



CAMPUS MINISTRY UPDATE

The Lutheran Church – Missouri Synod
at The University of Arizona



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Graduation is a bittersweet time for us. We rejoice with the students as they complete a major stage of their lives, but we are sad to see them leave and will miss those who will be departing from our fellowship. Pictured above are (front row, left-to-right and then back row)

Sha Dickson--graduated with a degree in Education. She is currently residing in Texas with family, while applying to graduate school

Ashley Summerset -- graduated with a degree in Communications. Is currently seeking a position with university athletics as a communications coordinator

Elizabeth Ehrlich -- graduated with a degree in Mining Engineering. She is employed by a mining company in Arizona.

Marley Henson -- graduated with two majors, Spanish and Global Studies. She is headed to Spain to pursue a Master's degree

Marisa Sniecikowski – graduated with a degree in Speech, Language, and Hearing Sciences. She will be pursuing a master's degree at NAU in Speech Pathology

Paul Lenharth – graduated with majors in Chemistry and Mathematics and was elected to Phi Beta Kappa. He will be pursuing a master's degree in materials science at the U of Az and plans on for a PhD.

Andrew Scheuermann -- graduated from the Eller School of Business. He is currently back in his home town off Reno, NV and is applying for jobs.

(not pictured)

Nathan Maynard – received his Master's degree in accounting and is working for a large accounting firm in Phoenix.

April Ehrlich – completed her first year of medical residency and is continuing her medical training with a residency at Johns Hopkins in Baltimore

From Pastor Palmer:

Pentecost on the U of A

Have you ever seen one of those little prisms that Midwestern grandmas love to hang in windows? My wife's grandma collected them. They catch the sunlight, refract it, and — boom! — the living room carpet is bespeckled with pieces of rainbow.

Liturgically, we are in the season of Pentecost. We just celebrated the coming of the Holy Spirit and the beginning of the church. The Old Testament story that acts as a foil for Pentecost is the tower of Babel from Genesis 11. Babel is like those prisms. At the beginning of the story humanity is unified, at the end, fractured. At the beginning we are living together and we are speaking the same language. One unified goal bound humanity together. The problem, of course, was that the goal was to defy God.

So God fractured our language. By the end of the story we find humanity dispersed and wandering the earth unable to communicate with each other.

I'm a firm believer that language influences culture and that our language differences have strongly contributed to our various cultural clashes. There are 7,106 living languages today. People who speak one language may not be able to really grasp the ideas and thoughts of people who speak a different language. Misunderstandings and frustrations — sometimes even wars — result.

I see the problem of language and cultural fragmentation on campus all the time. Yes, I've run into Mandarin speakers, Arabic speakers, German speakers, Finnish speakers, and, of course, Spanish speakers. But that is not what I mean. The bigger problem is actually a cultural clash between Christianity and the secular world. Often in my conversations with students, especially as I do evangelism, I find that even though we are both speaking English, we are really talking two totally different languages.

Sociologists tell us that young people lack the concept of sin. That's true up to a point. Frequently I find that when I use the word "sin," students don't know what I mean. They haven't heard that word used in their everyday world and couldn't give a very good definition for it. But they do know that actions can be evil.

That, however, is often all they know about sin. It's my job to explain to them — using words that they can really understand — that the evil they see comes from within each of us, because we are fallen. I have to tell them that the reason they frequently feel guilty is because they actually are guilty in the sight of God. Finally, I get to tell them that their sins were freely and completely forgiven when Jesus died for them. But all this, again, in words that they can understand.

Pentecost is about how the Holy Spirit undoes the curse of Babel. On that glorious day men from Parthia, Media, Elam, Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Libya, the Roman Empire, Crete, and Arabia all heard Peter's gospel message in their own languages. I wrote that the Holy Spirit "undoes" the curse of Babel, but He doesn't do it by restoring humanity to one language. Rather, the Holy Spirit presents the good news of Jesus' death and resurrection in our language.

And that is the key. We have the fullness of the gospel message and the Holy Spirit to help us communicate it. It's a hard job. We need to talk to students about sin and forgiveness, shame and honor, fear and power, guilt and innocence, death and life, falsehood and truth, alienation and relationship, isolation and community — all in the light of the cross and all in their language.

But by the power of the Holy Spirit, it's a task we can do. And I pray constantly that God would bless those efforts just as He blessed Peter's sermon that first Pentecost.

From Vicar Schlie

Forgotten by Some, Remembered by the Lord

For quite some time now the Church has begun the month of May by commemorating the two Apostles St Philip and St James. No doubt, these men are not as easily remembered as their comrades Peter the Rock, John the Beloved, Thomas the twin, or even Judas the betrayer. Philip and James fall into that middle part of the list of the Twelve where name changes make it hard to keep things straight (Mt 10:1-4, Mk 3:16-19, Lk 9:6:14-16). And it does not help that James is not the only one in the Bible, or even among the Apostles, to go by that name. There is also James the brother of Jesus, Bishop of Jerusalem, and the likely author of the Epistle that bears his name (Acts 15:13, James 1:1). And most notably, there is James the son of Zebedee, the brother of John, also an Apostle, and a member of Jesus' inner three (Mt 10:2; 17:1). That James, the Son of Zebedee, is often called "James the Greater" in an effort to distinguish him from this James, unfortunately dubbed, "James the Lessor."

While James "the Greater" makes multiple appearances in the New Testament, all that the Scriptures tell us about this James – James "the Lessor" – is his name, his father's name, which is Alphaeus, and that he was one of the Twelve disciples whom Christ called as an Apostle (Mt. 10:3). In other words, the Scriptures make it clear that this James was not important by virtue of himself, but by virtue of his Office. Yes, his individual life might have been well-known by his family, friends, and parishioners, but as far as history is concerned, he has no personal accomplishments or achievements for which we or the world would remember him. As far as we know, James "the Lessor" was simply a pastor who quietly went about his work of baptizing, absolving, teaching, and administering the Sacrament.

Similar things can be said about St Philip, though we do know a little bit more about him than James. Philip was from Bethsaida, which happens to be the same fishing village as Peter and Andrew (John 1:44). He makes a couple of appearances in John's Gospel. First, there is the time when, after being called as an Apostle, Philip carried out his office by seeking Nathaniel and making the confession, "We have found Him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son Joseph" (John 1:45). Then later, during holy week, Philip also brought a group of Greeks to Christ after hearing their request, "Sir, we wish to see Jesus" (John 12:20-22). This was evangelism in the simplest but most

profound way – bring people to Jesus, which really means, bring them to church. So, like James, Philip simply went about doing the work that God had given him, not in some extravagant or glamorous way, but through the humble office to which our Lord called him.

So, the lesson we learn from St Philip and St James is a simple one: God uses humble means. He used the death of His Son on the cross to win life for the world. He uses everyday things like words, water, bread and wine, to deliver that life to the world. And He uses sinners and nobodies to build up His Church in the world.

Even though kids playing Apostle probably would not dress up as St Philip or St James, it is for that reason that these men are actually some of the best saints for us to commemorate. Because, like Philip and James, most of us will never really amount to anything that the world calls special. While we are living our accomplishments will be set next to our faults. When we die, there probably will not be any buildings named after us or awards given in our honor. Our emails, text messages, and sermons will not be preserved in museums, and there will be little, if anything, by which the world will remember us.

But though insignificant before men, like St Philip and St James, we are significant before God in heaven. And like St Philip and St James, we are remembered not because of who we are and what we have done, but because of what Christ has done for us and to us. We are remembered for what He has done and continues to do through His humble means of grace. We are known and valued by the blood of Jesus Christ – by the blood that washed us clean in Baptism – by the blood that grants us peace in the Supper – and by the blood that has purchased us a room in the Father's house, where we sinners, along with forgotten Apostles, find rest for our souls.

As a final note, and keeping with this theme of remembering, I would like to offer my sincere thanks to all those who have supported me during this vicarage year. Even though reasons for remembering ones' vicarage can vary greatly, I assure you that I will be remembering my time here in Tucson and at the campus with fondness. It is my prayer that the Lord would continue to bless His dear saints at Hold Fast Fellowship and that the campus ministry would continue to be a wonderful place for vicars like me to be formed for the Office of Pastor in Christ's Church.

From the President

This year's group of graduates is our largest ever. Some will be staying in and around Tucson and we hope to continue to see them in the coming year. For those who will be leaving, we pray God's blessings on their new adventures. For all, we pray that "He who has begun this good work in you will continue it to the day of our Lord, Jesus Christ."

We also say farewell to Vicar Jesse Schlie who has been a great help to us in the past year. He returns to Fort Wayne to marry the love of his life, Keegan, and complete his last year of Seminary. Jesse, you will be missed by all of us. God's blessings on you as you work in His Kingdom.

We look forward to the arrival in a few weeks of our new Vicar, Isaac Wirtz and his family. Isaac is an ex-Marine and has just completed his second year at Fort Wayne. Please join us in welcoming him at the August school-year kickoff event.

As always, we are most grateful for the ongoing support we receive from the English District, the congregations in our area, and families and individuals without whom this ministry of the Church would not be possible.

ALCMS Officers

President: Brian Lenharth
Vice President: Amy Tilley
Secretary: Amanda Gluski
Treasurer: Dick Hamilton

Campus Staff

Campus Chaplain: Rev. Joshua Palmer
Campus Vicar: Vicar Jesse Schlie
Faculty Advisor, emeritus: Dr. Roni Grad

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Supporting U of Az LCMS U Campus Ministry

Pray:

1. Pray for our college students, that they would continue to grow in Grace.
2. Pray that the Spirit would bring more students into our campus fellowship and that all would feel a part of this Christian community.
3. Pray for Pastor Palmer and Vicar Schlie as they ministers to the students, and grows in their own callings to the Ministry.

Feed: (starting late August)

Every **FRIDAY** evening Bible study begins with dinner provided by people from our local congregations. Volunteer yourself, a few friends, or your church fellowship group to bring a dinner, and be sure to stay for the Bible study. Get to know the students and join in the learning.

Give:

1. Encourage your congregation to continue or increase your support of the ALCMS. Start regularly supporting if they don't do so already.
2. Support us with your personal gifts to the ALCMS.
3. Join us in August for our fall kickoff to meet our new Vicar and learn of the plans for the new school year.
4. If you're a Thrivent member, designate your Thrivent Choice dollars to the ALCMS.
5. Do your Amazon shopping via [smile.amazon.com](https://www.smile.amazon.com) and you can designate the ALCMS to be the beneficiary of a portion of your purchases.

Join!:

1. Volunteer to be your congregation's representative on the ALCMS board. We currently have a number of under-represented congregations.
2. Join us on Friday evenings for food, fellowship, worship and Bible study.

Please tear off and send with your donation to the address below. Make checks payable to "ALCMS"

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