

November 2011

Lutheran Sentinel

A Publication of the Evangelical Lutheran Synod

"Engage Others with Jesus."



It is Written

**"Praise the Lord! Oh, give thanks to the Lord, for He is good! For His mercy endures forever!"
(Psalm 106:1)**

From the President

Dear members and friends of our ELS:

Who goes to a restaurant just for bread? In southern Missouri, however, that is the attraction. A small restaurant chain known for its bread, or—more precisely—for its tossed, freshly-baked dinner rolls, serves them to patrons by tossing the rolls across the room to your table. Children enjoy it; they even bring baseball gloves! Now, Lambert's Café certainly has many good entrees on the menu. Yet, the popularity of the place is “all in the bread.”

“All in the Bread” describes our lives as Christians. All of life—its meaning, purpose, true reason for existence—is wrapped up in the Bread of Life who was born at the “House of Bread” (Bethlehem) to give our sinful souls the necessary nourishment for eternity. Jesus said in reference to Himself: “If anyone eats of this bread, he will live forever” (John 6:51).

But we can say, “All is in the bread,” in another way. The little petition in the Lord's Prayer, “Give us this day our daily bread,” serves to summarize the many material blessings God provides to take care of us humans. With Thanksgiving only days away, Martin Luther's explanation comes to mind:

What is meant by daily bread?

Daily bread includes everything needed for this life; such as food, drink, clothing, shoes, house, home, fields, cattle, money, goods, God-fearing spouse and children, faithful servants and rulers, good government, good weather, peace, health, order, honor, true friends, good neighbors, and the like.

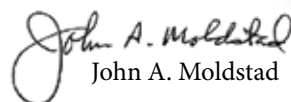
We have so much for which to exclaim, “O give thanks to the Lord for he is good, for his mercy endures forever!” (Psalm 118:1). We not only have food and clothes, we have closets and pantries. How do we respond? Many people around us are in need. Can we help? As we have opportunity to let our light shine in assisting people with daily bread needs, we also will be putting the focus on the Bread of Life.

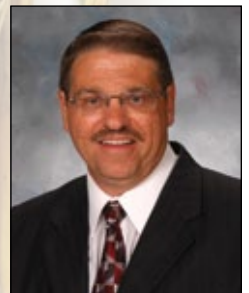
As we sit in worship on the 24th or the evening before, remember one more “daily bread” item that fills us with joy. Thank God for your congregation. Think of how, through what is offered at your church, you have what counts—God's forgiveness offered in Word and Sacrament. Thank God for your pastor and the teachers of the children. Thank God for Christian friends who join you in prayer, who console you in troubled times, who share the common goal to spread Christ's Gospel to many others. Thank God you have a place of spiritual refuge, a place to have your spiritual batteries recharged each week.

“Pass the bread, please.” Hearing those words at the table teeming with turkey and trimmings, remind yourself of all the ingredients for life. Then, say a big thank you to the Chef Supreme!

“Bread of Heaven, feed me till I want no more.”

(ELH 262:1)


John A. Moldstad



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The Evangelism of Fruit

"I am the vine, you are the branches. He who abides in Me and I in Him, bears much fruit; for without Me you can do nothing." (John 15:5)

Our Lord and Savior gave up His life in order that believers, the branches, could be connected to the Vine. We were given saving faith when the Holy Spirit grafted us to the Vine at our Baptism. Without being connected to the Vine, we cannot produce any fruit. What a comfort it is to know that the same life-giving "fluid" that connects the branch to the Vine is the same fluid that produces the grapes (the fruits of faith). A living branch that produces grapes is totally dependent on Christ. This is not a two-way, give and take relationship, but one that flows from Christ. The Vine does all the giving and the branches benefit.

Why then is the Vinedresser so interested in the fruit? What is the purpose of the fruit? Neither the Vine nor the branch "needs" the fruit. Jesus gives us the answer with His words, "By this My Father is glorified, that you bear much fruit" (John 15:8).

The good fruit Jesus is describing is a life of faith. One natural by-product of having that saving faith is the desire to tell others. The book of John, chapter 4, tells the account of the woman at the well. When Jesus revealed to her that He was the Christ, the promised Messiah, her immediate reaction was to tell others: "Come see a man who told me all that I ever did. Can this be the Christ?" The result: "Many Samaritans from the town believed in Him because of the woman's testimony" (John 4:29,39). Another example is the reaction of the shepherds: "And they went with haste and found Mary and Joseph, and the baby lying in a manger. And when they saw it, they made known the saying that had been told them concerning this child. And all who heard it wondered at what the shepherds told them" (Luke 2:16-18).

We have heard the saying, "Actions speak louder than words." The fruits of faith that are produced by our being grafted to the Vine can be summed up in one word—Love. Jesus spoke about love in John 15: "Abide in love" (v. 9), "Keeping my commandments, abiding in love" (v. 10), "This is my commandment that you love one another" (v. 12), "These things I command you, that you love one another" (v. 17). Living our lives in

Christian love can be the most powerful witness to anyone we meet. Know, understand and remember that a life of love lived in service to others and to the glory of God is a witness to the love of God that He has given us through Jesus.

The apostle Paul wrote about the many ways that the Holy Spirit can help us: "Therefore I made known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit. There are diversities of gifts, but the same Spirit. There are differences of ministries, but the same Lord. And there are diversities of activities, but it is the same God who works all in all" (1 Corinthians 12:3-6).

What tremendous comfort we have in knowing that as we bear fruit by faith, our Father in heaven is glorified. What greater comfort than to know that by being grafted to the true Vine, our fruits are produced solely by the One who connects us and gives us this saving faith!

*As a branch upon a vine,
In my blessed Lord implant me;
Ever of my Head divine
To remain a member grant me.
O let Him, my Lord and Savior,
Be my Life and Love forever!*

ELH 220:6

Steven Jaeger is a member of Mt. Olive Lutheran Church in Mankato, Minnesota, and of the Board for Home Missions and Evangelism.



Prioritizing: Faith's Goals in Financing

Cubby-holes are good. Ever since kindergarten, cubby-holes have helped us sort and separate the stuff of our lives. The father of lies, who uses everything to snuff out our saving trust and re-direct our sanctified faith, has gotten us to cubby-hole certain aspects of our lives by labeling some things as “spiritual” and others as “practical.” The truth is that everything in our lives is spiritual, including the practical parts, because the lives that we live, we live by faith in the Son of God who loved us and gave Himself for us (Galatians 2:20)!

One area of life that we often cubby-hole is our finances. We think “spiritual” when it comes to offerings for the Lord’s work and “practical” when it comes to almost every other financial expenditure, such as taxes, household budgets, investments, savings and recreation.

The Lord does not set up such boundaries. In the same inspired breath we’re encouraged to, “Trust in the Lord with all your heart,” as well as, “Honor the Lord with your wealth” (Proverbs 3:5,9). The Word does not separate one use of our wealth from another in honoring the Lord, does it? So, we who have been made indescribably and eternally wealthy through Jesus—who was “rich, yet for our sakes became poor so that we through His poverty might become rich” (2 Corinthians 8:9)—should consider all use of our money as a spiritual matter.

Unbelievers don’t understand how we can think spiritually of the use of our dollars and cents because their vision is different from ours. They think: “Here and now.” We think: “Here and now and forever.”

New Testament believers are not told exactly how much to spend in the various areas of life. Christian duty calls for paying taxes; the government will determine how much. Providing for our family is of major importance and calls for the majority of our funds. Paul warns that we’d be worse than unbelievers if we didn’t provide for those under our roofs! Recreation is important too, but is not to be confused with what is necessary. Then there’s charitable gifts besides funding the Lord’s Gospel work. Within and without the walls of our congregations, people are starving for the Bread of Life (a priority!) as well as the abundance we could share—not to be overlooked!

Since we have so much Christian liberty in how we spend the money that the Lord loans to us for our pilgrimage on earth, perhaps the simple “80–10–10” plan could guide our financial goals. That is, 80% of your income, the biggest slice, is for family needs. The 80% includes housing, food, clothing, transportation, insurance, taxes, etc. (those things included in Jesus’ petition for daily bread), plus desired items and activities. Discernment is called for when determining the priorities within that 80%, for “wants” are not “needs.”

Then 10% can be set aside for our Lord and His work, which includes charitable gifts. The Old Testament requirement for the tithe can be a New Testament model for planning. Just think if you planned all of your “church and charity” designations—

barring special circumstances and situations—you could honestly tell the person on the other end of the phone appeal, “I’m sorry, but we’ve already planned our charitable giving for the year,” as you wish them blessings in their worthy pursuits.

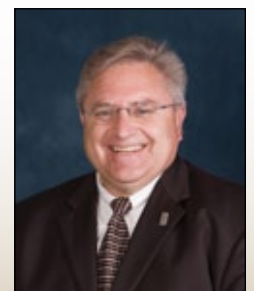
The final 10% is our saving for future unforeseen emergencies and for foreseen retirement. While Jesus did not address saving, He did, however, address greed (see

Luke 12:21)! Don’t let our saving for unexpected calamities and expected responsibilities turn into an insatiable, consuming desire for more, or display a lack of trust in the Lord, who holds the future no matter what the future holds! In biblical times, advanced age was rare and families generally cared for their own people. Today many live one-fourth of their lives in retirement. Why not plan for it? This second 10% could serve as floor and ceiling, not too little, not too much.

Don’t cubby-hole your finances. Plan and spend your money spiritually. If setting your financial goals with the 80–10–10 plan helps, do so to the glory of God!



David Russow serves as pastor and missionary at Redeeming Grace Lutheran Church, Rogers, Minnesota.



500 Years Ago... Luther in 1511

The Turning Point: A Change in Location and Vocation

Our earthly lives sometimes take a sudden turn because of the people that are close to us. This was the case in the life of Martin Luther 500 years ago. He had returned to Erfurt after his journey to Rome and was about to be assigned to what would be his final earthly home and to the profession that would consume most of his remaining time and energy while on this earth. In the providence of God, the primary human instrument in this turning point turned out to be Luther's monastic superior, Johann von Staupitz.

Luther referred to Staupitz, regarding the spiritual struggles he had experienced as a monk in 1510, saying, "I owe everything to Staupitz." Staupitz held the young monk



in high regard. Luther was one of the two monks sent to Rome to argue for a stricter set of rules governing the Augustinian order over which Staupitz was the vicar general. After the delegation returned in March 1511, the matter was not yet settled. The effort to unify and reform the German monastic system met with resistance in Nuremberg and Erfurt. By September 1511, Staupitz concluded that continuing the effort was useless. As a result Luther was

transferred to the new university in Wittenberg.

There in September 1511, Staupitz had just completed the promotion of four doctoral candidates when he met Luther under a pear tree in the garden just north of the cloister. He told Luther that he should prepare for the preaching profession and begin the work required to attain the office of a Doctor of Theology. Luther resisted Staupitz's plan, citing many reasons including poor health. It is obvious that Luther did not aspire to this position. In a letter dated September 22nd the following year, Luther expressed his unworthiness and inadequacy for the rigors of this teaching position and stated that the only reason he had undertaken the task was

in obedience to the vicar general. He later viewed Staupitz's 1511 assignment as an event that changed the course of his life. By becoming a teacher of the church who would initially lecture on the Psalms and the Epistles of Saint Paul, Luther was driven to an intense study of the Scriptures. The Scriptures themselves became his counselor and authority. This is what actually freed Luther from his troubled conscience and his dread of God.

In only a few years (as his 1513 lectures on the Psalms reveal), he began to understand the "righteousness of God" as a gift, not as an achievement. Martin Luther was not the only student of the Scriptures during medieval times. There were others that are referred to as forerunners of the Reformation. Very often their teachings, when these conflicted with the established tradition of the Roman Church, brought them trouble. Some were driven from office. Some were hanged. Some were burned at the stake. By the providence of God, Luther was protected in his new home by his prince even when the pope and the emperor sought his apprehension and execution. It was meant to be. Staupitz was the apparent instrument that brought this about. Staupitz made Luther his successor as professor of Biblical Studies at Wittenberg and the rest is history. By God's grace and providence the memories of his life and his teaching remain with us.

In 1518 Staupitz freed Luther from his vow of obedience. Staupitz himself continued as the vicar general of the German monasteries until 1520 when he was accused of heresy and abdicated as Vicar General of the Augustinian Hermits. Although he did not officially join the Reformation, a number of his sermons reveal themes that were dominant in the Reformation and put Luther on the road to the Reformation. In particular he emphasized that, according to the Word of God, salvation comes from outside the sinner. For Staupitz, the sinner is not a partner but instead the instrument of God, used by God and upheld by Him above the abyss to which he would otherwise return. Neither is the sinner called by God on the condition that he first be penitent or give his best effort, but on the grounds of God's unconditional and eternal election in Christ. For him, faith in Christ was the only condition for salvation. Staupitz argued that, where fellowship with Christ is established, good works will surely follow spontaneously. It's easy to see why Luther maintained that Staupitz had opened the path for the Reformation.



Thomas Smuda is pastor of Peace Lutheran Church in Deshler, Ohio.

C.F.W. Walther: A Man of God in the Home

C.F.W. Walther (1811–1887) served the Lutheran church as a pastor, seminary professor and synodical leader. Faithfully adhering to the Holy Scriptures and the Lutheran Confessions, he guided the Lutheran Church–Missouri Synod through its formative decades and also mentored the Norwegian Synod from which today’s Evangelical Lutheran Synod emerged. Beyond the public eye, Walther’s private correspondence reveals him to have been a loving husband and a caring father.

Husband

“Dearest Emilie,” wrote C.F.W. Walther in August 1841, “will you be my life’s companion?” A week later she replied, “My Most Precious, Most Dearly Beloved, God-given Betrothed...,” and they wed the next month. Emilie Buenger descended from clergy, with ministers on both her father’s and mother’s side stretching back to the Reformation. Her husband was to become one of the most influential pastors in the history of American Lutheranism, but the ambition he expressed to her was focused closer to the hearth:

“How I long that our home may be a faithful pattern of a truly Christian family, in which God may pass in and out, and all the children of God be incited to praise the Father in heaven!”

Their home was rich in spiritual treasures, but modest in earthly amenities. For years they lived in the lower level of a rented house, consisting of a living room that also served as a bedroom for husband, wife and their children, plus a small kitchen and a study. Later in life, Walther still preferred a wood stove over the newer coal-burning stoves. He insisted upon gathering the wood himself as a way of taking breaks from his theological labors.

When Emilie celebrated her 67th birthday, Walther thanked God for preserving her, body and soul, by the power of His gracious Word. “I have ample cause to thank the Lord right heartily for that, because you have been the faithful help and companion of my life in joy and sorrow.” Their marriage lasted nearly forty-four years, brought to a bittersweet end by Emilie’s death in 1885. In her final hours, she had received private absolution with Holy Communion. “She is in safety,” wrote Walther to his children; “we are still in danger.”

Father

Ferdinand and Emilie were blessed with six children. Parenthood enriched their marriage. Walther called children “the heart-bands between man and wife.” Reflecting upon fatherhood, he later wrote that the birth of his first child made him feel “as if I had a magnet at home that continually drew men homeward.”

Walther regarded fatherhood as a position not merely of leadership, but also of trust. Children are God’s blessings, entrusted to their parents’ care. “A child,” he wrote to his son, “is of more worth than all the stars in the heavens and the whole globe, for all of these will perish, but a child is born for eternity.” Walther felt humbled that God would honor him by “giv[ing] life and existence to an immortal being, called unto everlasting life and already precious redeemed through Christ.”

Grandfather

Walther’s letters reveal a balance of discipline and playfulness with his grandchildren. He recalls that his granddaughter Emily “compelled [me] to raise my bass voice out of the study window, when the little hoyden absolutely aimed to carry out her will as the highest law of the house.” But immediately following this statement, Walther adds, “Nevertheless, she is more intimate with no one than with her grandpapa. ... I have only to show myself and she runs to meet me, her face beaming with joy.” Grandson Theodorchen also held a special place in Walther’s heart: “He is such a sweet child that he cannot possibly save himself from kisses.”

When Magdalena, Walther’s first-born daughter, was with child, he wrote with sound biblical encouragement: “The Lord has again blessed you with maternal hopes. That of course poses a heavy burden for you and brings with it many a care and also some danger. ... I have daily implored our dear God to continue to be with you, to protect and keep you in all your ways, to lighten your burden, and in His time safely to deliver you and make you a happy and blessed mother of children.”

Quotation sources: Carl S. Meyer, *Walther Speaks to the Church: Selected Letters of C.F.W. Walther*; W. G. Pollack, *The Story of C.F.W. Walther*; D. H. Steffens, *Doctor Carl Ferdinand Wilhelm Walther*; August R. Suelflow, *Servant of the Word: The Life and Ministry of C.F.W. Walther*.

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C.F.W. Walther's Masterpiece: The Proper Distinction Between Law and Gospel

(25 theses, treated in 39 evening lectures, transcribed from student notes)

C.F.W. Walther was the eighth of twelve children born into a family whose father, grandfather and great-grandfather were Lutheran pastors. Nonetheless, by the time he was old enough to attend the university, Walther had little grasp of the Biblical faith. Looking back on this point in his life, Walther taught in his fifteenth evening lecture: "When I entered the university I did not know the Ten Commandments by heart and could not recite the list of the books in the Bible. My knowledge of the Bible was pitiful, and I had not an inkling of faith. However, I had an older brother, who...introduced me to [a] circle of Christian students. I had no premonition of the fate I was approaching...I liked the manner of these students exceedingly well....At first, then, it was not the Word of God that attracted me. But I began to like the company of these Christian students so much that I gladly attended even their prayer-meetings."

It is noteworthy that Walther wrote: "I had no premonition of the fate I was approaching...." His fate was to be led by that group of students and their associates down the path that eventually led him to understand the great importance of recognizing within the Bible what is Law and what is Gospel, along with the urgency of using these two categories of Scripture properly.

In the ninth of twenty-five total theses, Walther wrote: "The Word of God is not rightly divided when sinners who have been struck down and terrified by the Law are directed, not to the Word and the Sacraments, but to their own prayers and wrestlings with God, in order that they may win their way into a state of grace; in other words, when they are told to keep on praying and struggling until they feel that God has received them into grace."

This is exactly what Walther's older brother and friends were trying to teach Walther. For a brief time after believing in Jesus, Walther had been filled with joy from believing his sins were washed away by Christ. But the students in that group were infected with pietism, that is, a perversion of Christianity that directs the Christian to look to his own personal holiness for assurance of faith, rather than taking God at His Word simply because God is faithful and unchanging.

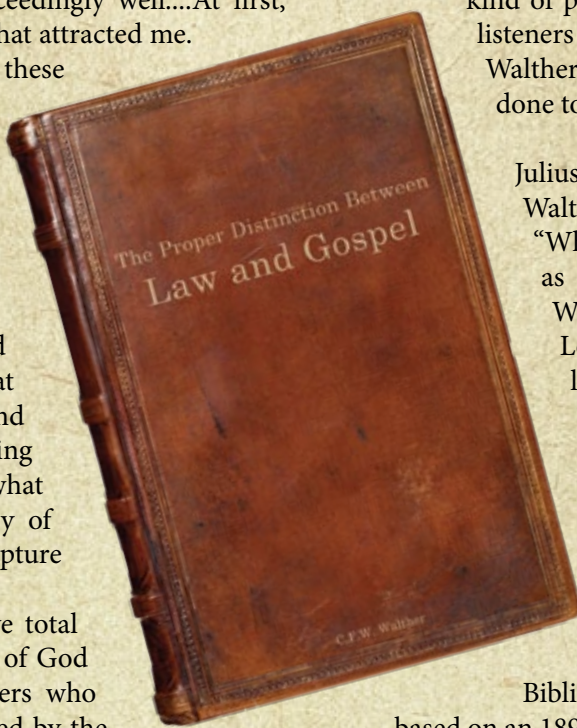
The more Walther listened to this group, and the more he read of writings recommended by them, the more he became convinced that he had not—and probably could not—do enough to ever be considered a true Christian. But at first, this was not a good position for Walther to be in, for the implication—if not the bare, outward teaching of these people—was that they and Walther actually could do enough to please God and at the same time make themselves feel certain of having forgiveness and eternal life.

This illustrates why Walther would go to such great lengths, such as these 39 lectures, to help assure that his ministerial students would not become the kind of pastors who preached and taught their listeners straight to hopelessness and hell, as Walther's own brother and friends had almost done to him.

A student of Dr. Walther, the Rev. Julius A. Friedrich, wrote an article about Walther in 1955, in which he concluded: "What can we do to understand Walther as he really was? My advice is: Study Walther's book *Law and Gospel*. May the Lord fill you ... with the enthusiasm, the love, and the beauty of the faith that Walther taught us."

Publishing limitations prevent us from mining the great riches of *The Proper Distinction Between Law and Gospel*. But it is no overstatement to write that every Christian could benefit from reading this great classic of

Biblical theology. An English translation based on an 1897 German edition has been printed for decades by the Concordia Publishing House of the LC-MS. One can also find this edition on the internet at no cost at: <http://www.lutherantheology.com/uploads/works/walther/LG/>. More recently, they have published a new translation in a "reader's edition" that sprinkles historical commentary onto the pages of the actual text.



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Biblical Paradoxes #9

God's thoughts are not our thoughts. His ways are often beyond our comprehension. Yet God has communicated His thoughts and ways through His Word, written in the Bible. God's ways are so different from ours, they often appear as logical paradoxes to our finite minds. True paradoxes are two statements that appear to be logically contradictory, and yet both are nevertheless true. It is important to our study of the Bible to be aware of these paradoxes and to confess them according to God's revelation.

BELIEVERS ARE TO LOVE OTHERS, YET AVOID SINNERS

In Psalm 1 we are told, “Blessed is the man who walks not in the counsel of the ungodly, nor stands in the path of sinners, nor sits in the seat of the scornful.” When I was pastor of an inner city parish, I saw this verse illustrated at drug houses in our own neighborhood. Young people would walk by those houses day after day. The pushers who sat out on the porch would call out after them. Eventually, one day a youth would stop and talk to them from the sidewalk. In time he might wind up sitting with them on the porch. After that, all was lost. He'd been sucked in. It would have been far better to take the long way home, if possible, and avoid even walking past such a place.

We certainly hoped and prayed that those young drug dealers might one day be saved. We would even canvass those neighborhoods during the daylight hours, in the hopes of sharing Jesus with the broken souls who lived there.

No doubt Lot thought he could remain a faithful child of God when he greedily chose to move his flocks to the more fertile land near Sodom and Gomorrah. Eventually he moved into town and even became a councilman. While he retained his own faith, he put his family in a spiritually precarious situation. Before Sodom was destroyed, his daughters were engaged to unbelieving young men, who refused the offer to flee with Lot and his wife and daughters before the coming destruction. Mrs. Lot's longing was clearly back toward the worldly town with which she'd grown comfortable. That's why, despite the angels' orders, she turned back and became a pillar of salt. Later, Lot's daughters showed how they had become morally corrupted by the company they'd kept.

Earlier, when Sodom and Gomorrah had been invaded and the people had been carried off with their belongings as plunder, Abraham didn't hesitate to pursue the invaders and rescue Lot and his fellow citizens. He showed love for them in doing so, but at the same time he refused to accept any of the plunder or associate too closely with the kings of those two cities.

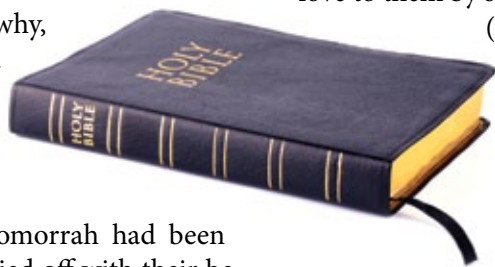
Jesus, of course, was criticized for having anything to do with people of ill-repute. He spoke to tax collectors, known for their cheating ways. He even ate at their homes. Yet He never condoned what they did or left the impression with any of them that they were fine just the way they were.

Jesus did the work of a preacher of righteousness, sharing with them the truth that they were in fact sinners in need of repentance and forgiveness, which He freely offered to them through faith.

In Galatians 6:1, we followers of Jesus are urged to try to win back fellow Christians who fall into some soul-destroying sin. Yet we are urged to watch out for our own souls, lest we be led to minimize the sin, compromise our faith and fall into the same temptation ourselves.

In order to bring the Gospel to the lost, we have to speak with them—not only by sending missionaries to dark jungles—but by talking to our own relatives, friends, coworkers and neighbors who don't know Jesus as their Savior. Many times, as in the case of the woman caught in adultery in John 8, that involves speaking to people who are “sinners,” even in the eyes of the world. When Jesus spoke with her, He did not give her the impression that her lifestyle was acceptable. Rather, seeing repentance and faith in her heart, brought about by her close brush with death and His gracious words of the Gospel, Jesus pronounced His forgiveness on her and told her, “Go and sin no more.”

As Christians, we never want to “stand in the path of sinners or sit in the seat of the scornful.” Nor are we to hate those who do. Rather, we show Christian love to them by speaking the whole truth to them in love (Ephesians 4:15); always watching out lest we lose our own grasp of clear lessons in Scripture of sin and grace.



Timothy H. Buelow is pastor of Faith Lutheran Church in Carthage, Missouri.

On the Synodical Scene...

Missionary Bradley Kerkow Commissioned in Texas

The Board for Evangelism and Home Missions is pleased to announce that the Rev. Bradley Kerkow was recently commissioned as an exploratory missionary to the areas of Cedar Park and Leander, Texas (northwest Austin). The festive service was held at Holy Word Lutheran Church (WELS) in Austin on September 11, 2011. ELS Pres. John A. Moldstad conducted the rite of commissioning, and Prof. Michael K. Smith preached the sermon, "Do Your Mission Work Like Jesus Did," based on Matthew 9:35–38. The Rev. Donald Patterson (WELS) served as the liturgist, and the Rev. Karl Gurgel (WELS) and the Rev. Matthew Crick served as lectors. Several other area WELS pastors took part in the laying on of hands.

Rev. Kerkow is hard at work making various outreach efforts, making many contacts within the target communities. Referrals of potentially interested people in the Cedar Park–Leander area are always welcome. For more information about this mission, go to www.hopeaustin.com.



(Front Row, L to R): Reverends Karl Gurgel (WELS), Michael K. Smith, Bradley Kerkow, Matthew Crick and Seth Dorn (WELS). **(Back Row, L to R):** Reverends Matt Doebler (WELS), Paul Kuehn (WELS), John Moldstad, Eric Hartzell (WELS), David Schneider (WELS) and Donald Patterson (WELS).

Pastor Installed at Peace Lutheran

Rev. Timothy Hartwig was installed as the pastor of Peace Lutheran Church, North Mankato, Minnesota, on August 14, 2011. Rev. Craig Ferkenstad preached with the theme "Keep on Preaching the Gospel," based on Isaiah 55:10–11. Circuit Visitor, the Rev. Erwin Ekhoﬀ, served as liturgist and performed the rite of installation. Other pastors who participated in the service were Rev. Daniel Basel, Rev. Matthew Brooks, ELS Pres. John Moldstad, Rev. John Petersen, Rev. Samuel Schmeling, Rev. Kincaid Smith, Rev. Piet Van Kampen, and Rev. Lawrence Wentzlaﬀ. The ladies of Peace provided a meal after the service.



(Back Row, L to R): Reverends John Moldstad, Lawrence Wentzlaﬀ, Piet Van Kampen, John Petersen, Matthew Brooks and Kincaid Smith. **(Front Row, L to R):** Reverends Samuel Schmeling, Craig Ferkenstad, Timothy Hartwig, Erwin Ekhoﬀ and Daniel Basel.

Hope Lutheran Ordains New Pastor

On Sunday, August 28, 2011, Candidate of Theology Michael Moldstad was ordained and installed as pastor of Hope Lutheran Church in Portage, Indiana. Circuit Visitor, the Rev. Frederic Lams, served as the liturgist, the Rev. Edward Bryant served as lector, and ELS Pres. John Moldstad, father of the candidate, delivered the sermon message based on Joshua 1:6–9, titled, "Be Strong and Courageous in the Lord!" Other participants for the laying on of hands were the Reverends Gene Lilienthal and John Moldstad, Sr., who is the grandfather of Michael. Mr. Glenn Meentemeyer played the organ and directed a young ladies' choir that sang. Members from Grace Lutheran Church in Hobart, Indiana, and St. Timothy Lutheran Church in Lombard, Illinois, also attended. The women of Hope Lutheran Church served a luncheon to everyone after the service.



(L to R): Reverends Gene Lilienthal, Edward Bryant, John Moldstad, Michael Moldstad, John Moldstad, Sr. and Frederic Lams.

Pastor, I Have a Question...

Question: *What does Advent mean and when did it get started?*

Answer:

“The dominant idea of Advent is the thought of the Lord’s coming” (Frederick H. Lindemann, *The Sermon and the Propers*, Vol. 1, p. 29). “Advent” comes from the Latin word *adventus*, which means “coming.” It is also a translation of the Greek word *parousia*. In the Bible, *parousia* points to Jesus’ second coming, His return on the great and terrible day of the Lord.

Advent is not a uniform celebration in Christendom. For the Western Church, Advent marks the start of the church year. Modern Lutherans celebrate the season beginning four Sundays before Christmas.

The Bible does not speak about Advent as a season, just as it does not give us the date of Jesus’ birth. One tradition claims St. Peter to be the first to celebrate Advent, but this cannot be proven.

Advent originally began as a penitential season, preparing people to celebrate Christmas and Epiphany. Christmas (Christ’s Mass—the celebration of Christ’s birth) was not a major celebration during the first three centuries A.D.

There is mention of December 25 by some early church fathers. The early church also knew other dates. As early as 300 A.D., the Eastern Church chose to celebrate on January 6, combining Jesus’ birthday celebration and His baptism. According to the *Lutheran Cyclopedia*, December 25 was first recorded as a Christmas celebration in 336 after Constantine made Christianity a legal religion in the Roman Empire. The Council of Tours 567 A.D. established Advent as a season of fasting prior to Christmas. The church considered it a solemn time of preparation and repentance. The seasonal color is purple (sometimes blue) the same color as the other penitential season of preparation, Lent.

As we listen to the Scripture lessons for the Advent season, we learn for what we are preparing. On the first Sunday in Advent, we hear about Jesus’ triumphant entry into Jerusalem on Palm Sunday. Just as Jesus entered Jerusalem in humility, He also came in humility in human flesh at Christmas. We prepare for the celebration of His birth. God became Man to reconcile the world to Himself. Jesus lived and died and rose again to reconcile the world. We have peace with God because He is no longer angry with us for Jesus’

sake. Godly wrath was appeased when Jesus died on the cross, because He suffered to pay our debt. Therefore God justifies us by faith.

Jesus continues to come to us through Word and Sacraments. We also celebrate the humble means His Spirit uses to call us to repentance and faith. All around us are temptations to stray from God’s Means of Grace. Many Protestants are taught that Jesus comes to us in other ways apart from His Word and Sacraments. During Advent, we celebrate the way Jesus promises to come.

On the second Sunday in Advent, Jesus prepares us for His second coming when He will return in glory. On that day, the time of grace will end. Those who believe on Jesus and are baptized shall be saved and those who do not believe shall be damned. This is a message of preparation for Christ’s coming on the Last Day.

On the third Sunday in Advent, Jesus speaks about His forerunner. St. John the Baptizer preached, “Repent for the Kingdom of God is at hand” (Matthew 3:2).

We prepare for the Kingdom of God by repentance and faith. We sorrow over our sins and look to the Savior for mercy.

According to Rev. Lindemann, the fourth Sunday in Advent was called “The Preparation.” St. John directs our attention to the “Lamb of God who takes away the sins of the world” (John 1:29). The more we look at the One who came in humility on Christmas, the better we are prepared for His return in glory. We can join St. John: “He who testifies to these things says, ‘Yes, I am coming soon.’ Amen. Come, Lord Jesus” (Revelation 22:20).



Send your questions to:

Pastor Charles Keeler
117 Ruby Lake Dr.,
Winter Haven, FL 33884

Charles Keeler is pastor of Resurrection Lutheran Church in Winter Haven, Florida.



Cross Currents

The Antichrist—Not Up for a Vote

Candidates for political office are considered fair game for criticism by the media, and when the press discovered what, to them, appeared to be a chink in the armor of a certain candidate, they eagerly pounced on it. No “chink” is quite as vulnerable as a religious issue, and this time they knew that they had one. It involved the faith of the candidate (a Lutheran) and the teaching of the Lutheran Church concerning the Antichrist.

The Lutheran Church—at least the confessional branch of the Lutheran Church—teaches that when the Bible speaks of the Antichrist (2 Thessalonians 2:3–4), it refers to the papacy. The liberal media, of course, saw this as its opportunity to create some controversy for the conservative Lutheran candidate, since Roman Catholic voters would not especially welcome this assessment of the Roman papacy.

There is the added misuse of this teaching by the media implying that it is directed at a certain pope, or popes, which only causes confusion and misunderstanding. The teaching of Scripture is directed against the office of the papacy, as the Lutheran pastor of the candidate explained to the media. His church “primarily views the office of the papacy as the Antichrist, not the individual popes themselves.” A synod spokesman (WELS) elaborated further: “As a confessional Lutheran church, we hold to the teachings of Martin Luther who himself maintained that the papacy, and in turn the pope, has set himself up in place of Christ, and so is the Antichrist.”

The Lutheran teaching concerning the Antichrist is not some sort of “hate speech.” If anything, it is just the opposite—love speech. As confessional Lutherans we hold to this truth in the interest of saving souls from the delusion of Rome’s false teachings. It is as the WELS spokesman stated: “We love and respect Catholic Christians. Yet we pray that they would come to see the errors of their church’s official doctrine....” There is no animosity in that.

The confessional Lutheran position on the Antichrist may not be good politics, but to uphold the truth is more important than votes. As for the Bible’s teaching on the Antichrist, that is not up for a vote. That teaching was decided long ago by our Reformation forefathers, led by the Spirit of God. Their legacy now is known as *The Book of Concord*. And to that blessed legacy we readily subscribe as correctly stating the truths of Scripture.

When Night Came to Norway

July 22, 2011, marks the day when darkest night came to Norway, when “The Land of the Midnight Sun” became “The Land of Midnight.” It marked the day of the dark deed of a deluded murderer who gunned down 76 of his fellow citizens because—well, whatever excuse he might have offered, it would not in any way have justified the horrible deed. Who was this man—if he can be called a man? Though he had a name, we shall here let him remain unnamed, that he may not thereby gain more

fame, or infamy. For, after all, this man and his deed are not the focus of our attention, but rather what are the circumstances in which such a “monster” would take shape.

It would seem that such a person had no religion. Yet he wrote at the age of 15 that he chose to be baptized and confirmed in the Norwegian State Church, and that he considered himself to be “100 percent Christian.” It is evident that what he considered himself to be, and what he was, were a world apart. A true Christian he was not. A little more light was shed when he admitted, “Regarding my personal relationship with God, I guess I am not an excessively religious man. I am first and foremost a man of logic.” That he elevated reason over faith is clearly admitted when in his manifesto he wrote: “As for the Church and science, it is essential that science takes an undisputed precedence over biblical teachings.”

From these brief insights into this man, what do we see? We see the results of what can happen when a church loses its moorings, where the Word of God is not supreme, where Law and Gospel are replaced by science and socialism; where, as in this case, the state church becomes spiritually cold and lifeless (only five percent attend church on a Sunday). We submit that night came to Norway long before July 22, 2011. That night, spiritual night, began to descend upon the State Church when it began to depart from the Lutheran Confessions and from God’s holy Word.

Decline of Faith Among Women

A recent report from the Barna Group reveals a growing decline of faith among women in America. It notes that in the past twenty years there has been a noticeable spiritual change among women, and this does not augur well for the future. The report finds that “women today are attending church and Sunday school less, reading the Bible less, and consider their faith less important in their lives.”


This lack of interest in spiritual matters has usually been more the case with men. But now the Barna report comes with this assessment: “Women used to put men to shame in terms of their orthodoxy of belief and the breadth and consistency of their religious behavior. No more; the religious gender gap has substantially closed.” It is somewhat ironic that this trend has occurred during a time when an increasing number of women have sought to enter the parish ministry. Conclusion: One group has lost sight of their proper biblical role, while the other has lost their way.

Paul Madson is a retired pastor living in North Mankato, Minnesota.



What does it mean to be a Lutheran?

Part Seven: Understanding Means of Grace and the Sacraments



Youth Notes

The word sacrament is not found anywhere in the Bible. Given the basic understanding of the word, that a sacrament is a “holy thing,” Christians could call anything a sacrament—a good cup of coffee, NFL football on Sunday afternoons or low-priced gas at Kwik Trip.

Lutherans have always taken a more serious and biblical definition. In order for something to be called a sacrament, it must meet three criteria: First, God must have commanded it; second, a visible element of some sort must be present; third, forgiveness of sins must be offered through it.

Two rites meet these criteria: Baptism and Holy Communion.

Baptism

The command: “Jesus said, ‘All authority in heaven and on earth has been given to Me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age’” (Matthew 28:18-20).

The visible element: Water, one of the most abundant substances on earth.

The promise of forgiveness: “Peter replied, ‘Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit’” (Acts 2:38).

Holy Communion

The command: “While they were eating, Jesus took bread, and when he had given thanks, he broke it and gave it to his disciples, saying, ‘Take and eat; this is my body.’ Then he took a cup, and when he had given thanks, he gave it to them, saying, ‘Drink from it, all of you.’” (Matthew 26: 26–27)

The visible elements: Bread and wine.

The promise of forgiveness: “This is My blood of the covenant, which is poured out for many for the forgiveness of sins” (Matthew 26:28).

Baptism and Holy Communion, along with the written and spoken Word of God, comprise the Means of Grace—those instruments by which God the Holy Spirit gives grace, forgiveness, eternal life and salvation to His people. Finally, Lutherans understand that the effectiveness of these means does not depend on our status, our strength or our good works—but on God alone!

Now, I think I’ll head to Kwik Trip for gas and a good cup of coffee and then get ready to cheer for the Vikings and Packers this Sunday!



Daniel Madson is a former school teacher and now a member of Good Shepherd Lutheran Church in Cottage Grove, WI

Camp Indianhead – Wisconsin

96, 96, 95, 97, 97, 88. What do these numbers mean? They were the high temperatures for each day at Camp Indianhead—Wisconsin, which took place Sunday, July 17 to Friday, July 22 at Pine Lake Camp located near Waupaca, Wisconsin. The week was hot and humid. We drank lots of water and spent a lot of time swimming!

This year the Bible studies focused on the Book of Genesis. Pastor Bernt Tweit, Pastor Ted Gullixson, Pastor Kurt Kluge and Vicar Nate Abrahamson led the studies on creation, the fall into sin, the flood, the tower of Babel, Abraham, Jacob and Joseph.

I asked my son, Benjamin, who is in 7th grade to summarize a day of camp for me:

The usual day is as follows: You get up and get dressed. Next you go to the din-

Bernt Tweit is co-pastor of Holy Cross Lutheran Church in Madison, Wisconsin, and a member of the ELS Board for Youth.

ing hall for breakfast, make sure you bring your Bible as we have Bible Study next. Then head to the sports area to participate in different sports. After sports comes free time, then swimming. Then fulfill your appetite at lunch, change and have free time. Up next comes a second Bible Study for another hour, setting up a second sports hour. Go to canteen and then change and swim. Come back and have dinner, change, and participate in the night activity. Then have a later snack at the canteen. Finally, get ready for some campfire singing to sing some songs of all kinds (Christian, country, etc.). Then get ready for bed and get refreshed for the next day.

Camp Indianhead has left many of our youth with memories and friendships that will last a lifetime. It’s a week away from home with other youth from ELS congregations in Wisconsin and Iowa. Camp is a week packed with fun, fellowship, studying God’s Word, swimming, boating, campfire songs and more.

A special “thank you” to Jay and Carla Baumgartner who are stepping down after having served as Senior Counselors at Camp Indianhead–Wisconsin the past ten years!





Treasurer's Report

Summary of Income from Congregations

Budget	Actual	Balance
\$725,000	\$496,229.35	\$228,770.65

Contributions for September 2011:

Congregations - Budget \$73,220

Designated Contributions

Synod Fund	\$1,202
Home Missions	\$1,414
Foreign Missions	\$1,069
World Needs	\$690
Disaster Aid	\$0
India	\$0
Peru	\$2,069
Chile	\$400
Korea	\$5,500
Lutheran Schools of America	\$155
Cross-stitch	\$1,012
Thoughts of Faith	\$11,320

Other

Schwan Foundation	\$382,500
Estates	\$375
Helping Hands	\$350
MAP	\$782
Subscriptions	\$7,023
Publications	\$3,838

Total \$492,919

Keith Wiederhoeft, Business Adm./Treasurer
6 Browns Court Mankato, MN 56001

Memorials for September 2011

Gifts Received for the Synod in Memory of Memorial by

Melvina Aaberg

Sherry Duin
Jennifer L. Burklund

Milton Fish

Lenny Holt

Our Savior's Ladies Aid - Belview, MN

Ruth Hassler

Rev. Steven and Kathy Petersen

Gifts Received for the Synod in Honor of Given By

George and Ruth Orvick's 60th Wedding Anniversary

Silas and Mary Born - Mankato, MN

Gifts Received for the Seminary in Memory of Memorial by

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Paul and Gretchen Swenumson - New Hampton, IA
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Frederick Theiste - Eau Claire, WI
Harold and Arlene Theiste - Pinehurst, NC

Mildred G. Nickson

Margaret Annexstad - St. Peter, MN

Virginia L. Goetzke

George and Ruth Orvick - Madison, WI
Lyle Rud - Arlington, MN

Call for Nominations

The following positions will be elected at the 2012 convention of the Evangelical Lutheran Synod.

Nominations or communication regarding these positions must be received by January 13, 2012. Send correspondence to Shu-Ting Lai P.O. Box 146 Okauchee, WI 53069.

BOARD OF TRUSTEES	2 positions (clergy or lay)
BOARD OF REGENTS	2 positions (clergy or lay) 1 position (lay)
DOCTRINE COMMITTEE	1 position (clergy) 1 position (lay)
BOARD FOR WORLD OUTREACH	3 positions (clergy or lay)
BOARD FOR YOUTH	3 positions (clergy) 2 positions (lay)
BOARD FOR CHRISTIAN SERVICE	1 position (lay)
COMMITTEE ON WORSHIP	1 position (clergy)
COMMITTEE FOR COMMUNICATION	1 position (clergy) 1 position (lay)
EQUALIZATION COMMITTEE	1 position (lay)
PLANNING AND COORDINATING COMMITTEE	1 position (lay)
BOARD FOR HOME MISSIONS AND EVANGELISM	3 positions (clergy) 3 positions (lay) 1 position (clergy or lay)
LUTHERAN SCHOOLS OF AMERICA	1 position (clergy - western) 1 position (teacher - central) 1 position (lay - eastern)

John Rogers: Lutheran Martyr and Publisher of the English Bible

Did you know that there was an English Bible that went under a false name? It was called the “Thomas Matthew Bible.” There was no such person as Thomas Matthew. But at the time this Bible was published (1537), it was dangerous for a person to be associated with a Bible in English. This was the time of King Henry VIII.

The person who went by the name “Thomas Matthew” was someone we should know in this year’s 400th anniversary of the King James Bible: a Lutheran pastor, John Rogers.

Rogers went to Antwerp in Belgium at the age of 34, to serve as a chaplain and priest. There he met William Tyndale (who had published the New Testament in English in 1526). From studying the Bible and through the friendship of Tyndale, Rogers’ life was changed, and he came to have a Lutheran faith in the pure Gospel.

They worked together on the Bible, but this was not a peaceful endeavor. Tyndale was translating the Old Testament even as he feared for his life. Two years later (in 1536), Tyndale was captured and put to death following his famous last words: “Lord, open the king of England’s eyes!” Rogers gathered up the pages of Tyndale’s Old Testament and, risking his own life, worked to finish Tyndale’s Bible. He went by the name “Thomas Matthew” to keep the work safe.

As Rogers worked on the Bible at a rapid pace, he proceeded with a pastor’s heart. He was producing a Bible for a young church, and he gave them the very best. He provided study notes that included many quotations by Luther and early church fathers such as St. Ambrose and St. Augustine, even notes from the 1st century Jewish historian Josephus. Rogers’ notes taught true doctrine and explained difficult Bible passages.

In 1537 Rogers published the Matthew Bible, using a printing press in Antwerp. For the first time King Henry agreed to grant official royal approval of a Bible. Two years later, the king requested a new Bible to be placed in every church, and it mainly followed Rogers’ version. When the King James Version was published in 1611, it leaned heavily on the Matthew Bible of John Rogers.

This is where Rogers’ part in the story of the English Bible ends. But for Lutherans his story was only beginning. He met and married an Antwerp girl (Adriana de Weyden). They traveled to Wittenberg, where he was taught in the university by Martin Luther and Philip Melancthon. He served as a Lutheran parish pastor in Germany for five years.

After Henry VIII died in 1547, the growing Rog-

ers family—John, Adriana and eight children—returned to England. He served as pastor at St. Sepulchre Church and in addition preached at St. Paul’s Cathedral. He distributed English versions of Luther’s writings and Melancthon’s commentary on the book of Daniel.

But after only six years the Protestant “boy king” Edward VI died and was succeeded by Mary, Queen of Scots, who was staunchly Roman Catholic. Rogers, a firm Lutheran particularly on the doctrine of the Lord’s Supper, was warned to adjust his preaching. But he asserted the same doctrine in a sermon only three days before Mary arrived to be crowned. He was arrested and imprisoned almost immediately. Over

14 months he rejected every offer to save his life by renouncing his Lutheran faith.

Early on Monday morning, February 4, 1555, he was brought out to be questioned one last time:

Sheriff Woodroffe: “Will you recant of your abominable doctrine?”

Rogers: “That which I have preached I will seal with my blood.”

Sheriff: “Then you are a heretic!”

Rogers: “That will be known on the day of judgment.”

Sheriff: “Well, I will never pray for you.”

Rogers: “But I will pray for you.”

They walked toward the place of execution, Rogers quietly singing psalms. Soon his eyes met his wife of 17 years and their 11 children, the youngest in her arms. He died bravely in the flames at Smithfield, in sight of his church where he had preached Lutheran doctrine faithfully to the last. His was the first of 290 executions by “Bloody Mary.”

John Rogers reminds us that our reading of the Bible and our faith in the true doctrine of God’s Word go together. His love of the Bible and dedication to publishing a faithful Bible came from a love of the pure Gospel. Distributing the Bible was not enough for him; with his pastoral heart he wanted his countrymen rightly to understand the Bible. So he included Lutheran notes in a “Lutheran study Bible,” and he also preached Lutheran doctrine and distributed Lutheran writings. And, finally, he witnessed this faith unto death and strengthened others.

Jerry Gernander is pastor of Bethany Lutheran Church in Princeton, Minnesota.



FROM THE EDITOR...

Best Life Now?

Thanksgiving Day is a time our nation sets aside to give thanks for the wonderful bounty of the earth. As Christians, we direct our thanks to the true God who created the earth and continues to bless it so that we are blessed with abundant food. We should really be amazed at the variety, abundance and safety that we have come to expect when we go to any grocery store in the country.

God has provided this abundance through His “masks”—farmers, harvesters, shippers, warehouse men, truckers, grocers and clerks. Through these people God provides food throughout the nation. Using people in other vocations, God “richly and daily provides me with ... clothing, home and family, property and goods, and all that I need to support this body and life” (*Small Catechism*). In addition, God protects us against all evil.

Our giving thanks to God also means that we are 1) content with all that God provides, 2) grateful for the blessings we receive and 3) trusting in God to meet all our needs in body and soul—whether or not He gives us much or little.

Now, not every believer in the world experiences a rich, plentiful, productive, normal and healthy life. As we live in a world corrupted by sin on every level, we should not be surprised that troubles, difficulties and sorrows come to us, or to others. St. Paul wrote, “We also glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope” (Romans 5:3–4). He described his own life “as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things” (2 Corinthians 6:10). In this same letter, Paul states, “We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed.” Then he adds, “Our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory” (2 Corinthians 4:8–9,17).

So, in spite of the many blessings from God that we enjoy, the Christian’s life on earth may feature tribulations, sorrows, perplexities and persecution. Paul says that we are to rejoice in them because God uses

them to teach us to depend on Him, to trust His word and to eagerly wait for the glory that will be revealed to us in heaven. And forgiveness, salvation and eternal life are what we truly are to thank God for.

This message of St. Paul is in great contrast to the message of those who are preaching a “gospel” of prosperity and health. Joel Osteen wrote the book *Your Best Life Now*, in which he feeds into the dream of many people who yearn for a good life on earth. He teaches them to expect earthly blessings from “god” when they strive to do good. But he and other “prosperity” preachers forget to talk about the nature of sin and the need for a Savior from the God’s punishment of sin.

Their message is that if believers trust God’s promises and follow His rules, God will give them the health and earthly blessings for which they ask. The emphasis is placed on man’s attitude and efforts to keep his part of the contract.

However, no matter how successful a person is on earth, it is not his best life. For in this world riches, fame, health and entertainment are all fleeting—they give no lasting happiness. If we have hope of the “best life” in this world only, we are to be pitied for setting our goals way too low.

Our best life comes when Jesus takes us to heaven. For Jesus has promised, “In My Father’s house are many mansions. I go to prepare a place for you” (John 14:2). In heaven, “There shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away” (Revelation 2:14). No matter how good life on earth is or how much tribulation we experience, nothing can compare with the glory that will be revealed to us in eternity (Romans 8:12). This life is Jesus’ gift to us. Thank God for His mercy and grace toward us. Why would we ever desire what is less?



Theodore Gullixson is pastor of Grace Lutheran Church in Madison, Wisconsin.

Evangelism Training in Peru

During the last week of August 2011, a training session for native evangelists was held at the Amazon Jungle Bible Institute in Tarapoto, Peru. Twelve students traveled for hours by foot, boat and bus from the villages of the Shawi tribe in the Peruvian rainforest where Missionary Terry Schultz and Peruvian Pastor Ronal Rivas have been working for years. Among those in the classes were three students from Amazon Lutheran High School in Nuevo Barranquita, seven men who serve as spiritual leaders for their various villages and two men who currently travel from village to village, bringing the Gospel to places where no other churches are working. Classes on Christian doctrine were taught in the mornings by Peruvian Pastor Jaime Cortez, Missionary Schultz (who supervises ELS jungle ministry from his post in Dominican Republic, where he serves the WELS), and ELS World Outreach Administrator the Rev. Steven Petersen. Afternoon sessions were devoted to Sunday School preparation and lessons were demonstrated by Nellie and Socorro Rodriquez. Evening worship included preaching, singing and prayers.



Traveling evangelists Maribi and Hermon. In 2012 they plan to make 16 ten-day visits to the Shawi villages, a blessed expansion of our work in the rainforest!



Students with Missionary Terry Schultz and Rev. Steven Petersen



Steven Petersen is the ELS World Outreach Administrator and lives in Mankato, Minnesota.

PERIODICAL

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