

Today, we recognize the need for some of these changes. But the poor lay people and college students, not to speak of their prince, the Elector, were not ready for the changes. There was uproar in the city. People were scandalized. Word came to Luther at the Wartburg Castle about these troubles. He could no longer stay away. He arrived in Wittenberg on Ash Wednesday, March 6, 1522, and after consulting with his colleagues, returned to the pulpit for Invocavit, the first Sunday in Lent, March 9. For eight days he preached sermons addressing the troubled situation and all the changes (AE 51.69–100). By God's grace the congregation heeded Luther's words, and peace was restored.

In the first sermon Luther taught his congregation about life together in the church. He reaffirmed man's sin and God's grace: "We are the children of wrath, and all our works, intentions, and thoughts are nothing at all" (70). However, "God has sent us His only-begotten Son that we may believe in Him and that whoever trusts in Him shall be free from sin and a child of God" (71). These teachings are the heart of our faith, but we must also exercise love in the church: "We must also have love and through love we must do to one another as God has done to us through faith... For a faith without love is not enough—rather it is not faith at all, but a counterfeit of faith" (71). Luther emphasized that in these matters we also need patience with one another.

Luther used this simple explanation of faith and love to instruct the congregation about how to understand the elimination of the sacrifice of the mass, introduce communion in both kinds (body and blood), allow priests and monks to marry, receive images in the church (including crucifixes), respond to the pope's dietary laws, behave in the reception of the Lord's Supper, and maintain private confession without turning it into a law. Faith, or doctrine, teaches us what should or should not be done in the church. Love teaches us how to care for our fellow members while addressing needed changes.

Throughout his sermons Luther emphasized that the Word of God must first change hearts and minds before the external matters are changed. It is God's work to change hearts. And he used himself in this famous example: "I simply taught, preached, and wrote God's Word; otherwise I did nothing. And while I slept, or drank Wittenberg beer with my friends Philip [Melancthon] and Amsdorf, the Word so greatly weakened the papacy that no prince or emperor ever inflicted such losses upon it. I did nothing; the Word did everything" (77).

FUTURE DATES (see wylcms.org for information)

Feb. 27: Panhandle Family Gathering, Immanuel, Alliance @ 3 PM
March 27: Panhandle Youth Gathering, Immanuel, Alliance @ 3 PM

THE NEXT ROUNDUP

The next Roundup will be delivered to congregations around March 20 (April/Spring 2022 issue).



Wyoming District Round-Up

March 2022

District Website: www.wylcms.org

"...REMEMBERING YOU IN MY PRAYERS..." (Eph. 1:16)

For **Rev. Ralph Jaeger** (emeritus, Laramie), health
For our active-duty chaplains, **Rev. Lynn Christensen (Japan)**, **Rev. Ryan Mills (Colorado)**, **Rev. Scott Shields (Alaska)** (who is finishing his time of chaplaincy service); and national guard chaplain **Rev. Gerald Heinecke (Prince of Peace, Buffalo)**.

PASTORS AND CONGREGATIONS

St. Paul's, Sidney, as the final act of completing their multi-point parish agreement with **St. Paul's, Potter and Salem, Gurley** have called **Rev. Ted Bourret** to serve as their pastor. He has accepted the call and will be installed on March 13 at 4:00 PM.

Rev. Travis Sherman (Grace, Gordon) is serving **Grace, Merriman, NE** (Nebraska District) while it considers its future.

Trinity, Gillette served by **Rev. John Christensen (emeritus, Thermopolis)** called **Rev. Timothy Fitzner** (Christ Lutheran, Normal, Illinois) on February 13.

Trinity, Cheyenne (Rev. John Preus) has called **Rev. Travis Berg** (St. Paul, Latimer, Iowa) as headmaster-pastor. He has accepted this call and will be installed on March 27.

Rev. Dr. Ron Garwood is serving **Christ the King, Cody** as the congregation prepares to enter the call process.

Rev. Duane Simonson (emeritus) has resigned from the ministerium of the LCMS after joining a congregation of another church body.

Rev. Gerald Heinecke (Prince of Peace, Buffalo) has received a call to **Hope Lutheran Church, Batesville** and **Zion Lutheran Church, Waldenburg, Arkansas**.

Rev. Noah Framer (Bethel, Lander) has received a call to **Trinity Lutheran Church, Howard's Grove, Wisconsin**.

The Christian in Community: "It Is Not Good for the Man to Be Alone"

"What God has joined together, let not man put asunder" (Matthew 19:6). This teaching of Jesus is not just a warning that God hates divorce and threatens to punish those who tear apart marriages, but it is also an encouraging statement about

marriage. God joins the man and woman together in marriage. He creates this most basic human community every time a man and woman get married. And God blesses His work of marriage.

In Genesis 2:18, Jesus had declared, “It is not good that the man should be alone; I will make him a helper fit for him.” Aloneness here is not merely a psychological or emotional problem; it is at the same time also a biological, communal, and spiritual matter. Yes, the woman was needed for marriage’s perfect complementary companionship and emotional fulfillment. But at the same time, the man needed the woman for the procreation of children, for the forming and growing of the fully integrated and enduring community of the family, and finally for the spiritual wellbeing of both man and woman within Christ’s church.

Marriage is the first human community. The Bible has a word that describes the essential quality of this community: Love. “Husbands, love your wives” (Ephesians 5:25). Teach “young women to love their husbands and children” (Titus 2:4). “Therefore be imitators of God, as beloved children. And walk in love, as Christ loved us and gave Himself up for us, a fragrant offering and sacrifice to God” (Ephesians 5:1–2). Jesus is Himself the Beloved (Ephesians 1:6), the Son loved by His Father from eternity. Out of this love, “God so loved the world that He gave His only begotten Son” (Genesis 3:16). All who believe in Him are children of God loved for all eternity, having God’s gift of life as their own.

In Genesis 2:18–25 the Holy Spirit teaches us how God created Eve and instituted marriage. He tells how God built Eve from Adam’s rib and gave her to Adam in marriage (Genesis 2:18–25). Adam recognized his essential, bodily union with Eve: “This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.” And God instituted marriage: “For this reason a man shall leave his father and his mother and be joined to his wife, and they two shall become one flesh.” Here God established marriage to be the most basic and enduring of all human relationships. Out of the one-flesh union of husband and wife He gives sons and daughters. He creates the family: father, mother, and their children together. All other family relations extend and flourish out of this first, most basic, divinely ordained community.

Marriage and family are the foundation of all other earthly communities. Families join together for mutual wellbeing in local communities and neighborhoods. Neighborhoods become cities. These local communities are joined together into states and nations. It is an indisputable truism: Destroy marriage and family and you destroy the community or nation. Preserve and defend marriage and family and you preserve and defend your community. Our common life as a society depends on healthy and fruitful marriages.

It is not good for the man to be alone. Aloneness does not reveal God’s image and likeness. Aloneness does not fulfill God’s purposes for

man. Aloneness deprives man of all the blessings of companionship, friendship, and community. God instituted marriage, family, society, and the church to complete His creation. Through the divine gift of marriage God gives children and family, companionship and friendship, mutual help and comfort, communities of defense and justice and peace, and so much more.

And in the end, marriage is bound up with God’s eternal, saving purposes for man in community. He teaches marriage and family in the church (for example: Ephesians 5:21–6:9). Even more, He redeems earthly marriage by the unending union of God and man in the person of Jesus. Earthly marriages are now a picture of His union with His Bride, the Church. Jesus died to save His Bride. He marries Her in Baptism. He carries out His saving intentions for Her in His ministry of the Gospel. “The marriage of the Lamb has come, and His Bride has made herself ready” (Revelation 19:7). The Church is the “Bride adorned for Her Husband,” and in this eternal marriage, “the dwelling place of God is with man” (Revelation 21:2, 3).

We too are part of this marriage, for we are members of His Bride by Baptism, “the washing of water with the Word” (Ephesians 5:26). In this way also the Church “is our Mother” (Galatians 4:26), making us free-born children of God, children adopted by grace, children who with Christ are co-citizens of His Kingdom and co-members of His Household and co-heirs of all the blessings of God, to the end that “Christ is all, and in all” (Colossians 3:11).

REFORMATION 500

Think of St. Mary’s Lutheran Church, Wittenberg, as a congregation with a significant need for change. In December of 1521, it still did not have a Lutheran liturgy. Its liturgy of the Lord’s Supper was particularly offensive, because the doctrine handed down from its Roman Catholic past blasphemously taught that the priest offered Christ’s body and blood to God as a new sacrifice for the sins of the living and the dead. The laity were still receiving only the body of Christ. The liturgy was still in Latin. And its preacher (Luther) was on a sabbatical (actually, in hiding), so that it had no clear leadership.

Into this situation stepped Professor Andreas Karlstadt, supported by several wandering Pentecostal preachers. Without a divine call, he made himself the congregation’s preacher. At the end of 1521 Karlstadt made sudden and radical changes in the congregation. He eliminated the Roman liturgy with the sacrifice of the mass. He started giving both the body and the blood to the laity, though they had never seen this before. He made other changes to the distribution of the Lord’s Supper. He endorsed the marriage of priests, beginning with himself. He encouraged people to tear down the statues and altars in the church. He eliminated the requirement for going to confession before receiving the Lord’s Supper.