

BAPTIZED, WE LIVE LEADER SOURCEBOOK

A Congregational
Guide to Lutheranism
as a Way of Life



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About Daniel Erlander and *Baptized, We Live*

Everyone who knows Pastor Daniel Erlander seems to have a “Dan story.” Some of the best ones are from the time he wrote and refined his first resource, *Baptized, We Live*.

Darius Larsen said with a chuckle, “He always called them ‘booklets’ and told people, ‘If you don’t like what I’m saying, you can color in it.’”

Larsen’s favorite story is about their conversation in the early 1980s when Erlander was contemplating publishing *Baptized, We Live* through a publisher in Albuquerque, New Mexico, where he was pastor of St. Paul Lutheran Church. Larsen was a campus pastor, assisted by Erlander’s wife, Karen.

“Dan said to me, ‘I’m thinking about 250 copies. Do you think that’s too many?’ I told him to go with 1,000, and he countered with 500. I said, ‘If you go with 1,000, I will sell the first 500, guaranteed. But I want to be compensated by you autographing the first copy for me.’”

Larsen does indeed have the first copy of *Baptized, We Live*. And the other 999 quickly sold out at a church event they attended in Estes Park, Colorado.

As of 2012, some 350,000 copies had been sold, according to Tom Witt, who in 2011 took over the business of selling Pastor Daniel Erlander’s publications. As with Larsen and others in Erlander’s circle of friends, Witt’s friendship with Erlander goes back decades. Witt was at Holden Village in Chelan, Washington, during Erlander’s one-year sabbatical there, when *Baptized, We Live* came to life.

“While Dan was writing *Baptized, We Live*, he was also teaching it live at Holden. If he were still teaching, he would probably still be revising it,” he said, adding that Erlander was always open to people’s suggestions, critiques, and edits, and did small revisions during the decade after that first print run.

Witt remembers Erlander always having a wooden clipboard and a bag full of pencils. “Always a #1 pencil, not #2, and lots of paper. During a session in the Koinonia Room at Holden, he’d be drawing, doodling, redrawing, erasing, adding . . . I think it’s fair to say Dan saw *Baptized, We Live* visually before he saw it verbally. That’s true with all of his books. They came to him in pictures, drawings, illustrations, and cartoons before anything else—and then the words were formed around the drawings.”

Witt remembers that he and others used to kid Erlander about his “junior high–like” handwriting. But it was the simple handwriting, drawings, and message that have for decades drawn people into his simple, yet profound, understanding of Christianity in general, and the Lutheran way in particular.

“Pictures for him—like stories—were Dan’s way of sneaking beneath people’s radar,” Witt continued. “He thought that most people had a trap door in the back of their head and that stories and pictures—and humor, but not necessarily doctrine or dogma—could sneak through this trap door into people’s hearts.”

Added Larsen, “Dan was a gifted teacher. He could teach a class with theologians and laity in the room, and both would leave with new insights. Teaching to such a broad spectrum is a truly rare talent.”

Witt remembers that when *Baptized, We Live* started selling more and more, requests arrived from church leaders and educators in other countries asking if they could translate it, including into Japanese, German, Polish, and the Scandinavian languages. “The answer was always ‘Yes!’ and for free,” Witt recalled.

For more than thirty years, Dan and Karen sold books at synod assemblies and other events at which he spoke. People put their names, addresses, and desired quantity on a sheet, and Karen would fill orders and bill them. Books were stored in various places, including homes, basements, and garages, and shipped all over the country. Karen kept track on spreadsheets, even as software became available. Old-school went digital as the new century dawned; Witt designed a website for the Erlanders, and orders eventually started arriving by email rather than by post office mail and phone.

“In the early days, Dan would often forget to hand over to Karen the money people paid on the spot for books he had sold. Months later, various checks and cash were found in pants pockets, briefcases, and boxes, much to Karen’s dismay,” Witt said. But from the humble beginnings that matched the man, *Baptized, We Live* went on to have significant impact on pastors, deacons, laypeople, confirmation classes, parents bringing children to baptism, and countless others.

Long-time friends Hal and Shirley Nilsson said Erlander liked to recount what then-Bishop Frank Heglund told him as he left for sabbatical: that he’d better produce something worthwhile during that year.

“We’d all agree that *Baptized, We Live* is something worthwhile,” the Nilssons recalled. “And no story about Dan is complete without noting the tremendous support and encouragement Karen has given him for more than fifty years. From managing book sales to keeping a calendar and organizing his days, she has done it all. Dan could not have made his contributions to the church without her.”

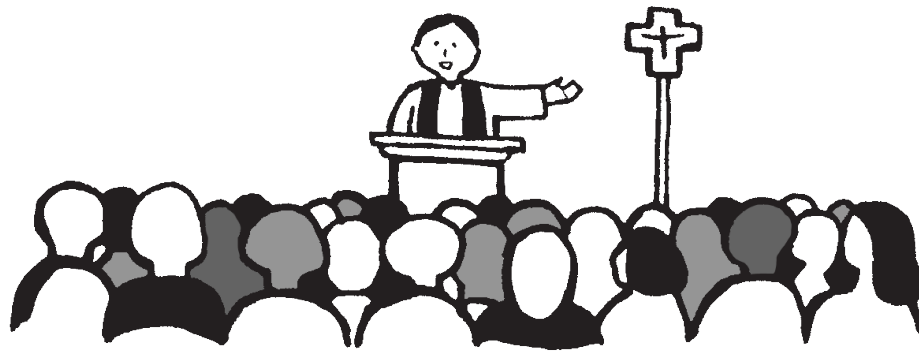


How to Use This Leader Sourcebook

This Sourcebook accompanies *Baptized, We Live: Lutheranism as a Way of Life*, Daniel Erlander's first published work. In the decades since its release, church leaders have developed many creative ways to use this treasured resource. This Sourcebook is not intended to replace the tried-and-true programs you may have developed. Instead, it's designed to provide additional ideas and content so you can expand your use of *Baptized, We Live* with youth and adults in your congregation.

Review this Sourcebook chart and choose a type of content, audience, and format that interests you. All session content is written with the expectation that participants will have their own *Baptized, We Live* in hand.

Begins on Page	Content Type	Who Is This For?	Purpose of the Content
9	Theological Backgrounds	Pastors and other leaders	Helps leaders already familiar with <i>Baptized, We Live</i> dive more deeply into Bible texts and underlying theology
22	Youth Sessions	Middle school youth	Provides content for leaders to guide youth into exploring the Lutheran faith
60	Youth Retreat	Senior high youth	Provides content for leaders to design a retreat experience that invites youth to explore their Lutheran faith
80	Adult Sessions	Adults	Equips leaders to choose a 4 or 8-session approach to exploring <i>Baptized, We Live</i> with adult learning groups
114	Self-Study Resource	Youth and adults	Guides an individual learner through looking more closely at the Lutheran faith with easy-to-use questions and prompts
117	Mini Bible Studies	Youth and adults	Encourages further biblical study of the texts included in <i>Baptized, We Live</i>
128	Glossary	Youth and adults	Supports further learning about Lutheran theology and practice with definitions of key people, places, and things



Format	Suggested Uses
Four theological backgrounds with Questions to Consider	<ul style="list-style-type: none"> * For deeper study of Lutheranism * Before leading any sessions with youth and adults
Four 60-minute sessions, with options to extend time	<ul style="list-style-type: none"> * For confirmation instruction * For newly-baptized youth
One 4-hour retreat, with options to extend time	<ul style="list-style-type: none"> * For a morning or afternoon retreat * Embedded in a longer retreat weekend
Eight 60-minute sessions, with options for creating a shorter four-session course	<ul style="list-style-type: none"> * As main content during adult education time on Sunday morning * As an alternative to regularly-scheduled Bible study
Three pages of take-home content	<ul style="list-style-type: none"> * For inclusion in new member packets * For newly-baptized youth and/or adults
Five double-sided take-home pages	<ul style="list-style-type: none"> * For use as bulletin inserts * For inclusion in new member packets * For newly baptized youth and/or adults
Three pages	<ul style="list-style-type: none"> * As an additional handout during sessions with youth and adults * As a bulletin insert

Collaborator Bios

The following skilled writers expanded on Daniel Erlander's *Baptized, We Live* to create the resources in this Leader Sourcebook.

Anne Basye is a writer, editor, musician, gardener, master composter/recycler, and lifelong Lutheran who lives in Mount Vernon, Washington. A practitioner of simple living, she first encountered Daniel's wonderful work at Holden Village, when *Manna and Mercy* was the all-staff read. *Anne wrote the glossary and is a member of the Advisory Panel.*

Jessica Davis is a Philadelphia-based Christian educator, pastoral counselor, writer, and speaker. She serves as a chaplain and educator for #decolonizeLutheranism, an organization dedicated to helping the church extend true welcome to all people, sort of like Jesus did but with way more hashtags. *Jessica wrote the mini Bible studies.*

John Rohde Schwehn serves as associate pastor of Christ the King Lutheran Church in New Brighton, Minnesota and lives with his family in Minneapolis. He received his first communion around Jesus' table at Holden Village, a community profoundly shaped by Daniel's pastoral presence and writings. *John wrote the theological backgrounds.*

Julie B. Sevig, ELCA deacon, wife, and mother, works as communications specialist for the Lutheran School of Theology at Chicago. Since this is the fourth story Julie has written about Daniel, she considers herself his unofficial biographer and is honored to have such a role. "Everyone is happy to talk about Dan!" she says. *Julie wrote the biography of Daniel Erlander.*

Mary C. Lindberg has served the church as an editor, pastor, chaplain, and writer. She currently works as a chaplain with older adults in Seattle. Mary and her husband live in Seattle and have two grown daughters. Mary's connections to Daniel Erlander's work were nourished at Holden Village. *Mary wrote the adult sessions and the self-study resource. She is a member of the Advisory Panel.*

Rebecca Ninke is a freelance writer and Lutheran pastor in Madison, Wisconsin. Her first encounter with Daniel Erlander's work was during an internship in Colorado (where she also met her spouse—then happily took both with her when she moved). With her daughter, Rebecca cowrote her first children's book, *There's No Wrong Way to Pray*, a warm and funny look at how one kid prays. *Rebecca wrote the youth sessions and retreat.*

Susan Briehl, a Lutheran pastor, teacher, and liturgical writer, lives in Spokane, Washington. Her friendship with Daniel began at Holden Village in 1980. She and her husband, Martin, served with Daniel as Pacific Lutheran University's campus pastors (1986–1994), and she and Daniel were part of the Living Liturgy team (1998–2008). *Susan is a member of the Advisory Panel.*

Throughout the development of this resource, the editorial team consulted with an Advisory Panel whose members provided guidance and expertise to support the wise stewardship of Daniel Erlander's publications.

Theological Backgrounds

Are you a leader who will guide participants through one or more of the sessions in this Sourcebook? These theological backgrounds are designed to help you dive more deeply into the themes and texts in Daniel Erlander's *Baptized, We Live: Lutheranism as a Way of Life*.

Whether you are new to this book or have been using it for decades in your ministry, these theological backgrounds will help you gain a deeper understanding of and appreciation for Daniel Erlander's work.



PREFACE, INTRODUCTION, AND CHAPTER 1 A WAY OF SEEING

In the Preface and Introduction to *Baptized, We Live*, Daniel Erlander explains his motivation for writing this slim yet remarkable book on Lutheranism. He argues that Lutheran identity must be rescued from a way of life defined primarily by belonging to a particular ethnic group or participation in an American cultural trend. Instead, Daniel calls us to return to an understanding of faith as a way of life rooted in the living gospel of Jesus Christ. What holds Christians together is not membership in a special club or affinity to an ancestral, northern European immigrant group. Rather, what holds us together is our baptism, a shared identity as children of God that calls us into a particular way of life. Baptized, we live!

As Daniel sees it, many Lutheran Christians have lost touch with what is distinctive about the Lutheran witness within the holy catholic church. Right away, Daniel demystifies this small-c word for us, reclaiming it as a term that is inclusive of the whole church rather than a word pointing specifically to the Roman Catholic Church. Alongside Christians of every time and place, the Lutheran voice offers an important and much-needed note to what has become a cacophony of religious voices and perspectives. A North American culture that prizes productivity and accomplishment has resulted in lives that are increasingly fragmented and privatized. Faith is something we do on Sundays only (so the thinking goes), relegated to an hour of each week, one of many events competing for time and attention.

So what is the Lutheran way? Daniel Erlander's approach in *Baptized, We Live* is to restore faith as the life-giving center of everything. As water and sunlight bring life to a garden, faith nourishes every sense, every space, every relationship. At the center of the garden of our life is the cross of Jesus Christ, which is where Daniel begins his first chapter. Christians have long viewed the cross as the "tree of life." Though a symbol of torture and death, it is here that "God meets us," says Daniel, bringing new life to all creation.

For Lutheran Christians, knowledge of God begins at the cross. Before Martin Luther began articulating a theology of the cross, theologians pointed to God's mighty and powerful attributes to fundamentally define who God is: all-powerful (omnipotent), all-knowing (omniscient), and everywhere (omnipresent).

God was known primarily by categories of divine strength we can call "the omnis" rather than by the cross, a sign of human weakness.



Youth Session 1

A Way of Seeing

These four YOUTH SESSIONS are designed for middle school students.

Session Prep

In an era of decreased religious affiliation and an increase in “Nones” (those with no religious affiliation), these four sessions invite youth to claim their baptismal identity. Since the beginning of Lutheranism, the emphasis on God’s saving grace has freed us to live our lives as a reflection of this love. The Lutheran way of seeing is always through the lens of the cross—the empty cross. God meets us here in all our brokenness. The first chapter of Daniel’s work invites us to see our whole lives through the lens of faith in our loving God.

Session 1 Supply List

- | | |
|-------------------------------------------------|-------------------|
| * <i>Baptized, We Live</i> , one for each youth | * Sticky notes |
| * Bibles, one for each youth or pair | * Thick markers |
| * Fine-tip black markers | * Clear tape |
| * Whiteboard or paper and corresponding markers | * String |
| * What Do You Know? from page 30 | * Scissors |
| * Surprised to See God from page 31 | * Colored pencils |

Get Ready for the Session

- * To prep for leading this session, read through *Baptized, We Live: A Way of Seeing*, along with the Preface and Introduction, pages 1–9.
- * Read this session thoroughly, decide on any Additional Options on page 29 you would like to incorporate, and add any relevant supplies to your list as they are not included in the supply list above.
- * Set up a gathering space that includes both tables and space for movement.
- * Adjust activities as needed for your group size.
- * Consider making *Baptized, We Live* books available for parents to read as well.

High School Retreat

This 4-hour retreat is designed for high school students.

Most young people attending a retreat have likely, by this time, heard the biblical stories; know at least a bit about the Reformation and its historical implications; and are familiar with elements of worship, the creeds, and so on. Kids this age—whether at the peak of adolescence or on the cusp of adulthood—are often trying to synthesize what they have learned about God, faith, the world, and themselves. Daniel Erlander's *Baptized, We Live* is an excellent tool to help teenagers understand the basis for our Lutheran beliefs and how our faith in God is expressed in an ever-changing world.

While *Baptized, We Live* is heady material, it provides an invaluable framework for understanding faith in God and discipleship as a way of life. This retreat provides young people with a way to explore the material in more depth, make connections to their own lives, build community, and hopefully have some fun along the way.

The basic retreat content is designed to cover three to four hours of time. While this may be done in, for instance, an afternoon, it is best incorporated into an off-site retreat coupled with outdoor activities, shared meals, and so on. Supplemental ideas can be added to the retreat: you could choose to invite a guest speaker, create prayer bracelets, and/or design shirts. The material can be modified for your setting, group dynamics, size, and needs; look for Tips in the sidebar to provide ideas for adapting content.

The hoped-for outcome of this retreat is that young people will understand what it means to live life as a Lutheran Christian and be excited about their faith, remembering always that they are beloved children of God.

Supplies

- * *Baptized, We Live*, one for each youth
- * Confession Statement from page 74
- * Bingo Cards from page 75-76, one per participant
- * Sharing the No of Jesus from page 77
- * Take It Home from page 78
- * Bible
- * Pens
- * Chart paper
- * Coin or other type of object to use as a marker
- * Whiteboard
- * Markers
- * Scissors
- * List of participants
- * Stuffed animal
- * Colored pencils
- * Candy or other prizes
- * Timer on a mobile device
- * Optional: Augsburg Confession
- * Two blindfolds
- * Bowl of water
- * Communion elements
- * Words of Institution in a hymnal or other resources

Adult Session 1

A Way of Seeing (Part 1)

Theme: The Lutheran way is about how God sees us and how we see God.

Get Ready

- * Read the “Dear Leader” message on page 79 to prepare for this session.
- * Make two-sided copies of A Way of Seeing sheet on pages 83-84, one per participant.
- * Provide copies of *Baptized, We Live* and Bibles to each person.
- * Put writing utensils on tables.
- * Write the session title, theme, and key points on a whiteboard.

Welcome (5 minutes)

Welcome participants as they arrive, provide name tags and materials for the session, and invite them to find a comfortable place to sit.

Opening Prayer

Offer a prayer to begin your time together.

Dear God, thank you for seeing us in our emptiness and weakness. Help us to see you at work in the world and to notice you in the gifts of bread and wine. Bless our learning today. Amen.

Opening Song

Lead people in singing a verse from “Soon and very soon” (*Evangelical Lutheran Worship* 439).

**Soon and very soon, we are goin’ to see the King,
Soon and very soon, we are goin’ to see the King,
Soon and very soon, we are goin’ to see the King.
Hallelujah, hallelujah, we goin’ to see the King!**

Explore *Baptized, We Live* (45 minutes)

Introduce the theme of the session: The Lutheran way is about how God sees us and how we see God.

Share that you will be focusing on pages 4–9 in *Baptized, We Live* by reading parts aloud. Call on different readers to make things interesting, or read in pairs.

Write Key Point 1 on the whiteboard: God meets us in our hardest times.

A WAY OF SEEING

Where does God see us?



Where do we see God?



FOLD HERE

Worship Connections

The eucharist is deeply biblical. Look for these scripture verses in the spoken and sung communion liturgy this week, and underline them in your bulletin/service folder.



Isaiah 6:3
Matthew 21:9
1 Corinthians 11:23-26
Matthew 6:9-13
John 1:29

Faith in Action

Take a look at your church's baptismal record or ask your pastor or parish administrator who will soon be celebrating a baptismal anniversary. Write a brief note to them about the promises of Holy Baptism, and celebrate the day of their birth in Christ.

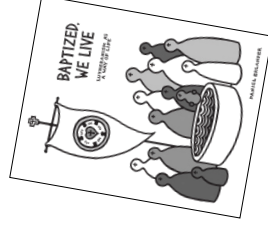
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Mini Bible Study 1 A Way of Seeing

God in All, Flesh Is Good, Baptism, New Order, and Eucharist

What You'll Need

- ★ *Baptized, We Live: Lutheranism as a Way of Life* by Daniel Erlander
- ★ Your Bible
- ★ Colored pencils



Welcome!

In this Mini Study, you'll explore Lutheran Christianity as a way of seeing the world.

A Lutheran way of seeing the world was considered radical during Martin Luther's time and still is in our own time. To get started, skim pages 1–9 of *Baptized, We Live*. Stop at an image that speaks to you and use colored pencils to shade it.

- ★ Lutherans proclaim that God meets us most particularly in weakness, vulnerability, and suffering.
- ★ Lutherans believe that the cross, the instrument of Jesus' torture and death, actually reveals God's victory over sin and death and God's embrace of us and of all creation.
- ★ A Lutheran way of seeing also proclaims that when we look at the simple acts of baptism and communion, we see not just water, bread, and wine, but the promises of God brought to life in a way that transcends time and space.

A Glossary for *Baptized, We Live*

Lutheran Christians have a unique way of seeing, hearing, worshiping, teaching, and following, and a unique vocabulary to remember and explain these ways.

Words about a Way of Seeing

baptism, Holy Baptism

One of two **sacraments**, the other being **holy communion**. The entry **rite** into the Christian **faith**, this **sacrament** of spiritual rebirth through water and the Holy Spirit grafts us into Christ. We die with Christ and are raised to live as the body of Christ in the world today.

baptismal font, font

The basin or pool of water where people are baptized. Seeing it reminds us that we are people of God by **baptism**.

communion, Holy Communion

The central **sacrament** of Christian community, in which Jesus invites each one of us to eat and drink from the true altar of God. The bread we eat and the wine we drink remind us that Jesus is with us always. Also known as the Lord's Supper, the Sacrament of the Altar, and the Eucharist.

cross

The central visual symbol of Christianity; the place where God meets us, hidden in weakness, vulnerability, suffering, and death.

eucharist (YOO-ca-rist)

A synonym for **communion**, from a Greek word for “thanksgiving.” Because the risen Christ comes to us as God in flesh, hidden in ordinary bread and wine, we eat and drink in a spirit of thanksgiving.

flesh

The human body whose goodness is affirmed in Genesis 1 and in the birth of Jesus, who was God as a human being.

rite

A **liturgical** order or section that takes place within a worship service, like the **baptism** rite, ordination rite, or gathering rite.

ritual

A symbolic sequence of gestures and words that takes place again and again in a communal setting. **Worship** is a ritual. Celebrating the **sacrament** of **communion** is a ritual within that larger ritual.

sacrament

A **ritual** that is a concrete, physical sign that God loves us, forgives us, and means us well. Lutherans understand sacraments as those **rituals—baptism** and **communion**—that Jesus commanded and that convey God's promises of forgiveness, life, and salvation through words, gestures, and everyday materials like water and wine.