

The Kaiserslautern Lutheran

*Gottes Wort und Luthers Lehr' vergehet nun und nimmermehr.**

Vol. 3

Summer 2026

Nr. 1

Preliminary Remarks on the Reason, Purpose, and Contents of this Newsletter.

[Note: After a two-year hiatus, our church newsletter is back! We are so thankful to Camille Ayers for the work she did in getting this newsletter going. Now our deaconess intern, Anika Slayton, will take over where Camille left off. The purpose of this newsletter remains the same, which is why we are re-publishing my initial comments from the first issue. In this issue, we also learn about the role of deaconess from our deaconess intern. Vicar Peter Williams shares some of his work in Paris. The elders' corner is back. And I use a book review as a pretext to speak about the birthdays of both the U.S.A. and Kaiserslautern. With that double anniversary in mind, I plan on using the next two issues to highlight two LCMS theologians who spent time in Kaiserslautern in the 19th century. Rather than a monthly periodical, we plan to publish quarterly. This follows our scheduling of church services more closely and allows more time to bring things together. As always, we ask the LORD once again to bless the work of our hands.]

Since 1985, Kaiserslautern Evangelical Lutheran Church (KELC) has been serving English-speaking Lutherans in this community. We are a confessional and liturgical congregation sponsored by the Lutheran Church—Missouri Synod's Office of International Mission.

The Missouri Synod was founded by and for German immigrants to North America. The masthead of this newsletter is a tribute to the flagship German periodical of the Missouri Synod, *Der Lutheraner* ("The Lutheran"),

In This Issue

Introduction to *The Kaiserslautern Lutheran*, PAGE 1

Elders' Corner, PAGE 2

Deaconess Intern Didactics, PAGE 4

From the Vicar, PAGE 6

From *The Lutheran Witness*: "Art & the Christian Life," PAGE 8

A Review Essay, PAGE 10

Summer Schedule for KELC, PAGE 13

Birthdays and Anniversaries at KELC, PAGE 14

published by Synod's first president, C. F. W. Walther in 1844. *Der Lutheraner* actually served as the catalyst for uniting scattered groups of German Lutherans into one church body, the Missouri Synod, in 1847. German was the official language of the Missouri Synod until the U.S. entered World War I in 1917, but *Der Lutheraner* did not cease publication until 1974. In the 19th century Germans came to America and worshipped in German. In the 20th century, Americans came to Germany and worshipped in English. We at KELC in the 21st century are inheritors of a tradition that has come full circle.

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

A Publication of Kaiserslautern Evangelical Lutheran Church (KELC), Kaiserslautern, Germany.

The slogan of *Der Lutheraner* was “God’s Word and Luther’s doctrine shall not perish now or ever.” In our congregation, the Bible is taught in accordance with the confessional standards of the Lutheran Church, which declare that “these public, common writings have always been respected as the sum and model of the doctrine that Dr. Luther (of blessed memory) has admirably pulled together from God’s Word.” Nevertheless, “God’s Word alone should be and remain the only standard and rule of doctrine, to which the writings of no man should be regarded as equal. Everything should be subjected to God’s Word” (FC SD Summary, Rule, & Norm 9).

The purpose of this newsletter serves the threefold purpose of KELC: to teach God’s Word according to the confessional standards of the Lutheran Church, to foster Christian fellowship and charity, and to serve the religious needs of English-speaking Lutherans and other Christians in the Kaiserslautern area. We celebrate the Divine Service every Sunday and on various feasts and festivals throughout the church year. In addition, we provide an educational program for all ages and congregational catechesis every Sunday, as well

as a weekly study of the Lutheran Confessions and seasonal midweek services. This newsletter will serve as a tool to keep our members and others in the community informed about what we believe, teach, and confess as well as opportunities we have for worship, education, fellowship, and charity.

In addition to keeping our members and the community abreast of what is going on at KELC, the contents of this newsletter will inform readers of current theological debates as well as the latest developments within our partner churches in Germany, the rest of Europe, and around the world. We hope to include book and conference reviews, devotional material, hymn and liturgical studies, articles on the history of the church, and more. We will also include a calendar of upcoming events, birthdays, anniversaries, and so forth.

“Let the favor of the Lord our God be upon us, and establish the work of our hands upon us, yes, establish the work of our hands!” (Psalm 90:17).

Rev. Nathaniel S. Jensen
Siegelbach, Germany.

Elders’ Corner

By Paul N. Hester

Grace, mercy, and peace to you from God our Father and the Lord Jesus Christ.

Welcome to the re-inauguration of the “Elders’ Corner.” As your elders at Kaiserslautern Evangelical Lutheran Church (KELC), we are entrusted with the spiritual care of this flock. Being a Lutheran Church—Missouri Synod (LCMS) congregation here in Germany is both a profound blessing and a unique challenge. As we navigate the shifting cultural tides around us, we do not merely seek to maintain what we have; we look outward

with eager faith toward the abundant harvest the Lord is preparing. It is easy to become overly preoccupied with logistics, numbers, or earthly strategies for sustaining KELC. Yet, a ship does not rely on the shifting winds for its stability; it relies on a heavy, unyielding keel to anchor it in its course. As Confessional Lutherans, we know that to boldly sail into whatever the coming seasons may bring, we must first be firmly aligned to the enduring Word of God.

Hebrews 6:19 provides us with this exact imagery, pointing us directly to the promises of

Christ: "We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain". Human reason often tempts us to rely on our own ingenuity or modern metrics and reason to chart our course. Yet, Christ provides the only secure mooring. When Jesus declared, "And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it" (Matthew 16:18), He was establishing His Church not on the frail man Peter, but upon Peter's bedrock confession: "You are the Christ, the Son of the living God." Because our foundation is unshakable, we are free to imagine what could be; trusting that God will grow this mission beyond our own narrow will. Of course we steward our resources wisely, but our ultimate confidence remains permanently fastened to God's grace.

How, then, do we ensure our keel guides us in the right direction as we venture into new waters? By faithfully attending to the things that connect us to Christ and give us life: the Means of Grace. The Augsburg Confession, Article VII, clearly states: "The Church is the congregation of saints (Psalm 149:1), in which the Gospel is purely taught and the Sacraments are correctly administered." We equip ourselves for the voyage ahead not by inventing new methods, but by continually receiving the true body and blood of Christ for the forgiveness of our sins, and by gathering diligently to hear the preaching of the Law and Gospel. Because of this, we cannot help but invite others in our communities to have a share in the joy that we have in Christ. The waters around us may churn, but the eternal

remedy for a dying world grants us the courage to bring the Gospel to a community in desperate need of it.

Remaining firmly anchored also means holding obstinately to the faith once delivered to the saints. In an age of theological compromise, our commitment to the Lutheran Confessions serves as our steadfast ballast. The Book of Concord provides a faithful exposition of Scripture that guards us from the drift of error, yet it is not merely a defensive shield; it is a bright beacon guiding us toward future opportunities to boldly confess Christ. Hebrews chapter 10 instructs us to clutch our faith:

"Let us hold fast the confession of our hope without wavering, for he who promised is faithful. And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another".

As your elders, we urge you to remain continually tethered to the Divine Service. We ask you to pray fervently for our pastor, for one another, and for the vibrant possibilities of our mission here in Kaiserslautern and throughout the Eurasia region. The enduring strength of KELC is not found in our own navigational skill, but entirely in the unshakable Anchor of our salvation. Tethered to Christ Jesus alone can we look forward, with joyful expectation, to all that God will accomplish through us. Therefore, we commend ourselves, and all our work, into Gods almighty and gracious hands.

Paul N. Hester

Deaconess Intern Didactics

By Dcs. Intern Anika K. Slayton

“What is a deaconess anyway?”

This question is a common one! Even among lifelong Lutherans, the role of a deaconess within the Church is not always clear. As the new deaconess intern at Kaiserslautern Evangelical Lutheran Church, I am happy to teach what a deaconess is and how she serves the Church.

A deaconess is a professional church-worker, theologically trained in a Lutheran Church—Missouri Synod (LCMS) deaconess program to serve the Church through acts of mercy, providing spiritual care, and teaching the faith.

Acts of mercy are good works (or “the fruit of faith” as noted in Ephesians 2:8-10) completed for the sake of one who has not earned it. Usually, acts of mercy meet some sort of physical need. These acts completed by the deaconess out of faith in Christ and love towards her neighbor always direct the recipient back to the mercy Christ first showed us.

Providing spiritual care to those in distress or need of counsel likewise is intended to meet a need, but particularly those relating to the spiritual rather than the physical. In most instances, the deaconess will work with her pastor to best provide spiritual care. In addressing the needs of the recipient, the care will always direct the person back to Christ and His gifts of divine grace and mercy.

Teaching the faith is often done simultaneously while providing spiritual care and acts of mercy. A deaconess is also equipped to teach the faith in other ways, including giving Bible studies, teaching Sunday School, and catechizing those who are new to learning the Christian faith (and more specifically, Lutheran doctrine).

Everything a deaconess does supports and redirects people towards the ministry of the pastor who delivers the Word and Sacrament in the Divine Service (his primary role). The deaconess ministry finds its source in these gifts of Christ. Because of this, the deaconess’ role compliments that of the pastor but by no means bleeds into his primary role. Rather, her work falls into what are called the secondary roles of the pastor,

A Note on the Deaconess

Uniform

The symbol (or insignia) for deaconess service is pictured below, along with the statement from the Concordia Deaconess Conference (CDC) regarding the insignia. The uniform itself for deaconesses consists of a navy-blue dress or suit with a cross insignia on the left shoulder. The insignia students and interns wear on their left shoulders are stitched with a cross in blue thread indicating that they are still in-training. However, deaconesses who have been fully commissioned and called in the LCMS receive an insignia from the CDC which is stitched with a gold cross to replace the one in blue.

“The cross, the most widely known Christian symbol, is also the symbol for deaconess service. Concordia Deaconess Conference has adopted this cross design for use on its pin and insignia. The arms of this cross stretch out to the four directions of the compass inscribed with the *ichthus*, the symbol for Jesus Christ. This symbolizes the worldwide scope of deaconess service in the name of Jesus. The arms of the cross also flare into the shapes of Easter Lily blossoms, symbolizing the radiant joy of the resurrection of Christ; the source of Christian hope.”



[\(https://concordiadeaconessconference.org/\)](https://concordiadeaconessconference.org/)

particularly caring for people outside of the Divine Service.

This is rooted in the Biblical examples of women who served the Church through acts of mercy and supported the work of the Apostles. The word “deaconess” comes from the Greek word for “servant,” *diakonos*. The woman named Phoebe, referenced in St. Paul’s epistle to the Romans, is traditionally considered to be the first deaconess. St. Paul writes,

“I commend to you our sister Phoebe, a servant of the church at Cenchreae, that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well” (Romans 16:1-2).

Here, Phoebe was named a “servant of the church.” She helped to further the gospel of Christ by delivering St. Paul’s letter to the Christians in Rome. Of course, Phoebe did not write anything inspired by the Holy Spirit, as the Apostles (the first pastors) appointed by God did, yet she faithfully delivered the letter to the Romans out of love and service to the Church where it was needed, supporting St. Paul in his direct calling from God. Through this “act of mercy,” Phoebe thereby established

a tradition of women serving the Church by supporting the pastor’s ministry.

The Church also recognizes other women in the Bible who exhibited deaconess-like qualities. Lydia was noted for her faithfulness as a Christian woman and her hospitality towards St. Paul in service to the greater Church (Acts 16:14-15). Dorcas was known for her Christian good works, acts of charity, and hospitality towards St. Peter (Acts 9:36-42).

Growing out of these Biblical examples, the Church has continued to have a rich history of women serving in similar roles. The deaconess ministry of the LCMS in particular was initiated by German pastor Wilhelm Löhe in the mid-to-late 1800s. He trained and sent the first deaconesses to the United States from Neuendettelsau, Germany. Today, deaconesses serve in institutions, missions, and LCMS congregations not only in the United States and Germany, but throughout the world.

Please keep deaconesses and all church-workers in your prayers, that the Holy Spirit may prosper the work of their hands and bring people ever closer to our Lord Jesus Christ.

Dcs. Intern Anika K. Slayton

*“For all the faithful women
Who served in days of old,
To You shall thanks be given;
To all, their story told.
They served with strength and gladness
In tasks Your wisdom gave.
To You their lives bore witness,
Proclaimed Your pow’r to save.”
Lutheran Service Book, 855:1*

Update on the Church in France

By Vicar Peter J. Williams

Greetings in the name of our Lord Jesus Christ.

As many of you may already know, a part of my vicarage assignment includes an agreement with our sister church in France, l'Église Évangélique Luthérienne-Synode de France (EEL-SF). Since the reformation, there has been a small Lutheran minority, especially in the Alsace and Lorraine provinces. Lutherans have also had over time the opportunity to spread West into traditionally Roman Catholic areas such as Paris. The Paris region, the Île-de-France, is a huge metropolis that today has over 12 million residents. The EEL-SF has three parishes in this region, two with a pastor. Since the start of my vicarage I have been visiting the parish currently without a pastor on a two-week rotation. There is a small but faithful remnant, mostly consisting of recent French converts to Lutheranism. We average about five people on a Sunday.

During my time in the Paris region, I have made contact with several people who are interested in confessional Lutheranism. I have also been encouraged by others who have already found the EEL-SF, including people from papist, muslim, and atheist backgrounds. I have also had the opportunity to do work with the neighboring congregations such as teaching at their synod-wide youth retreat.

Outreach strategies have slowly come together. An important part of the work is connecting with former members who have drifted away. At the beginning of summer, I started pre-marital counseling with a young couple who have not been to church in several years. The groom is the son of one of the long-term, faithful members, and the bride is a former papist. Their desire to get married in church has led them to be open to catechesis and studying God's Word. There have also been other mission opportunities in somewhat chance encounters. For example, we have received at least one visitor that I randomly ran into when she stopped to read our church calendar and newsletter I posted on our street-facing window. This was a reminder to me that simply having an active parish and posting information can have an effect.

France is a challenging mission field, and yet God is at work to build His Church, soul by soul, through the persistent testimony of Christ and Him Crucified. Please keep the saints in France in your prayers, and in particular please pray that God may be able to use me to help out the parish in Saint-Maur-des-Fossés in this difficult time.

Vicar Peter J. Williams

Ministry Photos from Vicar Williams



Above, left: The parish in Saint-Maur-des-Fossés

Above, right: First service with the saints at the parish in Saint-Maur-des-Fossés

Below: Closing service at the French Synod's annual young adult retreat.



Art and the Christian Life

By Dr. Kristen Einertson and
Tessa Muench

Abiding in Jesus is what life in the church is all about. Like the branch connected to the vine, so the church is connected to her Lord (John 15). Christ should always be a part of our lives: Our eyes should always be focused on Him and His cross. Many of the most beloved hymns in our hymnal remind us of this, such as “Abide with Me,” which implores, “Hold Thou Thy cross before my closing eyes; Shine through the gloom, and point me to the skies” (LSB 878:6). However, being close to Christ is more than just going to church on Sundays and claiming the title of “Christian.” We should also wish to stay near to Him every other day of the week and to constantly give ourselves the opportunity to behold His glory, even visually with our eyes. As the old hymn states, we pray that even in the midst of darkness and death (“through the gloom”), we might see what truly matters. Indeed, life in the church should make provision for what our eyes witness and ensure that the visuals we come into contact with every day always point us to Jesus.

Gifts for the Sight

The sense of sight has long been a point of interest for Christians, including for St. John Chrysostom, a church father and late-fourth-century bishop of Constantinople. He likened sight (as well as the other senses) to the port of a city. Whatever enters the opening can either edify or corrupt the kingdom. Of course, the same is true for us as individuals — Christians must be wary of the easily accessible and maliciously corrupting material that constantly surrounds us. Thankfully, the church offers an antidote to this ailment. She has given us manifold images that place beauty before us and encourage us in our faith. Over the millennia, she has commissioned some of the most remarkable visual art that our world has ever known from masters such as

Michelangelo, Rembrandt, Cranach the Elder and Dürer. She has utilized architecture in her buildings to present Christians with complex symbols of the faith: from lecterns shaped like eagles to baptismal fonts with eight sides. And she has filled her sanctuaries with visuals that teach: altarpieces that proclaim the Gospel; stained glass that tells the story of salvation; and embroidered paraments, stoles and chasubles that preach the significance of the church’s seasons. All of these adornments glorify God and attune Christians’ minds and hearts to the beauty of the faith.

Yet this is not all! The church gives to us and houses for us the principal place in which we can see with our eyes the essence of the beauty of Christianity: the Divine Service — the place where heaven and earth meet.

Art for the Everyday

And there is more! Beyond the things found inside her buildings, the church has given us many other ways to keep this beauty before us. God is certainly with us in our congregations — but He also makes His dwelling with us in our everyday lives. Therefore, consider your home as a place that might point you toward Christ. Beautiful Christian artwork in the home reminds and invites us to pray and meditate — just as a home altar can (as we described in the LW February issue). Our art selections should certainly include crucifixes that direct us to the central image of faith: Jesus dying on the cross to save us once and for all. However, many other sorts of Christian art can be edifying in the home as well. Perhaps we select a piece that reminds us of the faithful who have gone before us such as St. Mary, St. Peter or St. Paul. Perhaps we line the hallway with beautiful baptismal certificates to remind each member of the home of their identity in Christ. Perhaps we adorn the dining room with images such as da Vinci’s “Last Supper” or Rublev’s “Holy Trinity”. We might even select certain pieces

because of the way they accompany the holy days of the Church Year. As we see in these examples, art in the home can both place Christ in front of our vision and also teach important lessons of the faith. Consider, for instance, what artwork centered around the events of the church in our current month and season can tell us.

A Seasonal Example

Right now, in the month of May, there are two monumental events in the life of the church that especially direct our eyes toward Christ and shape our “vision” of Christianity: Jesus’ Ascension and the Day of Pentecost. In the first, Jesus departs this earth in a visible way into the skies, where He becomes concealed from our human eyes. In the second, the Helper comes and gives us eyes to see Him — the person of God who “will teach you all things and bring to your remembrance all that I have said to you” (John 14:26). In artistic renderings of these events, one common theme is that in the Ascension Christ becomes veiled from our eyes, while in Pentecost He is revealed again by the Spirit. Fra Angelico’s triptych depiction of the Ascension and Pentecost together beautifully communicates this “now, but not yet” understanding of the faith. In studying this piece and the thousands of others you might select to adorn your church and home, you can be reminded not only of the beauty of God’s creation but also of the Spirit’s continual work through the church to reveal Christ to us. As you select art for your home, think about what will present Christ and His

cross to you and “shine through the gloom, and point [you] to the skies,” using the following questions:

Questions for Using Artwork Devotionally

1. How does this piece help teach me and others about the story of salvation?
2. What specific biblical event, doctrine or promise is depicted here? Where is this found in Scripture?
3. What details in this image draw my attention first? Why might the artist have emphasized these elements?
4. How does this artwork connect to the Church Year or to the Divine Service?
5. If I were explaining this piece to a child or a guest in my home, what would I say about what it means?
6. What aspect of the faith does this image help me see more clearly than words alone might?
7. How might this piece shape my prayers?

Dr. Kristen Einertson and Tessa Muench are both pastors’ wives and mothers. Together, they run All the Household, a blog for Lutheran liturgical living.

From “The Lutheran Witness” Vol. 145, Nr. 5 (May 2026)

A Review Essay

By Rev. Nathaniel S. Jensen

Söhne der Freiheit: Eine deutsche Einwandererfamilie und die Gründung der Vereinigten Staaten [Sons of Liberty: A German Immigrant Family and the Founding of the United States]. By Johannes Ehrmann. Stuttgart: Klett-Cotta. 2023. 320 pages.



In December 2023, a book caught my eye at the Thalia bookstore in Kaiserslautern because of the famous depiction of George Washington crossing the Delaware River, painted by the German artist Emanuel Leutze, (1816–1868). The book was entitled (in German): “Sons of Liberty: A German Immigrant Family and the Founding of the United States.” As an American living in Germany I was of course intrigued. I cracked open the book to see who this family is and there I saw a name I learned to know during church history courses at the seminary: Henry Melchior Muhlenberg (1711–1787). A secular book all about the “patriarch of the Lutheran Church in North America”—I devoured the book that winter and learned so much not only about the patriarch himself, but about his three sons, all of whom became Lutheran pastors—among other things—in the North American colonies. Rev. Peter Muhlenberg (1746–1897) went on to become a Brigadier General in Washington’s army and later a senator from Pennsylvania. Rev. Frederick Muhlenberg (1750–1801) was elected to the U.S. House of Representatives in 1789 and became the first Speaker of the House. Rev. Henry Muhlenberg Jr. (1753–1815) later became a

Botanist and received a visit from the famous German scientist Alexander von Humboldt (1769–1859). During our trip to the United States back in November, we were able to visit the graves of the elder Pastor Muhlenberg and his three sons, all buried in and near Lancaster, Pennsylvania. As an American living in Germany, there’s a sense of connection I feel with Germans who came to America. Now is a great time to consider both sides of the Atlantic.

The year 2026 is special for both Kaiserslautern and the United States. This year marks the 750th anniversary of the city of Kaiserslautern and the 250 birthday of the United States. Although the origins of today’s Kaiserslautern go back even earlier—first mentioned as Villa Luthra around A.D. 830 and made famous in the 1150s or so when “Kaiser” Barbarossa built a palace here. But in 1276, the Holy Roman Emperor, Rudolf von Habsburg (1218–1291) granted Kaiserslautern her town charter, which is why Kaiserslautern is celebrating her 750th birthday this year. 500 years later, the United States declared independence from Great Britain. So Kaiserslautern is three times older than the United States! In “Little America” (the Kaiserslautern Military Community), we have reason to celebrate both events.

Many people are not aware of the heavy German influence on colonial America—particularly from the Pfalz. The Thirty Years’ War (1618–1648) decimated southwestern Germany. In subsequent wars, the French destroyed even more of this region. During the War of the Spanish Succession (1701–1714), 13,000 refugees from the Pfalz were persuaded by a book written by Pastor Josua Harrsch (also known by his pseudonym, Josua Kochertal) to move to England. Queen Anne (1665–1714) wanted Germans for her new world colonies. Some 3,000 Palatinates set sail for land along the Hudson River in upstate New York. Among them was Conrad Weiser (1696–1760), who was sent by his father to live among the Mohawk Indians, where he learned their language and later served as an

intermediary between the Natives and the colonists multiple times, including at the 1754 meeting in Albany where Benjamin Franklin encouraged the colonies to unite with his depiction of a chopped up snake and the phrase “join or die.” Conrad Weiser later lived in a German Protestant monastic community—the Ephrata cloisters—which we also visited on our trip to Pennsylvania in November. There we saw the graves of the founders of the monastic community. Johann Conrad Beissel (1691–1768) from Eberbach near Heidelberg and the Reformed pastor Johann Peter Mueller (1709–1796) from Alsenborn—today “Enkenbach-Alsenborn,” next to Kaiserslautern.



Conrad Weiser unites the earliest German settlement in the new world with the German immigrant family anonymously mentioned in the title of this book—the Muhlenberg family. Conrad Weiser’s daughter married Rev. Henry Melchior Muhlenberg (pictured to the left). Muhlenberg was born in Einbeck in the Electorate of Hanover of the Holy Roman Empire. He studied at the University of Göttingen, where Benjamin Franklin would later spend time in 1766 trying to learn from the governmental system of the Holy Roman Empire how the North American colonies might unite with each other. In Göttingen, Muhlenberg came under the influence of Pietism, a form of Lutheranism that focuses more on inward spiritual experiences. After some time teaching at the famous Francke orphanage in Halle—the center of Pietism—Muhlenberg was ordained in Leipzig in 1739 and then served two years as assistant minister and director of the orphanage in Großhennersdorf, Saxony, where Nicolaus von Zinzendorf (1700–1760) was raised. Zinzendorf’s Christian community in Herrnhut sent missionaries

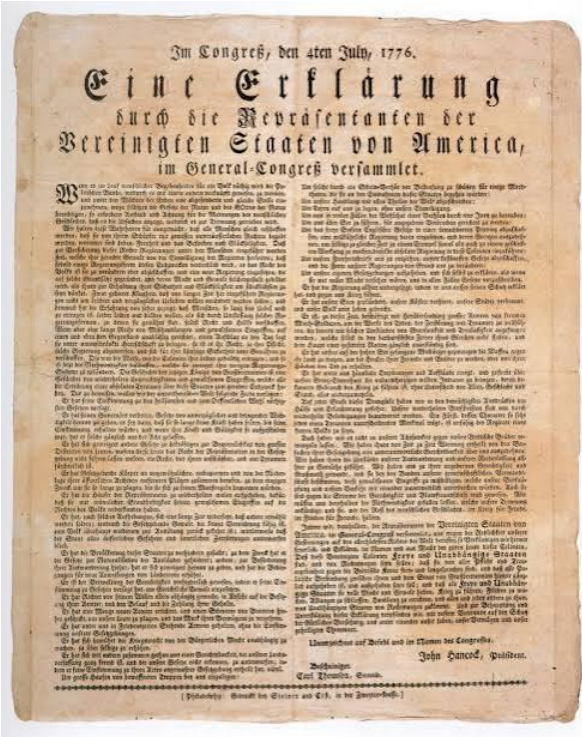
all over the world and Zinzendorf himself traveled to North America in 1741. You might know Zinzendorf the best because of his hymn: “Jesus Thy Blood and Righteousness” (LSB 563) or from the “Moravian stars” you see all over Germany at Christmastime.

Apparently Muhlenberg hoped to serve as a missionary in India, but instead he was called to Pennsylvania to serve German immigrants. He arrived in Pennsylvania in 1742. The Lutherans there were seeking formally trained clergy to combat the lack of education from the Zinzendorf missionaries. On December 30, 1742, Muhlenberg and Zinzendorf met each other in Philadelphia to discuss the future of the Lutheran Church in North America. Muhlenberg would pastor congregations in Trappe, Philadelphia, and New Hanover, Pennsylvania. He also took on a leadership role for congregations in New York and Maryland and in 1748, he was instrumental in establishing the Pennsylvania Ministerium—the first Lutheran church body in North America.

Johannes Ehrmann—author of *Söhne der Freiheit*—discusses not only the Muhlenberg family with all their fascinating connections to the founding of the United States. He also ties in other Germans, such as Christopher Seider, the son of German immigrants, whom John Adams considered the first martyr of the American Revolution a full week before the Boston Massacre. Or the account written by Daniel Flohr of Sarnstall (45 mins. away, near Annweiler), who fought at Yorktown, the final battle of the Revolution. One week after the battle of Yorktown, the Continental Congress attended Muhlenberg’s church in Philadelphia for a prayer service in thanksgiving for victory.

Ehrmann highlights the stereotypes against Germans by English-speaking colonists, including Benjamin Franklin, who referred to the “Palatine boars” and wrote that the Germans (except for the Saxons) are not “pure white men.” For his negative statements, the Germans mobilized and unseated Franklin from the Pennsylvania Provincial Assembly in 1764, replacing him with a German—Heinrich Keppele—who was an elder in Muhlenberg’s congregation. There were fears that the German element would completely take over colonial America, an aversion to the outside group that each subsequent

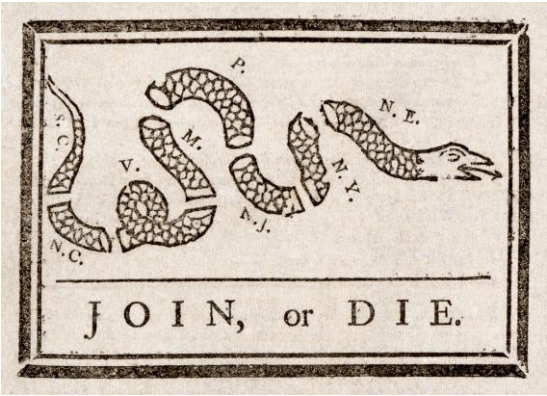
wave of immigrants to America would also feel. The fact that the Declaration of Independence was translated into German, published, and distributed immediately shows how important the German language was to colonial America and the early United States.



Ehrmann's *Söhne der Freiheit* reveals how influential German immigrants to colonial America were for the foundation of the United States without losing sight of the everyday Germans who helped make America what it is. His focus on one family of Lutheran pastors—the Muhlenberg family—shows the early connection between the Lutheran Church and the United States. Germans in general and German Lutherans in particular were not incidental to the founding of the United States of America; they were integral at every level. German immigrants, especially from the Pfalz, brought their faith with them to the new world and helped make America what it is. Now Americans and people from so many other backgrounds in the Pfalz can do the same, only in reverse! We find ourselves here for many different reasons but one thing is certain: the LORD is working through His people wherever they are that Christ Jesus might be proclaimed in all the world and from generation to generation. Happy

birthday Kaiserslautern! And happy birthday America!

Rev. Nathaniel S. Jensen



Kaiserslautern Evangelical Lutheran Church Schedule Summer 2026

Weekly

- Divine Service every Sunday @ 8:30am
- Coffee hour, Bible study & Sunday school every Sunday following the Divine Service
- Catechesis every Sunday @ 11:30am
- Divine Service every Wednesday evening at 6:15pm
- Confessions study every Wednesday following the Divine Service

Special Notes

- Men's Group meets every other Tuesday @ 6:30pm. Upcoming meetings are July 20, August 4 & August 18. Contact one of the elders for more information.
- Women's Group meets intermittently on Thursdays @ 6:30pm. Contact Emma Jensen for more information.
- Youth Group will be meeting 1-2 times per month beginning at the end of August. Contact Anika Slayton or Heidi Worley for more information.

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Elders

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Birthdays

June

3rd - Luke Hewes
4th - Paul Hester
7th - Logan Hewes
14th - Mary Wilson
17th - Abel Wilson
17th - Samuel Abliganz
23rd - Jazz Fišević

July

3rd - Karleen Hester
7th - James Hester
12th - Luay Batal
16th - Angela Hartwig

August

2nd - Anika Slayton
3rd - Martin Santen
8th - Joanna Kiebach
10th - Elisa Abliganz
22nd - Charlotte Blank
29th - Cecilia Jensen

Anniversaries

June

5th - Daniel & Meg Hewes (2004)

August

11th - Jeff & Christina Peterson (1991)

“The True Deaconess Spirit”

By Rev. Wilhelm Löhe

What is my want? I want to serve.
Whom do I want to serve?
The Lord in His wretched ones and
His poor.

And what is my reward?
I serve neither for reward nor thanks
but out of gratitude and love.
My reward is that I am permitted to
serve.

And if I perish in this service?
“If I perish, I perish,” said Queen
Esther.
I would perish for Him who gave
Himself for me.
But He will not let me perish.

And if I grow old in this service?
Then shall my heart be renewed as a
palm tree.
And the Lord shall satisfy me with
grace and mercy.
I go my way in peace
casting all my care upon Him.