



The Kaiserslautern Lutheran



Nr. 2

Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr

February 2022

Divine Service

Sunday Mornings 8:30-9:30 AM

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Fellowship Time

Sunday Mornings
9:30-10:00 AM

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Sunday School

Located at Kirche Mittendrin
10:00-11:00 AM

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Catechesis

St. Michael's Basement
11:15 AM-12:15 PM

Wilhelm Loehe

and the Mission of the Church.

As a mission congregation, we have much to learn from the history of missions. In the 19th century Germans sent missionaries to America to work among Germans. Now, Americans are sending missionaries to Germany to work among Americans. We are living in a similar context as strangers in a strange land, yet among our own, and so we can learn from our spiritual ancestors how to live as the Church in this place. We continue preaching the Gospel purely and administering the Sacraments faithfully, studying the Lutheran Confessions, and living the liturgical life of the church. Just as the German missionaries to America, our work is not restricted to only those of our native language and culture.

You may remember reading in last month's newsletter about C. F. W. Walther (1811-1887) and the immigration of Saxon Lutherans to Missouri. Walther's periodical, *Der Lutheraner* ["The Lutheran"] brought German-speaking, confessional Lutherans together in 1847 to form what became the Lutheran Church—Missouri Synod. Most of those other pastors had been sent to North America as missionaries to gather the scattered German Lutherans into congregations.

The second President of the Missouri Synod, Pastor Friedrich C. D. Wyneken (1810-1876) had arrived in the United States in 1838 and was sent

west to minister to Germans in Ohio, Indiana, and Michigan. His headquarters were in Fort Wayne, Ind. Rev. Wyneken returned to Germany in 1841 to recover from a throat ailment and took the time to write "The Distress of the German Lutherans in North America" [*Die Noth der deutschen Lutheraner in Nordamerika*]. Wyneken's pamphlet and speaking engagements emphasized the dire need for pastors for the German Lutheran immigrants scattered across the growing United States. His missionary travels had taken him to locations where families didn't even think to bring their Bibles, hymnals, catechisms, or prayer books along. Children went years before getting baptized, if the families cared enough when the opportunity came. Basically the German immigrants on the American frontier were reverting to heathenism.

One of the most fruitful responses to Wyneken's appeal came from a pastor by the name of Wilhelm Loehe (1808-1872). Loehe served a small-town congregation in Neuendettelsau in Franconia, just outside of Nuremberg, Germany. After reading Wyneken's appeal, Loehe decided to start training pastors and teachers to serve in North America.

Pastor Loehe's missionaries settled primarily in Ohio, Indiana, and Michigan. Several pastors led groups of

January Birthdays

8 Hannah Swenson

19 Jason Quadras



January Anniversaries

15 Stephen and Stephanie Guzik

A Warm Welcome to

Marla Arrington



God's Word and Luther's Doctrine shall not perish now or ever.

immigrants to the Bay City/Saginaw area of Michigan, where they established four colonies. The goal of settlement was not just to gather German Lutherans into a colony. Pastor Loehe and his missionaries also wanted to proclaim the Gospel to Native Americans in the region. In Frankenmuth, Michigan you can still visit the cemetery where German and Chippewa Lutherans are buried side by side, awaiting our Lord's return when He will raise all the dead. The area is still home to a vibrant Lutheran community.

Several of Pastor Loehe's missionaries to the United States soon came across C. F. W. Walther's publication, *Der Lutheraner*, and contacted the Saxons who had immigrated a few years earlier. After three preliminary meetings, the two groups came together in Chicago in 1847 to form the Missouri Synod. Wilhelm Loehe continued training and sending men to North America to serve as pastors, many of whom became influential churchmen for decades to come.

In 1853, the relationship between Loehe and the Missouri Synod came to an end. Walther and Wyneken had traveled to Germany in 1851 to try to prevent a split, but in the end Loehe had a different view of the authority of the Lutheran Confessions. He held to a kind of doctrinal development, in which the teachings found in the Book of Concord were not complete and needed to change over time.

After his break with the Missouri Synod, Loehe concentrated on training women to serve the church as deaconesses. He also studied and promoted the liturgy of the Church, focusing especially on the connection between the Lord's Supper and the Christian life. We often sing his communion hymn, "Wide Open Stand the Gates" (LSB 639). Wilhelm Loehe died 150 years ago on January 2nd.

Rev. Nathaniel S. Jensen
Landstuhl, Germany



Sunday, February 13, marks the beginning of the short season of the church year known as *Gesimatide*, or "Pre-Lent." The name *Gesimatide* comes from the Latin names for each of the three Sundays of this season, which mark the approximate number of days until Easter: *Septuagesima* ("seventy"), *Sexagesima* ("sixty"), and *Quinquagesima* ("fifty"). In fact, the Latin name for the season of Lent which follows is *Quadragesima* ("forty"). This countdown is designed to keep us focused on the goal: we are journeying with Jesus down from the glorious Mount of Transfiguration (February 6) to Jerusalem to suffer and die, only to be raised again in the joy that is Easter morning. The significance of marking seventy days can be tied to the Israelites' seventy years of exile in Babylon, pointing to the fact that we the Church are in fact strangers and exiles in this sinful world (LSB 417, v. 2).

So why Pre-Lent? This little season is a recognition that the forty days of Lent are a spiritually rigorous journey not to be undertaken lightly or without preparation. It is a time of gradual transition between the feasting and joy of the Christmas and Epiphany seasons, and the fasting and repentance of Lent. Thus at the end of the service for Transfiguration, we sing our Alleluias for the last time (LSB 417) before they are penitentially laid aside until Easter, but we will still sing the *Gloria* and maintain green paraments until Ash Wednesday. We are "easing into" Lent, so to speak.

In addition to being a season of gradual preparation, the Scripture readings for *Gesimatide* also present

Gesimatide: A Season of Preparation for Lent

their own little theme of taking us back to the basics of our Christian faith, which can be summed up in the three *Solas* of the Reformation:

Septuagesima: *Sola Gratia* ("Grace Alone"): The Gospel reading is the parable of the workers in the vineyard (Matthew 20:1-16), where each receives the same reward (eternal salvation) regardless of his works.

Sexagesima: *Sola Scriptura* ("Scripture Alone"): The Gospel reading is the parable of the sower (Luke 8:4-15) where God's Word is the seed that bears fruit according to His good purpose.

Quinquagesima: *Sola Fide* ("Faith Alone"): The Gospel reading recounts Jesus healing a blind man and predicting His death (Luke 18:31-43). The blind man embodies true faith which brings nothing of its own but simply cries, "have mercy." Jesus' final prediction of His death and nearness to Jerusalem also remind us that Lent is right around the corner.

This *Gesimatide*, then, take a little time to slow down, pause, and spiritually reset before embarking on the most holy, solemn journey that is Lent, always keeping in mind the final, joyous goal of Easter. Along with the author of Hebrews (12:2), look to Jesus, "the founder and perfecter of our faith," who in His turn looked to "the joy that was set before Him," and thereby endured the cross. And just as He is now "seated at the right hand of the throne of God," so shall we one day too, there to forever sing our Alleluias with all the saints in the eternal Easter (LSB 417, v. 4).

By Emma Jensen

Studying the Lutheran Confessions

"The Book of Concord should be in every Lutheran home. If a person isn't familiar with this book, he'll think, 'That old book is just for pastors. I don't have to preach. After working all day, I can't sit down and study in the evening. If I read my morning and evening devotions, that's enough.' No, that is not enough! The Lord doesn't want us to remain children, blown to and fro by every wind of doctrine; instead of that, He wants us to grow in knowledge so that we can teach others."

— Dr. C. F. W. Walther

"Concordia" is a word you see quite often in the Lutheran Church. There's the Missouri Synod's publisher, Concordia Publishing House (the Walther quote is from their website). There are congregations named "Concordia" throughout the United States and our two seminaries are Concordia Seminary in St. Louis and Concordia Theological Seminary in Fort Wayne. The six remaining universities of the Missouri Synod are all named Concordia. In the 19th century, some parents even named their daughters Concordia!

The name "Concordia" goes back to the foundational documents of the Lutheran Church, also known as "the Lutheran Confessions," or the "Book of Concord." The Latin term for "concord," or "agreement," is "Concordia," which goes back to Concordia, the Roman goddess of harmony and peace, and literally means "with one heart." The word "Concordia" was used by Lutherans to indicate the continuity of what we believe, teach, and confess about the Christian faith with each other and with the Church of all times and places.

The Book of Concord was compiled in 1580. It includes the three ecumenical creeds (the Apostles' Creed, the Nicene Creed, and the Athanasian Creed), which

were formulated much earlier in the history of the Church. The next document is the Augsburg Confession of 1530, which outlined the Lutheran position for the Holy Roman Emperor, Charles V. The Apology of the Augsburg Confession is a defense and explanation of the Augsburg Confession. The



Smalcald Articles of 1537 was meant to be Luther's last will and testament, setting forth his ideas should a church council convene to settle the controversies. An appendix entitled "The Power and Primacy of the Pope, written by Luther's colleague, Philip

Melanchthon, The Small Catechism and the Large Catechism, both written by Martin Luther in 1529, are used to teach the faith to the laity and pastors. The Formula of Concord of 1577 sought to clear up controversies that had developed in the Lutheran Church after Luther's death. All of these documents taken together define what we as Lutherans believe to be clear teachings of the Holy Scriptures.

At KELC, we accept "without reservation the Scriptures of the Old and the New Testament as the written Word of God and the only rule and norm of faith and practice," as well as "all the Symbolical Books of the Evangelical Lutheran Church, contained in the Book of Concord of the year 1580, as a true and unadulterated statement and exposition of the Word of God." As a Lutheran pastor, I subscribed to the Lutheran Confessions both at my ordination into the Office of the Holy Ministry and my installation as pastor at KELC, I vowed that I "make these Confessions my own because they are in accord with the Word of God."

Thanks to our board of education and the generous support of Deaconess Carolyn Brinkley's Military Project out of the Fort Wayne seminary, every member at KELC has the opportunity to own a Book of Concord. All are welcome and encouraged to join us for our Confessions study on Wednesday evenings. We are currently discussing Article VII of the Formula of Concord, on the Lord's Supper. May we, both as a congregation and individually, regularly study our Confessions with Bibles in hand "to see if these things are so," as the Bereans in Acts 17. Only then will we grow in faith and knowledge so that we might also teach others the saving truth of our most holy faith.

By Pastor Jensen

One of the highlights of my year for the past ten years has been the annual symposia series at my alma mater, Concordia Theological Seminary in Fort Wayne, Indiana. As a college student and seminary student I was always there in person, and the two years I was in Germany I watched online. Symposia became even more special for me two years ago because that's where I met my dear wife, Emma. We and several members of KELC watched much or all of the 16 hours of lectures this year, which I always find reinvigorating in the middle of winter.

The word "symposium" literally means "drinking together," and referred to drinking parties for philosophers (see Plato's *The Symposium*). Now it is more of a conference dedicated to a particular topic. The plural "symposia" reflects the back to back conferences at the end of each January at the Fort Wayne seminary, the Symposium on Exegetical Theology (relating to the Bible directly) and the Symposium on the Lutheran Confessions. This year's exegetical symposium dealt with the theology of the body. The symposium on the Lutheran Confessions commemorated the 500th anniversary of Luther's translation of the New Testament into German.

"Theology of the body" is a term that goes back to Pope John Paul the II's seminal lectures delivered between 1979 and 1984 (later expanded and published) where he articulates for the modern world the theological truth that mankind, as male and female, is created in God's image. One of the highlights of the conference was the paper presented by a guest lecturer, Joseph Atkinson, Professor of Sacred Scripture at Pontifical John Paul II Institute for Studies on Marriage and Family, entitled "The Body as Icon." Atkinson argued from Genesis 1-2 that the one flesh union between man and woman reflects the oneness of God, a oneness that implies differentiation. Atkinson highlighted the semitic concept of the corporate personality for which we were created and compared that with the current over-emphasis on the individual. Man is meant to live in community (family, church, etc.) because man reflects God, who is Himself a community of persons (Father, Son, and Holy Spirit).

The unofficial keynote speaker of the Exegetical Symposium was Dr. John Kleinig, Professor Emeritus at Luther College, Adelaide, Australia. His latest book, *Wonder-Fully Made: A Protestant Theology of the Body* (2021), argues that the whole person, including the body, is created in God's image. Man consists of both body and soul. We do not *have* bodies. We *are* bodies. In addition, the Exegetical Symposium included an overview of the theology of the body in Scripture by Walter A. Maier III, a critique of critical theory and intersectionality by Peter Scaer, a biblical theology of human fertility by Adam Koontz, and a paper on the theology of suffering by Arthur Just.

Symposia 2022: Conference Review

The highlight of the subsequent Symposium on the Lutheran Confessions was a lecture by Carl Beckwith, a Missouri Synod Lutheran who is professor at Beeson Divinity School, Samford University, Birmingham, AL. Beckwith addressed a controversial topic in the Evangelical world, the eternal subordination of the Son, in light of the relationship between the doctrine of the Trinity and Holy Baptism. He regularly experiences first hand how the two hang together: a low view of Baptism makes the Trinity unnecessary and vice versa. The Trinity is not just an obscure doctrine we use as a test to see if someone is an orthodox Christian, it is part and parcel of the entire Christian life, beginning with Baptism.

Benjamin Mayes presented on "Creation Accommodated to Evolution: Sasse on Genesis 1-3," dealing with the later works of German/Australian Lutheran theologian Hermann Sasse (1895-1976), whose works continue to be translated and published into English. At first, Sasse argued Scripture has errors. He later stepped back from that language, but still taught that God gave us His Word in the language,

ideas, and customs of the time, which includes erroneous worldviews and pre-scientific theories. Mayes argued that Sasse's employment of "accommodation" is an improper use of reason and allows all of Scripture to be taken apart. A paper addressing the same Modernist/Fundamentalist debate in the Lutheran Church was Lawrence Rast's "Battle for the Bible: Historical Perspectives on the LCMS Controversy over Scripture, 1947-1977." Rast spoke about the absorption of modern theology into the various Lutheran church bodies in America and the controversies it led to in the Missouri Synod.

Cameron MacKenzie spoke about Luther's 1522 translation of the New Testament into German. Roland Ziegler, a native German and former SELK pastor who now teaches at the Fort Wayne Seminary, presented on Luther's views on language and translating. Sometimes translation calls for a more literal approach, and sometimes for a more dynamic approach. Certain matters of the faith are incomprehensible to those outside of the church, so Christian doctrine must be taught like any language: something that we grow into. Even if a doctrine does not make sense at first, we eventually become aware of what we are confessing. So it is in translating much of Scripture.

Other lectures included David Scaer on reading the New Testament in light of the Old Testament and vice versa, Gifford Grobein on the mystical union (that the believer is united to Christ and the implications thereof), and James Bushur on the doctrine of the inspiration of Scripture in the Early Church. Scripture can be analyzed academically, but its primary location is within the eucharistic assembly, among those who gather to hear God's Word preached and receive the Sacraments. Where the Word of God is located, there is the Church.

The 2022 Symposia Series out of Fort Wayne provided enough theological material to dig into for the year to come as we look forward to watching next year's symposia. We will plan on hosting another "watch party" for anyone interested in current discussions and debates within our church body.

By Pastor Jensen