

Rejoicing In Lament

Wrestling with
Incurable Cancer & Life in Christ
By J. Todd Billings

201 pp. Grand Rapids, MI: Brazos Press,
(2015).

Reviewed by Nathaniel S. Jensen,
13 January, 2020.

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There is an anecdote often circulated on Facebook about a reporter asking A. J. Muste, a clergyman and pacifist who protested against the Vietnam War, "Do you really think you are going to change the policies of this country by standing out here alone at night in front of the White House with a candle?" Muste replied: "Oh, I don't do this to change the country. I do this so the country won't change me."

At the beginning of chapter 5 in his book on rejoicing in lament, J. Todd Billings describes lament in a similar way, as a kind of protest, with a story about "compassion fatigue." A children's hospital chaplain friend of Billings had to deal with a nurse who realized that she wasn't able to change the world and extend the lives of terminally-ill children. Billings notices a similar quandary in his work with the addicted and mentally ill at a homeless shelter. Are we willing to serve "for nothing", with no visible results of our labor? (Job 1:9). The hospital chaplain recommended to the nurse that rather than try to "save the world," she should continue her work as an act of protest, as a lament that this world is not the way it is supposed to be.

Lament is the cry of faith that

holds God's promises before Him when everything seems to contradict those promises. Lament is also God's way of redirecting our affections, an insight Billings gained from St. Augustine (p. 38) and which he puts into practice in his ongoing struggle with incurable bone marrow cancer. Lament is an act of protest that won't change the fallen world, but it will prevent the fallen world from changing us as we await the end of the story, the new creation God has promised.

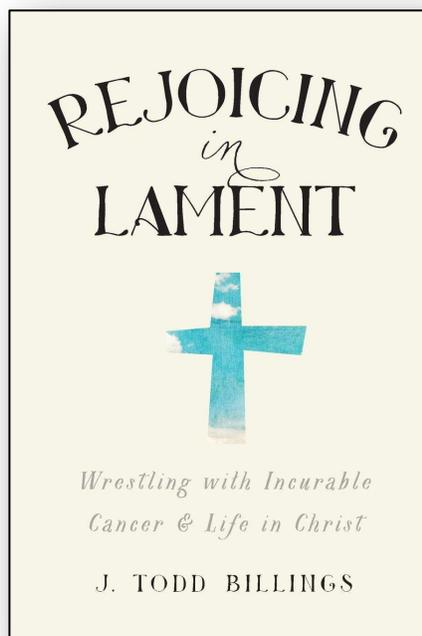
Stories are huge for Billings. His personal story of struggle with cancer is woven together with stories of friends and stories from great literature (*The Brothers Karamazov*, for example) to lead the reader into God's story. Billings is quite open about the raw details, feelings, and the torment of his own story of cancer diagnosis, treatment, and maintenance. He speaks honestly about the isolation he experienced, even among those who cared for him the most. Billings's story is unique to him, but the way he describes his story in terms of God's story sets the pattern for the reader.

Billings notes that he was never really a competent expert on how he was doing. His responses to the question "How are you doing?" only ever got to the tip of the iceberg.

But to understand the iceberg, Billings admits that all he had to do was look to the Psalter (p. 21). You see, Billings is an actor in God's story. We, too, are actors in God's story and the Psalter is our script in God's drama (p. 43). Through the Psalms, the Holy Spirit redirects our affections and moves us towards deeper trust in the author of life. He gives us words to speak to God in our most troubling times, because otherwise we wouldn't know what to say. We would be actors without a script.

Everyone sees their own life as part of a larger story. The question is what story that will be, the world's or God's. At the beginning of chapter 6, Billings is able to articulate a feeling that most remain unaware of in their life's story: the sensation of death in the midst of life. Billings admits that at some of the happiest moments in his life's story before cancer, at his wedding and holding his children for the first time, thoughts of death intruded. At first life seems to everyone like "an infinite set of possibilities" (p. 95), like a choose-your-own-adventure novel. But as life happens, we become aware of the limits to our story, that it could change or end at any moment. The possibilities for our life become narrower as time progresses and we become aware that we are not the authors of our story; God is. This awareness becomes especially acute with a tragedy such as cancer. Western culture seeks more and more to hide from the true story that is death. Nursing homes and hospice

centers become places to shield the young from the reality of death. The Christian Church, however, is different. The Church is a place where young and old, people from all walks of life come together. The Church is a place where baptisms, marriages, and funerals can all occur close to each other. The realities of life and death can be seen in the Church. And so the Church is a place where death is brought into the story of Christian worship and this happens by way of the Psalms (p. 107). The church's sanctuary becomes the space of new creation as death is dealt with in God's presence, and so we are shaped into His children (p. 106). The Church's story is God's story and our story.



We are brought into the story of God through the Word and the Sacraments, which Billings mentions with surprising frequency for a Reformed theologian. God is not the sole

actor in the world. He ordinarily works through means, "through people and water and bread and wine" (p. 63). Billings sees a prominent place for Baptism and the Lord's Supper in God's story and our story. The sacraments are where Jesus's death becomes our death and where Jesus's life becomes our life (pp. 103-104). Jesus's death leads to life just as our death will lead to life because we are in Jesus. That's how our stories intersect and how Jesus's story becomes our story. Billings emphasizes that "death is still a part of the drama of God's redemptive story that we participate in now . . . and part of the story that we will continue to sing about in the culmination of God's new creation" (p. 104).

Also noteworthy in Billings' work is chapter 7 on prayer, which is especially compelling because of his role as a seminary professor. As actors in the Church's story, prayer and the work of "prayer warriors" or "prayer chains" for those who are suffering becomes a point of contention. Are we to lament, pray for healing, or both? For the answer to this, Billings sees the pattern of the Psalms embodied in Christ himself (p. 112). Jesus, like Job, prove that a righteous life will not prevent suffering. In the Garden of Gethsemane, Jesus prayed that the cup would pass from Him, but He also prayed that God's will be done. The Church prays for God's Kingdom to come even while weeping, lamenting, and protesting just as Christ did when he wept over Jerusalem and flipped some tables in protest (p. 129).

God uses our prayers of lament and protest to change us and move us towards trust in Him and over time to thanksgiving and praise (pp. 173-174). Mourning and rejoicing will go together in the prayers and in the life of the Christian until God's kingdom comes in its fullness, until the final chapter is revealed. "Then our true story, our true life---which is none other than life in the living Christ---will no longer be hidden but unveiled" (p. 188). Until then, the Psalter guides us through lament and rejoicing not so that we can "change the world" or the circumstances of our story, but so the world doesn't change us as we await the end of God's story in Christ.

Because of Billings's role as a pastor and theology professor, his work on lament based on personal experience is especially helpful for church workers. The fact that lament appears so often in Scripture (Psalms, the prophets, Paul) is evidence that God really does want us to talk to Him in this fashion, even if we or our congregation members can be uncomfortable with complaining to God for any number of reasons. Billings mentions that lectionaries often neglect to include lament (p. 40), which even our own *Lutheran Service Book* is not immune from as can be seen in the Psalms which have been neglected. It is a good sign that the new pocket edition of our hymnal includes all of the Psalms, not just the joyful ones. Here we have a resource for hospital visits or personal moments of suffering where crying out in lament is the only appropriate response to a situation. God has given us a script to speak during the

difficult parts of life's drama. For those members of the body of Christ who suffer and for those who



Author
J. Todd Billings

suffer with them, lament is what we do when we become aware that God's promises are not being fulfilled. When we see senseless suffering and violence, we turn to God. He is all powerful and can do anything, but He doesn't, and so we wonder why and we hold God's promises of healing, life, and salvation before His face.

In lamenting, we also take from the example of Christ. Jesus was completely blameless and righteous before God and man and yet He suffered an agonizing death on the cross. In His suffering, Jesus cried out to God a psalm of lament: "My God, My God, why have you forsaken me? Why are you so far from saving me, from the words of my groaning?" Christians ought to take from this example of Jesus in our own suffering. When we feel abandoned by God for whatever reason, when we suffer, or when we see members of Christ's body

suffering, we can register that complaint with God because we know it ought not be so. In fact, God graciously gives us the very words to say in these troubling situations.

We must also note that even if lamenting seems impious or blasphemous, it is actually a God-ordained way of approaching God. In the end, lament is actually a sign that we take God's promises seriously. Unbelief would not bother to cry out to God in distress, but would rather turn inward or towards created things and distractions from the suffering. It takes the gift of faith to turn to God even in our anger. In lamenting or supporting others as they lament, we leave the reasons for suffering and tribulation as open questions, but in the midst of that suffering we cry to our Father in Heaven. Lament is part of a practical response to suffering, not a theoretical answer (p. 80). It is the only way to approach suffering that takes God's Word at face value and guides us through the trials of this life to the joy of the new creation in Jesus Christ.

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fellowship events.

A Letter from the Mission Field

Pastor Christian Tiews

Dear brothers and sisters in Christ at KELC!

Part II of II

This morning I spent an hour on the phone with my son in Oklahoma who told me about the increasing polarization in America: on the one side, increasingly hostile Progressives, who are often also vehemently anti-Christian—and on the other side increasingly involved Christians who are becoming more and more visible and engaged.

This polarity will probably intensify in light of the repeal of *Roe v. Wade* two days ago, that is, now that abortion is thankfully no longer allowed on a nationwide basis.

Roman Catholic churches are being warned to be prepared for attacks in the coming weeks from people who are militantly pro-choice and who are very upset about the repeal of *Roe v. Wade*.

With increasing pressure on Christianity from the progressive Left, the Church in America will need increasing support from the middle, that is, from the people who *call* themselves Christian but who are disconnected from any congregation, never go to church, and also do not financially support their local church. They might give excuses that this is not the right time in their lives for church because they are too busy, or have too many activities on the weekend, etc. etc. They will go back to church when they are “good and ready,” they say.

But if they are not supporting their church now, who is to say that it will exist 5 or 10 years from now? Your local church needs your support and *you* need your local church. Christians will

increasingly come under attack in the U.S. and we need the Lord’s gifts of Word and Sacrament from which to draw our spiritual strength.

And yet: While persecution is tough for individuals, according to Romans 8:28—“for those who love God all things work together for good, for those who are called according to his purpose.” Our Lord has a way of bringing great blessings to his Church even in the light of persecution.

From Matthew 24 and also Mark 13: “As [Jesus] sat on the Mount of Olives the disciples came to him privately, saying, “Tell us, when will these things be, and what will be the sign of your coming and of the end of the age?” ⁴ And Jesus answered them, “See that no one leads you astray. ⁵ For many will come in my name, saying, ‘I am the Christ,’ and they will lead many astray. ⁶ And you will hear of *wars and rumors of wars*. See that you are not alarmed, for this *must* take place, but the end is not yet. ⁷ For nation will rise against nation, and kingdom against kingdom, and there will be famines and earthquakes in various places. ⁸ All these are but the beginning of the birth pains.” *Then they will deliver you up to tribulation and put you to death, and you will be hated by all nations for my name’s sake.* ¹⁰ And then *many will fall away* and betray one another and hate one another. ¹¹ And many *false prophets* will arise and lead many astray. ¹² And because lawlessness will be increased, *the love of many will grow cold.* ¹³ But the one who endures to the end will be saved. ¹⁴ And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and then the end will come.”

Our Lord tells us that His people *will* be persecuted. They will hate you because they hated *Him* first. And yet, we are reminded of the church father Tertullian’s wonderful saying: “The blood of the martyrs is the seed of the Church.”

And remember also what our Lord told us in John 16:33: “In the world you will have tribulation. But take heart; I have overcome the world.” In the meantime, make sure you attend church every opportunity you get. Support your church. Read your Bible everyday. Pray for yourself, for your friends, for your brothers and sisters in Christ.

On the cross of Calvary and then in the Empty Tomb, Jesus Christ defeated sin, death, and the devil—not only for Himself but also for *you* who have been baptized in His name.

Any persecution that may come will only be temporary. As St. Paul says, “For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us” (Rom 8:18). “And,” Jesus says, “behold, I am with you always, to the end of the age.”

—Pastor Christian Tiews





Elder's Corner

Insights, thoughts, and inspirational messages

Why Wait!

By Paul Hester

What keeps you from doing what needs to be done?

Spotlight Verse

Philip does what the Lord commands, without hesitation, and the glory of God shows in the immediate results.

²⁶ Now the angel of the Lord said to Philip, "Rise and go toward the south to the road that goes down from Jerusalem to Gaza." This is a desert place. ²⁷ And he rose and went. And there was an Ethiopian, a eunuch, a court official of Candace, queen of the Ethiopians, who was in charge of all her treasure. He had come to Jerusalem to worship ²⁸ and was returning, seated in his chariot, and he was reading the prophet Isaiah. ²⁹ And the Spirit said to Philip, "Go over and join this chariot." ³⁰ So Philip ran to him and heard him reading Isaiah the prophet and asked, "Do you understand what you are reading?" ³¹ And he said, "How can I, unless someone guides me?" And he invited Philip to come up and sit with him. ³² Now the passage of the Scripture that he was reading was this:

"Like a sheep he was led to the slaughter and like a lamb before its shearer is silent, so he opens not his mouth. ³³ In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth."

³⁴ And the eunuch said to Philip, "About whom, I ask you, does the prophet say this, about himself or about someone else?" ³⁵ Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus. ³⁶ And as they were going along the road they came to some water, and the eunuch said, "See, here is water! What prevents me from being baptized?" ³⁸ And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he baptized him. ³⁹ And when they came up out of the water, the Spirit of the Lord carried Philip away, and the eunuch saw him no more, and went on his way rejoicing. **Acts 8:26-39**



The Eunuch doesn't understand what he's reading because he has no context and, until Phillip shows up, he has no one to help him. God called Phillip to bear witness to him so that he could both read and understand. Phillip speaks the word of God from Scripture just as we are called to spread the Word of Christ. He, Phillip, is an instrument of the Lord who trusts, follows, and teaches as he has been called. The

eunuch is seeking the Lord but needs the help of a teacher to become a Christian. Then comes the best part. The Word of the Lord works quickly on the Eunuch and, as they are driving along, his understanding becomes clear and direct. Why Wait!? "See, here is water! What prevents me from being baptized?" The text is clear and direct. Can you imagine being there, seeing the scales fall from his eyes, and almost feel the emotion that was coming upon him? The answer to the eunuch's question is two-fold. First: baptism is obviously taught by Phillip as being extremely important and clearly nothing can or should be put in the way of it. And the second part is: Why Wait?

We are given a job as Christians. It is not to sit back and be happy and content with our lives and the way things are, the Bible tells us to get out there and share the good news, to grow His kingdom. We are called, as Christians, to teach and help those who are new in the faith or seeking the truth. We are given the gift of forgiveness through baptism, and that should be news that makes us, and those we talk to, "go away rejoicing". There are many "new" Christians (young and old) in our communities who don't understand this and we must, in love, faith, and trust, guide them into the same rejoicing that the Eunuch had in Acts.

And so I ask again, what is holding us back? Why wait?



Members of KELC Serving the Ukrainian Refugees

On Friday night, July 29th, we had an opportunity to serve dinner to the Ukrainian Refugees. It was the second time we've done it and it was a great night full of surprises.

Café Rhema hosts the refugees every week for dinner and worship. Pastor Tim at Rhema has asked the area churches to help by sponsoring a meal. We are trying to do it once a month.

The Lord brought about 50 people. Mostly women and children. It's been hot here the last couple weeks and it was very warm inside and the food was delivered a bit late. But NO ONE cared! Everyone was just excited to have a chance to come together and speak Ukrainian. They have been learning German and that has been very helpful as most live with families in the area who don't speak Ukrainian.

All of us had our fancy phones out trying to translate.

We all had some time to visit with the families who came, and our children from KELC got a chance to introduce themselves and play games with the children from Ukraine. Happily, everyone spoke German!

Once dinner arrived, Chaplain Ayers invited everyone to pray with the help of a woman who was happy to translate. Dinner was served and the Ukrainian Pastor thanked everyone from Rhema Café and KELC.

After dinner we were treated to some beautiful singing from one of the women. Dinner was followed by a worship service downstairs. Pastor Tim shared with us a picture of the many people who have come to know the

Lord through the ministry going on at Rhema Café. It was incredible to see.

Chaplain Ayers had a chance to visit with one man in the group. He had been living and working in the Czech Republic when Russia invaded Ukraine. He was here in Kaiserslautern to visit with his family that had fled and to see his 1 year old daughter. He's only seen her five months out of the past twelve. While it was a joy for him to see his family, he told us he has been "reading on Facebook, every day his friends are being murdered". He asked for KELC's online church information.

On a happier note, one of the workers at Rhema, who is also an airman, expressed interest in the military Chaplain Corp. It was fun to see Jeff and Chaplain Ayers answering all his questions and encouraging him.

Members of KELC work along side Rhema Café workers to serve dinner.





Pastor Tim from Rhema Café

It was such a joy to be able to visit with the Ukrainian people who are such a long way from home. While their future here on earth is uncertain, there salvation is secure in Jesus Christ. Thanks be to God!



Pastor Tim with members of KELC.

A Ukrainian woman sang for everyone after dinner. It was a beautiful Ukrainian song about birds that fly away. Some will stay where they land and some will return.



The Synodical Conference

By Pastor Jensen

Last month was the 150th anniversary of the founding of the Evangelical Lutheran Synodical Conference of North America (commonly referred to simply as the "Synodical Conference"). In 1871, preliminary discussions between the Missouri Synod and the Illinois, Minnesota, Ohio, Wisconsin, and Norwegian synods were held in Chicago and Fort Wayne. From July 10–16, 1872, representatives from these various conservative Lutheran synods met in Milwaukee, Wisconsin to declare their unity in doctrine and practice and to begin working together for building up the church. The Synodical Conference was a strong force for the propagation of the pure Lutheran doctrine until it began to dissolve in the 1950s. Nevertheless, we thank God for how He worked through this organization. We pray that by remembering the work of the Synodical Conference we will be led to continue seeking Lutheran unity not only in North America, but around the world.

In the 19th century, "American Lutheranism" was synonymous with liberal theology, in contrast to the more conservative immigrant Lutheran church bodies like the German Missouri Synod and the Norwegian Synod. The General Synod was founded in 1820 as the first nation-wide Lutheran church body in the United States. The leader of the General Synod, Samuel Simon Schmucker (1799–1873), tried to make Lutheran theology more palatable to an American audience with its Calvinist, Arminian, or revivalistic tendencies. He downplayed the doctrines of baptismal regeneration and the bodily presence of Christ's body and blood in the Lord's Supper. The General Synod became a

large tent that almost anyone who self-identified as "Lutheran" could enter, regardless of whether they held to all of Scripture and the Lutheran Confessions.

In 1864, the General Synod granted membership to the Franckean Synod, a politically progressive church body that was indifferent to the Lutheran Confessions. In response, the Pennsylvania Ministerium, the oldest Lutheran church body in North America (founded in 1748), withdrew its membership from the General Synod along with four other synods. In 1867, the churches that left the General Synod joined with more conservative, midwestern churches to form the General Council, including the Iowa, Wisconsin, Minnesota, and Illinois synods. The Missouri and Ohio synods were asked to join as well, but could not because of "the 4 points." The General Council was still too weak on the doctrines of 1. the Millennium (the 1,000 year reign of Christ), 2. altar fellowship, 3. pulpit fellowship, and 4. the question of lodge membership. Until these four points could be agreed upon based on Holy Scripture and the Lutheran Confessions, the Missouri and Ohio synods could not join the General Council.

The push towards more conservative Lutheran unity in the United States inspired the Missouri and Ohio synods to pursue their own efforts to this end. Departure from the General Synod and formation of the General Council was a good sign, but more work would need to be done. In October, 1870, the Ohio Synod contacted the Missouri, Illinois, Norwegian, and Wisconsin synods to gauge interest in forming their own organization for Lutheran synods agreeing on every point of scriptural

doctrine as articulated in the Lutheran Confessions and put into practice at the congregational level. After preliminary meetings in 1871, the Synodical Conference was officially formed in 1872. The Wisconsin, Minnesota, and Illinois synods withdrew from the General Council and joined the Synodical Conference.

Besides the joy of simply recognizing where the LORD has given true unity, some of the benefits of joining with other like-minded Lutheran synods included the common use of educational facilities (joint seminary education), joint publishing, and a more focused approach to missions. For example, in 1877, the churches of the Synodical Conference ceased supporting the Leipzig and Hermannsburg mission societies in Germany on account of doctrinal disagreements. The Synodical Conference began training its own missionaries and that same year began mission work among freed slaves in the southern United States. Working together allowed these Lutheran churches to work more closely on the needs at hand and with many more resources.

With joint seminary education, smaller synods such as the Norwegian Synod would send students to Concordia Seminary, St. Louis (Missouri Synod) for training. One Concordia professor, Friedrich August Schmidt (1837–1928), actually learned the Norwegian language for this work. However, a controversy soon erupted when Schmidt accused Dr. C. F. W. Walther, the president of Concordia Seminary and two-time president of the Missouri Synod, of teaching false doctrine regarding the doctrine of election. In Scandinavian Lutheranism it was more common to speak of God's electing certain people to salvation "in view of faith" (*intuitu fidei*). In a sense one could speak like this, but Walther wanted to emphasize that it is by grace alone that God elects anyone to salvation. So to speak in terms of God considering future faith could be misconstrued as though faith is our

work which God then awards by electing unto eternal life. The controversy soon enveloped all of Confessional Lutheranism in North America and Germany and revealed many other disagreements on the nature of theology. Indifference regarding the doctrine of election among many soon revealed itself in indifference to many other doctrines of Scripture, and even to the inspiration of the Bible itself. The Synodical Conference began to fracture in what is sometimes referred to as "the Thirty Years War" of Lutheranism. The Ohio Synod left the Synodical Conference in 1881; the Norwegian Synod in 1883.

The Norwegian Synod eventually officially settled on a doctrine of indifference, just as the General Synod and General Council in the previous century. In 1912 it was decided that one could believe either position on the doctrine of election. This "agree to disagree" set the stage for how subsequent doctrinal disagreements would be settled. The Norwegian Synod united with other Norwegian church bodies based on this principle, leading in 1918 to a breakoff group known as the "little Norwegian Synod," which in 1920 rejoined the Synodical Conference. Today it is known as the Evangelical Lutheran Synod (ELS) and is in fellowship with the Wisconsin Synod.

In the 1930s the Missouri Synod, as the other immigrant church bodies, began becoming much more Americanized. Many considered the old doctrinal disagreements obsolete and began once again seeking Lutheran unity in the United States. The Missouri Synod began discussions with the American Lutheran Church (ALC), the 1930 merger of the Ohio, Iowa, and Buffalo synods. The Missouri Synod seemed willing to compromise on what before had been considered scriptural doctrine. In many ways it was once again an "agree to disagree" mindset that could unite church bodies externally but lacked the internal spirit that comes only from God. As a result of continued dialogue and cooperation between the Missouri Synod and the ALC in spite of clear

disagreements on doctrine and practice, the ELS broke fellowship with the Missouri Synod in 1955 and the Wisconsin Synod followed suit in 1961. By 1966 the Synodical Conference was inactive and it dissolved in 1967.



St. John's Ev. Lutheran Church

(WELS), Milwaukee, Wis.

The Synodical Conference was founded at this congregation (though not this building) in 1872.

After the breakup of the Synodical Conference (in spirit and then officially), the Missouri Synod continued pursuing a path of "agreeing to disagree." Fellowship was declared with the ALC in 1969. The following year the ALC showed its true colors by ordaining a woman to the pastoral ministry, contrary to a biblical understanding of the order of creation and the pastoral office. The Missouri Synod itself had spiraled into chaos with false doctrine based on a false understanding of Scripture being taught at Concordia Seminary, St. Louis. In 1974, many proponents of liberal theology in the Missouri Synod simply left and began seeking unity with more liberal Lutherans. In 1981, the Missouri Synod terminated fellowship with the ALC, which in 1988

joined with ex-Missourians and other liberal Lutherans to form the Evangelical Lutheran Church in America (ELCA). Since the crises of the 1970s, the Missouri Synod has begun returning to its Biblical and Confessional roots. Since 2012, the Missouri Synod has even renewed efforts towards Lutheran unity via informal dialogue with the WELS and ELS.

The history of the Lutheran Church in the United States resembles the history of the Church on this side of heaven. Jesus prays "that they all may be one" (John 17:21), yet false doctrine arises in the midst of the Church. The Apostle Paul says "I appeal to you, brothers, by the name of our Lord Jesus Christ, that all of you agree, and that there be no divisions among you, but that you be united in the same mind and the same judgment" (1 Cor 1:10). In the same letter, Paul says "there must be factions among you in order that those who are genuine among you may be recognized" (1 Cor 11:19). The history of the Church is a history of uniting around the doctrine of the apostles and prophets, a unity regarding the teachings of Holy Scripture. When false teachers or when false doctrine and practice arise in the Church, it is necessary for the Church to stand up for the truth, which involves separating from those who cause divisions. True unity is not man-made. True unity is not about "agreeing to disagree." True unity is a gift of God and can only be embraced and cherished as a gift of God. We only recognize that this unity exists or that it does not exist.

When we look back at the history of the Synodical Conference, we see churches uniting around the pure doctrine of God's Word as articulated in the Lutheran Confessions. We see churches recognizing a unity that comes only from God and rejecting false doctrine when it begins to enter the Church. As we reflect on the history of the Synodical Conference, may we ever strive for that unity that is nothing other than a gift of God. All we can do is continue preaching the whole counsel of God and interacting with other Christians as we pray for the unity of Christ's body even on earth.



Since July 29, 1775

Happy Anniversary
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Thank you for serving everywhere from deployed combat units to military hospitals and installations.

Sundays at KELC

Divine Service

Sunday Mornings
8:30-9:30 AM

Fellowship Time

Sunday Mornings
9:30-10:15 AM

Sunday School & Bible Study

at Kirche Mittendrïn
10:15-11:15 AM

Catechesis

St. Michael's Basement
11:30 AM-12:30 PM

Wittenberg Germany Tour

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Labor Day Weekend
Sept 2nd-5th

There will be NO divine service in
Kaiserslautern on Sunday, September 4th

Pastoral Installation

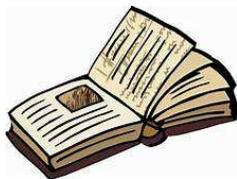


Everyone is invited to the installation of

Pastor
Eberhard Ramme

at St. Michael's on
August, 14th at 2:30 PM.

CONFESSIONS STUDY



Wednesday Nights
at 7:00 PM
Location TBD

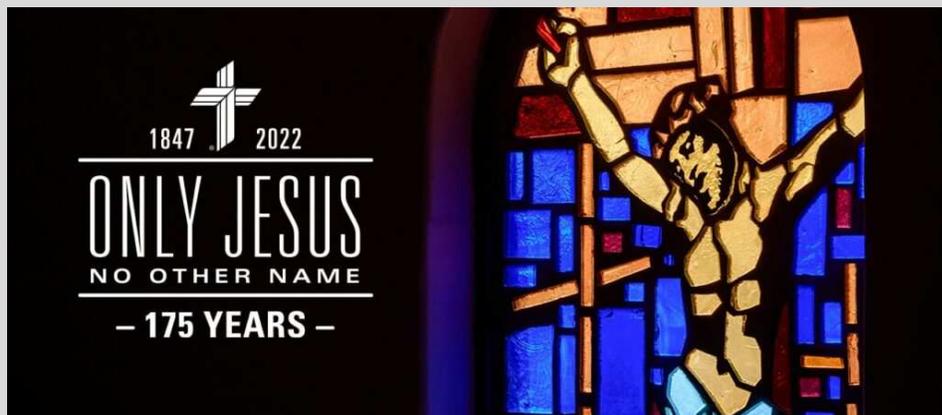
Fellowship Lunch SAVE THE DATE

Sunday, August 28th

August Birthdays



- 1 Marla Arrington
- 1 Anneliese Ayers
- 6 Camille Ayers
- 11 Leah Young
- 12 Brandy Holmes
Happy 1st Birthday Brandy!
- 15 Ashley Young
- 22 Charlotte Blank
- 27 Stephen Young
- 29 Elizabeth Anglin
- 30 Ryan Young



Please join us in
praying for the
important work of
the Kaiserslautern
Military Resiliency
Center in Landstuhl,
Germany.



Wedding Anniversaries



Happy 31st Anniversary to
Jeff and Christina Peterson
On August 11th

Happy 27th Anniversary to
James Anglin & Shanley Allen
On August 19th