CONFERENCE A BLESSING

We were so blessed after being at the Bible Conference Friday (Feb. 7) at Dalton. It was a joy to see the new addition to Zion Church and the warmth of their welcome to everyone. We enjoyed the Bible studies, the speaking on Bible camp work and family devotional life and in the evening the talk by Mrs. Knapp.

My husband had Friday off from work, but we didn't get to stay for the evening service as he had to be up very early the next morning.

Psalms 92:5a: "O Lord, how great are Thy works!"

Mrs. Lawrence Dahlgren
Lake Park, Minn.



WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

BETTER TO GIVE THAN RECEIVE

Little Maria cried all night long and could not be consoled because the wheelchair promised her never materialized. Maria's parents are very poor and could not afford a wheelchair for her. Since birth she had had to be carried, but now she was 15 and it was difficult to carry her to church any more and only her father was strong enough to do so.

Maria loved to hear the stories about Jesus and His love in our Sunday School, and how Jesus carried His little lambs when they were injured or could not walk. But now since her mother couldn't carry her any more and her father worked very irregular guard shifts, she had no means to get to church.

The company where her father worked promised him that if the candidate that the company supported would win the election, they would buy the little girl a wheelchair. But to the sorrow of Maria and her family the candidate lost and her dreams were shattered.

But God in His infinite mercy had a better plan. Man's promises are very unsure and cannot always be trusted, and should not be trusted. We must put our trust in God. As Maria had been praying for a long time for a wheelchair, God wanted to show her that He would provide in His time.

Her mother talked to us about the situation and wondered if the church could help in some way. We prayed about it and asked God to lead in this situation. I went to Maringa, a bigger city than ours, to see what could be gotten in the line of wheelchairs. Most are imported and very expensive. But we were told about a bicycle shop that

made "three-wheelers" that could be propelled by one hand and steered with the other. This sounded interesting, so we went there and found out that they made them only by request and they cost about \$100.00, or what the poor get for three month's work. But the owner said he had made one for an elderly crippled lady about a week before and she was too weak to use it in her house so her family wanted to sell it again at a discount. So we bought it, as an answer to prayer.

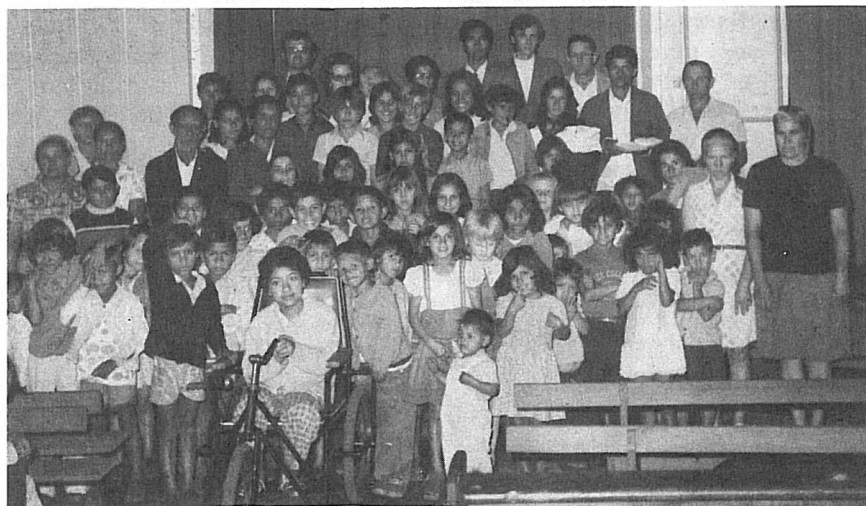
The church Council felt they wanted to help on behalf of the church and they wanted to pay for it. So they made it a church project with all helping. A proposal was made that each month an offering would be taken to pay for the wheelchair. With a united effort great things can be accomplished.

A special night was planned to present the wheelchair to Maria. Neither she nor her family knew about it. But when it was presented that night, tears of joy were shed by all as little Maria's prayers were answered by God. And the people felt it much better to give than to receive.

The Lord loves cheerful givers. Shortly thereafter we had a week of special meetings and daily vacation Bible school there in Lar Parana. We put up the tent by the church and the Lord blessed in a special way. There were over 250 children at D.V.B.S. and between 300-400 people each night hearing the Gospel message. Over 35 came forward to receive Christ and many more were blessed by the Lord's moving.

I'm not saying that just because the people in our church at Lar Parana gave the wheelchair to Maria that all this happened. But then again, who are we to say how the Lord works. I do know this for a fact, that the more willing and usable we are for God, the more He can use us and pour out His blessings. You all remember the little boy who was willing to share his five loaves and two fish for the 5000 (John 6:1-14). This teaches us that the Lord's mathematics don't only add—they multiply.

Joy in His Service,
The Connelly J. Dyruds



The congregation the evening the wheelchair was presented to Maria. Missionary and Mrs. Dyrud are shown in the back row at the right. To their left are Pastor and Mrs. Moacis and Pastor Yeddo Gottel. Happy little Maria, of course, is pictured in the very front.

(Continued from page 8)

were interested in knowing more about the second coming of Christ. Praise the Lord, the spirit is not dead, but is quickened and there is hope for our young ones.

Let us not despair, for Zechariah 4:6 says, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Let us lead our own young ones to Christ. Let us discipline our children in the admonition of the Lord. Let us dedicate our children to Christ even before they are born. Let us lead them into living for others. Let us lead them into a dedicated life for Christ. We all have ambitions for our children. You've talked to your son about being a doctor; he's said he'd like to be a fireman. You've talked to him about being a farmer; he's said he'd like to be a policeman. Have you talked to him about being a missionary?

A high school girl was telling a classmate that she has Jesus as her Savior and He gives her peace. "That's what I want," emphatically replied the classmate. The first girl was being a missionary.

Are we talking at an early age to our children about Bible School, College and Seminary? I'm not here advocating that one "orders" her children into a certain school or profession. What I am saying is: talk about and present to your children the possibilities, so that they are aware. How I wish someone had said to me, "How about a year in Bible School, since you are undecided about what you want to do?"

What more satisfaction could we possibly have as members of the Women's Missionary Federation than to have our children going out as missionaries? I trust that you ARE mission-minded, so that when your child is called you won't be as a few pious mothers who have blurted out—over my dead body you go to the foreign field—their words being all too prophetic! Don't hold on to your children so tightly that God has to tear them out of your grasp. Hold them with a love that has the hand open, that they may go and you may have peace. I can tell you from experience, it is a great joy to have a child of ours on a foreign field and I think we may

have several more going out, too. What a joy to be a fisherman for souls. When we catch a fish we pull it up alive and it dies. When we fish for souls we pull them out dead and they come alive! Praise His Holy Name!

John wrote in the 12th chapter and the 46th verse, that Jesus said, "I am come a light into the world, that whosoever believeth on me should not abide in darkness." Jn. 10:10: "That they might have life and that they might have it more abundantly." That's what we want, an abundant life in Christ for our families.

I trust that God has used these few words, and that you have re-evaluated your roll as a mother or grandmother. A grandmother lamented that things had not gone so well when she raised her children. But she was thankful that now she had grandchildren to talk to and lead to Jesus. She could love them and be a friend to them.

I close with the hymnwriter's words as a prayer for each one of us, "Lord, speak to me, that I may speak." May the Holy Spirit touch us and empower us for our tasks as mothers, grandmothers and as members of the Women's Missionary Federation.

Missionary Helen Knapp (Ed. Note: The above message was given by Mrs. Knapp at the WMF Workshop in Dalton last month. It is reprinted here, almost in its entirety, by popular demand.)

BETTY CROCKER PROJECT ENDED

The Medicine Lake WMF project of collecting Betty Crocker coupons, to which many of our WMF's and others contributed, was completed in December, 1974.

A grand total of 67,000 points was contributed and the articles purchased are now in use in our Bible School kitchen. A previous report in the *Ambassador* listed the items purchased with the first counting. Additional items purchased since then consisted of three coffee urns, baking pans, serving trays and teaspoons.

This proved to be a very worthwhile project. Thank you once again to all who participated in any way and this includes the Bible School students who helped count coupons.

As was previously stated, General Mills has discontinued the special Club Plan for organizations. This is due to rising costs and the general trend of the economy at the present time.

—Aini Myking



The Bible School cooks with some of the items received through Betty Crocker coupons. Left to right, the ladies are Alma Wold, Marge Benson and Mildred Qualley.



Some of the Bible School students who helped count the thousands of coupons.

WOMAN HONORED AT STRANDQUIST CHURCH

Mrs. Hardin Hodne was honored with an Honorary Membership in the Women's Missionary Federation by the Hegland Lutheran WMF last August. Shown making the award is Mrs.



William Anderson. Also shown is the president of the local group, Mrs. Paul Flaten. Rev. Hubert DeBoer was the interim pastor at the time, but the congregation is now being served by Rev. Merle Knutson.

**ACROSS THE NEWLY
RISEN GRASS**

Across the newly risen grass
We go to do our solemn task,
For death has come and life has
gone—
Our Master lies behind the stone.
The stone! 'Tis early in the day—
Who'll be there to roll it away?
We know we do not have the strength
For it is long in height and length
And we are weak. Whom can we ask
To do what seems an awful task?
The stone! Our worried fears grow
more—
The stone seems larger than before.
Our groping spirits do not trust
That God has moved the stone for us,
And left a miracle instead—
He is alive Whom we thought dead!

Marlene Moline

WE PRAISE THEE, LORD

We praise Thee, resurrected Lord!
The glad news Thy disciples heard
Sounds just as sweet for us today;
Has through the ages and will always.

We pray Thy resurrection power
Through life, and in our dying hour;
We thank Thee for the empty grave,
Thy victory and power to save.

Oh, that a dying world might know
The blessed Lord who loved us so;
Who died for us, and rose that we
Might be with Him eternally.

Lord, hear again our joyful praise,
As anthems to Thy name we raise;
Eternal joy to us is born
This happy, blessed Easter morn!

E. I. Mork
Carbury, N. Dak.

PERSONALITIES

The telephone number of **Rev. Trygve F. Dahle**, Spicer, Minn., was incorrectly listed in the 1975 Directory and Handbook. His number should read 612-796-2353.

Rev. Gary Skramstad has resigned as pastor at Kalispell, Mont. (Faith and Stillwater) to accept the call from Grace Lutheran Church, DeKalb, Ill. He will take up the work there in early May. Grace Church hasn't been served by an Association pastor since **Rev. Harold R. Schafer** served there. The congregation is strengthening its ties with the AFLC.

SING GLORY, LAUD AND HONOR

Sing glory, laud and honor,
All praises to His name:
From halls of golden wonder
Our loving Savior came
To a poor stable's darkness,
The only room for Him,
When Heaven's angels caroled
The birth song of our King.

Sing glory, laud and honor,
All praises to His love:
On a cross the dear Christ died
And healed us with His blood.
The seal of sin lies broken,
The sting of death is gone;
Sing glory, laud and honor
To Him this Easter morn.

Marlene Moline

**PLACE, DATE OF 1975
FAMILY CAMP CHANGED**

I am writing to you concerning our AFLC Family Camp which we have held each year at Alexandria, Mn. As many of you are aware of, we had set the dates for August 18-24 at Lake Geneva; **this has now been changed.**

In trying to negotiate with the Assemblies of God camp manager, we find that they have changed their rental policies to the point that it will make it impossible for us to rent their camp unless we charge our campers at least **double** (\$40-\$45 per person) what we did last year. This we feel we cannot do without hurting our atten-

dance drastically.

Because we feel that a family camp is necessary and good for our Association, we as a camp board have decided to rent one of our own Association camps, Galilee Bible Camp, located just outside of Lake Bronson, Minn.

Galilee Bible Camp is located in one of our State Parks and we have about 22 acres of land with good buildings. The camp is owned by the Association Churches of the Northern Minnesota district and since last fall much remodeling has been done. More building at the camp is planned to accommodate our Family Camp attendance; to also help in accommodating the greater number of people that usually come, we have been able to rent, free of charge, the Baptist Camp which is about six blocks from our own camp.

The new dates for Family Camp are June 30-July 6, which should make it easier for some to come.

I know that Lake Geneva is a dear spot for many but the doors have been closed to us and at the same time we find the possibility of one of our own Bible Camps being available to us, which will make things much easier.

I trust that all of our staff for 1975 will be able to attend even though the dates and place have been changed.

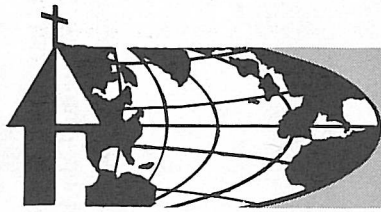
Pastor David Molstre, Dean

**ASSOCIATION OF FREE LUTHERAN CONGREGATIONS
3110 East Medicine Lake Boulevard
Minneapolis, Minnesota 55441**

BUDGET RECEIPTS

February 1-28, 1975

	<u>Total Budget</u>	<u>Current Budget</u>	<u>Received During Feb.</u>
General Fund	\$58,000.00	\$ 4,833.34	\$2,650.49
Schools	102,000.00	8,500.00	1,966.26
Home Missions	53,000.00	4,416.66	1,152.72
Foreign Missions	66,840.00	5,570.00	1,588.89
Praise Program	<u>18,000.00</u>	<u>1,500.00</u>	<u>165.28</u>
Total	\$297,840.00	\$24,820.00	\$7,523.64
1974-75	\$264,200.00	\$22,016.67	\$9,803.11



CHURCH-WORLD NEWS

LCMS STILL DOMINATES NEWS, SAYS LUTHERAN EDITOR

Chicago—(LC)—Events in the strife-torn Lutheran Church-Missouri Synod are still the top religion news stories, the Lutheran Editors and Managers Association was told at its meeting here, Feb. 25-26.

For the 21st consecutive year, Dr. Albert P. Stauderman, editor of *The Lutheran*, official magazine of the Lutheran Church in America, chronicled "The Year in the Churches" for the LEMA meeting.

However, Dr. Stauderman noted that this year's presentation should be titled "Seventeen Months and Fourteen Days in the Churches" since that much time had passed since the last gathering of the editors and managers.

Following the LCMS controversy's almost perennial place as top religion story of the year, was the "emphasis on quality of life," Dr. Stauderman said. This is shown through the churches' world hunger appeals, strong demands for population control, concern for ecology and the rights of the individual.

In third place on Dr. Stauderman's list was the growth of theological conservatism, which he said was a "reaction to the excesses of past decades."

The editor of *The Lutheran* also noted that women in religion had made great gains in the past year, although not without a significant amount of controversy, especially in the Episcopal Church, where eleven women were ordained in spite of church laws prohibiting ordination of women.

The desire to give women more places in church structure has led to other difficulties, Dr. Stauderman

commented. "Sometimes qualified persons are crowded off administrative boards by 'quota systems' requiring a certain number of women," he said. "This has been noticeable in our church."

Economic unrest, the problems of inflation and recession, were also important stories for the churches in recent months, the editor continued. These problems are not taken lightly, he said, but observed that "hard times often produce revival of interest in the church."

Dr. Stauderman also observed that interest in the ecumenical movement had waned and that finances were part of the reason for that development. However, he noted that the National Council of Churches and the World Council of Churches had both been troubled by controversies over social pronouncements, restructuring and general apathy toward their programs.

Other top religion stories mentioned by the Lutheran editor were:

:Concern for personal freedom, as shown by reaction to "snooping" by the Central Intelligence Agency and the textbook controversy in West Virginia which raises the question "do parents have the right to decide what their children shall be taught?"

:"Spiritual wickedness in high places" evidenced by charges of illegal campaign contributions, the resignation of a president and vice-president and the resulting "distrust of government."

:Christian growth in new countries such as Indonesia, Tanzania and Kenya, accompanied by a change in attitudes towards overseas mission work.

:The freedom struggle in Africa, especially in Namibia, where Luther-

ans have taken the lead in seeking freedom for the people of South-West Africa.

"It's been a period of restlessness and change," Dr. Stauderman concluded, and admitted that he had not reported very many "upbeat" items. But he told the editors and publishing house personnel that "it is the privilege of writers, journalists, editors and publishers to chronicle whatever changes happen and in doing this they play an important role in history."

CANADA MAY SOON GET 1ST LUTHERAN WOMAN PASTOR

Winnipeg—(LC)—Canada may soon get its first woman Lutheran pastor, according to information from a Lutheran church office in Kitchener, Ontario.

Miss Pamela McGee has been called by the Morrisburg-Riverside, Ontario, parish of the Eastern Canada Synod of the Lutheran Church in America to serve as their full-time pastor.

Miss McGee's parents live in Alaska but she obtained her college education in Minnesota. She has been at Waterloo for nearly four years and is doing her internship at St. Mark's Lutheran church, Kitchener.

Morrisburg is a small town on the St. Lawrence River, fifty miles south of Ottawa. The Riverside congregation, five miles east of the town, is the oldest Lutheran congregation in Ontario, organized in 1784.

The other two major Lutheran church bodies in Canada, the Evangelical Lutheran Church of Canada and Lutheran Church-Missouri Synod, do

not ordain women into the pastoral ministry.

Plans underway for forming one Lutheran Church in Canada in the future have a committee preparing a position paper on the "Ordination of Woman" which may suggest whether ordination shall be permitted or not.

OMISSION

The names of three AFLBS Choir members were inadvertently left out on page 5, March 11 issue. Add to the third row the following: David Rudebusche, Paul Haagenson and Don Olsson.

THE LUTHERAN AMBASSADOR
3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55427

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