

WYOMING DISTRICT ROUND-UP

Wyoming District—LCMS
2400 Hickory St.
Casper, WY 82604
(307) 265-9000

www.wylcms.org



WINTER 2023



The Christian in Community: Baptism and the Church

Christian faith is profoundly personal, but never private, never isolated. Each sinner must repent and believe to be saved, but he never does so alone. Each one of us must manfully fight against temptations to evil desires, truthless thoughts, deceitful words, and sinful deeds. But this manful fight is fought side-by-side, arm-in-arm with our fellow Christians. And the eternal blessings God gives to each of us individually are shared by all the faithful in the communion of Christ's pure Gospel.

In Genesis 17, where God instituted the Old Testament covenant of circumcision with Abraham, we see the personal and the communal together. Surely nothing can be more personal, even private, than a man having the foreskin cut off of his generative organ. "Every male among you shall be circumcised. You shall be circumcised in the flesh of your foreskins, and it shall be a sign of the covenant between me and you" (10–11). God commanded a cutting in the organ by which human nature, and therefore also original sin, was passed on to the next generation.

And yet the covenant itself, signified by this very personal cutting, created an innumerable and eternal community. "No longer shall your name be called Abram, but your name shall be Abraham, for I have made you the father of a multitude of nations... And I will establish my covenant between me and you and your seed after you throughout their generations for an everlasting covenant, to be God to you and to your seed after you" (5–8).

The sign of circumcision ended with the circumcision of Jesus on the eighth day from His birth (Luke 2:21). He too received a name: "Jesus, for He will save his people from their sins" (Matthew 1:21). He fulfilled the Old Covenant (Testament) and became the Messenger of the New Testament (Malachi 3:2) in His blood. He bore the cutting in the generative organ, as a testimony that His coming sacrifice would obtain forgiveness for original sin and all sins. The drops of blood from His infant body foreshadowed the atoning blood of His once-and-for-all sacrifice on the cross.

Our Baptism is 'the washing of regeneration and renewal by the Holy Spirit' (Titus 3:5) ... by Baptism we are born into an eternal community (1 Peter 2:9).

God has given to all nations—and so to us—the very personal sacrament of Baptism. Baptism is not the removal of the foreskin or of dirt, but "an appeal to God for a good conscience, through the resurrection of Jesus Christ" (1 Peter 3:21). Our Baptism is "the washing of regeneration and renewal by the Holy Spirit" (Titus 3:5). By it we are "born again," born from above, born of water and the Holy Spirit (John 3:3, 5). Like Jesus, we are "born, not of blood nor of the will of the flesh nor of the will of a man, but of God" (John 1:13).

And by Baptism we are born into an eternal community, a family of believers, a royal priesthood, a holy nation, a people set apart (1 Peter 2:9). By Baptism we become the pure and holy Bride of Christ, whom Christ cherishes and nourishes as His Body (Ephesians 5:22–32). God has made us to be the "great multitude that no one could number, from every nation, from all tribes and peoples and languages...[who] have washed their robes and made them white in the blood of the Lamb" (Revelation 7:9, 14).

"So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone, in whom the whole structure, being joined together grows into a holy temple in the Lord. In Him you also are being built together into a dwelling place for God by the Spirit" (Ephesians 2:19–22).

Comments on “A Statement on H.R. 8404”

Pr. John Hill

In early December the District Vice-Presidents and I prepared a public document for the use of our Wyoming District pastors and congregations as they speak to the misnamed “Respect for Marriage Act.” We recognized the need for clear teaching and the desire to confess the truth of God’s Word publicly. Some of the pastors of the Wyoming District have also chosen to put their names on the document under ours. You may find the document at wylcms.org/pubs/ under the title, “A Statement on H.R. 8404” (indented and italicized below).

Because the statement itself had to be brief, I will add a little commentary here to fill out the background. The first paragraph summarizes what God teaches us about marriage in the Holy Scriptures. See Genesis 1–2, Psalms 127 and 128, Matthew 19:3–15, Ephesians 5:21–6:4, and many other places in the Bible.

God created man as male and female and instituted marriage as the lifelong conjugal union of one man and one woman. By this design for mankind God continues to create the fruit of children, gives companionship in marriage and family, and provides help against lustful desires. God gave marriage to be the fountainhead of goods that He intends for all children and adults, for all communities, and for all churches.

The critical issue in H.R. 8404 is the damaging assumption that this Biblical understanding of marriage is the private opinion of individuals, or merely a doctrinal practice taught by some religions. In the next paragraph, the statement adapts the confession we make in Article 23 of the Augsburg Confession and the Apology about marriage. We Lutherans have always made the point that marriage is a universal truth of our created humanity, applying to all people of all places and times. No man-made laws can change these things. We use arguments from history and nature to demonstrate the truthfulness of the Biblical teaching.

These truths about marriage are not private religious opinions. The Biblical teachings on marriage are taught by nature itself. They have no particular traditional, national, ethnic, or cultural character to them. They are universal truths. They apply to all people of all places and all times. They are the foundation and source of all just civil laws for marriage and family. Every legitimate government is bound by God to promote and defend them.

Here is the heart of the matter: All just civil laws must be founded on and flow out of God’s eternal law, as we know it from Holy Scriptures and see it confirmed in history and in nature itself. God created man, nature, and all things and in doing so stamped His own order and law into them. God’s order and law are good for man because they correspond to our divinely given nature and purpose. Any law that undermines or contradicts God’s law for man is inherently unjust, cruel, and tyrannical because it violates our created humanity. This is the evil of H.R. 8404.

H.R. 8404, “An Act to repeal the Defense of Marriage Act,” rejects this foundation for just and good laws. It proposes to repeal “the Laws of Nature and of Nature’s God,” to replace God with government and His laws with unnatural laws. It requires that lies about man’s nature and about marriage be established with favored legal status.

All Christians should understand that such unjust laws reject the one true God and attempt to manufacture a world in which God does not exist, or in which He has been replaced by secular idolatry. See the 1st Commandment and the explanations in the Small and Large Catechisms. But those who have been elected or appointed to offices in government have the sacred duty from God to make laws that are just and true according to divine and natural law and to administer such laws according to just reason (Romans 13:1–7). It is the duty of pastors and of the whole church to teach these truths to our legislators and magistrates and to call them to account when they sin against them.

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REFORMATION 500: On Temporal Authority

This month's Reformation article is timely. As you read this summary of Luther's treatise on civil government's authority, you will recognize application to the laws being debated in our own day. Does civil government ("temporal authority") have God's authority to pass laws that violate His divine will? Can a Christian be required by law to honor violations of the Ten Commandments, such as abortion, physician-assisted suicide, same-sex "marriage," or transgender mutilation? Are Christian politicians, judges, and citizens obligated to keep such evil laws or tolerate them for the sake of civil peace? The recent passage of H.R. 8404, "An Act to repeal the Defense of Marriage Act," is a test case for these questions. (See the separate article in this *Roundup*.)

500 years ago, Martin Luther preached sermons addressing these kinds of questions because the Reformation had led to conflicts about civil government. Luther himself refused to obey the emperor's demand that he deny God's Word. Sound Christian literature (the New Testament!) was being censored. And the radical Christians were rejecting all civil authority. Duke John, the future Elector to whom the treatise was addressed and dedicated, persuaded Luther to write, "Temporal Authority: To What Extent It Should Be Obeyed" (AE 45.81–129). Luther completed it Christmas Day, 1522, and it was published in March the following Spring.

The treatise consists of three parts: 1) the divine origin and mandate of temporal (or worldly) authority; 2) the limits within which temporal authority may act; and 3) the manner in which a politician or ruler should exercise his power.

Luther set forth the key problem at the beginning: "For God the Almighty has made our rulers mad [crazy!]; they actually think they can do—and order their subjects to do—whatever they please. And the subjects make the mistake of believing that they, in turn, are bound to obey their rulers in everything" (83). This madness provoked Pastor Luther to teach civil rulers publicly: "Because the raging of such fools tends toward the suppression of the Christian faith, the denying of the divine Word, and the blaspheming of the Divine Majesty, I can and will no longer just look at my ungracious lords and angry nobles; I shall have to resist them, at least with words" (84f). It is instructive for us to see Luther teaching his civil authorities.

In Part One, Luther began with the Biblical basis for civil law and authority. "Let every soul be subject to the governing authority, for there is no authority except from God; the authority which everywhere exists has been or-

dained by God. He then who resists the governing authority resists the ordinance of God, and he who resists God's ordinance will incur judgment [Romans 13:1–2]. Again, in 1 Peter 2:13–14, 'Be subject to every kind of human ordinance, whether it be to the king as supreme, or to governors, as those who have been sent by him to punish the wicked and to praise the righteous'" (85–86). Civil law and authority have existed from the beginning. This is why Cain feared the death penalty when he murdered his brother (Genesis 4). God confirmed government after the Flood (Genesis 9:6) and again in Exodus 21:14, 23–25. Temporal authority (including "authority and subjection, protection and punishment") is like marriage, or eating and drinking. They are created and instituted by God and are therefore "also God's work and ordinance." "Everything created by God is good, and nothing is to be rejected by those who believe and know the truth" (99). We are to receive civil government as a good gift from God.

But some object that temporal authority conflicts with the Gospel. Luther proceeded to show how Christ's commands to "turn the other cheek," "love your enemies," leave vengeance to God, and not "return evil for evil" (Matthew 5:39, 44; Romans 12:19, 1 Peter 3:9) are commands to Christians as Christians (not as citizens or rulers). Take Christ as an example: He did not have an office of civil authority, and so He bore the insults, violence, and injustice of others toward Him without retaliating. So Christians should be in their relationship to others, bearing all and suffering all for the sake of the neighbor, because they love as Christ loved them. This is how Christians live under God's spiritual rule.

But while Christ suffered injustice, He also confirmed the institution of temporal authority for the punishment of injustice (Matthew 22:15–21). Because of man's sinful nature (original sin) and the actual evil deeds committed by people, God instituted temporal government. Luther concluded that there are two realms of authority: "For this reason God has ordained two governments: the spiritual, by which the Holy Spirit produces Christians and righteous people under Christ; and the temporal, which restrains the un-Christian and wicked so that—no thanks to them—they are obliged to keep still and to maintain an outward peace" (91). He established "the one to produce righteousness, the other to bring about external peace and prevent evil deeds" (92).

How then does the Christian relate to his government? "Since a true Christian lives and labors on earth not for himself alone but for his neighbor" and "because the sword [temporal authority] is most beneficial and necessary for the whole world in order to preserve peace, punish sin, and restrain the wicked, the Christian submits most willingly to the rule of the sword, pays his taxes, honors those in authority, serves, helps, and does all he can to assist the governing authority, that it may continue to function and be held in honor and fear" (94).

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Here then is how these two kingdoms or governments are “brought into harmony with one another: at one and the same time you satisfy God’s kingdom inwardly and the kingdom of the world outwardly. You suffer evil and injustice, and yet at the same time you punish evil and injustice. . . In what concerns you and yours, you govern yourself by the gospel and suffer injustice toward yourself as a true Christian; in what concerns the person or property of others, you govern yourself according to love and tolerate no injustice toward your neighbor” (96).

Again, “A Christian should be so disposed that he will suffer every evil and injustice without avenging himself; neither will he seek legal redress in the courts but have utterly no need of temporal authority and law for his own sake. On behalf of others, however, he may and should seek vengeance, justice, protection, and help, and do as much as he can to achieve it. Likewise the governing authority should, on its own initiative or through the instigation of others, help and protect him too, without any complaint, application, or instigation on his own part” (101).

In Part Two Luther taught “how far temporal authority extends” (104). “The temporal government has laws which extend no further than to life and property and external affairs on earth, for God cannot and will not permit anyone but himself to rule over the soul. . . He desires that our faith be based simply and entirely on his divine Word alone” (105). In civil government God delegates His authority to those who must then govern according to His law. “Over what is on earth and belongs to the temporal, earthly kingdom, man has authority from God; but whatever belongs to heaven and to the eternal kingdom is exclusively under the Lord of heaven” (111). God rules the church, His eternal Kingdom, through His Word alone.

Luther emphasized that temporal government has no authority to limit or restrain the Word of God and its teaching. For example, Luther condemned the censorship and removal of the newly translated New Testament from homes in non-Lutheran lands. In this case, the Christian should say to his ruler, “Gracious sir, I owe you obedience in body and property; command me within the limits of your authority on earth, and I will obey. But if you command me to believe or to get rid of certain books, I will not obey; for then you are a tyrant and overreach yourself, commanding where you have neither the right nor the authority” (112). In matters of faith and conscience, where God’s Word alone rules, the temporal ruler has no authority.

What then is the nature of authority in the church, the spiritual realm? The “government [of pastors and bishops] is not a matter of authority or power, but a service and an office, for they are neither higher nor better than other Christians. . . Their ruling is rather nothing more than the inculcating [persistent teaching] of God’s Word, by which they guide Christians and overcome heresy” (117). Pastors do not rule in the church. They serve by teaching God’s Word to their fellow Christians.

In Part Three Luther gave practical, pastoral advice to civil magistrates. For example: “A prince must have the law as firmly in hand as the sword, and determine in his own mind when and where the law is to be applied strictly or with moderation, so that law may prevail at all times and

in all cases, and reason may be the highest law and the master of all administration of law” (119). A ruler or civil servant should give careful attention to his subjects, visit them, listen to them, understand them. He should listen to counselors and those in power, but never trust them fully or turn decisions over to them. When he punishes evildoers, he should be careful not to inflict injury on others by the punishment.

“What if a prince is in the wrong? Are his people bound to follow him then too? Answer: No, for it is no one’s duty to do wrong; we must obey God (who desires the right) rather than men [Acts 5:29]” (125). If the citizen cannot know if a law or ruling is right or not, he may obey without peril to his soul. Yet, when a ruler or law is wrong, “the governing authority must not be resisted by force, but only by confession of the truth” (124).

Good rulers rule according to natural law and love for their people. “A good and just decision must not and cannot be pronounced out of books [i.e. lawbooks], but must come from a free mind. . . Such a free decision is given, however by love and by natural law, with which all reason is filled” (128). In summary, “Therefore, we should keep written laws subject to reason, from which they originally welled forth as from the spring of justice. We should not make the spring dependent on its rivulets, or make reason a captive of letters” (129). In other words, human laws and judgments must be based on divine and natural law, on the eternal truths revealed in Scriptures and confirmed within the creation itself. These divine truths are the fountain from which all just laws and legitimate government flow.



A very Merry Christmas to you all! The Wyoming District Office staff would like to express their sincere thanks to our congregations and its members for your continued support of your pastors and the district. We pray that God give you merriment, joy, and eternal blessings as you celebrate the incarnation and birth of Our Savior Jesus Christ. God bless your congregations in Word and Sacrament, hymns and liturgy and prayer, enjoyed together this Christmas-tide and Epiphany. A Merry Christmas and a blessed and happy New Year of grace to you all!

—from Tiffany Hoff, Jeff Snyder, and Pastor Hill

Future Dates (see wylcms.org for information)

Herring Barrel: January 6-8, 2023, St. Andrew's, Laramie

TTGNAJ Convocation: February 10-11, 2023, Ramkota, Casper

St. Andrew's Youth Breakaway (Grades 9-12): February 17-19, 2023, St. Andrew's, Laramie

THE NEXT ROUNDUP

The next Roundup will be delivered to congregations after January 20 (February 2023 issue)

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

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

For our active-duty chaplain, **Rev. Ryan Mills (Colorado)**

For **Rev. Neil Carlson (Zion, Chappell and Trinity, South Divide)** continues his rehabilitation while returning to limited service.

PASTORS AND CONGREGATIONS

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

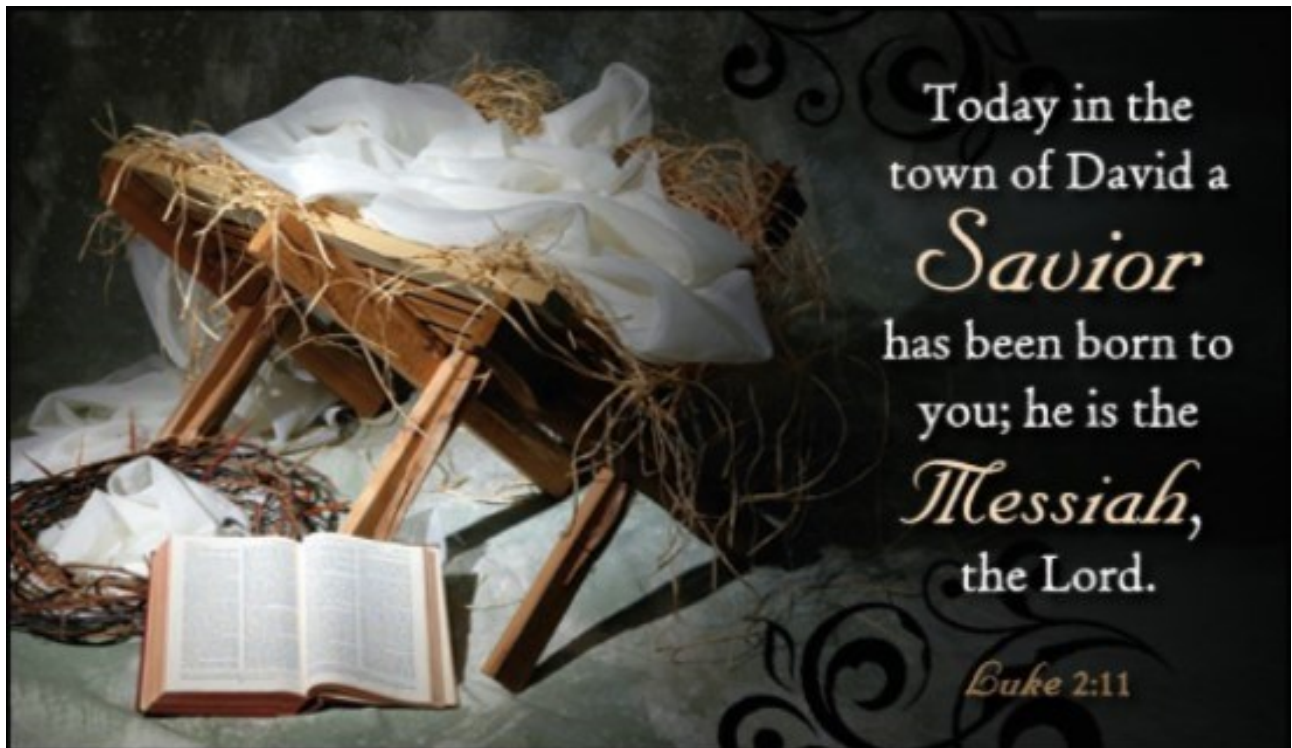
Prince of Peace, Buffalo (served by **Rev. Rene Castillero, Immanuel, Sheridan**) continues in the pre-call process.

Bethel, Lander (served by **Rev. Gregory Sonnenschein, Winder River Lutheran Mission, Ft. Washakie and Mount Calvary, Dubois**) holds a call meeting January 12.

Our Savior's, Chadron (served by **Rev. Dan Praeuner, emeritus**) called **Rev. Travis Berg (Trinity, Cheyenne)**. Pastor Berg has returned the call. Our Savior's will meet again in January.

Trinity, Riverton (Rev. Mark Mumme) will consider calling an assistant pastor/head teacher in February.

Immanuel, Burns, and St. John's, Kimball (served by **Rev. Andrew Dimit, assistant pastor at King of Glory, Cheyenne**) are in the pre-call process.



Comments on "A Statement on H.R. 8404"

Continued from page 2

All legislators who voted for H.R. 8404 have publicly repudiated the works and will of the one true God. By this legislative action they have established a favored, secular religion which is openly set against the Holy Triune God. They have rejected God as the only source of just laws, that is, of justice, goodness, beauty, and every civil good. Legislators who claim that Christian doctrine permits or even requires the passage of H.R. 8404 have compounded a sinful vote with a false confession.

No Christian, indeed no man, is ever obligated to keep an unjust law (Micah 6:8, Acts 5:29). True, Christians must often suffer injustice (Matthew 5:10–12, 1 Peter 3:13–17). But they must never deny God or His Word by affirming lies or evil laws. This basic truth applies also to unjust laws concerning marriage, male and female, divorce, abortion, and so much more. We are to hold fast only to laws that flow from divine and natural law. By so doing we not only confess the God who created us, but we keep His commandments for loving our neighbors and we protect them from many evils.

The governmental establishment of an unnatural, unbiblical definition of marriage does not obligate Christians to give it any faith or credence. Christian love does not permit us to live a lie. All Christians are called to confess the truth of marriage even if this law brings down civil and financial penalties on them. "We must obey God rather than men." By upholding the lifelong, conjugal union of one man and one woman we defend God's plan for protecting people from the loneliness, pain, and other evils that follow from the destruction of the family.

Keeping God's law gives temporal blessings. Breaking God's law brings both temporal and eternal pain and death. Divine law not only teaches us how to live but calls us to repent and reveals that we need our Savior Jesus Christ. In the Gospel of Jesus Christ, God offers forgiveness and renewal to all people, including citizens and legislators, including those who seek to preserve marriage and those who have acted to break it.

God the Father sent His Son to be born of a woman within a marriage, to be born under His eternal law. By His crucifixion and resurrection He obtained eternal redemption and life for all. The Church rejoices with every Christian that Jesus offers this redemption and this healing as an answer to all evil, loneliness, and pain. We bring the good news to every sinner that Jesus invites you into the true family of God through faith in Him.

The final paragraph offers encouragement for us Christians to persevere and confess God's truth even when we are made to suffer pain and loss for our faithfulness. Two of the Scriptures quoted are from the historic readings for the Second Sunday in Advent (Romans 15:4–13, Luke 21:25–36), when this statement was published.

We acknowledge that the passage of H.R. 8404 will give the enemies of Christ the legal means to afflict faithful Christians and churches with many evils. Yet by God's grace in Christ we will continue to proclaim God's truth, live according to God's Word, love all our neighbors as God teaches, and bear the malice of others with fortitude. For we have a never-ending source of comfort and hope in God our Savior. God teaches us to strengthen one another's hearts to have hope "through the endurance and through the encouragement of the Scriptures" (Romans 15:5). Jesus Himself bids us "rejoice and be exceeding glad" when we are persecuted for the truth of Christ (Matthew 5:12). And He says, "When these things begin to take place, straighten up and raise your heads, because your redemption is drawing near" (Luke 21:28). God grant us peaceful hearts, cheerful minds, and bold courage to speak and live according to His Word.



4TH ANNUAL HERRING BARREL

January 6-8, 2023

St. Andrew's Lutheran Church
Laramie, WY

Register at: https://www.standrewslaramie.org/?page_id=265
Please indicate whether you are interested in free housing.

The registration fee is \$35.

Speakers

Rev. John and Angela Hill, Rev. Jacob Benson,
Rev. Rolf Preus, Rev. Mark Preus

Topics

- The Three Estates
- You don't have a soulmate, now what?
- The Woes of the Woke and the Joys of Young Christians
 - Serving God in a world that hates Him



The Wyoming District Pastor's Wives Retreat will be held June 8-10, 2023. The event will take place at the C'Mon Inn in Casper, Wyoming. Rose Adle will be our featured speaker using her book "Ladylike" to facilitate Bible studies and discussions for the Christian Woman's life. Registration forms will be mailed after Easter. Questions should be directed to Leah Wierschke.

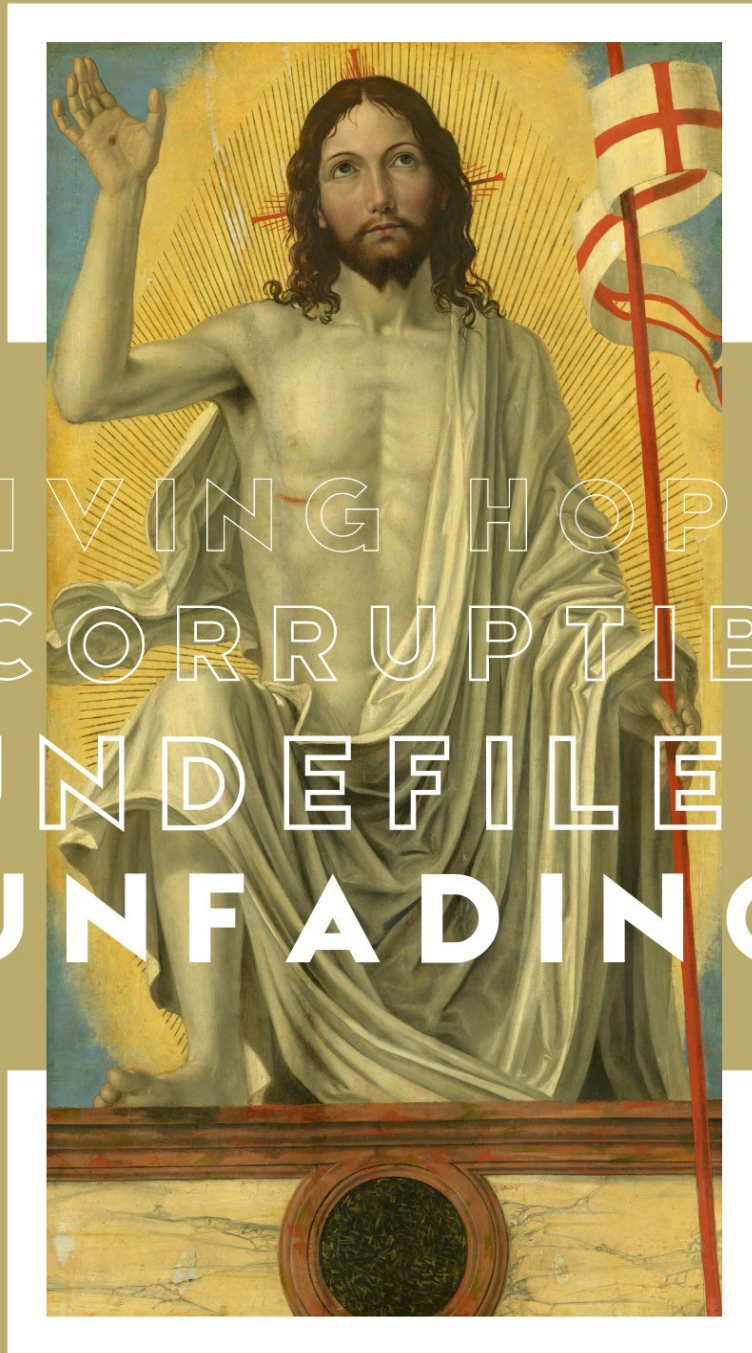


Rev. Zachary Viggers was installed at Trinity Lutheran Church in Gillette, WY on November 20. Pictured from left: Rev. David Viggers (Pastor's father), Rev. Zachary Viggers, Rev. Paul Cain, and Rev. Rene Castillero. Rev. Viggers and his wife, Alyssa have 3 children, soon-to-be 4 and come to us from Iowa. Welcome to Wyoming!

The St. Andrew's Youth Breakaway will be held on February 17-19, 2023 at St. Andrew's Lutheran Church and Campus in Laramie, WY. This is open to all Wyoming District youth in grades 9 through 12. Registration materials are published to the District's Facebook page and at the following link (https://www.standrewslaramie.org/?page_id=258). If you have any questions regarding this year's youth breakaway, please contact Rev. Mark Preus or email standsyouthbreakaway@gmail.com



THE ST. PETER OPTION



LIVING HOPE
INCORRUPTIBLE
UNDEFINED
UNFADING

2023 TELL THE GOOD NEWS ABOUT JESUS
CONVOCATION

DATE: FEBRUARY 10-11

SPEAKER: REV. PETER BENDER

LOCATION: RAMKOTA HOTEL, CAPSER, WY

REGISTER: WYLCMS.ORG/TTGNAJ

THE ST PETER OPTION

What troubles you as a Christian these days? What causes you to fear of the future? What is our response to LGBTQ theology, transgenderism, Woke ideology, cancel culture, global climate change, progressivism, totalitarianism, the loss of freedom, Christian persecution, and a host of other threats? This year's convocation speaker will engage themes from the blessed apostle St. Peter in addressing how we are called to confess and live joyfully and without fear as Christian pilgrims in a world of darkness and hostility toward the Christian faith. Peter says, "Sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear" (1 Peter 3:15 NKJV)

'The St. Peter Option' will explore how we are called to live in this vale of tears. Peter emphasizes that our calling in this world is always to trust in Christ and to sing the praises of our God without despair, even as we learn His Word deeply so that we might give a defense of our faith. Peter's opening doxology in his first epistle serves as the foundation for living as Christian pilgrims: "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time. In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials... yet believing, you rejoice with joy inexpressible and full of glory, receiving the end of your faith - the salvation of your souls" (1 Peter 3-9 NKJV).

REV. PETER BENDER

Pastor Bender was ordained in 1987 in the Lutheran Church Missouri Synod. He was installed as the Pastor of Peace Lutheran Church in 1991. Under Pastor Bender, the congregation established Peace Lutheran Academy in 1995. He has been instrumental in educating the congregation about the importance of catechesis, and in creating materials that are used in the catechesis of congregation members, public school students, and Academy students, as well as in churches and schools all over the world.

Publications:

Lutheran Catechesis: Catechist Edition; Lutheran Service Book: Agenda, contributor; Lutheran Service Book: Pastoral Care Companion, contributor



SCHEDULE & REGISTRATION INFORMATION

FRIDAY FEB 10

12:30 Registration Begins
 1:30-3:00pm-Session 1 with Pr. Bender
 3:15-4:45pm-Session 2 with Pr. Bender
 5:00-5:30pm Vespers
 6-7pm Social Hour (cash bar)
 7:00-8:45pm Banquet
 8:45-9:00pm Compline

SATURDAY FEB 11

Breakfast on your own
 7:45-8:15am Matins
 8:20-9:50am Session 3 with Pr. Bender
 10:00-11:45am Session 4 with Pr. Bender
 12:00-1:00pm Lunch (on your own)
 1:00-2:00pm Q&A
 2:15-3:00pm Vespers

Cost: \$125 for a Family of 3 or more OR \$50 per individual adult and student (11 and over)
 \$25 college students (**No refunds after Jan 31**)

Hotel Rooms are available at the Ramkota Hotel (307) 266-6000 for \$84/night
 (mention the "Lutheran Ministries Block Rate")

Register online at www.wylcms.org/2022ttgnaj (preferred)

or with the following form:



REGISTRATION INFORMATION

Primary Contact: _____ Phone: _____

Address/City/State/Zip: _____

Home Congregation: _____

Email: _____

Banquet is included in the registration costs below

Family of 3 or more _____ x \$125.00 = _____

OR Individual adult and student (11 and over) _____ x \$50.00 = _____

College Students _____ x \$25.00 = _____

Number attending banquet (11 and over) _____ Children 10 and under attending banquet _____

Total Amount Enclosed \$ _____

Please make checks payable to: Wyoming District--LCMS
 and mail to Wyoming District--LCMS, 2400 Hickory St, Casper, WY 82604