

## COMING TO CONCORDIA IN JUNE FOR VACATION BIBLE SCHOOL



### A Musical Ministry Team to the South West Region

Youth Encounter's National bands are music ministry teams that present programs about the gospel of Jesus Christ using personal testimony, music, puppet shows and drama sketches.

CAPTIVE FREE will have many opportunities to listen, learn and share while visiting in homes, schools, churches, orphanages, hospitals, nursing homes and youth conferences.

Youth Encounter is an evangelical and confessional Christian organization that offers youth and family ministry resources to the Church. Youth Encounter's ministry takes many forms that include: weekend Youth Quakes for grades 6-9, Youth Congresses for grades 9-12, leadership camps, a bicycling/music ministry, overseas work crews and work with professional Christian musicians through Springboard Artists Services.

Here's some information about the team coming to Concordia this summer for Vacation Bible School June 9-11. They will also be providing the music for the service on Sunday, June 8th.

**Anne Hallman** comes from Kitchener-Waterloo, Ontario, Canada. She just completed one year at the Canadian Lutheran Bible Institute in Alberta. This year on Captive Free, she hopes to be used for God's work wherever needed.

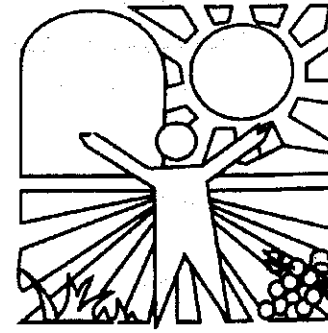
**Erik Hummel** of Tyler, MN recently graduated from the University of Minnesota - Morris with a B.A. in Vocal Music Education. Erik has worked as a camp counselor and was a member of the missions team to the Apache Indian Reservation in Cibecue, AZ.

**Martin Kretzmann** of Marshalltown, IA was born and raised in central Iowa and never really got to leave except for a couple of brief visits to Russia and most recently, Wisconsin. He has worked at two different Bible camps in Iowa and Wisconsin for five summers.

**Jill Mauritz** is a member of Immanuel Lutheran Church in her hometown of Marshfield, WI. As a 1996 high school graduate, Jill plans to attend Concordia University - River Forrest after her year with Captive Free.

**Jacob Novak** is an 18-year old from Strongsville, OH. Captive Free is Jake's first ministry experience with Youth Encounter. Jacob just graduated from high school and has been very active in community theatre in the Cleveland area.

**Stephen Schmidt** comes to Captive Free from Portland, OR where he recently graduated from high school. He grew to know Christ attending Calvary Presbyterian, Young Life and youth group at Faith Lutheran.



### NEW MEMBERS

On April 20th Concordia had the opportunity to welcome 19 people to our family of faith. It is a blessing to have the following people join us as part of our congregation:

Helen & Luther Berntson; Scott & Ellyn Myller and daughters Sophie and Leslie; Patty Duryea; Todd & Kelly Smit and son Ryan; Lynn Jones; Thomas Taylor; Erin Stange; Darren & Sharon Clever and son Will; Ellen Crain and son Alex Jordan; and Morten Høj.

Welcome!

### Joel Scheiwe Receives 'Outstanding Leadership and Service' Award from Valparaiso University

Joel was chosen from persons nominated by faculty, staff, and students through an evaluation of performance, dedication and quality of leadership as evidenced by involvement in a variety of activities and all service related activities while a student.

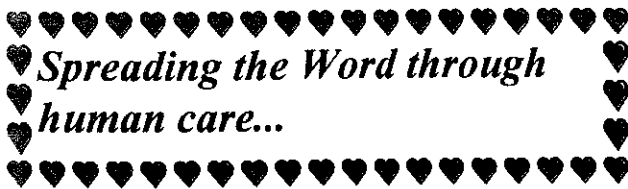
Joel will graduate with a B.A. in International Economics & Cultural Affairs and Spanish in May. He has participated in many service activities including Shelter Ministry and the Neighborhood After School Program. He served as Co-Chair of the Crop Walk and Chair of the World Relief Campaign. Joel has been involved in the music program and served as Secretary of the National Music Fraternity, Vice-President of Alpha Lambda Delta and is a member of the honor society in social science.

Congratulations Joel!

### Lutheran Brotherhood's Martin Luther Quiz

- 1) According to Luther, the chief thing in the Lord's supper is this:  
(A) The bread (B) The wine (C) God's Word
- 2) According to Luther, baptism is water with this:  
(A) Faith (B) The sign of the cross (C) The Word of God
- 3) Luther wrote that good works don't make a person good, but a good person does this: (A) Good works (B) Prayer (C) Bible Study

Answers: (1) C (2) C (3) A



LCMS World Relief and Board for Mission Services have joined resources to open new mission fields in four countries. This work marks the first time that The Lutheran Church - Missouri Synod will work cooperatively in Egypt, Eritrea, Croatia and China.

Women and children are the focus in Egypt where problems of poverty and financial inequities are common. The project, located in a rural region of Upper Egypt, provides a revolving loan program with lower than market rates. Literacy assistance and health awareness elements compliment the loan program, providing help to 1,000 families.

Thirty years of warfare has affected many in the country of Eritrea. Women and children are hurting. Programs that teach new skills to women will help increase economic opportunities for them. Sewing, embroidery, weaving and knitting skills give them a chance to provide for their families. They will also share the skills they have learned with others. Other women will train to become housekeepers in homes and offices.

The war of ethnic cleansing in the former Yugoslavia has left many women battle-scarred with traumatic memories. A soup kitchen ministry in Zagreb, Croatia is being expanded to provide a center where women share the trauma they endured and receive nurturing.

The elderly, the sick and young children all receive help in China. Many people living in rural areas around Yamchang cannot receive medical services because of their poverty. A new project grant will allow for these services. Elderly people living in government nursing homes will have improved living conditions. New textbooks for children in Harbin province will ease the already strained resources in this poor province.



### CONCORDIA APRIL STATISTICS

#### Avg. Sunday Attendance

1991	132
1992*	141 (E)
1993*	218 (E)
1995*	270 (E)
1996*	249 (E)
1997	211

(\*Easter fell during April of that year.)

#### April 1997 Sunday Attendance

wk.#1	- 89 (E)	112 (L)	201
wk.#2	-121 (E)	115 (L)	236
wk.#3	- 65 (E)	139 (L)	204
wk.#4	-110 (E)	93 (L)	203

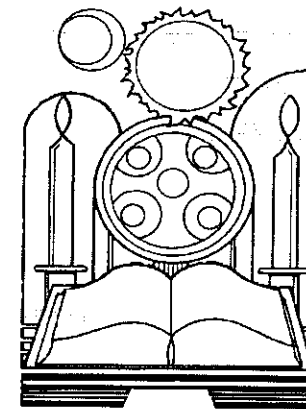
## FAMILY ISSUES

### POINTS TO PONDER - for Parents Only

Do I . . .

- spend uninterrupted time with my child?
- listen carefully to what my child has to say?
- see my child for who she or he is rather than what I think she or he should be?
- look for the unique gifts and qualities God has given my child?
- tell my child often what I like about him or her and the strengths I see?
- encourage and appreciate more than I criticize?
- say more things to build my child's self-esteem than to tear it down?
- go out of my way to do something special for my child?
- share God's forgiveness in Jesus and allow my child to start each day with a new, clean slate?
- take time to teach my child new skills with patience?
- help my child learn to accept and express feelings appropriately?
- protect my child from hurt rather than teaching him or her to cope with it?
- set age-appropriate expectations for behavior and performance?
- take time to teach my child moral values?
- touch, hug, hold, and kiss my child?
- say I love you?
- model the unconditional love of Jesus and pray for His guidance each day?

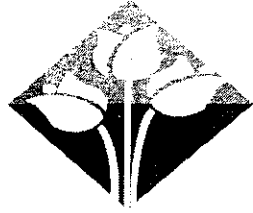
By Jane Wilke, Dept. of Child Ministry, LCMS



### Top ten signs you may not be getting enough of God's Word

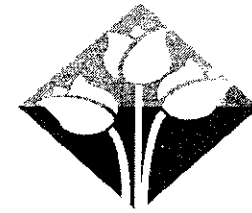
10. The preacher announces the sermon is from Galatians...and you check the table of contents.
9. You think Abraham, Isaac and Jacob had a few hits during the '60s.
8. You open to Luke and a WWII Bond falls out.
7. Your favorite Old Testament patriarch is Hercules.
6. A small family of woodchucks has taken up residence in the Psalms.
5. You become frustrated because Charlton Heston isn't listed in the concordance.
4. Catching the kids reading Song of Solomon, you demand, "Who gave you this trash?"
3. You think the minor prophets worked in quarries.
2. You keep falling for it every time the pastor says to turn to First Condominiums.
1. The kids keep asking too many questions about your usual bedtime story: "Jonah the Shepherd Boy and His Ark of Many Colors."

(Original source unknown.)



# CONCORDIA LUTHERAN CHURCH

MAY 1997



*Sun*

*Mon*

*Tue*

*Wed*

*Thu*

*Fri*

*Sat*

				1 10:00 am Women's Bible Study 7:00 pm Recovery	2	3
4 Worship 8/10:30 am Education Hr. 9:15 am PARENTS SUPPORT GROUP POTLUCK after late service.	5 Women's AA 7 pm	6 6:30 am BIBLE STUDY 6:00 pm MUSICIANS' POTLUCK- Church Basement	7 7:00 pm DISCOVERY STUDY & DESSERTS (Bring a dessert to share.)	8 10:00 am Women's Bible Study 6:30 pm RECOVERY STUDY "POTLUCK" (Special Speaker)	9 Girl Scout Reception for parents 6 pm	10 MEN'S BREAKFAST FELLOWSHIP 7 am
11 Worship 8/10:30 am Education Hr. 9:15 am 5:30 pm CONFIRMATION REUNION (dinner)for classes '93-'97	12 Women's AA 7 pm	13 6:30 am Bible Study 6:15 pm Choir Church Council 7:30 pm	14 7:00 pm Discovery	15 10:00 am Women's Bible Study 7:00 pm Recovery	16 SPRING RUMMAGE SALE	17 SPRING RUMMAGE SALE
18 Worship 8/10:30 am Education Hr. 9:15 am CONCORDIA CARES GROUP after 2nd Service	19 Women's AA 7 pm Concordia Cares Committee Mtg. for Captains 7:15 pm in the Sanctuary.	20 6:30 am Bible Study 6:15 pm Choir	21 7:00 pm Discovery LWML 7:00 pm	22 10:00 am Women's Bible Study 7:00 pm Recovery	23 Wedding	24
25 Worship 8/10:30 am Education Hr. 9:15 am ECC 12:45	26 Women's AA 7 pm NO SCHOOL	27 6:30 am Bible Study 6:15 pm Choir	28 7:00 pm Discovery	29 10:00 am Women's Bible Study 7:00 pm Recovery	30	31

### Thursday Women's Bible Study

A special Bible study is in place to assist the women of our congregation in the study of God's Word. Child care is available in the basement of the church at 9:30. The study will begin (for adults only) at 10 am at Mary Dombey's home (775 Amethyst Drive).

### Sunday Extended Care Center Worship (ECC)

On the fourth Sunday of each month our congregation is responsible for the care of the worship service at the ECC. The Pastor leads this service with congregational volunteers. There is a need to visit with the residents at the ECC. It is a great way to learn compassion and service. The residents always appreciate a kind contact from visitors.



**Tuesday Bible Study:**  
Meet and study the Word of God prior to work. This study begins at 6:30am and is done promptly at 7:30am. The format is one of discussion and reflection on God's Word. A good cup of coffee or tea is ready for you upon arrival. Give this study a try!

**Wednesday Discovery Bible Study:** This Wednesday evening study opportunity has been put into place for a midweek spot of spiritual refreshment. A person can come once a month, twice a month, or every week. It is a relaxed atmosphere for learning, discussion and fellowship. Please, come and enjoy some great "Discovery!"

**Thursday Recovery:** Concordia Lutheran congregation has made a commitment to open its doors to the special needs surrounding those individuals, couples, and families who are dealing with the reality of addiction and recovery. Each Thursday night at 7:00pm a group of people meet in the basement of the church for devotions and support. This meeting is designed to aid the recovering person in the quest for a stronger spiritual life.

## SEARCHING SCRIPTURE THE MODE OF BAPTISM

by Kenneth R. Scherer

*Editor's note: This is the last installment of Pastor Scherer's three-part "Searching Scripture" setting forth the Scriptural basis for the Lutheran understanding and practice of holy baptism.*

While it is true that the primary meaning of the Greek word for "baptize" is to "dip" or "immerse," it is also true that in Scripture the word carries a wider meaning that includes any sort of ritualistic washing with water.

Read Mark 7:3-4. In this passage, we read about some of the Jewish customs in regard to ritualistic washings. The Greek word for "baptize" is used in v. 4. However, our versions rightly translate the word with the wider meaning of simply "wash." If "baptize" always means "immersion," then we would have to say that every time a Jew came from the marketplace, before he could eat, he would have to get into some vessel of water large enough for his whole body and completely submerge himself in the water. We know of no such practice.

Read Matt. 3:16 and Mark 1:10. These verses are sometimes alluded to as teaching immersion. However, they do not say that Jesus came up from under the water. Rather, they say that Jesus went up out of the water. In other words, He was baptized by whatever method, and then He walked up out of the water. Indeed, if these statements in Matthew and Mark are twisted to mean immersion, then, to be consistent, we must conclude that Philip immersed himself as well as the eunuch in Acts 8, since it says in v. 39 that "... they came up out of the water. . . ."

Read John 3:23. Sometimes this verse is said to imply immersion. However, a careful study of this passage in the original language suggests exactly the opposite. *Aenon* is probably from the Aramaic, meaning "fountains" or "springs." The Greek says, literally, that "many waters" (plural) were there. This would indicate the springs themselves or the rivulets that flowed from them, not a large body of water. In fact, neither ancient nor modern records speak of any place like this that had enough water to immerse numbers of people.

Read Acts 8:36-38. This would seem to be the strongest passage to at least suggest immersion, especially if one is already disposed toward that method of baptism. Still, the passage does not say that Philip immersed the eunuch. The passage only says that there was some water that they could walk into. We don't know if the water was deep enough for immersion. In the geographical area that is the setting for this account, the problem would have been to find any water at all, let alone enough to immerse someone in.

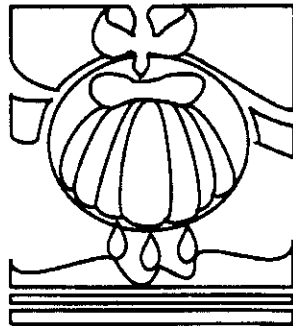
Read Rom. 6:3. Oftentimes, this figure of speech is used as a "proof passage" for immersion. But it is only a *figure of speech*, and one does not build a doctrine on a figure of speech. In fact, this passage is not teaching anything in regard to the *method* of baptism. It is teaching us the *meaning* of baptism: that we are united with Christ in His death, burial and resurrection.

Read Acts 1:5 and 2:18. If one were to use a figure of speech to teach a particular method of baptism, then by comparing these two passages, one must arrive at the conclusion that to baptize means to "pour out on."

The Scriptures prescribe no specific method of baptism. Rather, any ritualistic washing with water may properly be understood as a baptism. A second-century Christian writing called "The Didache," meaning "The Teaching," bears out this conclusion. In it we are instructed to "... baptize in running water, in the name of the Father and of the Son and of the Holy Spirit. If you do not have running water, baptize in some other. If you cannot in cold, then in warm. If neither, then pour water on the head three times in the name of the Father, Son, and Holy Spirit."

A word of clarification: Certainly, immersion is an acceptable method of baptism. We can even concede that it more graphically portrays the concept of our death, burial and resurrection with Christ. However, when it is taught that one's baptism is only valid if it is a baptism by immersion, such teaching is without Scriptural support and must be rejected.

We Lutherans are not just following the custom of Luther's day in our understanding and practice of baptism. We stand solidly on Scripture. It is hoped that this study will help you to answer those who say we don't.



### FROM THE BOOK OF BOOKS

"Take the helmet of salvation  
and the sword of the Spirit,  
which is the word of God."

—Ephesians 6:17 (NIV®)

### THE POWER OF THE WORD



Like rain and snow, which possess mysterious germinating power, God's Word possesses creative power, though to an infinitely higher degree. Its power, too, is seen in the unfailing results it produces.

Holy Scriptures tell us that the worlds were framed by the Word of God and that Christ upholds all things by the Word of His power. But more than this, God's Word is

spoken of as seed that endures forever and has power to save and sanctify people's souls. Humankind may despise it because it is seemingly insignificant and no different from any other word. But once this almighty Word has been spoken, it produces wonderful results. Sinners heed it and are cleansed; their sorrow turns to joy, their weeping to laughter, and their death to life. Through this Word they are spiritually reborn and made children of God and heirs of heaven and eternal life.

This Word is the miracle-working seed that Christ has entrusted to His followers. Whenever we sow it by preaching or teaching or personal witnessing, we have the Lord's promise that it will bring forth fruit.

**Lord, make us faithful sowers  
of Your Word. Amen.**

*From Words of Promise edited by Dianne Krenz.  
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**"The Bible is the greatest benefit which the human race  
has ever experienced. A single line in the Bible has  
consoled me more than all the books I ever read besides."**

- Immanuel Kant (1724-1804)