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Quiet Moments

Email prayer requests to: pray@clba.org

No Creature Hidden

H.E. WISLØFF



There is no creature hidden from the eye of God. He sees the ants in the dust, the birds in their flight under the heavens, the violet deep in the forest, and schools of fish in the sea. No darkness is so thick that his eye does not penetrate it. No one is so well hidden that the Lord does not see him. Therefore he also sees me. He sees the world of confusion in my thoughts and unravels it. He has heard every word I have spoken. He knows about all my deeds. He knows my motives.

It is not strange that we should ask with the psalmist, “If you, Lord, kept a record of sins, Lord, who could stand?” (Psalm 130:3). There is not a place to hide. There is not an excuse that avails. Searched through and through, we stand before God in all our shame and distress.

Searched, yes, but yet loved. In his countenance we read the message of grace. In the midst of my woe I am loved, loved with a love that is more than words, a love demonstrated in his substitution for me.

Hans Edvard Wisløff (1902—1969) was a Norwegian theologian and writer. He was also the Bishop of the Diocese of Sør-Hålogaland from 1959 until his death in 1969.

Wisløff, H.E., Quiet Moments on the Way Home. Fergus Falls, MN: Faith & Fellowship Press, 1993.

Colorblind God

TROY TYSDAL

As my wife and I entered the old Spanish fort on the island of Vieques, I immediately noticed the statue of a white woman with flowing blond hair and bright blue eyes. She was holding a child of similar complexion. The Roman Catholic symbolism made it obvious that this was Christian art. I assumed it to be the Virgin Mary and the child Jesus, but I had never seen them depicted so Scandinavian. “Who’s the woman?” I asked the Puerto Rican man behind the counter, as I pointed toward the statue. “It is Saint Barbara, the protector of the fort,” he replied. Now knowing I had the identity of the woman wrong, I wondered if I had the identity of the child wrong as well. “Who’s the kid?” I asked. The man looked at me as if I had spoken blasphemy. “It is God!” he said, “The Lord! Jesus!”

Embarrassed, I sought to justify my error. “It’s just that Jesus probably didn’t look like that,” I said. “He was Jewish. He would have looked more like you than me. His skin would have been darker. His hair and eyes probably brown.” “How do you know this?” asked the man. “I’m a Lutheran pastor,” I replied. “What is a Lutheran?” he asked. I responded, “We are followers of Jesus. We believe the Bible teaches that we are saved by faith alone, through grace alone, in the work of Christ alone.” “...and by being good,” he added, as if I had left something out. “No!” I replied. “We try to be good, because God is good, but it doesn’t save us. Only Jesus does that.”

Over the next twenty minutes, my wife toured the Spanish fort, while the man and I took an express trip through the book of Romans. As we stood next to each other, shoulder to shoulder, both looking up Bible verses on our phones, the man couldn’t get enough of the idea that Jesus did everything necessary to bring him eternal life, and I began to



notice the identifying marks of a life lived hard. His visible skin displayed a few deep scars. His arms were covered in amateur tattoos, and the wrinkles on his face aged him well beyond his years. I wanted to know his story, but didn’t ask. Something told me our limited time was better spent in the Word of God.

ROMANS 3:19-25a

We know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God. Therefore no one will be declared righteous in God’s sight by the works of the law; rather, through the law we become conscious of our sin.

But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify. This righteousness is given through faith in Jesus Christ to all who believe. There is no difference between Jew and Gentile, for all have sinned and fall short of the glory of God, and all are justified freely by his grace through the redemption that came by Christ Jesus. God presented Christ as a sacrifice of atonement, through the shedding of his blood—to be received by faith.

As I sensed my time with the man coming to a close, I asked him, “Do you believe what you have read today?” He

replied, “I need to see it in Spanish. I have a Spanish Bible at home. I will look up the verses you gave me.” “Please do,” I said, “and know this: if you believe them, you will see Jesus in paradise one day.” The man smiled and added, “And he will look like me.” “Yes,” I said. “But the important thing is not the color of his skin, it is the fact that he took on skin—that he became human like us—so he could die as a sacrifice for us.”

A few seconds later, a group of new tourists entered the fort, and I bid the man farewell. I left that place amazed by God’s relentless pursuit of the broken.

Are you broken? Does your soul bear the marks of a life lived hard? Perhaps today you need to be reminded that God pursues you as well. There is no scar too deep, no sin so ugly, that it cannot be covered by the blood of Christ.

Call to Jesus. He does not discriminate. Those who call on the name of the Lord, he heals, and those who believe, he saves.

Rev. Troy Tysdal is Director of Communications and Prayer for the Church of the Lutheran Brethren and serves as editor in chief of Faith & Fellowship magazine.



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Rui Silva sj on Unsplash

Unmasked and Unafraid

JOHN JUHL

For more than a year, people nearly everywhere on the face of the earth have been asked, encouraged, instructed, urged, required, or otherwise prompted to wear a mask or face covering in public. Whatever your opinion of the present focus on mask wearing, there seems to be at least one aspect of it upon which most people agree. Mask wearing diminishes our ability to recognize one another, and this should not surprise us. We were wearing masks long before COVID-19 reared its pathogenic head.

Spiritually speaking, we have been attempting to cover our sin ever since the first man and the first woman turned away from the Lord's Word and listened to the snake (Genesis 3).

Running for cover or scrambling to cover up one's sin is a recurring theme

throughout the Old Testament. Joseph's brothers bring a torn, blood-stained garment to their father Jacob (Genesis 37). Achan keeps for himself some of the plunder from Jericho, which should have been either destroyed or turned over to the treasury of the Lord's house (Joshua 7). David commits adultery with Bathsheba and attempts to cover his tracks through the arranged death of her husband (2 Samuel 11). None of these cover-ups were successful.

Jesus, in Matthew 23:27-28, also called out the mask wearers who opposed him, referring to them as hypocrites:

Woe to you, teachers of the law and Pharisees, you hypocrites! You are like whitewashed tombs, which look beautiful on the outside but on the inside

are full of the bones of the dead and everything unclean. In the same way, on the outside you appear to people as righteous but on the inside you are full of hypocrisy and wickedness.

Our word "hypocrite" comes from the mask-wearing actors of ancient Greek dramas. The real self of the actor was hidden behind a mask, hence Jesus' declaration to the Pharisees of the contrast between their outward appearance and what was hidden.

A good actor in a play or movie can portray a character so convincingly that the viewer forgets the actor and only sees the character of the story. Scripture informs me that the masks I wear have no chance of concealing my inner sinner from God. A fellow human might possibly

“If anybody does sin, we have an advocate with the Father—Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.”

1 John 2:1b-2

find my mask convincing, but most likely the only one fooled by my mask will be me.

“If we claim to be without sin, we deceive ourselves and the truth is not in us” (1 John 1:8).

There is a cure for the corruption within. Counterintuitive to human reason, the cure is not to cover up the problem, but to confess it to the One who can cleanse me of it.

“If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness” (1 John 1:9).

The beautiful irony is that what I wanted to keep hidden, Jesus has taken away and out of sight, forever.

“As far as the east is from the west, so far has he removed our transgressions from us” (Psalm 103:12).

In the process of taking my sin out of sight, however, Jesus first had to make it his own. Jesus took ownership of my sin when he allowed himself to be nailed to a cross and be regarded as an unmasked sinner for all the world to see. He did the same for you.

“God made him who had no sin to be sin for us, so that in him we might become the righteousness of God” (2 Corinthians 5:21).

REMOVING THE MASK

When our sin affects other people, it is often necessary to confess that sin to them. Confession of sin, however, is first and foremost directed to God. All sin,

whether it involves others or not, is sin against God (Psalm 51:4). Even when our sin does not involve others, there are times when it is helpful to confess our sin to another person, a fellow believer who in turn can declare the good news of forgiveness to us.

“Therefore confess your sins to each other and pray for each other so that you may be healed” (James 5:16).

During the Reformation, Martin Luther objected to the way confession had been turned into a burdensome requirement. He was not, however, opposed to confession of one’s sin to another person:

I will allow no man to take private confession away from me, and I would not give it up for all the treasures in the world, since I know what comfort and strength it has given me. No one knows what it can do for him except one who has struggled often and long with the devil. Yea, the devil would have slain me long ago, if the confession had not sustained me... And if anyone is wrestling with his sins and wants to be rid of them and desires a sure word on the matter, let him go and confess to another in secret, and accept what he says to him as if God himself had spoken it through the mouth of this person (Martin Luther, Sermon of 16 March 1522; LW, Vol. 51, 97-98).

“Off with our masks!” Regarding physical mask wearing, disagreement on the conditions warranting such

a declaration continues among civil authorities, scientists, and whole societies.

As believers in Jesus, however, we can agree to declare to one another and to ourselves, “Off with your masks!” regarding sin. Because of Jesus, we have nothing to hide.

When we take off our sin masks, when we cancel the efforts to hide our sin, when we confess it to God, we can be assured that Jesus has taken it away, and that we can breathe easy once again.

“My dear children, I write this to you so that you will not sin. But if anybody does sin, we have an advocate with the Father—Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world” (1 John 2:1-2).



Rev. John Juhl is Pastor at Stavanger Lutheran Church in Fergus Falls, Minnesota.



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Offended and Forgiving?

JIM ERICKSON

In May 1978, I walked into a prison in Africa to speak with the nine men who were suspected of murdering my parents. After 34 years of faithful service to God, my missionary parents had been brutally murdered 10 days earlier near their home in Yagoua, Cameroon.

I struggled for days with the big question: “WHY?” WHY had my parents been given this kind of “reward” when they were so close to their retirement? Hadn’t they helped the poor, the sick, and the needy in their community? Hadn’t they taught people how to plant vegetable gardens and grow fruit trees? Hadn’t my father put up buildings for three medical institutions: a leprosarium, a clinic, and a hospital? Hadn’t my mother helped write and produce Christian literature to be used in discipling believers and teaching Sunday School? Hadn’t Dad helped translate the Scriptures into the Masana language? Hadn’t he taught the Bible to students being trained to teach

and preach? Instead of staying home and resting on Sundays, hadn’t Dad and Mom often gone out to villages to preach the gospel of Jesus where people had not yet heard this Good News? WHY didn’t God stop the murders of my godly parents? Didn’t God see what was happening?

Of course God saw what was happening! He had prepared me for this from the time I was a child. My parents had taught me to forgive as the Lord had forgiven me. Now God was also teaching me that on the night my parents were killed, he was in the same place he was when he forsook his beloved Son to die on the cross for my sins. And he didn’t stop the crucifixion! I began to realize that God knew my pain, and he could use this event to fulfill his greater purpose of drawing people to Christ.

So I knew that I had to go to these nine men in prison to tell them I had forgiven them. With permission from the prison warden, I was permitted to enter the cell

where the nine were incarcerated. I knew and recognized most of them. One was my parents’ yard man who thought of my parents as his own parents. Others were neighbors. I had grown up with some of their children. A couple of them I did not recognize.

I realize now that what I was about to say, facing these men alone in a locked cell, would be a defining moment in my life—and perhaps in their lives. My parents had taught me to forgive those who had hurt me. God now reminded me what I needed to do to avoid becoming an embittered and angry husband, father, and friend.

Looking at them, I said, “I have been told that some of you were involved in murdering my parents.” All of them denied knowing anything about this heinous crime. I continued, “I don’t know which ones—if any of you—are guilty of these murders, but because I am a follower of Jesus Christ, God’s Son, I



Ernest and Miriam Erickson were called and sent by the Church of the Lutheran Brethren to serve as missionaries in

Cameroon and Chad in 1943. They were instrumental in bringing the gospel to the Masana people in both word and deed. They helped translate the Bible into the Masana language, established medical facilities, and created Sunday school curriculum. In 1978, they were brutally murdered outside their home in Yagoua, Cameroon after more than 34 years of service. Today, the Church thrives among the Masana, the people of those who killed Ernest and Miriam.

have come to tell you I forgive you for what you have done to my parents and to my family.” Then stepping up to each one personally, I took his hand and repeated, “I forgive you!” Shaking each of their hands, I couldn’t help but wonder which of those hands held the knives that slit my mother’s throat and stabbed my father to death.

I have thanked God many times for what he did in my heart that day during that crucial time in my life. When I turned to leave, I felt cleansed. I was able to exit that prison cell a free man—freed from any bitterness, resentment, or anger against them. God had worked a miracle of grace in my heart. God instilled in me from that moment a compassion for these men. I began to pray that those who had killed my parents would come to know God and the salvation that only he can provide in Jesus Christ. God answered that prayer in part: A couple years later I had the privilege of leading two of the men convicted of these murders to trust in Christ as their Savior from their sin. What these men meant for evil against our family, God meant for good. (Compare Genesis 50:20.)

On leaving the prison that day, I could not know what else God would do with this. I did know, however, that I could trust my Sovereign God’s plan for my family and me, and for my African brothers and sisters who were hurting so deeply. The Masana people, whom my parents had served and loved for so many years, and among whom I had grown up, MY people, were now blaming themselves as a people group for what had happened to my parents. Their hurt was deep because they dearly loved my parents, who were their spiritual parents. They would have

prevented these crimes from happening had they been aware of the evil planned against my parents.

Shortly after my parents died, a friend warned me, “If they killed the father, wouldn’t they also kill the son?” The nights after hearing that warning were filled with fear and terror for us. We were staying on the mission campus where my parents had been murdered. The keys for all the buildings on campus had been taken from dad after they killed him. Even though we locked the doors to the house we were staying in, they still had the keys! So we blocked the doors with furniture. Any noise inside or outside of the house terrorized us!

A month later, my family traveled to the States for a year of home assignment. It was a time of deep soul-searching, and we felt torn. Was God telling us our mission in Africa was finished, or were we to continue? Would God have us return to this place of fear and terror?

We finally concluded that God’s plan was for us to return to Cameroon. We returned and served for 17 more years. As the Masana people observed our lives and witnessed our love for them, they came to realize that we had truly forgiven them and that we loved them like my parents had loved them. This was all God’s doing. *This was God using our lives as a portrait of his grace, mercy, and forgiveness as we lived among them.* A Cameroonian colleague told me years later that our return to Africa after my parents’ deaths and our continued presence with them had served as a testimony to the genuine forgiveness and love in our hearts toward them and those who had offended our family. This was one way that God used our response to this event *for good.*

So who or what offends you to the point where you are unwilling or unable to forgive? Jesus understands and identifies with your hurt. I have found that in *looking to Jesus*, knowing his ways and his truth (Psalm 25:4-5), I can find peace, even though sometimes it may take a long time to process all that is involved.

Jesus loves us and mercifully forgives us, even though we have greatly offended him by our sin and lack of faith in him. He who knew no sin became sin for us and took the punishment we deserve upon himself on that cross. Jesus, more than we may ever know or understand, experienced the cosmic meaninglessness of being forsaken by his Father when he took our curse from us.

God provided for himself the only acceptable sacrifice to atone for my sin! In this way, God is both Just and the Justifier who has declared me righteous in Jesus Christ (Romans 3:26).



Rev. Jim Erickson and his wife Marilyn served 21 years as missionaries in Cameroon. Upon returning to the United States of America, they served congregations in Minneapolis, Minnesota; Eau Claire, Wisconsin; Mayville, North Dakota; and Fullerton, California. They are now retired and live in Ankeny, Iowa.



Mick Haupt on Unsplash

Cancel Culture and the Christian

LUKAS KJOLHAUG

What do Amy Grant, Taylor Swift, Lauren Daigle, and Dr. Seuss have in common? They have all been “canceled.” In the 1990s, Christian bookstores pulled Grant’s music from their shelves after her divorce. Swift was publicly shamed when the hashtag *#taylorswiftpartyisover* went viral on Twitter. Daigle was raked over the coals by evangelicals for performing on a primetime show with an openly gay host. And, most recently, a number of Seuss’s books were pulled from circulation for their inappropriate depictions of race. Whether it’s shaming a movie star for a 10-year-old Tweet, withdrawing support from a company deemed insufficiently woke, or calling on leaders to step down for supporting the “wrong” cause, the cancel culture is something we are being drawn into—whether we like it or not. In fact, a recent survey shows that, while

46% of Americans agree that cancel culture has gone too far, 40% also say they have participated in it.¹

Multiple views complicate the topic: Some deny the very existence of cancel culture. Others characterize it as a modern byproduct of an over-fragilized society that lamentably lacks resilience. Some advocate canceling cancel culture, saying it infringes on freedom of speech. Still others champion its importance, pointing to cancel culture’s unique ability to reveal and spotlight otherwise marginalized issues.

How should Christians respond?

The primary goal here is not to address cancel culture *per se*, nor to weigh its pros and cons. The issue isn’t which celebrity we approve of or where we line up with the latest cause. The real issue is the level of importance we ascribe to such discussions. The vehemence of our

rhetoric reveals how much we believe is at stake. The amount of spiritual and verbal capital we’re willing to invest in the cancel culture wars exposes the transcendent value we assign to them.

As we become entangled in these fights, the Apostle Paul’s warning to “use the things of this world as if not *engrossed* in them” (1 Corinthians 7:31, emphasis mine) increasingly falls by the wayside. In short, taking up arms as a foot soldier in the cancel culture wars distracts us from our primary identity as disciples of Jesus Christ. Here are a few of the dangers we face in the cancel culture war:

1. *It perpetuates an US vs. THEM mentality.* For a battle to occur there must be two opposing sides, and usually these two sides are painted in very stark contrast: GOOD guys vs. BAD guys.

HEROES vs. VILLAINS. Those on the RIGHT side of history vs. those on the WRONG side of history. The RIGHTEOUS vs. the UNRIGHTEOUS. The OPPRESSORS vs. the OPPRESSED. Each side is certain it holds the moral high ground. Only *they* can see fully and clearly, as *they* are free from the blind spots that plague the other side.

This mindset, however, ignores the reality of the human condition: “All have fallen short of the glory of God” (Romans 3:23). All “see through a glass darkly” and “know [only] in part” (1 Corinthians 13:12, KJV). Because “Jews and Gentiles alike are *all* under the power of sin... there is no one righteous, not even one” (Romans 3:9-10). We like to draw the righteous/unrighteous line between different groups of people. But the Bible paints a different picture. As one author summarizes: “If only it were so simple! If only there were evil people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being. And who is willing to destroy a piece of his own heart?”²

To put it another way, we all deserve to be canceled, and that means we are all equally in need of Jesus. So rather than vilifying someone who disagrees with us and labeling them an enemy, God invites us to see them as someone for whom he died. When I see myself as the chief of sinners (1 Timothy 1:15), there’s much more room for compassion toward others caught in the same predicament.

2. *We are driven by fear.* It may be difficult to see, but the taproot of cancel culture is fear. At face value, this may seem inaccurate. Enter any Facebook comments section or listen to the pundits analyze a public apology video and

the language you’ll hear is likely infused with anger rather than fear. But anger is not a primary emotion. It’s just a smokescreen for something deeper. The angriest person in the room is usually the most fearful. They feel threatened. They fear losing control. They fear their person, or political party, or beloved celebrity may lose power or status. They fear the culture will no longer endorse the values they hold most dear.

Such a spirit of fear never comes from God: “For God gave us a spirit not of fear but of power and love and self-control” (2 Timothy 1:7, ESV). God’s love for us in Jesus Christ gives us all the security we need. We need not ride the same white-knuckle roller coaster as the rest of society, waiting with bated breath for the verdict on the latest person or cause. We need not live and die by the cultural narrative anymore, because the gospel gives us a new narrative: We are loved, forgiven, baptized, and freed by a self-sacrificing Shepherd who goes after all of his lost sheep. All the living and dying has already been accomplished, not by us, but by him.

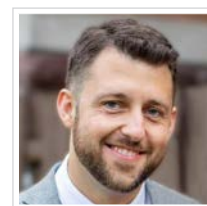
3. *Forgiveness is eliminated from the equation.* Cancel culture warriors employ a vocabulary of vengeance and retribution—eye for eye, tooth for tooth—in their ruthless quest for earthly justice. In this system, forgiveness has no place. It is perceived as a weakness. To forgive, after all, is to let someone off the hook and not hold them accountable for their actions. This is utterly unthinkable in a world that demands a pound of flesh.

Christians, however, speak a different language. While sin always has disastrous consequences (Romans 6:23), and repentance and accountability are essential parts of the believer’s life, our spiritual lexicon doesn’t end there. Unconditional love, grace, and forgiveness are words the rest

of the world has little use for. What single word could summarize the effect of Jesus’ life, death, and resurrection? Forgiveness! At the cross, he casts our sin “as far as the east is from the west” (Psalm 103:12), pounding down the gavel and rendering this final verdict: “Therefore, there is now no condemnation for those who are in Christ Jesus” (Romans 8:1).

In a world that mercilessly seeks to cancel and tells us we are nothing more than our past mistakes, Jesus has a different message. The only canceling he does is against the record of debt that stood against us (Colossians 2:13-14), nailing it to the cross once and for all. He cancels sin, not people, blotting it out with his own precious blood. Unlike the world, Jesus stubbornly refuses to identify us with our past mistakes. He takes all the skeletons in our closet and gives them a final burial deep in the heart of the sea.

Whatever the culture may say about Dr. Seuss—or about us—Jesus Christ has the final word. He is the first and the last, the Alpha and Omega, the Lamb slain before the foundation of the world. It is in him alone—the Way, the Truth, and the Life—that our security lies.



Rev. Lukas Kjolhaug is a 2016 graduate of Lutheran Brethren Seminary and the host of Foxhole Theology.

Source

1. <https://www.politico.com/news/2020/07/22/americans-cancel-culture-377412>.
2. Alexander Solzhenitsyn, *The Gulag Archipelago*. New York: Harper & Row, 1976, Vol. 1: 168.

Praise the Lord!

\$2,684,441
2020-21 Actual Received

CLB Shared Ministry: Contribution Report

\$2,650,000
2020-21 Fiscal Year Goal

The CLB Fiscal Year Ended April 30, 2021.

Engaging Our Neighbors

ROY HEGGLAND

In the parable of the Good Samaritan, Jesus made it clear that everyone with whom we come in contact is our neighbor. Jesus used the example of someone from Samaria being the neighbor to a beaten and dying Jew. Normally, Jews and Samaritans had nothing to do with each other because the Jews, as God's chosen people, considered the Samaritans outcasts with a corrupted form of worship. By using this example, Jesus made it clear that "our neighbors" includes even people with whom we may disagree on some of the most basic things in life.

How do we engage neighbors who we have already decided would never be interested in the gospel? You know, those who are so different from us that we sometimes think they must have been raised in a different world than we were. Certainly, they would be the first ones to reject any overtures by us. Does that let us off the hook?

We all know the story of the crucifixion. Jesus was nailed to a cross between two criminals who, along with the crowd, mocked Jesus. Yes, even these two who were also despised by the crowd made fun of our Lord. But something dramatic happened during the hours that Jesus and the criminals hung on the cross. One of them became convinced that Jesus was

the Son of God and received the gift of eternal life, just moments before he left this earth. The other criminal, who *heard and experienced the same things* as the one who believed, left this life for eternal punishment. How can two people who saw and heard the same truths at the same time from the same person (Jesus) respond so differently? We don't know. But the implication is that only God knows who will receive his gift of salvation. Only he can save. That is not our job. Our job is to give the truth to everyone we can.

People tend to distrust and disbelieve those they do not know. So the likelihood is small of our "neighbors" with whom we have had little or no contact listening to us. Are there things we can do to improve the inclination of such neighbors to hear the message from us? Here are a few:

1. Pray that God would change our hearts toward anyone that we assume would not be receptive to hearing the gospel. After all, it is God's Word alone that creates faith and receptivity to the Good News.
2. Pray for them, and for anyone we meet, that God would prepare their hearts to receive his Good News. Sometimes we speak and act as though prayer is the last resort when

it is actually the most powerful thing we can do.

3. Be kind and helpful to our neighbors, treating them with respect. Do not condemn them for their ideas or try to persuade them that your way of thinking is the only one that makes sense. Instead, lovingly give them God's truth, which can meet them where they are and penetrate all their defenses. Remember, God's Word alone can bring life to the dead. Our words can never do that unless we are speaking the words of life.

May God give us his grace to share his love and Good News with those around us. And let us share that message with those around the world through the ministries of the CLB. May God bless you as you labor and give to his glory.

Roy Heggland is Associate for Biblical Stewardship for the Church of the Lutheran Brethren.

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Are You Ready?

KAREN STENBERG

As I walked up to the park and saw my friend there, it had been so long since I had seen her in person. It was nice to see her face-to-face again, but I wondered how I would be received. "How are you?" I asked. She answered "It's been rough. I miss food at restaurants, I miss kids coming over for playdates. Man, the ups and downs at work, and the weeks of no work, have been really hard." She sighed, "And I just miss seeing people so much."

I have run into person after person who is hurting in some way because of this past year. To be honest, as we have started to come together and socialize in different forms, I've felt some anxiety about it. How do I reach my neighbor now? It feels like all the social norms have changed on me overnight and everyone's comfort zones and expectations are different. Do they want to meet in person? Are they comfortable with playdates at the park? Does my elderly neighbor want someone to come for a visit in her home yet? How about my immune-compromised friend who hasn't been able to do anything in person for a year now?

So many questions... So many needs we all have... How do we even start to think of wading into this?

Talking to people in my life recently, two things are clear. First, each of them is hurting from this year, and second, there is anxiety about how to begin socializing with each other again. Everyone's needs and comfort zones are different, mine included.

Admittedly, it was tempting to just talk about easy things and avoid the topic of getting together again. Not because I didn't want to, but because I feared being judged and didn't know in what ways they would feel comfortable meeting.

God laid it on my heart to start unassumingly, just asking questions.



Omar Ram on Unsplash

"Do you want to plan something? Should we have a phone date? If we do meet in person, what are you comfortable with?"

As the weather warms and we start to see each other's faces again, let's pray that God will lay on our hearts how to have intentional conversation with each other. Each one of us is coming out of this year with hurts. Let's pray that God will give us opportunity and vulnerability to minister to one another and to love our neighbors. I think we may be surprised at how open our neighbors are to a sincere sharing of the love of Jesus spoken from a friend.

I still stumble with what words to say, or questions to ask, but I know that the Lord is going before me. He goes before you as well. Our schedules may have quieted this year, but the Holy Spirit has been busy! I am excited to see what beauty God brings out of the ashes.

"The Lord himself goes before you and will be with you; he will never leave you nor forsake you. Do not be afraid; do not be discouraged" (Deuteronomy 31:8).

Karen Stenberg serves as Secretary for Women's Ministries of the Church of the Lutheran Brethren. She attends Calvary Lutheran Church in Bergenfield, New Jersey where her husband Rev. Daniel Stenberg serves as pastor.



Visit WMCLB online: www.WMCLB.org
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Theory Interpretation

DANIEL BERGE

“How can you say one interpretation is right, and another is wrong? Aren’t they all just interpretations?”

I hear this question in the New Testament classes I teach every year. Usually, when my students express this, they are sincerely wrestling with an important question.

Many thoughtful people have recognized that it is hard to interpret without too much bias. The way we think influences what we see and what we talk about; and—to make matters harder—we tend to interpret everything in a way that agrees with how we already think! Recognizing this is important, especially if the goal of interpreting the Bible is to hear what Scripture really says.

However, many people today are using this question with a different goal in mind; they want you to doubt that unbiased interpretation is even possible. Therefore, when they ask questions like, “How can you say one interpretation is right, and another is wrong?” they aren’t

looking for an answer to that question. Instead, they are using such questions to challenge and change the way things are. While the goal of interpretation used to be hearing what Scripture really says, many people today want you to believe that is impossible. Instead of pursuing “truth” in interpretation, they want you to focus instead on how interpretation can be used to change the social and political world right now. They assume that everything everybody does and says needs to be seen as political activism, therefore, interpretation is a political act that needs to be done with political goals in mind.

Questioning interpretation, then, becomes a powerful piece of persuasion to move people toward change. After questioning the possibility of unbiased interpretation, the main argument typically boils down to something like this: since all interpretation is uncertain, we can’t try to figure out what’s “true.” Instead, we need to use interpretation to advocate for special interests, specifically standing up for the rights

of “marginalized” people. They say that instead of pursuing “truth,” we should fight for people’s rights.

Now don’t get this wrong. The Bible does encourage us to care for those in various needs. Solomon tells us to speak for those who cannot speak for themselves (Proverbs 31:8-9), James tells us to care for the orphan and widow (James 1:27), and Jesus urges us to be generous to the poor (Luke 11:41). Such passages are clear, and reading them in their contexts brings further specificity and clarity.

But it may be surprising to note that the Bible never refers to any of these groups with the abstract category “marginalized” (in fact, the word “marginalized” never occurs in the Bible). Passages like these are now being used to go beyond their clear specific meanings by interpretations that generalize them as referring to the “marginalized.” What I am writing about is the way a focus on gaining power and influence for groups now identified as “marginalized” is dominating biblical interpretation.

Jesus said, “My kingdom is not of this world. If it were, my servants would fight to prevent my arrest by the Jewish leaders. But now my kingdom is from another place.”

John 18:36

While fighting for people’s rights has nice-sounding intentions, we need to recognize some fundamental problems with approaching Scripture in this way and how we might respond.

First—and most importantly—overstating the problems in interpretation robs people of the Word of God. While there have always been difficult passages in Scripture to interpret, for the most part Scripture is clear. Don’t exaggerate the difficulty of interpretation. While many people would like us to doubt that we can actually interpret God’s Word, we need to affirm, “Yes, we can.”

However, along with that confident affirmation, we need to remain humble in the face of truly difficult Scripture passages. Be humble and be honest when you don’t know how to interpret a difficult passage. (Augustine and Luther actually did this.) It’s ok to not know everything, and that fact doesn’t mean you don’t know anything.

Second, the definitions and goals for “marginalized” groups often become dangerously unbiblical. This happens a few different ways. With LGBTQ+ groups, they typically want to challenge the clarity of Scripture’s words on sin, sex, and marriage. Feminist groups often want to challenge the words of Scripture on roles of men and women. Whatever the “marginalized” group claims to be, the contemporary goal is not grounded in God’s Word, but on other special advocacy concerns—usually focused on seeking more power and influence for certain groups.

This is problematic not just when advocating for something that is directly

against God’s Word, but the power-struggle mindset behind it goes against God’s Word as well. Jesus repeatedly said, “The first will be last and the last will be first.” He repeatedly called us to deny ourselves. Yet these advocacy approaches assert that biblical interpretation should be done with the goal of claiming more power and influence.

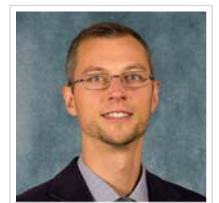
In response, let’s not battle according to the political standards of this world. Instead, we should trust in the true King, and follow God’s Word in our lives and churches. Interpreting Scripture should not focus on fighting for political power, whether you already have it, or whether you don’t. Let’s care for people without setting up false idols. Let’s deny ourselves without denying God’s Word.

Third, behind all of this is a question of commitment. Which are you more committed to? Submitting to God’s Word or fighting for an ideology? Popular contemporary trends want us to commit to social and political change, and to use the Bible to advocate for “marginalized” groups. When Scripture disagrees with their conclusions, they ignore it, challenge it, or “interpret” Scripture to agree with their previous commitments. Sometimes they blatantly go against Scripture, other times they twist the words to say what they want. Biblical interpretation should be shaped by Scripture, but instead, this form of interpretation intentionally reshapes Scripture.

However, Scripture as God’s Word needs to be our highest commitment. We need to submit to God’s Word—especially when it disagrees with what we already think! We should expect to come

to Scripture to hear God speak. He speaks in ways that challenge us, whoever we may be.

In today’s world, politics have become pervasive. We need to be aware of how this affects biblical interpretation. But this doesn’t mean that we need to force interpretation into a political ideology. Instead, let’s learn to humbly come under God’s Word and remember the words of our Lord, “My kingdom is not of this world” (John 18:36).



Dr. Daniel Berge, Ph.D. serves the Church of the Lutheran Brethren as professor of New Testament at Lutheran Brethren Seminary.

Source

1. The trends that lead to this go back at least to the late 1800s and early 1900s with major figures like Friedrich Nietzsche, Karl Marx, Martin Heidegger, and many others. In the late 1900s Jürgen Habermas, Michel Foucault, and Jacques Derrida were major figures who continued to push these trends forward in their own ways. These general trends are sometimes referred to as “Critical Theory,” “Neo-Marxism,” “Cultural Studies,” or even the more popularized general label of being “woke.” These interpretation trends dominate much of humanities education today. Various fields, such as Sociology, Literary Theory, Economics, History, and Education are taught in such a way that contemporary social-political activism is the goal of everything.

Pizza and Community

JASON LINDAHL



One cherished value at Community of Joy Church in Eagan, Minnesota is right in the name—community. This means spending time together both during worship and at other planned and unplanned gathering times. Equally important is the idea of extending that community to others, not only by welcoming those who may join us, but by actively inviting them to take part. This goes for people in the neighborhood of the church building itself, as well as those in the spheres of influence of our church families. It includes many different types of activities. Elder Jason Lindahl shares his experience with one such activity enjoyed by many—brick oven pizza nights!

*Rev. Danny Bronson
Community of Joy Church*

I never met any resistance when I started shopping around the idea of building a brick pizza oven. From the pastor on down, everyone liked the idea. I got lucky when I found someone who was as excited as I was, and willing to build it! Paul researched designs, price compared materials, and enlisted his dad's help to get it built. He called us in to mix and pour concrete for the table, but otherwise took the ball and ran with it, cutting bricks and assembling the dome. Over the course of a summer our pizza oven came together.

In the seven years since, we've tried different crusts, different sauces, different brands of cheese. We've held events as early as May and as late as October (it gets dark really early in October). One



year we held events twice a month. In the pandemic summer of 2020 we didn't hold any events until August. We had so much fun that we squeezed in one more event in September to finish out the season.

A serendipitous aspect of these events is that you can't make fifty pizzas at once, or in advance. As people arrive, we take their orders and make them by hand. One volunteer cuts and delivers the pizzas when they're ready. Meanwhile we have an intergenerational gathering for the purpose of enjoying a summer evening and strengthening our community. Older folks and kids meet at the pop cooler and have an opportunity for conversation. Friends who have been away traveling can catch up with each other in a circle of lawn chairs. Kids and adults join in a pickup game of kickball.

Having a brick pizza oven in our backyard provides the easiest invitation to church you'll ever give. Those invited have included friends, neighbors, extended family, and coworkers. It's an

opportunity for them to experience the welcome and caring of our church family.

The idea of the pizza oven was to serve our congregation and our greater community through fun, delicious food, and fellowship. After years of experimentation, we have a pizza we like and a schedule that meets our needs. On the second Fridays of June, July, and August, there's wood-fired pizza, picnic tables, a playground, activities for kids, and probably a pick-up game in Community of Joy's backyard. And if we haven't had enough at the end of the summer, we might be out there in September too. You're welcome to join us!

Jason Lindahl serves as an elder at Community of Joy Church in Eagan, Minnesota.

Simple Evangelism

PHIL HEISER

Jesus went through all the towns and villages, teaching in their synagogues, proclaiming the good news of the kingdom and healing every disease and sickness. When he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, "The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field."

Matthew 9:35-38



This passage has often been applied to the need for more pastors and missionaries. Rightly so. But what about you and me today? Is this just for the professional ministry worker who might respond to God's calling, or is there a calling for us today in relation to our neighbor?

I am blessed to be part of a "simple church" model, called Generation Church, located throughout the southeast Phoenix valley. By "simple church," we mean no dedicated facility, paid staff, budgets, or committees. Rather we gather in multiple home-based groups with each group being served by two or three elders.

Our ministry decisions are made by the elders discussing, praying, and presenting plans to the church for their own prayerful support and engagement. Our offerings are invitations to support the ministries of the CLB and to engage local opportunities by giving our time, talent, and treasures to the needs right around us. I have never experienced more growth and joy in ministry than I have in these last few years of serving in Generation Church.

Our simplicity has freed us to devote greater focus to worship, discipleship, and evangelism. Generation Church's 80+ members are, in turn, freed to give more time sharing their faith *outside* the walls of our worship gatherings. This is where I see Matthew 9:38 come alive.

One of the most recent stories is from

one of our Generation Church couples, Chris and Blanca Krosky. I received the following text message from Chris back in February:

Really cool encounter with a coworker. Shared the gospel and prayed with him yesterday. He called me today, saying he and his wife are so eager and excited to join us in church in a couple of weeks. They went out late last night to find a Bible, and he said he prayed for the first time after reading a Bible he found that his grandparents had given him. Blanca and I will have them over for dinner in two weeks. Praise the Lord!

Yes, indeed—praise the Lord! Praise the Lord for the ordinary members of our churches who, by faith, embrace our Lord's calling to enter his harvest field. The couple with whom the Kroskys shared Christ has joined one of our simple church gatherings and are now being discipled.

Meanwhile, our fellow gospel co-laborers Chris and Blanca have recently moved to Franklin, Tennessee, where Chris accepted a position with Ramsey Solutions. We have already begun to wonder and pray if the Lord might be

planting yet another simple church in this southern Nashville suburb. This is the nimble, simple way the gospel is spread as the Lord scatters his Church around the world.



Rev. Phil Heiser serves the Church of the Lutheran Brethren as Associate for Ministry Support.



Daniel, Nancy, and their three children, Dan, Chi, and Joy.

The Path of Mission

DANIEL W.

Due to the COVID situation, the Chadian government required seven days of independent quarantine for incoming passengers. Therefore, we were transported to the Welcome Center (commonly known as the Mission Headquarters), about half an hour away from the airport, just after we got off the plane. So, having safely arrived in Chad, I can so far only feel the difference in climate. There has been no opportunity to appreciate the local customs here. The world outside the high wall of the headquarters exists only in my imagination.

We know we are welcomed by the Chadian Church and by the LBIM missionaries. But so far here in the Center,

there are not many opportunities to interact with other people. I can, however, still feel one kind of local vitality. Every time I open the heavy screen doors and step out, I can see all kinds of medium-sized lizards running around my feet. From time to time I would be frightened by their sounds.

After a few days I asked my son, out of curiosity, “Aren’t you afraid of seeing so many lizards?” His answer could be an amazing gift from God, which hit me right between the eyes. He said, “Me? No! I always feel that they are lining up to welcome us!” These words echoed in my mind again and again. That is right. When we left Taiwan, we were sent off at the presidential level by the Church and

family, but when we came to Chad, the people of Chad did not warmly welcome us. Only the reptiles on the ground welcomed us.

The messengers of the gospel are not always welcomed. The prophets who are sent are often disgusting to others. When our family of five landed, there was no applause or attention. In the eyes of Chadian people, we might be labeled “Les Chinois.” This is due to their impression of Chinese people in the past: “They just come here to make money, to exploit our country, tell us to do hard work, and then leave again.” The senior missionary reminded us that this is the reality that we must face, and this is the first impression that others have of us.

“For it seems to me that God has put us apostles on display at the end of the procession, like those condemned to die in the arena. We have been made a spectacle to the whole universe, to angels as well as to human beings.”

1 Corinthians 4:9

Not only that, but by sharing the gospel, we will also bring new shock and even conflict to unbelieving communities. In some ways, we are not welcome at all.

But is this really true? I don't think this is the case. God wants to teach me this truth through the child's innocence. Through all the things he has created, God will eagerly welcome every messenger with the mission of the gospel. "How beautiful... are the feet of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation" (Isaiah 52:7). Jesus said, "I tell you... if they keep quiet, the stones will cry out" (Luke 19:40).

Many times, we long for recognition and praise from people. When we embark

on the path of mission, we do get some praise and applause, but I know that this will not be the "normal" life of a missionary. For the Apostle Paul, the missionary life meant tribulation, poverty, hardship, scourging, imprisonment, disturbance, hard work, vigilance, and no food—as his daily routine (2 Corinthians 6:4-5). Although he was respected and loved by the Church, he was often despised and mocked by others. But then he added these words: "...dying, and yet we live on; beaten, and yet not killed; sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing everything" (2 Corinthians 6:9b-10).

Paul is convinced that the Lord who

called him and gave his life for him will always welcome him with open arms!

And I think, no matter what the future is for our family, we will never forget that God used a group of lizards to welcome us to Chad!

Daniel W. and his wife Nancy are missionaries from the Church of the Lutheran Brethren of Taiwan sent to the unreached peoples of Chad. They are seconded to Lutheran Brethren International Mission and work alongside our CLB Chadian missionaries.

Called to Chad

On March 26, 2021, the Council of Directors for the Church of the Lutheran Brethren voted unanimously to call Daniel and Claire Rose to serve as our next missionaries to the unreached people of Chad. On April 6, 2021, the Roses accepted that call.

CLAIRE R.

The night before the CLB Council of Directors faced the decision on calling us to be missionaries, the Lord put on my heart Isaiah 6—Isaiah’s call to ministry. I am very familiar with verse 8, where the Lord asks, “Who will go for us?” and Isaiah says, “Here am I! Send me.” But the verses leading up to that were especially pressed upon my heart that night. Isaiah lamented the fact that he was unclean and unworthy of God’s holiness. Then one of the seraphim “touched my mouth [with a burning coal] and said: ‘See, this has touched your lips; your guilt is taken away and your sin atoned for.’” This triumph over sin, and atonement for sin, was completed for all mankind in the death and resurrection of Jesus Christ. We are not worthy in ourselves, but God still calls us to go. And because of what Jesus did for us on the cross, we are freed from the weight of our sin—to go!

We are new creations in Christ (2 Corinthians 5:17), God does a new thing (Isaiah 43:19—even rivers in the desert!), and ultimately God makes all things new (Revelation 21:5).

Watching the snow fall now in April, I reflect on being called to serve in Chad with Lutheran Brethren International Mission. This is likely the last time I will see snow in April for a while. There will be snow in France, *peut-être, mais pas comme ici à Fergus Falls* (maybe, but not like here in Fergus Falls)! White as snow (Isaiah 1:18). Is that something a Chadian would even understand? The sheep look like goats—do they know what white wool is? Is this a hopeless situation? If it is up to us, the answer is yes. But because we serve a God who uses all things for his glory (Romans 8:28), there is an infinite amount of hope. And in that—who does the working? It is God. He will use our brokenness, our weakness, our shortcomings, all for his good and his purposes. We cannot get in the way of that.

God tells us in his Word that he calls us by name, and he equips us (Isaiah 45:4-5). Not only that, but Jesus promises to go with us (Matthew 28:20). When we visited Chad in January 2020, that verse was specifically impressed upon me. After he calls and equips, he does not abandon us. Rather, he tells us, “I am with you always, to the very end of the age.”



Daniel and Claire Rose.

What now? Given the current civil unrest in Chad, there is much that remains unknown. What we do know is that we serve a God who knows, a God who has always known that this would be. We continue to seek him as we navigate this path. We remain convicted of our call and obedient to his leading. We did not forge our own path. Only because of God’s grace, mercy, goodness, faithfulness, and provision have we been able to travel this path. We continue to move forward with the plans we have in place. We are traveling some this summer—I have Medical Missionary training in North Carolina, and Dan has Solar Power training in Missouri. We will have cross-cultural and language acquisition training in Colorado during July-August. We are moving forward. Lord willing, we will go to France in August or September of this year to study French outside of Paris.

This time is so exciting, but it is also intimidating. I will have fear, weakness, and uncertainty, unless I remember *Who* has been guiding our steps from day one, and *Who* will continue to guide us until our time on earth is done. In *Christ alone* is our hope, strength, and assurance. The people of Chad do not understand Jesus as we do, and do not have that hope, strength, and assurance. That is why we go. Because *HE* is worth it. Because God loves them as much as he loves us, and they do not know it yet.

Claire R. and her husband Daniel have accepted a call to serve as the Church of the Lutheran Brethren’s next missionaries to Chad.

Harper Ordained



L to R: Dr. Eugene Boe, Elder Glenn Endrud, Rev. Michael Hussey, Rev. Mars Harper III, Mitzi Harper, Elder Aaron Berg, Rev. Gary Witkop, and Elder Gary Kaldor.

On February 21, 2021, Mars Harper III was ordained as pastor at Ebenezer Lutheran Brethren Church in Mayville, North Dakota. Rev. Gary Witkop officiated.

Rostvedt Ordained



L to R: LBS President Dr. David Veum, Elder Harold Thompson, Rev. Ty Rostvedt, Elder Marvin Ott, and Rev. Jim Osvold.

On March 7, 2021, Ty Rostvedt was ordained as pastor at Salem Lutheran Brethren Church in Grand Rapids, Minnesota. LBS President Dr. David Veum officiated.

Anderson Installed



L to R: Rev. Warren Geraghty, Rev. Roger Viksnes, Dr. Ryan Nilsen, Rev. Kristian Anderson, Elder Phil Skaret, and Elder Andrew Hegglund.

On March 28, 2021, Rev. Kristian Anderson was installed as pastor at Bethany Lutheran Brethren Church in East Hartland, Connecticut. Dr. Ryan Nilsen officiated.

Hagerott Called Home



Rev. Alvin Hagerott passed from this life to the next on April 14, 2021. He was 81 years old. Alvin was born January 6, 1940 and adopted by Albert and Mary (Lueneburg) Hagerott in September 1943. He graduated from Center High School in Center, North Dakota in 1958 and Dickinson State College in 1965. He was employed as a social worker for Pembina County while living in Cavalier, ND. He married Diane Fleming on December 10, 1967.

Alvin entered Lutheran Brethren Seminary in Fergus Falls, Minnesota in 1974. He graduated with a Master of Divinity degree. He served congregations in Minnesota, North Dakota, and Washington. He served as a chaplain at Medcenter One Hospital in Bismarck, ND; Lutheran Home of the Good Shepherd in New Rockford, ND; and at Medcenter One Hospice in Bismarck, ND. Blessed be his memory.

Rinden Called Home



Rev. David Rinden, 79, went home to be with the Lord Jesus on May 2, 2021. David was born August 1, 1941 in Lake Mills, Iowa to Oscar and Iva (Stensrud) Rinden. His early years revolved around working on the family farm, attending a one-room schoolhouse, and going to church with his family.

At a young age, he felt the call to ministry and pursued the steps necessary to reach that goal. After graduating from junior college in Iowa, he attended Moorhead State University, where he met his future wife Gracia Carlson. In 1966 he graduated from Lutheran Brethren Seminary in Fergus Falls, Minnesota. That same year, he and Gracia were married. The Rindens served congregations in Viscont, Saskatchewan; Eau Claire, Wisconsin; Lynnwood, Washington; Underwood, Minnesota; Rochester, Minnesota; and Grand Rapids, Minnesota. From 1979-2000, Rev. Rinden served as Director of Publications for the Church of the Lutheran Brethren and as editor of *Faith and Fellowship* magazine. Blessed be the memory of Rev. David Rinden.

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Castaway No More

You've been carrying around a COVID bubble for well over a year now. It's like the old concept of "personal space," only bigger—a six-foot-radius circle. This bubble is inherently distancing and isolating. Most of us have felt lonely. Some real human needs are not met when we feel alone.

In the 2000 movie "Castaway," the lead character (Tom Hanks) survives a plane crash at sea and is stranded on a deserted island for four years. By his own ingenuity, he manages to provide himself food, clothing, and shelter for all that time. But his emotional, psychological, relational, and spiritual needs must be met somehow, or he will not survive. He stumbles on a solution by attempting to humanize a volleyball, naming it "Wilson." By engaging in "conversation" with Wilson, the castaway manages to maintain his sanity in that place of aloneness.

In 1719, Daniel Defoe published the novel "Robinson Crusoe." Crusoe is also a castaway, sole survivor of a shipwreck. Crusoe finds food and water, builds shelter, eventually must make his own clothing. At last he comes to the point of despair, realizing that he might die on the island, remembered by no one. Then Crusoe finds the real answer to those other, invisible, but very real needs:

"I took out one of the Bibles which I mentioned before, and which to this time I had not found leisure, or so much as inclination, to look into... Only having opened the book casually, the first words that occurred to me were these: 'Call on me in the day of trouble, and I will deliver, and thou shalt glorify me.'

"The words made a great impression upon me, and I mused upon them very often. Before I lay down, I did what I never had done in all my life; I kneeled down, and prayed to God to fulfill the promise to me, that if I called upon him in the day of trouble, he would deliver me."

Crusoe finds a relationship with God, engaging with the Lord through prayer and Bible reading for many years. Eventually, God provides a human friend (Friday), and still later a return to civilization.

So I ask you, which castaway story rings truer? Which one found his needs met, and was more likely to keep a sound mind through the long ordeal?

As the quarantines and masks become fewer, our COVID bubbles are decreasing to ordinary personal space. We are each gradually being liberated from our isolation. And now it's time to reflect: How *did* you survive it? How were your deepest needs met?

"And my God will meet all your needs according to the riches of his glory in Christ Jesus" (Philippians 4:19).

Rev. Brent Juliot is Contributing Editor of Faith & Fellowship magazine and Pastor of Living Hope in Menomonie, WI.

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