

**FUTURE DATES (see [wylcms.org](http://wylcms.org) for information)**

September 24-25: Fall Youth Retreat, Buffalo

([www.wylcms.org/fallyouthretreat](http://www.wylcms.org/fallyouthretreat))

October 3-6: Teachers and Pastors Conferences, Mount Hope, Casper

October 24: Trinity, Morrill, 75th Anniversary service, 10:00 AM

**THE NEXT ROUNDUP**

The next Roundup will be delivered to congregations around September 20 (October 2021 issue).



***Wyoming District Round-Up***

September 2021

*District Website: [www.wylcms.org](http://www.wylcms.org)*

**“Here I Stand” on the Word in My Community**

**“...REMEMBERING YOU IN MY PRAYERS...” (Eph. 1:16)**

For **Rev. Ralph Jaeger** (emeritus, Laramie), health

For **Rev. Michael and Jennifer Wittrock** (emeritus) with health needs.

For our active-duty chaplains, **Rev. Lynn Christensen (Louisiana)**, **Rev. Ryan Mills (Florida)**, **Rev. Scott Shields (Alaska)**; and national guard chaplain **Rev. Gerald Heinecke (Prince of Peace, Buffalo)**.

**PASTORS AND CONGREGATIONS**

**St. Paul’s, Sidney** is being served by **Rev. Ted Bourret (St. Paul’s, Potter and Salem, Gurley)** beginning in September.

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

**Rev. Jared Tucher (Trinity, Gillette)** is considering a call to the dual parish of St. John, Farmers Retreat and St. Paul, Cross Plains (Dewberry), Indiana.

**Here I Stand**

Here is what we Lutherans believe from Holy Scriptures, teach in our churches and homes, and confess before the church and world “Concerning Public Order and Secular Government” (AC XVI, German text):

Concerning public order and secular government it is taught that all political authority, orderly government, laws, and good order in the world are created and instituted by God and that Christians may without sin exercise political authority; be princes and judges; pass sentences and administer justice according to imperial and other existing laws; punish evildoers with the sword; wage just wars; serve as soldiers; buy and sell; take required oaths; possess property; be married; etc.

Condemned here are the Anabaptists who teach that none of these things indicated above is Christian.

Also condemned are those who teach that Christian perfection means physically leaving house and home, spouse and child, and refraining from the above-mentioned activities. In fact, the only true perfection is true fear of God and true faith in God. For the gospel teaches an internal, eternal reality and righteousness of the heart, not an external, temporal one. The gospel does not overthrow secular government, public order, and marriage but instead intends that a person keep all this a true order of God and demonstrate in these *estates* Christian love and true good works according to each person's calling. Christians, therefore, are obliged to be subject to political authority and to obey its commands and laws in all that may be done without sin. But if a command of the political authority cannot be followed without sin, one must obey God rather than *man* (Acts 5:29).

### **REFORMATION 500**

Luther's correspondence in 1521 during his concealment at the Wartburg gives us the picture of a pious Christian man, a pastor who is concerned for the church and who is adjusting to a new and unasked-for situation. He was afraid that his coworkers would not stand strong, and so he encouraged them. He concerned himself with seeing that his preaching and teaching duties in Wittenberg were being fulfilled by others. He wrote about his physical ailments, his isolation, his spiritual battles. As the months wore on, he became increasingly engaged in getting work done. His coworkers, especially Philip Melanchthon, expressed struggles in doctrines they were trying to reconcile with Holy Scripture, and asked for Luther's insight and help. Here are a few samples from his letters.

To his coworker, Philip Melanchthon, from "the land of the birds," May 12, 1521:

Sitting here all day, I picture myself the state of the church and I see fulfilled the word of Psalm 89:47: "Hast thou made all the sons of men in vain?" God, what a horrible picture of God's wrath is that detestable kingdom of the Roman Antichrist! I abhor the hardness [of my heart], that I am not completely melted to tears, so that I too might shed fountains of tears for the slain sons of my people. But there is no one who arises and lays hold on God, or places himself as a wall for the house of Israel on this last day of God's wrath. O kingdom of the pope, worthy of the end and dregs of the ages! God have mercy upon us!

You, therefore, as a minister of the Word, be steadfast in the meantime and fortify the walls and towers of Jerusalem until [the enemy] also attack you. You know your call and your gifts. I pray for

you as for no one else, if my prayer can accomplish something—which I do not doubt. Return, therefore, this service so that we may carry this burden together. So far I stand alone in the battle; after me they will seek you. (AE 48.215—216)

To John Agricola, coworker in Wittenberg and a married theologian, May 12, 1521:

I am a strange prisoner, since I sit here both willingly and unwillingly: willingly, since the Lord wants it this way; unwillingly, since I would want to stand up in public for the Word of God, but I have not yet been worthy of this. Wittenberg is hated by its neighbors, but the Lord [will see to it] that his time will come; then he will laugh at them, if only we have trusted in him. Write what the situation is with the preaching [Luther's call at St. Mary's church] and who was entrusted with it so that I may strengthen either my hope or my fear for the Word. Since you too are called in part to the office of teaching the Word to the children [i.e. as city catechist], fulfill your ministry to bear what the Lord lays upon you. (AE 48.221)

To George Spalatin, secretary to Duke Frederick, "written on the mountain," May 14, 1521:

I am sitting here all day, drunk with leisure. I am reading the Bible in Greek and Hebrew. I shall write a German tract on the freedom of auricular confession. I shall also soon continue working on the Psalms and on the Postil [book of sermons] as soon as I have received the necessary things from Wittenberg—among which I also expect the unfinished *Magnificat*. (AE 48.225)

To Philip Melanchthon, "from my wilderness," July 13, 1521:

Your letter displeased me for two reasons: First, I realize that you carry the cross too impatiently; you give in too much to your emotions and as is your way you are just too gentle. Second, you extol me so much. You err tremendously in ascribing such great importance to me, as if I were so much concerned for God's case. Your high opinion of me shames and tortures me, since—unfortunately—I sit here like a fool and hardened in leisure, pray little, do not sigh for the church of God... (AE 48.257)

Eventually, Luther began to call the Wartburg Castle "my Patmos," the island where the Apostle John received the visions of the book of Revelation. God was at work in his adversity.