

The Kaiserslautern Lutheran



Nr. 4

Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr

April 2022

The Early Years of the Missouri Synod's Mission Work in India

Prior to the establishment of its own foreign mission work, the Missouri Synod supported several German mission agencies, including the Leipzig Mission Society until 1876. A former Missouri Synod missionary to the Ojibway Indians in Michigan, Eduard Raimund Baierlein (1819–1901), had been sent to North America by Wilhelm Loehe in 1847. In 1853, he moved to India and began work with the Leipzig Mission Society. The Missouri Synod regularly sent Baierlein books and periodicals to support his work. Younger missionaries began reading this Missouri Synod literature and became more theologically conservative. In 1876, four missionaries left the Leipzig Mission Society because it was too compromising for their liking. As one German periodical put it: "By reading and studying almost exclusively the literature produced by Missouri they became more and more filled with a Missourian spirit." C. F. W. Walther, president of the Missouri Synod, offered to support these four missionaries financially should they remain in India, though he also highlighted the need in North America. The missionaries ended up as pastors in North America and Germany.



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Holy Week Services

Palm Sunday

April 10th Divine Service 8:30 AM

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Holy Week

Monday, April 11th Vespers 7:00 PM

Tuesday, April 12th Vespers 7:00 PM

Wednesday, April 13th Vespers 7:00 PM

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Maundy Thursday

April 14th Divine Service 7:00 PM

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Good Friday

April 15th Tre Ore 12:00 PM

Tenebrae 7:00 PM

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Holy Saturday

April 16th Easter Vigil Divine Service

Sunset 8:24 PM

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The Feast of the Resurrection of our Lord

April 17th

Divine
Service

8:30 AM

Easter
Breakfast to
follow.



Ukrainian Lutherans

As noted in the first issue of *The Kaiserslautern Lutheran*, one of our goals is to highlight "the latest developments within our partner churches in Germany, the rest of Europe, and around the world. "With the ongoing war in Ukraine, you might be interested in learning about the history of Lutheranism in that region and its continued influence today. Some of you may recall the LCMS Eurasia conference the Ashers, Ryan Schnake, and I attended in Odessa, Ukraine in summer, 2019. At that conference I was able to gather several historical resources and meet some of the Lutherans working with the LCMS in various Lutheran churches in the Ukraine.

As might be expected, Lutheranism in the Ukraine goes back to German settlers. Already during the Middle Ages and Reformation period, German settlers began settling in Russia. In 1682 there were about 18,000 Germans living in Moscow. At the end of the 18th and beginning of the 19th centuries, the Russian Czars invited German immigration to Russia. On July 22, 1763, Czarina Catherine the Great, who was herself a German, invited German farmers to settle the Volga river valley (Some members of KELC are descended from these "Volga Germans" who later moved to the United States). In 1803, Czar Alexander I renewed his grandmother's proclamation, leading to another wave of German immigration. Many were fleeing the ravages of the Napoleonic wars. Another wave followed in 1863 with the abolition of serfdom in Russia when more workers became needed. In 1871, Czar Alexander II took away many tax privileges for the Germans and in 1874 required their conscription in the military. Many Germans in Russia took the opportunity to immigrate to the Great Plains of the United States and Canada. Still, by the first census of the Russian Empire in 1897, there were 1.8 million native German speakers in Russia.

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The Missouri Synod stopped supporting the work of the Leipzig Mission Society after the controversy, which led to a renewed search for how to fulfill the church's task of preaching the Gospel to all creation (Mark 16:15). After the tireless efforts of Pastor Ferdinand Sievers (see last month's newsletter), the 1887 convention of the Missouri Synod opened the door for independent foreign mission work. The 1893 convention settled on mission work in Japan after a Japanese student matriculated at the seminary in Springfield, IL. Before that plan could be carried out, however, the country became more restrictive after the Imperial Rescript on Education in 1890, and mission work in Japan became less feasible. At the same time, a different door opened in India after yet another struggle with the Leipzig Mission Society.

In 1893, two missionaries, **Theodore Naether (1866–1904)** and **Franz Mohn (1867–1925)**, were deposed by the Leipzig Mission Society for their insistence on the verbal inspiration of Scripture. They turned to the Saxon Free Church, the LCMS's first partner church in Germany, which in turn recommended them to the Missouri Synod as potential missionaries. In 1894, in a service at Immanuel Lutheran Church in St. Charles, MO, both men were commissioned by the Missouri Synod as missionaries to India. The preacher was Carl Manthey Zorn, one of the four missionaries who left the Leipzig Mission Society in 1876. The Saxon Free Church worked with the Missouri Synod to send two other former Leipzig missionaries to India,

Otto Kellerbauer in 1895 and Reinhold Freche in 1897. The new endeavor became known as the "Missouri Evangelical Lutheran India Mission."

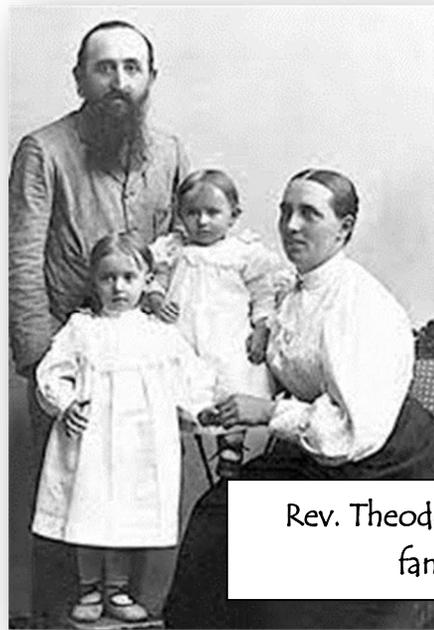
One of the strategies of the early Missouri Synod missionaries to India was not to build on the work of others but to start something new and in a place where the Gospel had not yet come. They settled on the Ambur region, between Madras (today Chennai) and Bangalore in the southern tip of India. The work was slow but steady. The first baptism did not take place until 1900, five years after missionary Naether arrived.

In 1904, after nine years of seemingly fruitless labor, missionary Naether contracted Bubonic Plague while taking care of plague victims. He put his affairs in order, contacted the Missouri Synod's mission director, wrote to his parents, prepared for his family to travel to Germany, admonished the school teacher's family to remain true to the Lutheran faith, and then he put on his finest outfit and laid down to die in isolation. We enter the Kingdom of God only through much tribulation (Acts 14:22)!

The diligent work of the missionaries did begin to bear more fruit. In 1907, the Sambavar people in the southern tip of India turned to the Lutherans after feeling neglected by the London Missionary Society. Three missionaries were sent to the Nagercoil area to work among these lower-class Indians. In 1912 the work expanded to Travandrum. To this day, the Evangelical Lutheran Church of India consists of three synods: Ambur, Nagercoil, and Trivandrum.

Missouri Synod mission work in India continued growing slowly but steadily, especially while working with our German partners. The mission took a major hit during World War I, when German citizens were imprisoned, deported, or not allowed to return to British India. Seven of the eighteen missionaries were gone by 1919. Native Indians stepped up to the task and the church nearly tripled in size in the same time period, from 675 to 1681 baptized members. Theological education, distribution of literature, and medical missions all became topics of discussion, laying the groundwork for the future of the Lutheran Church in India. In 1924, Concordia Theological Seminary was established in Nagercoil. India Evangelical Lutheran Church (IELC) was then officially established in 1958 as a partner church of the LCMS.

By Pastor Jensen



Rev. Theodore Naether family

Meet the Church Council



Christina Peterson Vice President

Hallo! My name is Christina Peterson and I am currently serving as vice-president of the KELC council. I was born and raised in small-town Iowa, which is why I love the rural part of Germany so much. My husband, Jeff, and I will celebrate our 31st anniversary this August. We have two adult children who live in the States. We moved here last August from sunny Florida, where I spent over 20 years teaching in a Lutheran School. I am so thankful to be a part of the KELC family and I look forward to new adventures as I remember my favorite Bible verse...

*"I can do all things through Him who strengthens me." –
Philippians 4:13.*

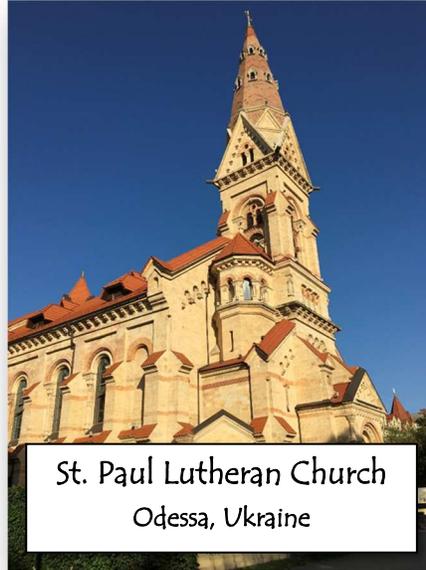
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At the same time Germans were settling in the Volga river valley, they also immigrated to the region around the Black Sea in modern Ukraine and became known as the “Black Sea Germans.” Catherine the Great had acquired the territory after two wars with the Ottoman Empire from 1768–1774. The first Germans arrived in 1787 and settled near Odessa. Many of the German settlers in “New Russia” (Novorossiya/Neurussland) came from the German regions of Württemberg, Bavaria, and the Pfalz, the region where Kaiserslautern is located. Religious persecution also drove southern Germans to what is today Odessa, Ukraine in 1803/1804. Between 1802 and 1859, around 185 German colonies were established, 100 of which were Lutheran. The center of German culture in Odessa and perhaps in the entire region in the second half of the 19th century was the *Lutherische Hof* [Lutheran courtyard] of St. Paul’s, Odessa, which ran schools, orphanages, and nursing homes. Some of the workers were deaconesses trained and sent by the Bavarian pastor Wilhelm Loehe, who also founded Concordia Theological Seminary in Ft. Wayne, IN and was instrumental in the establishment of the Missouri Synod (see February’s issue of *The Kaiserslautern Lutheran*).

Another center of German Lutheran culture centered around St. Katherine’s Lutheran Church in Kiev, which began meeting in 1767 in the home of a German pharmacist. The congregation grew rapidly, especially after the founding of the University of Kiev in 1834, which employed many Germans. The stone church still in use today was built in 1857. In 1919 the communists took over and made all church property the property of the people. The true import of Soviet control became apparent in the first wave of Stalin’s terror from 1928–1933, when wealthy farmers and intelligentsia in the cities were imprisoned or exterminated. Many members of the Lutheran churches in Odessa and Kiev were affected, as well as farmers in towns along the Black Sea. In 1937 the communists closed St. Paul’s church in Odessa and had Pastor Karl Vogel shot. The choir director, Theophil Richter, was shot by the Bolsheviks in 1941.

After the fall of the Soviet Union, churches were again allowed to organize, leading to a rebirth of the German church in the Ukraine as DELKU [German Evangelical Lutheran Church of the Ukraine], which was established in 1992. The bishops of DELKU all came from Germany until 2013, when Serge Maschewski was elected. Maschewski was born in Kazakhstan, where he studied theology and philosophy. He drew closer to the Missouri Synod after studying at Concordia Theological Seminary in Fort Wayne, Indiana. Maschewski began taking the DELKU in a more conservative direction, which led to some pushback in Ukraine and great resistance from the German state church. One member of

the DELKU is quoted as saying: “We are Lutherans, my father was a Lutheran. I want to promote the German Lutheran tradition. I don’t want to have an American Missouri Synod here.” A new bishop, Pawlo Schwarz, was elected in 2019, though that election is disputed and there has been an ongoing struggle for order in the DELKU. Apparently the German ambassador in Kiev became involved and certain procedural



orders were changed, along with the hiring of a private security company to force Maschewski’s group out of St. Paul’s church in Odessa. They now rent a new location for Sunday services. It is said that 80% of the church body remains in support of Maschewski. We will see how the situation in the DELKU continues to develop or devolve.

Another Lutheran Church the Missouri Synod works closely with in Ukraine is the Synod of Evangelical Lutheran Churches in Ukraine (SELCU), supported by the Missouri Synod’s Canadian partner church, the Lutheran Church Canada. The SELCU has 14 congregations, 5 mission stations, 3 humanitarian foundations, and a seminary in Odessa. As a congregation, we have been praying for Oleg Schewtschenko, a pastor of the SELCU in Odessa. The pastors of the SELCU have been tirelessly driving women and children to safety at the border. They are using their seminary in Odessa to house refugees and to gather supplies to distribute wherever there is need.

A third Lutheran church body in Ukraine we ought to mention is the Ukrainian Lutheran Church, a member of the Confessional Evangelical Lutheran Conference (CELC), the international association of churches affiliated with the Wisconsin Synod. During a period of religious tolerance between the First and Second World Wars, a group of Orthodox and Greek-Catholic priests in Polish-occupied western Ukraine began looking to the Lutheran Reformation for renewal. They formed the

Ukrainian Evangelical Lutheran Church of the Augsburg Confession. In 1939, ULC leaders and their people had their theological literature confiscated and were forced to either emigrate or be imprisoned or killed by the communist regime. After Ukrainian independence in 1991, congregations began to reestablish themselves. The ULC’s seminary, St. Sophia, is located in Ternopil. We are currently supporting a pastor’s wife who flew to Poland a few weeks ago to rescue her elderly mother at the Ukrainian border. This pastor’s wife used to work at St. Sophia seminary and met her husband while he was teaching there.

“So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith” (Galatians 6:10). Please also join us in praying the following hymn, written by Rev. Kurt Reinhardt, a pastor in the Lutheran Church Canada, for our brothers and sisters in Ukraine:

By Pastor Jensen

Be Near Your People, Lord, We Pray

Tune: O Heiland, reiß die Himmel auf
(LSB 586)

**Be near Your people, Lord, we pray,
In war’s dark terrifying hour;
Do not let fear their faith dismay,
Uphold it by Your Spirit’s pow’r.**

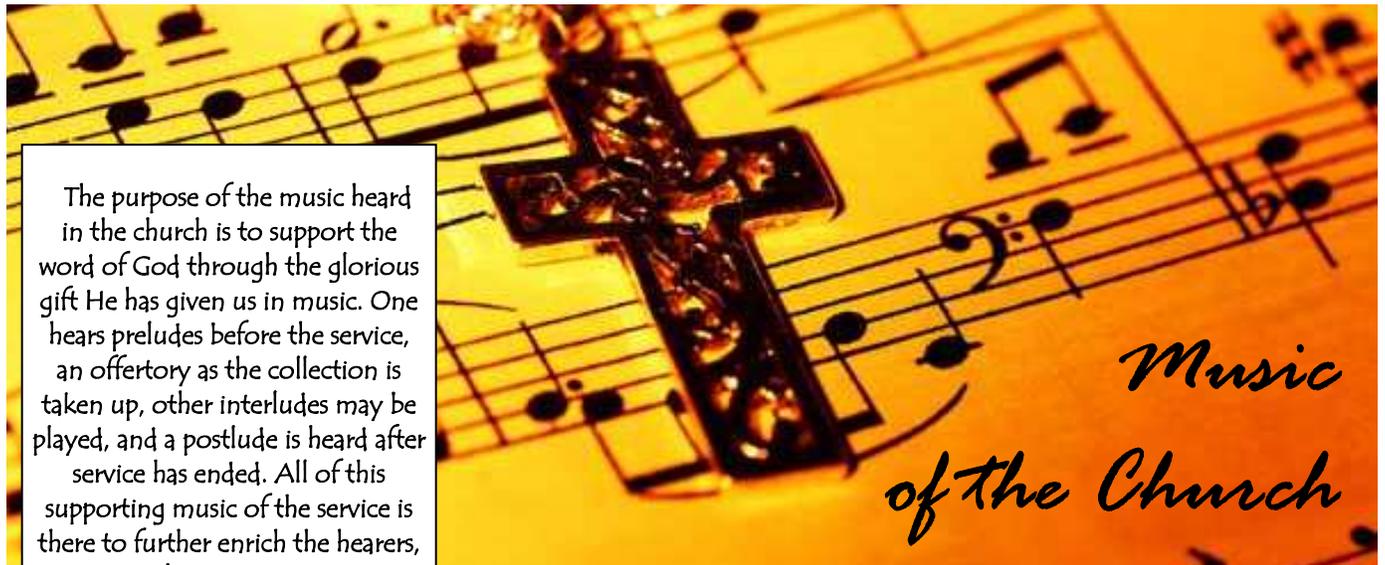
**Their lives are in Your watchful care
And can’t be snatched away from You;
You number each strand of their hair;
And walk with them their whole lives
through.**

**When all the world is crashing down,
As death is raining from the sky;
Remind them that Your thorny crown
Led to Your vict’ry up on high.**

**You stretched Your arms out on the tree
To pay for their sins with Your life;
Your wounded hands that set them free
Now bear them home through worldly
strife.**

**You know their fears and all their woes,
How hard it is for them to cope;
Deliver them from all their foes
And be their sure and certain hope.**

**Have mercy, Christ, and bring an end
To this war waged against their land;
Arise, O Lord, Your cause defend;
Restore peace with Your mighty hand!**



Music of the Church

The purpose of the music heard in the church is to support the word of God through the glorious gift He has given us in music. One hears preludes before the service, an offertory as the collection is taken up, other interludes may be played, and a postlude is heard after service has ended. All of this supporting music of the service is there to further enrich the hearers, and the divine service.

This reflection of Lenten music is offered to aid in understanding, enjoyment, and appreciation of the richness the music one hears has to offer, and give a window into its complexities. I urge you to listen for this piece particularly during the Good Friday service, and would also commend it to your own time, as well, when you may have the text in front of you for possible meditation.

Johann Sebastian Bach, whose birthday was just celebrated on March 21st, was a prolific composer of music, including more than his organ compositions. For Bach, the purpose of music was the glorification of God, and even in many of his secular works, one can find images pointing to his faith. To this end, while not written for direct sacred use, Bach may argue all his music has sacred aspects and purpose in life.

This chorale prelude, based on the tune "Herzlich tut mich verlangen," comes from Bach's miscellaneous chorale preludes, the designation given to BWV 714-765. "Herzlich tut mich verlangen" is BWV 727, written circa 1708-1714, during his Weimar years. The original chorale tune was paired with Paul

"Herzlich tut mich verlangen"

A Chorale Prelude

by Johann Sebastian Bach

Gerhardt's beloved passion hymn, "O Haupt voll Blut und Wunden," with which it is most commonly associated. This is found in our hymnal as LSB 450. Gerhardt's text is a translation of a long Latin poem attributed to Bernard of Clairvaux. Gerhardt's text is 10 stanzas in length, however, LSB includes only 7 stanzas. The first stanza is as follows:

O sacred Head, now wounded,
with grief and shame weighed down,
Now scornfully surrounded
with thorns, Thine only crown;
O sacred Head, what glory,
what bliss till now was Thine!
Yet, though despised and gory,
I joy to call Thee mine

This chorale prelude maintains the melody line in the top voice of the registration, usually with a soloed out stop. It is embellished, but identifiable throughout. Bach maintains the plaintive nature of the tune throughout by using

sighing dissonances, motives, and harmonies. There is the use of chromaticism and neighboring seconds to also add to the tone of the piece. The contemplative, somber, and even lighter moods at times are captured well within the harmonies and motion of the accompaniment parts underlying the melodic line. The chorale prelude itself is rather concise and straightforward, yet Bach manages to incorporate much expression and many ideas within it still. One could say it is compact, yet complex. At the end of the prelude Bach repeats a neighboring figure 3 times in triplicate, then twice more in slight variation, a total of 5 repeats. It is a little out of character for it to be such a number rather than a more common and symbolic number. Finally, the piece ends with a non-dissonant chord, wrapping up the piece's previous dissonance nicely and with some resolution.

For further reflection during the church seasons, here is offered an Eastertide reflection. May it aid in meditation, understanding, and enjoyment of the music one may hear during these seasons of the church. I bid you to listen for this piece particularly on Easter morning as it adds to the festivities.

The analytics offered here were originally written as part of my senior recital program as a culmination of my time at our synod's university, Concordia University Wisconsin. It has since been repurposed for the use of newsletter articles to continue to spread the love of church music to others.

John A. Behnke graduated from Concordia River Forest and received his doctorate from Northwestern University in Illinois. In Herford, West Germany, Behnke studied at the Westphalian Church Music Institute, and here passed his organ exam with the grade of 'excellent.' He is also Professor Emeritus of Music here at Concordia Wisconsin, where he taught organ and directed handbells. He is currently organist at historic Trinity, downtown Milwaukee. Behnke is a rather ample composer with nearly 450 published organ, handbell, and choral works in the United States,

"Triptych for Easter Day: Meditation & Fanfare"

By John A. Behnke

Germany, and Taiwan.

His *Triptych for Easter Day* is included in his organ publications. The Meditation is based upon the tune Duke Street, which many know as the tune for "I Know My Redeemer Lives." The Meditation is written for his wife and Chris, and based upon stanza 4 of the hymn "I Know My Redeemer Lives" which reads:

**He lives to silence all my fears,
He lives to wipe away my tears
He lives to calm my troubled heart,
He lives all blessings to impart.**

The Meditation opens gently with a single flute registration. The opening chord pattern gives a rocking sense, yet with forward motion due to the syncopation, above the sustained chords underneath. The hymn tune is heard gently in the pedal line, played however with a high 4' flute.

The Fanfare is written based on the tune named Easter Hymn. This is more commonly known to many as "Jesus Christ Is Risen Today." The Fanfare begins very triumphantly with a bright registration and fanfare sixteenth note rhythms and syncopation. This continues with the hymn tune heard in the melody with the rhythmic variations from the original, and then modulations frequently, including into bright E major chords. After the opening there is a sudden character change as the texture thins to only manuals and rhythmically slows as the hymn of the day for Easter, "Christ Jesus Lay in Death's Strong Bands" (LSB 458) is heard in a chantlike form. This statement of "Christ Jesus Lay in Death's Strong Bands" then moves to a brighter detached sound as it leads back into the original fanfare motives. The piece ends very grandiosely with great triumph heard in the bright registration and trumpets. The pedal has the last motion of syncopated pickups, bringing the piece to a grand resolute end.

*Reflection on the depth of purpose,
imagery, and Gospel messages which the
music of the church conveys.*

*By
Hannah
Swenson*

Elder's Corner

Insights, thoughts, and inspirational messages

Adapted from "Now You're Speaking My Language" by Gary Chapman

Spotlight Verse:

"Commit to the Lord whatever you do, and He will establish your plans."

Proverbs 16:3

In our culture, we are trained from a very young age to set goals and priorities within our vocation. This may include our professional jobs, schoolwork, sports, or just about any other aspect of our 'public' lives. Why is it, though, that we don't take this same care and discipline in prayerfully considering, planning and mapping out our priorities and goals in our walk with God and our families?

Relationships take work. No relationship will ever grow or flourish without dedicating intentional, considerate time and effort toward helping this occur. Our relationship with God and with our families (church family included) are no different!

I encourage you to take a few minutes this Lenten season to consider what

goals and priorities God is calling you to with your relationship with Him and with your family. Is it more time spent in prayer? Service to others? Honest confession? Consider these goals with prayer and fasting – seriously! Skip a meal and spend your time praying about where God is leading you and what specific steps He is asking you to take. Perhaps do this with your family too!

Most importantly, remember that it is solely through His grace that we can pursue this wonderful relationship we have with Him! It is ultimately His work that draws us near, not any efforts of our own.

"But seek first the kingdom of God and His righteousness, and all these things will be added to you."

Matthew 6:33

"I have set the Lord always before me; because He is at my right hand, I shall not be shaken."

Psalms 16:8

–Elder Steve Young

Meet the Church Council

Emily Young Board of Education Chair

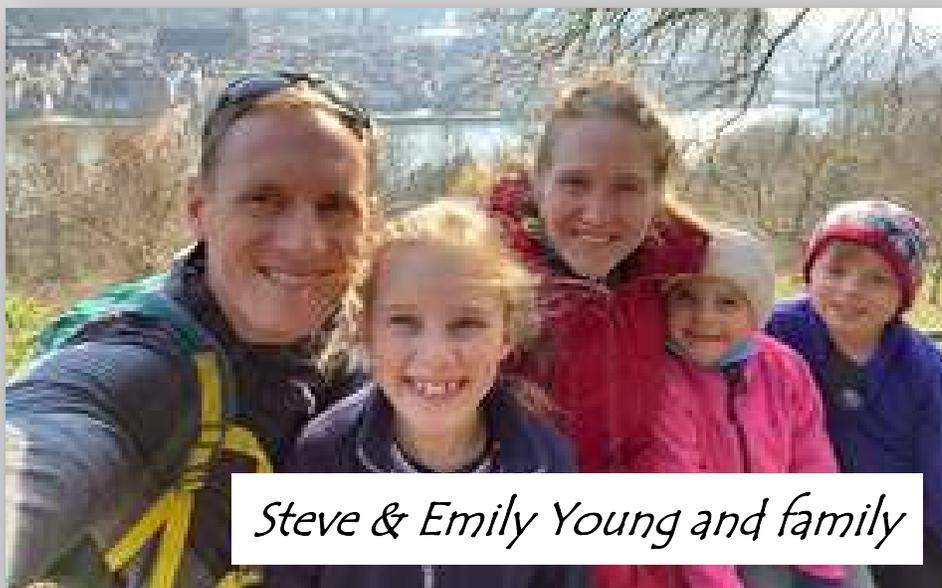
Born and raised in Massachusetts, I am a blessed military spouse with homes in many places! One of the greatest joys of my life is almost twelve years of marriage to Steve, my high school sweetheart, and we thank God for our three beautiful children full of energy and curiosity. Our family verse is **2 Cor. 2:14: "But thanks be to God, who in Christ always leads us in triumphal procession, and through us spreads the fragrance of the knowledge of him everywhere."** I'm always eager to discover where God is working in each of our chapters of military life and how He will call us to serve.

I am passionate about education in many forms and love homeschooling our children, teaching Sunday school, coaching, and books. My degrees are in English Language and Literature, Middle and Secondary Education, and School Counseling. Some of my favorites are being outdoors, exercising, reading out loud to the children, coffee, conversation, and going on dates with my husband.

Some past highlights of my life include living in Thailand, playing soccer for Gordon College, teaching third grade, and growing a Mary Kay business. Some of my current undertakings are gardening, cultivating neighborhood community, and PWOC (Protestant Women of the Chapel) leadership. My oldest daughter says you can almost always seem to find me in the kitchen (I love cooking for my family – and a crowd!). One of my favorite words is "delight" and my mission is always to "scatter joy."

One of my treasured Scripture passages is **1 Thess. 5:16-18: "Rejoice always, pray continually, give thanks in all circumstances; for this is God's will for you in Christ Jesus."**

Ever wonder what God's will is for your life? Or today? This one verse will keep me a busy student until heaven's gates!



Steve & Emily Young and family



A huge "Thank You" to everyone for contributing to HCPC. We were able to donate two Bavarian Themed gift baskets for the Banquet on April 8th!



Choir Practice

Join us for choir practice after midweek Lenten Services.

April Birthdays

1st Pastor Jensen

1st Stephen Guzik

4th Tierney Grosskopf

4th Matthew Landers

14th Nate Ayers



Sundays at KELC

Divine Service

Sunday Mornings

8:30-9:30 AM

—

Fellowship Time

Sunday Mornings

9:30-10:00 AM

—

Sunday School

at Kirche MittendrIn

10:00-11:00 AM

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Catechesis

St. Michael's Basement

11:15 AM-12:15 PM

Meet the Church Council Shanley Allen Treasurer

I was born and grew up in Winnipeg, but have moved around a lot since then. I went to university for 12 years in Montreal, lived for 5 years in the Netherlands, then 12 years in Boston, and have been in Kaiserslautern full-time since 2010 (part-time since 2005). James and I have been married since 1995 (met in grad school), and have two children. Marion (20) is studying computer science at Queen's University in Kingston, Ontario, and Elizabeth (13) is in grade 7 at the German Waldorf School in Otterberg.

Since childhood my passions have been traveling and languages and math, so it's not surprising that I ended up as a linguistics professor living abroad, now at the University of Kaiserslautern. My research and teaching focuses on how the structure of language affects how people learn and process language, especially in Inuktitut-speaking children and in bilingual children and adults. I also study and teach about writing articles for scientific journals. My hobbies include singing, reading mystery novels, and playing board games.

I grew up in an evangelical non-denominational church, but mostly attended Anglican and Episcopal churches as an adult with some time at Baptist and Pentecostal churches too. We've been attending KELC since 2006. Over the years at KELC I've somehow managed to serve in every position on the Council and teach every level of Sunday School. We're very happy to be part of this church family.



James & Shanley Allen and family