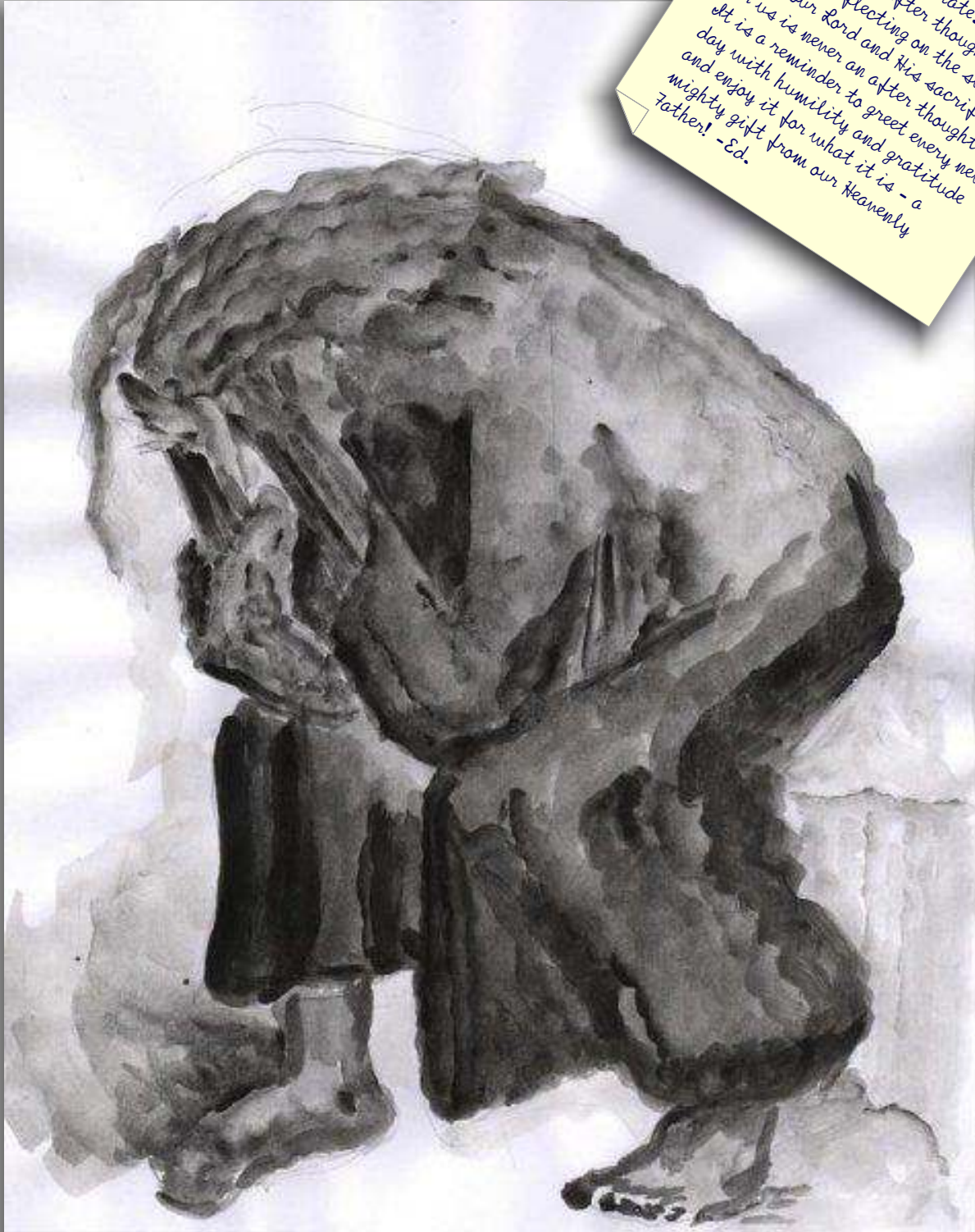


NORTHWEST LINK

rejoicing in the Lord together!

The plan to have "the Link" out during Holy week would have made this picture appropriate. Now it seems to be an after thought. However, reflecting on the suffering of our Lord and His sacrifice for us is never an after thought. It is a reminder to greet every new day with humility and gratitude and enjoy it for what it is - a mighty gift from our Heavenly Father! -Ed.



the Pastor's Corner . . .

a More Opportune Time

Most people have heard the expression “Even the Devil can quote Scripture,” (and accept it as true). If asked where this line comes from, I’d guess that many would suggest it comes from the episode of Jesus’ temptation in the wilderness (Luke 4:1-13). This is the episode, after all, which most directly pits an identifiable, personified Devil against Jesus, in outright “man-to-man” conflict. They would be wrong. The line, while *validated* by the circumstances of the temptation of Jesus, is not even Biblical, but comes from Shakespeare ... specifically *The Merchant of Venice*, (Act I, Scene III) which says that “The Devil can quote scripture for his purpose.”

But this is only one common misconception or misapplication of material from this passage; another is the assertion — often heard in common parlance, that “...Man does not live by bread alone.” This statement is often laughingly made to support the eating of dessert, or the ordering of an extra helping of some (non-bakery) menu item. Of course, the words are not about the “four food groups” at all (as both Jesus and the Devil, being versed in scripture, were aware), but the necessity for a relationship to God through His Word: “...Man does not live by bread alone, but on every word that come from the mouth of the Lord.” (Deuteronomy 8:3, NIV)

Another common misconception about the temptation of Jesus (and probably the most unfortunate one) is the idea that our Lord’s testing was somehow a “one-shot” deal. While we know that the humanity of Jesus is a vital part of God’s redemptive plan, people tend to think of this episode in the desert as sort of like the test we all had to take before getting a driver’s license, or a hunter safety course, or the testing for a High School Diploma or GED or University “sheepskin.” “Get ‘er done and move on — hang the tassle from the rear-view mirror, put the certificate on the wall.” Maybe it’s because it’s

“*The Pastor’s Corner*” for this issue of *The Link* is contributed by Pastor Murray Stanton of Zion Lutheran Church in Deary, Idaho.

the most *overt* and obvious episode of testing of Jesus that we see in the scriptures (it is labeled as such for goodness’ sake)—but whatever the reason, there’s a real temptation to see this battery of tests as a pass/fail sort of thing which Jesus passed, and thus never had to confront again. The last verse tells us that this is *not* the case. It says that the devil “...departed from Him until an opportune time.” (Luke 4:13, NIV) Now, it is *doubtful* that the devil just was waiting for a good time for Jesus and himself to “hang out” together and catch up on scriptural interpretation. The Devil wasn’t just planning to touch base with Jesus for coffee when the “Messiah calendar” was less full. No, as the preceding verses demonstrate, the Devil’s idea of an “opportune time” is when his overtures and temptations are most likely to have operative effect.

In this one statement that the Devil “departed from Him until an opportune time,” we, as believers, are given an important insight into the *modus operandi* of evil. And we are given the intimation that Jesus was very likely tested again...or at least that the Devil had the intention of *trying* again. And that is important for us, for a couple of reasons. First, because it reinforces and reaffirms that our Savior shared fully in the human experience. And second, because it tells us that the devil, however he presents to us in this world, is not one to give up. Testing and temptation are an ongoing process — *entropic* and continual. The Devil is tenacious, and he is wily—and like most cowardly things, the Devil will use every opportunity to ensure *not* a fair fight, but a winning one for himself. In *devilspeak*, “the most opportune time” is when the subject of his attentions is weakest.

See “Opportune” on Page 3

“Opportune”

Fortunately, this passage also provides us with invaluable defensive strategies against the overtures of evil. To begin with, it indicates that we should ourselves be familiar with scripture—the *Devil* is, after all, and the powers of this world are adept at using the language, imagery, and trappings of faith for corrosive purposes. If we don’t know what the Word says, we are at a distinct disadvantage. *Thank God* we have the scriptures at hand – in *our own language* thanks to the Tyndales and Wycliffes and Luthers who have gone before us. But Christ shows us something else, too...that the foundation stones of strength in faith are the elemental truths of relationship to God, as expressed by the answers of Jesus to the tests of the Devil: 1) that we should worship *the Lord our God, and Him only* (Luke 4:8, *from Exodus 20:3-4, Deuteronomy 5:7-9, Deuteronomy 13:4*), 2) that we should *not test God* (Luke 4:12, *from Deuteronomy 6:16*), and that we should treat *his word as vital*; the foundation sustenance of life (Luke 4:5, *from Deuteronomy 8:3*). These are the truths Jesus used to thwart the Devil’s improper suggestions and intent; by following Christ’s example, we are not only forewarned, but *forearmed* through Him, to better address the overtures of evil when *we* are tested – when we are weak. Thank God—and Our Savior – for that.

Amen.



Seven hundred plus Lutherans with their shoes off – kneeling on the gym floor and praying.

What an awesome experience!

*Keith & Marcia Kapelke
Amazing Grace
Glendale Arizona*

News from the LCMC Board

This is an exciting time in the life of LCMC! We are growing at an unbelievable pace, as new congregations join and mission churches are being formed. At the time of writing, we are approaching 400 congregations in our association. From our humble roots of a couple dozen congregation, this is quite a change.

Those of us on the Board have kept quite busy responding to regional requests for information about LCMC, working with pastors coming into LCMC and answering their questions, and attending forums at congregations who are weighing a decision. Praise God so many of our lay leaders and pastors throughout LCMC have been doing exactly the same thing. We are working as God designed us to work: as an association of congregations! Grassroots information, relationships at the local level, and informal gatherings are bearing great fruit.

We’re also eagerly anticipating both the Leadership Conference in April, as well as the Annual Gathering in October. I’d encourage all of you to try and attend one or both of them if you’re able. It’s those sorts of gatherings- as well as district gatherings- where such great relationships are made and deepened. And these relationships lead to mission and partnerships around the world.

It’s a great time to be a part of LCMC. God is good and He is busy at work reaching new people with His Word, and the work He’s doing in LCMC is a part of that. Let’s be bold in preaching the Word, in going to Him in prayer, and in supporting the work of the Kingdom wherever we can!

In Christ,

Chris Magnell
Palm Coast, Florida

“Ok, what’s it like inside LCMC?”

A pretty strong case could be made that, while it was birthed in Pheonix, AZ, LCMC was conceived on the internet. In those early days, leading up to the Phoenix, AZ WordAlone gathering in March 2001, a vast number of prayers, rants, prayers, thoughts, prayers, ravings and a lot of thoughtful discussion took place in emails and on listserv’s that slowly began to define the “lifeboat” concept that has evolved into the association we all enjoy today.

A lot of passion was on display in those days. That passion is still alive and well today. What follows is a short glimpse into a current internet discussion that gives a good description of what LCMC has grown into. Pastor Chris Magnell of Palm Coast, FL, responded to the question. – Ed.

Question: How is it to be inside LCMC?

Reply: It's awesome. Here's why:

-We have real fellowship of like-minded believers. Many on this list can attest that we have actual joy at seeing each other again at Annual Gatherings, at the leadership conference, at ERD events (which I've missed in recent years), and so on.

-We talk about how to reach the lost. Crazy, such a simple thing?! :) But we actually focus on reaching the lost.

-You come away from the Annual Gathering feeling filled up. Rather than being a life-sucking experience, it is the opposite. I come back after hearing great speakers and networking and I feel like my batteries have been re-charged.

-Greater freedom and responsibility. Because of LCMC's structure there is great freedom, but that means more work and accountability at the local level for congregations. We believe congregations are the front line of ministry. Done well, we

are getting lay leaders back into positions of responsibility and living out the priesthood of all believers.

-Mission mind-set. Many LCMC churches have been planted. Even though we don't have a mission investment fund with millions of dollars, we've been able to plant congregations at a *per capita* rate that is astounding. How? By going outside the box. Some mission plants have been house churches; others have been lay led at the beginning and didn't require the expense of a pastor; others used different models. I don't know the current stats, but I believe around 10% of our 260+ churches have been missions starts. The number may be higher.

-We are ecumenical. We can play nicely with other evangelicals and not worry about losing our Lutheran identity. We don't require any kind of full communion agreements- we just do it.

I could go on and on, but that gives you an idea.

God bless, Chris

For 2000 years Christians have used symbols to identify themselves to each other. Sometimes it was a matter of immediate survival to know to whom you were speaking. Other times, not so urgent. The Icthus, that little fish which could be drawn in the dusty street with just two quick strokes of the toe of your sandal, could say a lot. Today much of the conversation between Christians takes place on the internet. Friends-of-LCMC is one of those places. Stop by and have a look, if you haven't already done so. You might find you have a lot in common with the folks there ... after you've identified yourself by drawing that little fish with the toe of your cyber-sandal, that is. You might even find out what an Erd event is . . . sorry, I mean an ERD event. – Ed.

This is a summary of a book written many years ago by Wes Seeliger and brought to our attention by our own Paul Braafladt. The book is no longer available. This summary is printed here with the permission of Gayle Erwin, whose website ministry is called Servants Quarters. <http://www.servant.org/>

Frontier Theology by Wes Seeliger

There are two views of life and two kinds of people. Some see life as a possession to be carefully guarded. They are SETTLERS. Others see life as a fantastic, wild, explosive gift. They are PIONEERS. The visible church is an outfit with an abundance of settlers and a few pioneers. The invisible church is the fellowship of pioneers. To no one's surprise there are two kinds of theology. Settler theology and pioneer theology. Settler theology is an attempt to answer all the questions, define and housebreak some sort of "Supreme Being," establish the status quo on Golden Tablets in cinemascope, Pioneer Theology is an attempt to talk about what it means to receive the strange gift of life and live! The pioneer sees theology as a wild adventure, complete with Indians, saloon girls, and the haunting call of what is yet to be.

The Wild West offers a stage for picturing these two types of theology. Settlers and Pioneers use the same words but that is where it stops. To see what I mean--read on.

THE CHURCH

IN SETTLER THEOLOGY--the church is the courthouse. It is the center of town life. The old stone structure dominates the town square. Its windows are small. This makes the thing easy to defend, but quite dark inside. Its doors are solid oak. No one lives there except pigeons and they, of course, are most unwelcome.

Within the thick, courthouse walls, records are kept, taxes collected, trials held for bad guys. The courthouse runs the town. It is the settler's symbol of law, order, stability, and most important--security. The mayor's office is on the top floor. His eagle eye scopes out the smallest details of town life.

IN PIONEER THEOLOGY--the church is the covered wagon. It is a house on wheels--always on the move. No place is its home. The covered wagon is where the pioneers eat, sleep, fight, love, and die. It bears the marks of life and movement--it creaks, is scarred with arrows, bandaged with bailing wire. The covered wagon is always where the action is. It moves in on the future and doesn't bother to glorify its own ruts. The old wagon isn't comfortable, but the pioneers could care less. There is a new world to explore.

GOD

IN SETTLER THEOLOGY--God is the mayor. The honorable Alpha O. Mega, chief executive of Settler City. He is a sight to behold--dressed like a dude from back East, lounging in an over-stuffed chair in his courthouse office. He keeps the blinds drawn. No one sees or knows him directly, but since there is order in the town who can deny he is there? The mayor is predictable and always on schedule.

The settlers fear the mayor but look to him to clear the payroll and keep things going. The mayor controls the courthouse which in turn runs the town. To maintain peace and quiet the mayor sends the sheriff to check on pioneers who ride into town.

IN PIONEER THEOLOGY--God is the trail boss. He is rough and rugged--full of life. The trail boss lives, eats, sleeps, fights with his men. Their well being is his concern. Without him the wagon wouldn't move--the pioneers would become fat and lazy. Living

as a free man would be impossible. The trail boss often gets down in the mud with the pioneers to help push the wagon which frequently gets stuck. He slugs the pioneers when they get soft and want to turn back. His fist is an expression of his concern.

JESUS

IN SETTLER THEOLOGY--Jesus is the sheriff. He is the guy who is sent by the mayor to enforce the rules. He wears a white hat--drinks milk--outdraws the bad guys. He saves the settlers by offering security. The sheriff decides who is thrown in jail. There is a saying in town that goes like this--those who believe the mayor sent the sheriff and follow the rules won't stay in Boot Hill when it comes their time.

IN PIONEER THEOLOGY--Jesus is the scout. He rides out ahead to find out which way the pioneers should go. He lives all the dangers of the trail. The scout suffers every hardship, is attacked by the Indians, feared by the settlers. Through his actions and words he shows the true spirit, intent, and concern of the trail boss. By looking at the scout, those on the trail learn what it really means to be a pioneer.

THE HOLY SPIRIT

IN SETTLER THEOLOGY--the Holy Spirit is a saloon girl. Her job is to comfort the settlers. They come to her when they feel lonely or when life gets dull or dangerous. She tickles them under the chin and makes everything O.K. again. The saloon girl squeals to the sheriff when someone starts disturbing the peace. (Note to settlers: the whiskey served in Settler City Saloon is the non-spiritous kind.)

IN PIONEER THEOLOGY--the Holy Spirit is the buffalo hunter. He rides along with the wagon train and furnishes fresh, raw meat for the pioneers. The buffalo hunter is a

strange character--sort of a wild man. The pioneers never can tell what he will do next. He scares the hell out of the settlers. Every Sunday morning, when the settlers have their little ice cream party in the courthouse, the buffalo hunter sneaks up to one of the courthouse windows with his big black gun and fires a tremendous blast. Men jump, women scream, dogs bark. Chuckling to himself, the buffalo hunter rides back to the wagon train.

THE CHRISTIAN

IN SETTLER THEOLOGY--the Christian is the settler. He fears the open, unknown frontier. He stays in good with the mayor and keeps out of the sheriff's way. He tends a small garden. "Safety First" is his motto. To him the courthouse is a symbol of security, peace, order, and happiness. He keeps his money in the bank. The banker is his best friend. He plays checkers in the restful shade of the oak trees lining the courthouse lawn. He never misses an ice cream party.

IN PIONEER THEOLOGY--the Christian is the pioneer. He is a man of risk and daring--hungry for adventure, new life, the challenge of being on the trail. He is tough, rides hard, knows how to use a gun when necessary. The pioneer feels sorry for the town folks and tries to tell them about the joy and fulfillment of a life following the trail. He dies with his boots on.

THE CLERGYMAN

IN SETTLER THEOLOGY--the clergyman is the bank teller. Within his vaults are locked the values of the town. He is suspicious of strangers. And why not? Look what he has to protect! The bank teller is a highly respected man in town. He has a gun but keeps it hidden behind his desk. He feels he and the sheriff have a lot in common. After all, they both protect the bank.

IN PIONEER THEOLOGY--the clergyman is the cook. He doesn't furnish the meat--he just dishes up what the buffalo hunter provides. This is how he supports the movement of the wagon. He never confuses his job with that of the trail boss, scout or buffalo hunter. He sees himself as just another pioneer who has learned to cook. The cook's job is to help the pioneers pioneer.

THE BISHOP

IN SETTLER THEOLOGY--the bishop is the bank president. He rules the bank with an iron hand. He makes all the decisions, tells the tellers what to do, and upholds the image of the bank. The settlers must constantly be reassured of the safety of their values. The bank president watches the books like a hawk. Each day he examines all deposits and withdrawals. The bank president is responsible for receiving all new accounts. This is called "the laying on of hands."

IN PIONEER THEOLOGY--the bishop is the dishwasher. He does the chores so the cook can do his job. He supports the cook in every way possible. Together the cook and dishwasher plan the meals and cook the food provided by the buffalo hunter. They work as an interdependent team in all matters related to cooking. Humming while he works, the dishwasher keeps the coffeepot going for the pioneers. Though the dishwasher has an humble task he is not resentful. All pioneers realize that each man's job is equally important. In fact, in the strange ways of the pioneer community, he is greatest who serves most. (A bishop is the servant of the servants of God. If the servants of God are cooks, what else would a bishop be?)

Enjoy another installment of "The Journey," a trip with Beyond the River Academy taken by Gary Truitt, and reported on here as the travel continues.

The Journey

As I write in this issue, I am just finishing up my studies in the Old Testament portion of Beyond the River Academy. We have journeyed from the Creation through the Prophets, establishing the historical as well as spiritual truths of the Word of God along the way, tying the Scriptural passages of the Bible to the archeological finds over the last five hundred years. Archeology can verify the historical accounts found in the Old Testament, Our faith in our Lord God verifies it as the Word of God.

We have spent time studying the prophecies of the Old Testament, particularly in the book of Daniel. Did you ever wonder how the Magi in the book of Matthew knew when our Lord was to be born? Coming from Persian Empire, the Magi had studied the prophecies of Daniel and knew when the messiah was to be born. These prophecies also foretold of the day when Jesus would enter the city of Jerusalem on the eve of his final week. The Prophecies of the seventy weeks of Daniel are explained by Sir Robert Anderson in his book "The Coming Prince." It's some pretty heavy reading but well worth the effort. The web address is

http://philologos.org/__eb-tcp/default.htm. (Yes, that is a double underscore in the middle of the web address.) This discussion is part of the <http://www.endtimepilgrim.org/> website; lots of interesting information available.

All that is left of the first section of Beyond the River Academy is my final interview with Pastor Kent Wallace. Then it's on to the New Testament with Pastor Rusty Bailey. Join me on my journey in faith and service to our Lord.

Gary Truitt



Calvary: Here We Stand!

I read an article from December entitled "Evangelical Lutheran leader suggests Bible not the final authority". Mark Hanson, presiding bishop of the ELCA, recently conducted a nationwide town hall meeting to discuss and clarify the decisions made at the churchwide convention in August. According to the article bishop Hanson said, "the understanding we have of homosexuality today does not seem to be reflected at all in the context of the biblical writers." As a result, ELCA Lutherans are now considering a more modern understanding when it comes to issues pertaining to sexual orientation. The two former presiding bishops of the ELCA, Rev. Herbert W. Chilstrom and the Rev. H. George Anderson, shared similar views in an open letter written to the ELCA. They said "We recognize that some sisters and brothers in Christ were disappointed in the decisions regarding human sexuality at the churchwide assembly, although we believe they were the right decisions." The Bible says "For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths (2 Timothy 4:3-4)." The time of apostasy or, falling away from the Word of God has now become a reality for the ELCA.

This past year will go down in history as an important year concerning the reshaping of Lutheranism as we know it in North America. We are in the process of seeing the birth of a new Lutheran reformation called the Lutheran Congregations in Missions for Christ (LCMC). This association of Lutheran churches is solidly grounded in the Word of God and its leaders are clearly being led by the Spirit of God to serve as stated in the Great Commission (Matthew 28:18-20) and Great Commandment (Matthew 22:37-40). This national movement is impacting every church that has decided to stand on the Word of God rather than the faulty words of man.

For our part, this past year will be known as the year Calvary takes a stand for the Word of God. Jesus says, "I tell you, whoever acknowledges me before men, the Son of Man will also acknowledge him before the angels of God. But he who disowns me before men will be disowned before the angels of God (Luke 12:8-9)." This year Calvary has acknowledged to Evergreen, ELCA and the world that Jesus alone is Lord and His holy Word, the Bible, is the final authority on all matters including sexual orientation. As the Bible clearly states, "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work (2 Timothy 3:16-17)." This process, begun in September and as of January 24, 2010, has now been completed. In this present year, we will continue to uplift our Lutheran heritage of "grace alone," "faith alone," "Christ alone," and "Word alone". In addition, we will continue to pray for other churches that continue to fight the good fight of faith.

Have an awesome New Year of continuing to stand on God's Word!

Pastor Kurt

Pastor Kurt Rau is pastor at Calvary Lutheran Church in Evergreen, Montana. Contact information.....

*Calvary Lutheran Church
2200 Highway 2 East
Kalispell, MT 59901*

*Church phone – 406.752.4102
Church fax – 406.752.4110*

<http://www.calvaryinevergreen.org/index.aspx>

Easter in Idaho with an installation

As we are in the season of Lent, I want to send greetings from American Lutheran Church in Kellogg, ID.

With the mild winter we have been experiencing it seems that the Lenten season and Easter activities have kind of snuck up on us. The daffodils have been showing for about three weeks in the flower bed on the South side of American Lutheran. The rebirth of the earth in spring coincides with our spiritual rebirth during the Easter season as we remember and honor our Savior's sacrifice on the cross.

Our Choir has begun their practice for the Easter Cantata. We have also recently received our new electric piano which our Choir director Joy Persoon is putting to good use. Our Sunday school children have been preparing Easter messages for our congregational members that have difficulty in attending Sunday service. Pastor Jason also conducted a baptism ceremony on February 14th, where we welcomed Tonya Davis into our family of God at American Lutheran.



President Chuck Lewis places the Stole on the Shoulders of Pr Jason

Tonya began visiting American Lutheran at the invitation of Dianna Carroll and became interested in giving her life to the service of God. Tonya's friends and family were in attendance for her spiritual rebirth.

On Sunday March 7th, our Pastor, Jason Bonnicksen, was formally installed during an Ordination ceremony conducted by Pastor Paul Braafladt of Seattle. Pastor Braafladt is a member of American Lutheran, so we were pleased that he participated. Pastor Braafladt delivered a inspiring sermon dealing with the Priesthood of All Believers. Following the sermon the presiding council of American Lutheran came forward to participate in the ceremony. Council president Chuck Lewis served as the church

representative as Pastor Jason was ordained and received his stole in the final act of the service. Pastor Jason has been serving at American Lutheran since last August after receiving his call from the congregation. Welcome Pastor Bonnicksen, may your service to American Lutheran be fruitful.

May the Lord God send the power of the Holy Spirit to each of you during this Holy season, and fill you with his grace. Amen

– Gary Truitt
American Lutheran
Kellogg, Idaho



Pastor Jason and Danielle with daughters Halley, Grace and Emma

Part two, Deep River Holy Evangelical Lutheran Church – to – Naselle Evangelical Lutheran Church

Little by little the population center was moving toward Naselle. So the members that lived in Naselle felt they needed a church closer to home. The Naselle Community Ladies Aid bought the old school house of District No. 50. They named it the Naselle Prayer House (Rukoushuone). It was non-denominational and served all Naselle residents.

In 1906 the Naselle women formed the Naselle Sewing Circle and bought another school house for the price of \$300.00. In 1920 the Circle sold the building and lot to the Deep River- Naselle Lutheran Church, charging the same \$300.00 price. By this time the Congregational Church and the Assembly of God Church had formed and built their own churches.

It wasn't long before the Lutheran congregation outgrew the small building. They needed to build. With a member who was a carpenter and much willing volunteer help a building was begun on the same property where the church house sat. The church was begun in 1928. It was completed and dedicated in 1930.

Initially services were conducted once a month by visiting pastors from Astoria or Portland, Oregon. Other pastors came from Aberdeen or Seattle, Washington. The first resident pastor came in 1951. Services were conducted in both Finnish and English until 1967. >From 1968 through 1978 Naselle joined with Chinook Lutheran church in sharing pastors and worship services. After a brief period of time when Naselle Lutheran was served by it's own pastor they entered into another period of time sharing a pastor with Chinook. As of 2006 each church is once again being served by separate pastors.

(Continued on page 11)



As mentioned elsewhere, lively discussion groups by and about LCMC folks abound on the internet. Here are the addresses of three of them. Stop by, and say hello. Tell 'em the folks at *The Link* sent you.

<http://groups.google.com/group/friends-of-lcmc?hl=en>,

<http://www.lcmc-erd.net/index.html>, and

<http://lcmcfriends.info/index.php>

“Paradise in Fargo? - Attending the LCMC convention in Fargo was an eye opening experience. Never before had I seen so many people gathered in joyous fellowship with one goal in mind, to praise and glorify the Lord. One's emotions ran the gamut, from the laughter at the opening skits of the staff of Atonement Church, to the heart rending testimony of Walt Wangerin, who used every ounce of his strength to inspire our faith in our relationship with Jesus Christ.

This convention wasn't about the politics of denominational religion that so often dominate other church gatherings, but instead focused on the truth that we as Christians so desperately need, as we face societies challenges to our faith. Sitting in the audience watching Jarl Iverson energetically leading the praise music was an inspiring experience in itself.

As I think back to what I took away from Fargo almost six months ago, the emotions brought on by being with the Holy Spirit come rushing back. It's something I'll never forget, but hope to relive at Golden Valley, Minnesota this October. For those of you that may have an opportunity to attend the LCMC convention I heartily recommend it.

*- Gary Truitt
American Lutheran
Kellogg, Idaho*

WEST-SIDE CONGREGATIONS ENROUTE TO LCMC

If you are wondering about future LCMC congregations on the West side of the Cascades Mountains, here is an encouraging update! There are four more churches that have taken their first step to leave the ELCA. This requires a 2/3rds congregational vote. They are:

- **Christ the Servant Lutheran Church in Lacey, WA** (Rev. Joe Beal, Pstr)
- **Lutheran Church of The Redeemer in Chimacum, WA** (Rev, Don Pieper, Pstr)
- **Our Savior's Lutheran Church, Lebanon, OR** (Rev. Jeff Redlin, Pstr) and
- **St. Mark's Lutheran Church in Rochester, WA** (Rev. Lauren & Greg Wrightman, Pstrs)

All of these congregations and pastors are planning to join LCMC when their second vote to leave the ELCA occurs. Here are second-vote dates for two of them.

- **Lutheran Church of The Redeemer - April 18**
- **Our Savior's Lutheran Church - April 25**

PLEASE REMEMBER THESE TWO CHURCHES IN YOUR PRAYERS!

Christ the Servant and St. Mark's have not yet set the date for their second vote to leave the ELCA. It is likely that these votes will come later this Spring.

Should all four congregations succeed in their respective votes to leave the ELCA and join LCMC, the list of LCMC churches here on the West Side of the Cascades will swell to 13. Those congregations already in LCMC are located in Cathlamet, Naselle, Burien, Poulsbo, Puyallup, Tacoma, and Allyn, Washington and Lake Oswego and Springfield, Oregon.

In another later LINK issue, I will list the pastors in this region who have been interviewed and approved for LCMC ministry. It's an impressive list of devout and committed pastors! How fortunate we are to receive all such congregations and pastors at a time when many Lutherans are searching for a trustworthy haven to call home!

Rev. Dr. Paul Braafladt, Seattle



(Continued from page 10) The Deep River Lutheran Church was a member of the Finnish Evangelical Lutheran Church of America (commonly known as the Suomi Synod). The Naselle Lutheran Church was originally formed out of this Suomi Synod. Eventually they became a member of the Lutheran Church in America (LCA). They became a part of the Evangelical Lutheran Church in America (ELCA) when it was formed in 1988. Presently Naselle Lutheran Church holds duo-membership in both the ELCA and Lutheran Congregations in Mission for Christ (LCMC) becoming a charter member in 2001.

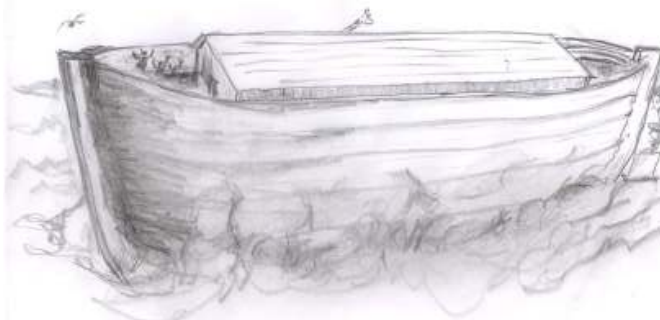
Naselle Lutheran Church is presently in a building program to remodel the entrance of the church and install a platform lift for handicap capability. Future plans call for the addition of a handicap accessible bathroom in the basement. One of the highlights of the church year is the annual salad luncheon - plant sale - and bake sale. One member provides 400 to 500 tomato plants each year. The quilting group continues to provide quilts numbering in the hundreds which are sent each year to graduating High School Seniors who are members, needs which arise in the community and Lutheran World Relief.

God has been gracious to the faithful who from the humble beginnings in Deep River to their present location in Naselle continue to demonstrate "sisu" (stick to it) as they seek to serve their Lord in this place where they have been planted.

... and, just what is a cubit?

And God instructed Noah, (Genesis 6:14-15) *Make yourself an ark of gopher wood; make rooms in the ark, and cover it inside and out with pitch. This is how you are to make it; the length of the ark three hundred cubits, its breadth fifty cubits, and its height thirty cubits.*

Now Noah knew what a cubit is but try to explain it to a group of fourth graders who have spent all day going 60 mph and you're apt to get blank stares. That was my experience at our Wednesday afternoon church school. They wanted to know, "what's a cubit?"; fair question. I've pondered the whole thing on occasion; big boat, lots of animals not to mention food and poop for several months. It can be overwhelming, especially when you try to fit it in the cyberspace between 4th graders ears; or mine for that matter. What worked at that moment was that we went outside and paced it off. Even that was a bit vague because a distance of one hundred and fifty feet longer than a football field put us over there by the brick duplex. The width of seventy feet wouldn't fit in the street and a couple tall pine trees served as a height comparison. It was fun though. The kids liked the hands on approach.



The first day of the new Wednesday church school year we expanded on the spontaneous field trip of the previous year. We thought of building an ark but we would need a flood to get it out of town and we were pretty confident that wasn't going to happen. I hope our experience will spark an idea in an eager Bible story teacher.

We found a large space. That was a runway that wasn't in use because the community had built a new one. Perfect. Then we purchased a couple rolls of yellow caution tape, hardware stores have it. Bear in mind that the perimeter of the ark is over a thousand feet.

Before the kids arrived we laid it out with construction layout paint and a hundred foot measuring tape. Every so often we would paint a spot. We did visual sightings to make sure we were going in a straight line.

When the kids arrived we drove stakes at the painted spots (we used wood slats, I think re-bar or electric fence posts would be better). The students came behind with the tape and connected to each post and in no time we had laid out the perimeter of the ark. The unobstructed view of the size was very impressive!

We had also gotten a cylinder of helium and a bag of balloons. We attached them to forty five foot lengths of string. These we positioned around the perimeter and down the center. It's a good idea on paper and should work on a still day. The day that we chose had

twenty mph winds with gusts to thirty mph. That produced walls one cubit high. If you want to do this I suggest that you check with a local meteorologist about wind. Rain would be appropriate, though.

Sig Person,
Ark builder... kinda

“Here's a situation many of us can relate to: Late Mail. After the last edition of the Link had been "put to bed," two more Postcards from Fargo were received. Rather than just pin them on the bulletin board here in our palatial Head Quarters we saved them for inclusion in this edition. We hope you enjoy them as much as we did.