

contained in each petition. Here follows a sample from the Fourth Petition, "Give us this day our daily bread" (pages 34-35), in which our daily bread is primarily Christ and His Word.

"This bread is our Lord Jesus Christ who feeds and comforts the soul [John 6:51]. Therefore, O heavenly Father, grant grace that the life, words, deeds, and suffering of Christ be preached, made known, and preserved for us and all the world. Help that we may find in his words and deeds an effective example and mirror of all virtues for every phase of life. Help that we may be strengthened and comforted in suffering and adversity in and through his suffering and cross. Help us through his death to overcome our own death with a firm faith and thus boldly follow our beloved Guide into the life beyond this one.

"Graciously grant that all pastors preach your word and Christ throughout the world in a way effective for salvation. Help that all who hear the preaching of your word may learn to know Christ and thus sincerely to lead better lives. May you also graciously drive out of the holy church all foreign doctrine and preaching which do not teach Christ.

"Be merciful to all bishops, priests [i.e. pastors], and other clergy, and to all in authority that illumined by your grace they may lead and teach us aright through speech and good example.

"Protect all who are weak in faith that they may not be offended by the bad example set by those in authority.

"Protect us against heretical and apostate teachers so that we may remain united in one daily bread—the daily teaching and word of Christ. By your grace teach us inwardly to contemplate Christ's suffering in a proper manner and rejoice to copy it in our lives. At our life's end do not let us be deprived of the holy and true body of Christ. Help all priests [pastors] to administer and use the sacred sacrament worthily and blessedly for the betterment of all Christendom. Graciously help us and all other Christians to receive the holy sacrament at the proper time.

"And in brief, give us our daily bread so that Christ may remain in us eternally and we in him [John 15:5], and that we may worthily bear the name of Christian as derived from Christ."

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

May 9–11: Pastors Conference, Fort Bridger, WY

June 9–11: Pastors Wives Retreat, Casper

June 16–18: Uinta County Family Retreat

June 20–24: Pastors Continuing Education, Fort Robinson, Crawford, NE

June 24–25: District LWML Convention, Gering, NE

#### **THE NEXT ROUNDUP**

The next Roundup will be delivered to congregations around May 20 (June 2022 issue).



## ***Wyoming District Round-Up***

May 2022

*District Website: [www.wylcms.org](http://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), and **Rev. Ryan Mills** (Colorado)

### **PASTORS AND CONGREGATIONS**

**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. Nathan Neugebauer** (Reville and Milbank, South Dakota).

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

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

**Rev. Noah Fremer (Bethel, Lander)** has received and accepted the call to Trinity Lutheran Church, Howard's Grove, Wisconsin.

### **The Christian in Community: "The Woman You Gave Me"**

In Genesis 4 we learn that the first-born man, Cain, murdered his brother Abel. This sad event provides a simple but powerful picture of community and how sin and unbelief destroy it.

Because of Adam's sin (Genesis 3), the human race became a race of sinners and was now under the wrath of God. But God is merciful. He promised His own Son to be the Savior from sin and death, who would come as Mary's Son and destroy the works of the devil by bearing the punishment of sin in His own body and soul and rising again to vindicate us before God (Isaiah 53). Eve believed that their son Cain was that Savior, "I have gotten a man, the Lord," she announced at his birth (v. 1).

In His mercy, God continued to give earthly blessings to man. In Genesis 4 we see the blessings that belong to human community. God produced the promised fruit of children from Adam and Eve's

one-flesh union: Cain and Abel, with other children. With marriage and children also came the blessings we associate with economics and organized community. The growing community had diversified work. Cain was a farmer and Abel was a shepherd and rancher. God blessed their work with grain and fruit, sheep and livestock. The community had food, clothing, shelter, and peace.

And even more essential to their community life was its faith and worship. They were the church of God. They had God's Word and heard it preached when the sacrifices were offered. Cain offered grain and fruit he had grown on the farm, and Abel offered sheep from the flock.

Abel's offering was accepted by God because he was a man of faith in the coming Savior. He trusted Christ's righteousness, but not his own. God receives our offerings and works only on account of our faith in Christ. But Cain's heart was not right with God. You can see the progression of his sin in Genesis 4. First, because of his pride and unbelief, his offering was rejected by God. Unbelief produced envy, because God rejected his offering, while accepting Abel's. Envy produced anger, which led to the Lord's rebuke. But Cain did not repent, and so his anger moved him to murder his brother. When God came to him about the murder, he still refused to repent. We see that his murderous anger produce a lie, that he did not know what happened to Cain. And within all these sins was his lack of love and regard for his brother: "Am I my brother's keeper?"

We do well to meditate on this awful deed. God pronounced judgment on Cain, so that he was "cursed from the ground, which has opened its mouth to receive your brother's blood from your hand. When you work the ground, it shall no longer yield its strength to you. You shall be a fugitive and a wanderer on the earth." In these words we see the rupture and devastation of these elements of our communal life: economic peace and cooperation, life with family and neighbors, communal safety, and personal and family wellbeing. All these things are damaged and destroyed when we commit sins, first in our hearts, and then also in our deeds.

And more important than all these was the breaking of the church's fellowship. Cain was driven from the faithful Church of God's Word. In his unbelief and rebellion, he would establish his own rival church and religion. His offspring would invent and commit new and greater evils. They would persecute the faithful Church of God's Word. In the end, they would all be destroyed from the face of the earth in the Flood.

God's sets this history (our history!) before us so that we learn to fear God and hate the sins that Cain committed in his heart and

with his hands, and that we repent and humble ourselves before God. In Abel's example we learn that God accepts us and our works on account of faith in Jesus. We learn also that God cares about those who are persecuted and suffering and receives those who die in this faith. God grant us this faith, that with Abel He would commend us as righteous and make us pleasing in His sight (Hebrews 11:4–6).

### **REFORMATION 500**

Although Luther had not returned to the university classroom yet in May 1522, his return to Wittenberg from exile at the Wartburg Castle was filled with labors. In addition to his preaching duties at the City Church, he went on a preaching tour (like a District visitation) to a distressed neighboring town. He was translating the Bible and writing sermons for publication. He wrote a work, *Avoiding the Doctrines of Men* (AE 35.131–153), which basically served as a Bible study to bring comfort and courage to those whose consciences were disturbed by all the changes taking place in the Reformation. And he wrote a prayer book.

In the years following Luther's confession at the Diet of Worms, three new books had great impact on the average lay Christian: Luther's German Bible, a hymnal with Lutheran hymns, and Luther's *Personal Prayer Book*. Many people read Luther's writings, thanks to the printing press and the eagerness of printers to publish Luther's works. But while these other writings may have helped persuade people to the Lutheran Reformation intellectually, it was Scriptures, hymns, and prayers, together with good preaching, which shaped their hearts, minds, and piety. His prayer book was immensely popular and was reprinted many time with various modifications throughout his lifetime and long after his death.

Luther intended the *Personal Prayer Book* (AE 43.11–45) to replace the error-filled prayer books of popular Roman Catholic piety. He used the same format but filled it with basic Biblical teaching. The core consisted of prayers and meditations on the 10 Commandments, the Apostles Creed, and the Lord's Prayer. To these were added at various times some books of the New Testament (Titus in the third edition, 1522), psalms (eight in the third edition), the Hail Mary (!) with a Lutheran explanation, sermons on various topics (e.g. prayer, the suffering of Christ, Baptism, Confession and the Lord's Supper, preparing for death), in 1529 his Small Catechism, and a Passion History (50 woodcut pictures of Bible Stories from the Old and New Testaments accompanied by a brief Scripture).

The Ten Commandments are given as an explanation and aid in preparing for confession, teaching the various ways each commandment is broken. The Creed is given as an extended personal statement of faith, thereby explaining each article in greater depth. The Lord's Prayer is given as extended prayers on the matter