



THE LUTHERAN WITNESS™

VOL. 128 NO. 3 MARCH 2009



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Providing Missouri Synod laypeople with stories and information that complement congregational life, foster personal growth in faith, and help interpret the contemporary world from a Lutheran Christian perspective.

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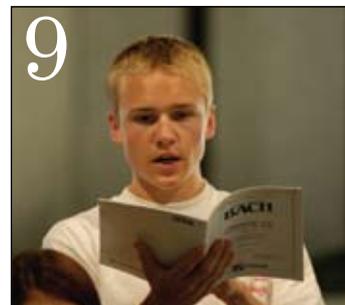
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TO THE READER

Normally, in this section, we highlight the stories we feature in the current issue of *The Lutheran Witness*. However, this month we encourage you to visit the Web site of our sister publication, *Reporter*, where you will find a story about our four Lutheran Church—Missouri Synod

members now serving in the U.S. House of Representatives: Cynthia Lummis, R-Wyo.; Erik Paulsen, R-Minn.; Dave Reichert, R-Wash.; and John Shimkus, R-Ill. Two, Lummis and Paulsen, are new members of Congress. We believe you will find the story informative. To find the

story, simply log onto *LCMS.org*, click on the button for *Reporter*, and look under the heading "More News."

James H. Heine

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The Lutheran Witness

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God Hears, God Cares, God Moves



I will never forget we are together today only because of the love of Jesus, and I am forever grateful.

The winter of 2001 was cold in northern Indiana, often sub-zero. The newspaper said it was the coldest, snowiest winter on record. Having spent three days digging out our comatose vehicle, I could believe it.

Our family had arrived three months earlier in a travel trailer that had been our home since the summer. After we lost our jobs, my husband and I, with our then 9-year-old daughter, had set out for wherever God might lead us. We ended up in Indiana, in a truck yard, by virtue of breaking down.

Our reserves, including the penny collection in the coffee can, were gone. My husband had used the last of our money to go to New York to be with his mother, who was dying of lung cancer.

I had been looking for work. But being snowed in with no working vehicle and no phone had not helped my prospects. My daughter, Alyssa, and I wore our coats all the time. I'd been frugal with our propane, which kept us warm, but the inevitable day came when it was simply gone. So was our food. In my heart, I felt that my daughter and I would probably die that night, of hypothermia.

When we were ready to go to sleep, I told Alyssa she'd be sleeping with me. I had her put on all her clothes, and I did the same. I piled our blankets, towels, and spreads on top of us. As I took my child in my arms, I prayed: "Lord Jesus, You know what is happening. Thank You for the blankets, the towels, and our shelter. My husband is far away, and I can't contact him. Dear Lord, if my daughter and I are to die tonight and go to be with You, that's O.K. I have just this request: If You are going to take us, please take us together. I cannot bear the thought of my child finding herself all alone here if I should go without her, and I don't feel I have the strength to handle losing her and remaining behind either. But we love You, Lord. Your will be done." With my daughter's quiet breathing at my side, I fell asleep.

Morning came, and we were still here. Once we were up, it came to me. The Lord had kept us alive for a reason. We had to get somewhere to keep warm. "Lissie," I said, "we're going to pray over the car." The car had not run for weeks.

We prayed. We got in. I turned the key. It started. I drove to a Laundromat, where we could be warm. After a while, Alyssa told me she was hungry. "I know, honey," I said. "We'll eat soon." I had absolutely no idea when. A little while later she told me again—and then again. I began losing heart. "Lord, this is the United States of America," I prayed. "I never dreamed I'd find myself with a hungry child and nothing to give her. Please, please, show me what to do."

The words had scarcely left my lips when a young woman approached me. "Ma'am," she said, "Me and my friend bought pizza, and we got too much to finish. Can we give it to your little girl?"

"Yes, thank you," I murmured. There were four slices. Alyssa did not go hungry, and neither did I.

After that, things slowly picked up. I got some work. Our old church in New York paid my husband's way home. His mother died, but she had been eager to meet her Lord. Our new church found us a house, and our lives became more stable. But I will never forget that night when there seemed no hope but for the knowledge that God hears, God cares, God moves. I will never forget we are together today only because of the love of Jesus, and I am forever grateful.

Susan Rosselli is director of music at St. John Lutheran Church, La Porte, Ind.



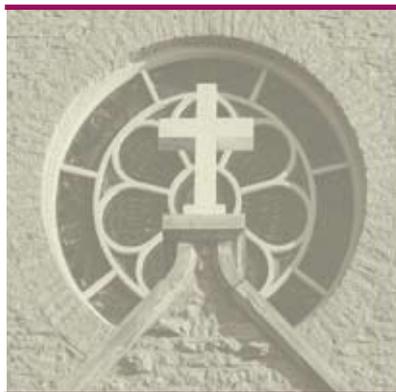
Lutherans today

Thanks for the excellent January *Lutheran Witness* focus on Lutheranism. It is sorely needed in our time and should make us thankful for the blessings we enjoy in our church.

However, I fail to find even a footnote reminding us that there are lots of non-Lutheran Christians who know Jesus, love the Bible, spread the Gospel, and serve the Lord in many ways and will be with us in heaven. A simple reminder that the Body of Christ is bigger than all of us could help keep us properly humble even as we are properly proud to be Lutherans.

As a missionary in the Philippines, I was always thankful there were some non-Lutherans helping pagan people to know Jesus.

*Dr. Norbert V. Becker
St. Louis, Mo.*



Bravo! The January issue of *The Lutheran Witness* is the most spectacular I have read. The unabashed exposition of our beliefs, the historical and scriptural annotation, the clarity, brevity, and symmetry of theme make it very powerful.

Now would you please consider a similar issue on apologetics? Other evangelical bodies are doing this, and I would like to see ours add to it. Surely most of your readers are aware of the Humanist agenda in our society, which we have a duty to fight as the Church Militant. It is no less a threat to the Church than the Gnostics of the apostolic age.

*Ron Schlesinger
Edmond, Okla.*

A simple reminder that the Body of Christ is bigger than all of us could help keep us properly humble even as we are properly proud to be Lutherans.

*Dr. Norbert V. Becker
St. Louis, Mo.*

When I entered our Lord's ministry, for instance, full-time district presidents were virtually unheard of. Are there any part-time district presidents today? And what about the use of our clergy in other positions of administration where a layman might be well used? To the best of my knowledge, both of our seminaries exist, primarily, for the training of *parish* pastors.

*Rev. R.R. Krueger, emeritus
Branson, Mo.*

Weighing in

Bravo to Mark Einspahr for "Pounds of Love" in the January issue! As a pastor, I find it important to wrap up and present the wonderful Gospel in different ways. This helps keep the attention of God's people on Jesus and His cross.

I have to admit that I haven't used the weight-loss-plan approach yet. Mark presents it at just the right time of year, when everyone is thinking about New Year's resolutions. Brilliant! I'm sure that weight loss is a very common New Year's resolution. These kinds of articles are ones we can use to share with neighbors who may not yet know the eternal joy that Jesus brings to us.

With that in mind, we need to always be careful in the way we present Law and Gospel. In the second-to-last paragraph of Mark's article, please note that we are not, thankfully, the doers who let God empower us. Faith is not our work. We don't even get credit for our repentance. Faith is God's gift to us. He is the Doer. When God puts faith into us, that faith believes and that faith changes our minds (repentance). Through faith we realize our sinfulness and our just deserts. And through faith we feel the joy that forgiveness brings. Jesus earned it for us. God gives it to us. As Mark says, "When it comes to sin, Christ is our eternal weight-loss plan." Amen.

*Rev. Howard Gleason
St. John Lutheran Church
Burlington, Ill.*

The latest *Lutheran Witness* (January) has several articles that extol the virtues of being Lutheran. As I read, I got the distinct impression it was much more important to be Lutheran first and then Christian. How sad that the emphasis wasn't on being Christian first. There is only one Body, one Faith. It might do us good to look around and see some of the rest of the Body in other denominations as well. Let's hope our lauding of our heritage never gets carried so far that someone posts some theses on our church doors—or since we are now postmodern, on our Web sites.

*Jack Rawlins
Ponca City, Okla.*

A telling statistic

Something is missing!

As I was considering the statistics listed in the box for "At a Glance: The LCMS Today" (p. 8, January), I realized that one rather important and, perhaps, "telling" statistic was grossly missing: the number of clergymen serving in full-time Synod or district positions.

The disparity between "clergy" (9,164) and those "serving a parish" (5,356) is lessened when adding in "missionaries," "chaplains," "campus ministries," plus the much-needed clergy on our faculties. However, I more than suspect that we might be amazed at the number of clergy in full-time administrative positions.

Seeking Walther Leaguers

A friend, Jay Mabrey, has established a Web site for past members of the Walther League Dixie District. He is interested in reaching members from the 1950s to 1970s. We are looking for members who might have photos or information about JWL (Junior Walther League) activities, conventions, camps, etc. Jay's Web site is www.jwldixie.com. Also, Jay can be reached at jemabrey@aol.com or at 281-360-6865.

*Bill Philipp
Florence, S.C.*

Read more letters to the editor at LCMS.org/Witness. We welcome letters that comment on articles in *The Lutheran Witness*. Letters may be edited for length and clarity. Send letters to "Letters," c/o *The Lutheran Witness*, 1333 S. Kirkwood Road, St. Louis, MO 63122-7295; or send them via e-mail to Lutheran.Witness@LCMS.org. Please include your name, postal address, and telephone number. Letters without this information cannot be considered for publication.



Official periodical of The Lutheran Church—Missouri Synod through the Board for Communication Services, Dennis A. Clauss, chairman; David L. Strand, executive director.

Staff: David L. Strand, interim executive editor; James H. Heine, editor; Vicky Schaeffer, senior designer; Robert Sexton, marketing manager and advertising sales; Jim Stange, production coordinator; Carla Dubbelde, editorial manager, district editions; Karen Higgins, editorial assistant; editorial office: 1333 S. Kirkwood Rd., St. Louis, MO 63122-7295; (314) 996-1202.

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Published 11 times per year by Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, MO 63118-3968. Individual subscription \$22.00 per year. Organized congregation subscriptions and district editions offered at reduced rate if submitted through local churches.

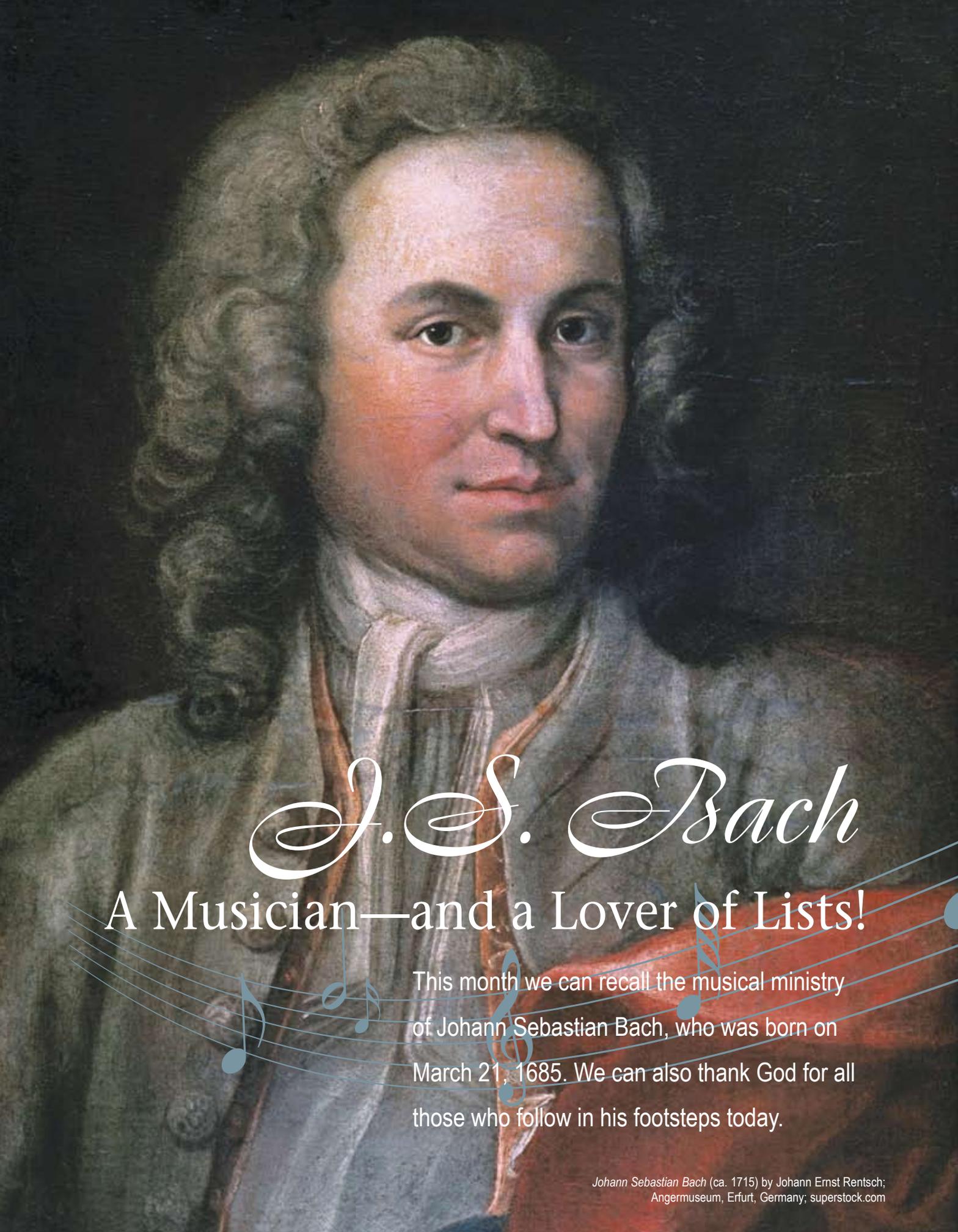
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The Lutheran Church—Missouri Synod
1-888-THE LCMS (843-5267) www.lcms.org
e-mail: LUTHERAN.WITNESS@lcms.org

Member: Associated Church Press
Evangelical Press Association
March 2009 (ISSN: 0024-757X) Vol. 128, No. 3

**On the cover: Whitney Sabrowsky, 15, is an organist for Immanuel Lutheran Church, Albany, Minn. After teaching herself the basics of the instrument so she could play for worship, she began her formal organ studies last summer at Lutheran Summer Music, where this picture was taken.
Photo by James Heine.**

A portrait of Johann Sebastian Bach, showing him from the chest up. He has long, curly, light-colored hair and is wearing a dark, heavy coat over a white cravat. The background is dark and textured.

J. S. Bach

A Musician—and a Lover of Lists!

This month we can recall the musical ministry of Johann Sebastian Bach, who was born on March 21, 1685. We can also thank God for all those who follow in his footsteps today.

Lists!

We seldom like them, or pay attention to them, even in everyday life. In our devotional life, they're often the part of the Bible we pay little attention to—or skip entirely.

Yet J.S. Bach, one of the great composers of church music and a leading figure of western music and art, found great inspiration in an Old Testament list.

The list in question is found in 1 Chronicles, where in 25:1 the author tells us: “David, together with the commanders of the army, set apart some of the sons of Asaph, Heman, and Jeduthun for the ministry of prophesying, accompanied by harps, lyres and cymbals. Here is the list of the men who performed this service” (NIV).

And the rest of the chapter is a list of 288 Levitical musicians.

Yes, biblical narratives are exciting. So are epistles, parables, psalms, and proverbs. But 1 Chronicles 25 is a list. And as I've said, most everyone believes it's best to avoid lists, shun lists, and, above all, never write an article on lists!

But if you love lists (like me), then in 1 Chronicles you've come to the pot of gold at the end of the rainbow—as Bach discovered! The book begins with nine chapters of lists, from Adam in 1:1 to Azel in 9:44. Chapter 11 lists David's mighty men. In subsequent chapters there are lists of Gadites who join David's forces, Levites who bring the Lord's ark into Jerusalem, David's victories, and priestly divisions.

In all likelihood, Bach was drawn to 1 Chronicles 25 because in this chapter the Levitical musicians are described not only as using instruments, but also as singers who are described in *prophetic* terms.

And how do we know the Chronicles list inspired Bach?

You see, in Bach's three-volume Calov Bible of 1733, which are the only books of any sort from Bach's library to have survived to this day, this master musician writes in the margins of 1 Chronicles 25 these words: “This chapter is the true foundation of all God-pleasing church music.”

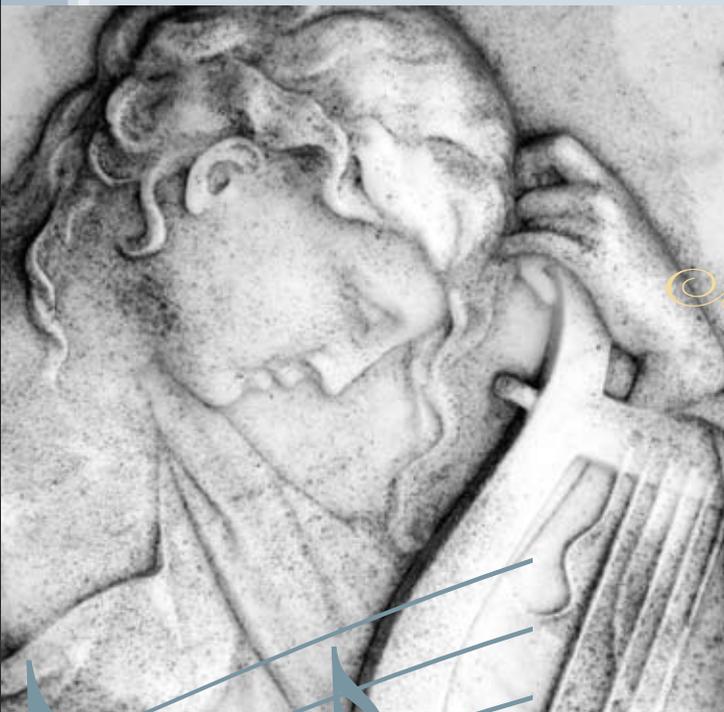
Bach also underlines these comments on verse 1: “The musicians are to express the Word of God in spiritual songs and psalms, sing them in the temple, and at the same time play with instruments.”

In all likelihood, Bach was drawn to 1 Chronicles 25 because in this chapter the Levitical musicians are described not only as using instruments, but also as singers who are described in *prophetic* terms. Verses 1, 2, and 3 use the verb “to prophesy,” while verse 5 employs the verb “to prophetically see a vision.” These words indicate that, by means of instrumental music, the Lord prophetically proclaimed His Word to Israel. 1 Chronicles 25 is therefore “the true foundation of all God-pleasing church music” because it states that the role of instrumental hymnody and liturgy is to proclaim God's all-powerful Word.

And so J.S. Bach, who has been called “the classic Lutheran layman,” “a sign of God,” “the Preacher,” “the Teacher,” “the Theologian,” “the first great German voice since Luther,” and of course, “the Fifth Evangelist,” delights in 1 Chronicles 25, which is a list of Levitical musicians who probably don't mean a lot to us.

But if you were in the heat of the battle in ancient Israel this list meant

everything!





When the praises of God are placed in our mouths, they—like a double-edged sword—‘silence the foe and the avenger’ (Ps. 8:2 NIV). When biblical *truth* and *doctrine* are *set to music* they *become* devotional, memorable, teachable, and *transformational!*



War and More War

Let me explain. In 1 and 2 Chronicles “wars and rumors of wars” abound. For example, Pharaoh Shishak attacks Jerusalem, Judah attacks Ramoth Gilead, and Josiah attacks Pharaoh Neco. The Judean kings Asa, Jehoram, Uzziah, and Hezekiah all were skilled in fortifying cities, and they provided armor, bows, helmets, shields, spears, and slingshots for their army. But Israel’s chief weapon of warfare was “God-pleasing church music.”

The events in 2 Chronicles 20 are instructive. In this chapter, Jehoshaphat gains a great victory over the Ammonites, Edomites, and Moabites. But how does he do it? First a Levitical singer named Jahaziel son of Zechariah prophesies victory. Next some Levites from the Kohathites and Korahites stand up and sing praises to the Lord. Then the climactic words of 2 Chron. 20:21: “Jehoshaphat appointed men to sing to the Lord and to praise Him for the splendor of His holiness as they went out at the head of the army, saying, ‘Give thanks to the Lord for He is good, for His loyal-love endures forever.’”

Here Ps. 149:6 comes up huge: “The praises of God are in their mouths like a double-edged sword in their hands.” When the praises of God are placed in our mouths, they—like a double-edged sword—“silence the foe and the avenger” (Ps. 8:2 NIV). When biblical truth and doctrine are set to music they become devotional, memorable, teachable, and transformational! “God-pleasing church music” in our sanctuaries and balconies, entering our ears and into our hearts, equips us to be armed and dangerous!

Our Battle Today

In “A Mighty Fortress Is Our God,” Martin Luther (another great church musician) states that we don’t fight Ammonites, Edomites, and Moabites. Rather our battle is with “the old evil foe, [who] now means deadly woe; deep guile and great might are his dread arms in fight; on earth is not his equal.”

Satan “comes to steal, kill, and destroy” (John 10:10). We see him in our rearview mirror. We feel his hot breath on our neck. We hear his hellish scream in our hearts.

As Tempter, he says, “Whatever it is you want to do, just do it. Have some anger floating around? Act it out. Have some gossip? Let it fly! Have some sexual fantasies? Go ahead, full throttle!”

As Deceiver he continues with these words, “There are no consequences, no limits, and no responsibilities. Ready, set, go!”

When we give in to these temptations and deceptions, then as Accuser he plants his foot on our necks, saying, “Now that you have done this, drank this, said this, seen this, thought this, God is finished with you!”

But we have a list, a list of church musicians who as the Lord’s prophets place “the praises of God in our mouths like a double-edged sword in our hands.”

Exhibit A: Your church’s bulletin from last Sunday. It probably lists the organist, the choir director, the soloist, and perhaps even the cantor. Just a list? No way! The musicians sing and ring, pray and praise with the Word of God to prepare the saints for battle. The poetry, coupled with doxology, delivers the victory of Israel’s greatest Singer who also sings in the heat of the battle.

Matt. 26:30 states, “When they had sung a hymn they went out to the Mount of Olives.” Look! The Son of Man is about to be betrayed by a kiss. And then, in staccato-like fashion, He is arrested, condemned, and crucified. Romans and Jews alike try to destroy the Song. But coming forth from the tomb the Song sings on! Jesus the Nazarene is crucified, yet risen indeed! “Give thanks to the Lord for He is good, for His loyal-love endures forever!”

So Leipzig’s greatest cantor, the composer of the *Passion According to St. Matthew*, the *Passion According to St. John*, the B Minor Mass, and numerous cantatas, the one who proclaims the Father’s victorious love for us in Jesus with the most astonishing wealth of musical texture and color, this J.S. Bach bequeaths to us in 1 Chronicles 25 a list of Levitical musicians.

Just a list?

Never!

For the baptized and the bodied and the bloodied, for those of us who know what it’s like to be tempted, deceived, and accused; for those of us in the heat of the battle, a list of church musicians who “express the Word of God in spiritual songs and psalms” means . . . why it means

everything!

Dr. R. Reed Lessing is director of the graduate school and associate professor of exegetical theology at Concordia Seminary, St. Louis, Mo. He is a past member of the LCMS Commission on Worship.



story and
photos by
James Heine

Nurturing Tomorrow's Church Musicians

For more than 25 years, the Lutheran Summer Music Academy and Festival has provided students in grades 8–12 an opportunity to grow personally and spiritually, explore church-music careers, and improve their musicianship.



Whitney Sabrowsky

These days, when Whitney Sabrowsky plays for services at Immanuel Lutheran Church in rural Albany, Minn., the 15-year-old, by her own admission, plays the organ with more confidence and skill, thanks to an intense four-week program she attended last summer.

Sabrowsky, from Freeport, Minn., was one of some 150 students, ages 14–18, attending the 26th session of Lutheran Summer Music (LSM), held last year on the campus of Gustavus Adolphus College in St. Peter, Minn.

“My mom read about LSM in *The Lutheran Witness*,” Sabrowsky recalls. “She casually asked me over breakfast what I thought about a four-week music program for high-school students. I immediately replied with something like, ‘I’m not leaving for four weeks!’ Well, I was wrong. By noon, I was signed up.”

Sabrowsky explains that the opportunity to begin formal organ studies changed her mind. “Before LSM, I had never had a lesson in my life. I just started playing the organ at my church after many years of piano lessons.”

Even though her congregation is small, Sabrowsky says it is dear to her, *and* its members love to sing. “That is one of the reasons I love being their organist,” she says. So doubts about being away from home for four weeks notwithstanding, Sabrowsky exchanged part of her summer in Freeport—the real-life inspiration for Garrison Keillor’s fictional Lake Wobegon—for a month of intense study at Lutheran Summer Music.

“When we dropped her off [at Gustavus], I asked Whitney if she would want to come back next year,” recalls Michelle Sabrowsky. “‘No,’ she replied, ‘one time will be enough.’”

But that view changed.

A Place to Grow

Founded in 1982 through the vision of Dr. Ewald H. Mueller, Dr. Martin L. Koehneke, and Dr. George S. Schultz—and with the help of Aid Association for Lutherans (now Thrivent)—the Lutheran Summer Music Academy and Festival (LSM’s formal name) provides young musicians the opportunity to improve their music skills in an intensive residential environment that intentionally links music and worship.

Held each summer at a Lutheran institution—this year at Luther College in Decorah, Iowa, June 21 to July 19—LSM accepts about 150 high-school-age students for band, orchestra, choral, keyboard, and vocal training. The program draws its faculty from top-rated institutions and ensembles around the country, and the student to faculty/staff ratio is about 3:1.

The program “allows students to connect their passion for music with their faith,” says Beth Burns, LSM executive director. “We seek to improve their music skills, their interpersonal skills, and their awareness of God’s Spirit in their own lives and in the world around them.”

To apply, students must submit a musical recommendation, a personal recommendation, and an audition tape, Burns



Laura Hansen



Jocelyn Hansen

Previous page: Timothy McCarthy, Prince of Peace Lutheran Church, Battle Ground, Wash., prepares for a Bach cantata rehearsal at Lutheran Summer Music.

Insert: LSM orchestra director Jeffery Meyer. Meyer is director of orchestras at the Ithaca College School of Music, Ithaca, N.Y., and the founder and artistic director of the St. Petersburg, Russia, Philharmonic.



'We seek to be a supportive Christian home for young musicians.'

—Beth Burns, Executive Director
Lutheran Summer Music



Top: Jordan Kreyling, 16, Our Savior Lutheran Church, Westminster, Mass.

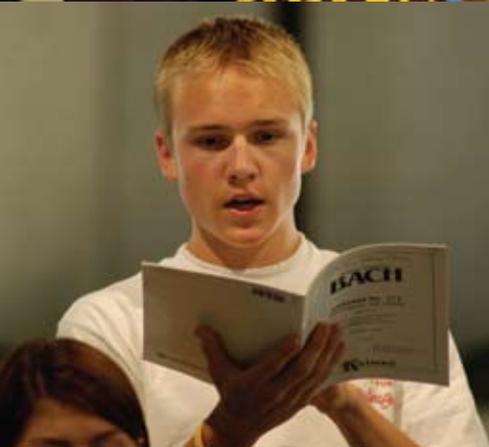
Beth Burns

explains. Most often, the musical recommendation comes from a student's music teacher and the personal recommendation from his or her pastor. In some cases, students may also be able to audition live at selected locations around the country.

While LSM is open to students from all backgrounds, Burns says most come from Lutheran homes, and some follow brothers and sisters, or other family members, through the program. The return rate of students is high also, she adds.

Perhaps typical of both trends are 16-year-old twins Laura and Jocelyn Hansen from Fort Wayne, Ind. Last summer, they followed in the footsteps of their older sister, Joy, by attending LSM. Now they are looking forward to another summer at LSM—right after their father, Glenn, receives his first call and graduates from Concordia Theological Seminary.

"Our daughters grew both personally and musically," explains mom Deborah Hansen. "They became more responsible and independent. They had to attend



LSM helps young people develop their musical gifts, but more important, it helps them connect their gifts with Lutheran worship and begins to equip them for using these gifts in their congregations and communities.

rehearsals and lessons, schedule practice time, and make sure they got to the cafeteria for meals and washed their clothes. And their musical skills developed wonderfully under the challenge of preparing for several levels of performance.”

Hansen, who recently earned a master of arts in religion from Concordia Theological Seminary, also appreciates that LSM’s staff strives to provide a wholesome, balanced environment for its students.

“We seek to be a supportive Christian home for young musicians,” Burns says.

Leaving the Nest

For many students, LSM is, in many ways, a life-changing experience, Burns says. First, she explains, LSM is a big step into the outside world, especially if you’re, say, 14 or 15. “Think about it. Four weeks is a long time to be away from home. You may think you’re ready, but suddenly being away from Mom and Dad for a month is challenging. We always have our share of homesickness at first, but most everyone adapts. Our counselors are a big help, and we work hard to create a genuine community.”

Second, and perhaps more important, according to Burns, students discover that they are not alone in their love for music and in a desire to connect that love with their faith.

“It’s wonderful to watch that change. Suddenly, they discover there’s a place for them apart from the normal emphasis on sports and other activities we normally associate with teens. Here they discover others like themselves, from all around the country.”

Laura Hansen, who, like Sabrowsky, was initially a bit skeptical about LSM, agrees. “I liked having a whole group of people my age who loved music,” she says. “We were all strangers, but we had one thing in common—the music.”

Turning on the Light

The benefits of LSM extend beyond the students, observes program director Peter Wessler. Congregations benefit, too, he believes. Wessler, a member of Mount Calvary Lutheran Church in Peoria, Ill., and the director of the adult choir at Trinity Lutheran Church in Pekin, Ill., points to LSM’s emphasis on the Lutheran liturgical tradition and on Lutheran church music.

“The light goes on, and it can go on in a lot of different ways,” he says about the young people who attend LSM. “They might have it in their head that liturgical services

Top to bottom:
LSM program director Peter Wessler.
Marta Neumann, Zion Lutheran Church,
Colby, Wis.
Alica Tape and James Groerich, Christ
Memorial Lutheran Church, St. Louis, Mo.

Right: LSM intern Megan Wright,
a music-education major at Concordia
University, Irvine, and principal
clarinetist in the Concordia, Irvine,
Wind Orchestra. For more about
Megan, visit lcms.org/witness and
click on the link for this story.





Each year, 150 high-school-age students from across the country attend the four-week program of Lutheran Summer Music.

and traditional Lutheran liturgy are not exciting or not worthwhile, but you can see how they sing, and how they can take to it."

Dr. Rich Bimler concurs. Bimler, a past executive director of the LCMS Board for Youth Ministries, a former president of Wheat Ridge Ministries, and a well-known writer and lecturer, is LSM's board vice president. In the past, his own children, now adults, have attended LSM's summer program. Yes, he says, LSM helps young people develop their musical gifts, but more important, it helps them connect their gifts with Lutheran worship and begins to equip them for using these gifts in their congregations and communities. "LSM emphasizes the historic and theological importance of music and worship in and for congregations," he says.

A Return Visit

Sabrowsky, like the Hansens, will return to LSM this year. It is an opportunity she is looking forward to in spite of her initial reservations in 2008. In fact, "The first day back home, she was 'LSM sick,'" recalls Michelle Sabrowsky. "She missed her friends and music. She knew that she would be going back in 2009."

"The faculty, staff, and counselors were wonderful," explains Whitney. "One of my favorite parts of LSM was coming together with other students for Evening Prayer. It was amazing to sing with a group of musically gifted people every day. Being a primary organ student was one of the best decisions I have ever made. I was exposed to a whole new world of great organists and music."

Ditto for Immanuel Lutheran Church. "We've heard things come out of the organ we've never heard before," says Rev. Fred Kutter, pastor of Immanuel. "It's wonderful. Whitney is a real blessing."

James Heine is the editor of *The Lutheran Witness*.

Music Partners

While tuition for Lutheran Summer Music is about \$3,000, and while scholarships are available, many congregations choose to participate in LSM's "Young Musicians Partnership," a program that allows a congregation to underwrite the cost of attending LSM. Beth Burns, LSM executive director, sees the program as an opportunity for congregations to "build the future musicians of the church."

As a member of the Young Musicians Partnership, a congregation provides a scholarship for a local student. That scholarship is then matched by LSM at the rate of 33 cents on the dollar.

"Congregations raise the scholarship money in a number of ways," Burns says. "Some provide a line item in their budget; others hold fund-raisers, seek direct donations, or participate in other activities."

Scholarship levels begin at \$500, Burns adds. Typically, they might also be established at \$1,000 or \$1,500.

On the Web

For More Information

To find additional information about Lutheran Summer Music, or to apply, visit the organization's

Web site at lutheransummertime.org. You may also call toll-free: 888-635-6583.

LSM Online

To listen to several selections from Lutheran Summer Music's 2008 Bach cantata and festival of hymns, visit lcms.org/witness and click on the link for this story.



LSM student Joshua Hinck, St. Michael Lutheran Church, Bloomington, Minn., is now a first-year music student at Concordia University, St. Paul.

Below: Concordia University, Irvine, music professor Jeff Held works with students.

Beyond LSM

Preparing Musicians for the Church

by Kurt J. Krueger



The colleges and universities of the Concordia University System offer coursework, internships, and other practical experiences that prepare students to assist in worship in a variety of settings in Lutheran congregations. Hundreds of Concordia graduates currently serve as directors of

parish music, organists, choir and handbell directors, instrumentalists, and soloists throughout the Synod.

Most Concordias offer church-music majors or minors, and many provide training that leads to certification as a Director of Parish Music (DPM). The DPM program, which requires four years of study, including theological and liturgical training as well as a practicum in an area church, prepares graduates to be a music resource for pastors as they plan worship services.

Concordia University System music faculty are highly trained teachers and musicians, many of whom regularly compose and publish choral and instrumental music. Full-time faculty are augmented by scores of part-time faculty who are professional musicians from the community.

Concordia music students normally master their instrument in private lessons as they develop a sense of teamwork in ensemble work. Those involved in vocal or instrumental ensembles enjoy the benefits of national and international performance tours, often a highlight of their collegiate study.

In addition to performance experiences, Concordia music students assist in worship services on campus or in

local churches, giving them a chance to learn while under the supervision and guidance of professional church musicians.

Our Synod's Concordias offer significant music scholarships to students who have the ability to participate at a high level of performance in vocal and instrumental ensembles and who show promise as church musicians.

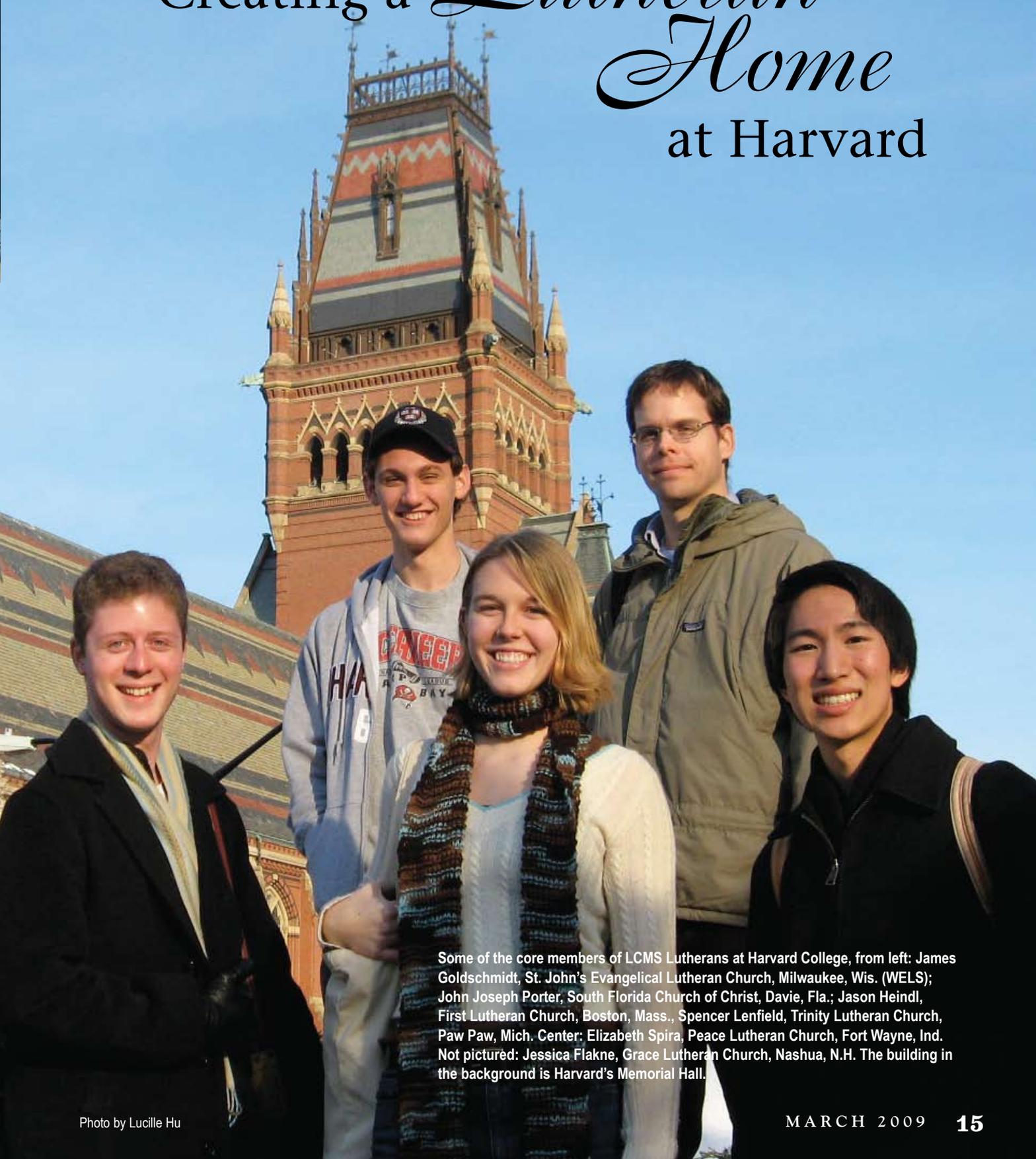
Individual Highlights

- Is situated in the city of Austin, home to a unique and vibrant Christian music community—Concordia Texas
- Offers a new minor in worship arts, available to any church career student—Concordia Irvine
- Provides a master's degree in church music—Concordia Wisconsin
- Offers a personalized music degree as part of a liberal studies program—Concordia New York
- Features five vocal and nine instrumental ensembles—Concordia St. Paul
- Is accredited by the National Association of Schools of Music—Concordia Chicago and Concordia Nebraska
- Is enjoying the new installation of a 38-rank Casavant Freres organ—Concordia Nebraska
- Warns on its Web site: "The friendliness, compassion, and generosity of our students and faculty are contagious"—Concordia Ann Arbor
- Is fielding a new marching band dedicated to the HBCU (Historic Black College/University) style of marching—Concordia Selma

Dr. Kurt J. Krueger is president of the Concordia University System and executive director of the LCMS Board for University Education.



Creating a *Lutheran Home* at Harvard



Some of the core members of LCMS Lutherans at Harvard College, from left: James Goldschmidt, St. John's Evangelical Lutheran Church, Milwaukee, Wis. (WELS); John Joseph Porter, South Florida Church of Christ, Davie, Fla.; Jason Heindl, First Lutheran Church, Boston, Mass., Spencer Lenfield, Trinity Lutheran Church, Paw Paw, Mich. Center: Elizabeth Spira, Peace Lutheran Church, Fort Wayne, Ind. Not pictured: Jessica Flakne, Grace Lutheran Church, Nashua, N.H. The building in the background is Harvard's Memorial Hall.



Jessica Flakne and Elizabeth Spira

As a freshman at Harvard College (the undergraduate component of Harvard University), Elizabeth ‘Lizzy’ Spira, a member of Peace Lutheran Church in Fort Wayne, Ind., tried to find a student fellowship similar to the weekly early-morning meetings she attended at Concordia Lutheran High School in Fort Wayne. Even though Harvard had plenty of student organizations and religious groups, they didn’t quite meet her needs. Undaunted, Spira and several other LCMS students worked with First Lutheran Church in Boston to establish the first Lutheran student organization in Harvard’s 372-year history.

First Lutheran Church (FLC) in Boston is known for welcoming young adults with open arms. Located in one of the largest college towns in the world, the 300-member church has an opportunity to reach thousands of undergraduate and graduate students from every corner of the world.

As the only LCMS church within Boston city limits, FLC also attracts students who are motivated to keep their faith alive and replicate some of their home-church experience—students such as Lizzy Spira and Jessica Flakne. The two connected the summer before their freshmen year at Harvard, and, according to Flakne, became “church buddies.”

“Lizzy and I started going to FLC together the first Sunday we were here,” she remembers. “The rigor of any college makes it difficult to get up and hop on the train Sunday mornings for an 8 o’clock service, but church is important to me. It was nice to have someone I could feel comfortable calling and going to church with.”

At First Lutheran, Spira and Flakne also made new friends. “Most young adults at FLC are graduate students or just out of college, but some were affil-

ated with Harvard Graduate School or the Law School,” says Flakne, whose home congregation is Grace Lutheran in Nashua, N.H. “It was nice to have that link, but we realized our schedules would make it difficult to attend most SYA activities.” (SYA—Students and Young Adults—is a ministry of First Lutheran Church.)

“Some of the Harvard students at FLC were interested in getting some sort of campus group going,” Spira says. With the encouragement of FLC leaders such as congregational president Brian Harms and education director Bethany Tanis, a core group began meeting weekly in November 2007 for devotions and Bible studies on campus.

“Our discussions about life had a lot more meaning for me than any other conversations I had during the week,” Flakne notes. “It was nice to sit down with people of similar values and beliefs who cared about you, who looked to the same places—their faith and their God—for support. To have a group like that on campus was great.”

Gaining Recognition

The core group enjoyed their meetings so much they decided to sub-

mit the necessary paperwork to gain college-approved student-group status and attract more members.

“There are over 400 student groups at Harvard; the key to becoming a new one is to prove to the committee that there is no other group there like ours,” Spira says. With the help of FLC members James Chang (Harvard Law School, 2008), Courtney Koontz (Harvard Divinity School, 2008) and Harvard graduate student Jason Heindl, they drafted their proposal, which included a purpose statement and constitution.

“We cited facts about the prevalence of the LCMS in America, noting the number of LCMS campus ministries at universities all across the country,” Spira says. “We also discussed theological differences between an LCMS group and other religious student organizations at Harvard.”

In February 2008, “LCMS Lutherans at Harvard College” (LLHC) achieved student-group status. With that status came such privileges as the right to reserve space for meetings, open an account with the Harvard University Employee Credit Union, and apply for funding for events and projects.



“It’s the first time in FLC’s 169-year history that we made an official inroad at Harvard,” notes Pastor Ingo Dutzman. “Liz Spira was a key ingredient in that success.”

Establishing Links

For Tanis, LCMS Lutherans at Harvard College is a great start for FLC’s current campus-ministry efforts.

“What we’re trying to do is get students plugged into a local congregation to hear the Word and Sacrament,” Tanis says. “Thinking long term, we would like to call an LCMS pastor who can minister to the college and the students and be a chaplain.”

Harms agrees. “A strategic effort involving full-time staff and/or volunteers reaching out to universities would be my dream,” he says. “I believe we have the capabilities and resources to do it—it’s all about orienting ourselves to do it.”

To become better equipped, FLC’s Student Ministry Task Force invited LCMS campus ministry catalyst Rev. Greg Fairrow to conduct a campus-ministry workshop at the church.

“The workshop was inspiring and humbling at the same time,” Harms says. “It made us realize that if we want to be intentional about campus ministry, we have a lot of steps to take and a lot a praying to do.”

Dutzman also enjoyed the workshop, but



Top: a recent Bible study and breakfast meeting of LCMS Lutherans at Harvard College. Right, top to bottom: Jason Heindl, Spencer Lenfield, James Goldschmidt.



Above: First Lutheran Church education director Bethany Tanis and congregation president Brian Harms. Many readers will remember First Lutheran as the boyhood congregation of Dr. Walter A. Maier, the first speaker of “The Lutheran Hour.”



John Joseph Porter

still feels that the church's strongest link to universities is the students themselves.

"I have a feeling that if we could properly identify LCMS students on campuses, it would be a

significant number of young people," he says. "When those students become convinced that what they are on earth for includes being a witness for their faith, they are very good at bringing other students to visit the church."

Moving Forward

In the 2008 spring semester, LLHC worked their way through Gene Veith's *Loving God with All Your Mind*, which discusses how Christianity and academics can relate and strengthen each other, particularly in an atmosphere such as Harvard's.

"We gained some more interested members with this discussion, and a few more at the Freshman Activities Fair and Introductory Meeting in fall 2008," Spira says. "The first semester of this year we spent reading through C.S. Lewis' *Mere Christianity*."

And the potential for dialogue between faiths and among unbelievers is there.

"While we are centered on the conservative LCMS theology, we welcome anyone to come to our discussions, and some people have taken us up on the offer," Spira says. "It's interesting when we discuss C.S. Lewis' chapters on the existence of God with an atheist, or Lewis' view on forgiveness with a United Church of Christ member."

"The idea is that it's a confessional Lutheran group that is 'living out' its confession by welcoming people who are possibly another religion or not even Christian at all—that's exciting for us," Tanis notes.

"Harvard is not the hotbed of pagan activity some people had led me to believe it would be, but it is still difficult to find people willing even to discuss their religious beliefs," Spira says "I think it is positive to have a student group that seeks to both explain and stand up for its beliefs."

Diane Strzelecki is an editor-at-large for *The Lutheran Witness*. She is a member of Prince of Peace Lutheran Church, Palatine, Ill.



Having a Heart for Students

In May 2008, I had the privilege of leading a campus ministry training workshop for the Student Ministry Task Force at First Lutheran Church," notes Rev. Greg Fairow (left), the LCMS' first and only campus mission catalyst. "They are very excited about their potential for reaching out to students."

A former campus pastor at the University of Wisconsin, Fairow helps churches begin new campus-ministry programs or expand existing ones. He's been leading workshops, advising students, and empowering church staff and lay leaders for approximately three years.

"The LCMS has many churches and ministries based near colleges, but sometimes congregations just don't recognize the opportunity," Fairow says. "And if they recognize the opportunity, they often don't know how to seize it."

According to Fairow, he usually begins with the church. "I often work with an associate pastor or rostered church worker to equip them for campus ministry," he says. "Sometimes a church has a group of laypeople with a heart for students—parents and grandparents of students, recent graduates, or even faculty or administrators of the college—who attend the workshop."

On the other hand, LLHC is the vision of a student and her peers. "For a student to take such initiative is unusual," Fairow says. "All in all, the healthiest campus ministries are the ones with an appropriate balance between the sponsor church and the student organization." —D.S.

LCMS World Mission works in partnership with the Lutheran Campus Mission Association (LCMA) to "equip leaders to make disciples who make disciples on campus," according to LCMA's mission statement. For more information, contact Greg Fairow at greg.fairow@lcms.org or 319-351-LCMA (5262). —Ed.



Using *My Gift* of Administration

How many times have you heard the familiar words from Chapter 12 of Paul's first letter to the Corinthians and thought, "I want to be a missionary, but . . .?"

I realize the thought may never have crossed your mind. Yet, when we think of "missionaries," we often think of pastors, medical people, and teachers. We seldom think of accountants, communication experts, or administrative assistants. However, in the mission field there is room and great need for such skills.



Heeding the Call

Let me tell you about my mission experience. First, however, here is a little bit about who I am. I am first and foremost a child of God. I am a wife and mother. In my working career I am a certified public accountant. As I was preparing to slow down in the area of gainful employment and spend more time with my husband, I felt the call. Do you know it? Perhaps it is that still, small voice or that nagging feeling of missing something, or perhaps it is someone telling you there is a need, and you want to respond. Maybe it is hearing about activities in far-off lands or places nearby and wanting to be a part of something bigger. It can be as simple as visiting the LCMS Web site



*You are the body of
Christ and individually
members of it. And God
has appointed in the
church . . . gifts of healing,
helping, administrating.*

—1 Cor. 12:27–28 ESV

Opposite: Rebecca and Lou Hillebrand participate in a circle dance with the Wa people in Yunnan Province, China.

Above: On a Christmas visit to the Concordia Children's Center in Santa Mesa (Manila), the Philippines, the Hillebrands distribute gift bags to the children who receive services from the center.

(LCMS.org) and scanning the "Volunteer Opportunities" section. (On the LCMS.org home page, point to "Get Involved" and then click on "Volunteer Opportunities.") That is how I became involved.

I am writing this while I am staying at the LCMS World Mission office in Kowloon Tong, Hong Kong. I have been here several times over the course of a year. Most of my time in the mission field has been spent in the Philippines, working with the Lutheran Church in the Philippines (LCP). They were in need of an accountant to help them get their accounting and government reporting back on track. I spent six months there and returned to the U.S. to tend my garden and cook for my family. I am back here for a one-month Philippine mission follow-up—and to see where else I can help.

I have worked hard, but I have also had time to explore and relax. I have visited China, Macau, Hong Kong, Singapore, and, of course, several places in the Philippines. I found I love snorkeling (the Philippines have some great coral reefs), and I hate cockroaches (they are enormous in the Philippines). I have seen God's providence in the timing and election of His call. I have felt the overwhelming support and enthusiasm of my home church (Immanuel Lutheran) and a neighboring church (Hope Lutheran) in Arizona as they sent me to this mission. I have had the opportunity to visit several countries in Asia and meet with members of other organizations doing good work out here. I have been protected and led by wonderful members of God's team in His harvest fields.

Remember to Ask

One item I want to stress: If you have a specific skill that does not match a mission opportunity, don't just go away thinking you are not needed. After many days spent in prayer, when I first looked at the mission opportunities, I thought, "OK, I can do the short-term ESL (English as a second language) trip." It did not require much skill, and I could speak English.

However, instead of just going forward with the ESL opportunity, I sent an e-mail to LCMS World Mission using the "Contact Us" button on the "Short-Term Missionaries" Web page. That got me in touch with a wonderful person named Jennifer Mustard, who "put the word out" that I was available and explained what my skills were. Jennifer and her World Mission colleagues found an opportunity that used the specific gifts God had given me.

More Work to Do

My stay in the Philippines has generated an additional request from the LCP. The president of the LCP, Rev. James Cerdenola, is in great need of an administrative assistant. This person will be instrumental in completing the work that began with the accounting assistance. The LCP needs additional help in getting the organization of the church in good working order. Our skills in administration are a gift from our Savior and Creator. The blessings He has given us can be used to further His kingdom throughout the world.

So have you felt the call? Do you have what it takes to travel to exotic locales or even just a few miles in the U.S? God equips us for His tasks to be completed in His time. Our gifts, whether teaching, nursing, accounting, or organizing an office to be as efficient as possible, are all needed in the great harvest field.



Rebecca Hillebrand is a member
of Immanuel Lutheran Church, Sierra Vista, Ariz.



The ‘Other’ Lutheran Composer

A portrait of Felix Mendelssohn-Bartholdy, a young man with dark, wavy hair, wearing a dark suit jacket, a white shirt, and a dark bow tie. He is looking slightly to the left of the viewer with a calm expression.

Two generations junior to Bach, Felix Mendelssohn made significant contributions to western music and Lutheran hymnody during his short life.

This past Feb. 3 marked the 200th birthday of a composer of exceptional talent, deep faith, and high character. Often overshadowed in our Lutheran music tradition by the great J.S. Bach, Felix Mendelssohn Bartholdy (1809–1847) is described as “the Classical Romantic”—linking the Classical ideal of form with the Romantic emphasis on expressiveness in music. In addition to “rediscovering” Bach, Mendelssohn enriched not only the music of his own time but also of ours, in church as well as in the salon and concert hall.

A Vibrant Childhood

Jakob Ludwig Felix Mendelssohn, born in Hamburg Feb. 3, 1809, of Jewish descent, was the second child and elder son of Abraham and Leah Mendelssohn. Their surname was already well-known—Abraham’s father, Moses Mendelssohn, gained fame for his Jewish philosophical writings and translation of the Pentateuch. Both Abraham and Leah were secure financially, and several years after they were married, they established a home in Berlin.

The Mendelssohn children were first home-schooled by their parents and later by private tutors. Both their mother and the family’s music teacher had been pupils of one of Bach’s students. Opportunities

abounded elsewhere in Mendelssohn's youth: Composers, scientists, artists, and architects frequented the family home, and travel included Paris, Switzerland, Britain, and Italy. Years later, Felix's nephew wrote, "Without his father, Felix Mendelssohn would never have become what he was."

In 1816, Abraham and Leah Mendelssohn converted their family to Christianity, adding the last name Bartholdy. Although this came about largely because of ethnic social pressure, subsequent years reveal a Christian faith genuinely embraced by Felix and his siblings. The Mendelssohn children were baptized on March 21, 1816, when Felix was seven. His confirmation confession from September 1825 opens with John 3:16.

The Blessings of Family

From childhood Felix and his older sister, Fanny, formed a "mutual admiration society." (Their mother facetiously commented, "They are really vain and proud of one another.") Sibling relations were close: At the first performance of the oratorio *St. Paul* in 1836, Fanny sang in the chorus while brother Paul and his wife attended.

"There are no husbands who love their wives as much as Felix loves you," penned Mendelssohn's sister, Rebecca, to Cecile Jeanrenaud. United in a happy marriage in 1837, Felix and Cecile enjoyed art, studying English, the outdoors, and reading together.

They had five children. Mendelssohn referred to his children as a "great blessing." Family letters record him teaching them math, geography, Greek, and music (naturally), reading them "Rumpelstiltskin," and dispensing discipline.

As a musician, Mendelssohn gave his first public concert when he was nine years old. Compositions began at a young age with numerous works being completed as a teenager. As a conductor, composer, pianist, and organist, Mendelssohn was regularly in demand during his lifetime, with offers from places as far away as New York. More famous appointments included the Leipzig Gewandhaus orchestra, the Birmingham Festival in England, and service to the King of Prussia. Casual concertizing included Sunday afternoons in the family's Berlin home; a 19th-century "jam session" with Queen Victoria and Prince Albert; and playing a broken, borrowed fiddle for friends at a bonfire.

Faith and Music

A contemporary stated, "[Mendelssohn] believes firmly in his Lutheran creed." His manuscripts are initialed with the prayers *L.e.g.G.* (*Laß es gelingen, Gott*: "Let it succeed, God") or *H.D.m.* (*Hilf Du mir*: "Help Thou me.")

We can laud Mendelssohn's opinion of the Word and of music. Consistent with Heb. 4:12, "The Word of God is living and active," he wrote: "When composing, I usually look up the Bible passages myself," and "I have felt with fresh pleasure how forcible, exhaustive and harmonious the Scripture language is for music to me. There is an inimitable force in it." Reflecting Ps. 33:3, "Sing to Him a new song; play skillfully, and shout for joy," Mendelssohn wrote: "I take music in a very serious light, and I consider it quite inadmissible to compose anything that I do not thoroughly

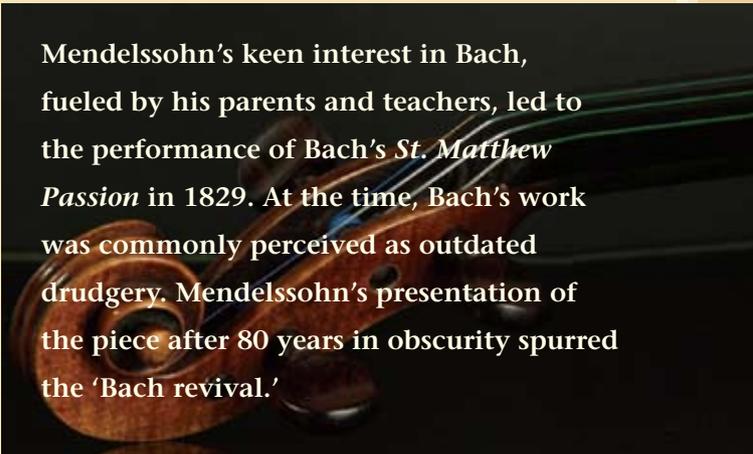
feel," and "Every kind of music ought . . . to attend to the glory of God."

Mendelssohn composed choral settings of the Psalms and liturgy and cantatas on Lutheran chorales such as "O Sacred Head, Now Wounded" (*LSB* 449), "Jesus, Priceless Treasure" (*LSB* 743), and "From Heav'n Above to Earth I Come" (*LSB* 358).

His Organ Sonata No. 1 employs the tune for "The Will of God Is Always Best" (*LSB* 758) and Organ Sonata No. 6 showcases variations on "Our Father" (*LSB* 766), Luther's catechetical hymn on the Lord's Prayer.

The distribution of five chorales in the oratorio *St. Paul* helps recount the history of the Apostle to the Gentiles. The 1846 oratorio *Elijah* is considered by some to show that prophet as a type of Christ. (Elijah's confrontation with the priests of Baal is particularly dramatic!)

Symphony No. 5, *Reformation*, concludes powerfully with the "Battle Hymn of the Reformation," "A Mighty Fortress Is Our God" (*LSB* 657). This music was intended to commemorate the 1830 tercentennial of the Augsburg Confession.



Mendelssohn's keen interest in Bach, fueled by his parents and teachers, led to the performance of Bach's *St. Matthew Passion* in 1829. At the time, Bach's work was commonly perceived as outdated drudgery. Mendelssohn's presentation of the piece after 80 years in obscurity spurred the 'Bach revival.'

Mendelssohn received a commission for the 1840 Gutenberg Festival in Leipzig (a center for book publishing), celebrating 400 years of the Gutenberg printing press. At Bach's own St. Thomas's Church in Leipzig, Symphony No. 2, *Hymn of Praise* premiered, featuring "Now Thank We All Our God" (*LSB* 895) and opening and closing choirs declaring Psalm 150: "Let everything that has breath praise the Lord! Alleluia!"

Cultural Fixtures

Some of Mendelssohn's work has become a fixture in western culture. The "Spring Song" for piano is a background music staple in classic Saturday morning cartoons. Many couples exit their church ceremony into married life to his "Wedding March," incidental music written for Shakespeare's play, *A Midsummer Night's Dream*.

At the 1840 Gutenberg Festival, Mendelssohn also composed a patriotic tune for a chorus of 200 men and brass band. The tune was for the dedication of a statue of the printer. Mendelssohn said: "I am sure that piece will be liked very much by singers and by hearers but it will never

do to sacred words." Fifteen years later, it was combined with a Charles Wesley text, creating a popular carol. The ubiquitous presence of "Hark! The Herald Angels Sing" at Christmas might surprise Mendelssohn today.

An Inspiring Legacy

In spite of anti-Semitic disparagement following his 1847 death and a Nazi ban in the 20th century, Mendelssohn's work has endured. His music totals more than 250 pieces from all genres, many popular in the modern repertoire. Besides composition, he is credited with coining the oxymoron "song without words," which persists in musical terminology. Modern concert programming is also attributed to him, where music is played from a wide variety of periods at a single sitting. His keen interest in Bach, fueled by his

parents and teachers, led to the performance of Bach's *St. Matthew Passion* in 1829. At the time, Bach's work was commonly perceived as outdated drudgery. Mendelssohn's presentation of the piece after 80 years in obscurity spurred the "Bach revival."

The life, influence, and especially the music of Mendelssohn serve as an inspiration to us in 2009. Take the opportunity this year to explore and discover the music of Felix Mendelssohn Bartholdy—the "other" Lutheran composer.

A pediatrician and a music lover, Dr. Douglas Campbell is a member of Trinity Lutheran Church, Memphis, Tenn.

Our Hymns

Much More Than Words and Music

by Gregory J. Wismar

Every hymn is much more than words and music. Each hymn is a skilled instructor, a fascinating time capsule, and a spiritual mentor. Each and every hymn in our hymnal is there because of a wonderful interaction of creativity, devotion, and history. Knowing the resources contained in the pew edition of the hymnal and also located in its support volumes can lead to an expanded appreciation of the blessings contained within the hymn itself. The process of discovering those blessings begins by taking a closer look at the hymn on the hymnbook page.

Not only are there texts and the music notes on a hymnal page, there is other information to present a fuller picture of the work. The names of the text writer, musical composer, and other people who have worked with the words and music, such as translators and arrangers, are noted beneath the hymn. Each of those people is a special contributor and has a singular life story. As we learn about them, these gifted people become skilled instructors for us.

The life story of Felix Mendelssohn is a good example of that kind of inspiring instruction. Mendelssohn not only composed music, he enriched the faith of countless Christians through his broader musical skills. In the back of our *Lutheran Service Book (LSB)* is a set of indexes which share the scope of work of a given contributor to the hymnal. If you look under Felix Mendelssohn (on p. 1005) you will discover that not only did he compose the tune for "Hark! The Herald Angels Sing" (*LSB* 380) and one of the melodies for "Grant Peace, We Pray, in Mercy, Lord" (*LSB* 777), he supplied the setting of the hymn tune "Munich" which is used three times in *LSB*: hymns 523, 606, and 658.

In its way, each of the hymns in the hymnbook is a fascinating time capsule. The words were written in a specific time and place in the history of God's people. The tunes were composed in various eras in the rich history of world music. Coming to understand more about that history is an enriching experience. At the present time, the LCMS Commission on Worship and Concordia Publishing House are cooperating on the publication of the *Lutheran Service Book Hymnal*



Companion. This volume, written for both professionals and the wider membership of the Church, will be sharing the amazing history of our hymnody and telling the stories of the people behind the words and music. The *Hymnal Companion* will be available throughout the Church in June 2010.

As presented in *LSB*, each hymn serves as a spiritual mentor. At the end of each hymn is a listing of Bible texts that relate to the theme of the hymn. These can be studied in a devotional manner. Also a newly released resource, *Lutheran Service Book Concordance*, provides further opportunities for discovery and growth by listing each word in every hymn in *LSB* in an easily understood alphabetical sequence. Choosing a word such as "mercy" or "peace" or "blessings" or "prayer" and then looking up the hymn stanzas in which they are found can be a rewarding devotional exercise. Each hymn is so much more than just words and music! Start to make that discovery for yourself soon!

Dr. Gregory J. Wismar is pastor of Christ the King Lutheran Church, Newtown, Conn., and serves as chairman of the LCMS Commission on Worship.

Note: The "official notices" are published for a single purpose only: giving notice of a result, namely, changes in the Synod's membership rosters by the addition or deletion of the names of individuals and congregations. It is not always appropriate that reasons for the changes be identified in the published notices. Since a change can occur for any of a variety of reasons, no assumptions may be made merely from the fact that a change has occurred.—Ed.

Official Notices— From the Districts

DONALD D. KASISCHKE was removed from the roster of Ministers of Religion—Ordained by action of the district president, effective Dec. 24, 2008. He is, therefore, no longer eligible for a call.—Rev. Gerhard C. Michael Jr., President, LCMS Florida-Georgia District.

REV. MARK NOREN, Coon Rapids, Minn., was appointed circuit counselor of the Northeast Minneapolis Circuit, replacing REV. BRUCE FREDERICKSON, who resigned the position.—Dr. Lane R. Seitz, President, LCMS Minnesota South District.

REV. CLAYTON VAIL was appointed circuit counselor of the Altamont Circuit, replacing REV. ROGER WOHLITZ, who accepted a call to another district.—Rev. David Bueltmann, President, LCMS Central Illinois District.

Official Notices— Colloquies

YEONG KYU KIM, Monterey Park, Calif.; KWANG KUK LEE, Anaheim, Calif.; SUNG WOO LEEM, Bayside, N.Y.; and KWANG HO SONG, Los Angeles, Calif., have completed all requirements for the Pastoral Colloquy Program through The Lutheran Church—Missouri Synod and are, therefore, eligible for a call.—Dr. William R. Diekelman, Chairman, Colloquy Committee, 1333 S. Kirkwood Road, St. Louis, MO 63122-7295.

ELIZABETH JOYNT, Yuma, Ariz.; CANDACE McMULLAN, Riverside, Calif.; BECKY BUTTGEREIT, Verona, Pa.; GAIL HOLZER, North Huntingdon, Pa.; HOLLY EHLE, New Haven, Ind.; SARAH DIEKMANN, Evansville, Ind.; ALAN RUNGE, Cedar Park, Texas; and DIANA ORR, Cypress, Calif., have submitted their applications for the Teacher Colloquy Program of The Lutheran Church—Missouri Synod through CUEnet. Correspondence regarding their applications should be directed within four weeks after publication of this notice to Dr. William R. Diekelman, Chairman, Colloquy Committee, 1333 S. Kirkwood Road, St. Louis, MO 63122-7295.

Positions

The Lutheran Witness welcomes notices for positions available at affiliated entities and Recognized Service Organizations of The Lutheran Church—Missouri Synod. The deadline for receipt of such notices is the 20th of the month two months prior to the publication month (e.g., March 20 for the May issue). Send notices to karen.higgins@lcms.org.—Ed.

The following institution of the Concordia University System (CUS) is seeking candidates for the position described below:

Concordia University Nebraska, Seward, Neb., seeks to fill the following faculty position: **early childhood education.**

For more information about this and other CUS positions, including complete job descriptions, qualifications, and application process, visit

<http://www.lcms.org/cusjobs> and click on "Positions Available at Our Campuses."

Anniversaries

The Lutheran Witness welcomes notices 50 words or less from LCMS congregations about their upcoming "milestone" anniversaries. The deadline for receipt of such notices is the 20th of the month two months prior to the publication month (e.g., March 20 for the May issue). Send notices to karen.higgins@lcms.org.—Ed.

Trinity, (Friedensau) rural Hebron, Neb., will celebrate its 135th anniversary with an afternoon worship and dedicatory service of a recent church addition on March 15. Rev. Duane Simonson will be the guest preacher. Contact the church office at 402-365-4317.

Grace, Clarksville, Tenn., will celebrate its 50th anniversary at 4 p.m., March 29, with Dr. Dale Meyer, Concordia Seminary president, as guest preacher. A reception and fellowship will follow. Also to commemorate the anniversary, Dr. Paul Maier will host a workshop on Oct. 3-4. Contact the church office at 931-647-6750.

Immanuel, DeKalb, Ill., will celebrate its 100th anniversary with special worship services and receptions April 18-19. Monthly remembrance days to mark confirmations, weddings, baptisms, educational events, and campus-ministry events will follow through Nov. 1. Contact the church office at office@godwithusilc.org or 815-756-6669.

Immanuel, Breckinridge, Okla., will celebrate its 110th anniversary with a celebration service at

10:30 a.m., May 31. Guest speaker will be Rev. Gerald Roggow. A catered dinner will be served after the service. Contact the church office at 580-446-5521.

Salem, Farrar, Mo., will celebrate its 150th anniversary at 9 a.m., May 31, with Rev. Richard Resch of Concordia Theological Seminary, Fort Wayne, Ind., as guest speaker. A presentation and potluck will follow. Several guest speakers are scheduled to preach throughout 2009. Contact the church office at 573-824-5728 or salemlutheran@hughes.net.

In Memoriam

Obituary information is provided by district offices to the Synod's Office of Rosters and Statistics. Any questions about content should be referred, therefore, to the appropriate district office.—Ed.

ORDAINED

BLEKE, EARL H.; Nov. 16, 1948, Fort Wayne, Ind., to Nov. 24, 2008, Oconomowoc, Wis.; son of John and Ruth Bleke; graduated St. Louis, 1980. Served 1981-2008. Ministries/parishes: Austin, Texas; Milwaukee, Watertown, Wis. Survivors: Diane (Engelking) Bleke; son: John; daughters: Tanya Barnett, Christine, Angela. Memorial service: Dec. 4, 2008, Oconomowoc, Wis.; cremation.

BODE, HAROLD HERMAN; Nov. 8, 1935, Cleveland, Ohio, to Sept. 26, 2008, Cleveland, Ohio; son of Herman and Wanda (Rossnagel) Bode; graduated Springfield, 1963. Served 1963-1999. Ministries/parishes: Oconto, Gillett, Wis.; Toledo, Antwerp, Cleveland, Ohio; Parsons, Kan.; Bronx, Brooklyn, N.Y.; Atlantic District circuit counselor 1997-2000; retired 1999. Survivors: Ruth (Hutter) Bode; sons: Karl, John;

foster daughter: Rebecca Lake. Funeral: Sept. 29, 2008, Cleveland, Ohio; interment: Sept. 29, 2008, Willoughby, Ohio.

CASADAY, BARRY L.; May 2, 1936, Tipton, Pa., to Aug. 10, 2008, Allentown, N.J.; son of Floyd Sr. and Beatrice (Bland) Casaday; colloquy, St. Louis, 1997. Served 1997–2008. Ministry/parish: East Rutherford, N.J. Preceded in death by his wife, Jacqueline Casaday. Survivors: son: Timothy; daughter: Christine Soltis. Memorial service: Aug. 30, 2008, Wrightstown, N.J.

CROLL, GILBERT M.; Nov. 9, 1929, Manitowoc, Wis., to Dec. 19, 2008, Baltimore, Md.; son of Arnold and Paula (Mueller) Croll; graduated Springfield, 1956. Served 1956–1994. Ministries/parishes: Baltimore, Md.; Philadelphia, Pa.; Keokuk, Iowa; Milan, Mich.; retired 1994. Survivors: Dorothy

(Mahnke) Croll; sons: Stephen, Andrew; daughter: Stefanie Kilcullen. Funeral and interment: Dec. 23, 2008, Baltimore, Md.

GEHRKE, FREDERICK H.; Nov. 6, 1917, Kenosha, Wis., to Dec. 31, 2008, West Allis, Wis.; son of Hubert and Martha (Voigt) Gehrke; graduated St. Louis, 1943. Served 1943–1991. Ministries/parishes: Milwaukee, West Allis, Wis.; retired 1991. Survivors: Geraldine (Kushawa) Gehrke; son: Michael; daughter: Stephanie VanOuwerkerk. Funeral: Jan. 3, 2009, West Allis, Wis.; interment: Jan. 3, 2009, Milwaukee, Wis.

HEINO, DONALD WAYNE; June 8, 1931, Ashtabula, Ohio, to Nov. 25, 2008, Ashtabula, Ohio; son of Jacob and Minnie (Renko) Heino; graduated Springfield, 1961. Served 1961–2005. Ministries/parishes: Menahga, Wolf Lake, Moose Lake, Barnum, Minn.;

Math Challenged

Said the two snakes to Noah: "We'll give it a try, but we're adders, you know, we don't multiply."

Don't Confuse Me!

Some of my best arguments are spoiled by people who know what they're talking about.

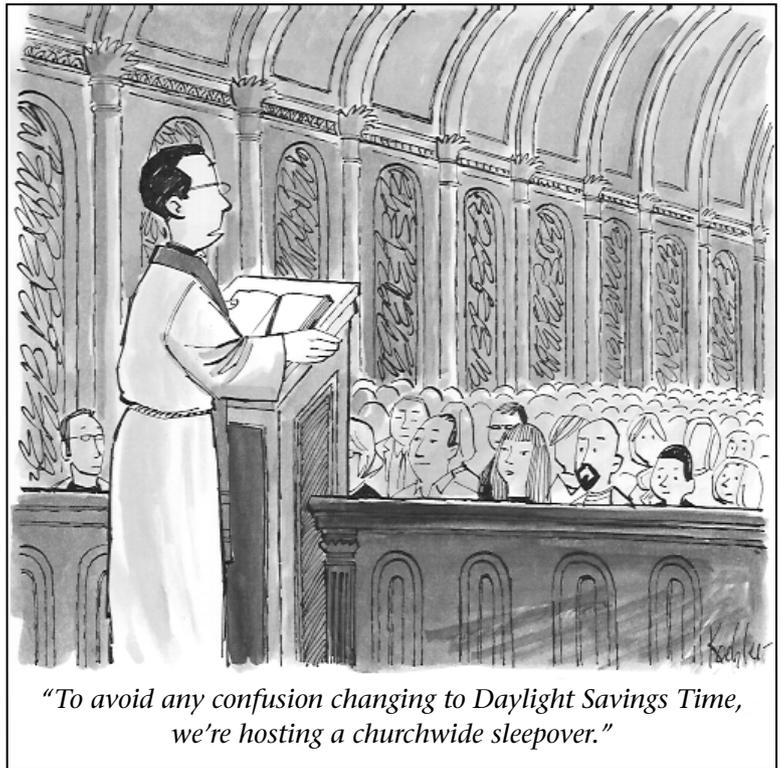
Courtesy of George Kottwitz
Trinity Lutheran Church
Edwardsville, Ill.



An English Lesson

A pastor used the word *phenomenon* in his sermon. At the close of service, a member of the congregation asked him the meaning of the word. "If you see a cow, that's not a phenomenon," the pastor explained. "If you see a thistle, that's not a phenomenon. And if you see a bird singing, that's not a phenomenon, either. But if you see a cow sitting on a thistle and singing, *that's* a phenomenon."

Adapted from *Heavenly Hoots*
by Ken Alley



NOTICES

Chardon, Ohio; Ohio District circuit counselor: 1991–1997; retired 2005. Preceded in death by his daughter, Lynn. Survivors: Marilyn (Uitto) Heino; sons: Rev. Jack, Michael, Matthew; daughter: Rebecca Goforth. Funeral: Dec. 7, 2008, Ashtabula, Ohio; cremation.

HORNIG, JURAINÉ JIMMY; Oct. 7, 1932, Huron, S.D., to Dec. 8, 2008, Rapid City, S.D.; son of Philip and Anna (Stahl) Hornig; graduated St. Louis, 1957. Served 1957–1997. Ministries/parishes: Philippines; Ogallala, Neb.; Howard, Rapid City, S.D.; retired 1997. Survivors: Lorene (Bich) Hornig; son: John; daughters: Paula Warren, Leah Walker, Lois Jackson. Funerals: Dec. 12, 2008, Rapid City, S.D.; Dec. 13, 2008, Huron, S.D.; interment: Dec. 13, 2008, Yale, S.D.

KIHNÉ, KEITH KERMIT; April 13, 1938, Creighton, Neb., to Nov. 25, 2008, Omaha, Neb.; son of Gus and Signe (Jorgensen) Kihné; graduated St. Louis, 1962. Served 1962–2006. Ministries/parishes: Freidheim, California, Jamestown, Mo.; Scribner, Snyder, Dodge, Falls City, Omaha, Norfolk, Wayne, Neb.; Shamrock, Childress, Texas; retired 2006. Survivors: Dorothy (Mertz) Kihné; sons: Mark, David; daughter: Patricia. Funeral: Dec. 1, 2008, Omaha, Neb.; interment: Dec. 1, 2008, Wayne, Neb.

KRAMPITZ, DAVID R.; Feb. 25, 1935, Cleveland, Ohio, to Dec. 17, 2008, Roselle, Ill.; son of Oscar and Ernestine (Boetcher) Krampitz; graduated St. Louis, 1959. Served 1959–2002. Ministries/parishes: Williamsville, Clarence, N.Y.; Willow Springs, Ill.; Northern Illinois District circuit counselor: 1988–1991; retired 2002. Survivors: Sharon (Kaye) Schelling-Krampitz; daughters: Rebecca, Kathleen Reed, Cynthia Linkes; stepsons: Peter Schelling, James Schelling Jr., John Schelling. Funeral: Dec. 22, 2008, Willow Springs, Ill.; cremation.

MAYER, HERMAN RICHARD; April 18, 1920, Oxford, Neb., to Dec. 2, 2008, Bentonville, Ark.; son of Rev. Martin and Elizabeth (Brauer) Mayer; graduated St. Louis, 1945. Served 1946–1975, 1981–1987. Ministries/parishes: Philippines; Garden City, Topeka, Kan.; Bentonville, Ark.; retired 1987. Survivors: Laverna (Tonn) Mayer; sons: Richard, James, Kenneth, Donald; daughters: Janet Einert, Dorothy Button. Funerals: Dec. 5, 2008, Haven, Kan.; Dec. 6, 2008, Bella Vista, Ark.; interment: Dec. 5, 2008, Haven, Kan.

MEYER, DONALD EDWARD; Feb. 23, 1938, Merrill, Wis., to Dec. 21, 2008, Milwaukee, Wis.; son of Edward and Olga (Schellhas) Meyer; graduated Springfield, 1966. Served 1966–2003. Ministries/parishes: Gordon, Wakefield, Neb.; Milwaukee, Wis.; Nebraska District circuit counselor: 1973–1974; retired 2003. Survivors: Ann (Aschbrenner) Meyer; sons: Peter, Andrew; daughters: Rebecca Mueller, Rachel. Funerals: Dec. 24, 2008, Milwaukee, Wis.; Dec. 26, 2008, Merrill, Wis.; interment: Dec. 26, 2008, Merrill, Wis.

ROELLIG, HAROLD FREDERICK; April 23, 1930, Detroit, Mich., to Nov. 25, 2008, Monmouth, Ore.; son of Oscar and Laura (Rutz) Roellig; graduated St. Louis, 1957. Served 1959–1973, 1984–1992. Ministries/parishes: New York, N.Y.; Sheridan, Ore.; retired 1992. Survivors: Ruth (Holm) Roellig; son: Frederick; daughters: Dursha, Laura, Martha. Funeral: Nov. 28, 2008, Monmouth, Ore.; interment: Dec. 1, 2008, Strasburg, Ill.

SALLACH, MARK L.; Dec. 13, 1955, Pickstown, S.D., to Dec. 20, 2008, Erie, Pa.; son of Rev. Donald and Gertrude (Miskus) Sallach; graduated St. Louis, 1981. Served 1981–2008. Ministries/parishes: Tomahawk, Edmonton, Alberta, Canada; Campbell River, British Columbia, Canada; Erie, Pa. Survivors: Cynthia (Strohschein) Sallach; sons: Paul, Nathan, Michael, Thomas; daughters: Ruth, Mary, Rachel. Funeral: Dec. 27, 2008, Erie, Pa.; cremation.

STROHSCHÉIN, ARNOLD EDWARD; Nov. 18, 1921, Detroit, Mich., to Oct. 5, 2008, Erie, Pa.; son of William and Margaret (Dargusch) Strohschein; graduated St. Louis, 1946. Served 1947–1985. Ministries/parishes: Philippines; Balboa Canal Zone, Panama; Portland, Ore.; Nassau, Bahamas. Preceded in death by his wives: Ruth (Tjernagel) Strohschein and LaVerne (Young Raedeke) Strohschein. Survivors: son: Edward; daughters: Laurie Crawford, Catherine Lessmann, Linda Lohrmann, Cindy Sallach, Anita Childs. Funeral: Oct. 11, 2008, Erie, Pa.; cremation.

GLOCK, DELMAR JULIAN; Dec. 23, 1926, Grangeville, Idaho, to Nov. 16, 2008, Port Orange, Fla.; son of Rev. Ernest and Meta (Matulle) Glock; graduated St. Louis, 1950. Served 1951–1971, 1972–1990, 1992–1993. Ministries/parishes: Tokyo, Omiya, Okinawa, Japan; St. Louis, Mo.; Seoul, Korea; Holly Hills, Fla.; retired 1993. Preceded in death by his son, Nathan. Survivors: Jessie (Hamm) Glock; sons: Delmar Jr., Jacob; daughters: Marie, Melanie Barry. Funeral: Nov. 25, 2008, Holly Hill, Fla.; interment: Nov. 25, 2008, Ormond Beach, Fla.

COMMISSIONED

BRUESEHOFF, ALBERT WILLIAM; May 21, 1919, Barre Mills, Wis., to Nov. 10, 2008, Sheboygan, Wis.; son of Richard and Blondina (Freitag) Bruesehoff; graduated New Ulm, 1945. Served 1947–1979. Schools/ministries: Elgin, Minn.; Jacksonville, Ill.; Oconomowoc, Sheboygan, Wis.; retired 1979. Survivors: Valeria (Thalmann) Bruesehoff; sons: Rev. Richard, Rev. Mark; daughters: Judith Koenig, Kristin Sturgeon. Funeral: Nov. 13, 2008, Sheboygan, Wis.; interment: Nov. 13, 2008, Ixonia, Wis.

Greetings, O Favored Ones

The Lord Is with You

Read Luke 1:26–38. Mary was visited by the angel Gabriel. He had good news for her. What words describe the nearness of God to Mary (v. 28)? What two ways does Gabriel say God is with Mary (vv. 28, 30)? What is Mary’s reaction to Gabriel?

Gabriel said Mary was “favored.” She was not chosen by God for this honor because she was special or sinless. Mary was a sinful person just like you and me. She was chosen by God’s grace. Mary reacts to God’s “favor” with faith.

That’s just like us. We are brought into God’s family by grace. Read Eph. 5:25–27 and Gal. 3:2–27. How does God do this for us? What is our reaction in faith (Eph. 4:17–32)?

God was keeping a promise to be with us (Is. 53; 61:1–3). What does God promise to bring when He comes?

God’s people have long waited for God to be with them. The Old Testament patriarch Job is no exception (1:1–2:10). We know Job for the trouble God allowed in Job’s life. Read Job 19. What kind of faith does Job express in the middle of his trouble? What does Job want from God? What does he see as God’s solution?

Job speaks of the resurrection of the dead, where he will see his Savior eye to eye, face to face, flesh to flesh (19:25–27). Why is this a comfort for him? For us?

In a time of trouble, God sent the prophet Isaiah to Israel’s King Ahaz to give him a sign of hope (Is. 7:10–14). What did Isaiah ask the king to do? What was the king’s reaction? What did God do?

The sign of Immanuel is a sign of God’s presence. The name *Immanuel* means “God with us.” God promised to be with Israel in their time of trouble. The promise also reminds Israel that God was their Savior from sin. God promised to come and take care of their sin Himself.

Sin is our greatest trouble (Rom. 5:12–21). How does St. Paul tell us this problem came into being? Whom does he say is the solution to the problem?

God gave the people of Israel a sign of what God-with-us would do and how He would bring forgiveness. They were commanded to sacrifice in the temple for their sin (Heb. 10:1–10). The author of Hebrews says these things are a “shadow of things to come.” How do these sacrifices show us what God promised to come and do for His people?

Forgiveness of sins comes to us through Jesus’ suffering and death on the cross. God is with us for forgiveness (Matt. 26:26–28). What special way does our Lord give us to receive this forgiveness?

Read Martin Luther’s description of the Lord’s Supper in the Small Catechism. Our Savior is with us in, with, and under the bread and wine of the Lord’s Supper. We have the forgiveness of sins through faith. We react in faith. In Phil. 2:1–11, how does St. Paul describe our reaction in faith?

Jesus says because He is with us, our relationships are different, too (Matt. 18:15–20). How does Jesus say we should deal with each other?

Rev. Jonathan C. Watt is pastor of Trinity Evangelical Lutheran Church, Creston, Iowa.





‘Anti-Abortion’ Is Only the Beginning

It is important for us to emphasize our thanks to God for life—and His care for life—throughout its earthly duration.

The very same week that Barack Obama was inaugurated in Washington as 44th president of the United States, a crowd estimated to be hundreds of thousands strong gathered in the nation’s capital Jan. 22 to take part in this year’s March for Life.

The march has been going on every year since the first anniversary of the U.S. Supreme Court’s 1973 *Roe v. Wade* decision that legalized abortion in this country.

Then, on Jan. 23, the day after this year’s march, President Obama repealed the ban on federal funds for organizations that provide or promote abortions overseas.

It is more important than ever that Christians stand up for the sanctity of life as a gift from God. It was a privilege for me to take part in this year’s march and to offer the opening prayer during pre-march activities. (The text of the prayer is online at www.lcms.org?14682.)

It also was gratifying to take part in the event with fellow Lutherans. Many of them, including those who joined me for pre-march worship at Immanuel Lutheran Church in Alexandria, Va., are veterans of these marches. (More information about the march and Lutheran participation is available at www.lcms.org?14703.)

We must continue to work and pray in support of life, not only embryonic life, but life at all stages.

In that regard, I have received communications from LCMS members who encourage our church body to broaden its traditional concern with protecting life at its beginning and earthly end. The encouragement is to provide a more comprehensive support for life from conception to the grave.

We in The Lutheran Church—Missouri Synod have long spoken out against abortion and euthanasia. We must continue to do so. I also believe it is time for our congregations, members, and leaders to speak strongly and vociferously regarding other matters that could be included under the umbrella of “pro-life” issues as well.

For example, LCMS congregations and leaders ought to encourage prevention of unintended pregnancies and provide support—physical, financial, emotional, and spiritual—for those who are dealing with a pregnancy out of wedlock in a way that demonstrates as much love and concern for the one who is carrying a child as for the unborn child itself.

For years, the LCMS has encouraged adoption, especially through our recognized social-service organizations. Some 33 years ago, my dear wife, Terry, and I worked with one such organization in adopting our son, who at that time was two years of age.

Supporting organizations that care for children through the provision of foster homes and adoptive parents will go a long way toward showing our care and concern for life outside as well as inside the womb. It also seems apparent to me that those who become pregnant out of wedlock and make the conscious decision not to terminate the pregnancy through abortion are in need of our support throughout their pregnancy. Also, keep in your loving concern, as does Christ, those who at another point in life made a decision to abort an unborn child and now grieve that they did.

What wonderful opportunities for our congregations to act in love toward their neighbors!

David was overwhelmed by the realization that God cares for us with loving concern at all stages of our lives. “All the days ordained for me were written in Your book before one of them came to be,” David writes in Psalm 139. “How precious to me are Your thoughts, O God! How vast is the sum of them!” (vv. 16–17).

What a precious gift of God life is.

It is important that we continue to show our support for unborn life in such tangible ways as taking part in the March for Life. It is equally important for us to emphasize in other ways our concern for others and our thanks to God for life—and His care for life—throughout its earthly duration.

Jerry Kieschnick
John 3:16–17

Lives Transformed through
Christ, in Time . . . for Eternity!
e-mail: president@lcms.org
Web page: www.lcms.org/president