



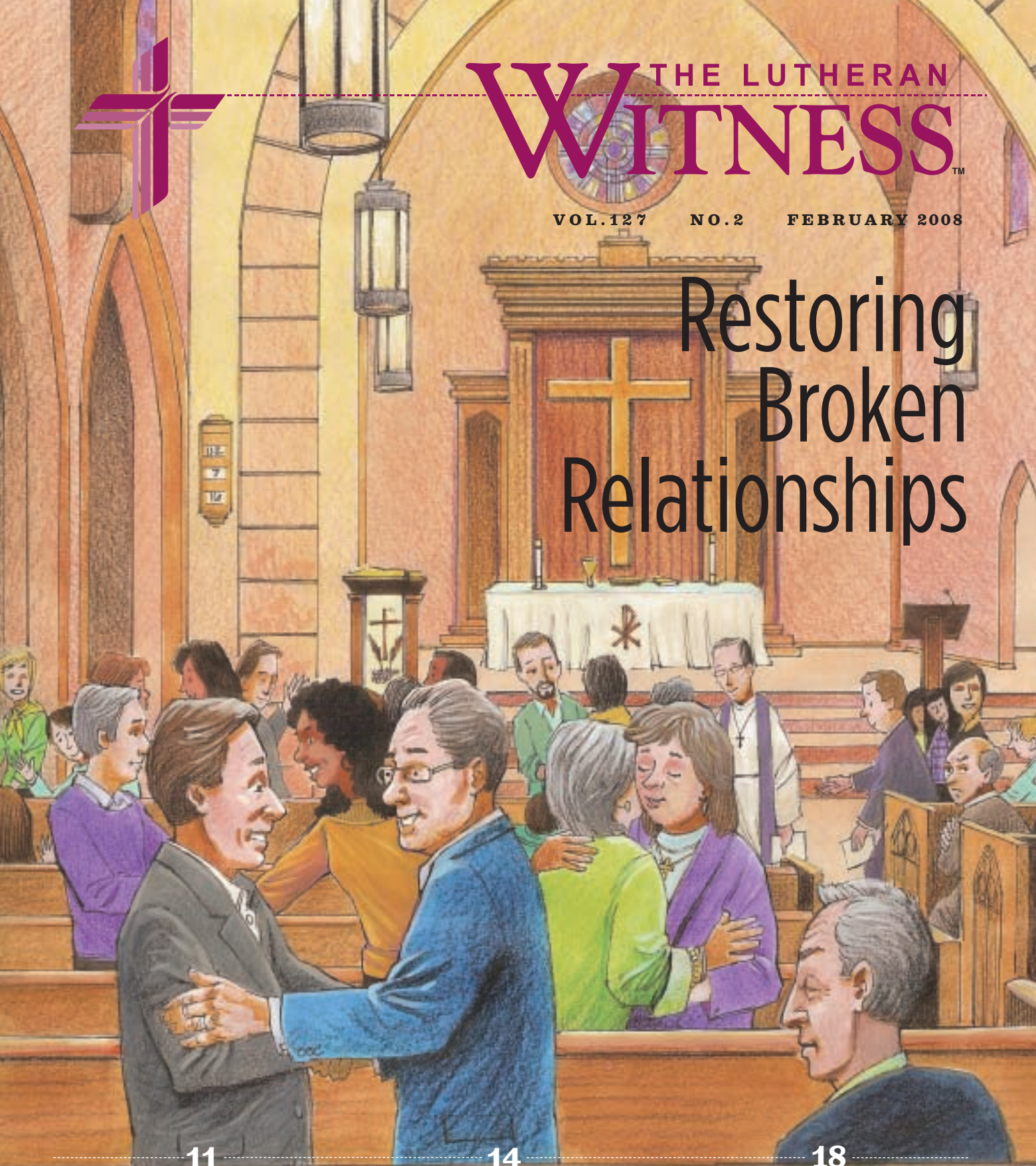
THE LUTHERAN WITNESS™

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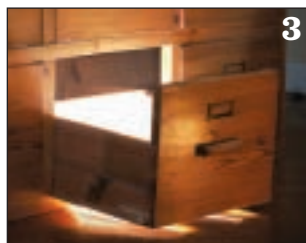
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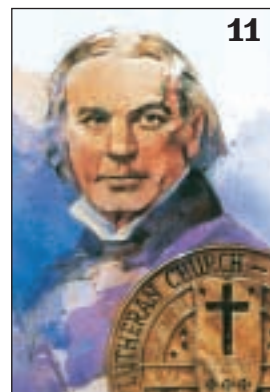
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TO THE READER



Please say hello to the new managing editor of *The Lutheran Witness*, Mr. James H. Heine.

A member of Trinity Lutheran Church in St. Louis, Jim brings to the position more than 30

years experience as a journalist, writer, and editor, including nearly 20 years

as an editor at Concordia Publishing House and two extended tours of duty as the interim managing editor of this magazine.

For the past decade, Jim has been principal of Editorial Solutions, a firm he founded in 1997. During that period, his clients have included not only CPH, *The Lutheran Witness*, and *Reporter*, but also the Lutheran Women's Missionary League, the Speedvision Cable TV Network (now SpeedTV), and Goodyear. A veteran motorsports reporter and photographer, his work has appeared in magazines both here and overseas.

A member of the International

Association of Business Communicators, the Public Relations Society of America, and the Press Club of St. Louis, Jim is also the author of two children's books and the editor of a book on church communications.

"To become the managing editor of *The Lutheran Witness* is a great blessing and an extraordinary opportunity to again serve the church and our faith," says Jim.

We are glad to have you, Jim. May the Lord richly bless you in your new post.

*David L. Strand, Executive Director
Board for Communication Services*

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- An expanded issue that focuses on Lutheran higher education and LCMS World Relief and Human Care

God's File Cabinet

Emma was praying for her husband. He was dying of lung cancer, and she desperately sought a miracle. Tears rolled down her cheeks, her knuckles white in a prayerful grasp, waiting for a miraculous cure that never came.

Then there are the Wilsons. They have been praying for their son. They haven't spoken to him in years. They don't know where he is, what he is doing. They don't even know who he is anymore.

We see it all the time—that desperate longing and crying to God for His will to be done, that desperate longing for Him to make our will His. Sometimes, there seems to be no answer.

Where do unanswered prayers go? Do they pass by the ears of God? Are they snatched out of the air by devils, like footballs by lucky defensive ends, never making it to the intended receiver? Could it be that God hears them and files them away in an ethereal file cabinet? Why do prayers sometimes seem to bounce off the doors of heaven?

My mother's father was disabled. Stricken with rheumatoid arthritis, his body creaked and contorted a little more each year. He scratched out a living in the fields behind his family's home. To make ends meet, my grandmother went to work at a shoe factory, leaving my mother at home with her daddy. She went out to the fields with him on the days he could walk. He worked and she played, running between the rows of corn, plucking pea pods, and crunching the baby peas in secret. But he had a secret, too, a black cake he kept in his pocket. He never shared it. One day she finally asked, "Daddy, can I have some of that cake?"

"No, Janet Kay, you wouldn't like it."

"But Daddy, I love chocolate cake. Can I have some, please?"

"No, Janet Kay. It's not chocolate cake. You wouldn't like it."

Finally, the pestering wore him down. "Sure, Janet Kay. Here's some," he said, handing her a large pinch and taking one himself.

My mother was victorious. Eyes twinkling, she dropped the piece in her mouth. It wasn't chocolate cake. She didn't like it. She spit the tobacco out and started to cry.

My grandfather knelt and hugged her. He gave her a drink of his iced tea. "Now do you know why I kept that for myself?" She nodded. "I didn't give it to you because it's not good for you. But I couldn't convince you not to take it. Now you know, don't you?" My mother nodded again, wiping the tears from her eyes.

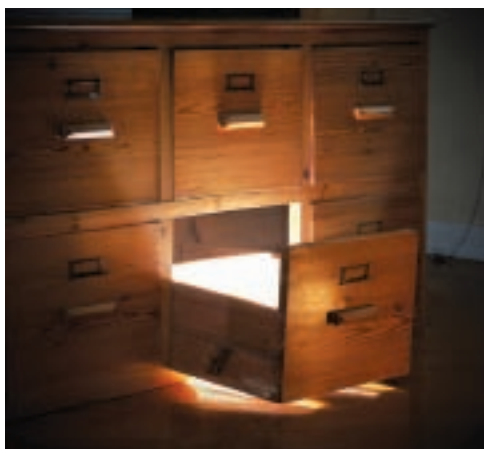
These days what my grandfather did might be considered abuse. It certainly wasn't considered abuse back then. My mother remembers the story fondly, with laughter and tears for the father she buried as a teenager. She remembers the lesson, too.

Our heavenly Father desires good things for us. He who is perfect in every way will not give us things that hurt us (Matt. 7:9–11). He will not answer prayers that will do us harm. And we don't always know what that is. We look at life through our self-colored glasses and have no idea what the future holds.

The prayers of Emma ascended to our God. Jesus says, "Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you" (Matt. 7:7 ESV). He also says, "If you ask Me anything in My name, I will do it" (John 14:14). Our prayers are not snatched away. They do not bounce around the atmosphere until they are no more. God *hears* them.

But God is not at our beck and call. He is not the God who does our will. He is not our servant to command and direct. God is our Father, who gives good things to us, even when we do not recognize them. This is true, for our God truly is Love. He truly is our Father. He truly hears the prayers of His faithful.

Rev. Christopher Hall is pastor of Redeemer Lutheran Church, Enid, Okla.



Our heavenly Father desires good things for us. He who is perfect in every way will not give us things that hurt us.

Some light in a dark world

I would like to commend Susan Senechal for her brief but compelling December article, "A Light in a World Gone Dark."

Unlike many *Lutheran Witness* contributors, Susan began where real life is—often dark and filled with tragedy—then soothingly applied the healing balm of the Gospel. So often your articles

Worthy of publication?

Having read, and a number of times re-read, Dr. Uwe Siemon-Netto's carpings in the November 2007 *Lutheran Witness* about the language of political correctness, I remain astonished at its content and style, and that you deemed "On Words and Vocations" worthy of publication.



Unlike many *Lutheran Witness* contributors, Susan [Senechal] began where real life is—often dark and filled with tragedy—then soothingly applied the healing balm of the Gospel.

Rodger R. Venzke, Pastor Emeritus
St. Louis, Mo.

strike me like a lot of sermons I hear—academically crafted, theologically sound but totally out of touch with people's everyday lives and experiences.

I believe it was the late Harry Emerson Fosdick of Riverside Church in New York who noted that many preachers begin on the streets of Jerusalem and slowly work their way to New York, rather than beginning on the streets of New York and working their way to Jerusalem. He derided the preacher "who proceeds still upon the idea that folks come to church desperately anxious to discover what happened to the Jebusites."

Thank you, Susan, for showing us how it should be done.

Rodger R. Venzke
Pastor Emeritus
St. Louis, Mo.

Please understand that I have no objection to your inclusion of controversial or unpopular points of view. In fact, we should welcome informative and reasonable discussion, also—perhaps especially—of concerns about public policy and issues such as this writer has several times ventured into. However, I would think such articles ought to be clearly identified as editorial comment or opinion and placed in a department clearly so designated. In the case of pieces that are slanted and exhibit personal bias, it would seem advantageous also to publish contrasting viewpoints alongside them.

Moreover, in view of the tenor of this article, I think it would be helpful to encourage writers to express their opinions modestly, moderately, and respectfully, as well as reason-

ably. This nonsensical, puerile tirade raises serious questions as to its appropriateness, particularly for a church periodical. The author seems to have taken delight in the peevish and petulant comeuppance he accorded an airline employee. Similar condescending treatment, as the article goes on, appears to be the prospective fate of anyone who might dare to disagree with his views. Does the use, for instance, of "Ms." really mean we are on the road to Nazi- or Communist-like totalitarianism?

I own and once read Dr. Siemon-Netto's *The Fabricated Luther: The Rise and Fall of the Shirer Myth* (CPH, 1995). I found it informative and, as far as I could tell, a reasonable and responsible study. Perhaps this helps account for the disappointment and dismay I feel about these more recent offerings. Have his anxieties about the political left and a preoccupation with countering it deprived him of the balance that would enable him also to view critically the political right, often allied with its own religious counterpart?

Karl Wyneken
Fresno, Calif.

Dr. Uwe Siemon-Netto makes an excellent point about the deformation of the language. Almost 60 years ago, George Orwell wrote *1984*. He depicted a society in which language was controlled by the government. *Free* might mean "free from fleas," but it could not mean "political choice." In that society, people could not voice, or even comprehend, certain issues because the right words were not available to them.

We live in a world in which words and language bombard us. The subtle differences are often

missed. When people hear “evolution of the automobile,” they think of how much cars have improved over the past 100 years. They mentally associate this with “evolution of the earth.” With the car, evolution involves careful planning, design, and development. But with the earth, the theory of evolution is one of random, chaotic events increasing order, like a tornado in a junkyard creating a new skyscraper. We know that creation happened in six days at God’s word. No evolution was involved. When people tell me that their presentation “evolved,” I ask them if they set it in the sunlight, shuffled the pages, and traded random pages with the recycling dumpster to improve it.

Another example where language is critical is in the Creed: “Conceived by [the power of] the Holy Spirit.” Some “theologians” write that this means that God willed for Mary to be pregnant by Joseph. This is in opposition to our

belief that Mary was pregnant by the Holy Spirit. Even though we may recite the same Creed as another church, we may be confessing two different things.

We have to stick to our language!

*Carl Tarum
Saginaw, Mich.*

I was disappointed in “On Words and Vocations” by Dr. Siemon-Netto—and even more disappointed in *The Lutheran Witness*

I have far more respect for the flight attendant who ignored his rudeness in refusing to use the correct job title and served him anyway than I do for one who is intentionally abrasive by using the archaic and undesired terminology. “Ms.” is a very useful designation when addressing correspondence to a woman whose marital status is unknown, and the term is most certainly here to stay. If “Mr.” does not denote a particular marital status, why should the feminine

Language is a fluid thing—it changes with the times and adapts to the circumstances. Rather than uselessly bemoaning the passing of old words, the Lutheran church of the 21st century needs to focus on speaking the language of the culture in order to introduce those living in that culture and speaking that language to their Lord and Savior, Jesus Christ.

*Bruce E. Wurdeman, Mission and Ministry Facilitator
Texas District LCMS*



decision to print it. Sounding much like a Lutheran version of Andy Rooney, Dr. Siemon-Netto has served to support the unfortunate stereotypical characterization of Lutherans as a bunch of stodgy old curmudgeons desperately trying to turn back the clock and falling ever more out of touch with the culture in which they find themselves.

Job titles change and people have a right to be called by the proper title. “Flight attendant” is the proper title for those who serve us on commercial aircraft. Dr. Siemon-Netto’s insistence on going back in time and calling his flight attendants “stewards” does nothing but antagonize people who generally do a very good job of serving passengers.

counterpart?

Language is a fluid thing—it changes with the times and adapts to the circumstances. Rather than uselessly bemoaning the passing of old words, the Lutheran church of the 21st century needs to focus on speaking the language of the culture in order to introduce those living in that culture and speaking that language to their Lord and Savior, Jesus Christ.

Dr. Siemon-Netto’s article is a giant step backward in that regard.

*Bruce E. Wurdeman
Mission and Ministry Facilitator
Texas District LCMS*

What’s in a name?

I read with interest the article by Rev. Ronald E. Nelson entitled

(Continued on Page 28)



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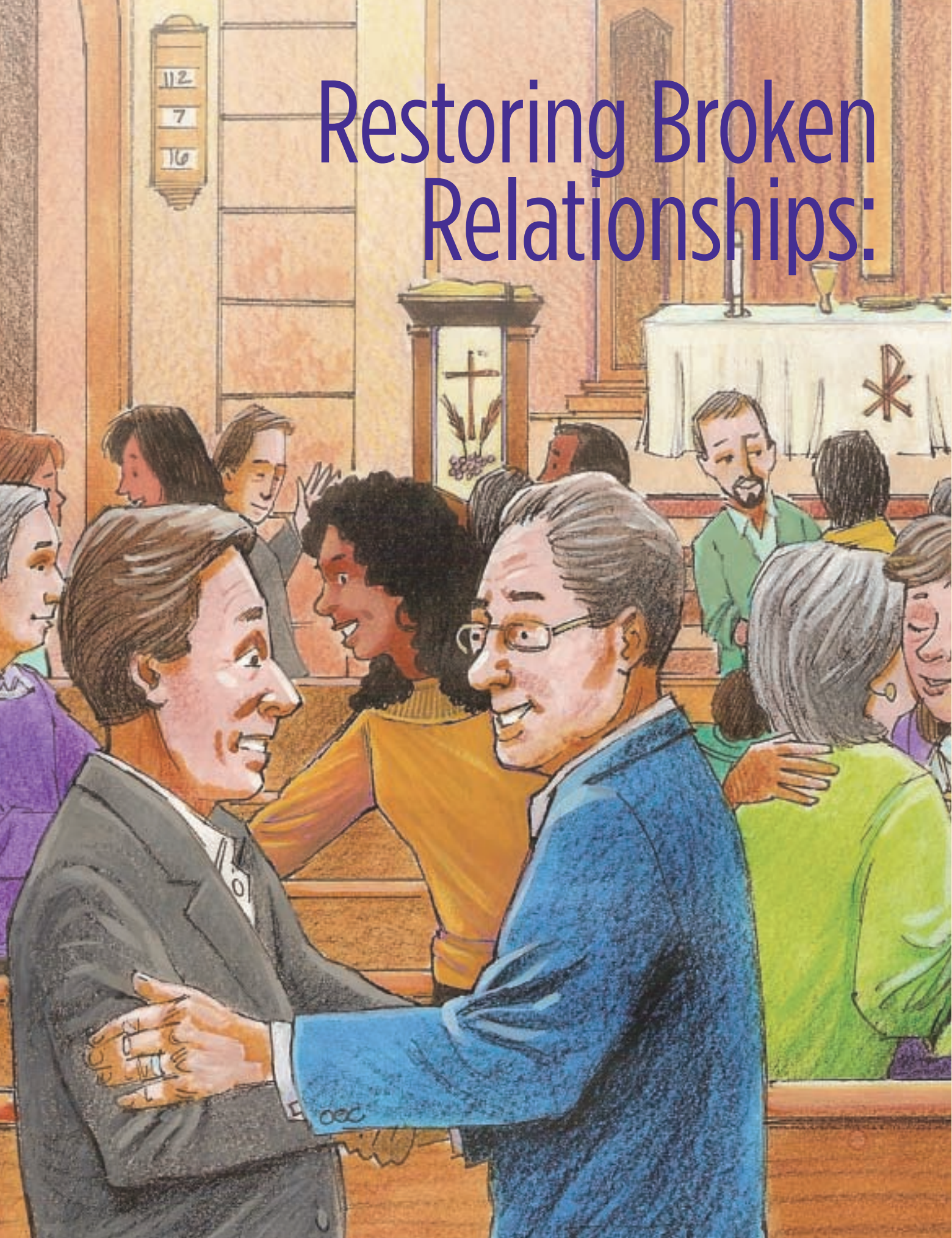
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Restoring Broken Relationships:



Moving from the 'Holy Howdy' to the 'Kiss of Peace'

'Passing the peace' is more than just saying hello on Sunday morning.

"Let's take a moment to greet those around you."

For many of you, these are familiar words from your pastor.

Yep, it's time for the "Holy Howdy," where worshipers move to shake hands with those around them, noisily sharing the Lord's peace. The socialites in the pews love this chaotic break in an otherwise austere setting, while more reserved folks quietly endure this dreaded ritual.

And yet, unnoticed in the buzz, are a few people who successfully steer clear of each other. They tend to sit far enough apart, or have learned which service to attend, to avoid contact. These are the brothers and sisters in Christ whose relationships are broken; yet they worship and commune in the same body.

First, Go and Be Reconciled

St. Paul urged two such sisters to be reconciled in the church at Philippi: "I plead with Euodia and I plead with Syntyche to agree with each other in the Lord" (Phil. 4:2 NIV). He further instructed a fellow member to assist them if necessary: "Yes, and I ask you, loyal yokefellow, help these women who have contended at my side in the cause of the Gospel, along with Clement and the rest of my fellow workers, whose names are in the Book of Life" (v. 3).

Restoring broken relationships within the body is the business of the church.

Our unity in Christ is a profound truth that means more than just belonging to the same church. We belong to Christ's body, and He calls us to demonstrate our unity in Him by the way we love one another (John 13:34-35). Because of Christ, we belong to *each other*.

Our unity is not dependent on the moral perfection of disciples, but rather on what God has done for us in Christ. Because we are God's reconciled children, we are urged to practice reconciliation by confessing our sins and forgiving one another as God through Christ has forgiven us.

It is in the context of exhorting two believers to be reconciled that Paul wrote these familiar words: "And the peace of God, which transcends all understanding, will guard your hearts and minds in Christ Jesus" (Phil. 4:7).



Make every effort to keep the unity
of the Spirit through the bond of peace.

—Eph. 4:3 NIV

Conflict and the Lord's Supper

The early Church recognized the importance of seeking reconciliation before worship. It took seriously Jesus' admonition in Matt. 5:23-24: "Therefore, if you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there in front of the altar. First, go and be reconciled to your brother; then come and offer your gift."

Addressing their numerous divisions, St. Paul admonished the Corinthians to reconcile. He noted their disunity



was especially offensive as they celebrated the Lord’s Supper together (1 Cor. 10:14–22; 11:17–34). To celebrate the unity we have together in Christ while divisions and factions remain among us is a contradiction of our faith.

Thus, the believers practiced the “kiss of peace” during their worship. Greeting each other with a holy kiss (cf. 1 Cor. 16:20), they shared: “The peace of the Lord be with you.” If anyone had difficulty sharing the peace because of unresolved issues, they were urged to reconcile before taking Communion.

In early Christian liturgies, this practice occurred at the end of the Service of the Word or at the beginning of the Eucharistic section. The purpose: To encourage any who had unresolved conflicts to be reconciled before celebrating the Lord’s Supper at the same table. A form of the “passing of the peace” exists in some of our Lutheran worship services today. In *Lutheran Service Book (LSB)*, this direction is indicated in Divine Service, Setting 1, after the Prayer of the Church and before the offering (p. 159):

Following the prayers, the people may greet one another in the name of the Lord, saying, “Peace be with you,” as a sign of reconciliation and of the unity of the Spirit in the bond of peace (Matt. 5:22–24; Eph. 4:1–3).

Encouraging worshipers to casually greet one another and meet visitors can be a useful practice, especially in a society where we tend to self-isolate or talk only to those we know. But common niceties cannot replace the necessity to “make every effort to keep the unity of the Spirit through the bond of peace” (Eph. 4:3) among God’s children.



Is Reconciliation Really Necessary Today?

Reconciliation within the congregation is as necessary today as it was in the first-century church. I (Eric) was once part of a church that lacked reconciliation, much like the church in Philippi. A modern-day Euodia and Syntyche belonged to my church but were at odds with one another. Disagreements among the members came in all sizes. Disputes ranged from the petty to the significant. The atmosphere became painful for everyone. Hearts were heavy and church life seemed to be on pause. It’s so true that when one part of the body suffers, we all suffer (1 Cor. 12:26).

Perhaps you have experienced similar roadblocks in the life of your congregation. My church followed Paul’s counsel to the Philippians (4:3). The church engaged a third-party *yokefellow* who helped lead us in reconciliation. Sins were confessed, forgiveness was given, and relationships restored. Healing within the body of Christ had begun.

Our unity in Christ is a profound truth that means more than just belonging to the same church. We belong to Christ’s body, and He calls us to demonstrate our unity in Him by the way we love one another.

Sometimes we aren’t even aware of relationships that need reconciliation, as the following story illustrates. (I have revised the details to maintain confidentiality.) Some time ago I met a friendly middle-aged woman. She was remarried and the mother of a small child. She shared that she had a teenage daughter from a previous marriage who lived less than 20 minutes away. The woman’s countenance fell as she expressed concerns about her daughter’s struggles, including her choice of friends and clothing, and the difficulty she had communicating with her. Then her face lit up as she introduced her new husband and her three-month-old son.

This woman had moved on; her daughter had not. She mourned for the “good old days.” The daughter’s heart suffered with the pain of a broken family.

The girl rarely saw her mother. Every other weekend she would visit her mother at her new home. Although she yearned for the family of her past, her mother was now focused on life with her new family. The teenage daughter was the child from the *other* marriage.



The mother worshiped at one church, the daughter at another. They were not reconciled. Who in their congregations knew about their brokenness, and what roles ought their churches play in helping them reconcile?

God forgives us through Jesus Christ. And Christ calls us to share the gift of forgiveness with others: "Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you" (Eph. 4:32).

Reconciliation is never easy. In many ways, the 'holy howdy' is safer and more comfortable than the original 'kiss of peace.'

A Contemporary 'Kiss of Peace'

Can today's church really reclaim what the Scriptures teach and what our church fathers practiced?

While kissing others in public greetings is not part of our culture, the sharing of Christ's peace in reconciliation is just as valid today as in the ancient church.

In one congregation where I (Ted) served as a reconciler, conflict between the elders and the church council polarized the church. Church attendance declined and offerings fell. Many stopped talking to one another—but had no difficulty in gossiping about one another. Blame-shifting replaced repentance and became a substitute for true justification.

With Bible study and assistance through mediation, the two leadership boards reconciled through confession and forgiveness. Encouraged to share their restoration, they agreed to jointly confess their sins to the congregation in worship, just prior to the offering, in accord with Matt. 5:23–24. The visiting pastor led the congregants in announcing God's grace to them. These restored lay leaders then reminded their members that many of them also needed reconciliation and suggested they take this opportunity to do so.

What happened next was a miracle. For 30 minutes people moved across the sanctuary to share God's peace with those with whom they had broken relationships. Many approached people they had ignored for months. Tears were shed amid quiet confession and sharing of forgiveness. As the Holy Supper was celebrated, more tears flowed. No one complained about the long service. Afterward, visitors reported being awed that these people actually practiced what they believed.

Help for Individuals in Conflict

Marsha first learned about the original intent of the "kiss of peace" in a peacemaking seminar. The next day

in worship, she quietly made her way to the balcony during the offering. Her church shared the peace before Communion. Marsha held a well-known grudge against Mark, the organist (not their real names). She reached her hand out to Mark: "I'm so sorry. I can't believe I've let our disagreements come between us. The peace of the Lord be with you." The whole church learned what happened when Marsha and Mark walked down the aisle together for Communion. Everyone witnessed in them the peace of God that transcends all understanding!



Introducing the 'Kiss of Peace' in Your Church

Pastor Schultz (not his real name) chose Ash Wednesday to introduce this new-old ritual to his congregation. He spent a few weeks teaching and preparing his members for reconciliation during the passing of the peace. He indicated that during the middle of the service they would take 10 minutes to reach out to those with whom they needed to be reconciled. A few threatened to boycott the service; others grumbled quietly.

But when the evening arrived, the church was full, and the members surprised themselves that they were ready. Some simply went through the motions, but others were moved to seek reconciliation. A father shared with me (Ted) how his teenage son sought him out during the sharing of peace.

"I didn't realize something had grown between us, but I'm sure glad we had the chance to do something about it. I am so grateful for our pastor!"



Isn't Reconciliation Risky Business?

Reconciliation is never easy. In many ways, the “holy howdy” is safer and more comfortable than the original “kiss of peace.” And casual greetings are important!

But what Jesus endured for our reconciliation was anything but safe or comfortable. He suffered a horrific death to restore us to His Father while we were yet sinners. We receive His forgiveness in His very body and blood, celebrating our unity in Him as we commune together at His table.

Remembering what He has done for us, perhaps we should purposely distinguish the exchanging of Christ's peace from our informal greetings. Living reconciliation is a more solemn yet incredibly joyful experience of the peace that transcends all understanding!

A former member of Synod's Board of Directors, Ted Kober is the founder and president of Ambassadors of Reconciliation, a peacemaking ministry for Lutherans around the world. Eric Sahlberg is a student at Concordia Seminary, St. Louis. Before beginning his seminary studies, Sahlberg worked for multinational companies such as Bobcat and Cisco Systems.

‘Passing the Peace’: Some Things to Consider

To introduce your church to the original purpose of the passing of the peace, consider the following:

- Select an appropriate date and give advance notice. Choose a time that will allow for a longer worship service.
- Take time to study God's Word about peacemaking and its relationship to unity in the body of Christ.
- Use Bible classes, church newsletters, and bulletins to announce the special event.
- Be prepared to coach people who are preparing for the event.
- Rather than offer this during every Communion service, use special times to celebrate this ritual with more intentional effort (such as during Lent or Advent).
- Allow people the freedom to participate as they feel ready, encouraging those who are not ready to meditate on a Scripture reading, hymn, or prayer.
- Pray that God will bless your “kiss of peace.”

Resources

Check these resources from Ambassadors of Reconciliation (www.hisaor.org) to help prepare your church:

Blessed Are the Peacemakers (a Bible study).

Confession and Forgiveness (by Ted Kober, CPH, 2002).

Lifestyles of Reconciliation. A DVD with several stories of true reconciliations.

“Announcing God's Grace.” A pamphlet to guide people in confession and forgiveness.

“Family Confession and Forgiveness.” A chancel drama.

—T.K.; E.S.

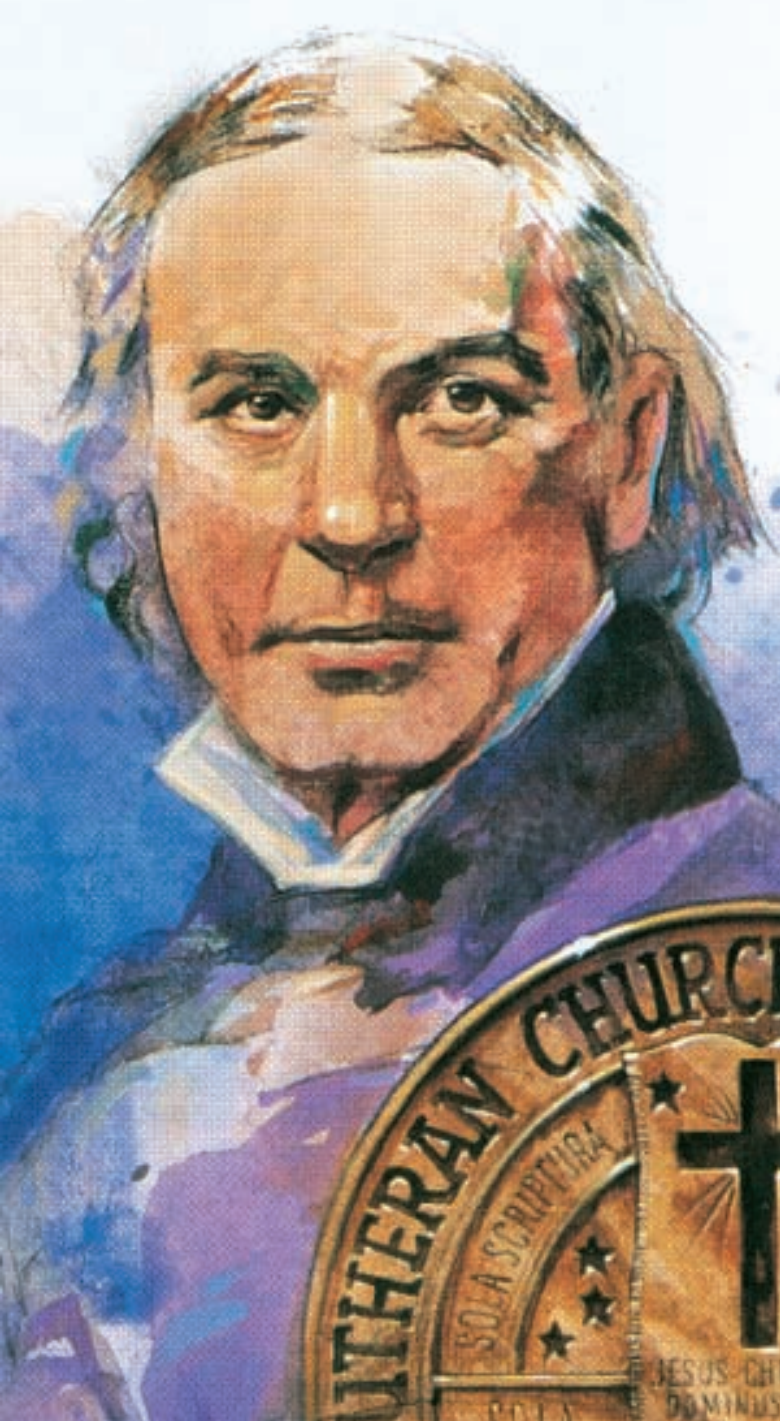
‘The Ambassadors of Reconciliation’

The Ambassadors of Reconciliation™ is an international ministry founded to equip Lutherans and their churches for living, proclaiming, and cultivating lifestyles of reconciliation. The ministry of reconciliation is given to the local church and every believer. The purpose of the Ambassadors of Reconciliation is to inspire and prepare the leaders of Christ's church around the world to carry out this vocation in more effective ways. The Ambassadors of Reconciliation is a nonprofit organization and a Recognized Service Organization of The Lutheran Church—Missouri Synod. Its approach is based on the Holy Scriptures and the Lutheran Confessions. For more information, visit www.hisaor.org.

by John T. Pless

The Missionary Who Never Left Home

Wilhelm Loehe never left his native Germany, yet his untiring work for the Kingdom helped the young LCMS—and Lutheran churches around the world.

A portrait of Wilhelm Loehe, an elderly man with white hair, wearing a dark clerical collar and a purple garment. The portrait is rendered in a painterly style with visible brushstrokes.

Born in the Bavarian village of Fürth on Feb. 21, 1808, Johann Konrad Wilhelm Loehe would never see the ocean. Yet without leaving Germany, his missionary efforts would bear rich fruits in North and South America, as well as in Australia. Because of his untiring zeal for the Gospel and his unwavering commitment to Lutheran missions, congregations were planted that are today part of The Lutheran Church—Missouri Synod. Concordia Theological Seminary in Fort Wayne is a direct result of his vision. The Synod's deaconess program, as well as the flourishing works of mercy carried out by the LCMS World Relief and Human Care bear the imprint of his influence. The *Lutheran Service Book* contains one of Loehe's hymns, a testimony to the depth of his love for the Lord's Supper as the holy food that sustains the church: "Wide Open Stand the Gates" (LSB 639).



Who was this man, who by the grace of God accomplished so much for the sake of the Kingdom from his isolated little corner of the world?

Bereaved of his father at the age of eight, Loehe was raised by a mother whose pious hope it was that her son would become a pastor. Influenced also by the reverent example of his village pastor, Loehe would fulfill his mother's wish. After university studies at Erlangen, he was ordained on July 25, 1831. The young pastor quickly gained a reputation as a powerful preacher and tender shepherd to the sick and the aged. He was known for his unflinching devotion to the old ways of church life marked by adherence to the Lutheran Confessions rather than the Rationalism so prominent in early 19th-century German church life. He soon found himself the object of vicious opposition as a separatist and a mystic. He was finally relieved of his responsibilities at Kirchenlamnitz and, after a series of temporary assignments, eventually called to Neuendettelsau. Although Loehe said that

not in the threadbare worship forms of Pietism and Rationalism, but in the splendor that befits the Bride of Christ. For Loehe, the center of the church was the liturgy of Word and Supper, and from this lively and life-giving center, every aspect of the church's life radiated.

Loehe would have a hard time understanding those in our day who would pit "mission" against "liturgy." For him the missional church was a liturgical church. One of his oft-quoted statements is "mission is nothing but the one church of God in motion." This motion is not a frenzied activism but the movement of Christ to His people in Word and Sacrament and the movement of those who receive Christ's gifts out into the world with the message of salvation. Loehe's commitment to mission cannot be understood without reference to the liturgy.

This commitment to mission is evident in Loehe's response to the plea of a German-American pastor, Friedrich Wyneken, in 1840. Wyneken, who would serve as our Synod's second president, told of the plight of

Loehe had a heart for mission shaped by his love for the church and a longing for that heavenly city populated by people from every tribe and tongue.

Neuendettelsau was not a fit place to bury a dog, he would remain there for the rest of his life.

If church officials thought they could sequester this troublesome young pastor into insignificance, they were mistaken. Newly married to Helene, a confirmand from a previous parish, Loehe threw himself into his work in "the quiet wilderness" as he called it. After six years of marriage his beloved Helene would die at the age of 24, leaving her husband with four young children. The youngest son would die a year after his mother.

Loehe would never get over his wife's death. His loneliness and grief leave their footprints in his writings, especially a yearning for the fulfillment of the communion of saints in heaven. The vacuum created by the death of his wife was filled with even more intense devotion to pastoral work, theological writing, and the organization of missionary works and works of mercy. Beyond the confines of his parish, his reputation as a preacher grew, leading one scholar to call Loehe "the Chrysostom of his century." Loehe understood the Divine Service as the place where the Heavenly Bridegroom meets His Bride. He sought to recover the best liturgical practices of previous centuries so that the congregation would be dressed,

Germans living in scattered settlements on the frontier without church or pastor. Troubled by stories of Lutherans being seduced into the sects or losing their faith altogether, Loehe responded by collecting funds and books and recruiting two craftsmen, Adam Ernst and Georg Burger, to study with him and then be sent to America as "emergency helpers." Others would follow, including colonists who would settle in the Saginaw Valley of Michigan and form strong Lutheran communities such as Frankenmuth. Disappointed by the lack of commitment to Lutheran doctrine that Loehe's men found in other Lutheran bodies, they would find in C.F.W. Walther and the Saxons men who shared their loyalty to the Scriptures and the Confessions. When the Missouri Synod was established in Chicago in 1847, more than half of its pastors were men sent by Loehe. But even before the Synod was organized, Loehe had already proven instrumental in the founding of a seminary in Fort Wayne.

Ultimately an unfortunate rift between Loehe and Walther, the Synod's founding president, would develop over understandings of church and ministry. The well-known theologian, Hermann Sasse, remarked that this division was the great tragedy of 19th-century

Lutheranism. The Missouri Synod and Loehe would go their separate ways, but the positive influence of Loehe would remain a vital part of our Synod's history.

There is much to be learned from Loehe. For him, doctrinal indifference meant the death of Christianity. Tempting as it might be to downplay doctrinal distinctions on the mission field, Loehe knew that such an approach was a dead end. It could only lead to the destruction of the church, for it would rob Christians of the certainty of salvation that Christ gives us in the pure preaching of His Word. It would deprive Christians of the comfort of knowing that Jesus gives them His body and blood in the Sacrament of the Altar. Doctrinal disunity destroys the basis for genuine mission. Pure doctrine and energetic mission go hand in hand for Loehe.

In the face of opposition from church leaders who had forsaken their allegiance to the Lutheran Confessions, Loehe stood firm even though it meant he would be denied more prestigious calls. He settled for an out-of-the-way town and transformed it into a center of churchly activity that would not only include a parish church, but also a deaconess house, an orphanage, a home for the aged, and a mission school. His vision for confessional Lutheranism was global. Loehe dreamed that his colonists in the Saginaw Valley might attract Indians to Christ by the witness of their communal life. He also dreamed of missionary work among the Chinese in California. Although circumstances prevented these dreams from coming to fruition, pastors from Neuendettelsau would ultimately come, not only to North and South America, but also to Australia, New Guinea, and other parts of Europe to spread the saving Word of Christ and plant the church. It is no wonder then that Christian Weber, a German Loehe scholar, suggests that without Loehe and his co-workers the number of Lutherans in the world today might be cut in half. Loehe had a heart for mission shaped by His love for the church and a longing for that heavenly city populated by people from every tribe and tongue. Even though he never left home, he was a missionary whose example is worthy of respect and emulation.

Rev. John T. Pless is assistant professor of pastoral ministry and missions at Concordia Theological Seminary in Fort Wayne. He also serves as secretary for the English-language section of the International Wilhelm Loehe Society.

For Additional Reading

Moving Frontiers, edited by Carl S. Meyer (CPH, 1964, 1986).

Confession and Mission, Word and Sacrament: The Ecclesial Theology of Wilhelm Loehe by David Ratke (CPH, 1973).

Love Leaves Home: Wilhelm Loehe and the Missouri Synod by Erich H. Heintzen (CPH, 1973).

Loehe on Mercy, tr. by Holger Sonntag; ed. by Adriane Dorr and Philip Hendrickson (LCMS World Relief and Human Care, 2007).



C.F.W. Walther on Loehe

‘Next to God, it is Pastor Loehe to whom our Synod is indebted for its happy beginning and rapid growth in which it rejoices; it may well honor him as its spiritual father. It would fill the pages of an entire book to recount even briefly what for many years this man, with tireless zeal in the noblest unselfish spirit, has done for our Lutheran Church and our Synod in particular.’

—Quoted by Erich H. Heintzen in
Love Leaves Home: Wilhelm Loehe and the Missouri Synod (CPH, 1973), p 73.





Keeping a Holy Lent

The season of Lent offers us an opportunity for penitential reflection and prepares us for the glorious good news of Easter.

What is the holiest season of the Church Year? Perhaps that seems an inappropriate question. After all, each season in the annual cycle we observe has its distinct spiritual character. There is the anticipation of Advent, the glorious rejoicing of Christmas, the exuberant triumph of Easter, and the resounding power of Pentecost. But what season invites us more than any other to a repentant reflecting, to a changing of the patterns of our lives, to a new dimension of devotion? That season is Lent, the period of preparation for the celebration of the resurrection of our Lord on Easter Day.

Each year on Ash Wednesday, the first day of Lent, the liturgy of the Church calls us to begin “a holy season of prayerful and penitential reflection,” when “our attention is especially directed to the holy sufferings and death of our Lord Jesus Christ.”

The words used in the Ash Wednesday rite of the *Lutheran Service Book Agenda* also remind us that “from ancient times the season of Lent has been kept as a time of special devotion, self-denial, and humble repentance born of a faithful heart that dwells confidently on His Word and draws from it life and hope.”

Each of the seasons of the church year is observed and celebrated, but Lent, and only Lent, is “kept.” The holy season of Lent invites us to be “keepers”—the people of God who *keep the fast*, *keep the silence*, and *keep the focus* throughout this singular season.

‘Keeping the Fast’

The custom of *keeping the fast* in Lent has been part of the holy observance of the season from its very beginnings. The biblical precedent for this custom is reflected in the very first hymn in the “Lent” section of *Lutheran Service Book* (LSB). The hymn writer, Claudia Hernaman, starts with a reference to the time of Jesus’ temptation in the wilderness. She begins: “O Lord, throughout these forty days You prayed and kept the fast” (LSB 418, LW 92). In the final stanza of the hymn, however, she makes a thoughtful transition; she writes: “Be with us through this season, Lord.”

What Hernaman skillfully does is link the 40 days of Lent with the 40 days Jesus spent in the wilderness in prayer and fasting, with the inference that for those who would follow Jesus, Lent is a parallel experience.

The idea of the special nature of the 40 days is reflected in the English word *quarantine*, which has come to connote a time of separation from, and special attention to, the daily sequence of activity for the restoration of health and well-being. For Christians in previous centuries, the quarantine of the 40 days of Lent included going without regular meals for a period of time. That custom is still observed in various parts of Christendom today.

Fasting may be observed on one or more specific days of the week, often Tuesday and Friday, when food is limited to one meal each day. In the Middle Ages, the time for that one meal was set at *None* (sounds like

“known”), the ninth hour of the Roman day—three o’clock in the afternoon. Over the course of time, this single daily meal was moved to earlier in the day, but its “time name” remained—and became the word *noon* in our common English usage.

In the early church, people fasted for different lengths of time and abstained from various foods. In a 604 letter to Bishop Augustine of Canterbury, St. Gregory the Great (commemorated on Sept. 3 in LSB) wrote: “We abstain from flesh meat and from all things that come from flesh, as milk, cheese, and eggs.”

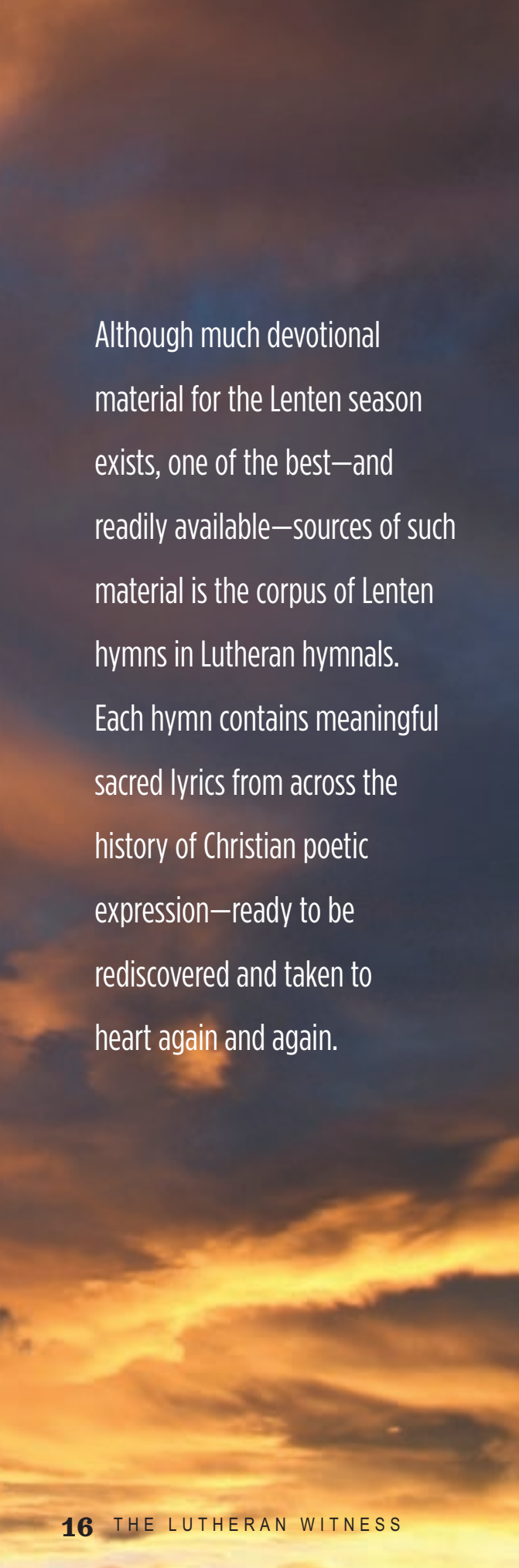
In its observance, however, the style of fasting was never to eclipse the *purpose* of fasting: a spiritual discipline with a positive purpose. Already in 461, Leo, the bishop of Rome, had written: “What we forego by fasting is to be given as alms to the poor.” In the Small Catechism and elsewhere, Martin Luther commends the practice of fasting as “fine outward training.”

In our day and age, some popular health experts promote the medicinal value of occasional fasting. For Christians, however, to *keep the fast* is to follow in the footsteps of Jesus in the wilderness, finding blessing and spiritual benefit in purposeful self-denial during Lent.

In our day and age, some popular health experts promote the medicinal value of occasional fasting. For Christians, however, to *keep the fast* is to follow in the footsteps of Jesus in the wilderness, finding blessing and spiritual benefit in purposeful self-denial during Lent.

‘Keeping the Silence’

Another spiritual dynamic of Lent is that it is a time to *keep the silence* in reflection and devotion. The language of Lent is purposefully quieted. The word *alleluia* is not used as an expression of praise in Lent. Our vocal and instrumental music is reflective and subdued. Purple, the liturgical color customarily appointed for Lent, is the “quietest” of the colors used throughout the church year and is associated with penitence and sorrow.



Although much devotional material for the Lenten season exists, one of the best—and readily available—sources of such material is the corpus of Lenten hymns in Lutheran hymnals. Each hymn contains meaningful sacred lyrics from across the history of Christian poetic expression—ready to be rediscovered and taken to heart again and again.

In many churches, the crosses, crucifixes, and other religious artwork is “veiled”—covered with a transparent cloth throughout the 40 days to mute their brilliance and to add a solemn tone to the worship space. In some places, families also cover religious paintings and wall hangings in their homes.

Times of silence for personal reflection and prayer before individual or family devotions have special meaning in Lent. The words of one of the great Lutheran hymns of Lent serve as a call to an extra measure of devotion and prayer: “Jesus, I will ponder now / On Your holy Passion; / With Your Spirit me endow / For such meditation” (LSB 440, LW 109, TLH 140).

Today, establishing a proper setting for such reflection in our fast-paced and noisy world may take extra determination. Finding that place and observing that time, however, is another central component of the discipline of the holy season of Lent and is more than worth the effort.

Although much devotional material for the Lenten season exists, one of the best—and readily available—sources of such material is the corpus of Lenten hymns in Lutheran hymnals. Each hymn contains meaningful sacred lyrics from across the history of Christian poetic expression—ready to be rediscovered and taken to heart again and again, whether as part of keeping the silence or in concert with others.

(Being released later this year is the *Concordance to Lutheran Service Book*, a valuable reference tool for locating words and phrases in hymns that can further meditation and reflection. Concordances for our previous hymnals already are available for devotional and instructional use. Visit CPH.org for more information about these resources.)

‘Keeping the Focus’

The days and weeks of Lent call us to *keep the focus* of our lives of faith on Jesus, our Lord, and to learn more of Him and His loving plan of salvation for us. One of the classic hymn stanzas of the Lutheran church portrays that proper focus in this petition to the Lord:

*On my heart imprint Your image,
Blessed Jesus, King of grace,
That life’s riches, cares, and pleasures
Never may Your work erase;
Let the clear inscription be:
Jesus, crucified for me,
Is my life, my hope’s foundation,
And my glory and salvation!*

—LSB 422, LW 100, TLH 179

In the early centuries of the Church, the season before Easter was used to teach the faith to people who desired to convert to Christianity and asked to be baptized. The process of catechesis included a time when the candidates for Baptism were questioned about their understanding of what they had been taught regarding the basics of the faith. In Latin, this sequence of inquiries was called *scrutinia*, from which our English word “scrutiny” is derived. At certain times during Lent, the greatest treasures of the faith were shared with the candidates for Baptism, including the Creed and the Lord’s Prayer. The Gospel account of the suffering and death of Jesus to pay the penalty for the sins of all mankind was told simply and directly as being of the greatest importance, as it still is.

The observance of a holy Lent has a sacred purpose and can be of great benefit. As we keep the fast, keep the silence, and keep the focus of Lent, it becomes a fuller and more meaningful season. The LSB Ash Wednesday order shares an appropriate prayer for all of us:

Let us pray that our dear Father in heaven, for the sake of His beloved Son and in the power of His Holy Spirit, might richly bless this Lententide for us so that we may come to Easter with glad hearts and keep the feast in sincerity and truth.

Dr. Gregory J. Wismar is pastor of Christ the King Lutheran Church, Newtown, Conn., and chairman of Synod’s Commission on Worship.



For More Information

Discovering more about the church year can be an enlightening and meaningful experience. For more about the history and structure of the church year, the significance of liturgical colors, and related matters, visit <http://worship.lcms.org/churchyear>. —G.W.

The observance of a holy Lent has a sacred purpose and can be of great benefit. As we keep the fast, keep the silence, and keep the focus of Lent, it becomes a fuller and more meaningful season.

The Little Church That Could



With just a handful of members, a mission congregation in a suburb of Dallas, Texas, proves that you don't have to be big to make a big difference in the lives of others.

They've been together only a year, but members of Living Water Community Church already have lots of friends in Richardson, Texas.

There's Fernando Medina, principal of Dover Elementary School, who credits the congregation for showing students and their parents "that we have to work together to make things better."

"Kids feel the love and feel they're being taken care of" by Living Water members, says Margarita Hamane, the school's parent liaison. "[The] parents love them."

"They're a huge asset," says Larry Breazeale, president of Dover's PTA. "The kids enjoy being here now."

"There are no stipulations, no expectations," observes Mariella Alvarado, a counselor at Dover. "They just come here to serve."

And serve they do. Living Water members volunteer regularly at the public school, where more than 80 percent of the 483 students in grades K–6 are from low-income Hispanic families.

The fledgling congregation of just 35 mostly "Anglo" members has helped with Dover Elementary's "storybook carnival," organized a "garage sale" that raised more than \$800 for the PTA, hosted a Christmas party and appreciation luncheon for teachers, and provided snacks to students during statewide testing. A Living Water member serves on Dover's PTA board, even though she has no children attending the school.

But that's not all. Living Water also provides most of the volunteers at "Kidz Pointe," a Christian after-school program at a nearby apartment complex where most of the Dover students live.

Kidz Pointe staff member Carrie Boehmer views the participation of Living Water's volunteers as a blessing. "Their congregation is a group with servants' hearts," she says. "They blow me away."

Pastor Gerald Nichols admits that the word "Community" isn't just the church's middle name—it's the reason the congregation was founded: to serve the community with the love of Christ.

Through their service, Living Water members "want people to feel, first of all, how deeply they are loved by God—unconditionally—and then, along with us, to pass that love on to others," says Nichols. "There are so many people who feel valueless. They don't have very much, they're not able to have very many life-enriching experiences, so if we can give them hope because of the way we

'We strive to plant the seed of faith through our service and our witness, and we pray that the Holy Spirit will bless our efforts.'

—Rev. Gerald Nichols



From left:
Craft time at Dover Elementary's first "Fine Arts Night" last fall. Living Water members volunteered at the event, in which students took part in art, dance, and music activities.

Jonie Walters enjoys a book with Ashean, left, and Ignacio at Kidz Pointe. The two fifth-graders have been coming to Kidz Pointe for more than a year because "it's fun to learn about Jesus and play lots of sports," says Ashean.

"D" Murphy talks with students in her Bible class at Kidz Pointe, a children's ministry at Richardson's Worthing Pointe Apartments. Most of the children served at Kidz Pointe are from low-income Hispanic families.

Joe Murphy, a member of the Living Water Congregation, reads to children during Dover Elementary's "Reading Under the Stars" book carnival last March. Students sat on blankets in the school under hand-made "stars" during the event.

Rev. Gerald Nichols and two members of Living Water Community Church, Niki Melear, left, and "D" Murphy, read cards made by students at Dover Elementary School, thanking Living Water members for providing snacks during testing. "I hope you can make the world a better place and make everybody believe in God," wrote one of the students.

are demonstrating God's love, that's what we really hope to accomplish."

Living Water Community Church is a mission start of the Lutheran Inter-City Network Coalition of Dallas Fort Worth, a group of 24 LCMS congregations and the Texas District that supports urban evangelism and ministry, especially cross-cultural ministry.

If there's a lynchpin to Living Water, it's Nichols—a gregarious 74-year-old who sleeps just four hours a night, enjoys a chocolate donut every morning, and drives a red Mustang convertible. The car was a gift from his former congregation, Concordia Lutheran Church in nearby Garland, in honor of his retirement in 1998. (Nichols had joked about getting himself a "little red convertible" for years.)

In fact, when Nichols came out of retirement to start the mission in Richardson, several Concordia families joined him in the venture.

"He drew us all together—we love him so," says Living Water treasurer Niki Melear. The handful of worshipers bonded with one another in a big way, meeting in each other's homes for Bible study and fellowship.

"Then we started developing our ministry [to the community] and that hooked us," Melear says. "The need is so great and the appreciation is so great, how can you not [serve others]?"

Instead of helping with gifts of money—which members admit isn't plentiful (even so, the church sends 10 percent of its offerings to the Texas District and an additional 10 percent to other local missions)—"we give ourselves," she says.

Though they number fewer than three dozen, Living Water members take part in numerous community-service projects every month. It's too bad they have jobs because if they didn't, they could be of service full time, they say, laughing but not really joking.



Sharing Your Faith

"I doubt that there's ever been a church this size—ever—that's been involved so extensively in community service," says Nichols. "To be this committed, to stay with it without a lot of outward growth, has got to take a commitment that is just unusual, and I would even call miraculous."

Indeed, in its first year the tiny congregation already has received three awards from Dover Elementary for its "outstanding volunteer service" and "dedication."

"We're still reaching people for Christ, regardless of how large our congregation is," says Jonie Walters, who received one of the awards for her service on the school's PTA board.

"D" Murphy, Nichols' daughter, agrees: "When you're the one out there at Kidz Pointe, or at Dover, and you see you're making a difference, numbers don't bother you very much."

Still, more worshipers would mean more hands to serve, and the needs are there—Nichols already has been contacted by two other public schools seeking volunteers.

In an effort to attract more members, the congregation recently moved its worship site from a downtown office building to the gym of a public school in a

'We're still reaching people for Christ, regardless of how large our congregation is.'

—Jonie Walters

culturally diverse middle-class neighborhood about 10 miles from Dover.

The intent, says Nichols, is "to be a training center where we can start little churches in various neighborhoods," each replicating the vision of Living Water: to be "ablaze with love for God and for our community."

When it comes to helping—and sharing your faith with your neighbors—size really doesn't matter, Nichols says, but attitude does: "We're just a small group that's saying 'we can do it.' We strive to plant the seed of faith through our service and our witness, and we pray that the Holy Spirit will bless our efforts."

Paula Schlueter Ross is a contributing editor for *The Lutheran Witness* and a staff writer for the LCMS Board for Communication Services.

'I hope you can make the world a better place and make everybody believe in God,' wrote one of the students.



Jesus (and His Followers) on Trial

by John W. Oberdeck

The Eighth Commandment plays a significant role at the trial of Jesus. Luther's Small Catechism explains that bearing false witness involves telling lies, betraying, slandering, and hurting a neighbor's reputation. These do more than damage Jesus' reputation at His trial, however. They lead to sin against the Fifth Commandment—Jesus' death by crucifixion.

Much takes place before Judas betrays Jesus with a kiss. What do we learn from Matt. 26:3–5 and 14–16?

Even though the arrest of Jesus happens according to plan, not everything is ready for the trial before the Sanhedrin. What is lacking? (Matt. 26:59–61)

In the Old Testament, God's law is very clear about the evil brought into the community by a false witness. What precautions are taken to prevent the innocent from unjust accusation, and what is to be done with a perjurer? See Deut. 19:15–19.

This explains the necessity of finding two witnesses who say the same thing, as the witnesses do in Matt. 26:61. Of what do they accuse Jesus?

What additional information about their testimony is provided in Mark 14:59?

These witnesses quote Jesus' words from John 2:19–21 with some accuracy. Nevertheless it is false witness. Why?

How does Jesus respond to the false testimony? (Matt. 26:63)

On what charge does the Sanhedrin convict Jesus? (Matt. 26:65–66)

Note the irony—the charge on which Jesus is convicted is true; He is the Christ, the Son of God.

Jesus never hides the fact that those who follow Him will also be the objects of slander, lies, and false witness. What does Jesus tell the Twelve when He sends them out to preach the good news of the kingdom of heaven? See Matt. 10:24–25.

When Jesus' followers find themselves objects of scorn, derision, and lies, to whom are they compared in Jesus' Sermon on the Mount? (Matt. 5:11–12)

In saying these things, Jesus shows that He is a prophet. What He predicts comes to pass. Believers have found themselves the objects of lies and rumors throughout the history of the Church. In Roman times, Christians were called unpatriotic because they refused to burn a pinch of incense in worship of the emperor. They were accused of cannibalism

because of the Lord's Supper. They were charged with infanticide because of the practice of infant baptism. Most famously perhaps, they were led to their deaths in the Coliseum and elsewhere when Nero made the Christians of Rome the scapegoats for the burning of Rome.

Our own century also proves Jesus to be a true prophet. We find ourselves labeled ignorant and unlearned because we believe there must be a designer for something as complex as human life. We are called unloving, or even hateful, because we believe God has set limits to sexual behavior and that society is not free to redefine marriage. Sometimes these sins against the Eighth Commandment have led, as they did for Jesus, to sins against the Fifth Commandment, and new martyrs are made.

How should we respond to these trials? St. Peter, no stranger to martyrdom himself, looked to Jesus as the example. What does he write in 1 Peter 2:23?

So we also entrust ourselves to "Him who judges justly" (NIV).

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. ANTHONY ONCKEN, Waldenburg, Ark., has resigned from the official roster of Ordained Ministers of The Lutheran Church—Missouri Synod and is, therefore, no longer eligible to receive a call.—Rev. Ken Lampe, president, LCMS Mid-South District.

DAVID HAGEN (a member of Iowa District West living in Novi, Mich.), who was on Restricted Status effective July 31, 2003, was removed from the roster of The Lutheran Church—Missouri Synod, Ordained Ministers, as of Dec. 13, 2007, by action of the District President due to his failure to respond to the certified letter sent Aug. 24, 2007, notifying him that his Candidate status expired Dec. 12, 2007. He is, therefore, no longer eligible to receive a call.—Rev. Paul G. Sieveking, president, LCMS Iowa District West.

REV. GEORGE C. HEIDER of Valparaiso University, Valparaiso, Ind., has resigned from the LCMS roster of Ministers of Religion—Ordained and is, therefore, no longer eligible to receive a call to an LCMS congregation or organization.—Rev. Daniel P. May, president, LCMS Indiana District.

Official Notices— Colloquies

DONALD A. RITTER, Boyne City, Mich., has completed all requirements for the Pastoral Colloquy Program through The Lutheran Church—Missouri Synod and is, therefore, eligible for a call.—Dr. William R. Diekelman, Chairman, Colloquy Committee, The Lutheran Church—Missouri Synod, 1333 S. Kirkwood Road, St. Louis, MO 63122-7295.

JIMMY L. RUCKER, Phoenix, Ariz., and KARL E. KUENZEL, Georgetown, Texas, have submitted their applications for the Pastoral Colloquy Program through The Lutheran Church—Missouri Synod.

LISA BRAINARD, Enid, Okla.; JOSEPH KLOTZ, Hodgkins, Ill.; JANIS McGRATH, Shelby Township, Mich.; DONNA MULLER, Franklin, Tenn.; ANNEMARIE OWENS, Plano, Texas; REBECCA TELLOCK, Weyauwega, Wis.; AMY KUTZ, Muskego, Wis.; KAREN MECKER, St. Peters, Mo.; and LINDA SCHOLL, Lincoln, Texas, 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.

MINDY MALENIUS, Cloquet, Minn., and BRENDA MATASOVSKY, Jackson, Minn., have completed the Teacher 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.

MELISSA M. COMBS, Maryville, Ill.; KIMBERLY LAVADO, Myrtle Beach, S.C.; LYNN M. MOOK, Boynton Beach, Fla.; and JENNIFER R. LAMBERTI, Peoria, Ill., have completed the Teacher Colloquy Program of The Lutheran Church—Missouri Synod and are, therefore, eligible to receive a call.—Mark A. Waldron, Director of Teacher Colloquy, Concordia University Chicago, 7400 Augusta St., River Forest, IL 60305-1499.

Official Notices— Requests for Reinstatement

MELISSA F. BECKMAN, Parma, Ohio, and AARON ROHDE, Oxford, Mich., have applied for reinstatement to the Minister of Religion—Commissioned roster of The Lutheran Church—Missouri Synod. Correspondence regarding these applications should be directed to the undersigned for receipt no later than March 5.—Dr. Raymond L. Hartwig, Secretary, The Lutheran Church—Missouri Synod, 1333 S. Kirkwood Road, St. Louis, MO 63122-7295.

Call for Nominations

LCMS Commission on Theology and Church Relations (CTCR) seeks nominations for **executive director**. The executive director reports to the CTCR and is responsible for supervising the administration of the CTCR according to Commission decisions, delegating responsibilities according to Commission policies, and assuming responsibility for the work of the staff and the answering of correspondence to the Commission; assisting the President of the Synod at his request in discharging his constitutional responsibilities; advising the President on matters pertaining to theology and church relations; assigning and supervising the drafting of letters, reports, speeches, and statements from the President on sensitive theological and church-relations matters; assisting in the presentation and discussion of theological issues for such groups as the Council of Presidents; preparing agendas for the approval of the Commission and its committees and attending all meetings; supervising and coordinating the preparation of resources for the work of the Commission, the editing of Commission reports and statements for publication, and the planning and monitoring of theological seminars and workshops throughout the Synod and the world; serving as the primary spokesman in presenting the results of the Commission's studies to the church and to the public; keeping the Commission informed regarding important ecumenical, theological, and social developments within the Synod and throughout Christendom; supervising and coordinating the CTCR's responsibility to suggest and outline studies of contemporary social issues and concerns, as they affect the church and as the church may affect such social issues; maintaining a talent pool of potential writers, committee members, etc.; supervising the preparation of responses to requests from the church for guidance in matters of theology; providing counsel when requested to other synodical boards and commissions on matters of theology and church relations; supervising and providing staff services in the area of religious organizations and movements; and overseeing the administrative functions of planning, budgeting, and the management of staff.

Nominees must be an ordained LCMS clergyman; an active member in good standing of a Lutheran Church—Missouri Synod congregation, faithful to the Holy Scriptures and the Lutheran Confessions, and supportive of the Synod's Constitution, Bylaws, and policies; well trained and competent in theology with an earned doctorate; experience in church relations; a minimum of five years of experience in the parish ministry; demonstrated skills in administration, including the ability to carry on and supervise theological research; possess a proven ability to communicate well both orally and in writing; and have the ability to work well in a team environment.

Nominations should be submitted by Feb. 29 to Barbara Ryan, Executive Director of Human Resources, The Lutheran Church—Missouri Synod, 1333 S. Kirkwood Road, St. Louis, MO 63122; barbara.ryan@lcms.org; fax: (314) 996-1121.

Positions

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

LCMS Rocky Mountain District, Denver, Colo., seeks to fill the position of **director of development**. The director of development will take the lead in developing and implementing an initiative in two areas. First, he or she will cultivate both present and deferred gifts from members and friends of the Rocky Mountain District. Second, he or she will build relationships with leaders of the congregations and promote financial stewardship education for the purpose of congregations annually increasing their financial commitment to district and Synod.

Qualifications essential to the position include a willingness to live in the metropolitan Denver area; an active member of a congregation in the Rocky Mountain District of the LCMS; understanding of biblically sound, grace-based financial stewardship; modeling of Christian life and leadership; earned bachelor's degree, preferred in finance or marketing; certification by Association of Fundraising Professionals/Society of Fund Raising Executives (CFRE) or in the process of obtaining it; five years of experience in the field; proven track record in performance of gifts received; computer literacy; and familiarity with MS Office products.

Principal responsibilities include:

- identifying and cultivating relationships to solicit individuals, organizations, and groups to make immediate and deferred gifts through various instruments in support of their congregations and the RMD.
- working toward the goal of RMD congregations systematically increasing unrestricted mission giving to district/Synod on an annual basis.
- annually developing and gaining approval of development plans from the Board of Directors through the district president.

For a complete job description, e-mail Amy Hamlin at amy.hamlin@lcef.org.

Send resume and cover letter to LCEF Ministry Services, Attention: Dave Kuerschner, P.O. Box 229009, St. Louis, MO 63122-9009.

LCMS Southern Illinois District seeks qualified candidates for the full-time position of **district schools and general executive**. The schools and

general executive promotes and provides professional guidance for early childhood, child-care centers, and elementary and secondary Lutheran schools. This position serves these schools in all aspects of their operation, including accreditation, certification, funding, administration, supervision, continuing education, and personnel and all other issues affecting Lutheran schools and preschools.

Position duties include providing personnel services – including both the provision of call lists to congregations and schools as requested and assisting personnel in finding position changes; providing guidance and resources for new school starts; educational networking for schools and their staffs; evaluation services to schools and preschools to assist them in developing and improving their ministries; regular visitation of all the schools, preschools, and child-care centers of the district. This person serves as a consultant and facilitator to Lutheran schools in developing funding and marketing initiatives for their ministries, and serves as a liaison between LCMS schools, other private schools and the State of Illinois. The person in this position also consults with schools and preschools in resolving staff and/or other issues related to schools or preschools, and serves as liaison between the district's Youth Advisory Committee, the Board for Congregational Support and the district-at-large to promote the district's youth program. Finally, this person serves as business manager (ca 15 percent of time) of the Southern Illinois District in accordance with the duties outlined in the district bylaws.

Position requirements include full commitment to the doctrinal position of The Lutheran Church—Missouri Synod and the objectives of the Southern

Illinois District; listing on the official roster of the Synod as a minister of religion, either ordained or commissioned; at least 10 years of successful experience in Lutheran ministry as a teacher and administrator (service in a congregation also preferred but not required); holding a minimum of a master's degree in education. A master's degree in educational administration is preferred.

Conditions of employment include compensation according to the SID Salary Guidelines, benefits and transportation supplied according to Board of Directors policy. The emphasis of this position is approximately 80 percent education and 20 percent other duties (e.g., business manager and youth).

For a full listing of the job description and district bylaws concerning this position, contact President Herbert Mueller, 2408 Lebanon Ave., Belleville, IL 62221; (618) 234-4767; SIDPresHCM@aol.com. Send applications or nominations with resume and permission to request LEIF or PIF and SET forms to President Mueller at the same address by Feb. 28.

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

- **Concordia University Nebraska, Seward, Neb.**, seeks to fill the following faculty position:
Campus pastor.
- **Concordia University Texas, Austin**, seeks to fill the following faculty positions: **Mathematics; kinesiology; athletics director.**
- **Concordia University Wisconsin**, seeks to fill the following faculty position: **Occupational therapy.**

For more information about these and other CUS positions, including complete job descriptions, qualifications, and application process, visit <http://www.lcms.org/cusjobs> and click on "Positions Available at Our Campuses."

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

ALBERS, VICTOR G.; Aug. 22, 1915, Navasota, Texas, to Nov. 10, 2007, Stewart Manor, N.Y.; son of Rev. G. Christian and Esther (Kaspar) Albers; graduated St. Louis, 1939. Served 1942–1981. Ministries/parishes: Marblehead, Belmont, Mass.; Long Island City, Bronxville, N.Y.; Atlantic District assistant executive secretary for Missions, Church Extension and Stewardship 1953–1958; executive secretary of Missions and Church Extension 1958–1981; retired 1981. Preceded in death by his wife, Anne (Lynker) Albers. Survivors: sons: Norman, Steven; daughter: Susan. Funeral: Nov. 15, 2007, Garden City, N.Y.; interment: Nov. 15, 2007, Port Washington, N.Y.

BENDEWALD, DONALD E.; Nov. 14, 1935, Elgin, Ill., to Oct. 29, 2007, Georgetown, Texas; son of G. Bernhard and Marie E. (Genz) Bendewald; graduated St. Louis, 1961. Served 1961–1999. Ministries/parishes: Philipppines; Moorhead, Minn.;

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Baltimore, Md.; Southeastern District circuit counselor 1980–1988; retired 1999. Survivors: Bettie Ann (Horn) Bendewald; son: Thomas; daughters: Jill Hancock, Dawn Helgeson. Funeral: Nov. 2, 2007, Georgetown, Texas; interment: Nov. 5, 2007, Baltimore, Md.

GREMMELS, DELBERT WILLIAM; Feb. 19, 1930, St. Louis, Mo., to Oct. 23, 2007, Biloxi, Miss.; son of Herman H. Sr. and Ella (Heihn) Gremmels; graduated St. Louis, 1955. Served 1955–1994. Ministries/parishes: Formosa (Taiwan); U.S. Military Chaplain; Gulfport, Miss.; Southern District circuit counselor 1991–1994; retired 1994. Survivors: Lela (Reuscher) Gremmels; son: Luther; daughters: Karen Cross, Molly. Funeral: Oct. 26, 2007, Gulfport, Miss.; interment: Oct. 26, 2007, Biloxi, Miss.

GUSSICK, ROBERT F.; Nov. 19, 1917, Milwaukee, Wis., to Jan. 4, 2007, San Diego, Calif.; son of Frank S. and Irene (Gierach) Gussick; graduated St. Louis, 1941. Served 1942–1983. Ministries/parishes: Chilton, Milwaukee (Shorewood), Wis.; Guatemala; Balboa, Canal Zone; Caribbean Area; Mexico City, Mexico; San Diego, Baja, Calif.; retired 1983. Preceded in death by his wife, Ruth (Yunghans), and his son, Stephen. Survivors: daughters: Carol Felsch, Mary Lohrbach. Funeral: Feb. 24, 2007, San Diego, Calif.; cremation.

HALLMAN, RICHARD C.; June 19, 1931, Chicago, Ill., to March 8, 2007, Mount Vernon, Wash.; son of Dr. Alfred and Erna Hallman; colloquy, 1980. Served 1980–1993. Ministry/parish: Barney, N.D.; retired 1995. Preceded in death by his wife, Nancy (Carlson). Survivors: son: Richard; daughters: Valerie, Margaret, Elizabeth. Funeral and interment: March 13, 2007, Mount Vernon, Wash.

HANKE, KARL W.; Feb. 4, 1936, Fort Wayne, Ind., to Dec. 1, 2006, Independence, Mo.; son of Karl W. and Zeledine (Vachon) Hanke; graduated Springfield, 1964. Served 1964–1973, 1973–1996. Ministries/parishes: Bremer, Waverly, Hiawatha, Iowa; Monett, Mo.; Macomb, Ottawa, Ill.; U.S. Army Chaplain 1969–1989; retired 2000. Survivors: Barbara (Favory); sons: Karl, Kevin, Kriston; daughter: Karina Ruthenberg. Funeral: Dec. 5, 2006, Blue Springs, Mo.; cremation.

HARTMANN, ROLAND C.; Jan. 23, 1947, Quincy, Ill., to Feb. 24, 2007, San Antonio, Texas; son of Roland C. and Dorothy (Albers) Hartmann; graduated St. Louis, 1987. Served 1987–1992, 1993–2007. Ministries/parishes: Pine Bluffs, Wyo.; Grover, Colo.; Eufaula, Okla.; San Antonio, Texas. Survivors: Yvonne (Aguilar); daughter: Nicole. Funeral: Feb. 27, 2007, San Antonio, Texas; interment: Feb. 27, 2007, no information provided.

HERTWIG, FREDERICK AUGUST JR.; Sept. 30, 1919, Detroit, Mich., to Nov. 13, 2007, Harrisonville, Mo.; son of Rev. Frederick Albert and Martha (Pfotenhauer) Hertwig; graduated St. Louis, 1945. Served 1945–1984. Ministries/parishes: Cole Camp, Leslie, Mo.; Milwaukee, Edgerton, Wis.; Schaumburg, Evanston, Ill.; retired 1984. Preceded in death by his son, John. Survivors: Elaine (Sandmann) Hertwig; son: Rev. Frederick C.; daughters: Paula Hopkins, Mary Schuldheisz. Funeral and interment: Nov. 17, 2007, Cole Camp, Mo.

HINZ, VERN D.; Feb. 20, 1927, Fairmont, Minn., to Dec. 27, 2006, Casa Grande, Ariz.; son of Adolph and Edna (Behrens) Hinz; graduated Springfield, 1961. Served 1961–1990. Ministries/parishes: Dayton, Dana, Bouton, Perry, Iowa; Reese, Mich.; Michigan District circuit counselor; retired 1990. Survivors: son: William; daughters: Eunice Woldt, Elaine Kollmeyer, Sharon Fraker, Karen Murdy, Janel Ehrman. Funeral and interment: Jan. 5, 2007, Ann Arbor, Mich.

Member vs. Nonmember Privileges

Does the LCMS have a position on the public burial or marriage of a nonmember of a congregation?

I always believed that one of the privileges of being a communicant member was to be allowed public baptism of your children, public marriage of yourself or your children, and a public burial, or "Christian burial," from your church. It appears that nonmembers request the use of our facilities for marriages, baptisms, and funerals, and the pastor gives it to them. Is this right in lieu of giving our gifts to support our "close communion of saints" church?

If this is mission work, why don't we advertise like this: "Come to any LCMS congregation for all your needs, and we will give you the benefit of membership, even though you don't believe or support a church of your own." Will this further the Kingdom work? B.S., Wisconsin

While there is no specific position statement of the LCMS on the matter referred to here, there are principles that pastors and congregations consider when dealing with issues of this kind.

First, it should be recognized that there are specific instances in the lives of people when they are more open to hearing the message of the Gospel: Baptisms, marriages, and deaths and illnesses in the family are such times. Occasions such as these, involving joy or sorrow, are often times when persons who have had little or no previous

meaningful relationship with the church may be open to hearing God's message.

Second, it is assumed that the pastor and the congregation will use these opportunities to share the Gospel and will not let those whom God has provided be lost. In fact, if they allow that to happen, they are failing in their responsibility. Such times are occasions for providing the kind of Christian counsel for which the situation calls, whether that is the need for Christian comfort and concern or a time for recognition of, and rejoicing in, the blessings that God provides in marriage and Holy Baptism.

Finally, it might be remembered that the church is to serve others and not only its own members. It is certainly true that there will be occasions—perhaps many of them—when it appears that individuals are taking advantage of the pastor or the congregation. Not all couples or individuals who receive Christian counsel will join the church. There is no surprise in that. In fact, we might expect it since the results do not depend on us but on the Holy Spirit. Not all those who heard Jesus and received His blessing became followers either. All we can do is share the message of His love. Providing Christian counsel together with the use of congregational facilities may be just the opportunity for doing that.

Send your questions to Q&A, *The Lutheran Witness*, 1333 S. Kirkwood Road, St. Louis, MO 63122-7295. Please include your name and address. All questions will be considered but none can be answered individually.

NOTICES

HOLSTEIN, SYLVESTER W.; June 21, 1909, Martinsburg, Neb., to March 25, 2007, Tecumseh, Neb.; son of Rev. Jacob and Martha (Petz) Holstein; graduated St. Louis, 1932. Served 1934–1974. Ministries/parishes: Sumner, Moorefield, Curtis, Malcolm, Platte Center, Neb.; Yorktown, Sioux City, Denison, Iowa; retired 1975. Survivors: sons: Frederick, John; daughter: Sylvia Musil. Funeral and interment: March 30, 2007, Denison, Iowa.

JORDENING, VICTOR F.G.; March 19, 1912, Fairbury, Neb., to Oct. 16, 2007, Lexington, Neb.; son of Henry and Mary (Knoche) Jordening; graduated St. Louis, 1936. Served 1937–1977. Ministries/parishes: Litchfield, Hazard, Jansen, Superior, Red Cloud, Lexington, Neb.; Nebraska District vice president 1963–1970; Nebraska District circuit counselor 1986–1989; retired 1977. Preceded in death by his wife, Edna (Drees) Jordening. Survivors: sons: Richard, David, John; daughters: Mary Norman, Kathryn Neil, Sara. Funeral and

interment: Oct. 20, 2007, Lexington, Neb.

KLIETZ, SHELDON H.; Feb. 26, 1935, Chicago, Ill., to Oct. 16, 2007, Missoula, Mont.; son of George and Edna (Neumann) Klietz; graduated St. Louis, 1960. Served 1960–1997. Ministries/parishes: Campbell, Nashua, Minn.; Hazel Crest, Marseilles, Oak Lawn, Chicago, Ill.; El Centro, Calif.; circuit counselor Minnesota North District 1964–1965; Northern Illinois District 1985–1988; retired 1997. Survivors: JoAnne (Thomas) Klietz; sons: Mark, Todd; daughter: Beth. Funeral: Nov. 3, 2007; Missoula, Mont., cremation.

KOCH, DAVID V.; June 8, 1939, Indianapolis, Ind., to Sept. 27, 2007, Denver, Colo.; son of Edwin and Elsa (Vahle) Koch; graduated St. Louis, 1966. Served 1966–2001. Ministries/parishes: Indianapolis, Shelbyville, Greensburg, Ind.; Milwaukee, Wis.; Denver, Colo.; St. Louis, Mo.; Ann Arbor, Mich.; retired 2001. Survivors: Ruth (Neffle) Koch; daughters: Anne Franklin, Abigail. Funeral and interment:

Oct. 2, 2007, Denver, Colo.

LANGE, WILLIAM H.; Oct. 4, 1927, Minot, N.D., to Nov. 1, 2007, Peoria, Ill.; son of Rev. Alvin H. and Selma Louise (Lohoefer) Lange; graduated St. Louis, 1954. Served 1954–1992. Ministries/parishes: Los Angeles, Calif.; Denver, Colo.; Omaha, Neb.; St. Paul, Minn.; Topeka, Peoria, Ill.; retired 1992. Survivors: Ellen (Westendorf) Lange; sons: Timothy, Philip; daughter: Kathryn Gehrke. Funeral and interment: Nov. 5, 2007, Peoria, Ill.

OTTE, HAROLD WILLIAM; Nov. 7, 1915, York, Neb., to July 31, 2007, Waconia, Minn.; son of M.F. William and Ida (Bretzenberg) Otte; graduated Seward, 1935. Served 1939–1972. Schools/ministries: Jonesville, Fairmont, St. Paul, Minn.; colloquy, 1972. Served 1972–1981. Ministries/parishes: St. Paul, Worthington, Minn., retired 1981. Survivors: Bernice E. (Schmidt) Otte; sons: Rev. William, Paul. Funeral: Aug. 9, 2007, Norwood Young America, Minn.; interment: Aug. 9, 2007, Cologne, Minn.

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PIAZZA, CHARLES T.; Nov. 20, 1935, Hillsboro, Ill., to Nov. 12, 2007, Noblesville, Ind.; son of Adolph and Minnie (Gilliland) Piazza; graduated Springfield, 1964. Served 1964–1991. Ministries/parishes: Sumner, Callaway, Tecumseh, Neb.; Plymouth, Muncie, Ind.; retired 1997. Survivors: Joan (March) Piazza; sons: Rev. Adrian, Brian, Charles, Douglas, Eric, Frederick, Gary. Funeral: Nov. 15, 2007, Noblesville, Ind.; interment: Nov. 16, 2007, Hillsboro, Ill.

PROWATZKE, ARMIN P.; March 16, 1934, Milwaukee, Wis., to Sept. 18, 2007, Waukesha, Wis.; son of Gerhardt A. and Elsa (Lange) Prowatzke; graduated St. Louis, 1959. Served 1959–1996. Ministries/parishes: Page, Ariz.; Livingston, Atwater, Calif.; Paulina (Germantown), Iowa; Cascade, Wis.; Wood Lake, Minn.; retired 1996. Survivors: Esther

M. (Tiedje) Prowatzke; sons: Jonathan, Michael; daughters: Sherry, Linda. Funeral: Sept. 22, 2007, Sussex, Wis.; interment: Sept. 22, 2007, Grafton, Wis.

REIMNITZ, ELMER, DR.; Sept. 4, 1919, Toropi, RGS, Brazil, to Oct. 25, 2007, Simi Valley, Calif.; son of Rev. Charles and Emma (Ortmann) Reimnitz; graduated St. Louis, 1942. Served 1943–1987, 1988–1991. Ministries/parishes: Rio Grande do Sul, Sao Leopoldo, Niteroi, Porto Alegre, Canoas, Brazil; Ridley Park, Pa.; Grand Island, Neb.; Palmdale, Calif.; Pacific Southwest District circuit counselor 1991–1994; retired 1987, 1991. Preceded in death by his daughter, Lorna. Survivors: Kordy (Schelp) Reimnitz; sons: Nolan, Rev. Elroi, Valter; daughter: Tania Lane. Funeral: Nov. 3, 2007, Thousand Oaks, Calif.; interment: Nov. 3, 2007, Chatsworth, Calif.

RIEDEL, E. PAUL; June 5, 1918, Hankow, China, to May 10, 2007, Nampa, Idaho; son of Rev. Erhardt H. and Carmelia (Beecher) Riedel; graduated St. Louis, 1943. Served 1943–1983. Ministries/parishes: Wallace, Squirrel, Ashton, Nampa, Idaho; Ashland, Ore.; Wenatchee, Wash.; Northwest District circuit counselor 1953–1959, 1961–1966; retired 1983. Survivors: Lydia (Heinitz) Riedel; sons: James, Rev. Jonathan; daughters: Connie Bloomer, Ruth O'Keefe, Susan Ayers. Funeral and interment: May 14, 2007, Nampa, Idaho.

ROBINSON, JACK T.; Dec. 24, 1926, Dayton, Ohio, to Aug. 28, 2007, Chattanooga, Tenn.; son of Clyde M. and Sarah Lucille (Treon) Robinson; graduated Springfield, 1958; colloquy, 1984. Served 1958–1977, 1984–1986, 1986–1992. Ministries/parishes: Russellville, Mount Petit Jean, Augsburg (London), DeWitt, Ark.; Nashville, Morristown, Tenn.; St. Louis County, Mo.; Toccoa, Ga.; Southern District circuit counselor: 1962; retired 1992. Preceded in death by his son, Jack Jr. Survivors: Tennie (Tate) Robinson; daughters: Diane Robinette, Sharon LeBlanc. Funeral and interment: Aug. 31, 2007, Chattanooga, Tenn.

ROMBERG, DAVID F.; May 30, 1935, Niagara Falls, N.Y., to Sept. 22, 2007, Crossville, Tenn.; son of David F. Sr. and Esther (Klettke) Romberg; graduated St. Louis, 1960. Served 1960–1983. Ministries/parishes: St. Paul (Afton Heights), Minn.; Plymouth, Mich.; Toledo, Ohio; retired 1990. Survivors: Janet L. (Schornack) Romberg; sons: Timothy, Jonathan. Funeral: Sept. 29, 2007, Fairfield Glade, Tenn.; cremation.

SCHINNERER, RICHARD A.; Sept. 25, 1929, Long Beach, Calif., to Nov. 1, 2007, Pasadena, Calif.; son of Arnold and Martha (Hunrick) Schinnerer; graduated St. Louis, 1954. Served 1954–1973, 1977–1979, 1982–1985. Ministries/parishes: San Diego, Covina, Calif.; Phoenix, Prescott Valley, Yuma, Ariz.; retired 1985. Survivors: Elaine Schinnerer; son: Craig; daughters: Suzanne, Karyn, Judith. Funeral: Nov. 10, 2007, Glendora, Calif.; cremation.

SCHMIDT, GERHARDT K.; April 12, 1920, Chaska, Minn., to Nov. 14, 2007, St. Louis, Mo.; son of Rev. Otto H. and Alma (Kohn) Schmidt; graduated St. Louis, 1945. Served 1945–1986. Ministries/parishes: Anna, Granite City (Nameoki), Ill.; Kingsport, Tenn.; University City, Mo. Missouri District circuit counselor 1991–1997, 1998–2001; retired 1986. Preceded in death by his wife, Marilyn (Erdmann) Schmidt, and his daughter, Karen Wagner. Survivors: sons: Michael, Timothy; daughter: Martha Hoff. Funeral and interment: Nov. 19, 2007, St. Louis, Mo.

SCHMIDT, PAUL RONALD; July 10, 1931, St. Louis, Mo., to Nov. 20, 2007, Springfield, Ill.; son of Rev. Edward F. and Conradine (Mussler) Schmidt; graduated St. Louis, 1956. Served 1956–1993. Ministries/parishes: Bel Air, Md.; Fairview Heights

(East St. Louis), Mattoon, Ill.; Central Illinois District first vice president 1985–1991, circuit counselor 1992–1993; retired 1993. Preceded in death by his daughter, Amy. Survivors: Joyce (Ely) Schmidt; sons: Rev. Paul, Kent; daughters: Susan Sochowski, Connie Hoolahan. Funeral: Nov. 23, 2007, Springfield, Ill.; interment: Nov. 24, 2007, Mattoon, Ill.

SHIPPERT, PAUL; May 25, 1926, Sublett, Ill., to Oct. 4, 2007, Alden, N.Y.; son of John W. and Mary E. Shippert; graduated St. Louis, 1950. Served 1950–1994. Ministries/parishes: Birmingham, Mich.; Greenfield, Ind.; Cliffside Park, N.J.; East Aurora, N.Y.; retired 1994. Survivors: Bernice (Schmidt) Shippert; sons: Paul, David, Timothy, Philip; daughter: Stephanie. Funeral and interment: Oct. 8, 2007, Elma, N.Y.

STRAND, JONATHAN PAUL; June 19, 1980, Wichita, Kan., to Sept. 8, 2007, Tinley Park, Ill.; son of Rev. Paul and Connie (Dyer) Strand; graduated St. Louis, 2006. Served 2006–2007. Ministry/parish: Countryside, Ill. Funeral: Sept. 12, 2007, Tinley Park, Ill.; cremation.

TETZLOFF, RICHARD DAVID; May 15, 1939, Waseca, Minn., to Oct. 20, 2007, St. Cloud, Minn.; son of Carl and Agnes (Boettcher) Tetzloff; graduated Springfield, 1963. Served 1963–1967, 1968–2001. Ministries/parishes: King City, Atascadero, Calif.; St. Cloud, Minn.; St. Louis, Mo.; LCMS Specialized Care director 1988–1995; retired 2001. Survivors: Mary E. (Carter) Tetzloff; sons: Mark, David. Funeral: Oct. 23, 2007, Sauk Rapids, Minn., Oct. 24, 2007, Walker, Minn.; cremation.

TONN, RANDELL E.; Sept. 19, 1931, Lester Prairie, Minn., to Nov. 8, 2007, Rochester, Minn.; son of Helmut and Viola (Bergmann) Tonn; graduated St. Louis, 1959. Served 1959–1969, 1972–1976, 1976–1987, 1991–1992. Ministries/parishes: Pagedale, Concordia, Mo.; Denver, Colo.; Dayton, Cleveland, Cleveland Heights, Ohio. Preceded in death by his daughter, Rebecca. Survivors: Gladys (Kuenzel) Tonn; daughters: Christine Hoffman, Elizabeth Schwochow, Rachel Rutti. Funeral: Nov. 12, 2007, Glencoe, Minn.; interment: Nov. 12, 2007, Lester Prairie, Minn.

VON DIELINGEN, PAUL H.G.; March 9, 1916, Indianapolis, Ind., to Oct. 20, 2007, St. Louis, Mo.; son of Henry and Elisa (Schluesemeier) Von Dielingen; graduated St. Louis, 1941. Served 1942–1982. Ministries/parishes: Miami, Okla.; Joplin, Mo.; Wichita, Kan.; retired 1982. Survivors: Edna (Hauer) Von Dielingen; son: David M.; daughters: Elaine Bryant, Elisa Schendel, Karen Grefe. Funeral: Oct. 24, 2007, St. Louis, Mo.; interment: Oct. 26, 2007, Wichita, Kan.

WACKER, DAVID LOUIS; Jan. 29, 1930, Detroit, Mich., to Sept. 24, 2007, Kathleen, Ga.; son of Rev. Herbert R. and Eleanor (Ahlbrand) Wacker; graduated St. Louis, 1955. Served 1955–1995. Ministries/parishes: Liberal, Kan.; Bridgman, Mich.; Evansville, Ind.; Park Forest, Ill.; Fort Smith, Hot Springs Village, Ark.; retired 1995. Survivors: Patricia R. (Jens) Wacker; sons: David, Jonathan, Daniel; daughters: Rebecca, Elizabeth. Funeral: Sept. 27, 2007, Warner Robins, Ga.; cremation.

WETZSTEIN, WALDEMAR H.; March 13, 1914, Moose Jaw, Saskatchewan, Canada, to Oct. 13, 2007, Cypress, Texas; son of Dr. Christian T. and Wally Dora (Puffe) Wetzstein; graduated Springfield, 1941. Served 1942–1979. Ministries/parishes: Thawville, Vandalia, Chicago, Ill.; retired 1979. Preceded in death by his son, Rev. Merrell. Survivors: Leah (Nordmeyer) Wetzstein; son: Keith; daughters: Melody Krugler, Kandy King. Funeral: Oct. 22, 2007, Chicago, Ill.; interment: Oct. 22, 2007, Vandalia, Ill.

A 'Reading' Lesson

Every once in a while, at bedtime, Zachary, my 7-year-old, needs to talk. Sometimes he simply melts down. Everything seems so bad. But if you lie with him long enough and listen, things get better.

Last night was one of those occasions. At one point he began to cry. He had lost his grip on God, he said.

That's a strong statement for a first-grader. After I gently pursued the topic, he said something about his Sunday school teacher "not being able to teach."

Still not understanding, I probed further.

"There's no way she can teach if she does not know the Bible," he explained.

Now I was really confused. "How do you know she doesn't know the Bible?" I asked.

"If she hasn't read the whole Bible, how does she know what happens at the end? How can she teach if she hasn't read the whole thing?"

"How do you know she hasn't read the whole Bible? Did she tell you that?"

"No!" he cried through his tears. "But ever since Sunday school started, her bookmark has been right in the middle of her Bible, and it has never moved. She could have been done by now, but she's only read half of it!"

I thought I was going to lose it. I explained that some people mark special verses in their Bibles with a bookmark:



"Mommy and Daddy have Psalm 121 marked because that is the verse they chose for their wedding." Then I kissed him goodnight and went to share a gentle laugh with my husband.

Leave it to a child to put such an exclamation point on the end of a day. Can you believe the things kids notice?

It's a point we should not overlook.

—Christa Barnhart
via the Internet

N O T I C E S

COMMISSIONED

ARNHOLT, WILLIAM H.; May 22, 1933, Seymour, Ind., to Nov. 4, 2007, Parma, Ohio; son of Elmer and Lydia (Brethauer) Arnholt; graduated River Forest, 1955. Served 1955–1996. School/ministry: Cleveland, Ohio; retired 1999. Funeral: Nov. 9, 2007, Cleveland, Ohio; interment: Nov. 12, 2007, Seymour, Ind.

EBERT, ERNEST R.; Oct. 31, 1921, Effingham, Ill., to April 21, 2007, Elk Grove Village, Ill.; son of Ernst and Dorothy (Gersch) Ebert; graduated River Forest, 1943. Served 1945–1986. Schools/ministries: Bridgeview, Summit, Elmwood Park, Ill.; Akron, Ohio; retired 1986. Survivors: son: Paul; daughter: Carol Thornton. Funeral: no information provided; interment: Irving Park, Ill.

GOLBERG, MICHAEL CARL; Dec. 4, 1939, Milwaukee, Wis., to May 23, 2007, Milwaukee, Wis.; son of Karl and Martha (Mundt) Golberg; graduated Mequon, 1991. Served 1993–1994, 1995–1999. Schools/ministries: Franklin, Milwaukee, Wis.; retired 1999. Survivors: Ellen (Mueller) Golberg; daughters: Karen Drees, Susan Moll, Kristin Scheibe. Funeral: May 31, 2007, Milwaukee, Wis.; cremation.

JANZOW, LUDWIG E.; Nov. 6, 1911, Iowa, to Jan. 22, 2007, Davis, Calif.; son of August and Elizabeth (Wiegner) Janzow; graduated Seward 1933. Served 1936–1976. Schools/ministries: Herrington, Kan.; Brighton, Colo.; San Leandro, Calif.; retired 1976. Survivor: daughter: Mary Lowry. Memorial service: Jan. 27, 2007, San Leandro, Calif.;

interment: Jan. 26, 2007, Lafayette, Calif.

KOSTUSH, ELAINE (JESKE); April 25, 1931, Chicago, Ill., to Feb. 18, 2007, Fort Myers, Fla.; daughter of Walter and Lillian (Gaede) Jeske; graduated River Forest, 1968. Served 1977–1994. School/ministry: Hinsdale, Ill.; retired 1994. Survivors: Richard Kostush; daughter: Ruth Christman; step-daughter: Karen Ross. Funeral and interment: Feb. 23, 2007, Fort Myers, Fla.

LECKBAND, VIRGIL EMIL; Dec. 19, 1926, Ocheyedan, Iowa, to Nov. 2, 2007, Concordia, Mo.; son of Harold and Eleanora (Bremer) Leckband; graduated Seward, 1950. Served 1950–1993. Schools/ministries: Bremen, Kan.; Concordia, Mo.; retired 1993. Survivors: Janet (Handel) Leckband; sons: Paul, Rev. Mark; daughter: Carolyn Brott. Funeral and interment: Nov. 7, 2007, Concordia, Mo.

LEHRKE, GEORGE J.; July 22, 1930, White Lake, Wis., to Feb. 22, 2007, Shawano, Wis.; son of George F. Sr. and Helena (Krause) Lehrke; graduated River Forest, 1953. Served 1953–1997. School/ministry: Bonduel, Wis.; retired 1997. Survivors: Edith (Rupprecht) Lehrke; son: Stephen; daughters: Paula Hamilton, Rhoda Lehrke. Funeral and interment: Feb. 24, 2007, Bonduel, Wis.

LINDGREN, FREDERICK CARL Dec. 13, 1947, Baltimore, Md., to Oct. 22, 2007, Olmsted Township, Ohio; son of Alvar and Iola (Obst) Lindgren; graduated River Forest, 1975. Served 1975–1992, 1998–2003. Schools/ministries: Chicago, Staunton, Ill.; Bergholz, N.Y.; Milwaukee, Melrose Park, Wis. Survivors: Joanne (Bartz) Lindgren; son:

Andrew; daughter: Rachel. Funeral: Oct. 27, 2007, Columbia Station, Ohio; interment: Oct. 30, 2007, Brookfield, Wis.

SCHLIMPERT, EDGAR THEODORE; Sept. 17, 1921, Shawneetown, Mo., to Nov. 5, 2007, Kansas City, Mo.; son of Charles and Dora (Starzinger) Schlimpert; graduated River Forest, 1944. Served 1944–1986. Schools/ministries: Sidney, Neb.; Lemay, Mo.; retired 1986. Survivors: Melba (Schlesselmann) Schlimpert; sons: Charles, James, Thomas. Funeral and interment: Nov. 10, 2007, Concordia, Mo.

WINTER, ERNEST A. JR.; Nov. 17, 1926, Scranton, Pa., to Sept. 26, 2007, St. Joseph, Mich.; son of Ernest A. Sr. and Adela (Rieck) Winter; graduated River Forest, 1949. Served 1949–1989. Schools/ministries: Forest Park, Ill.; Farmington Hills, Stevensville, Mich.; retired 1989. Survivors: Louise (Schoech) Winter; sons: Timothy, Rev. Thomas; daughters: Deborah Nixdorf, Rebecca Eminger. Funeral: Sept. 29, 2007, Stevensville, Mich.; interment: Sept. 29, 2007, St. Joseph, Mich.

Playing Second Fiddle

My mother-in-law is overly involved with my wife. They talk on the phone several times a day, and my wife calls every night to tell her when our 1-year-old son falls asleep. The two of them even take frequent two- to three-day vacations together. At times, I feel like I'm playing second fiddle. Any thoughts?

Your question addresses an issue that can have a significant impact on a marriage, namely, the enmeshment of a spouse's parent with their married child. Your question is pertinent especially because nearly everyone can relate to a parent-child relationship. It's obvious by the tone of your question that this situation is hurtful. Some husbands in similar circumstances feel their wives are more "married" to their mothers than they are to them.

The goal of being a parent is to work yourself out of a job. That is, to rear your children to become responsible, functioning adults, and then *let go* of them as they transition to adulthood. In this way, you empower them to establish relationships with others on their own terms. That goal is especially difficult for mothers whose identity and purpose in life center primarily on being a parent. The result is a relationship that is, in your words, "overly involved." God intended marriage to be the lifelong union of two people who transition from their respective families to establish their own. Scripture refers to this dynamic as "leave and

cleave" (Genesis and Matthew). The validity of this concept is borne out by research, which indicates the degree of healthy physical and emotional separation from one's family of origin is a reliable predictor of marital success.

While I don't know the specifics of your marriage, I can offer some thoughts about how you might approach the topic with your wife. I suspect that your mother-in-law is not intentionally trying to interfere in your marriage, although it may seem that way. My advice to you, as delicate as it may be, is to tell your wife how you feel about her relationship with her mother. Seek to understand her perspective as well, since she may have concerns about your marriage of which you are unaware. Avoid making this a loyalty issue, where you feel your wife is "choosing" her mother over you. In a follow-up discussion, you might ask yourselves how much quality time you want to spend with each other, with family, friends, or at work. Pray for wisdom as you work toward a compromise.

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. Randy Schroeder is assistant professor in the Pastoral Ministry and Missions Department at Concordia Theological Seminary, Fort Wayne, Ind.

LETTERS

(Continued from Page 5)

"Mosaic—a Multiethnic Multi-generational Church Start" ("Fan into Flame," September). I am pleased that the California-Nevada-Hawaii District is making the effort to reach out in this way, and also with the "successful" results, with 210 people attending the "first celebration event."

But I am disturbed by the choice of name for this mission church. Googling "Mosaic Church" and "Mosaic Ministry" reveals there are many such

groups affiliated with different denominations, with divergent doctrinal beliefs, including one headed by a rabbi!

While the term "mosaic" is descriptive of its purpose, it also is confusing because it says nothing about doctrinal basis or church affiliation. Or is the full title "Mosaic Lutheran Church (or Mission)"?

In this age when denominational differences are being downplayed and obscured, let's not add

to the confusion, but let the name indicate its doctrinal basis.

*Rev. Richard A. Krugler
Vancouver, Wash.*

We welcome letters that comment on articles in The Lutheran Witness. Letters may be edited for length and clarity. Send letters to "Letters," c/o The Lutheran Witness, 1333 S. Kirkwood Road, St. Louis, MO 63122-7295; or send them via e-mail to Lutheran.Witness@LCMS.org. Please include your name, postal address, and telephone number.

Reconciled to God and Each Other

Because of Christ Jesus and what He did for us, God forgives our sins, which makes it not only our duty, but our privilege, to forgive and reconcile with those who sin against us.

Has something like this ever happened to you? You are walking down the frozen-food aisle at the supermarket when you spot someone with whom you have a strained relationship—and your first inclination is to head in the opposite direction and hide in the soft-drink section.

There are any number of reasons you may want to avoid that person. Perhaps you have experienced some conflict with him or her. There could be an unresolved disagreement. Maybe that person made a hurtful or judgmental comment about you that soiled your reputation.

Unresolved conflict can range from fairly insignificant differences of opinion to matters of greater gravity and importance. It can lead to unhealthy—even sinful—emotions and feelings toward another person. It can find expression in such behaviors as gossip, slander, the bringing of lawsuits, or acts of violence.

Such conflict has a way of hanging on to us, and we have a way of holding on to it and even cultivating it. This can damage our relationship with God and make it even more difficult to resolve the conflict.

The apostle Paul's words in 2 Cor. 5:17–19 are very helpful in this regard: "Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come. All this is from God, who through Christ reconciled us to Himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to Himself, not counting their trespasses against them, and entrusting to us the message of reconciliation."

Because of Christ Jesus and what He did for us, God forgives us our sins, which makes it not only our duty, but our privilege, to forgive and reconcile with those who sin against us.

I am reminded of Martin Luther's explanation of the Fifth Petition of the Lord's Prayer, "And forgive us our trespasses as we forgive those who trespass against us." Luther explains, "We pray in this petition that our Father in heaven would not look at our sins, or deny our prayer because of them. We are neither worthy of the things for which we pray, nor have we deserved them, but we ask that He would give them all to us by grace, for we daily sin much and surely deserve nothing but punishment. So we too will sincerely forgive and gladly do good to those who sin against us."

Ted Kober, who writes about reconciliation in this issue of *The Lutheran Witness*, says, "Reconciliation is the best witness program the church has ever had." Maybe you never thought of it this way, but consider how Paul continues after telling us that God has entrusted to us the "message of reconciliation." He writes, "Therefore, we are ambassadors for Christ, God making His appeal through us. We implore you on behalf of Christ, be reconciled to God" (2 Cor. 5:20).

May God bless your efforts at the reconciliation of any conflict in which you may be involved, and may He give you many opportunities to share His message of reconciliation with others!



Jerry Kieschnick
John 3:16–17

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