



THE LUTHERAN WITNESS™

VOL. 127 NO. 8 AUGUST 2008



God's Design for Marriage

14

MUSIC TO
THE EARS

17

THE LCMS
FOUNDATION

20

THE GOSPEL ON
THEIR SHOULDERS

www.lcms.org/witness



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.

THE LUTHERAN WITNESS™

VOL. 127

NO. 8

AUGUST 2008

FEATURES

7 GOD'S DESIGN FOR MARRIAGE by Christopher Mitchell

While individuals and groups today assert a variety of definitions for marriage, from the creation of the world, our heavenly Father has intended it to be the lifelong union of one man and one woman.



14 MUSIC TO THE EARS: INSPIRING CHILDREN TO ENRICH WORSHIP by Kim Plummer Krull

The new DVD *Children Making Music* highlights music as a gift from God that enriches life in the church and beyond.



17 THE LCMS FOUNDATION by Roland Lovstad

The LCMS Foundation is celebrating 50 years of helping Christians find joy in responding to God's blessings.

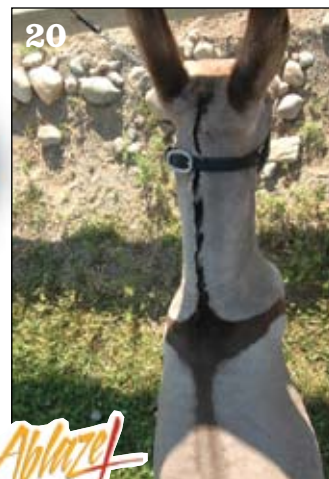
17



20 THE GOSPEL ON THEIR SHOULDERS by Diane Strzelecki

For an Indiana farm couple, a hobby becomes a way to share their faith, and a way to tithe to *Fan into Flame*.

20



Ablaze!

TO THE READER

Some days, it seems, our 24/7 news cycle brings us little but glum news. Fuel is at an all-time high. The stock market is in the doldrums (or worse). When will the housing market recover? For Christians, each day also seems to bring a new challenge to our faith. Among those challenges: differing assertions about the structure of marriage.

Yet regardless of the rules fallen human beings may seek to impose on marriage, Dr. Christopher Mitchell, in this month's cover story, reminds us that God's holy desire for marriage remains unaltered: one man, one woman, for life. Not one man, multiple women. Not two men, nor two women. One man, one woman—for life.

Elsewhere in this issue, we celebrate God's gift of music and the many contributions our LCMS Foundation has made to our beloved Synod. We hope you enjoy this issue and feel compelled to share it with others. May God bless you as you live out your Christian life this month and through the remainder of the year.

James H. Heine, Managing Editor
The Lutheran Witness

DEPARTMENTS

3 LIFELINE
4 LETTERS
23 NOTICES

25 FAMILY COUNSELOR
27 SHEDDING SOME LIGHT
28 SEARCHING SCRIPTURE
29 FROM THE PRESIDENT

COMING IN SEPTEMBER...

• Katrina Revisited
• All This Jazz
• Renewing the 3Rs

A Shabby Approach to Outreach

In Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. — Gal. 3:26–27 ESV

A half century ago I was baptized on the same day as my father, expectant mother, brother, and sister. The waters of Baptism were held in a unique font. The basin was cradled in the top of a massive, upright cedar log at First Lutheran Church in Dunsmuir, Calif. Dunsmuir was a mining, logging, and railroad town nestled in the rugged mountains near the Oregon border. They called the little church The Rustic Chapel, seating capacity, 75. The congregation no longer worships in the sanctuary where I was baptized. The Lutheran congregation in Dunsmuir actually shut the doors of the church. They sold the “Rustic Chapel.” They left town and moved, lock, stock, and barrel to Mount Shasta 10 miles north. I’ve often wondered if the font was sold when they vacated the premises. First Lutheran Church was made, inside and out, top and bottom, of milled, majestic cedar trees. The pulpit and font were meticulously hewn from cedar logs; bark still in place. The rich, pungent aroma of cedar was creation’s incense in that nave. An impressive lava-rock fireplace adorned the side wall of the sanctuary and warmed worshippers in winter.

Recently, I made a pastoral, in-home visit with a senior member of our parish here in southern Oregon. Marian has not been able to attend church because of health matters. She is 87. We were speaking about our roots. The conversation wandered from topic to topic. I was there to bring her Holy Communion. She mentioned that her mother and her aunt were twin sisters. She reminisced that her aunt had married a clergyman whose family carried the nickname “Shabby.” Actually, the man’s name was Martin Schabacker, she said. I paused. I asked Marian if her Uncle Martin had been the pastor of the little chapel in Dunsmuir. She told me he had been the congregation’s pastor in the 1950s. I told Marian that her uncle’s shabby hands had raised water from a cedar font to baptize me. His lips spoke the Word of promise connected with the water.



Marvin Cartwright, father of the author, walks the author’s brother, Jim, across the baseball field in Dunsmuir, Calif., in the early 1950s.

I recall that Pastor Schabacker loved baseball and sports in general. His breath always smelled of menthol throat lozenges. He was a big, gentle man with a big, gentle spirit. He had the build and slight strut of a linebacker. I discovered that one of his sons played football at the University of Nebraska. He always looked up when he preached, looked up to heaven, to the cedar timbers that held the chapel roof. His voice seemed to sing his sermons. His glasses would drift down the bridge of his nose. He would adjust them with a huge finger. He had a hobby of cutting and polishing rare rocks in the parsonage basement directly across the street from the chapel.

It was Martin Schabacker’s love of minor-league baseball that God used to find a young and growing Cartwright family some 50 years ago. My father was an unchurched, ex-minor-league catcher who could hit the ball a country mile. His team, the Dunsmuir Merchants, played semi-minor-league baseball when baseball was big in little towns in the 1950s.

The Merchants’ baseball circuit was loosely affiliated with the Pacific Coast League. Martin introduced himself to my father and made it a point to get to know this player who many said had the swing of the Babe. Rev. Schabacker was subtle and intentional. He made sure the “Lutheran” Merchants invited this ballplayer with three little children, a with-child spouse, and a Ruth-like swing, to worship in the cedar-log church. They invited. Eventually he came. My whole family was baptized on July 3, 1955, by shabby hands in a rustic chapel that is no more. There is nothing shabby about the sweet, cedar smell of the Gospel.

Rev. Timothy C. Cartwright is pastor of Grace Lutheran Church in Ashland, Ore.



LETTERS

Joy uncovered

I would like to commend *The Lutheran Witness* for the cover of the May issue. It is the first time I can remember seeing a pastor prominently displayed wearing the full Eucharistic vestments. Pastor Taylor serves as a wonderful example of pastoral ministry and the ability to reach today's largely non-Christian, cynical generation without sacrificing the historic, liturgical substance of Christian worship. I also appreciated his comments on the need for a "confessional revival." Thank you for that!

Now, if we can just overcome

hundreds of southeast Asians for almost 30 years. Most came as refugees from Laos in those first years, but now we are able to welcome even a third generation. One of the greatest joys has always been seeing these people who came so far, most never having heard of Jesus, receiving the Sacrament of Baptism and becoming part of God's family. Little ones, baptized years ago, are now bringing their own infants to receive that wonderful blessing. Even more special is the fact that they are being baptized by a Laotian refugee who became an ordained LCMS pastor more than 16 years ago and serves

God's grace, is a praying community of service that receives, teaches, celebrates, and shares Christ Jesus."

If we don't say it loud enough, we say it again.

Hope Wittrock
Redeemer Evangelical
Lutheran Church
Bronx, N.Y.

Pastors needed

Thanks to President Kieschnick for his article in the May issue of *The Lutheran Witness* regarding the critical need for more pastors to serve our congregations. What is not mentioned, however—and I imagine that it is due to space limitations—is that there are any number of qualified and experienced pastors on candidate status who are ready, willing, and able to serve a congregation, but for a variety of reasons are not at present. They need to be put to work.

Rev. David Rubke
Tullahoma, Tenn.

On the periphery

In the May article on Hiruy Gebremichael, Roland Lovstad describes Gebremichael as being on the periphery when he was a teacher in a Lutheran school. This denigrates the teaching ministry of the church by suggesting that the pastoral ministry is a "higher" calling rather than a different calling. In Romans 12, Paul declares that we have various gifts but are all a part of the body of Christ. We need to be respectful of all church workers.

Marilyn Gras
Colorado Springs, Colo.

A simple truth

Thank you for Edie Sodowsky's article in the May issue of *The Lutheran Witness* ("When at Last I Near the Shore"). I have seen what she so touchingly describes happen countless times as I have engaged in the ministry of visitation. Sagging heads, vacant stares, unresponsive minds drawn briefly and joyously back into a precious moment of contact as I



With God nothing is impossible. Who would have thought a kid from Ohio would end up in Georgia as part of a mission to people from the other side of the world? Joy can come from the Lord in some unlikely places if we are ready to welcome it.

Carol Storey
Morrow, Ga.

our fear of ecumenical interaction, the LCMS might develop a deeper, more appropriate understanding of what it means to be part of the one, holy, catholic, and apostolic Church.

Rev. Kevin Palmer
Michigan City, Ind.

I hope the lady in her 70s who was looking for joy in *Lutheran Witness* covers ("Letters," May) was delighted with the May issue. Yesterday, I had the joy of celebrating the 75th anniversary of my baptism with my Bible-study class. Today in my mail was that wonderful baptismal photo!

As a member of Holy Cross Lutheran Church in Riverdale, Ga., I have been blessed to be part of a congregation that has welcomed

the church where he was baptized!

With God nothing is impossible. Who would have thought a kid from Ohio would end up in Georgia as part of a mission to people from the other side of the world? Joy can come from the Lord in some unlikely places if we are ready to welcome it.

Carol Storey
Morrow, Ga.

How wonderful to see my pastor, the Rev. Dr. Dien Ashley Taylor, gracing the cover of the May *Lutheran Witness*. I was surprised that the article, "One Message—Many Messengers: Into All the World," did not include Redeemer's mission statement because Pastor Taylor has us recite it every Sunday: "Redeemer Evangelical Lutheran Church, by

sit by a wheelchair or bedside and gently begin singing or humming a beloved hymn. Sometimes the clarity is so remarkable we have been able to engage in brief and relevant conversation or even celebrate Communion before the cloud returns. I rejoice in the peace that moment gave to her. I encourage pastors, visitation ministers, relatives, and friends to learn the simple truth her article offers: Speak to one another with psalms, hymns, and spiritual songs (Eph. 5:19). It works!

*Rev. Allen Trapp
St. John Lutheran Church
South Euclid, Ohio*

The ministry of healing

Thank you for Chaplain
Schroeder's "Lifeline" story, "They Will
Place Their Hands on Sick People," in

continued on page 27



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, managing editor; Vicky Schaeffer, senior designer; Robert Sexton, marketing manager and advertising sales; Pam Burgdorf, 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, Ext. 1228.

© 2008 The Lutheran Church—Missouri Synod. Reproduction of a single article or column for parish use only does not require permission of THE LUTHERAN WITNESS. Such reproductions, however, should credit THE LUTHERAN WITNESS as the source. Cover images are not reproducible without permission. Also, photos credited to sources outside the LCMS are not to be copied.

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.

To subscribe, renew, or to give a gift subscription,
call Concordia Publishing House at 1-800-325-3381.

For subscription information or address changes,
e-mail: cphorder@cph.org

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
August 2008 (ISSN: 0024-757X) Vol. 127, No. 8

Cover photo by shutterstock.com



God's Design for Marriage

While individuals and groups today assert a variety of definitions for marriage, from the creation of the world, our heavenly Father has intended it to be the lifelong union of one man and one woman.

Recent events involving a fundamentalist Mormon group in Texas have focused attention on what is commonly called *polygamy* ("multiple marriage"), or more precisely, *polygyny* ("multiple wives"), whereby a husband has more than one wife at the same time. This practice is not new and is not exclusive to groups such as the Fundamentalist Church of Jesus Christ of Latter-day Saints (FLDS), whose compound, the Yearning for Zion Ranch near Eldorado, Texas, was raided by police in early April. The practice is also allowed by the Quran and followed by some Muslims, even in this country. Those who follow this practice often appeal to the Old Testament to support their beliefs.

Today, as a result of the actions by Texas authorities, and the subsequent media coverage, some Christians are asking, "What are we to think of this?" "Why did God allow polygyny in the Old Testament?" and "How should we respond?"

A Christian response begins with God's original, created design for marriage. Then we have the opportunity to proclaim the Gospel of Jesus Christ's redeeming love for His bride, the Christian church. His faithful, exclusive love shapes Christian marriage, which can be an evangelical witness to the world.

A Christian response begins with God's original, created design for marriage. Then we have the opportunity to proclaim the Gospel of Jesus Christ's redeeming love for His bride, the Christian church. His faithful, exclusive love shapes Christian marriage, which can be an evangelical witness to the world.

God's Design in Creation

Gen. 1:26–27 narrates the creation of “mankind,” consisting of “male and female,” by the triune God, who speaks in the plural, “Let us make man in our image.” Luther connected this creation to redemption: “Just as at that time God rejoiced in the counsel and work by which man was created, so today, too, He takes pleasure in restoring this work of His through His Son and our Deliverer, Christ” (Luther's Works, American Edition, 1:68, commenting on Gen 1:27). The image of God was the original righteousness, knowledge of God, faith, and life in conformity with God's will. This image was lost in the fall into sin (Genesis 3). Yet, already in Gen 3:15, the Gospel promises the restoration of God's image. The original creation serves as a pattern of the restoration that is to come, when believers will be raised to eternal life and again comprise a humanity “similar to God in life, righteousness, holiness, wisdom, etc.” (Luther's Works, 1:65).

In Gen. 2:18–25, God called the man's solitude “not good” in contrast with God's verdict on the rest of creation as “very good.” To remedy Adam's solitude, God formed from his flesh one woman—not two or more women, nor another man. In marriage, one woman is reunited with one man, and the two become one flesh. Marriage is “the closest of all relations of love.” (E. W. Hengstenberg, “Prolegomena,” 303). Some Lutheran theologians have even wondered whether God may have created marriage at least partly for the purpose of anticipating Christ's spiritual marriage with His church. In God's eternal plan, Christ's redemption and union with His church may have served as the pattern for the first marriage in creation (Franz Delitzsch, *Hohelied*, 186–239).

Polygamy certainly was not part of God's original design. After the Fall it was an innovation by Lamech (Gen. 4:19), a descendant of Cain, the first fratricide (Gen. 4:8). Lamech, the first bigamist, bragged to his wives about his prowess at murder (Gen. 4:23–24). The Old Testament recognized the existence of polygyny among some of God's chosen people. It could be the result of a lack of faith that God would fulfill His promises (Abraham and Hagar in Genesis 16). In the case of Jacob (Genesis 29–30), it was the result of trickery and a human solution for infertility. Although it caused family conflicts, God used it to multiply His people, including the family line of the promised Messiah. However, no Old Testament passage requires it or commends it as God-pleasing. Many passages advocate monogamy as the normal and ideal form of marriage.

God's Design in Redemption

Jesus reaffirms God's design in creation for marriage: One man and one woman for life (Matt. 19:1–12). St. Paul assumes this when he requires that a pastor be “the husband of one wife” (1 Tim. 3:2; Titus 1:6). The New Testament also affirms this by the way it employs the marriage motif to express God's design in redemption. The New Testament links the relationship between the one husband and one wife in Christian marriage to the spiritual marriage of the only Savior, Jesus Christ, to His bride, the “one holy catholic and apostolic church” (Apostles' Creed).

Already in the Old Testament God spoke of His relationship to His redeemed people as a marriage. Israel was Yahweh's wife, married to Him by His exodus redemption, but later estranged or even divorced because of her unfaithfulness—though also with the promise of remarriage through an act of divine mercy (Is. 54:5–8; Ezek. 16:60–63; Hosea 1–3).

The New Testament portrays Jesus not yet as the Husband, but as the Bridegroom (Matt. 9:15; John 3:29) who has come to invite all people to God's

wedding feast (Matt. 22:1–14; 25:1–13). In these wedding parables Jesus does not include a bride, since the bride consists of all who respond to His Gospel invitation to believe in Him. All baptized believers are part of His bride, the Church.

Now we await the return of our Bridegroom. The Church is not yet Christ's wife, but His betrothed and waiting virgin bride (2 Cor. 11:2; Rev. 22:17). A tension is implicit in this motif because she is now betrothed, but individual Christians must keep watch and guard our faith and purity in Christ, lest we be excluded from the wedding (Matt. 22:11–13; 25:13). "The wedding of the Lamb" (Rev. 19:7) will take place after Christ's second coming. At that time the "bride" will become "the wife of the Lamb" (Rev. 21:9).

Incorporated into *One Body*

The Sacraments of Baptism and the Lord's Supper pertain to this spiritual marriage. St. Paul alludes to Holy Baptism when he describes how Christ has cleansed His bride "by the washing of water with the Word" (Eph. 5:26). Through Baptism into Christ we have been incorporated into our Lord's body. We also receive His true body and blood in the Lord's Supper, which strengthens our faith and joyful anticipation of the return of our Bridegroom. The Lord's Supper proclaims "the Lord's death until He comes" (1 Cor. 11:26). It is "a foretaste of the feast to come," which will be "the marriage feast of the Lamb in His kingdom which has no end" (*LSB*, p. 166; cf. Rev. 19:7, 9).

The New Testament portrays the spiritual marriage between the Bridegroom and His bride as the pattern for Christian marriage (Eph. 5:21–33). The marriage theology of Ephesians 5 flows from the Christology and ecclesiology in Ephesians 1–4. Just as Christ is the head of the Church, which is His own body (Eph. 1:22–23; 4:15), so the husband is the head and loves his wife as his own body (5:23, 28–31). St. Paul uses "mystery" for God's will revealed in the Gospel (Eph. 1:9) and for the mystical union of Christ and His church, to which he relates the physical union of Christian husband and wife (Eph 5:31–32).

Polygamy (like same-sex marriage, which is also making headlines again because of a recent ruling by the California Supreme Court) is excluded by the biblical marriage motif. There is only "one body and one Spirit. . . one Lord, one faith, one Baptism, one God and Father of all" (Eph 4:4–6). What Jesus declared about divorce is also an accurate explanation for polygamy: God allowed it during the Old Testament era because of the hardness of the Israelites' hearts, but it was not God's design in creation (Matt. 19:8), nor is it God's design in redemption. Jesus Christ is the one and only Bridegroom, and His church is the one and only bride.

A *Holy Estate*

Marriage is a holy estate created by God for one man and one woman, a loving, lifelong union for the benefit of spouses and the nurture of children. The redeeming love of Jesus Christ is that of a spiritual Bridegroom who has gathered all baptized believers to comprise His one virgin bride, the Church, endowed with His own holiness and purity as she awaits his return and the consummation in the new creation. The faithful, monogamous, lifelong love of spouses is a testimony to the world of the fidelity of our Bridegroom and our joyful hope for His return.

Dr. Christopher Mitchell is an editor at Concordia Publishing House in St. Louis and the author of the Concordia Commentary series volume on *Song of Songs*.

Jesus reaffirms God's design in creation for marriage: One man and one woman for life (Matt. 19:1–12). St. Paul assumes this when he requires that a pastor be 'the husband of one wife' (1 Tim. 3:2; Titus 1:6). The New Testament also affirms this by the way it employs the marriage motif to express God's design in redemption.

Same-Sex 'Marriage'

Kieschnick Issues Statement of Disagreement with California Ruling.

On June 24, Synod President Gerald B. Kieschnick issued the statement below expressing disagreement with the California Supreme Court's May 15 ruling that overturned the state's ban on same-sex marriage.

"The 4–3 ruling declared that the state Constitution protects a fundamental 'right to marry' that extends equally to same-sex couples," the *Los Angeles Times* reported in a May 16 story.

Kieschnick's statement was e-mailed to leaders throughout the Synod and included 2004 LCMS Convention Resolution 3-05A, "To Affirm Marriage as Union of One Man and One Woman," which Kieschnick referenced several times in his statement. The statement was also printed in the July issue of *Reporter*, the official newspaper of the LCMS.

The recent decision of the California Supreme Court legalizing same-sex "marriage" highlights the downward spiral of moral values that is becoming so prevalent in our culture. This most recent action contravenes not only the Judeo-Christian values that have defined the moral compass of this great nation, but also the laws of nature and the natural reproductive process.

In the face of such moral decline, The Lutheran Church—Missouri Synod (LCMS) has consistently upheld the Bible-based values that designate "marriage as the lifelong union of one man and one woman (Gen. 2:2–24; Matt. 19:5–6)" (2004 LCMS Convention Resolution 3-05A. . . . All subsequent quotations are from this resolution). The LCMS has consistently held that "homosexual behavior is prohibited in the Old and New Testaments [of Holy Scripture] (Lev. 18:22, 24; 20:13; 1 Cor. 6:9–20; 1 Tim. 1:10) as contrary to the Creator's design (Rom. 1:26–27)."

As a Christian body in this country, the LCMS has the duty and responsibility to speak publicly in disagreement with this action of the California Supreme Court. In the present context we cannot be silent, since such silence "could be viewed as acceptance of the homosexual lifestyle." Accordingly, we as a church body urge our leaders, members, congregations, and all Christians "to give a public witness from Scripture against the social acceptance and legal recognition of homosexual 'marriage.'"

While this occasion calls us to declare that homosexual behavior is both unnatural and sinful (see Lev. 18:22; 20:13; Rom. 1:24–27), we also recognize that it is necessary to respond to these "sexual sins with the same love and concern as all other sins, calling for repentance and offering forgiveness in the Good News of Jesus Christ when there is repentance."

The Gospel declares that Jesus Christ is the atoning sacrifice for the sins of the world (1 John 2:2), and that Christ, who knew no sin, was made to be our sin so that in Him we might become the righteousness of God (2 Cor. 5:21). It is the church's proper evangelical work to proclaim the reconciliation of the sinner to God in the death of Jesus Christ (2 Cor. 5:18–19) in a spirit of compassion and humility, recognizing that all have sinned

and fall short of the glory of God, and are justified freely by His grace, through the redemption that came by Christ Jesus (Rom. 3:23–24).

Finally, we pray that all people, especially men and women properly united as husbands and wives, will honor God's divinely ordained relationship of marriage. And we pray that all husbands and wives will "give thanks to God for the blessings of marriage, lead a chaste and decent life, and each love and honor one's spouse."

Dr. Gerald B. Kieschnick is president of The Lutheran Church—Missouri Synod.



Mormon Fundamentalism and Plural Marriage

Mormon polygamous sects such as the FLDS believe spiritual benefits are attached to having multiple wives, including a higher level of salvation. The leader or prophet, by revelation, assigns women of marriageable age to men counted worthy to receive them.

Mormon fundamentalists today adhere to the “doctrine of plural marriage” (polygamy). They accuse the Church of Jesus Christ of Latter-day Saints (LDS) of abandoning the true teaching of LDS founders and official scriptures. Typically, they point to Section 132 of *The Doctrine and Covenants*, a normative source for Mormon teaching. This section records a revelation allegedly received in 1843 (publicly announced in 1852) that speaks of plural marriage as “the most holy and important doctrine ever revealed to man on earth.”

This teaching, in fact, remained official Mormon doctrine until 1890. In October of that year the fourth president and “prophet” of LDS, Wilford Woodruff, claimed to have received a divine revelation mandating that LDS no longer permit polygamous marriages. Some historians argue that state pressures and active measures to criminalize and remove polygamy from U.S. society prompted this change. The LDS soon officially upheld the “Woodruff Manifesto.” Following a “Second Manifesto” in 1904 reaffirming its opposition to polygamous unions, LDS began to excommunicate polygamists.

Resistance grew among those who considered plural marriage ordained by God. As a result, numerous fundamentalist sects split off from the Mormon Church. Some excommunicated polygamists became leaders of these groups and claimed divine revelations saying they were right in opposing the LDS. The Fundamentalist Church of Jesus Christ of Latter-day Saints (FLDS), the largest of the newly formed groups, was organized in the early 1950s. Its leaders have continued to teach that the LDS has committed apostasy by abandoning plural marriage, which they regard as a divine

arrangement deeply rooted in LDS history and doctrine. They insist that they alone remain true and righteous Mormons.

Mormon polygamous sects such as the FLDS believe spiritual benefits are attached to having multiple wives, including a higher level of salvation. The leader or prophet, by revelation, assigns women of marriageable age to men counted worthy to receive them. Children from plural marriages, called “covenant children,” according to one source, “help usher in the millennium and pave the way for the biblically-predicted return of Jesus Christ.”

Polygamous relationships are a crime in all 50 U.S.

states. Mormon fundamentalists, however, seek to avoid violation of state laws prohibiting polygamy by becoming legally married to the first wife, and “spiritually married” to future wives. Community life within FLDS compounds—such as the recently raided Yearning for Zion Ranch in Eldorado, Texas—is often shrouded in secrecy. This sometimes makes laws governing illicit conduct more difficult to enforce.

**Dr. Jerald Joersz was
associate executive secretary
for the LCMS Commission on
Theology and Church Relations
from 1977 to January of this year,
when he retired.**



What about the Children?

We are called by law
and by Christ to respond to abuse.

The recent raid on the Fundamentalist Church of Jesus Christ of Latter-day Saints compound in Eldorado, Texas, has brought to the forefront the differences between institutionalized abuse and religious practices.

It also brings up the question of how we as Christians and citizens respond when we suspect physical, sexual, or emotional abuse of children.

All states have laws that require citizens to report suspected cases of child abuse. The reason behind these laws is clear: Children are vulnerable and unable to speak up for themselves. Victims of abuse, especially children, often don't realize that they are victims. They believe that the physical, emotional, or sexual abuse they are subjected to is normal.

Unless someone intervenes, the cycle of abuse continues from one generation to the next with significant ramifications for its victims, who often engage in destructive and antisocial behaviors.

Matthew tells us how we should respond as Christians. "I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me" (Matt. 25:40 NIV). We are called to offer compassion to those in need and to seek justice for those who are oppressed. We are called to protect children from abuse.

When we encounter possible abuse, the situation can make us feel uncomfortable, especially when the lines between parental discipline and abuse are blurry. We can be reluctant to notify authorities of our suspicions because we know that our actions might cause difficulty for others. But it is incumbent upon us when we see potential abuse that we search our hearts and minds to discern what earthly laws and our faith tell us and

to act in the best interests of the child. Most states have laws protecting a reporter if the report is made in good faith and the allegations are later determined to be unfounded.

While vigilance in protecting children from abuse and reporting is important, I urge you to make a deeper commitment. I encourage you to prayerfully consider opening your hearts and homes to abused, neglected, and unwanted children. Christ calls each of us to *actively* help those in need, not just sit on the sidelines. Many Lutheran social ministries, including Lutheran Social Services of the South, have foster-care and adoption programs in which we fulfill God's will to serve children who

come from homes where abuse and neglect are ways of life. Thousands of children in our country and from around the world who have never heard of our Lord and Savior need loving homes. Heed the call of James and "look after orphans and widows in their distress" (1:27).

Our earthly laws and our faith call us to respond to those in distress, especially vulnerable children. When we actively show love and support to those in need, we embody God's message of love in Christ.

To contact the Lutheran social ministry near you, please visit Lutheran Services in America at

www.LutheranServices.org or call (800) 664-3848.

For information about the signs of child abuse and what you can do to prevent it, please visit Prevent Child Abuse www.preventchildabuse.org or call (312) 663-3520.

Dr. Kurt Senske is president and chief executive officer of Lutheran Social Services of the South and a member of the LCMS Board of Directors.



Music to the Ears:

Inspiring Children to Enrich Worship

'I am constantly getting calls from pastors, especially pastors in our smaller parishes, who have no organist.

They tell me their organist is 85 and can't play for services anymore, and there's no one to take her place.

Now what are they going to do?'

Rev. Jon Vieker, Assistant Director
LCMS Commission on Worship

by Kim Plummer Krull





Candy. That's what Nathan Houlihan admits first motivated him to join the St. John Lutheran School choir in Wheaton, Ill.

"But that was when I was in first grade, and they don't do that anymore," says Nathan, who, at 12, still sings in the choir even without the sweet incentive.

"I like it," Nathan says about serving his church, where he also plays the oboe. "I think it's much more moving for people to hear people sing [than to hear recorded music]. [Live] singing makes them feel better, and they can understand the words more."

Such a positive note is music to the ears of a group of ministry leaders and church musicians. These are Lutherans concerned about a future where more congregations sing "A Mighty Fortress" accompanied by a CD player than an organist—where youngsters point to the choir loft and ask, "What's that for?"

"I am constantly getting calls from pastors, especially pastors in our smaller parishes, who have no organist," says Rev. Jon Vieker, assistant director of the LCMS Commission on Worship. "They tell me their organist is 85 and can't play for services anymore, and there's no one to take her place. Now what are they going to do?"

Lutherans are familiar with pastor and teacher shortages. But the dwindling supply of church musicians may be a surprise—until it hits your own congregation.

At Trinity Lutheran Church in Houston, Texas, the choir had dwindled to eight members—on a good Sunday, in a congregation of 1,600.

"If we want to keep beautiful music in our churches, we need to work at it," says Mary Mountford, a teacher who made it her mission to help revitalize Trinity's sagging music program and now serves as the church's music director.

Left: While more congregations struggle to fill the choir loft, St. Paul's Lutheran Church, Des Peres, Mo., is blessed with many church musicians. Minister of Music Mark Bender conducts the orchestra and choir at a St. Paul's hymn festival.

Top left: At age 6, candy attracted Nathan Houlihan to the choir at St. John Lutheran School, Wheaton, Ill. Today, he still sings in the choir and also plays the oboe, simply for the joy of serving church and school.

Top right: The new *Children Making Music* DVD highlights music as a gift from God that enriches life in the church (such as St. Paul's, Des Peres) and beyond.

Mountford tells of a phone call from a neighboring Lutheran church desperately looking for an organist to play for the fast-approaching Palm Sunday and Easter services. "That's the sad reality," she says. "What was this church going to do? Push a button and play prerecorded music for Easter?"

To address such ominous notes, the Synod's Commission on Worship gathered a committee of concerned Lutherans to develop *Children Making Music*, a new DVD that aims to plant music seeds in today's youth—and tomorrow's church musicians.

Children Making Music debuted July 22–25 at the Institute for Liturgy, Preaching, and Church Music at Concordia University, Seward, Neb., sponsored by the Commission on Worship. The DVD will be distributed to more than 10,000 Lutheran churches and schools across the country.

Children Making Music highlights music as a gift from God that enriches life in the church and beyond. Leaders and musicians from the LCMS, the Wisconsin Evangelical Lutheran Synod, and the Evangelical Lutheran Synod developed the DVD. The Marvin M. Schwan Charitable Foundation provided funding.

"Music goes hand in glove with the proclamation of the Gospel," says Vieker, quoting Col. 3:16: "Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God" (ESV).

Vieker adds this: "We want today's children to have an appreciation for music and the important vehicle it is for the proclamation of the Gospel."

Any Lutheran who has sat in a pew knows music plays a big role in worship, comprising at least half the typical service. Rev. Paul Grime hopes *Children Making Music* will help reverse a decline in the supply of church musicians he has seen the past two decades.

"In some churches, there is no one who can lead the music," says Grime, who initiated the project when he served as director of the Commission on Worship. (He now serves as dean of the chapel and associate professor of pastoral ministry and missions at Concordia Theological Seminary, Fort Wayne.) "In some congrega-



Bucking today's culture that equates making music with playing iPods, Rebecca Vieker, left, and Jacquie Lueken play viola in the church orchestra at St. Paul's, Des Peres.



These St. Paul's children's choir members may discover what studies suggest: that music education can also lead to academic and social benefits.



At Trinity Lutheran Church, Houston, Texas, Mary Mountford, a member of the LCMS Commission on Worship, started the Trinity Singers, a popular children's choir. "It takes work, and you have to make it fun," Mountford says.

tions, it's beginning to hit home that plugging in a CD player is not quite the same thing as members of a congregation singing and playing the music for worship."

True to its title, the 30-minute DVD highlights young people making what Martin Luther called "an outstanding gift of God," second only to theology. Scenes were shot at Lutheran churches and schools across the country.

Some of the featured youngsters are members of four school choirs at St. John, Wheaton. About eight years ago, St. John began a music program to help draw families into worship.

The congregation called a kantor to oversee the program, a move that has paid huge dividends "in terms of witnessing and teaching," says Pastor Scott Bruzek. He cites six families who joined St. John last December specifically because of the church's emphasis on liturgical worship and its music program.

"Music gets to people who may not be gotten to as easily by the spoken word," Bruzek says. "It's another way to deliver the goods to people."

But church and school music programs face challenges. Church boards can be reluctant to allocate resources for music education. Busy children (and busy parents) can't find time for practices and performances in already over-scheduled days.

Other sour notes: a culture that tends to favor sports over music and youngsters who equate making music with playing iPods.

At Trinity, Houston, Mountford slowly built the struggling adult choir to about 60 members. She also started a popular children's program.

"It takes work, and you have to make it fun," says Mountford, who began a conservatory at the church to offer piano and guitar lessons. She also launched the school's Trinity Singers, whose members appear in the DVD.

"Perks" keep the 46-member school choir growing. Students enjoy performing with live animals at the Christmas Eve pageant. They look forward to recognition at the banquet that honors veteran singers.

"It's fun," says Juanita Deaver, 12, about the Trinity Singers, which she joined in second grade. "We get to play singing games, like singing our names to each other. We make good friends through choir. We get to do things we wouldn't get to do unless we were in choir."

Trinity Singer Joy Burroughs, 12, already plans to join her church's adult choir. "I love music," she says. "I love how harmonies sound, and I love to sing and be a part of producing those tones that sound so beautiful."

The creators of *Children Making Music* also point to the academic and social benefits of music education.

"People involved in music tend to be more into reading and other academic pursuits," says Dennis Marzolf, professor at Bethany Lutheran College in Mankato, Minn., and chair of the Synodical Worship Committee of the Evangelical Lutheran Synod. "Singing with a choir or playing with a band brings people together as a community in a very powerful way."

The DVD's creators expect it to strike a chord with a wide audience. It's divided into three segments, aimed at children, parents, and pastors/educators. The DVD committee suggests that congregations play the video at board meetings and Bible classes, for Parent Teacher Leagues as well as Sunday school students.

Says Grime: "If the DVD is shown in just half our congregations and schools, and if it provides the needed encouragement to only a couple of students in each of those institutions, that would ultimately mean several thousand additional musicians who might one day be leading our congregations in song."

Now that's a joyful sound!

Kim Plummer Krull is a St. Louis editor and writer and a member of St. Paul's Lutheran Church in Des Peres, Mo.



For more information about *Children Making Music*, contact the Commission on Worship at worship@lcms.org or (800) 248-1930, ext. 1265.

The LCMS Foundation }

Celebrating 50 years of helping Christians find joy in responding to God's blessings

'The 50 years are not about us as an institution . . . or about the money. They're about the joy of giving.'

Rev. Thomas Ries, President
LCMS Foundation

In 1958, a "mission statement" was absent from the vocabulary of seven men who gathered during August to draft the articles of incorporation for the LCMS Foundation.

Those founders must have envisioned the Synod's mission statement—adopted some four decades later—"to vigorously make known the love of Christ, by word and deed, within our churches, communities, and the world."

Could they have imagined that \$1 billion would be distributed for missions, world relief, human care, higher education, congregations, schools, and other ministries? Could they have imagined the extent of partnerships the Foundation would foster between faithful Lutherans and ministries in the name of Jesus Christ?

"The 50 years are not about us as an institution . . . or about the money. They're about the joy of giving," says Rev. Thomas Ries, Foundation President. He believes the Foundation has its calling and mission in financial stewardship, adding, "It is the only LCMS organization that offers comprehensive charitable expertise and services to help members plan and direct their passion for giving to family and all ministries of the church today, tomorrow, and forever."

When the Foundation was organized, The Lutheran Church—Missouri Synod was growing. It was the Baby Boom, and many young families were finding jobs, buying station wagons, and moving to the suburbs.

Speaking to the founding committee, member Leslie Allenstein cited needs for pastors and teachers, scholarships, college and seminary facilities, adequate churches, and care for the sick and elderly. "Where we are educating hundreds of students, we should be training thousands," he said. "Instead of opening 135 new missions a year, we should be thinking in terms of 1,000."

In the Foundation's early days, Dr. Eugene Bertermann served half-time as executive director. Members of the board of trustees, volunteers, even LCMS President John W. Behnken, visited donors, spoke to meetings and conventions, and assisted in

presentations on wills. Gift annuities were advertised in *The Lutheran Witness* and processed by mail. Donations of homes or farms sometimes included provisions of life tenancy for the donors.

The small staff sought to gain visibility for the Foundation and to explain the potential of Christian wills and Christian estate planning. By the end of fiscal year 1961, the Foundation's worth exceeded \$500,000; the following year it approached \$1 million.

While the assets of the Foundation grew, the wealth of Lutherans also grew as the value of their homes, farms, businesses, property, and investments increased.



In the '70s, the Foundation offered estate planning meetings and materials. Workshops were provided to development officers at colleges and agencies. New instruments, such as the unitrust, enabled donors to give appreciated assets to the church, decrease capital-gains taxes, and receive life incomes for themselves and even family members.

A major catalyst came in 1979 when the LCMS convention approved Forward in Remembrance, a campaign to raise \$40 million for missions and higher education. Assisted by a professional fund-raising company, the campaign employed full-time staff, plus volunteers, to visit potential donors and make gift requests. Two years later, Forward in Remembrance reported nearly

\$75 million in gifts and pledges—the most successful national campaign of any church denomination at the time.

In 1981, the convention established the Department of Stewardship and Financial Support as the development arm of the Foundation. Over the next years, gift-planning counselors were deployed throughout the country in cooperative arrangements with districts, colleges, and service organizations. The counselors offered wills-awareness seminars in congregations and helped individual members with gift arrangements. In St. Louis, staff developed stewardship resources for congregations and designed methods to gather direct gifts to support seminaries, missions, and world relief.

The process bore fruit. During the 1991–92 fiscal year, the Foundation distributed \$9.6 million to synodical ministries. That year, the staff reported 243 congregational seminars and 4,815 home visits.

Seeking to establish a single stewardship center in 1992, the convention transferred planned-giving services and development services to the Foundation. It also approved a new Capital Funding Services to assist congregations with capital and debt-elimination campaigns. (The unit assisted 300 congregations before being moved to the Lutheran Church Extension Fund in 1999.)

Reflecting technical advancements, the Foundation opened a Mission and Ministry Online Giving Catalog four years ago. The catalog now lists 400 giving opportunities of Synod-related ministries. “With Internet access, people can learn about ministry opportunities and support them from the comfort of their homes,” comments Blake Tilley, director of Internet and gift-planning communications.

Through the Foundation’s “Transfer the Blessings” gift-planning and stewardship process, gift-planning counselors train congregational teams in the basics of charitable gift planning. The process helps members plan the best gifts for their families and the best gifts for the ministries they love.

Terry Gerdts, senior vice president for gift-planning services, recalls 20 years of sitting across the kitchen table, helping people. “When we ask them what they believe is the gift plan God has placed on their hearts, they can readily share how they would like to bless their family and God’s work,” he says.

“I have seen how a plan developed years ago has come into being at the death of a donor—to the extent that a gift has matched dollar-for-dollar the need of the designated ministry.”

Adds Foundation President Ries: “Decision makers are Christians who have gifts they have received from the Lord that they can use for ministry. We have



an overriding strategic goal to increase the number of face-to-face encounters with those decision-makers. We’re working hard to get people into a comfort zone so they can experience the joy of giving.”

Roland Lovstad is a free-lance writer and a member of Immanuel Lutheran Church in Perryville, Mo.



Generosity Extends Mission and Ministry

As the LCMS Foundation celebrates its 50th anniversary, the impressive achievements are a tribute to the people of the Synod whose joy in giving responds to God’s love in Jesus Christ.

Gifts Today. Direct gifts support current ministries such as relief to disaster victims or support where needed at the seminaries. During the 2006–2007 fiscal year, 160,000 direct gifts supplied \$48 million for immediate support of ministries.

Gifts Tomorrow. Through wills and gift instruments Christians used the Foundation to distribute 5,787 matured charitable gifts—almost \$28 million for mission and ministry. They also placed 1,849 planned gifts of nearly \$60 million to be distributed in the future.

Gifts Forever. Endowments preserve the principal while distributing the earnings, allowing donors to establish perpetual support for ministries. The foundation manages more than \$350 million in endowment accounts.

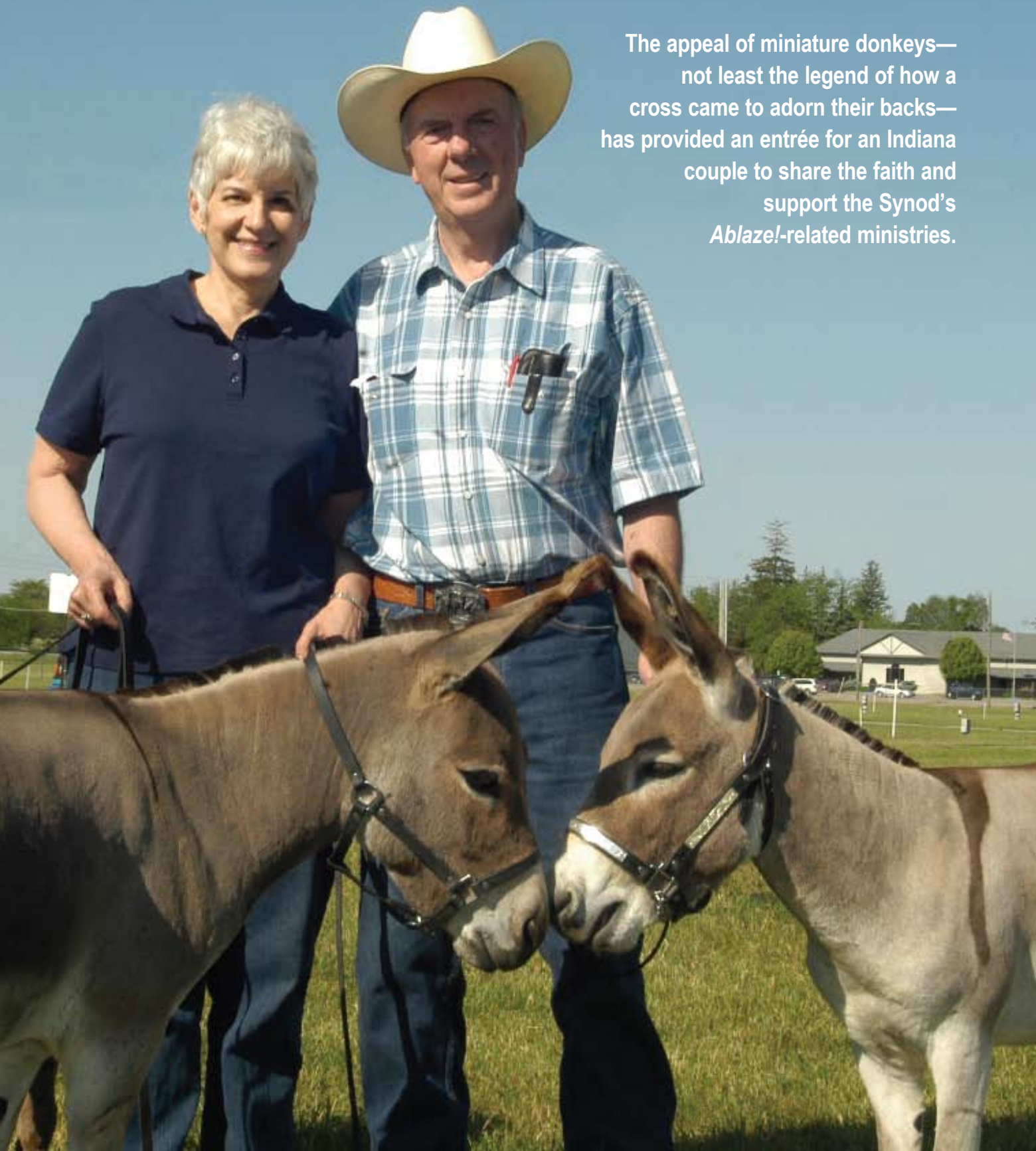
Foundation assets exceed \$830 million, including endowment accounts, trusts, annuities, and other instruments destined to assist the future work of the church.



For information about the Foundation, see www.lcmsfoundation.org or call (800) 325-7912 to receive a free copy of the 50th anniversary DVD, *The Joy of Giving*.

The Gospel on Their Shoulders

The appeal of miniature donkeys—
not least the legend of how a
cross came to adorn their backs—
has provided an entrée for an Indiana
couple to share the faith and
support the Synod's
Ablaze!-related ministries.



You might say that Jerry and Susie Patterson have lived a predictable midwestern life. Indiana born, these high school sweethearts are now in their 44th year of marriage. Jerry's love of farming led to a lifetime of agricultural-related jobs, from ranch hand to sales manager for a seed company. Susie realized her early ambition to be a wife, mother of four children, and a nurse. Their faith in their Savior has been a constant as well. But they never expected that a hobby would help them share the Good News of the Gospel across the United States. And it all began with one small donkey.

The Pattersons bought 18-acre Ravenwood Farm about 16 years ago when they settled in Hartsville, Ind., after living in Illinois and Tennessee. Raised on an 80-acre farm herself, Susie felt right at home. There was also plenty of room for Jerry's hobbies: woodworking and harness-making. Then the Pattersons decided it would be nice to buy a miniature donkey to keep their pygmy goats company and to provide entertainment for their grandchildren.

"We've always had a special place in our hearts for donkeys," says Jerry, noting that Susie's father had purchased a donkey at an auction when their own children were small. "Our kids had such a good time with her that we thought we should get a donkey for the grandkids."

The Pattersons soon had more than one donkey, and they discovered an entire subculture of "donkey people": farms, shows, and events across the United States. Soon Jerry took a donkey to a show—and he was hooked.

"I met a lot of nice people and thought showing would be fun," Jerry says. A breeder shared her knowledge of "conformation" in miniature donkeys: their ideal structure, bones, and movement. The Pattersons were on their way, and they have made it a hobby to raise, show, sell, and, most of all, enjoy the creatures.



Marked for the Master

The Pattersons explain that one consistent trait of all donkeys, miniature and otherwise, is the "cross" that runs down the animal's back and across its shoulders, a cross that, in folklore, has its own story. As she has done many times before, Susie is eager to share the legend of the donkey's cross.

"All donkeys carry a cross

because a donkey carried Christ," she says about the legend. As the story goes, Jesus requested a donkey to take Him into Jerusalem, and the donkey and Jesus became good friends. When Christ was crucified, the donkey followed Him to the cross. After Christ had died, the grieving donkey stayed long after everyone had left. When the donkey finally turned away to leave, the shadow of the cross fell upon him and made an impression; so to this day, all donkeys have a cross.

"People always ask about the cross, whether we're showing the donkeys at a state fair or entertaining visitors at the farm," Susie says. "They are always in awe of the story—fascinated by it, really. That's our little way of sharing our faith with the general public."

Although legend, the story of the cross is a great ice-breaker, the Pattersons say, a way to open the door for a more serious discussion of the Christian faith.

"I have never had a negative reaction to the story," Jerry says.

The Hobby and the Mission

After 16 years in the business, the Pattersons note that their hobby turns a profit in some years. A donkey solid in "conformation" can fetch \$3,000 to \$5,000, and buyers are everywhere—especially on the Internet. Serious breeders have Web sites that tout their donkeys, tell about their farm, and, in the Pattersons' case, tell the legend of the donkey's cross.

Early on, the Pattersons, who are members of St. Peter's Lutheran Church in Columbus, Ind., decided they would set aside 10 percent of the proceeds from their donkey sales to contribute to missions or charity.

"When our church was raising money to expand its building, we tithed to the campaign," Susie says. "We just kept that up and were able to contribute to paying off the debt, as well as the debt from building an addition to the school." When the Pattersons



Jerry and Susie Patterson's success in raising miniature donkeys has also given them the opportunity to share their faith with others.

heard about *Fan into Flame*, the fiscal arm of *Ablaze!* that helps to fund *Ablaze!*-related ministries, they decided their tithe could help people come to faith in Jesus.

"The *Fan into Flame* program gives many choices for where your contribution will go, providing a whole list of expenses and mission costs so you can see the very real need," Jerry notes. "We decided to allocate our tithe to a Native American mission in Wyoming, as we feel Native Americans have gotten a rather bad deal in this country."

"With all the other causes out there, no one ever thinks of them, so we decided that this mission would be a good place for our tithe," Susie says. "The money we gave last year provided for a vacation Bible school at the mission."

Through their many conversations with a Native American friend, the Pattersons know firsthand the slow, intentional process of spreading the Gospel.

"Although she does believe in God, she has an entirely different outlook," Susie says. "As we were trying to get through to her, we realized we really wanted to help other Native Americans learn about Christ."

Attracting Attention

Anyone seeing a miniature donkey for the first time can't help but be intrigued. Standing less than 36 inches tall, they retain the proportions of a standard donkey. Their fur comes in a variety of colors and is irresistibly soft. Children especially are drawn to the diminutive animals.

The Pattersons take their "show" on the road at least five times a year. Jerry has even trained his donkeys to pull a cart, winning a "driving" class at the Indiana State Fair. Still, he measures the success of a trip by the opportunities he has to share the Gospel and the love of Jesus through the donkeys.

The donkeys are also local celebrities, the Pattersons add. Area churches request their presence during Passion plays and Christmas pageants.

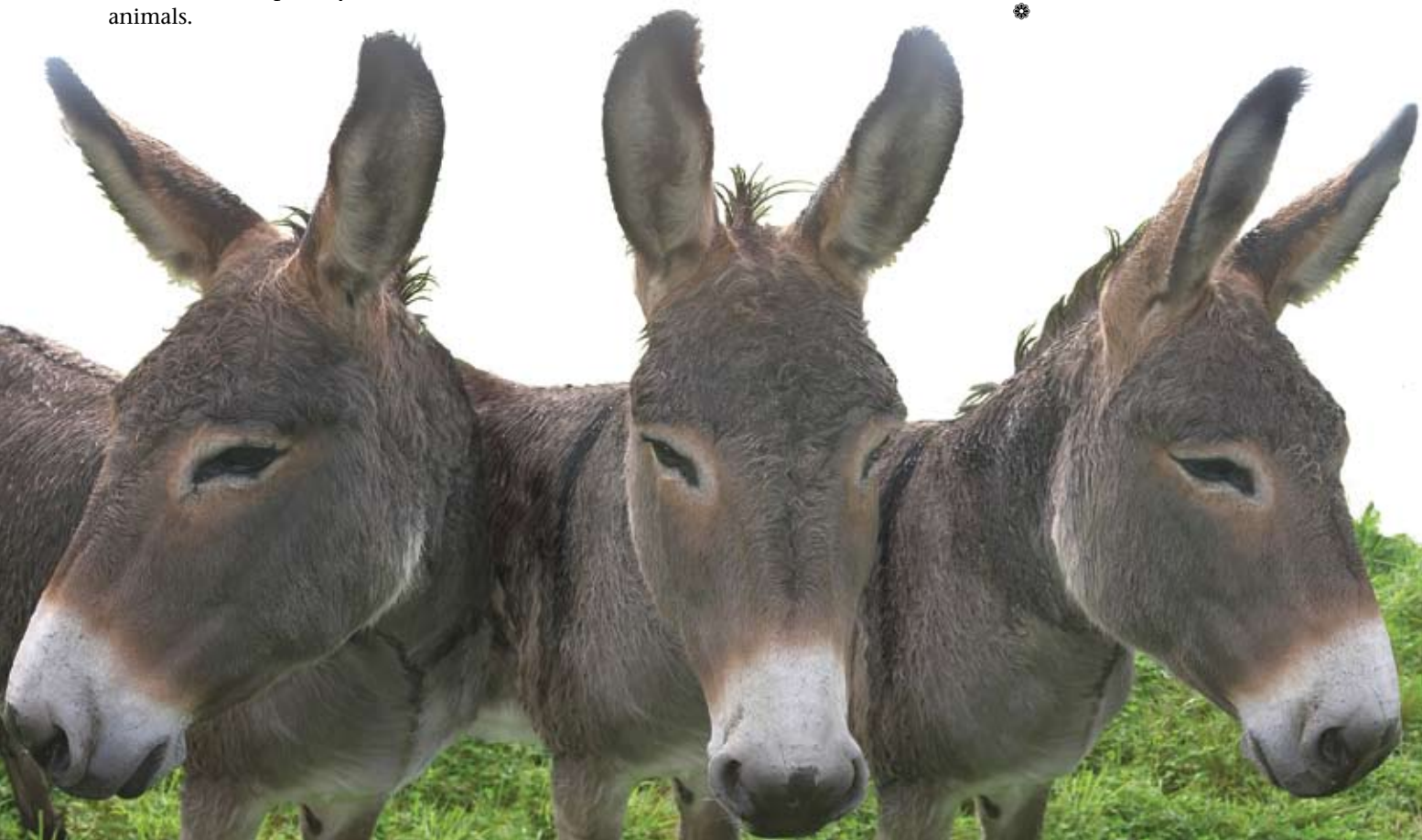
"We have paraded around churches in Joseph's coats under palms to the delight of 200 Sunday school children," Jerry says. "At Christmastime, churches will call to see if they can use our donkeys on a walk to Bethlehem."

Susie says she can't imagine life without the creatures. "As you can tell, I love my donkeys," she says. "They are really neat animals, and the longer we have them the more we learn about them, the herd dynamics, and their personalities."

And the longer they have them, the more opportunities they have to share their faith in Jesus, the Pattersons say.

"I've always felt if there's one thing I'd like to do in life, it's to bring one person to faith in Jesus who didn't have it before he met me. That's my goal," Jerry says. "If someone comes to Christ because of what we're doing, then we've accomplished our reason for being here."

Diane Strzelecki is a Chicago writer and a member of Prince of Peace Lutheran Church in Palatine, Ill.



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

REV. THOMAS L. SCHROEDER, pastor of Christ Our King Lutheran Church, Saline, Mich., was appointed circuit counselor of Circuit #28—Milan Circuit, replacing REV. DALE M. KLEIMOLA, who resigned as circuit counselor.—Rev. C. William Hoesman, president, LCMS Michigan District.

AMY BERNHARDT, JASON CROWDER, KRISTIN FABRY, MARSHA FICKEN, JANELLE FLANDERS, ELIZABETH KIESSLING, RANDOLPH MERRILL, LESLIE MILLER, and JULIE REINHART have been removed from the Commissioned roster of The Lutheran Church—Missouri Synod and are, therefore, no longer eligible for a call. BETTY LIESCHEIDT and SHERRI PALMER have resigned from the Commissioned roster of The Lutheran Church—Missouri Synod and are, therefore, no longer eligible for a call.—Rev. Ray G. Mirly, president, LCMS Missouri District.

REV. WAYNE KROHE, Adrian, Minn., was appointed circuit counselor of the Worthington Circuit, replacing REV. KEITH BICKNASE, who accepted a call to another district. REV. ROGER HOLLAND, Minneapolis, Minn., was appointed circuit counselor of the Minneapolis Circuit, replacing REV. RODNEY KETCHER, who was called to glory.—Dr. Lane R. Seitz, president, LCMS Minnesota South District.

REV. TROY SCOTT WATFORD resigned from the roster of ordained ministers of The Lutheran Church—Missouri Synod, effective March 25, 2007. REV. ROBERT H. WILSON was removed from the roster of ordained ministers of The Lutheran Church—Missouri Synod, effective May 5. REV. CHRISTOPHER STOLTZ was removed from the roster of ordained ministers of The Lutheran Church—Missouri Synod, effective April 30. REV. JOSEPH WALTER DAVIS was removed from the roster of ordained ministers of The Lutheran Church—Missouri Synod as of April 18. They are, therefore, no longer eligible for a call.—Rev. Keith E. Kohlmeier, president, LCMS Kansas District.

REV. PAUL MUNDINGER, Berlin, Wis., was appointed circuit counselor for the La Crosse Circuit #18, replacing REV. DONALD STEIN, Onalaska, Wis. REV. MARION HENDRICKSON, Arlington, Wis., was appointed circuit counselor for the Madison North Circuit #20, replacing REV. JAMES PINGEL, emeritus, Sun Prairie, Wis. REV. PAUL GARCHOW, Janesville, Wis., was appointed circuit counselor for the Janesville Circuit #24, replacing REV. TOM COLGROVE, Janesville, Wis. REV. LAURENCE THIES, Madison, Wis., resigned from the roster of ordained ministers of The Lutheran Church—Missouri Synod, effective June 6.—Rev. John C. Wille, president, LCMS South Wisconsin District.

REV. STEVEN HARMON, Johnson City, Tenn., was appointed circuit counselor for the Knoxville Circuit #4, replacing REV. JAMES KIRK, Loudon, Tenn., who resigned as circuit counselor.—Rev. Ken Lampe, president, LCMS Mid-South District.

MARTHA P. ROCKEY resigned from the Commissioned Minister roster of The Lutheran Church—Missouri Synod, effective Nov. 26, 2007.—Dr. Gerhard C. Michael Jr., president, LCMS Florida-Georgia District.

ROBERT A. REINERT II, Green River, Wyo., was removed from the roster of The Lutheran Church—Missouri Synod, effective May 28. He is, therefore, no longer eligible to receive a call.—Rev. Richard O. Boche, president, LCMS Wyoming District.

Official Notices— Colloquies

KIMBERLY PLATT, Grand Prairie, Texas; SANDRA SPITZ, Paxton, Ill.; MELISSA THEIS, Houston, Texas; MARIANNE ALLEN, Hot Springs, S.D.; SHARI GREENE, Scottsdale, Ariz.; CAMERON LEHMAN, Oxnard, Calif.; DEBORAH AARHUS, Seoul, Korea; JULIA BELL, Seymour, Ind.; AMANDA SHEARS, Cherry Hill, N.J.; DIANE WILLIAMSON, Indianapolis, Ind.; and JODI SHEA, Orlando, Fla., have submitted their applications for the Teacher Colloquy Program of The Lutheran Church—Missouri Synod through CUENet.

DAVID TIMM, Brunswick, Ohio; RAYMOND W. BOECHE, Lincoln, Neb.; RONALD C. YERGEY, Allentown, Pa.; HANS OLOF ANDRAE, Jeannette, Pa.; BRUCE K. MEIER, Eugene, Ore.; TIMOTHY W. BOERGER, New Haven, Conn.; ALEMAYEHU O. WEDAJO, Lancaster, Pa.; KURTIS L. SMITH, Slidell, La.; and MARK G. KIESEL, North Babylon, N.Y., have submitted their applications for the Pastoral Colloquy Program through The Lutheran Church—Missouri Synod.

KARL E. KUENZEL, Georgetown, Texas; ANDREW J. ABRAHAM, Hermitage, Tenn.; LINFORD D. HOUCK, Plant City, Fla.; ROBERT H. FEDDE, Sioux Falls, S.D.; JOHN W. BERG, Fremont, Calif.; JOEL W. LINTNER, St. Paul, Minn.; and LESLIE H. UHRINAK, Bemidji, Minn., have completed all requirements for the Pastoral Colloquy Program through The Lutheran Church—Missouri Synod.

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.

ANDREA OTT, Midland, Mich.; JANET TUMMINELLO, Boca Raton, Fla.; and SHELLEY WALKER, Lakeland, Fla., have completed all requirements of the Teacher Colloquy Program of The Lutheran Church—Missouri Synod and are, therefore, eligible for a call.—Dennis K. Genig, Dean, School of Education, Concordia University, 4090 Geddes Road, Ann Arbor, MI 48105.

LINDA SCHOLL, Giddings, Texas; and CONSTANCE MULFORD, McAllen, Texas, have completed all requirements of the Teacher Colloquy Program of The Lutheran Church—Missouri Synod and are, therefore, eligible for a call.—Dr. Jim McConnell, Assistant Colloquy Program Director, Concordia University Texas, Austin, 3400 IH 35 N., Austin, TX 78705-2799.

JENNIFER GAST, Mission Viejo, Calif., and ANNE DEVLIN, Anaheim, Calif., have completed all requirements of the Teacher Colloquy Program of The Lutheran Church—Missouri Synod and are, therefore, eligible to receive a call.—Dr. Becky Peters, Director, Colloquy Program, Concordia University, 1530 Concordia West, Irvine, CA 92612-3203.

KRISTIE HOYME, Sioux Falls, S.D., and DAVID McWILLIAMS, Brighton, Colo., have completed all requirements of the Teacher Colloquy Program of The Lutheran Church—Missouri Synod and are, therefore, eligible to receive a call.—Brian L. Friedrich, President and CEO, Concordia University, 800 N. Columbia Ave., Seward, NE 68434-1599.

DEBORAH STECKLER, St. Peters, Mo., has completed all requirements of the Teacher Colloquy Program of The Lutheran Church—Missouri Synod

and is, therefore, eligible to receive a call.—Mark A. Waldron, Director of Teacher Colloquy, Concordia University Chicago, 7400 Augusta St., River Forest, IL 60305-1499.

EVA M. FRONK, Hales Corners, Wis., has completed all requirements of the Teacher Colloquy Program of The Lutheran Church—Missouri Synod and is, therefore, eligible to receive a call.—Rev. Albert L. Garcia, Ph.D., Director of Lay Ministry/Teacher Colloquy Program, Concordia University Wisconsin, 12800 N. Lake Shore Drive, Mequon, WI 53097-2402.

Official Notices— Requests for Reinstatement

JOHN TUTTLE, Palmetto, Fla., has applied for reinstatement to the Minister of Religion—Ordained roster of The Lutheran Church—Missouri Synod. ELAINE M. ADAMS, Harlingen, Texas; REBECCA R. AURICH, Mayer, Minn.; HELMUTH T. EISENBRAUN, Smithville, Mo.; THERESA EVERS, Waukesha, Wis.; PAUL M. HERRING, North Judson, Ind.; DEBORAH L. HEUER, Fremont, Neb.; JENNIFER HOOK, Vale, Ariz.; KATHRYN NOACK LESLIE, Spring, Texas; NANCY J. MENNECKE, Arlington Heights, Ill.; REX A. MINDACH, Alexandra, Minn.; NANCY NEMOYER, Carlisle, Pa.; KATHLEEN A. PORATH, Schuyler, Neb.; BEVERLY SCHMIDTKE, Morristown, Minn.; SUSAN SCHUTZ, Benton, Ark.; SUSAN M. TRINKLEIN, Elkhorn, Neb.; JON WIEGAND, Bronx, N.Y.; and ROBERT ZIEGLER, Madison, Neb., have applied for reinstatement to the Minister of Religion—Commissioned roster of The Lutheran Church—Missouri Synod. Correspondence regarding these applications should be directed to the undersigned for receipt no later than Sept. 5.—Dr. Raymond L. Hartwig, Secretary, The Lutheran Church—Missouri Synod, 1333 S. Kirkwood Road, St. Louis, MO 63122-7295.

Notice to Promote to Continuing Level (Tenure)

The Board of Regents of Concordia University Chicago, River Forest, Ill., herewith gives notice of intent to grant tenure to DEB HERMAN, BETTY ANN MOCEK, DR. DAVID SETTJE, and JONATHAN STAHLKE. Any comments concerning this intent should be addressed within six weeks after publication of this notice to Dr. John Johnson, Executive Officer, Board of Regents, Concordia University Chicago, 7400 Augusta St., River Forest, IL 60305-1499; fax: (708) 209-3534.

The Board of Regents of Concordia College—New York, Bronxville, N.Y., approved LYNDAL DALGISH, associate professor of English as a Second Language; PEGGY RAPP, associate professor of social work; and KRISTEN KOENIG, associate professor of sociology for continuing appointment at its meeting on May 23. Patrice Sullivan, Assistant to the Dean of the College, Concordia College, 171 White Plains Road, Bronxville, NY 10708; (914) 337-9300, Ext. 2127; patrice.sullivan@concordia-ny.edu.

Call for Nominations

LCMS Commission on Theology and Church Relations (CTCR) seeks nominations for an **associate executive director**. The associate executive director reports to the executive director and maintains a close liaison with the staff of the Office of the President, providing assistance as requested. This position is responsible for providing leadership and guidance in the areas of theology and church relations; assisting the executive director in carrying out his responsibilities; serving

as resource staff person for providing information and guidance in the area of religious organizations and movements; executing research projects and preparing resource materials and drafts; providing direction for and editing of CTR reports prior to publication; responding to correspondence; reporting on the work of the Commission; participating in ecumenical meetings and dialogues as requested; coordinating the work of and providing theological expertise for various task forces and committees as assigned; monitoring ecclesiastical and social developments; supervising the maintenance of the Commission's library and archives; planning and conducting theological conferences and workshops; attending the meetings of the Commission; and providing direction and counsel upon request to other synodical boards and commissions and their staffs on various lodges, sects, and organizations.

Nominees must be faithful to the Holy Scriptures and the Lutheran Confessions and supportive of the Synod's Constitution, Bylaws, and policies; an ordained LCMS clergyman; well-trained and competent in theology as noted by an advanced degree in theology; have a minimum of three years in parish ministry; have the potential for developing administrative skills, including the ability to carry on and supervise theological research; have the ability to communicate well, both orally and in writing; have the ability to work in a close team environment; and must be experienced in church relations (such as serving on inter-synodical and ecumenical committees and consultations).

Nominations should be submitted by Aug. 15 to Barbara Ryan, Executive Director of Human Resources, The Lutheran Church—Missouri Synod, 1333 S. Kirkwood Road, St. Louis, MO 63122; barbara.ryan@lcms.org, fax (314) 996-1121.

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., Aug. 20 for the October issue). Send notices to karen.higgins@lcms.org.—Ed.*

Concordia Seminary, St. Louis, has a current opening for a **communications specialist**. This staff member will assist the director of communications in the production of print and Web resources that communicate the mission and vision of Concordia Seminary to the church and world. Duties include writing copy for news releases and the seminary; copy edit and proofread copy for seminary publications; assist in the distribution of all news and information to the various media, including church and secular news editors; and compile reports and analyses on published news releases monthly.

The ideal candidate will have a bachelor's degree in journalism, English, or related discipline, and a minimum of three years of experience writing and editing copy for publication in various print and electronic media. Additionally, this candidate must have a demonstrated knowledge of the fundamentals of reporting and writing news release or feature story copy, outstanding written and electronic communication skills, excellent writing, grammar, and editing skills. This position requires a strong attention to detail and the ability to work on multiple projects with tight deadlines. The candidate must be an active member of The Lutheran Church—Missouri Synod and also have a strong understanding of the mission and vision of Concordia Seminary.

Concordia Seminary offers comprehensive benefits, including medical, dental, 403(b), and pension. For consideration, mail, e-mail, or fax a resume along with salary requirements to Human Resources, Concordia

Seminary, 801 Seminary Place, St. Louis, MO 63105; humanresources@csle.edu; fax: (314) 505-7001.

Lutherans For Life (LFL), Nevada, Iowa, a pan-Lutheran, pro-life educational ministry, seeks a **director of operations**. Duties include supervising staff, developing programs to enhance LFL's efficiency, working with LFL's director of development to implement fundraising activities, and, in collaboration with the executive director, developing action plans to implement LFL's strategic plan.

Requirements: a member in good standing of a Lutheran congregation, a minimum of a bachelor's degree and/or business or project management experience, solid experience in administration, personnel management, marketing, and development. We are seeking someone who has the skills necessary to keep LFL growing as an effective organization and at the same time desires to serve the Lord of Life in a vitally important pro-life ministry that equips Lutheran pastors and congregations to share a Gospel-centered, "For Life" message.

Send resume by Aug. 31 to Lutherans For Life, 1120 S. G Ave., Nevada, IA 50201-2774; (888) 364-5433; fax: 515-382-3020; info@lutheransforlife.org.

The following institutions of the Concordia University System (CUS) are seeking candidates for positions described below:

Concordia University St. Paul seeks to fill the following faculty position: **Term Faculty in Teacher Education**.

Concordia University Texas seeks to fill the following faculty positions: **Human Resource Management; Athletic Director**.

Concordia University Wisconsin seeks to fill the following faculty position: **Nursing Department Chair/Program Director**.

For more information about these 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."

The Lutheran Association of Missionaries and Pilots U.S. (L-US) invites applications for the position of **missionary/pilot** at its base of operation in Fairbanks, Alaska. Qualified candidates are encouraged to send a resume along with a letter of application explaining their sense of call for Christian missions and highlighting their qualifications.

In addition to a positive faith witness, a commitment to serve the Lord Jesus Christ, a passion for Native Alaskan ministries, and a background in biblical studies and ministry training, the qualified candidate for this position will also have more than 500 hours of experience as a pilot, with at least 50 hours of that time flying in Alaska, and a demonstrated proficiency in flight safety. L-US maintains a Navajo Chieftain twin-engine eight-passenger aircraft in Fairbanks for the purpose of reaching people in more than 40 remote villages in the interior of Alaska.

The missionary/pilot focuses primarily on developing indigenous leadership for ministry by equipping and training people to carry on the ministry locally. To accomplish this, the missionary/pilot partners with local leaders to provide Bible study, plan and implement ministry programs appropriate to each village, and coordinate volunteer participation to assist in ministry programs or special projects working with the people of the community.

A copy of the position description for this Fairbanks, Alaska, missionary/pilot opportunity is available online at Missionary Pilot Position Description. Qualified candidates may submit their resume and letter of application by e-mail to missionarypilot@lds.net, or by postal mail to Missionary Pilot, Lutheran Association of Missionaries and Pilots, U.S.,

3525 N. 124th St., Brookfield, WI 53005-2498.

The Lutheran Association of Missionaries and Pilots U.S. is an independent Christian mission organization sharing Christ's Kingdom with Native North American Peoples for ministry to their own and to others. Established in 1985, L-US is a Recognized Service Organization (RSO) of The Lutheran Church—Missouri Synod and is also listed as an Independent Lutheran Organization (ILO) with the Evangelical Lutheran Church in America.

Valparaiso University, Valparaiso, Ind., an independent Lutheran university, invites applications for the position of **associate director of the Center for Church Vocations**. Valparaiso University, located 50 miles east of Chicago, is a comprehensive university with a strong liberal-arts tradition and about 3,800 students. Candidates should hold a Ph.D. (ABD will be considered) in Christian education or closely related field and have demonstrated competency and interest in teaching in the areas of youth ministry, Christian education, and family ministry at the undergraduate and graduate levels. A position description is available online at valpo.edu/ccv. Candidates must be willing to work in a scholarly community committed to Christian higher education and the Lutheran tradition. Faculty rank and salary is open, based on experience and qualifications. Candidates should send a letter of application, curriculum vitae, most recent graduate transcript, and the names and contact information of three references to Dr. Renee Schoer, Director, Center for Church Vocations, Valparaiso University, Huegli Hall, Valparaiso, IN 46383. Review of applications will begin Sept. 15 and continue until the position is filled. BOA/AEE.

Anniversaries

The Lutheran Witness *welcomes notices of no more than 50 words 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., Aug. 20 for the October issue). Send notices to karen.higgins@lcms.org.—Ed.*

Lutheran Church of The Savior, Bedford, Mass., will continue its 50th anniversary celebration with an outdoor concert on Aug. 2 and a choral concert on Oct. 26. Visit www.lesavior.org for more information.

Trinity, Covington, Mich., will celebrate its 100th anniversary during a special service at 9 a.m., Aug. 3. Rev. Joel Hoelter, president of the North Wisconsin District, will be guest speaker. A special music service also will be held on Sept. 28. Both events are followed by fellowship and a luncheon.

Community, South Burlington, Vt., will celebrate its 60th anniversary on Aug. 10, with a special dinner provided in the evening. Former members are requested to e-mail clevt@comcast.net. Send photos and remembrances for inclusion in a history presentation to Community Lutheran Church, 1560 Williston Road, South Burlington, VT 05403.

Trinity, Silver Creek, N.Y., will celebrate its 125th anniversary with a 3 p.m. special service Aug. 10. Former pastor Rev. Douglas Meilander will be guest preacher. A reception will follow. Contact the church office at (716) 934-2002.

Peace, Fremont, Ind., will celebrate its 25th anniversary, beginning with a community celebration on Aug. 16, with guest preacher Rev. Robert Weinhold. Dr. Thomas Ahlersmeyer, president of Concordia University, Ann Arbor, will be guest preacher on Sept. 21. A banquet will follow. Call (260) 495-4306 for more information.

Confronting Suicide

I don't have a question, but I have an observation that may help others. My 17-year-old son lost his best friend to suicide earlier this year. In the days following that tragedy, well-meaning friends and family questioned (judgmentally, it seems to me) how a teenager could reach such a point of hopelessness. They commented that "kids these days have no direction." I want readers to know how proud my husband and I were of the love and support our son and his friends gave—and continue to give—to each other and the family who lost their son. In many ways they modeled for their school and for adults in the community what true Christian care can look like in a time of grief.

Thank you for sharing what has clearly been a very difficult time in the life of your community. It can be hurtful when others make insensitive remarks following such a tragedy, or speak disparagingly about "kids these days." Yet, the prevailing view among sociologists of Generation Y-ers, or "Millennials," is that they are idealistic, optimistic, and flexible, and have a growing reputation for service that we have not seen since the 1940s. Your son and his friends certainly reflect these qualities as they pull together to be the hands and feet of Jesus at such a vulnerable time.

Suicide is the third-leading cause of death for people between the ages of 10 and 24. Untreated depression is the number-one cause of suicide, and the

presence of other mental illnesses and/or substance abuse can increase the risk. No age or ethnic group is immune from depression or suicide ideation—including Christians. A devoted Christian once told me that of all the pain he had known in his life, including painful chronic medical conditions and severe family distress, his greatest anguish was with major depression. At times he felt disconnected from God and that his life did not matter. For those who contemplate suicide, death may appear to be the only release from their pain. Because of their own despair, they cannot comprehend the grief their death will bring others. Loved ones often share that they "didn't see it coming," as intentions are kept under wraps and the departed one's mood appeared peaceful or more hopeful prior to suicide.

Among key symptoms of depression and suicide risk are a sad mood, statements about not wanting to be here anymore, and a general attitude of giving up. More information is available at the National Institute of Mental Health Web site: nimh.nih.gov. In addition, many local communities offer a 24-hour suicide-prevention hotline. The National Suicide Prevention Lifeline telephone number is (800) 273-TALK (8255).

Theresa M. Shaltanis, M.A., L.P.C., is a marriage and family therapist and a member of St. Paul's Lutheran Church, Falls Church, Va.

Send your questions to Family Counselor, *The Lutheran Witness*, 1333 S. Kirkwood Road, St. Louis, MO 63122-7295. Please include your name and address.

St. Luke, rural San Jose (Allen's Grove), Ill., will celebrate its 100th anniversary on Aug. 17. Rev. Gerald L. Renken, son of the congregation, will be guest preacher in the morning, and Dr. Robert T. Kuhn, former Central Illinois District and LCMS president, will preach at the afternoon service. A catered supper will follow. Additional activities are planned throughout the rest of the year.

Zion, Red Cloud, Neb., will celebrate its 75th anniversary at the 10 a.m. communion service, Aug. 24, with former Pastor Daniel Praeuner as guest preacher and former Pastor Donald Pooch to preach at the afternoon program. Contact the church office at Zion Lutheran Church, 802 N. Franklin St., Red Cloud, NE 68970; (402) 746-2859.

Trinity, Hill City, Minn., will celebrate its 75th anniversary at the 10 a.m. worship service on Aug. 24, with Bill Zeige as guest speaker. A free lunch and carnival for children will be at noon, and a 90-minute concert by "Gone Fishin'" will begin at 2 p.m. Contact Don Weber at (218) 326-2779 for more information.

Immanuel, Norton, Kan., will celebrate its 100th anniversary with a celebration service at 10:30 a.m., followed by a noon meal, on Aug. 31. Former Pastor David Bretscher will serve as guest preacher. Contact the church office at (785) 877-2430 or ilcnorton@ruraltel.net.

Immanuel (Pleasant Grove), Prairie Home, Mo., will celebrate its 150th anniversary at the 10:30 a.m. worship service Aug. 31, with a meal to follow. Rev. Ray Mirly, Missouri District president, will be guest preacher. History books are available. Contact Rev. Luther Herman at (660) 882-6253.

St. Stephen, Horicon, Wis., will celebrate its 150th anniversary Sept. 6-7. Dr. Paul Maier will present a seminar at 9 a.m., Sept. 6, called "Christianity and the Competition" and will guest preach at the 10 a.m. worship service on Sept. 7. A catered meal will follow. Contact the church office at (920) 485-6687.

Trinity, Shawneetown, Mo., will celebrate its 100th anniversary at the 10:15 a.m. worship service on Sept. 7, with Missouri District President Ray Mirly as guest speaker. A reception meal and program will follow the service. Contact Pastor Robert Mann at the church office at (573) 833-6055.

Texas Lutheran Panhandle Congregations will celebrate "Partners in the Gospel" Centennial of Lutheranism in the Texas Panhandle in 2008. Special events include Sept. 13 and Oct. 26 in Amarillo, Texas. For more information, contact Rev. Robert Kuhlmann at (806) 383-7700 or e-mail rek68@aol.com.

Holy Cross, Los Gatos, Calif., will continue its 50th anniversary celebration on Sept. 21 with a 10 a.m. divine worship service, a 3 p.m. special music program

and worship, and a 5 p.m. congregational catered supper. Contact the church office at Holy Cross Lutheran Church, 15885 Los Gatos-Almaden Road, Los Gatos, CA 95032; (408) 356-3523; www.holycrosslosgatos.com.

Bethany, Columbus, Ohio, will celebrate its 50th anniversary with a bonfire and hotdog roast on Sept. 26, a homecoming dinner on Sept. 27, and a 10 a.m. worship service on Sept. 28, followed by a reception. Contact the church office at (614) 866-7755; or visit www.bethanycolumbus.org.

Zion, Hillsboro, Kan., will celebrate its 125th anniversary Sept. 27-28. Kansas District President Keith Kohlmeier will be guest speaker at the Sunday worship service at 10:30 a.m. Activities on both days include an LWML tea, confirmation class reunion, hymnfest, and picnic. Contact the church office at Zion Lutheran Church, 106 N. Lincoln, Hillsboro, KS 67063; zionhillsboro@embarqmail.com.

Paradise, Othello, Wash., will celebrate its 50th anniversary with a special service at 3 p.m., Sept. 28, with a light lunch and fellowship to follow. Contact Chris Larsen, Elder, at (509) 488-2202.

Zion, Maple Heights, Ohio, will celebrate its 125th anniversary with a special service at 10:15 a.m., Sept. 28. Rev. Terry Cripe, Ohio District president, will be guest preacher. A catered meal will follow. Contact the church office at Zion Lutheran Church, 5780

Dunham Road, Maple Heights, OH 44137.

Trinity, Appleton, Minn., will celebrate its 90th anniversary at the 10:30 a.m. service on Sept. 28. Minnesota North District President Donald J. Fondow will be guest preacher. A potluck will be served at noon, with a 2 p.m. program to follow. Contact the church office at (320) 289-1342; trinityappleton@fedtel.net.

Faith, Mountain Home, Idaho, will celebrate its 50th anniversary with special activities and a worship service on Oct. 11–12. Former members, pastors, and teachers are invited to attend. Contact the church office at (208) 587-4127 or e-mail faith.mtnhome@questoffice.net.

Immanuel, Columbus, Neb., will celebrate its 125th anniversary on Oct. 12. Rev. Russ Summerfeld, president of the Nebraska District, will be guest preacher. A potluck and short program will follow.

Immanuel Chapel, North St. Louis County, Mo., will celebrate its 50th anniversary with a special service at 3 p.m., Oct. 19. Dr. David Wollenburg, professor at Concordia Seminary, St. Louis, will be guest preacher. A banquet will follow. Deadline for reservations is Oct. 9. Contact the church office at (314) 741-4700 or e-mail churchoffice@immanuelchapel.net.

St. Paul, Fairmont, Minn., will celebrate its 125th anniversary at 5:30 p.m., Oct. 25, and at 8 and 10:30 a.m. on Oct. 26, followed by a noon banquet. Guest preachers and speakers include former pastors Revs. Schultz, Abernathy, Briel, and Janetzke. For banquet reservations, contact the church office at (507) 238-9491, or by e-mail at stpaulft@frontiernet.net, or online at <http://stpaulsfairmont.org>.

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

BEESE, ROGER; March 25, 1941, Libertyville, Ill., to May 19, 2008, Warrensburg, Mo.; son of Raymond and Helen (Trost) Beese; graduated St. Louis, 1967. Served 1969–2008. Ministries/parishes: Corder, Waverly, Warrensburg, Mo.; Missouri District circuit counselor: 1990–1991, 1996–2003. Survivors: Jane (Koenig) Beese; sons: Victor, Gregory. Funeral and interment: May 25, 2008, Warrensburg, Mo.

DOHRMAN, THOMAS E.; July 16, 1942, Ensli, hpeh, Republic of China, to March 16, 2008, Tallahassee, Fla.; son of Rev. Clarence and Annette (Ehrhardt) Dohrman; graduated St. Louis, 1968. Served 1968–2008. Ministries/parishes: Columbia, Mo.; Tuscaloosa, Ala.; Tallahassee, Fla.; Florida-Georgia District circuit counselor: 1997–2008. Survivors: son: Hampton; daughters: Alison, Guesna, Miranda. Memorial service: March 22, 2008, Tallahassee, Fla.; cremation.

JUENGEL, RALPH FREDERICK; Oct. 17, 1931, Akron, Ohio, to May 3, 2008, La Habra, Calif.; son of Waldemar and Kathryn (Lorenz) Juengel; graduated St. Louis, 1956. Served 1956–1998. Ministries/parishes: Anaheim, Buena Park, Calif.; Pacific Southwest District circuit counselor: 1990–1991, 1996–2003; retired 1998. Survivors: Helen (Prinos) Juengel; sons: David, James; daughters: Cynthia DePorte, Ruth Highstreet. Funeral: May 17, 2008, Buena Park, Calif.; cremation.

KEHRBERG, WILLARD E.; July 10, 1920, Tawas City, Mich., to Feb. 18, 2008, North Oaks, Minn.; son of Rev. August and Lillian (Hill) Kehrberg; graduated Wisconsin Seminary, Mequon, 1943. Served 1963–1971, 1977–1986, 1987–1992. Ministry/parish: St. Paul, Eagan, Minn.; retired 1994. Survivors: Mildred (Ruthig) Kehrberg; sons: Kent, Daniel; daughter:

Noelle. Funeral and interment: Feb. 22, 2008, St. Paul, Minn.

KERNS, RUSSELL SR.; March 12, 1920, Steelton, Pa., to April 8, 2008, Pittston, Pa.; son of Clarence Sr. and Estella (Von Dimeler) Kerns; colloquy 1981. Served 1981–2007. Ministries/parishes: Pillow, Mandata, Pittston, Pa.; retired 2007. Survivors: Charlotte (Strine-Hoffnagle) Kerns; sons: James, Clarence, Russell Jr.; daughters: Bonnie, Valerie. Funeral: April 12, 2008, Pittston, Pa.; interment: April 12, 2008, Exeter Township, Pa.

KETCHER, RODNEY E.; June 18, 1946, Minneapolis, Minn., to May 9, 2008, Burnsville, Minn.; son of El Roy and Hilda (Barknecht) Ketcher; graduated St. Louis, 1966. Served 1986–2008. Ministries/parishes: LCMS missionary to Taiwan; Minneapolis, Minn. Survivors: Elizabeth (Pan) Ketcher; son: Matthew; daughters: Rebecca, Michelle. Funeral and interment: May 14, 2008, Watertown, Minn.

KOEPEKE, FRANK FREDERICK; Sept. 11, 1929, Arcadia, Iowa, to May 18, 2008, Portland, Ore.; son of Frank and Martha (Lehmberg) Koepke; graduated Springfield, 1955. Served 1955–1994. Ministries/parishes: LCMS missionary to Japan; Burlington, Iowa; Estacada, Sandy, Ore.; retired 1994. Survivors: Joan (Haltner) Koepke; sons: Mark, Timothy; daughters: Deborah Zeller, Sarah Hoffman, Rebecca Arnold. Funeral and interment: May 22, 2008, Sandy, Ore.

LIESKE, H. WILLIAM; Oct. 14, 1916, Henderson, Minn., to Aug. 13, 2007, Kissimmee, Fla.; son of William and Anne (Bottcher) Lieske; graduated St. Louis, 1941. Served 1942–1983. Ministries/parishes: Joliet, Ill.; St. Louis, Mo.; Topeka, Salina, Kan.; New Orleans, La.; Warrington, Fla.; Kansas District circuit counselor: 1958; Southeastern District circuit counselor: 1993–1997; Southern District executive secretary of Parish Education and Youth: 1969–1983; retired 1983. Preceded in death by his wife, Helen (Koenig) Lieske. Survivors: sons: Howard, Richard; daughters: Barbara Lackey, Margaret McGowan, Judith Holling, Janet Stabler. Funeral: Sept. 8, 2007, Kissimmee, Fla.; cremation.

MALOTKY, RAYMOND P.; Aug. 31, 1931, Clintonville, Wis., to May 25, 2008, Orlando, Fla.; son of Paul and Hertha (Grapen) Malotky; graduated St. Louis, 1956. Served 1956–1996. Ministries/parishes: Rugby, Willow City, N.D.; Park Rapids, Minn.; Monroe, Mich.; retired 1996. Survivors: Arlene (Heidemann) Malotky; sons: Daniel, Michael, Paul, Steven; daughter: Sara Ortolano. Funeral: May 29, 2008, Winter Haven, Fla.; cremation.

MASCHKE, ROBERT O.; Jan. 4, 1921, Sheboygan Falls, Wis., to April 8, 2008, Sheboygan Falls, Wis.; son of Robert R. and Ottelia (Van Westende) Maschke; graduated Springfield, 1945. Served 1945–1989. Ministries/parishes: Jefferson City, Meta, Mo.; Decatur, Ala.; Glenbeulah, Elkhart Lake, Wis.; Windsor, Ontario, Canada; Denison, Iowa; Rockford, Ill.; retired 1989. Survivors: Ruth (Schuchardt) Maschke; sons: Dr. Timothy, Jonathan, Samuel, Jeremy. Funeral: April 14, 2008, Sheboygan, Wis.; interment: April 14, 2008, Kohler, Wis.

MOWRY, TIMOTHY EUGENE; June 7, 1945, Little Rock, Ark., to May 26, 2008, Grand Cayman, British West Indies; son of Henry and Wignom Mowry; graduated St. Louis, 1972. Served 1972–2008. Ministries/parishes: Monroe, Petersburg, Interlochen, Kingsley, Mich. Survivors: Roberta (Widman) Mowry; son: Nathan; daughter: Sarah. Funeral and interment: June 5, 2008, Interlochen, Mich.

PETERS, EDMUND A.; Oct. 4, 1926, Detroit, Mich., to March 16, 2008, South Bend, Ind.; son of Edmund T. and Selma (Hoerauf) Peters; graduated St. Louis, 1950. Served 1950–1992. Ministries/parishes: Okauchee, Wis.; Kalamazoo, Mich.; South Bend, Ind.; Indiana District vice president 1970–1974, circuit counselor 1965–1969; retired 1992. Preceded in death by his

wife, Dorothy (Hintz) Peters. Survivors: sons: Mark, Rev. Gregory, Timothy; daughters: Judith, Rebecca Veen. Funeral and interment: March 20, 2008, Elkhart, Ind.

SMITH, DAVID L.; Feb. 13, 1944, Fort Wayne, Ind., to April 7, 2008, Downers Grove, Ill.; son of Harry H. and Ada B. (Sievers) Smith; graduated Fort Wayne, 1968. Served 1998–2008. Ministries/parishes: Waupaca, Wis.; LaGrange, Ill. Survivors: Marian (Siehr) Smith; daughters: Julie Wilkins, Sara Chizzo, Angela Young. Funeral: April 13, 2008, LaGrange, Ill.; interment: April 14, 2008, Darien, Ill.

TIMLER, FERDINAND R.; Oct. 11, 1928, Bloomington, Ill., to April 23, 2008, Wayside, Wis.; son of Ferdinand E. and Florence (Beeler) Timler; graduated Springfield, 1961. Served 1961–1993. Ministries/parishes: Edgar, Milan, Two Rivers, Hilbert, Wis.; retired 1993. Preceded in death by his wife, Ella (Janetzke) Timler. Survivors: sons: Roger, Mark; daughter: Valerie Moran. Funeral and interment: April 28, 2008, Hilbert, Wis.

VAJDA, JAROSLAV JOHN; April 28, 1919, Lorain, Ohio, to May 10, 2008, Webster Groves, Mo.; son of Rev. John and Marie (Gecy) Vajda; graduated St. Louis, 1944. Served 1945–1986. Ministries/parishes: Cranesville, Tarentum, Brackenridge, Pa.; Alexandria, Ind.; St. Louis, Mo.; editor/book developer, Concordia Publishing House; retired 1986. Survivors: Louise (Mastaglio) Vajda; sons: Jeremy, Timothy; daughters: Susan Raedeke, Deborah. Funeral: May 14, 2008, St. Louis, Mo.; cremation.

COMMISSIONED

GALCHUTT, ADELINE M. (WAGNER); May 7, 1943, Fairmont, Minn., to March 18, 2008, Spring Lake Park, Minn.; daughter of Henry and Esther (Goebel) Wagner; colloquy 1983. Served 1983–1992; retired 2005. Schools/ministries: Hutchinson, Spring Lake Park, Minn. Survivors: Rev. Gary Galchutt; sons: Steven, David, Daniel; daughters: Rachel Henrichs, Kathryn. Funeral: March 25, 2008, Columbia Heights, Minn.; interment: March 25, 2008, Minneapolis, Minn.

KRATZER, DOROTHY ELIZABETH; July 3, 1920, Alma, Kan., to May 10, 2008, Alma, Kan.; daughter of August and Marie (Palenske) Kratzer; graduated Seward, 1974. Served 1974–1987. School/ministry: Alma, Kan.; retired 1987. Funeral and interment: May 14, 2008, Alma, Kan.

REDEKER, SALLY M. (BOETTCHER); May 9, 1940, Utica, Mich., to March 28, 2008, New Orleans, La.; daughter of Elmer and Laura (Blank) Boettcher; graduated River Forest, 1962. Served 1992–2005. School/ministry: Itasca, Ill.; retired 2005. Survivors: Fredrick Redeker; son: Mark; daughter: Shelly Sinatra. Funeral and interment: April 7, 2008, Itasca, Ill.

WIENKE, EMILIE CLAIRE (SCHMIDT); Sept. 27, 1938, Fort Worth, Texas, to Jan. 3, 2008, North Richland Hills, Texas; daughter of Herman and Clara Schmidt; graduated River Forest, 1970. Served 1973–1988. Schools/ministries: Fort Worth, Plano, Texas; retired 1998. Survivors: Ron Wienke; daughter: Adria Naragon; step-daughters: Kim Thompson, Tammy Snowder. Funeral: Jan. 6, 2008, Colleyville, Texas; interment: Jan. 6, 2008, Arlington, Texas.

Heavenly Yoga?

Josiah, my 6-year-old grandson—a “preacher’s kid”—prays each night for those who are sick. He has his own system: If they are mildly sick, he asks God to “put Your hand on him.” If they are very sick, he asks God “to put two hands on him.” When a family friend lay gravely ill he prayed, “God, Mr. _____ is really sick—he needs both hands and a foot.”

—Kathleen Winkler
Brookfield, Wis.

The Sheep Lady

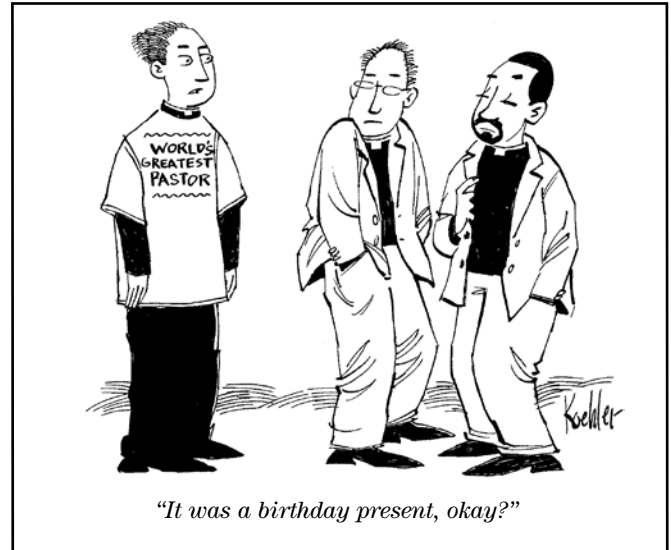
We have given each of our grandchildren a beginning Nativity set upon their Baptism. We add a piece to the set each year on their Baptism anniversary. We discuss the significance of the day and the importance of Baptism.

Three of our grandsons were baptized on the same day. This year we remembered the anniversary with the gift of Gaspar the King for each of them. We talked about Gaspar and the journey of the Magi. One grandson asked about Jesus’ dad, so we talked about Joseph.

“Do you know the name of Jesus’ mother?” I asked.

Ethan, age 5, piped up, “Mary—Mary the sheep lady!”

Surprised, I said, “Yes, you’re right, Ethan. But I don’t think I’ve ever heard her called the ‘the sheep lady.’”



“Sure, Grandma, you know,” Ethan explained confidently. He began to sing, “Mary had a little lamb. . .”

This month we celebrate the festival of St. Mary, the mother of our Lord. I wonder how many other children hear us speak of the Lamb of God, see the sheep in the crèche, don’t know anyone else named Mary, and conclude the nursery rhyme describes the mother of our Lord.

—Sandy Welter
Croswell, Mich.

LETTERS

continued from page 5

the May *Lutheran Witness*. Jesus commissioned His followers to preach, teach, and heal. While Luther valued all three Gospel outreaches, the LCMS often seems ambivalent about Jesus’ ministry of healing.

If, after reading Chaplain Schroeder’s article, some would like to take an in-depth look at this aspect of the Gospel, obtain Dr. Garth Ludwig’s *Order Restored—a Biblical Interpretation of Health, Medicine, and Healing* (St. Louis: Concordia Academic Press, 1999). Dr. Ludwig served the LCMS as a parish pastor and on the faculty of Concordia University Irvine.

James D. Wright
Lake Havasu City, Ariz.

Profoundly disappointed

I must express my profound disappointment and sorrow that you chose for your April issue to print such a mean-spirited letter from a reader directed toward Paine Proffitt’s illustrations in the December *Lutheran Witness*. It was a serious lapse in judgment. We Christians are called to encourage one another, not to tear each other down. It’s one thing to disagree with someone’s point of view (which we must do with love and respect), but to throw cheap shots at someone because you don’t happen to appreciate his or her talent is inexcusable. The writer resorted to childishness by mocking the artist’s name and casting horrible aspersions

on the artist’s intent. His comments served no good purpose and were in no way a witness to the loving heart of God. The editorship owes the artist an apology. I hope this is a singular incident, but I will discontinue my subscription to *The Lutheran Witness* if it happens again.

Personally, I find Proffitt’s illustrations fresh, charming, and alive with vivid color and contrast.

Melinda Lein
Kansas City, Mo.

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.

So, This Is Sainthood?

by Terence Groth

Our Lutheran Confessions urge us to remember exemplary saints for two reasons: (1) “so that we may strengthen our faith when we see how they experienced grace and how they were helped by faith”; and (2) that we may “take the saints’ good works as an example” (AC XXI:1). Jesus testified of John the baptizer: “Among those born of women there has arisen no one greater than John the Baptist” (Matt. 11:11 ESV). Our liturgical calendar does well, then, in urging us to remember John the baptizer and his martyrdom. We do so on Aug. 29.

But what qualifies John, or anyone, to be called a saint? Who are saints in God’s eyes?

Ps. 149:1, 5, 9; Rom. 1:7; 2 Cor. 1:1:

How encouraging to discover that even the Corinthian believers with all their sins are called saints—because they are “sanctified in Christ Jesus and called to be holy, together with all those everywhere who call on the name of our Lord Jesus Christ” (1 Cor. 1:2 NIV). Even you and I are saints in God’s eyes because He has made us holy through Jesus’ forgiveness and set us aside as servants to do His holy work!

Certainly, John is a good example of one who obtained God’s undeserved favor. *Even before John was conceived*, for what gracious work did God set him apart?

Luke 1:15–17; 44:

When John was just eight days old, the Holy Spirit led John’s father, Zechariah, to prophesy concerning the work this child was set aside to do. How does Zechariah describe it?

Luke 1:76–79:

Although John was highly favored and blessed by God even before he was born, this did not guarantee that he would lead a privileged life. How is the Baptizer’s lifestyle described in these passages?

Luke 1:80; 7:24–25, 33; Matt. 3:4:

Nor did John have easy work to do. What tough message was he called to proclaim to sinners?

Matt. 3:1–3, 7–10; Luke 3:7–14:

What happened to John because he faithfully carried out his calling? Mark 6:17–29:

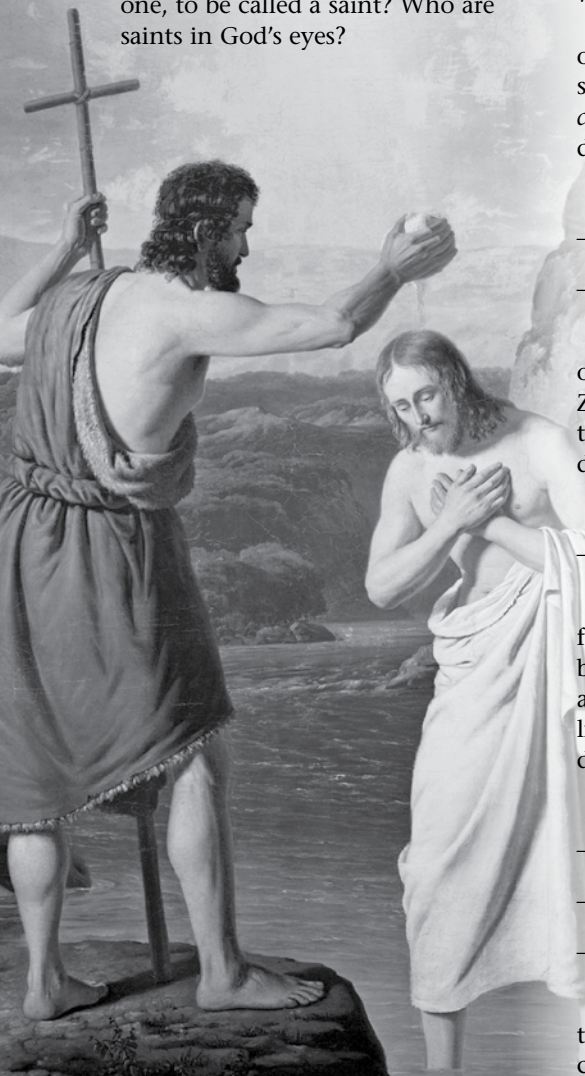
John’s ministry was certainly challenging, even causing him to doubt whether he had fulfilled his mission (Luke 7:18–23). What message that he himself proclaimed sustained him?

Mark 1:4; Luke 1:77–79; 3:6, 18:

John 1:6–18, 29–34; 3:31–36:

Not all believers will have as tough a vocation as John or be called to make the ultimate sacrifice he made. But all are called to witness (Acts 1:8) and to carry their own cross (Mark 8:34–35). Paul and Barnabas, no mean saints themselves, confessed, “We must go through many hardships to enter the kingdom of God” (Acts 14:22 NIV). Through such suffering God produces saints—forgiven sinners who trust in the cross of Christ for justification, sanctification, and glorification! It happens as they behold “the Lamb of God who takes away the sin of the world” (John 1:29 ESV). So John the baptizer reminds us. Thank God for such saints and the Savior who gives them!

Rev. Terence Groth is an assistant professor of theology at Concordia University Nebraska.





‘Fan into Flame’

Rev. Stephen Wiggins Sr. is an urban missionary in the Atlanta, Ga., area. It's his job to work with Lutherans there to start new ministries that will reach more people for Jesus Christ.

Placing a full-time missionary in Atlanta—or any other place in the world—does not just happen. It takes planning, and it takes money. Pastor Wiggins is reaching people with the Gospel thanks to LCMS individuals and congregations who have been part of *Fan into Flame*, the first Synodwide capital campaign in more than two decades.

The 2004 Synod convention authorized the campaign, which has a goal of raising \$100 million for Gospel outreach by 2010. In the same resolution (2004 Res. 1-04), the Synod voted to “accept the challenge of *Ablaze!* and commit itself under God's guidance to the task of working together to share the Good News of Jesus with 100 million people by the 500th anniversary of the Reformation in 2017.”

The convention noted, “The opportunities that God has placed before us require additional resources at the congregational, district, national, and international levels.” And so it authorized *Fan into Flame* to provide those new resources, which will fund these strategic initiatives to share the Gospel with those who do not know Christ:

- Start 2,000 new LCMS ministries in the United States.
- Revitalize the mission of 2,000 existing LCMS congregations.
- Increase by more than 50 percent the number of full-time LCMS career missionaries on foreign mission fields.
- Provide assistance to the Missouri Synod's partner churches around the world.

The first initiative, planting 2,000 new LCMS ministries, was given a jump start by a \$500,000 grant from Thrivent Financial for Lutherans. The funds will help “covenant congregations”—LCMS congregations who agree to help plant up to four new congregations each—start new work.

What's more, 87 LCMS congregations are well into the two-year revitalization process, which is designed to transform their sense of mission so that they become “mission outposts.” Being a mission outpost means, among other things, that a congregation sees its own community as a mission field.

What a blessing it is when individuals and families respond to God's calling to leave the familiar and go to overseas mission fields that have yet to hear the Gospel. While the LCMS has been blessed with hundreds of vol-

unteers who serve as short-term or long-term missionaries, the Synod has only about 60 career missionaries at present. We want to increase that number to at least 100.

Some of our partner churches around the world began as LCMS missions; others are even older than the Missouri Synod. All of them have the advantage of not having to cross language and culture barriers to share the Gospel with their own people. But all of them are also smaller than the LCMS, most of them much smaller. *Fan into Flame* is giving us the wherewithal to help support their Gospel outreach.

The *Fan into Flame* campaign will be conducted in all of the Synod's 35 districts, but not all at the same time. About a third of the districts already have completed or are conducting the campaign, a third are getting ready, and a third have not yet started.

To date, \$31.4 million in pledges—more than \$14 million of that already paid—have been made to *Fan into Flame* to help us reach more people with the Gospel.

If you have not yet participated in *Fan into Flame*—maybe you haven't even heard about it—ask your pastor how to take part. You also may contact your district office or LCMS World Mission. More information is available online at www.lcms.org?10395.

To date, \$31.4 million in pledges—more than \$14 million of that already paid—have been made to *Fan into Flame* to help us reach more people with the Gospel.

Prayerfully consider how God has blessed you and your family. His Word encourages us: “Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work” (2 Cor. 9:7–8).

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