

What exactly is *peace* anyway? We hear that word used all the time. From the Miss America pageant to your favorite Christmas song, peace is a topic that is always talked about but rarely understood. Is it our nation not being at war? Is it all your family back together once again for a favorite holiday? All of these are well and good, but they do not quite reach the level of peace that we speak about as Christians.

Peace in the Bible is described as a fruit of the Holy Spirit (Galatians 5:22). It is the peace which Jesus gives to us, His disciples, when He says:

"Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid"

John 14:27.

The Peace that Jesus gives to us is through His word of forgiveness, the forgiveness won for us on the cross. In the world we will have tribulation, but take heart! Jesus has overcome the world. In Him we have peace (John 16:33).

The peace we have in Jesus comes to us in the place where all His gifts are given. In the Divine Service, we are not only reminded of the peace we have with God through His Son, but we are actually given that peace! When we use Divine Service, Setting One, we first hear about peace in the Kyrie. "In *peace* let us pray to the Lord"... "For the *peace* from above and for our salvation"... "For the *peace* of the whole world." We then hear

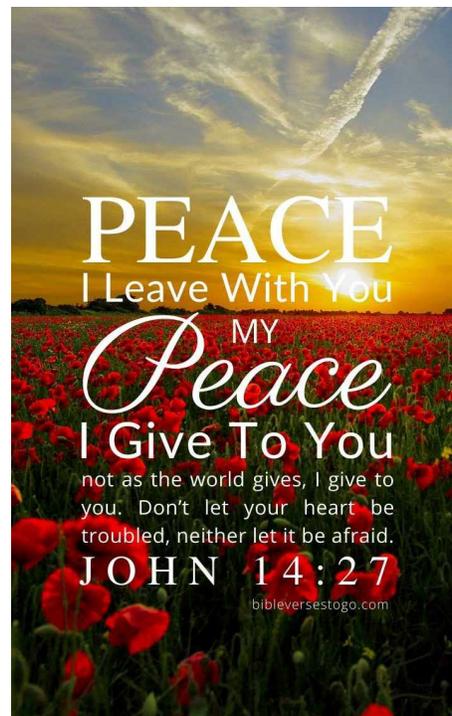
Peace in the Divine Service

By Pastor Jensen

it sung in the Gloria (this is where peace is first mentioned in Divine Service, Setting Three, the service that we usually do.) "Glory to God in the highest, and *peace* to his people on earth." The peace which we pray for in the Kyrie, and which the Angels proclaimed in the Gloria at the birth of Christ, we then finally hear *for us* after the Words of Institution. After those most holy words of Christ, the pastor says "The peace of the Lord be with you always." And the congregation responds, "Amen."

The **Pax Domini**, as this part of the Liturgy is called, is a short benediction (like at the end of the service). It was considered by Martin Luther to be a form of absolution (like what we hear after confession). Luther said that the Pax is a "sacramental announcement of the gift of peace promised by our Lord to His disciples before His death" (John 20:19-21) and the "voice of the Gospel announcing the forgiveness of sins, the only and most worthy preparation for the Lord's table." It is fitting then, that immediately after hearing this blessing, we go to the Lord's altar and there receive the gifts that He has prepared for us, His very body and blood. As we do so, we sing in the *Agnus Dei* to Christ the lamb of God who takes away the sin of the world, to have mercy upon us and grant us *peace*. After receiving forgiveness in eating the Lamb's body and blood, we sing in the *Nunc Dimittis*, "Lord, now lettest Thou Thy servant depart in *peace*." Why? Because we have seen His salvation! Finally, in that final benediction of the service, the pastor blesses the congregation by asking the Lord to lift up His countenance upon them and give them *peace*. Once again, we respond with "Amen," which means "Yes, yet, it shall be so!", not only once, but three times! In the Divine Service, God truly gives us His peace and then sends us into the world to proclaim that very same message.

May the *peace* of God, which surpasses all understanding, guard your hearts and your minds in Christ Jesus (Philippians 4:7.) Amen!



Fantasia super: Komm, Heiliger Geist, BWV 651, is the first and one of the most well-known of Bach's *Great Eighteen Chorale Preludes*, (BWV 651–668). This set of chorale preludes was completed towards the very end of Bach's life, and includes some of his greatest organ music.

The Fantasia is based on Luther's great Pentecost hymn, "**Come, Holy Ghost, God and Lord**" (LSB 497). As a Fantasia, it does not follow any specific musical form such as a fugue, but is more improvisatory and spontaneous, as is fitting for this exuberant Pentecost hymn. The improvisatory nature is seen especially in the dramatically rousing introduction: the listener's attention is immediately caught by the prolonged pedal tone under a torrent of arpeggiated

sixteenth-notes, unmistakably calling to mind the account of the outpouring of the Holy Spirit on the day of Pentecost in Acts 2: "And suddenly there came from heaven a sound like a mighty rushing wind, and it filled the entire house where they were sitting" (Acts 2:2). Bach carries along in this same vein until the final "Alleluia" at the end of the hymn, whereupon he signals the beginning of the end by introducing a new, ornamented musical motive, progressing to a triumphant conclusion.

Music to listen for on The Feast of Pentecost:

Music of the Church

*By
Emma
Jensen*

Hymns to listen for on Holy Trinity Sunday:

"**God the Father Be Our Stay**" (LSB 505) is one of a number of popular German Medieval hymns that Martin Luther revised for continued singing in Lutheran churches. This particular hymn was often sung as a repeated litany addressing not just God but also various saints ("Holy Mary, be our stay," etc.), and used as a processional hymn for festivals or pilgrimages, with as many saints added as needed to fill up the time. Luther's revision, appearing with the caption "improved with Christian correction," addresses only the three persons of the Trinity instead, and expands the original litany to include more petitions. Its sturdy, marching tune well suits its original use in processions, and its simple prayer makes it appropriate not just for Trinity Sunday, but for every day of the Christian life as well.

"Isaiah, Mighty Seer in Days of Old" (LSB 960) is Martin Luther's hymnic version of the *Sanctus*, the "Holy, Holy, Holy," sung just before the Words of Institution in the Divine Service. Luther wrote it specifically for his 1526 *Deutsche Messe* ("German Mass"). In keeping with his goal of using hymns to teach people the Word of God, Luther's *Sanctus* provides the entire context of the words "Holy, Holy, Holy, Lord God of Sabaoth," namely the call of Isaiah in chapter 6 (the Old Testament reading for Trinity Sunday). In its liturgical proximity to the distribution of the Sacrament, the *Sanctus* teaches that the same Lord God of Sabaoth that filled Isaiah with terror is the God who makes our sanctuary His heavenly throne room, present with us in His body and blood. We can leave the altar hearing with Isaiah, "this has touched your lips, your guilt is taken away, your sin atoned for."



A Letter from the Mission Field

Pastor Christian Tiews

Dear friends at KELC,

I am currently in Central Asia, where an LCMS colleague of mine and I are instructing pastoral students enrolled at Riga Luther Academy (an online seminary that also offers several in-person Intensives throughout the year).

I am currently teaching a class on "Law & Gospel—How to Read and Apply the Bible." Our textbook is the eponymous work by C.F.W. Walther, the German-American first president of the LCMS. Of course, Walther did not come up with these two doctrines, since they are found all over Scripture: the Law comprises everything that we are commanded to do (as summarized in the Ten Commandments) and at which we fail, while the Gospel is everything God has done for us in Christ—such as paying the price on the cross for the Law that we fail to fulfill, or defeating His and our death in the empty tomb—all of which He transfers to us in Holy Baptism and in the Lord's Supper. The twin doctrines of Law and Gospel unlock passages in Scripture that might otherwise even seem contradictory. Just take Psalm 5:4 compared with Romans 1:18, or 1 John 3:7 compared with Romans 3:24. So, is God angry or is He merciful? Only when one understands the L&G paradigm, can one grasp that God the Father is indeed angry at us for not keeping His Commandments, but also that He deflected His anger away from us and onto his Son on the cross.

Our work in this Central Asian country has huge potential because

some of these students have been pastors for years, yet are only poorly trained theologically. But happily, they are eager to take advantage of our training. In fact, this weekend we will be teaching and preaching to about 50 Pentecostal pastors, each with a congregation of hundreds or, in some cases, even thousands of people. Should these pastors choose to embrace the truest form of Christianity, that is, Lutheranism, this would result in Lutheranism growing from perhaps currently a few dozen people in this country to many thousands in a very short period. But more importantly, these dear people would finally experience Christianity as the Lord meant it to be taught and lived. What makes all of this particularly powerful is that to be a Christian in this region is not "without cost," as it is in the West. Rather, it is much more like being a believer in the first centuries of Christianity—amidst fierce persecution. These brothers and sisters in Christ are putting their lives on the line and are taking risks for Christ in a way that is bracing yet motivating for us cushy believers living in America or Europe, where so many Christians may have never considered what our Lord means when He commands us to take up our cross and follow Him. Indeed, to be a "Christian" should not simply be a label but understanding that each one of us is both a sinner—yet also redeemed by Christ. And Law and Gospel is a wonderful lens that helps us comprehend what this means for everyday life.

—Pastor Christian Tiews

Wedding Anniversaries



Happy 21st Anniversary to
Dewey and Gwen Landers
On June 2nd

Happy 3rd Anniversary to
**Anthony and Hannah
Swenson**
On June 22nd

LOOK FOR US ON FACEBOOK & MESSENGER

**Kaiserslautern
Evangelical Lutheran
Church (KELC)**

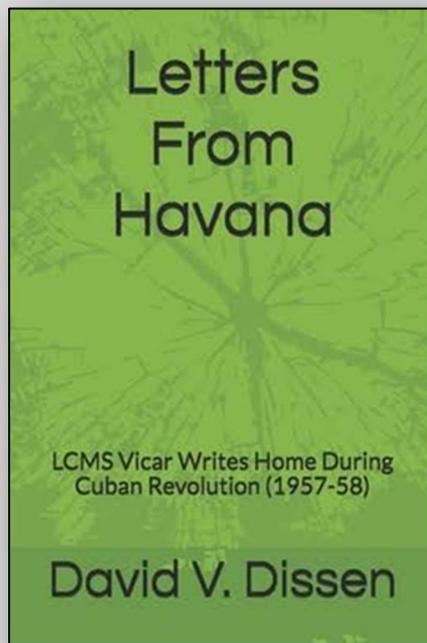
For news, worship sign-ups
and fellowship events.



The Church often rides in the wake of political conflict. Circumstances in this life open doors otherwise shut to mission work, and sometimes doors to mission work close due to political conflict. In the end, it is God in His divine providence guiding the events of this world that the Gospel might be proclaimed in all creation. In this review, I would like to cover a bit of the origins of the Missouri Synod's mission work in Latin America (open door). I also want to focus on the end of an era by reviewing a fascinating book published last year: Pastor David Dissen's letters to his parents during his vicarage in Cuba right before Fidel Castro's revolution, which ended the Missouri Synod mission work in Cuba for another generation. Dissen experienced firsthand the challenges of an international vicarage in a tense political situation that colored his year in Cuba. Thankfully for us he wrote home to tell all about it!

After the Spanish-American War (1898), the United States took control of Puerto Rico, Guam, and the Philippines, and temporary control of Cuba, until it set up its own government in 1902. The altered political situation led the Missouri Synod to begin discussing mission work in Hawaii (annexed in 1898), Cuba, and Puerto Rico, as usual focusing first primarily on Germans living there. The 1899 convention of the Missouri Synod sent Rev. Christian J. Broders (1867-1932) of Scranton, Mississippi to Brazil upon the request of Rev. Johannes F. Brutschin (1844-1919), a German missionary who began drawing closer to the Missouri Synod through its literature. In Spring 1900, Broders went on a reconnaissance

tour of Brazil and reported back to the mission board. His comments were brutally honest. The Germans in the cities lived just like they did in Havana and Mexico, that is, they only seemed to live for drinking, dancing, and the



pleasures of this life. Religious indifference was prevalent and most of the Germans were Freemasons, a society the Missouri Synod took a strong stance against because of the Lodge's inherent Unionism, which leads people to think all denominations and all religions are equal (cf. John 14:6). Things were different in the countryside, yet Broders still found congregational life there unhealthy. Pastoral care and discipline were rarely practiced; however, the people were at least willing to be taught. In 1901, Rev. William Mahler (1870-1966) was sent to Brazil as Broders's replacement. Mahler became president of the Brazil District (until 1903 part of the Southern District) of the Missouri

Synod and taught at the seminary in Porto Alegre before returning to the United States in 1914.

The success realized in South America led the Missouri Synod to begin mission work in the Caribbean and Central America as well. In 1911, Rev. C. Richard Oertel, a Missouri Synod pastor in Texas, visited the Isle of Pines, Cuba and established a mission there, serving until his death. In 1913 he preached in Havana and reported: "The number of Germans, who in part have lived here for decades without God's Word, is great. However, above all, the doors among the Cubans themselves are open wide. These people for the most part have turned their backs on the Catholic Church, which sucked them dry under the Spanish yoke." By 1920 there were four preaching stations in Cuba, though no pastor. A recent graduate of the St. Louis seminary, Rev. Krog, was assigned there in 1921. When Krog arrived on the Isle of Pines, his congregation consisted of only two men, two women and four girls. But after the Depression and World War II there was greater possibility for growth.

Enter Vicar David Dissen, who spent his vicarage year of 1957-1958 in Cuba. Dissen's initial vicarage assignment was to Good Shepherd Lutheran Church in Mexico City. But two days before departure he was told he would be heading to Havana, Cuba instead, to serve under Rev. Eugene Gruell. The political situation in Cuba at the time was tense. A congregation member took Dissen on a tour of Havana. Driving by Fulgencio Batista's palace, Dissen comments on the guards' tommy-guns:

Letters From Havana:

LCMS Vicar Writes Home During Cuban Revolution (1957-58).

By David W. Dissen. Edited by Cheryl D. Naumann, 2021.
132 pages.

A Review by Pastor Jensen

"It isn't too difficult to have it impressed upon you that you are living in a country under a dictator" (p. 2).

In visiting the southern part of the island, where Castro's rebels had the most influence, there was a ban on public gatherings. The congregation there had to worship in a member's thatched-roof house instead of the usual town hall. Dissen was posted at the door to look out for any trouble. Rebels had been burning places where people gathered publicly, including churches. On the way back to Havana after services, there were soldiers posted on the road. Dissen slowed down and didn't see a signal to stop, so he accelerated, until the soldiers lifted their rifles to fire! Dissen wrote home: "There's no doubt we had the guardian angels with us that night, for we came mighty close to death" (p. 30).

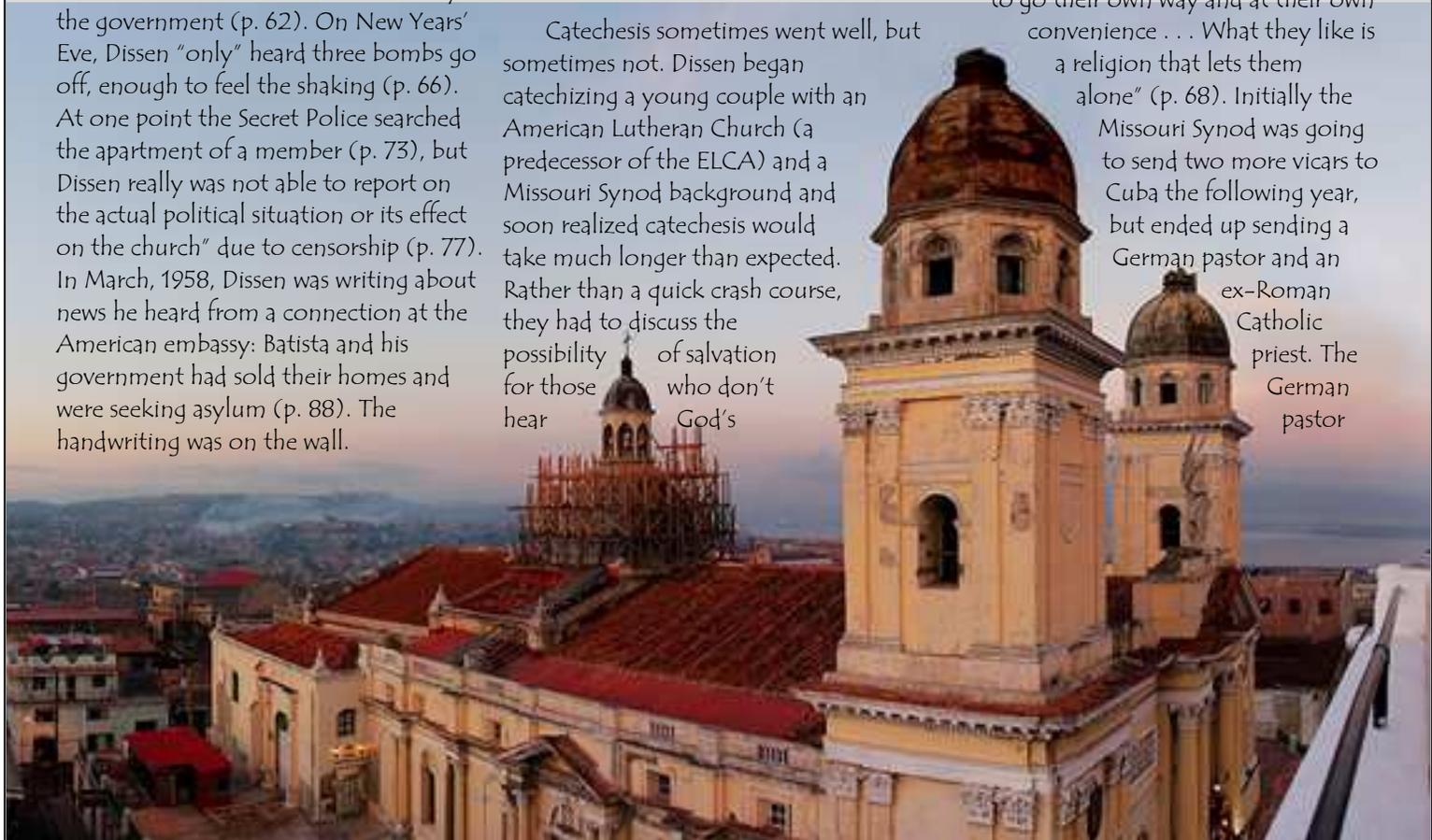
There were no Christmas decorations in Cuba that year, by order of Fidel Castro, who threatened to bomb any houses displaying holiday spirit. On the other hand, the Batista government revoked all constitutional guarantees until at least June. Dissen received several letters and Christmas cards censored by the government (p. 62). On New Year's Eve, Dissen "only" heard three bombs go off, enough to feel the shaking (p. 66). At one point the Secret Police searched the apartment of a member (p. 73), but Dissen really was not able to report on the actual political situation or its effect on the church" due to censorship (p. 77). In March, 1958, Dissen was writing about news he heard from a connection at the American embassy: Batista and his government had sold their homes and were seeking asylum (p. 88). The handwriting was on the wall.

Besides the political situation devolving by the day, Dissen also encountered the regular obstacles faced by Lutheran missionaries. The international nature of his work brought English-speakers of every stripe to the church, many in need of rigorous catechesis. The number of Masons and other lodge members resembles the work set before earlier Missouri Synod missionaries in Latin America. People living far away from home need some sort of community and the lodges were prevalent. Dissen also had to deal with communicant members who were outright naturalists and pantheists. One member "does not believe in sin; the O.T.; very little of the N.T.; no belief in the true God; and no belief in her Savior. She believes Mohammed is just as good as Jesus and is a stronger advocate of the Koran than the Bible. It really rends one's heart to see people who are supposedly Lutheran make such confessions. Naturally, unless God graciously opens their eyes and makes them see their errors they will soon be disciplined. We do not know who was responsible for their acceptance as communicant members" (p. 23-24).

Catechesis sometimes went well, but sometimes not. Dissen began catechizing a young couple with an American Lutheran Church (a predecessor of the ELCA) and a Missouri Synod background and soon realized catechesis would take much longer than expected. Rather than a quick crash course, they had to discuss the possibility of salvation for those who don't hear God's

Word, or who merely believe in the bare existence of God, and the doctrine of Baptism. Dissen concludes: "All I can say is that when you start discussing such issues with anyone, you'd better stick to God's Word alone" (p. 42). Another catechumen from the American Lutheran Church, after a lesson on the distinction between Law and Gospel, said she didn't know there was a difference between Law and Gospel (p. 58)! However, "it is a real thrill to see how wonderfully the Holy Spirit works through adult instruction classes when His Word is used" (p. 103).

Another issue Dissen faced similar to earlier Missouri Synod missionaries in Latin America was simply trying to get the German congregation to come to church regularly. Many Germans would not come to church anymore because a regular German service was not offered and they thought God's Word should be preached in German because Luther was German (p. 41-42). Apparently, Dissen became a byword among the Germans, who claimed he wouldn't give it a rest: "One member told Pastor that I should let up on them a little, that Germans like to go their own way and at their own convenience . . . What they like is a religion that lets them alone" (p. 68). Initially the Missouri Synod was going to send two more vicars to Cuba the following year, but ended up sending a German pastor and an ex-Roman Catholic priest. The German pastor



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could begin focusing on the Germans, who said Dissen “was far too rough on them in expecting to see the fruits of their Christianity, and that included regular attendance in church” (p. 124).

A highlight of Dissen’s vicarage in Havana was the groundbreaking of a new church building and parsonage (p. 123), which we learn under the Castro regime was converted into a warehouse and later used as part of a planetarium (p. 126). Dissen’s vicarage ended in August 1958. On January 1, 1959, the Battle of Santa Clara, led by Che Guevara, forced Batista into exile and brought Castro and his version of communism into control. Dissen’s supervisor, Pastor Gruell, moved to Miami and began work under Cuban exiles and other Hispanics there (p. 127).

In a post script to his final letter to his parents before leaving Cuba, Dissen writes: “When you come to love your work and the people among whom you work, you leave much of yourself behind when you depart” (p. 124–125). Hopefully the vicars who left Cuba and the missionaries who were forced to depart left much of themselves behind in the process. In an Epilogue to the letters, Dissen speaks about the havoc Communism wreaked on Cuba and the Cuban people, especially Christians. As in other communistic countries, families were separated and Christians (among others) were arrested, imprisoned, and sometimes even executed because Communism is fundamentally opposed to the family and Christianity. Dissen concludes that his experiences

in Cuba are a wake-up call for America to resist socialism, anarchy, and Marxism and turn to the Lord instead.

Sometimes God opens doors and sometimes God closes doors for mission work as His almighty hand guides the events of world history for the good of His Church. In the early 20th century the Missouri Synod attempted to send missionaries wherever requests were made. The vast and scattered German diaspora was to our advantage and served as a base for initial operations into foreign languages and cultures, such as those of Latin America. The Missouri Synod still tries to send missionaries wherever help is requested. For example, in our region we have missionaries in Italy and Romania, and hopefully someday in Greece. We are also supporting the new Lutheran Confessional Church Pakistan. The Missouri Synod continues to plant and support congregations where our native tongue is spoken, for example in Kaiserslautern and Prague. Where else are there heavy concentrations of American expats and other English speakers where there could be a Lutheran presence? The Church can and does continue riding on the wake of political circumstances. We look for opportunities where God opens doors in certain areas and closes them in others, while at the same time remaining faithful to God’s Word and the Lutheran Confessions. Whether the political circumstances are favorable or not, we recognize God’s hand working through His Church on earth to proclaim the Gospel of Jesus Christ in all creation.

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

Catechesis

St. Michael’s Basement
11:15 AM–12:15 PM

SAVE THE DATE

Wittenberg Germany Tour



Labor Day Weekend

Sept 2nd–5th



Elder's Corner

Insights, thoughts, and inspirational messages

Reframe your thinking – “Negative or Positive” by Jeff Peterson

It's easy for us to get caught up in our own circumstances, and to look at it through the negative lens of the world. Sometimes it can be very exhausting, stressful, and even painful at times.

Why is it that our first reaction to an uncomfortable or bad situation is to look at it with contempt or negativity?

Is negativity a healthy choice in response or should we reframe our thinking to look at all circumstances in a more positive light, like, through the lens of Christ instead of the world?

The apostle Paul who went through many uncomfortable and bad circumstances reassures the Philippians and the Thessalonians on how to reframe their thinking from a negative one to a positive one.

First, with his letter to the Philippians, he outlines how to look at a situation, and how to hand it over to Christ who strengthens him, and that he knows he is not alone in his circumstance.

¹¹ Not that I am speaking of being in need, for I have learned in whatever situation I am to be content. ¹² I know how to be brought low, and I know how to abound. In any and every circumstance, I have learned the secret of facing plenty and hunger, abundance and need. ¹³ I can do all things through him who strengthens me.

Philippians 4:11-13

Secondly, we see that Paul is teaching them to reframe their thoughts from a negative one to that of Christ and to seek the positive instead of the negative, and to seek God's will in their life.

¹⁵ See that no one repays anyone evil for evil, but always seek to do good to one another and to everyone. ¹⁶ Rejoice always, ¹⁷ pray without ceasing, ¹⁸ give thanks in all circumstances; for this is the will of God in Christ Jesus for you.

1 Thessalonians 5:15-18

With these examples, we can strive to look at our own unfortunate circumstances as half full vs half empty, and to remember that we are never alone, and that Christ is always with us no matter where we are. He will give us the strength we need to persevere and overcome adversity, and He can also give us the strength to reframe our thinking from a negative one, to a more positive and fruitful one.

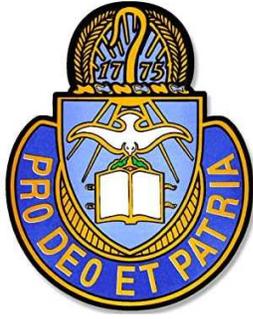
Remember, you are loved, and you are forgiven!

Spotlight Verse

Paul reminds us of the spiritual warfare all around us

¹² For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.

Ephesians 6:12



PRO DEO ET PATRIA

“For God and Country”

—The motto of the U.S. Army Chaplaincy,
since July 29th, 1775

My article last month introduced the LCMS Ministry to the Armed Forces (MAF). Operating under the LCMS World Missions, MAF endorses all LCMS pastors to serve as military chaplains. Since last month’s article, the annual MAF re-certification training took place in Jacksonville, FL. This annual requirement for all LCMS chaplains provided a wonderful opportunity. For the first time, Ray Ayers was able to meet in person, former KELC Vicar and Chaplain Candidate, Ryan Schnake.

Now a fully ordained, installed and accessioned Chaplain, CH (CPT) Schnake serves as an Army Reserve Chaplain in the 316th Expeditionary Sustainment Command while also serving Concordia Evangelical Lutheran Church in Macungie, PA as their Associate Pastor.

KELC members have experienced first hand, how the pastoral formation can also include military chaplain training and education. As KELC’s Vicar and U.S. Army Chaplain Candidate, Ryan fulfilled his military obligation at the 7th Mission Support Command—the only Army Reserve Headquarters in Europe. Unfortunately, I PCS’d to the 7MSC after Chaplain Candidate Schnake completed his Vicarage, otherwise the two of us would have worked together! As with many LCMS Chaplain Candidates, my predecessor heaped nothing but praise upon the professionalism, performance, and purposeful ministry that CC Schnake provided to the 7MSC.

I think I can speak for both Ryan and I when I say this: the LCMS Seminary, the practical experiences, and the support of our entire church body; coupled with the powerfully helpful Lutheran theology (Law and Gospel distinction, the Two Kingdoms, Scriptural rule & norm of our faith articulated in the Confessions) clearly distinguishes LCMS

military chaplains and candidates from all other denominations. Chaplain Schnake is but one example of how the Lord forms a Chaplain in order to bring “Soldiers to Christ and Christ to Soldiers”.

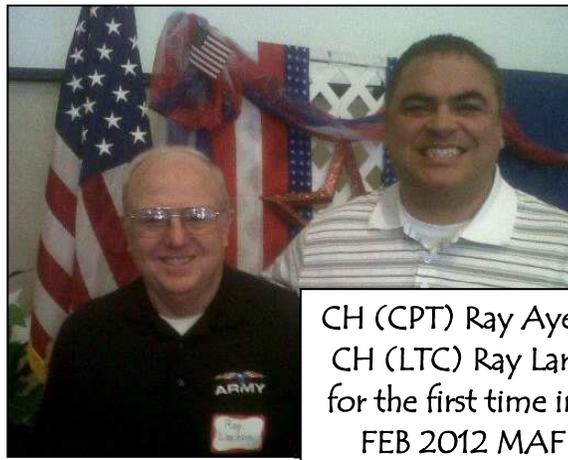
I write this article because the Lord did the same with me. It wasn’t until I married Camille that I even heard about, or concerned myself with, “Lutherans”. As an Army brat, Camille was confirmed by an Army Chaplain at Fort Riley, KS by the name of CH (CPT) Ray Larson. Only God knew, that 10 years later; Camille would pull out that green Catechism book to answer my questions as the Lord stirred the pot of my heart.

An adult Baptism, a 10-year career at Hewlett-Packard, and two kids later, we found ourselves at Concordia Seminary in St Louis. But before we left Idaho for Missouri, my father-in-law, COL Stephen H. Young (Ret.) took me out to lunch with retired Pastor Martin Heineke, also a former Army Chaplain.

This well-timed lunch planted the



CH (LTC) Ray Ayers meeting CH (CPT) Ryan Schnake at the May 2022 MAF training



CH (CPT) Ray Ayers meeting CH (LTC) Ray Larson (Ret.) for the first time in person at FEB 2012 MAF training

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seed of serving as an Army Chaplain, in addition to a parish Pastor. After the requisite 1st year at the Seminary, I could apply to be endorsed as a Chaplain Candidate by the LCMS. On 4th of July weekend 2003, before our home congregation at Friendship Celebration Lutheran Church in Eagle, Idaho, my father-in-law administered the oath of office and Commissioned me as a 2LT in the U.S. Army Chaplain Corps as a Chaplain Candidate.

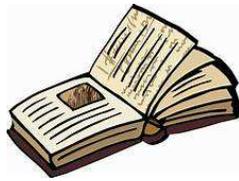
The first person we notified (outside of our family) was Chaplain Larson. Now retired from the Army, but still an active rostered LCMS pastor in Montana; it was a joy to inform Chaplain Ray that the seemingly simple work of catechizing a teenage Army brat two decades ago, led to the creation of another member of the Office of the Holy Ministry and the U.S. Army Chaplaincy.

And just like Ryan Schnake, after completing the Seminary and fulfilling all obligations of training and military schooling; I accessioned into the Chaplaincy on Flag Day, June 14th, 2007.

God equips and expands His ministry in ordinary, powerful, and holy ways with His Word and Sacraments. With some hindsight, we can see how He accomplishes His mission to seek and to save the lost in our nation's military in interesting and sometimes surprising ways. Next month, you will get to hear how our Lord continues the story by Calling another pastor into the ministry...I refer to him as "Chaplain Ray's spiritual grandson".

—Chaplain Raymond Ayers

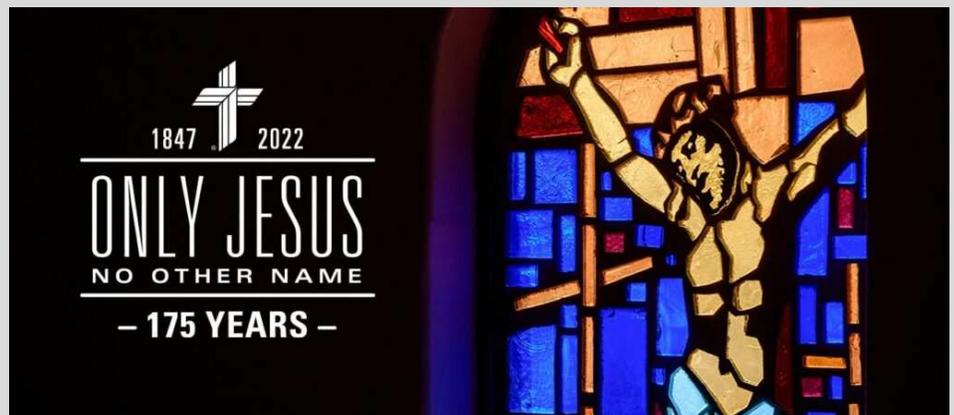
CONFESSIONS STUDY



Wednesday Nights
at 7:00 PM
Location TBD

Fellowship
Lunch
SAVE THE
DATE

Sunday, June 26th



CHOIR REHEARSAL



LSB 499

Come, Holy Ghost,
Creator blest

Wednesdays after
Confessions Study

June Birthdays



5th Annie Kumar

28th Raymond Ayers

ELDERS

GOD'S CALL TO UNDER-SHEPHERDS
TO CARE FOR HIS FLOCK



Shepherding the Flock of God Chief Shepherd – Jesus Christ

We are excited to announce, that our Elders here at KELC are being assigned geographical coverage areas to better serve our congregation!

Men who have been called to the position of Pastor within the local church have been given a significant responsibility. Because it is such a great responsibility, God has not left us without instruction on what this responsibility should look like, and how it should be carried out.

*¹ So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed:
² shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but*

eagerly; ³ not domineering over those in your charge, but being examples to the flock

1 Peter 5:1-3

Peter gives clear instructions on what it looks like to teach and care for the flock that God has entrusted to each Shepherd (Pastor). Peter writes to these churches that are enduring great suffering, and he tells the elders (Pastors) among the people that they must shepherd the people and exercise oversight.

The word shepherd in verse 2 is referring to an action, meaning that Peter is calling Pastors to do the work of shepherding, not just retain the title of shepherd.

The work of shepherding and overseeing the flock is not an easy task for a shepherd, which is why Elders/Deacons (Acts 6:1-7) are appointed to assist the Pastor. Shepherding means you look

inward on your flock to nurture those who are in need, to encourage, to give comfort, and to build up the strength of your flock using sound teaching from God's Word, all the while looking to the outside to determine the dangers that are close at hand, as Satan is ready to attack the flock at any moment.

Elders are spiritual leaders in the congregation, and can provide a listening ear and prayer support. They can also assist you in finding additional support or help with other areas of concern.

¹³ Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praise. ¹⁴ Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.

James 5:13-14

We are here to celebrate with you, mourn with you, pray with you, relax and share stories with you.

Your Elder will be reaching out to you by email, phone, or in person, to say hi and to introduce themselves.

Please know, that even though you may live in a particular Elder's geographical area, you can still go to any elder or the pastor for any assistance. We pray that this will provide our congregation with the needed resources to encourage,

A. Board of Elders -

The Board of Elders shall consist of at least three members, all of whom are elected by the Voters' Assembly to serve for a term of two years, with the term of at least one member expiring each year. The Elders shall in turn elect a member of the Board to serve as Chairperson for a term of one year. The Chairperson serves as a voting member of the Church Council. Other duties of the Board of Elders include:

1. Ensuring that the Gospel is preached in its truth and purity in accordance with Lutheran teachings.
2. Assisting the Pastor in all matters pertaining to the spiritual welfare of the Congregation, to include making recommendations to the Pastor and Church Council concerning the discipline of members and assisting in performing such measures as may be necessary.
3. Assisting the Pastor in the distribution of the Communion elements at worship services.
4. Preserving order at public worship and at meetings. The Elders shall annually appoint a Head Usher.
5. Reviewing and updating the membership lists of the Congregation at least annually and making recommendations to the Church Council and Pastor concerning the status of members.
6. When necessary, preparing a list of candidates for the office of Pastor, for presentation to the Church Council and Congregation.

