



THE LUTHERAN WITNESS™



VOL. 126

NO. 9

OCTOBER 2007

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TO THE READER

In human terms, 500 years is a long time. The world in which Luther lived half a millennium ago seems distant and hazy when we compare it to the life we lead today. For Luther and his contemporaries there was no air travel, Interstates, or 24/7 TV—no wireless telephones or iPods. In Luther's day, Gutenberg's printing press with its movable type was the revolutionary technology of its time.

Yet as Robert Kolb and Robert Rosin point out, Luther has much to say to us today—not only about the foundations of our faith, but about family life, about vocation, about witnessing our faith to our friends and neighbors near and far.

We may be able to rush from Point A to Point B faster than Dr. Luther could have ever imagined, or talk to someone halfway around the world while we are preparing dinner, but we

share with him and his contemporaries the great truth he reclaimed: God saves us, not because of us, but in spite of us, and He sent His Son, Jesus, to die and rise for each of us.

That was Good News in 1517. It is Good News today.

*James H. Heine
Interim Managing Editor
The Lutheran Witness*

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A Tool for the Toolbox

Through a chance meeting, a pastor discovers firsthand the spiritual benefits of a 'little' project on which he had worked.

I had no doubt that our Synod's little 4-by-6 *Pastoral Care Companion* (right) would be a rich blessing to Christ's holy people when, several years ago, I was invited to assist in its development. I never anticipated, however, that I would experience that blessing firsthand as dramatically as I did.

Shortly after Concordia published the *Companion* earlier this year, I received a copy and began using it immediately. Early one weekday morning, it accompanied me to a large medical complex, where I visited a teenage girl undergoing treatment for a rare type of cancer.

I ministered to her with the aid of the *Companion* and proceeded to leave the hospital. To my utter surprise, I met another member of my congregation, who was equally surprised to see me.

I am convinced that our paths crossed, not by chance, but by the gracious direction of our heavenly Father; for this member had not been active in our congregation for a while, and I was totally unaware of the tragedy that he and his family were facing.

"Pastor," the man asked in a quivering voice, "could you please come and help us? My daughter's eight-month-old unborn child has died in her womb, and she is getting ready to deliver the little one."

Expressing my sympathies and assuring him that I would certainly serve him and his sorrowing family, we took the elevator to the fourth floor of the hospital.

He tearfully explained how complications had quickly and unexpectedly reversed his daughter's pregnancy. Tears welled from my eyes as I listened, and I silently called upon the Lord's Spirit to guide me in bringing the truth and comfort of Christ's Gospel to these grieving people. I was also very grateful I had my *Companion* to assist me at such a critical moment.

As the father entered his daughter's room to announce my presence, her mother and sister came out to greet me in the hallway. We embraced and expressed our love for each other in the Lord. I asked them to allow me to prepare to see their daughter and her husband. I opened the *Companion* and in a

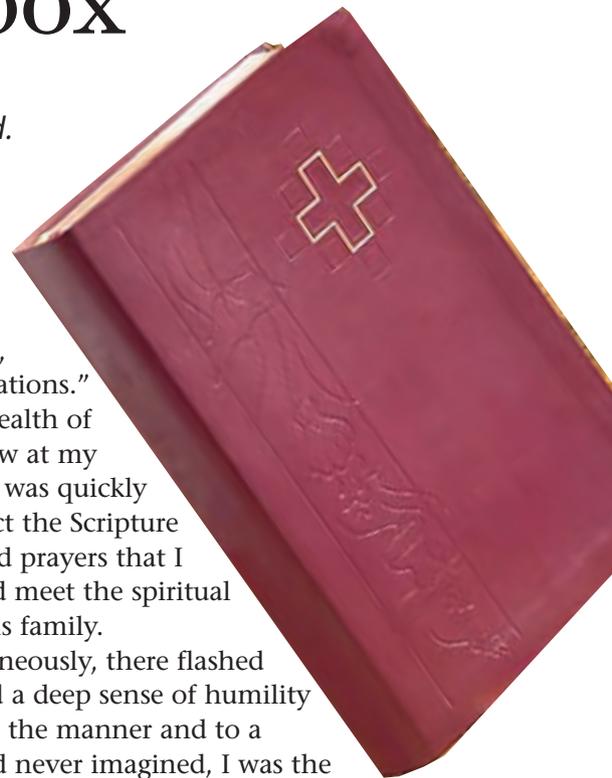
matter of seconds located the section, "Childbirth, Special Situations." From the wealth of material now at my fingertips, I was quickly able to select the Scripture passages and prayers that I knew would meet the spiritual needs of this family.

Simultaneously, there flashed in my mind a deep sense of humility and awe. In the manner and to a degree I had never imagined, I was the beneficiary of a resource I had helped to write—this *Companion* in the ministry of the Gospel. With fear and trembling I entered the somber hospital room.

During the hours I was with them that day and in the days to follow, the Holy Spirit deeply nourished this family's faith in Christ and brought them comfort and peace through the Word of God conveyed by the *Companion*. In my estimation, had this little pastoral "toolbox" been published only for the sake of this one family and their loved ones—to say nothing about the wonderful help it gave me—it would have been worth the effort.

It is my fervent prayer that our gracious Lord would continue to bless the use of the *Pastoral Care Companion* in His church in the many venues for which it is intended, all to the good of His people and to the glory and praise of our merciful God, the Father, the Son, and the Holy Spirit. Amen.

Dr. Frank J. Pies is pastor of Our Savior Lutheran Church, Hartland, Mich. He served on the Agenda Committee for the development of the *Lutheran Service Book* and its companion volumes.



On chaplains

Thank you for your article on the ministry work of chaplains (“In the Shadow of Death . . . Chaplains Speak of Life Eternal,” August). As one who lives and works for and with the military, I know that the work of chaplains can be distant or close to home. One chaplain, Ch Richard Townes, is a friend. Not only does he serve the Lord with gladness in the field, but also in the church when he is away from the battle. He has assisted our congregation, Good Shepherd in Yucca Valley, Calif., with his wisdom and knowledge, as well as his time. As he prepares to deploy for a second time, we ask God’s protection upon him.



We also thank God and ask His protection on Chaplain Towne’s wife, who also has been a blessing to our congregation. We expect Chaplain Townes to be re-stationed after he returns from Iraq, and we know that we will miss him and his wife greatly.

Also, we at Good Shepherd encourage anyone who has a loved one serving in the Marine Corps (or any other branch of the military) in Twentynine Palms, Calif., to encourage them to seek us out. We are always ready to welcome those who serve the Lord by serving our country.

*Jonathan J. Wegner, President
Good Shepherd Lutheran Church
Yucca Valley, CA*

I am so grateful for the article about Lutheran chaplains. Roland Lovstad is an excellent author.

Rev. Henry F. Gerecke came to St. John’s, Chester, Ill., as our associate pastor shortly after the end of World War II. We loved him. His sermons were loaded with alerts against spiritual laziness, greed—both personal and national—and cheap grace. He recounted over and over the pride and defiance in the warped personalities of the condemned Nazi kingpins he walked to their executions. Christ, our adorable Savior, must always be before our eyes, and we must spend time adoring Him and serving Him, or we fall off the track and tumble into oblivion and finally hell. *This* was Pastor Gerecke’s message.

While still in high school, I worked as secretary to Pastor

challenges led to considerable stress that limited the family’s church attendance.

We could be that family. In fact, we are one of those families. We have lovely children, the older being adopted, the younger a birth-child of ours. The older child, abused and traumatized when very young, has Reactive Attachment Disorder (RAD) and a myriad of other brain-related challenges that elicit unconventional behaviors at times. Triggers of fear at church (or any other place) can be as simple as a large crowd, a loud noise, or a morning that isn’t routine.

At such times, we need to calm our child and alleviate the fear. Sometimes the behavior is so disruptive we have to leave a church service. On those days, we may be weakened in spirit and faith because the challenge is so draining.

We do not need to hear, “It’s just a phase,” or “You just wait until he or she is a teenager.” It doesn’t help to be told, “Spare the rod and spoil the child.” Children born into abuse and/or neglect may have suffered physically, and more times than not, they have brains wired for fear and self-defense instead of love and positive self-esteem. For us, RAD has a light at the end of the tunnel. It requires unconventional parenting and a long road of reinforcements, unconditional love, and looking beyond the behavior to address the fears.

We are not a family with a challenged child. We are a family challenged. A church family can help. We need prayers and verbal support. Our adopted child needs the space and privacy to heal. Our birth child lives in chaos and needs play dates with youngsters and time alone with Mom and Dad. We need sitters as family members attend therapy.

I nearly broke down in tears when one of my circle members hugged me and said I looked tired. Another friend e-mails once in a

Chaplains—we need more of them. God bless them all.

*Catharine Bewie Bluege
Belvidere, Ill.*

Gerecke. I typed many of his sermons. I also typed the story about the war-crimes trials he wrote for *The Saturday Evening Post*—without one error!

It was Pastor Gerecke who first mentioned deaconess work to me, and I later trained to become a Lutheran deaconess.

Chaplains—we need more of them. God bless them all.

*Catharine Bewie Bluege
Belvidere, Ill.*

Families challenged

After reading the June/July 2007 *Lutheran Witness*, I am moved to write regarding the “Family Counselor” letter. A pastor was concerned for a family struggling with behavioral challenges presented by their adopted daughter and their biological son. These

while. They are there in prayer. Our child's Sunday-school teacher is kept abreast of our counseling so she is part of the therapeutic loop.

My spouse and I are not experts in these matters. But we have endured. We've been there. We *are* there. By the grace of God, we will persevere and help our child and perhaps others along the way.

This is not the route through life we would have chosen. But this is where God put us. Life isn't fair, but He has a plan. Our oldest should not have endured trauma/abuse as an infant. God chose us to walk through this earthly life with this dear child of His. This is our blessing. This is our calling. We will do the best we can—with His guidance and toward His promise of an everlasting, perfect life.

*Name and address
withheld by request*



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, interim 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.

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

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

September 2007 (ISSN: 0024-757X) Vol.126, No 8

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

About the Cover: Cover art from *Martin Luther: A Man Who Changed the World*. Illustrated by Greg Copeland.
Photos courtesy LCMS World Mission.



Reaching Out: Luther on Mission

Martin Luther lived in a world with very few ‘evangelism opportunities’ of the sort we have today. Yet he had a profound sense of the importance of every believer witnessing to what Christ has done for sinners.

We live on earth only so that we should be a help to other people. . . . For this reason God lets us live, that we may bring other people to faith as He has done for us.”

Martin Luther was preaching on 1 Peter 2:9 in 1523 when he told this to the Wittenberg congregation. “One brother proclaims to the other the mighty deed of God: how through Him you have been redeemed from sin, hell, death, and from all misery, and have been called to eternal life. You should also instruct people how they should come to that light.”

Luther lived in a world with very few “evangelism opportunities” of the sort we in the 21st century have. He met, at most, a couple dozen unbaptized people in his entire life. Nonetheless, he had a profound sense of the importance of every believer’s witnessing to what Christ has done for sinners. He believed that Baptism produces newborn children of God who imitate their heavenly Father by proclaiming God’s call to all people to come into Christ’s

marvelous light. Luther's task was to bring the Gospel to people who were in the church, some of them "inactive," many of them quite active in producing works they thought would merit salvation. Luther's challenge was to help those Christians understand the nature of the Gospel and to assist all believers in giving witness to that Gospel within the church.

Luther's witness spread quickly through northern and eastern Europe, and even beyond, because those in his circle made use of a technological advance scarcely a half century old—moveable type for printing—and because students came to hear and absorb his teaching from various parts of the European world. His witness traveled to all corners of Germany through tracts and treatises in German. Merchants from northern German towns took his Latin and German writings to marketplaces around the Baltic coast, sharing them with contacts in towns from England to Estonia. Some were translated into local languages, and all were summarized and retold in local markets and inns. God sent His proclamation of forgiveness and life in Christ through Luther's hand onto paper, into print, and

across borders political, linguistic, and cultural.

The Holy Spirit also sent students from Norway, Denmark, Sweden, and Finland; from what is today Estonia and Latvia; from the kingdoms of Hungary and Poland; as well as Slovaks, Bohemians, and others to Wittenberg to learn the faith from Luther's exposition of Scripture. Robert Barnes came from England to hear Luther's lectures and sermons; then Barnes returned to his native land—and to martyrdom at the order of King Henry VIII. Luther thanked God for giving Barnes the gift of witnessing of Christ through his own death as he wrote a preface for his student's confession of faith. Luther acknowledged that martyrs had always brought others to that faith. In a sermon on Is. 60:4, he reminded readers that "by persecution Christians were chased into the whole world, and the Gospel spread out so that in every locality the sons and daughters of Jerusalem were gathered into this light."

Recultivating the vineyard

God's mission fell upon the man from Wittenberg, and this man on God's mission broadcast the message of the Lord's death and resurrec-



Today, mission opportunities reach far beyond the world familiar to Luther and his contemporaries.

At left: Rev. Glenn Fluegge, far right, second row, LCMS World Mission, celebrates with graduates of the Lutheran Center for Theological Studies in Dapaong, Togo. The center serves seven countries in French-speaking West Africa.

Next page, second from right: Missionary Rachel Baker poses for a photo with friends in Kazakhstan.

tion to people caught in beliefs and practices that mixed the rhythms of pagan religions of the distant past with biblical words and figures. He sparked what Luther scholar Scott Hendrix calls the “recultivation of Christ’s vineyard” across much of Europe and beyond.

Luther did so, not only by writing about Christ’s resurrection victory over sin, death, and the devil, not only by preparing students to preach of Jesus’ self-sacrificial death, but also by exhorting those who heard his sermons to give witness to their faith. On occasion, his letters conveyed suggestions on witnessing to Jewish neighbors who showed interest in the message of Christ. Writing on the Turkish threat—in Luther’s day, the powerful Islamic Ottoman Empire loomed large over the Christian kingdoms of central and southern Europe—Luther also counseled how those who fell prisoner to Turkish forces should tell their captors of Christ’s sacrifice for them.

Such situations were among the few possibilities for Luther’s contemporaries to witness to non-Christians, but Luther urged continual testimony in conversation with Christian family and neighbors. In treating 1 Peter 2:9 in his 1523 sermons on the epistle, he reminded hearers that the “royal priesthood” of which Peter spoke meant that they were personally to proclaim God’s wonderful deeds that had brought them out of darkness into the light and delivered them from their sins and all the evils that threatened them.

“You should also teach other people how they, too, come into such light,” Luther said. “For you must bend every effort to realize what God has done for you. Then let it be your chief work to proclaim this publicly and to call everyone into the light into which you have been called.”

Nearly 15 years later, preaching on Matt. 18:15–20, Luther told the Wittenberg congregation that “God pours out [His forgiveness] even more richly and places the forgiveness of sins for [His people] in every corner, so that they not only find the forgiveness of sins in the congregation but also at home in their houses, in the fields and gardens, wherever one of them comes to another in search of comfort and deliverance. It shall be at my disposal when I am troubled and sorry, in tribulation and vulnerable, when I need something, at whatever hour and time it may be. There is not always a ser-

mon being given publicly in the church, so when my brother or neighbor comes to me, I am to lay my troubles before my neighbor and ask for comfort. . . . Again I should comfort others, and say, ‘Dear friend, dear brother, why don’t you lay aside your burdens. It is certainly not God’s will that you experience this suffering. God had His Son die for you so that you do not sorrow but rejoice.’”



Luther’s distinction of Law and Gospel provides an effective framework for recognizing that our witness does not simply spout Bible truths into the air. We listen carefully to diagnose where individuals whom the Spirit places in our path are feeling the absence of God’s presence and love in their lives.

Reaching the unreached

Luther dedicated much energy to bringing God’s saving Word to the German people in their own language. He translated Scripture anew into the German language so that all who were literate could read—and the illiterate could hear the Gospel and immediately understand it. He did more than just supply the Bible and other texts in their language, however. James Nestingen has noted that Luther’s catechisms provided a cultural translation of the biblical message into the way in which Germans of his time thought and conceived of the world around them. He rendered the ancient rudiments of the faith, the Ten Commandments, the Creed, and the Lord’s Prayer, into the terms of the daily life of his own time.

Luther's world was not conducive to promoting individual participation in the mission on which God sends His people outside of Christian Europe. German and Scandinavian Lutheran princes in the 16th century did not send out colonizing expeditions of the sort Roman Catholic rulers did, which brought missionaries to other lands. Nonetheless, Luther recognized that God was still reaching unreached peoples in his own day. In 1522, he reminded the Wittenberg hearers that Mark 16:15 speaks of the Gospel going into all the world and that this process was still being completed, as

God accomplishes His saving purposes through our witness when we bring the pronouncement of God's favor to those who live outside faith in Christ.

“many islands that have been found in our time that are inhabited by heathen” were being discovered by Europeans like Luther's older contemporary, Christopher Columbus. Just as a stone causes waves to spread throughout a pond, so the preaching of the apostles was continuing to be spread through the entire world, until the Last Day, Luther declared to his hearers.

An effective framework

Does Luther's way of thinking assist us five centuries later in riding the waves of the Gospel into the lives of those outside the faith in our time and place? It does, indeed.

Luther's distinction of Law and Gospel provides an effective framework for recognizing that our witness does not simply spout Bible truths into the air. We listen carefully to diagnose where individuals whom the Spirit places in our path are feeling the absence of God's presence and love in their lives. Because Luther knew that the root problem of our endangering or harming the lives of our neighbors, or failing to help and support them in all of life's needs, lies in our failure to fear and love God, his proclamation of the Law caught both perpetrators and victims of evil with its crushing power. For victims as well as perpetrators stand in need of the Lord whose absence they experience when they fail to trust God above all His creatures.

This enabled Luther to deliver God's message of salvation and life in Christ by telling what He has done for sinners in the wide spectrum of biblical ways to say, “Your sins are forgiven, and your faith has saved you.” He could speak of Christ purchasing the guilty from their sins, not with a ransom of gold or silver but instead by sacrificing His life. He could also talk about Christ's routing the tyrants and jailers of sin, death, the devil, and all evils, and snatching “us poor lost creatures from the jaws of hell, winning us, liberating us, and restoring us to the Father's favor and grace” (Large Catechism, Creed, Second Article).

Luther also reminded those who witness to Christ that the Gospel is the power of God for salvation (Rom. 1:17) and that the proclamation of the forgiveness of sins is not merely a pointing in the direction of a distant heavenly reality. Gospel proclamation does more than talk about God's merciful, loving disposition toward sinners and His intention to call them to life in Christ. Believers wield God's instrument for conveying new life, His weapon against our sins and the evil in our lives, when they speak of Christ and assure others of His self-sacrificing love for them. God accomplishes His saving purposes through our witness when we bring the pronouncement of God's favor to those who live outside faith in Christ.

Living in a nominally Christian world, without the kind of challenges that confront 21st-century believers as they bring Christ's salvation to those totally outside the church, Luther recognized and understood the same dynamic in God's Word, however, that serves us today as we speak the reality of rescue and liberation from sin and death to others. His way of thinking provides believers of the 21st century valuable tools for spreading God's kingdom and bringing life and salvation to the nations and neighbors within our reach.

Dr. Robert Kolb is mission professor of systematic theology and director of the Institute for Mission Studies at Concordia Seminary, St. Louis.

Citations in this article are for the most part taken from Volker Stolle's *The Church Comes from All Nations: Luther Texts on Mission*, translated by Klaus Detlev Schulz and Daniel Thies (Saint Louis: Concordia, 2003). See also Ingemar Öberg's *Luther and World Mission*, translated by Dean Apel (Saint Louis: Concordia, 2007).



Igniting Hearts

Updates from the Districts

Fan into Flame is different from previous Synod campaigns. The *Forward in Remembrance* and *Alive in Christ* campaigns were conducted nationally across the entire Synod. *Fan into Flame* is being conducted district-by-district. Below is a summary of where participating districts are in the process.

Texas. The district has concluded its participation as a pilot district with gifts and pledges totaling more than \$5.9 million. District President Ken Hennings is establishing a continuation committee, which will encourage pledge completion and work with approximately 40 congregations that still wish to participate in *Fan into Flame*.

South Wisconsin. South Wisconsin was the second pilot district. More than \$3.4 million has been pledged. A continuation committee has been meeting since mid-August. District leaders are aware of at least 41 congregations that still desire to participate in *Fan into Flame*.

Southeastern. The district is conducting *Fan into Flame* as part of its *Ablaze! for God's Mission* campaign. Gifts and pledges now stand at more than \$2.6 million. The total pledged by members of Mountainside Lutheran Church, Linville, N.C., exceeded \$279,900—on a goal of \$15,000!

New Jersey. The district is gearing up for its case-statement distribution. The district's mission plan calls for \$350,000 to support urban and Hispanic church developers; \$100,000 for development of a Web-based mission leadership process; and \$150,000 for congregation re-

talization. Recently, more than half of the district's congregations attended "Mission Ignition" workshops. Congregations in the pilot phase raised 163 percent of their goal.

North Dakota. The North Dakota District's pilot phase raised 400 percent of its goal. Circuit coordinators are enlisting congregations for participation beginning now and into the winter.

Oklahoma. District activity is focused on two-dozen congregations now conducting their campaigns. Sixty congregations were represented at an *Ablaze!* festival. As of Sept. 1, the district had passed the 60-percent mark in its congregation-phase goal.

Atlantic. The district is just beginning its congregation appeal. One pilot has been completed.

Circuit coordinators have been trained and are conducting preliminary *Ablaze!* education in congregations.

SELC. The district is focusing on districtwide *Ablaze!* education, with congregations to start after Easter 2008.

English. The district is recruiting large congregations as it seeks pilot sites. Preliminary *Ablaze!* education is underway across the district.

California-Nevada-Hawaii, Northern Illinois, Missouri. Planning phases are underway, congregations are being recruited, staff trained and information sessions held.

Rev. Ronald E. Nelson is director of donor communications for LCMS World Mission Support.



Rev. Tom Engler was installed recently as LCMS Mission Coordinator for Greater Philadelphia. He is the second of 10 new national missionaries funded by *Fan into Flame* gifts. Engler's position is a partnership of the LCMS Eastern and English Districts with LCMS World Mission. Left to right: Rev. David Born, LCMS World Mission regional director, northeast United States; Rev. David Stechholz, president, English District; Rev. Engler; Rev. Yohannes Mengsteab, LCMS director for new mission development.

Fan into Flame is the national campaign in support of the *Ablaze!* vision of LCMS World Mission and its partners to share the Gospel with 100 million unreached or uncommitted people globally by 2017. The campaign, approved by the 2004 LCMS convention (Res. 1-04), supports outreach activities of *Ablaze!* and seeks gifts of \$100 million by 2010.

Fan into Flame unrestricted funds are distributed quarterly based on an Acts 1:8 model: "You will be my witnesses in Jerusalem ... Judea and Samaria, and to the ends of the earth." Of the net proceeds, distributions consist of

- 15 percent to participating congregations;
- 15 percent to the district;
- 20 percent for national mission projects;
- 50 percent to fund LCMS World Mission global projects.

The Hinge of History



The Reformation fueled significant changes in many aspects of life, and its effects still resonate with us today.

Listening from the distance of centuries across the death chasms and howling kingdoms of decay, it is not easy to catch everything," historian Thomas Carlyle once wrote. We talk of 20/20 hindsight as though it offers perfect vision, but truth be told, retrospection is tricky business, even with half a millennium to offer perspective on the impact of Luther's Reformation.

At the time, in the early 16th century, Rome initially dismissed the flap over the indulgence sales as just another monkish squabble. Even after the debate heated up, and the once-obscure Augustinian found himself declaring to the emperor that he could not go against Scripture with his conscience bound to the Word of God, most observers thought they had seen the last of Martin Luther. Even Luther thought so.

Far from it! Centuries later, Lord Acton, a Roman Catholic historian, termed Luther's stand at Worms the hinge of history, a moment when the world turned toward the modern age.

That monkish squabble begun in little Wittenberg contributed immense energy that fueled a significant change in many aspects of life. Complex, long-ranging effects would eventually mark politics, the arts, economics, and social relationships. Books on such change are legion. But several points are of particular interest to us.

Vocation

Behind Luther's entry into the cloister lay the medieval notion that some vocations—priest, bishop, monk, nun—were sacred and so gained eternal merit. Luther razed the sacred-secular wall, emphasizing instead that believers in all walks of life please God. God works through all people, unbelievers included, to achieve His purposes. As believers take up even the most mundane tasks, they lead lives of thanks and praise. Rather than obsess on so-called special or sacred works, Christians serve by being faithful in pursuing whatever God puts into their lives. Vocation looms large in Luther's thought.

Family life

The Reformation also deeply affected family life. Exercising Christian love and faithfulness began, not in the artificially created cloister, but in the home, as the family formed the foundation for larger social relations. The medieval ideal held up the pilgrim moving resolutely onward, eyes fixed ahead, intentionally ignoring the world around lest it distract or lead astray. Now family underscored the importance of vocation in the world, living out Luther's bifocal outlook: one eye was cocked heavenward, expecting the Lord's return, while the other took in the world around.

That healthy split looked for Christ to come while also seeing Christ in the face of those served,



no matter how ordinary they seem. Our eternal hope is pinned on God Incarnate, the focus of the Second Article. Knowing and believing this, life then opens up in the First Article, serving as God's hands. We have this faith-life perspective because of the Spirit's calling and keeping, the Third Article. With a foundation as old as the Creed, Luther's Reformation radically recast the Christian take on life, marked by joy and a sense of purpose.

Education

Education felt the deep effect of the Reformation. Painting with a broad brush, formal learning had been geared toward professional service in the church. Beyond that, when the traditional pedagogical method used dialectic and syllogisms in theology, the results proved to be more *eisegesis* than *exegesis*. That is, more reading into the text than drawing ideas out. So, for example, it was reasonable to conclude that if God gives Law, there must be some way (aided by grace?) to keep the Law for salvation. Luther came to see things differently. Not *because* of our efforts but rather *in spite of* them and despite our sinfulness, God loves us and so sent His Son.

That was not something Luther dreamed up. He got it by using tools from a Renaissance revival of the liberal arts, from a cultural movement called Humanism (not to be confused with Bertrand Russell and Secular Humanism). "No Humanism, no Reformation," wrote historian Bernd Moeller. Humanism's emphasis on languages and text study prompted Luther to move from the old methods to look instead at what the biblical texts actually said, at the grammar and the message. Then Luther made God speak German, so to speak, letting the people read this for themselves in the German Bible. The Reformation understood the debt it owed to this New Learning, as it was called. Wittenberg, along with Lutheran schools in its wake, became a hotbed for the new approach, not only producing evangelical theology but also equipping students to engage life and to tackle tough issues. For example, when others hesitated to support Copernicus, the Polish astronomer, two Wittenberg mathematicians published the hard data, proving the

case for putting the sun at the center of the solar system. Several years before Copernicus published, Luther knew the grapevine talk and dismissed the theory in an offhand table-talk remark. But when the facts were laid out, Luther and others did not balk.

'For you'

Behind all of this lies the biggest impact of Luther's reform: the biblical view of salvation. That God saves us, not because of us, but in spite of us, with His love embodied in Christ Jesus, turned the world upside down. We are sinners. Nevertheless (what a wonderful Lutheran word, a biblical word!) Christ died and rose for each of us.

It is all but impossible to wrap one's mind and heart around this. Luther knew the mental gymnastics would tie us in knots, so in an age that looked for a link to God in the extraordinary and extreme—claims of relics, visions, pilgrimages, and more—Luther pointed to the simple yet profound right in front of our eyes: to a cross, to water, and to bread and wine. Unspectacular? Yes, but there also is God's promise "for you" ringing in our ears.

Lord Acton, a Roman Catholic historian, termed Luther's stand at Worms the hinge of history, a moment when the world turned toward the modern age.

'By faith'

From that monkish squabble sprang much with both an immediate, as well as an indirect, impact on our lives. Luther was no Johnny-one-note, and the Reformation hardly sang in a monotone. Many a chord resounded through various aspects of life. But a *cantus firmus* sustained it all: "the just shall live by faith." They live not only someday in the world to come but now. We often quote Eph. 2:8–9, "By grace you are saved," and it is so. Luther's reform revolved around the Gospel truth. But do not forget verse 10: "We are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do" (NIV). Here is not the pilgrim passing through, engaged as little as possible. Rather, here we are, people redeemed and waiting for Christ's return, but in the meantime we live in the only place and in every place God puts us. Luther's Reformation impacts us still.

Dr. Robert Rosin is professor of historical theology at Concordia Seminary, St. Louis, and coordinator of theological education in Eurasia for LCMS World Mission.



A Mission Base in Wittenberg

A new ministry center
will bring the Gospel
to 'Luther's city'

When Bruce Kintz visited Wittenberg, Germany, last year, the president and CEO of Concordia Publishing House (CPH) stopped in bookstores to see what was on the local shelves.

But in this city so closely associated with Martin Luther and the Reformation, he could find very little about Luther or Lutheranism.

"I was surprised," Kintz said.

Here's another surprise about this historic city where Luther posted the 95 Theses and where such famous buildings as the church where he preached and the house where he lived still stand.

In Wittenberg, only about 18 percent of the 50,000-some population claims to be Christian.

That's the driving reason four Lutheran partners are working to open a multifaceted Lutheran ministry center in the heart of "Luther land." Scheduled dedication date: Reformation Day 2008.

"It certainly will be a special Reformation Day, not just for the ministry-center partners but also for the people of the LCMS," said Dr. Robert Roegner, executive director, LCMS World Mission. "They will know



Inset: Visiting the future ministry center in Wittenberg are, from left, Rev. Bryan Salminen, pastor, Emmanuel Lutheran Church, Cadillac, Mich.; ministry center project director Rev. Wilhelm Torgerson; Central Illinois District gift planning counselor and LCEF manager Dave Rohe; and Rev. Albert Collver III, executive pastoral assistant, and Rev. Matthew Harrison, executive director, both of LCMS World Relief and Human Care.

The new center (pictured here) will be housed in a building that was once a 16th-century boys school. The building is next to St. Mary's Church, where Luther preached, and near the Castle Church, where he posted his 95 Theses.

that their church body is assisting with bringing the Gospel to the uncommitted and unreached people of a city that, probably more than any other city in the world, has such historic importance for Lutherans.”

Along with LCMS World Mission, CPH, LCMS World Relief and Human Care, and the Independent Evangelical Lutheran Church in Germany (SELK, which is the church body’s German-language acronym) are collaborating on the renovation of a 16th-century boys school into the new ministry center.

The four-story frame building (built in 1564 and vacant for the last 15 years) sits near many historic sites—next to St. Mary’s Protestant Church, where Luther often preached, and about a half-mile from the Castle Church, where he posted the statements attacking the Catholic Church’s sale of indulgences and helped launch the Reformation.

The top priority, the partners say, is to establish a German-speaking congregation with the SELK, an LCMS partner church, in Wittenberg. Rev. Wilhelm Torgerson, a former probst (synodical vice-president) with the SELK, will lead services in the ministry-center chapel.

Which leads to yet another surprise: Currently, Luther’s home city includes no Lutheran congregation. “There are people with deep Lutheran sentiments in Wittenberg,” said Rev. Matthew Harrison, executive director, LCMS World Relief and Human Care. “But there is no congregation organized and operating under the full confession of the Lutheran faith as spelled out in the Book of Concord.”

Along with planting a Lutheran congregation, another goal is to nurture the faith of the many Lutherans who trek to Wittenberg from around the world. Some 600,000 tourists visit the city annually. The ministry center also will serve as a welcome center.

“Once this is up and running, we want to help make a visit to Wittenberg not just tourism, but a pilgrimage—a pilgrimage to a town that played an important part in the restoring of Scripture as the only source of our teaching and to the doctrine of justification by grace through faith in Christ alone as the central doctrine of the Christian faith,” Roegner said.

The partners also expect that LCMS seminaries and universities will use the center for teaching opportunities. The renovated building will include meeting rooms, guest accommodations, and a small diakonic office to help address human-care needs.

“We know that unemployment, alcohol abuse, and unwed pregnancies run high,” Harrison said. “We want to help our German partners reach out, both to spiritual and physical needs, if possible.”

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The building that will house the future ministry center was purchased with bequest funds from the Central Illinois District Church Extension Fund, given to LCMS World Relief and Human Care for that purpose. An independent German charitable foundation, which includes representatives of the four founding partners, will be the property owner and operate the center.

In the near future, visitors to Wittenberg should easily find those Lutheran resources that eluded CPH’s Bruce Kintz. Plans for the center also include a bookstore, to be operated by the ministry center and stocked by CPH. The shelves, no doubt, will feature the Book of Concord, Luther’s Small Catechism, books about Luther, and more.

“The opening of the center is an opportunity to re-establish a mission base and to reinvigorate and energize Lutherans worldwide who come and visit,” Kintz said. “Celebrating the Reformation [in 2008] with the dedication will show the importance that Lutherans place on Luther’s city and the welfare of its people.”

Wittenberg “has been extremely accommodating,” Harrison said. “The city has preserved historical treasures priceless to us as Lutherans. What joy to be able to assist the SELK in this way, at this time, in this great place.”

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



Groups



Developing small groups for outreach can aid a congregation's evangelism efforts and support us individually as we speak the Good News to our unchurched friends and neighbors.

We know that “in the beginning” God said it was not good for man to be alone. Adam needed “an help meet for him,” a partner, a helper. God gave Adam Eve. Together, Adam and Eve would tend the garden God had planted for them. Together, they would share the work and complete the tasks of life.

In many ways, the same model applies to sharing the Good News. A partner (or two or three) can make the process a whole lot easier.

The early church understood this. We read in Acts 2:44: “*All the believers were together and had everything in common*” and “*all the believers were one in heart and mind. No one claimed that any of his possessions was his own, but they shared everything they had*” (Acts 4:32). Preaching, worshiping, praying—even eating—were done together. Their bond helped each of them grow spiritually; but more important, through the Holy Spirit, it made them an evangelistic force to be reckoned with. As a result, the church grew exponentially.

Dr. Terry Tieman, who serves double duty as director of mission revitalization for the Mid-South District and director of the LCMS Task Force on Mission Revitalization, recalls that while examining ways to multiply ministries and plant churches, the LCMS task force kept returning to a specific model for small groups. “We came to the conclusion that developing evangelistic small groups was the best way to reach more people with the Gospel,” he explains.

Out of that recognition came the movement known as Groups *Ablaze!*

NOT YOUR AVERAGE SMALL GROUP

Traditionally, most faith-related small groups have focused on caring for people who already belong to the church while often overlooking the people who don't—the neighbors, friends, and family members who really need an introduction to Jesus Christ. Not so with the Groups *Ablaze!* model.

Rev. David Born, LCMS World Mission regional director for the northeast United States, acknowledges that reaching out can be difficult.



Whether a tailgating party in the Northern Illinois District (above) or a school gathering at historic Trinity Lutheran Church in St. Louis, small groups can lend support to our outreach efforts. Groups *Ablaze!* outlines a process of “natural” evangelism that can help a congregation—or an individual—share the Good News of Jesus with friends and neighbors.

"It's hard for all of us," he says. "A lot of people start feeling downright guilty. They know they should get out there and witness, but they feel inadequate. They don't know where to start. There are congregations that know they need to reach out, but they really don't know how to do it or have resources that help them feel confident doing it. Groups *Ablaze!* is designed for them."

Launched in 2006, Groups *Ablaze!* includes a series of six-week studies. It makes the case for why the church is called to outreach, explores the dynamic of prayer in reaching the lost, outlines the process of natural evangelism, and describes what to do when a "seeker" comes to your group.

"We really want congregation members to break out of the box where they only know people in the church," says Tieman, who also leads the Transforming Congregations network, which will kick off officially in January. The network will help church leaders begin their own revitalization process through consultations and learning communities.

"We advocate Groups *Ablaze!* as one part of a mission revitalization process for every church," Tieman says. "What it does is help the pastor and the people see that it's not about us, it's about reaching people for God and being equipped to reach those who are lost."

Born even advocates some radical changes: "We would like people to consider freeing themselves from some of their current relationships with people who don't need to hear the Gospel *again* so that you can start getting into the community."

INTRODUCING Groups *Ablaze!*

Dr. Jack Giles, Congregational Services executive focusing on small-group development for the Northern Illinois District (NID), notes that his district introduced Groups *Ablaze!* by means of a districtwide *Ablaze!* rally.

"We really wanted to do more of a campaign effort, so that's when we started looking at a rally to launch the process, getting as many congregations on board as possible," he says. "We offered the same Groups *Ablaze!* lessons as developed by Synod, although we did revise the material and included a 10- to 12-minute teaching message by six NID pastors as a 'leader lifter'—some words of encouragement for the member leading the study—as part of a 'teaching DVD.'"

Giles adds that the district provided the DVD to each group using the *Ablaze!* materials.

"Leading up to that, we offered four one-day training events to help congregations launch the new movement," Giles says.

The fall 2006 rally served as the big kickoff for the NID campaign. "Our goal: Try to get 72 congregations, 720 small groups, 7,200 people involved," Giles says.

Why 72, 720, and 7,200? Giles notes that when the Groups *Ablaze!* Implementation Team was first trained

and began praying about how best to implement Groups *Ablaze!* in the NID, they kept landing on Luke 10:

"After this the Lord appointed seventy-two others and sent them two by two ahead of Him to every town and place where He was about to go. He told them, 'The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into His harvest field'" (Luke 10:1–2 NIV).

Today 80 congregations in the NID are involved in the Groups *Ablaze!* effort, for a total of 621 groups and 5,864 people.

EMBRACING THE CHALLENGE

Once equipped, Groups *Ablaze!* members are encouraged to develop relationships with unchurched friends, co-workers, and neighbors, eventually, as friends, earning the right to invite them to nonthreatening, home-based, small-group gatherings. Simply put, it's putting outreach back in the hands of the congregation, which inspires people and can even reawaken their faith-life.



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"This is a lifestyle thing. It's not a program; it's a process," Born says. "We're really talking about changing lifestyles on an individual basis and changing the congregational culture."

There are many opportunities for developing such relationships, Born adds. He mentions group events, community-service projects, interest groups. "You could even start a club over some secular hobby you have,"

he says. “Every gathering is an opportunity for sharing the Gospel with people. If you focus on building relationships with non-Christians, they are going to notice who we are.”

Rev. Lonnie Jacobsen, pastor of Christ Lutheran Church in Arlington, Tenn., notes that committed and focused lay leaders are critical to the process. “I think a lot of congregations say, ‘Well, the pastor can run all these groups,’” he says. “The notion of ‘the priesthood of all believers’ is a part of the Gospel that we generally don’t do very well, but it’s absolutely necessary for the Groups *Ablaze!* model to work.”

When he preaches on the topic of outreach, Dr. Scott Rische, pastor at First Lutheran Church in El Cajon, Calif., always asks several questions.

“I ask people, ‘Would you rather tell people the Good News by yourself or with a group of people? Would you rather do some kind of mission work or community service alone or with a group of people?’ ”

Indeed, it all goes back to having helpers and partners, as the apostle Paul acknowledged in his letter to the Philippians: *“I thank my God every time I remember you. . . . I always pray with joy because of your partnership in the Gospel from the first day until now”* (Phil. 1:3–5).

And prayer, Rische stresses, is the place to begin regardless of the circumstances. “Evangelism begins on our knees. We need to talk to God about lost people before we can talk to lost people about God.”

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



‘Every gathering is an opportunity for sharing the Gospel with people. If you focus on building relationships with non-Christians, they are going to notice who we are.’
—Rev. David Born

Groups Ablaze! FROM THE BEGINNING

Rev. Lonnie Jacobsen, pastor of Christ Lutheran Church in Arlington, Tenn., notes that the *Groups Ablaze!* model perfectly describes his church.

"We've been using the reproductive concepts of *Group Ablaze!* from the very beginning of the life of our congregation," Jacobsen says.

The church was founded at Easter 2002, a daughter congregation was "birthed" in 2004, and a satellite was launched last year—with all the growth coming from the small groups.

"Our groups are each just like a church, and at all levels they are reproducing themselves," Jacobsen says. "We do things together, we do things as teams, then groups reproduce and ultimately there's opportunity for a new church to begin. It's part of our culture."

Another important part of Christ Lutheran's culture is that member homes are places for ministry—and so are restaurants, coffee shops, and firehouses.

"When our church building was nearly destroyed by a fire, and we had no place to worship, we did it anyway," Jacobsen says. "Worship was held in about five different places. Our elders split off and led the Communion at each location so everyone could worship 'corporately' until we found a place to rent. We didn't just go to another church; we didn't just wait it out and skip that week: we went to worship in our homes."

Even something as simple as beginning a Bible study at a workplace can lead to something big, if the person leading it has been empowered. "A small 'workplace group' at one nursing home has developed into a twice-monthly worship service," Jacobsen says. "We have about 50 to 100 residents who are bedridden or can't make it to the chapel who participate through closed-circuit TV. And it all began with something as simple as starting a small-group Bible study."



The philosophy of *Groups Ablaze!* perfectly describes his congregation, says Rev. Lonnie Jacobsen, pastor of Christ Lutheran Church in Arlington, Tenn. The congregation's commitment to outreach extends naturally to social gatherings and recreational activities such as motorcycle-riding, which Jacobsen and his wife, Penny (pictured), enjoy. For an example of how the principles of *Groups Ablaze!* inform the activities of Christ Lutheran's members, visit lcms.org/witness and click on the link to this picture.

Despite the success of megachurches, Christ Lutheran is determined to simply reproduce itself over and over.

"Part of what we did when we started this church was to intentionally buy a building that was rather small," Jacobsen says. "After about two years we were bursting at the seams, which meant we had to start another church."

Because their vision doesn't include a megacampus—they didn't buy 12 acres of land to create a megachurch—they have to reproduce, Jacobsen adds.

"Now we're packed again, with two services full, and we have the plans written up to begin another church," he says.

Jacobsen notes that when visitors or new members come, they get excited about the possibility of buying property and building a new facility.

"Our members say no, that's not what we do," he says. "We're committed to, and have bought into, the whole idea of reproducing in and with growing. This won't be a megachurch, something other people might see as a successful church. From the beginning we've proclaimed the concept of sending people out to start a new church, so we have to live it out."

Over the last five years, Christ Lutheran has celebrated about 100 baptisms and adult confirmations. With a total weekly combined worship attendance of approximately 250 from all locations, the numbers are impressive.

"It's a very high number of conversion growth, which is very encouraging," Jacobsen says.

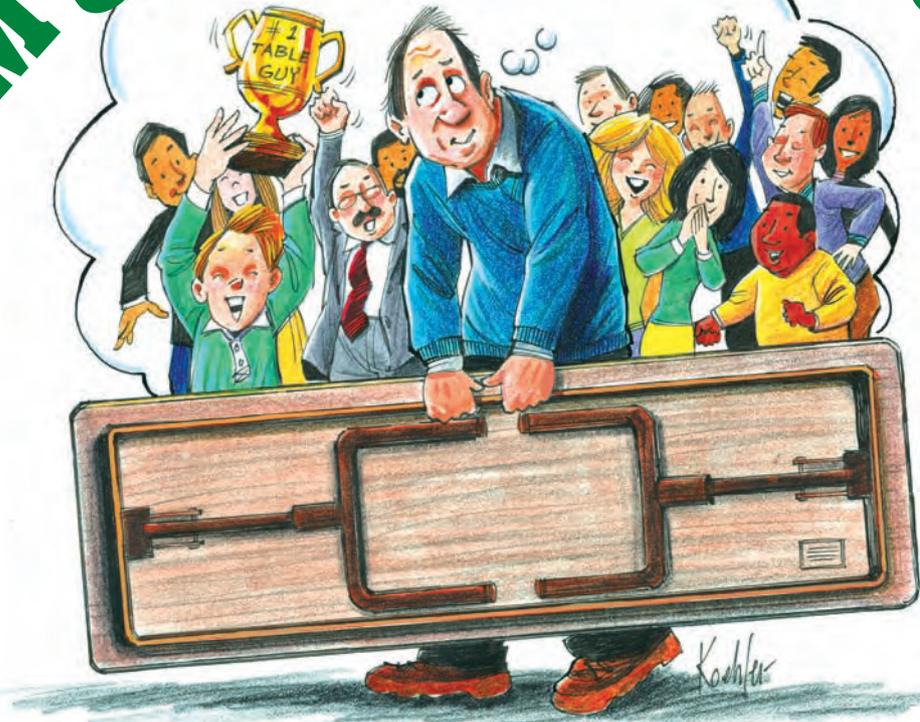
—D.S.

For congregations or individuals eager to explore what *Groups Ablaze!* can mean for them, the LCMS World Mission training center has the resources, materials, and personal assistance to make it happen. Visit www.groupsablaze.org to learn more, order study materials, and make the personal contacts you need to use small groups for outreach in your church. You may also contact your LCMS district office to see if your district is participating in the *Groups Ablaze!* initiative.

If your district is not yet a *Groups Ablaze!* participant, contact Rev. David Born, LCMS World Mission regional director, northeast United States, at David.Born@LCMS.org.

—D.S.

Moving Tables



Some are called to ‘higher things.’ Others are called to move tables.

My favorite line in a Clint Eastwood movie is, “There are two kinds of people in this world, those with loaded guns and those who dig. You dig.”

My personal take on the line is this: There are two kinds of people in this world—those who are called to “higher things” and those who are called to move tables.

I move tables.

I really don’t know when that started. I have always moved tables. From my earliest memories of being involved with any Lutheran church I have ever been in, I have always moved tables.

Being a table-mover early in life seems to be a lot like being a lineman in football early in school: Once a lineman, always a lineman. So once a table-mover, always a table-mover. I think this theory also applies to being a shepherd in a Nativity play: Once a shepherd, always a shepherd.

Being a table-mover was not helped by the fact that I married a Lutheran schoolteacher. (Subconsciously it may be what drew me to one.) Granted, it is not like I went into it blind. My grandfather was a principal, my mom taught. Many of my cousins are teachers. I knew what I was getting into.

“Could you get your husband to move some tables for us before the play?”

“If he’s coming back to pick you up, could he take down the chairs?”

It’s okay. It really is. It’s just that sometimes us table-movers want a little applause. You know, a pat on the back, a little limelight.

That, while it may be the reward we seek, is also the problem.

I think it was Dr. Gene Veith who said, “God does not need your good works; your good works are for your neighbor.” In a nutshell, it is the table-mover’s worst enemy: works-righteousness.

“Look what I did.” . . . “See how hard I worked to set this up.” . . . “Nothing around here would get done if I wasn’t here.”

God can surely see how hard I work around here, why can’t the rest of you?

Even worse are us professional table-movers, the lifelong pros. We can even fake not wanting to be recognized for our work: “Ah, don’t worry about it.” “Hey, it’s not a big deal.” Deep down, though, we want our kudos, and on top of that, we think we deserve them.

Most of us table-movers know that our good works won’t get us to heaven. We know works-righteousness is wrong theology. However, knowing poor theology doesn’t make you immune to it. We are sinful human creatures, we table-movers. We need grace and forgiveness, and we can’t get it by moving tables for our own good, or for anyone else’s, for that matter.

I believe table-movers can trace their rich history back to the time of Christ. Martha—yes, the famous Martha of *Mary and*—I suspect she was a table-mover. Everyone knows the usual point of the story—to choose what is really important for your life. I like to think there is another. You see, I think the original table-mover was not mad at Mary so much as she was angry at Christ for not recognizing all the work she was doing for Him. (Her “good work” was being ignored.) “Lord, don’t you care that my sister has left me to do the work by myself? Tell her to help me!” (Luke 10:40 NIV). That sounds like a professional table-mover if I have ever heard one.

Table-movers really don’t want any help. That would cause two problems. First, they would not have as much to complain about. Second, they would have to share any limelight they got. We table-movers seem to get jealous when the “Called to Higher Things” people get all the glory. We have to remember that earthly glory does not get us right with God. Repentance and belief in what God has done for us through Christ is what makes us right with God.

So now, all of us table-movers in the world, let’s stand up. Let’s look at ourselves carefully in the mirror and put away that poor theology of needing thanks for our good works. Let’s remember that our good works are for our neighbor, not us. Our works should show the world that they are a response to the love God has for us, not a cry for God to love us.

I have been moving tables for a long time now, and for most of that time probably for the wrong reasons. I think I am beginning to understand now when Dr. Veith talks about our works being for our neighbor and our vocation reflecting our faith. More and more, I have been thinking about the seminary. I am not sure they need an old table-mover like me.

For now, though, it is enough to know that table moving may just be what God and my brothers and sisters in the church need from me.

Mark Einspahr is a member of Trinity Lutheran Church in Gardnerville, Nev., where he is an elder.





Confessing and Confirming the Faith

by John Oberdeck

Luther planned the Ninety-Five Theses for academic debate. The popular document moved rapidly beyond Luther's intention and became the rallying point of the Reformation. Soon Luther and the other reformers found themselves making public confession of what they believed and taught.

Public confession of faith helps distinguish Scripture's teachings from human error and at the same time provides a way of teaching the faith. Through a lengthy historical process, the Roman Catholic Sacrament of Confirmation was adapted into the Rite of Confirmation. The Reformation Church found the rite useful for two reasons: (1) It provided a means of instruction, and (2) it offered a setting for public confession of the faith.

The Rite of Confirmation in *Lutheran Worship* and *Lutheran Service Book* begins with two quotations from Scripture. Why is Matt. 28:18b–20 read as part of the rite?

What is emphasized in Matt. 10:32–33?

The word translated as “confess” in the King James and other versions of the Bible comes from a Greek word which means “to say the same thing.” When we say the same thing together, we make a common confession of our faith.

The opposite of a confession is denial. What does Luke 12:8–9 tell us about denying Jesus?

In another setting, Luke and Mark record something a little different. Look at Luke 9:26 or Mark 8:38. What is the opposite of “confess” in these verses?

What is the difference between “being ashamed of” and “denying”? How might each affect one's behavior?

Before we can confess the faith, we learn the faith. Catechumens learn about the faith they received in Baptism. They learn to “say the same thing” along with the rest of the congregation. They begin a lifelong exploration of God's Word and what it means to live as God's child.

Catechumens confess the Apostles' Creed in the Rite of Confirmation and pledge themselves to a life of faithful participation in worship and the Lord's Supper. Of what significance is confessing the faith according to Paul in Rom. 10:9?

The early church paid close attention to the beliefs of each member of the Christian community so that members would not fall prey to false teaching, especially about the

work and person of Jesus Christ. Peter's confession (Matt. 16:16) is clear in identifying who Jesus truly is. What false confession was John concerned about in 1 John 4:2–3, and why was it so serious?

In a season of the church year when the faithful confession of the Reformers is remembered, we are reminded of our responsibility to confess the faith and to instruct the young and the uninformed so that they are equipped to faithfully “say the same thing” with the body of believers. The culture that surrounds us no longer provides support for a God-pleasing style of life. Today, as it did for the Reformers, public confession of the faith can involve risk. Nevertheless we neither deny nor are ashamed of what we have been given, but we seek to follow Paul's example. What does Paul say about his faith in Rom. 1:16?

In view of our privilege and responsibility to instruct and to confess, why not follow the example of several of our congregations and observe the Rite of Confirmation at Reformation rather than in spring?

Dr. John W. Oberdeck is an associate professor of theology, assistant director for Lay Ministry, and instructor in Youth Ministry at Concordia University Wisconsin, Mequon.

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. CHAD DIETRICH of Immanuel/Trinity, Rockwell City/Knierim, Iowa, was appointed circuit counselor of the Humboldt Circuit as of Aug. 7, replacing STEVEN BENSON, who accepted a call as Iowa District West chaplain in Sioux City. REV. RUSSELL SENSTAD, Sioux City, Iowa, was appointed circuit counselor of the Sioux City Circuit as of Aug. 17, replacing DAVID SCHOOP, who resigned as circuit counselor.—Rev. Paul Sieveking, president, Iowa District West, LCMS.

REV. MARLIN HARRIS, WOODBURY, MINN., has been appointed circuit counselor of the East St. Paul Circuit, replacing REV. ROBERT GEHRKE, who resigned the position.—Dr. Lane R. Seitz, president, Minnesota South District.

CHRISTINA L. WUENSCHKE, Lake Jackson, Texas, was reinstated to the Commissioned Minister roster of The Lutheran Church—Missouri Synod by action of the Council of Presidents and is, therefore, eligible to receive a call.—Rev. Kenneth M. Hennings, president, Texas District, LCMS.

Official Notices— Colloquies

REV. JOEL W. LINTNER, St. Paul, Minn., has submitted his application for the Pastoral Colloquy Program through The Lutheran Church—Missouri Synod. KIMBERLY CAIN, Fort Wayne, Ind.; JENNIFER GREMEL, Bay Port, Mich.; ERIN MILLER, Sterling Heights, Mich.; SUSAN ROGALSKI, Memphis, Tenn.; MICHELLE STEHLE, Naperville, Ill.; KARLA BALDUE, Haslet, Texas; PATRICIA A. BRYNGELSON, Dodge Center, Minn.; DONI DOUGLASS, Cortland, Neb.; REBECCA MCKINNEY, Newhall, Iowa; and CORISSA SHEETS, North Las Vegas, Nev., have submitted their applications for the Teacher Colloquy Program of The Lutheran Church—Missouri Synod through CUEnet. Correspondence regarding their applications should be directed within four weeks after publication of this notice to Dr. William R. Diekelman, Chairman, Colloquy Committee, The Lutheran Church—Missouri Synod, 1333 S. Kirkwood Road, St. Louis, MO 63122-7295.

JAMES ZICKFIELD, Overland Park, Kan., has completed the Director of Christian Outreach Colloquy Program of The Lutheran Church—Missouri Synod and is, therefore, eligible to receive a call. SHANNON HINZ, Bloomington, Minn.; KEVIN GENTZ, Owatonna, Minn.; JOEZETTE HESTER, Cedar Rapids, Iowa; KIMBERLY MACDONALD, Eden Prairie, Minn.; and KRISTOPHER GUSTIN, Norwood, Minn., have completed the Teacher Colloquy Program of The Lutheran Church—Missouri Synod and are, therefore, eligible to

receive a call. SALLY REEMSNYDER, Bedford Heights, Ohio; KERI JOHNSON, Westmont, Ill.; SANDRA GRUPE, Keller, Texas; RUTH MACKIE, Mankato, Minn.; and TROY MILLER, Austin, Minn., have completed the Director of Christian Education Colloquy Program of The Lutheran Church—Missouri Synod and are, therefore, eligible to receive a call.—Dr. Stephen C. Stohlmann, Director of Colloquy, Concordia University, St. Paul, 275 Syndicate St. North, St. Paul, MN 55104.

JUDY MULLIGAN, Santa Monica, Calif., has completed the Teacher Colloquy Program of The Lutheran Church—Missouri Synod and is, therefore, eligible to receive a call.—Dr. Becky Peters, Director, Colloquy Program, Concordia University, Irvine, 1530 Concordia West, Irvine, CA 92612-3203.

JOY IRISH, Lakeland, Fla.; ALLISON PIASECKI, Utica, Mich.; RANDA QUAKENBUSH, Whitehouse, Ohio; and REBECCA WISNIESKI, Dexter, Mich., have completed the Teacher Colloquy Program of The Lutheran Church—Missouri Synod and are, therefore, eligible to receive a call.—Dennis K. Genig, Dean, School of Education, Concordia University, Ann Arbor, 4090 Geddes Road, Ann Arbor, MI 48105-2797.

Official Notices— Requests for Reinstatement

RALPH L. WOEHMANN, Springfield, Ill., has applied for reinstatement to the Minister of Religion—Ordained roster of The Lutheran Church—Missouri Synod. TERRY HOEFT, Livonia, Mich., has 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 Nov. 5.—Dr. Raymond L. Hartwig, Secretary, The Lutheran Church—Missouri Synod, 1333 S. Kirkwood Road, St. Louis, MO 63122-7295.

Official Notices

The audits and summary budgets of the Synod’s 35 districts have been completed and are available upon written request. Write or contact your district office directly. The address of each district is published in the *Lutheran Annual*.

The audits of the Concordia Plan Services and Concordia Publishing House have been completed and are available by contacting directly:

Concordia Plan Services 1333 S. Kirkwood Rd. St. Louis, MO 63122-7295 (314) 885-6703	Concordia Publishing House 3558 S. Jefferson Ave. St. Louis, MO 63118-3968 (314) 268-1000
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CORRECTION

A notice in the September issue seeking nominations for executive director of the **LCMS Commission on Worship** mistakenly noted that nominees should be on the “Minister of Religion—Ordained” roster of the Synod. It should have read “nominees must be a rostered minister of The Lutheran Church—Missouri Synod.”

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., Oct. 20 for the December issue). Send notices to karen.higgins@lcms.org.—Ed.

Camp Lakeview, Brownstown, Ind., owner and operator of a year-round outdoor ministry and an RSO member of The Lutheran Church—Missouri Synod, seeks to fill the position of **executive director**. This person reports to the Board of Directors and must be committed to serving the Lord with a desire and ability to work in a camp setting. For a complete job description, visit www.camplakeview.com. Send resumes to Lance Onken, Search Committee Chair, 771 N. County Road 250 E., Brownstown, IN 47220; onken@campage.com.

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

- **Concordia College, Bronxville, N.Y.**, seeks to fill the position of **director of Experiential Learning and Career Development**.
 - **Concordia University at Austin, Texas**, seeks to fill the position of **associate director of the Director of Christian Education (DCE) program**.
 - **Concordia University Wisconsin, Mequon**, seeks to fill the position of **vice president of Marketing**.
 - **Concordia University System** seeks to fill the position of **principal gifts coordinator, For the Sake of the Church Endowment Fund**.
- For more information about these and other CUS positions, including complete job descriptions, qualifications, and application processes, visit <http://www.lcms.org/cusjobs> and click on “Positions Available at Our Campuses.”

Call for Alumni

The Lutheran Campus Center at the University of Central Missouri (CMSU), Warrensburg, Mo., formerly Central Missouri State University, will celebrate 50 years of campus ministry beginning with an open house from 2–5 p.m., Oct. 20, followed by a 7 p.m. banquet dinner. Rev. Wallace Misterik will be keynote speaker and James Bargfrede will serve as master of ceremonies. The celebration will conclude Oct. 21 with a 10 a.m. special service, conducted by Rev. David Bloedel at the Campus Center at 215 S. Holden St. A light luncheon will follow. CMSU alumni may contact the Campus Center for an invitation Monday through Thursday between 11 a.m. and 3 p.m. at (660) 747-7603; or e-mail the center at dongdong64093@hotmail.com or Eunice Cobb at gecobb@embarqmail.com.

Anniversaries

The Lutheran Witness welcomes notices 50 words in length 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., Oct. 20 for the December issue). Send notices to karen.higgins@lcms.org.—Ed.

Redeemer, Lubbock, Texas, will celebrate its 75th anniversary at the 10:30 a.m. worship service Oct. 14, followed by a dinner at 12:15 p.m. at Hillcrest Country Club. A celebration worship service will be held at 3 p.m., followed by a recep-

tion in the parish hall. Contact the church office at (806) 744-6178 for reservations.

Mount Calvary, Lake Arrowhead, Calif., will celebrate its 50th anniversary at a 3 p.m. special worship service Oct. 14. Dinner will be held at 4 p.m. at Concordia Arrowhead Lutheran Camp fellowship hall. Contact the church office at (909) 337-1412; info@mclutheran.com.

Peace, Prairie Grove, Ark., will celebrate its 25th anniversary Oct. 14 at a special worship service. Rev. Kenneth Lampe, president of the Mid-South District, will be guest speaker. Former pastors also will be present. Contact Pastor Stan Jones at (479) 846-3100 or (479) 640-1700 or by e-mail at plc800wb7@pgtc.com.

St. Paul, La Valle, Wis., will celebrate the 100th anniversary of its church building at the 10:30 a.m. worship service Oct. 21. Rev. John Wille, president of South Wisconsin District, will be guest speaker. A reserved dinner will follow at a nearby restaurant. Contact the church office at (608) 985-7412; stpz@mwt.net.

Faith, Emporia, Kan., will celebrate its 25th anniversary at the 10:15 a.m. worship service

Oct. 28, with a dinner to follow. Rev. Keith Kohlmeier, president of the Kansas District, will be guest preacher. Contact the church office at 1348 Trail Ridge Road, Emporia, KS 66801; (620) 342-3590; www.faihtemporia.org.

St. John's, Peru, Ind., will celebrate its 150th anniversary throughout the year, beginning Oct. 28. Dr. Walter A. Maier Jr., professor at Concordia Theological Seminary, Fort Wayne, will be guest preacher at the 8 and 11 a.m. festive worship services. A carry-in dinner and program will follow.

Christ, Oak Park, Ill., will celebrate its 100th anniversary Oct. 28 with a service of thanksgiving and praise, a concert by the Concordia Chicago Kapelle, and a dinner. Contact the church office at (708) 386-3306; christ.oakpark.lcms@juno.com.

Immanuel, Altenburg, Mo., will celebrate its 150th anniversary on All Saint's Sunday, Nov. 4. A meal and fellowship will follow the 9 a.m. divine service. Rev. Ray Mirly, president of the Missouri District, will be guest preacher. Contact the church office at (573) 824-5636; immanuel_altenburg@yahoo.com.

Zion, Walburg, Texas, will celebrate its 125th anniversary throughout the year, beginning Nov. 4, in conjunction with the annual Wurstbraten sausage supper held the first Monday in November. Rev. Ken Schauer will preach at the 8 a.m. and 10:45 a.m. services. Contact the church office at (512) 863-3065; www.zionwalburg.org.

St. Paul's, Evansville, Ind., will hold a dinner Nov. 4 to celebrate the rededication of its newly refurbished sanctuary built 100 years ago. Rev. Dan May, president of the Indiana District, will preach at the 100th anniversary dedication service Feb. 24, 2008. Contact the church office at (812) 422-5414.

Hope, Hillside, Ill., will celebrate its 100th anniversary at a 4 p.m. service Nov. 18, with Dr. Roger Pittelko serving as preacher. A dinner will follow. Contact the church office at (708) 449-8688 or Rev. Steven Cornwell at sjcornwell@cs.com.

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Q & A

Have the Rules Changed?

When I was in confirmation class our pastor lectured us on the anti-Christian action of joining fraternal organizations such as Eagles, Elks, Moose, and Shriners, and especially the Masons. An elder in our church is a Mason, and every Sunday when he serves Communion, I notice the huge Masonic ring on his finger. Have the rules changed? P.P., Kentucky

The "rules" have not changed, although as indicated by the quotation marks, the issues, which are involved, are not issues of rules but rather involve matters related to the whole concept of justification by grace through faith alone in Jesus Christ alone. The concepts that are embraced in one way or another in the organizations you cited are often in direct contrast to this fundamental doctrine of the Christian faith.

This is most obvious in the rites and teachings used in the Masonic Order. Several examples of this are found in a 1953 edition of an official document titled "King Solomon and His Followers: A Valuable Aid to the Memory."

In response to the question "Why were you presented with the lambskin apron, which is the true badge of a Mason?" the answer given is "Because the lamb has in all ages been deemed an emblem of innocence; he therefore who wears the lambskin as a badge of Masonry is thereby continually reminded of that purity of life and conduct which is essentially necessary for his gaining admission into the celestial

lodge above where the Supreme Architect of the Universe presides."

Other examples could be cited, including such things as the meaning of the gavel which is for the purpose of "fitting our bodies as living stones for that spiritual building, that house not made with hands, eternal in the heavens"; or in referring to the three stages of human life, Youth, Manhood, and Age, members are to "occupy our minds in the attainment of useful knowledge . . . apply our knowledge to the discharge of our duties . . . so that in Age we may enjoy the happy reflections consequent on a well spent life and die in the hope of a glorious immortality."

In other words, salvation through innocence of life, fitting ourselves for life in the celestial lodge above, and living that life in Youth, Manhood, and Age is the way to gain eternal life, not through faith in Jesus Christ and His saving grace.

It is possible that some Christians who join the fraternal organizations do so only for social purposes with little or no thought about their actual principles. However, one who is associated with them can hardly be committed to two opposing views. Salvation by works and salvation by grace through faith in Jesus Christ are simply incompatible positions. Eventually a choice must be made.

This issue may also raise questions about the tolerance of false teaching in our midst, pastoral practice, and congregational discipline. For further information on fraternal organizations, contact the Commission on Theology and Church Relations.

(Continued from Page 25)

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

BEYER, ELMER E.; June 20, 1917, Detroit, Mich., to July 20, 2007, Oxnard, Calif.; son of Julius and Anna (Hoener) Beyer; graduated St. Louis, 1941. Served 1942–1984. Ministries/parishes: Henderson, Ky.; Valparaiso, Ind.; Allen Park, Mich.; retired 1984. Survivors: Irene (Watkins) Beyer; sons: Rev. Mark, Rev. James, Rev. Tim, Rev. Philip. Memorial service: July 29, 2007, Oxnard, Calif.; cremation.

BICKEL, ADOLF M.; July 14, 1920, Birch Run, Mich., to Feb. 25, 2007, Wauseon, Ohio; son of Rev. Fred and Lydia (Hetzner) Bickel; graduated St. Louis, 1945. Served 1945–1979. Ministries/parishes: Sexsmith, Alta, Canada; Shelby, Kilmanagh (Sebewaing), Mich.; Napoleon, Ohio; Michigan District circuit counselor 1951–1956; retired 1979. Survivors: sons: James M., Brian L., Kenneth L.; daughter: Sharon L. Funeral and interment: March 1, 2007, Napoleon, Ohio.

BOLLMANN, JOHN F.; Aug. 31, 1925, Dundee, Ill., to Nov. 8, 2006, Sun City, Ariz.; son of Otto J. and Meta (Bartling) Bollmann; graduated Springfield, 1952. Served 1952–1987. Ministries/parishes: Kensal, Bordulac, Ellendale, N.D.; Chicago, Ill.; North Dakota District circuit counselor 1956–1957, 1961–1963; retired 1987. Survivors: daughters: Brenda, Bonnie, Betty. Funeral: Nov. 15, 2006, Tinley Park, Ill.; interment: Nov. 15, 2006, East Dundee, Ill.

BRIDGES, H. LANE; Dec. 21, 1953, Chicago, Ill., to June 10, 2007, Harwinton, Conn.; son of B.L. and Louise Bridges; graduated Fort Wayne, 1980. Served 1980–2007. Ministries/parishes: Harrison, Ark.; Monroeville, Pa.; Bristol, Conn.; Eastern District circuit counselor 1985–1988, 1994. Survivors: Judith M. (Hease) Bridges; son: Benjamin L.; daughter: Shelley K. Funeral and interment: June 15, 2007, Bristol, Conn.

CROSS, CARL E. JR.; March 24, 1932, Wyandotte, Mich., to Aug. 1, 2007, Springfield, Ill.; son of Carl Sr. and Kathryn (Oswald) Cross; colloquy, 1986. Served 1986–1999. Ministries/parishes: Mason City, Manito, Ill.; retired 1999. Preceded in death by his first wife, Hilla, and his second wife, Linda. Survivors: son: Kurt M.; daughters: Ingrid R., Felicia M., Crystal L. Funeral and interment: Aug. 4, 2007, Springfield, Ill.

ESTOK, DANIEL M.; Sept. 10, 1923, Hazleton, Pa., to June 12, 2007, Oviedo, Fla.; son of Rev. Michael and Mary (Daniel) Estok; graduated St. Louis, 1947. Served 1947–1988. Ministries/parishes: Westport, Stamford, Conn.; Oviedo, Fla.; retired 1988. Survivors: Eleanor (Demcak) Estok; sons: Daniel, Douglas; daughters: Mimi Runge, Lois Madden, Laurie Baldwin, Susie Cook. Memorial service: June 15, 2007, Oviedo, Fla.; cremation.

EVANS, GENE; Feb. 16, 1928, Silverton, Ore., to May 19, 2007, Dearborn, Mich.; son of Lloyd M. and Mildred (Moody) Gould; graduated Springfield, 1971. Served 1971–1995, 1996–2002. Ministries/parishes: Deer Lodge, Anaconda, Mont.; Detroit, Mich.; retired 1995, 2002. Survivors: Aryliss (Templeman) Evans.

Funeral: May 25, 2007, Detroit, Mich.; cremation.

FITZ, EDWIN V.; June 2, 1924, Independence, Kan., to April 19, 2007, Greenville, Mich.; son of Julius and Emma (Baden) Fitz; graduated St. Louis, 1947. Served 1947–1986. Ministries/parishes: Detroit, Grand Rapids, Traverse City, Mich.; Winfield, Wellington, Kan.; retired 1986. Preceded in death by his wife, Beverly (Lemata) Fitz. Survivors: sons: Victor, Grant; daughters: Mary Miller, Janice, Carolyn Whisman. Funeral: April 22, 2007, Marquette, Mich.; interment: April 23, 2007, Onota Township, Mich.

GRAF, PHILIP J. SR.; Jan. 15, 1947, Kingsville, Texas, to June 4, 2007, Brownwood, Texas; son of Edwin T. and Rosalie (Krause) Graf; graduated Fort Wayne, 1995. Served 1995–2006. Ministries/parishes: Brownwood, Texas; retired 2006. Survivors: Alice (Henson) Graf; sons: Philip J. Jr., Christopher J. Funeral and interment: June 7, 2007, Brownwood, Texas.

KRIEGER, EUGENE L.; Feb. 19, 1930, Granite City, Ill., to July 16, 2007, Grand Rapids, Mich.; son of William J. and Anna M. (Vogt) Krieger; graduated St. Louis, 1955. Served 1955–1992. Ministries/parishes: Panorama City, Calif.; Traverse City, Grand Rapids, Mich.; retired 1992. Survivors: Norma A. (Auldritch) Krieger; sons: Philip J., Jonathan J., Paul A. Memorial service: July 23, 2007, Grand Rapids, Mich.; interment: July 17, 2007, Traverse City, Mich.

KUEHNERT, RICHARD E. JR.; April 29, 1933, Los Angeles, Calif., to May 14, 2007, Poplarville, Miss.; son of Rev. Richard E. Sr. and Agnes L.B. (Mueller) Kuehnert; graduated St. Louis, 1957. Served 1957–1998. Ministries/parishes: Houma, New Orleans, La.; Jackson, Miss.; Huntsville, Ala.; Danbury, Conn.; Southern District chairman of Worship and Liturgics Committee 1960–1966, circuit counselor 1964–1966; retired 1998. Survivors: Lorraine E. (Raffenbeul) Kuehnert; daughters: Paula Wood, Lola Lass, Carol Darre, Ramona Wolfe. Funeral and interment: May 17, 2007, New Orleans, La.

LANGHANS, CLARENCE F.; Aug. 3, 1912, Red Wing, Minn., to June 20, 2007, Moscow, Idaho; son of Erwin and Emma (Horn) Langhans; graduated St. Louis, 1942. Served 1943–1974. Ministries/parishes: Seattle, Spokane, Wash.; Pipestone, Minn.; Columbia Falls, Whitefish, Mont.; retired 1974. Survivors: sons: Mark, Philip; daughters: Doris Rice, Marcia Powers, Janet Green. Funeral: June 22, 2007, Bloomfield, Ind.; interment: June 22, Lyons, Ind.

LAST, DAVID A.; Oct. 20, 1951, Milwaukee, Wis., to March 26, 2007, Green Bay, Wis.; son of Earl G. and Edith (Christensen) Last; graduated St. Louis, 1978. Served 1978–1986, 1987–1999, 1999–2007. Ministries/parishes: Gresham, Thayer, Neb.; Chicago, Ill.; Rice Lake, Rhinelander, Clintonville, Wis.; Alexandria, Minn.; Cullman, Ala.; Sylvan Beach, Onieda, Canastota, N.Y.; North Wisconsin District circuit counselor 1991–1998. Survivors: LuAnn (Westphal) Last; daughters: Christina, Catherine, Karrie Frankenberg. Funeral and interment: March 29, 2007, Clintonville, Wis.

LARSON, CLIFFORD G.; Nov. 3, 1924, Livernore, Iowa, to July 10, 2007, Corpus Christi, Texas; son of Herman C. and Bertha E. (Gunderson) Larson; graduated St. Louis, 1951. Served 1951–1989. Ministries/parishes: Barnes,

Winkler, Hutchinson, Kan.; Topsfield, Mass.; Corpus Christi, Texas; Texas District circuit counselor 1985–1988; retired 1989. Survivors: Dorothy (Dahn) Larson; sons: Mark, Peter; daughters: Christine Bickel, Karen Pabor, Diane. Funeral: July 10, 2007, Corpus Christi, Texas; interment: July 10, 2007, Bishop, Texas.

MACHOLZ, STANLEY G.; Aug. 24, 1924, Benton Harbor, Mich., to July 20, 2007, Bay Shore, N.Y.; son of Ferdinand and Freda J. (Liskey) Macholz; graduated Springfield, 1952. Served 1952–1991. Ministries/parishes: Madison, Bristol, Conn.; Islip, N.Y.; New England District circuit counselor 1957, 1963–1966; Atlantic District circuit counselor 1992–1994; retired 1991. Survivors: Gloria (McShane) Macholz; sons: John, Jeffery, James; daughter: Judith I. King. Funeral: July 24, 2007, Dix Hills, N.Y.; cremation.

MANN, HERMAN A.; March 13, 1928, Canon City, Colo., to June 13, 2007, Cincinnati, Ohio; son of Herman A. and Lola E. (Bloyed) Mann; graduated St. Louis, 1954. Served 1954–1990. Ministries/parishes: The Dalles, Ore.; Lindsay, Exeter, Calif.; Plymouth, Ind.; Milford, Archbold, Ohio; retired 1999. Survivors: Carol (Rock Snyder) Mann; son: David G.; daughters: Martha L., Jane N., Lori Schlake. Funeral: June 17, 2007, Mason, Ohio.

MARG, GEORGE C.; Oct. 3, 1923, Winona, Minn., to May 12, 2007, Osage Beach, Mo.; son of Carl F. and Wilhelmina (Bittner) Marg; graduated St. Louis, 1949. Served 1949–1956, 1966–1969, 1975–1979. Ministries/parishes: Colome, Spencer, Sisseton, Harmon Township, S.D.; Burton, Leigh, Neb.; Gadsden, Ala.; Winfield, Kan.; Shelbyville, Boonville, Pleasant Groves (Prairie Home), Mo.; Stanton, Carson City, Mich.; retired 1979. Survivors: Evelyn (Schuette) Marg; sons: William C., Richard K.; daughters: Eunice M. Brakebill, Pamela K. Marg-Warner. Funeral and interment: May 15, 2007, Greenview, Mo.

MC CAIN, PAUL B.; Feb. 1, 1934, Collinsville, Ill., to July 6, 2007, Saginaw, Mich.; son of Arthur F. and Bertha L. McCain; graduated Fort Wayne, 1989. Served 1989–2002. Ministries/parishes: Franklin, Ind.; Saginaw, Mich.; retired 2002. Survivors: Jean A. (Geipel) McCain; sons: Rev. Paul T., Philip J. Funeral and interment: July 10, 2007, Saginaw, Mich.

NERGER, EDWIN A. DR.; Jan. 12, 1916, Giddings, Texas, to Sept. 1, 2006, Fort Wayne, Ind.; son of Paul and Maria R. (Sohns) Nerger; graduated St. Louis, 1939. Served 1939–1981. Ministries/parishes: Galveston, Texas; Fort Wayne, Ind.; Texas District chairman of Department of Public Relations 1944–1946; chairman of LCMS General Relief Board 1950–1953; chairman of LCMS Board of World Relief 1953–1968; retired 1981. Survivors: Cora B. (Pietzsch); sons: Timothy, Paul. Funeral and interment: Sept. 7, 2006, Fort Wayne, Ind.

RADICHEL, JAMES A.; March 18, 1941, New London, Wis., to April 18, 2007, Eagle River, Wis.; son of Alvin and Hildegard (Bussman) Radichel; graduated Mequon, 1989. Served 1996–2000. Ministries/schools: Mercer, Wis. Colloquy, 2000. Served 2000–2007. Ministries/parishes: Mercer, Three Lakes, Wis. Survivors: Judith (Wilfling) Radichel; daughter: Denise Burts. Funeral: April 28, 2007, Three Lakes, Wis.; cremation.

SCHKADE, RAYMOND C.; Aug. 14, 1928, Giddings, Texas, to June 17, 2007, Austin, Texas; son of Edmund and Meta (Jatzlau) Schkade; graduated Springfield, 1954. Served 1954–1994.

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What Teachers Make

The dinner guests were sitting around the table discussing life. One guest, the CEO of a local company, decided to explain the problem with education.

"What's a kid going to learn from someone who decided his best option in life was to become a teacher?" he argued, reminding the others of the old bromide: "Those who can, do. Those who can't, teach."

To stress his point he said to another guest, "You're a teacher, Bonnie. Be honest. What do you make?"

"You want to know what I make?" Bonnie asked, pausing for a second.

"Well, I make kids work harder than they ever thought they could.

"I make them wonder. I make them question.

"I make them apologize and mean it. I make them take responsibility for their actions.

"I teach them to write, and then I make them write.

"I make them read, read, read. I make them show all their work in math. They use their God-given brain, not a manmade calculator.

"I make my classroom a place where my students feel safe.

"Finally, I make them understand that if they use the gifts God has given them, work hard, and follow their hearts, they can succeed in life."

Bonnie paused. "Then, when people try to judge me by what I make, I can hold my head high, because I know what I make. I make a difference.

What do you make, Mr. CEO?"

The CEO did not reply.

Courtesy of Todd Keith
via e-mail

Rise 'n' Shine?

My teenage daughter is difficult to get ready for school in the morning. I find myself becoming really stressed and irritable. What can I do?

Your voice joins the not-so-pleasant chorus of many parents of teens who know firsthand that mornings can be stressful.

It helps to look at the peculiar developmental aspects of teens. Adolescence is marked by accelerated physical growth, which drains much-needed energy. As a result, teens need more time to “recharge”—at least nine to nine-and-a-half hours of sleep nightly (especially if s/he tends to be a night owl). Most don't get that, which results in morning fatigue. Add to the mix the probability that your daughter—like every teenager—wants greater independence, and you have the recipe for very long mornings. What to do?

It is vital to have a plan. Here are some suggestions. Arrange to talk with your daughter about how each of you is experiencing school-day mornings: you are “stressed and irritable,” and she probably feels hassled. Let her know you realize it's normal to be tired and not excited about getting ready for school. But also be clear that it is not okay to be disrespectful or disobedient. Assert firmly and lovingly that things need to change. This may include a compromise about “lights out”; scheduling your morning (when to get

up, when to be at breakfast, when to be out the door for school), and establishing negative consequences for not conforming, and positive consequences when she does; letting her sleep late on Saturdays; and, if you're married, enlisting the support of your spouse to reinforce these changes and their consequences.

It is also important for you to acknowledge, praise, and reinforce your daughter's positive behaviors in other areas of her life. Your prayers for her continued growth in the love, grace, and truth of Jesus Christ will be a source of deep blessing—although it may not appear that way on school-day mornings. Finally, entrust your thoughts, feelings, frustrations, and joys to the Lord. Stay in touch with other parents of teens, and remain faithful in worship for ongoing support and strength. Remember that in your task of child-rearing, “your labor is not in vain” (1 Cor. 15:58).

Questions for “Family Counselor” come from readers and, after steps are taken to assure confidentiality, from contacts made with Lutheran Hour Ministries. Send your questions to Family Counselor, The Lutheran Witness, 1333 S. Kirkwood Road, St. Louis, MO 63122-7295. Please include your name and address.

Dr. William B. Knippa is pastor of Bethany Lutheran Church, Austin, Texas, and a licensed psychologist.

NOTICES

(Continued from Page 26)

Ministries/parishes: Austin, Texas. Texas District Recruitment chairman 1958–1967; executive director of Board of Parish Services 1967–1994; retired 1994. Preceded in death by his son, Dean. Survivors: Kathryn (Kirshberger) Schkade; sons: Craig, Kevin; daughter: Tammy Churchill. Funeral and interment: June 20, 2007, Austin, Texas.

SIMMONS, CHARLES F.; April 20, 1937, Bushnell Township, Mich., to June 18, 2007, Kenyon, Minn.; son of Roy and Rachel (Mabie) Simmons; graduated Springfield, 1971. Served 1971–1988, 1988–1994. Ministries/parishes: Chilliwack, Hope, British Columbia, Canada; Saxon, Fremont, Wis.; Ironwood, Mich.; Boyd, Fosston, McIntosh, Minn.; retired 1996. Preceded in death by his first wife, Inuko J. (Kobayashi) Simmons. Survivors: Donna (Webinger) Simmons; daughter: Rachel Frost. Funeral: June 22, 2007, Eagan, Minn.; interment: June 22, 2007, Minneapolis, Minn.

SPLIKER, TIMOTHY K.; Feb. 10, 1945, Plymouth, Wis., to April 30, 2007, Milwaukee, Wis.; son of Louis and Dorothy (Schoening)

Spliker; graduated Springfield, 1971. Served 1971–1978, 1979–2007. Ministries/parishes: North Bergen, West New York, Plainfield, N.J.; Lakeside, Calif.; Appleton, Racine, Wis.; English District circuit counselor 1983–1991. Survivors: Bonnie (Pieters) Spliker; daughters: Stephanie Guzman, Kimberly. Funeral: May 3, 2007, Racine, Wis.; interment: No information given.

TIEWS, THOMAS A.; Feb. 24, 1945, Cleveland, Ohio, to April 13, 2007, Daphne, Ala.; son of Gary and Esther (Niemann) Tews; graduated St. Louis, 1980. Served 1980–1983, 1990–2007. Ministries/parishes: New Kensington, Pa.; Jackson, Tenn.; Spanish Fort, Daphne, Ala.; Southern District circuit counselor 1994–2000. Survivors: Martha (Krucke) Tews; sons: Thomas Jr., Kenneth J., Nathan; daughter: Jennifer. Funeral: April 16, 2007, Fairhope, Ala.; cremation.

UDIT, DAVID R.; March 7, 1932, Guyana, South America, to July 11, 2007, Valley Stream, N.Y.; colloquy, 1995. Served 1996–2001. Ministries/parishes: Jamaica, N.Y.; retired 2001. Survivors: Nirmalla (Persaud) Udit; sons: Joel A., Nathaniel K.; daughters: Judy P., Audrey A.,

Deborah A., Marcia E. Funeral: July 12, 2007, Jamaica, N.Y.; interment: July 12, 2007, East Elmhurst, N.Y.

VINCENT, ERIK J.; June 23, 1929, Kivannapa, Finland, to Jan. 6, 2007, Cleveland, Ohio; son of Oskari and Marita (Hellari) Vanhatale; graduated Springfield, 1955. Served 1956–1958, 1964–1970, 1971–1984, 1988–1990. Ministries/parishes: Chelsea, Medford, Wis.; Port Arthur Area, Toronto, Ontario, Canada; Fairport Harbor, Ohio; retired 1990. Preceded in death by his sons, Paul A., Tony V. Survivors: Anja (Aromaa) Vincent; daughter: Dianne T. Funeral and interment: Jan. 9, 2007, Painesville, Ohio.

ZACHARIAS, EDWARD H.; June 28, 1922, Marysville, Ohio, to March 12, 2007, Marysville, Ohio; son of Henry and Matilda M. (Weber) Zacharias; graduated Springfield, 1956. Served 1956–1963, 1979–1997. Ministries/parishes: Muskogee, Okla.; Willshire, Cleveland, Ohio; Scott City, Mo.; retired 1997. Survivors: Mary (Bok/Melchler) Zacharias; sons: Richard Melcher, John, Eric, Alan; daughters: Ruth Crutcher, Sharon Pender. Funeral and interment: March 15, 2007, Marysville, Ohio.



Luther, the Gospel and Us

Lord, reform the church. Begin with me.

Pastor John Kieschnick, my second cousin once removed, used to begin meetings with this

simple little prayer. Preparing for the festival of the Reformation later this month brought it to mind.

As we prepare to celebrate, our thoughts naturally turn back to the circumstances that led to the Reformation nearly 500 years ago. The church at that time was not proclaiming the pure Gospel of Jesus Christ but was teaching wrongly that one must achieve righteousness before God largely by one's own efforts.

Try as he might to achieve peace with God by his own efforts, Martin Luther could find no peace. Rather than a loving God, he knew only a God who was angry at his sinfulness. Whenever Luther read of the "righteousness of God" in the Bible, he cringed.

In 1545, he wrote how everything had changed for him years before:

"Meanwhile, in the same year [1519], I had begun to lecture on the Psalms again, believing that with my classroom experience in lecturing on the letters of Paul to the Romans, to the Galatians, and on the Letter to the Hebrews, I was now better prepared. All the while I was aglow with the desire to understand Paul in his Letter to the Romans. But . . . the one expression in chapter one (v. 17) concerning the 'righteousness of God' blocked the way for me. For I hated the expression 'righteousness of God,' since I had been instructed by the usage and custom of all teachers to understand it according to scholastic philosophy as the 'formal or active righteousness' in which God proves Himself righteous by punishing sinners and the unjust. . . .

"Finally, after days and nights of wrestling with the difficulty, God had mercy on me. . . . Then I began to understand that the 'righteousness of God' is that through which the righteous lives by the gift of God, that is, through faith, . . . as it is written: 'The just shall live by faith.' Then I felt as if I had been completely reborn and had entered Paradise through widely opened doors . . ." (*What Luther Says*, CPH, 1959, pp. 1225–26).

The Holy Spirit opened Luther's eyes. Luther came to understand that we are saved by God's grace, through faith in Jesus Christ alone, not by our own

works (Eph. 2:8–9). He and his colleagues did not keep this Good News to themselves. They led a Reformation that brought the Gospel to people everywhere.

We, too, are beneficiaries of the Reformation and the proclamation of the Good News about Jesus—Good News that we all can share with others. The apostle Peter writes, "But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of Him who called you out of darkness into His wonderful light" (1 Peter 2:9).

Commenting on this passage, Luther wrote, "We live on earth only so that we should be a help to other people. Otherwise, it would be best if God would strangle us and let us die as soon as we were baptized and had begun to believe. For this reason, however, he lets us live that we may bring other people also to faith as he has done for us . . ." (*The Church Comes from All Nations: Luther Texts on Mission*, CPH, 2003, p. 20).

Our church body has chosen to place great emphasis on sharing the One Message that Christ alone is Savior of the world and that through Him we have forgiveness of sins, peace with God, and eternal life. This is why we are part of the *Ablaze!* movement to reach 100 million unreached or uncommitted people worldwide with the Gospel by 2017, the 500th anniversary of the Reformation.

As part of *Ablaze!*, we are seeking to start 2,000 new churches, to revitalize the mission of 2,000 existing churches, to send more missionaries, and to support the work of our partner churches worldwide. These efforts, including the *Fan Into Flame* campaign to raise \$100 million to support them, are integral to our attempts to win some for Christ. They will succeed only by the grace of God and with the blessing of His Spirit.

Let us pray that our Lord also would move us by the Gospel to share the Good News with those around us.

Lord, reform the church. Begin with me.

Lives Transformed through Christ, in Time . . . for Eternity!

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Jerry Kieschnick

John 3:16–17