

# The EVANGEL

The Divine Service Edition





# From the Editor

---

Happy January! Welcome to this edition of *The Evangel*, which takes a brief look at The Divine Service.

We have such a rich heritage of liturgy; each part is designed to turn our eyes to the God who made us and redeemed us from our sinful state.

In one of the churches my husband serves, the service includes the “Passing of the Peace,” which involves each churchgoer greeting each other with a handshake and some form of the phrase: “God’s peace be with you.” The idea is to remind each other on a personal level of God’s peace.

Honestly, there are some Sundays where my thoughts or “feelings” are far from peaceful. But what are these words we say to each other? God’s peace... not mine.

We do not gather under one roof each Sunday because we agree on everything, or are from the same age or social status, or are card-carrying members of the Pastor Fan Club (although, if there were such a club, I would be the president).

Instead, we gather under one roof each Sunday because we are all sinners in need of the saving grace of Jesus. It is His work that brought us peace with God and is delivered to us via Word and Sacrament.

Note the direction of this peace: first from God to us, then us to those next to us. It’s not something we manufacture or wait for the right feelings. No, it’s a gift God gives to us, that we in turn give to others. It’s almost like a picture of the Christian life: turning to those next to us, over and over, and saying: “Remember: God’s peace, this wonderful gift, is for you too.”

Yes, the differences in personality and preferences and opinions still exist. But what brings peace among such different people is the peace of God: Jesus’ triumph over sin and death for our sake.

So, after reading this issue of *The Evangel*, what do you notice the next time you attend Divine Service? What pieces consistently point your eyes to Christ? What are the parts you don’t understand? I highly recommend further study and, perhaps, a chat with your pastor. We can all be refreshed by learning more about the Divine Service.

God’s peace be with you,

*Gretchen Baker*

Gretchen Baker  
The Editor

- 2 From the Editor
- 3 Divine Service Distinction
- 5 Preaching the Word
- 6 The Lord’s Supper
- 7 The Lord’s Prayer
- 8 Liturgical Music
- 10 Hymn Study
- 13 Seminary Students
- 14 Men’s Recharge Event  
In Memoriam
- 15 Women of L.I.F.E.
- 16 Pastors’ Conference
- 17-18 Prayer Bookmark
- 18 Quilting Group
- 19 Wittenberg Ministry

Unless indicated otherwise, all Scripture quotations are from the Holy Bible, English Standard Version®, copyright ©2007 by Crossway Bibles, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

Editor: Gretchen Baker  
Layout & Design: Karen Young



# THE DISTINCTION OF THE DIVINE SERVICE

By *The Rev. Dr. Cary Larson*

“I was glad when they said to me, ‘Let us go to the house of the Lord!’” (Ps 122:1a)

Concerning the Divine Service, Lutheran pastor and author Rev. Dr. Harold Senkbeil asks the questions in his insightful work titled, *Engaging the Culture Faithfully*:

“What would happen if our worship services were not places where people go for a few helpful hints for living with a few jokes thrown in for good measure, or a spiritual pick-me-up, but an audience with the living God [emphasis mine]? What would happen if we began to take liturgy as more than form and ritual, as enacted reality, holy ground where we come into the presence of God to receive His gifts, then to praise Him in word and song, with bodies and souls?”<sup>1</sup>

The church must be intentional in preserving her unique calling and character. This particular calling and nature are seen in the liturgical worship of the living God, called the Divine Service, and by deliberately encouraging forgiven and sanctified Christians to be “little Christs” to their neighbor as part and parcel of God’s plan to draw all people unto Jesus Christ.

The popular idea is that corporate worship services are all about praise and worship and maybe even evangelism. However, I know this may seem shocking, but the Divine Service must kill. Allow me to explain. According to the Lutheran Confessions, the preached Word of God must assassinate the self-righteous inward curving old Adam that desires to live in every person and then must quickly revive with the sweet and effective balm

of the Gospel of Jesus Christ (SC IV 12)<sup>2</sup>. Therefore, the proper distinction between Law and Gospel is essential to the whole message that the church brings to every man, woman, and child. Keeping in mind that if nothing substantial is offered, people are fully capable of constructing their own self-made religion and brazenly attaching the name of “Jesus” to it.<sup>3</sup>

According to those who study worship in the Christian church, it is not uncommon for people to complain that they are bored with worship and find holy things mundane. The immediate temptation for pastors and church leaders is to change things up to treat the boredom; some call it “jumping the shark,” which is simply being reactive and addressing only the symptom of a far deeper problem. Confessional and orthodox congregations, like those in The AALC, must strongly resist the temptation to adopt the practices of a neighboring non-sacramental congregation by appropriating their practices as a pattern to employ in hopes of drawing more people to attend worship. Nowhere, in all of Scripture, will you find, “If you build it, they will come.”

The treatment of boredom with worship is not resolved by spicing things up or tinkering around to hold their attention, nor will such tactics draw more significant numbers into the nave. Quite likely, this is simply chasing the wind (Ecc 2:11).

It is also tempting to believe that what makes our worship worshipful is our sincerity. However, even those who worship false gods do so with deep, deep sincerity and even lead good lives. But the Christian distinction is who is worshipped. No act of worship is of any use, regardless of sincerity, unless it is directed in faith to the true and living God.

## Divine Service continued...

Confessional Lutheran apologist and lawyer Craig Parton warns that a worship style formed from revivalism, pietism, legalism, and individualism cannot properly contain confessional and orthodox Christian doctrines, especially the chief doctrine, the doctrine of justification.<sup>4</sup> As in the past, when clergy and churchmen are tempted to do what is popular to draw more people to worship, church growth will become a false idol, pushing the only Savior of all souls, Christ Jesus, to the peripherals of worship and, therefore, the Christian's life.

The key to this conundrum is to reform around that which is eternal. The church needs to resist the attraction of being irreverent and flippant to be seen as authentic or relevant. The church needs a more profound sense of the holy and gather around Word and Sacrament. In short, the church needs to press hard into the Third Article by relying faithfully upon the Holy Spirit's work as He "calls, gathers, enlightens, and sanctifies the whole Christian church on earth and preserves it in union with Jesus Christ in the one true faith" (SC II III 6).<sup>5</sup>

Our pastors are familiar with the ecclesiastical axiom that goes, *Lex Orandi, Lex Credendi*, which can be faithfully translated as "The way we worship is what we believe." How we worship must be Christ-focused and not "me-focused." Every element of the order of the Divine Service does just that. The Divine Service is an audience with the living God, who speaks to us through the pastor, the inerrant and infallible Scripture, and hymnody and songs which draw deep from the eternal Word, and we speak back to the True God, not in our own words but with His words.

God chooses to reveal Himself to us in the Divine Service. He desires that all would believe in Him through Christ Jesus and receive His free gift of salvation (Eph 2:8-9) through the means of grace. Receiving this gift, we respond with thanksgiving in faith and serve as salt and light wherever God sends us. As we encounter those who do not know or have wandered away and do not worship the true God, we are reminded that Christ Jesus became incarnate, lived a perfect life, suffered, died, buried, and rose for them as well as for us (John 3:16-17). Nurtured and sustained by the Divine Service, we must be prepared to share the hope that is in us (1 Pet 3:15) and invite them to "come and see" (John 1:46). †

*The Rev. Dr. Cary Larson is the Presiding Pastor of The American Association of Lutheran Churches (AALC).*



*The Divine Service is an audience with the living God, who speaks to us through the pastor, the inerrant and infallible Scripture, and hymnody and songs which draw deep from the eternal Word....*

1 Senkbeil, Harold, "Engaging Our Culture Faithfully," *Concordia Journal* Vol. 40: No. 4 (2014): 310.

2 Tappert, Theodore, *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Philadelphia: Fortress Press, 1988), 349.

3 "Build-A- God Workshop," Pirate Christian Radio, accessed July 28, 2020, [http://youtu.be/C4m3man\\_\\_g8](http://youtu.be/C4m3man__g8).

4 Parton, Craig, *The Defense Never Rests*, (St. Louis: Concordia Publishing House, 2015), 153.

5 Tappert, Theodore, *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Philadelphia: Fortress Press, 1988), 345.



# Divine Service



## Preaching the Word

By The Rev. Neil Cadle

“Please be seated for the sermon.” If you’re a regular church attendee, you’ve likely heard this hundreds of times. Even if your congregation doesn’t announce the sermon, there is doubtless still an understanding of when the Proclamation of the Word is about to begin. The inclusion of a sermon in Christian worship is so ingrained in churchgoers of every denomination, it would seem odd to experience a service without one (more about that later!).

But what makes the preaching of the Word of God take such an integral and central place in the Divine Service? Most importantly, there is a biblical precedent. Jesus Himself, whether He was worshiping in the synagogues (Luke 4, Matthew 13) or out in the countryside with the multitude of those following Him (Matthew 5, Mark 4), our Lord often taught through proclamation and exposition of Holy Scripture. The book of Acts shows that the Apostles carried on Jesus’ tradition, such as Philip proclaiming Christ to the Ethiopian eunuch from Isaiah, Paul and Barnabas teaching from the Law and Prophets in the synagogue at Antioch, and Paul and Silas “reasoning from Scripture” the necessity of Christ’s suffering and resurrection.

Second, the Early Church Fathers valued the tradition of preaching, as evidenced from the sheer number of sermons in the collected works of folks like Chrysostom, Augustine, Ephraim, and others. From these early days of the Christian Church, it is clear that our forebears equally valued the preaching of the Word and the celebration of Holy Baptism and the Lord’s Supper (which is why the Divine Service contains both the Service of the Word and the Service of the Sacrament).

Third, our Lutheran tradition, like the Early Church, understood the preaching of Law and Gospel as one of God’s Means of Grace to His Church. It is through the rightly proclaimed Word that the Holy Spirit “first leads us into His holy congregation, and places us in the bosom of the Church, whereby He preaches to us and brings us to Christ,” as Luther says in the *Large Catechism*. He further states that we could “never know anything of Christ, or believe in Him, and obtain Him for our Lord, unless it were offered to us and granted to our hearts by the Holy Spirit through the preaching of the Gospel.”<sup>1</sup>

As important as the preaching of the Word was to Jesus and the Apostles, the Early Church, and the Lutheran tradition, one would assume that the sermon always had a central place in the worship service. Sadly, “it was one of the abuses of the Middle Ages that preaching became more and more irregular.”<sup>2</sup> Most ordinary priests were prohibited from preaching during the Mass; only those with additional training and licensure or those who belonged to preaching orders (e.g., Dominicans) were permitted to deliver sermons. While some of these restrictions were implemented to protect the Church during the Arian controversy, people nonetheless suffered from biblical ignorance and illiteracy for several hundred years.

It is easy to see why Luther returned the faithful preaching of God’s Word to a central place in the Divine Service. Its removal, he says, led to severe danger to believers: un-Christian fables and lies were introduced, and the divine service was performed as a work whereby God’s grace and salvation might be earned—as a result, faith disappeared.<sup>3</sup>

But not just any preaching. Luther was a staunch proponent of lectionary-based preaching: “This is one of the reasons we retain the Epistles and Gospels as they are given in the postils—there are so few gifted preachers who are able to give a powerful and practical exposition of...a book of the Bible.”<sup>4</sup> Thus, Luther provided pastors with a collection of prepared sermons so that if they were unable to deliver a theologically sound sermon, they could read one that was.

For Luther, a pastor’s personal charisma was of little importance. The sermon is to teach the faith, bring conviction of sin through the Law, provide consolation of salvation through the Gospel of Jesus, and “prepare the hearts and minds of the people to come to the Sacrament as penitent sinners trusting in the body and blood of Christ given for them.”<sup>5</sup> We thank God for both the life-giving Word and the spirit-nourishing Sacrament that God gives us in His Divine Service. †

The Rev. Neil Cadle serves Bethel Lutheran Church of Rowland, PA.

1 Luther, Martin, *Large Catechism*, accessed November 14, 2022, <https://bookofconcord.org/large-catechism/apostles-creed/>.

2 *LSB Companion to the Service*. Edited by Dr. Paul J. Grime. (St. Louis: Concordia Publishing House, 2022), 545.

3 Luther, Martin. *Luther’s Works, Vol. 53: Liturgy and Hymns*. Edited by Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut Lehman. (Philadelphia: Fortress Press, 1999), 11.

4 Luther, Martin. *Luther’s Works, Vol. 53: Liturgy and Hymns*. Edited by Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut Lehman. (Philadelphia: Fortress Press, 1999), 78.

5 *LSB Companion to the Service*. Edited by Dr. Paul J. Grime. (St. Louis: Concordia Publishing House, 2022), 546.



# Divine Service



## The Lord's Supper and the Divine Service

By *The Rev. Abraham McNally*

The reformers were very concerned about restoring God's Word in the divine service. They made sure the scriptures were read. They elevated the sermon to a place of prominence. Instead of the congregation being an audience wondering at the mystery of what the priest was offering up before God, they became active participants, receiving the Word of God and responding with their prayer, praise, and thanksgiving.

Unfortunately, following the Reformation, other elements of the divine service began to diminish. One such casualty was the Lord's Supper. It was not the fault of the reformers themselves, for they also sought to restore right theology and practice of the Sacrament. However, the movements that followed the Reformation served to diminish the importance and frequency of the Lord's Supper in the service.

Some of the rising Protestant denominations removed the Lord's body and blood from the bread and wine themselves to the spiritual realm. The Sacramentarians viewed the Lord's presence as symbolic and the Sacrament as a mere memorial meal. Lutheran pietists had the intention of increasing personal piety and devotion, an admirable endeavor. They therefore reduced the frequency of the Lord's Supper in order to give repentant hearts time to prepare themselves for the Sacrament. The unintended side effect was a diminution of the Lord's gifts granted in the divine service, especially the Sacrament.

Concerned Christians had major questions on their minds when it came to the Lord's Supper: If I receive the forgiveness of sins by faith in Christ who died on the cross for my sake, then what is the importance of practices such as the Sacrament? Do I need more forgiveness? Do I need another source of forgiveness?

One of my favorite passages in the *Book of Concord* is recorded in Martin Luther's Smalcald Articles. Part III, Article IV: "The Gospel," reads:

We will now return to the Gospel, which not merely in one way gives us counsel and aid against sin; for God is superabundantly rich in His grace. First, through the spoken Word by which the forgiveness of sins is preached in the whole world; which is the peculiar office of the Gospel. Secondly, through Baptism. Thirdly, through the holy Sacrament of the Altar. Fourthly, through the power

of the keys, and also through the mutual conversation and consolation of brethren, Matt. 18:20: Where two or three are gathered together, etc.<sup>1</sup>

Luther highlights the means of grace to which God attaches His promises of forgiveness, life, and salvation. These sacraments and gifts deliver the forgiveness won by Christ on the cross to us, which we receive by faith. That God delivers His forgiveness not merely in one way, but in many ways, is not meant to confuse us. It is meant to be a blessed gift.

Throughout the Scriptures, God is always delivering His grace in many ways and by various means. In Exodus, we remember the parting of the sea, the manna, and the water from the rock. Each of these delivered God's grace to them, connected them to God's promises, and ultimately to the true bread of life, the rock which is Christ.

Likewise, the means of grace Luther outlines, and the earthly elements God attaches to these means, are not meant to confuse us, but are meant to increase and cement our faith in God's promise of forgiveness. They are meant to deliver God's grace to us. We are meant to rejoice that God is superabundantly rich in His grace that He not merely in one way delivers His forgiveness to us, but in all the ways He has promised.

The Lord's Supper is a wonderful gift of God. It is a command of God. "Do this in remembrance of me" (Luk 22:19). "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes" (1 Cor 11:26). Because God desires to give us the gifts of forgiveness, life, and salvation by means of His Son's body and blood, we should greatly desire to receive it.

When and at what times do we desire to proclaim the Lord's death and His coming? Certainly, we wish to proclaim them every time we gather together under His Word at the very least. Just as we do not despise preaching and His Word, but hold it sacred, and gladly hear and learn it in the divine service, let us neither despise the superabundantly rich and liberal grace God desires to give us through the Sacrament. †

*The Rev. Abraham McNally serves First Evangelical Lutheran Church, Parshall, ND, and Lucky Mound Lutheran Church, Ryder, ND.*

<sup>1</sup> Tappert, Theodore, *The Book of Concord: The Confessions of the Evangelical Lutheran Church* (Philadelphia: Fortress Press, 1988), 310.



# Divine Service



## The Lord's Prayer: A Faithful Witness

By The Rev. Michael Main

By definition, a martyr (μάρτυρας) is a “faithful witness” as it leaves a clear testimony to the saving grace of God in Christ Jesus. When that witness is sent by the Holy Spirit to do God’s work, it is willing to suffer loss and to endure misunderstanding and abuse at the hands of those for whom it is meant to be a rich blessing. The Lord’s Prayer is a prime example of such a martyr.

Dr. Martin Luther states, “How many pray the Lord’s Prayer several thousand times in the course of a year, and if they were to keep on doing so for a thousand years, they would not have tasted nor prayed one iota, one dot, of it! In a word, the Lord’s Prayer is the greatest martyr on earth ... Everybody tortures and abuses it; few take comfort and joy in its proper use.”<sup>1</sup>

I would like to think that all of those who utter the words of The Lord’s Prayer in the Divine Service on Sunday morning are praying those words with sincere and thoughtful hearts, and that I am one of the slower thinkers in the congregation who struggles with keeping focused on that rapid flow of precious truths which God has placed in our mouths.

For I must confess that regardless of the many times I have spoken this prayer in worship, I fail to absorb the weight of their meaning for myself as a child of our heavenly Father. If it were possible, my preference at such a time would be to place the worship service in “slow motion,” so that my heart and mind might keep pace with the rich words that my mouth is uttering.

Although the Lord’s Prayer is rightly placed within the framework of the Divine Service, I have a hunch that it has been relegated by many to one of the items on “a religious checklist,” which ought to be included in our time together with God on Sunday morning. However, in that position, all of us must confess that we never do it justice. Such a setting does not afford us the time that is required to pray and ponder and meditate upon each phrase the Holy Spirit places in our minds and mouths. For as quickly as it comes, it disappears like a mist.

So the challenge still remains: How may The Lord’s Prayer become “for us” a faithful witness while *maximally* leaving a clear deposit of evidence to the saving grace of God in Christ Jesus, and yet at the same time *minimally* suffering loss and enduring misunderstanding and abuse at our hands? Again, Luther gives

us this spiritual counsel, which he willingly offered to the barbers and butchers of his day:

We are directed to break off our prayer:

not feeling constrained to finish praying the whole section, but rather listening to see if the Holy Spirit begins to “preach” within: If such an abundance of good thoughts comes to us, we ought to disregard the other petitions, make room for such thoughts, listen in silence, and under no circumstances obstruct them. The Holy Spirit Himself preaches here, and one word of His sermon is far better than a thousand of our prayers. Many times, I have learned more from one prayer than I might have learned from much reading and speculation.<sup>2</sup>

The Divine Service may not afford us the time to meditate upon all the words and content of this “faithful Witness.” Yet other times of the day and week may serve us well; perhaps in the evening along with the reading of night-time devotions and other prayers, yet not so late that we are mentally fatigued. Evening affords me the time to offer to God my unrestricted time and attention to reflect upon the various parts of His Faithful Witness to me. And, don’t forget the insight of Luther’s Small Catechism as you meditate on the Lord’s Prayer.

In this Prayer, we are taught how to pray and what to pray. (The Large Catechism) By doing this, we are being obedient to the will of God who commands us to pray, and laying hold of the promises of God, who assures us that He will hear and answer our petitions (The Large Catechism). Thanks be to God, through Jesus Christ, our Lord, for this “faithful witness” in our faith-walk with Him. †

*The Rev. Michael Main has served congregations in Duluth, MN, and Casa Grande, AZ, as well as being a Regional Pastor, Chair of the Clergy Commission, and designated AALC Prayer Intercessor.*

<sup>1</sup> Luther, Martin, *Luther’s Works, Vol. 43: Devotional Writings II*. Edited by Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut Lehman. (Philadelphia: Fortress Press, 1999), 200.

<sup>2</sup> Luther, Martin, *Luther’s Works, Vol. 43: Devotional Writings II*. Edited by Jaroslav Jan Pelikan, Hilton C. Oswald, and Helmut Lehman. (Philadelphia: Fortress Press, 1999), 198.



## Divine Service

# Liturgical Music and Unity in the Body of Christ

---

*By The Rev. Jon Holst*

I have been a bi-vocational pastor or worker-priest for several years now. In addition to parish ministry, I also teach in the public school system. Because of my background in music, I tend to use music in the classroom and talk about music with my students. A few of my students come from a non-denominational background. A few more are Roman Catholic in name only. Most are simply unchurched. For over twenty years, I have enjoyed playing liturgical music at times in class – Gregorian Chant, Renaissance polyphony, Reformation era chorales, modern contributions to hymnody and such – and without fail, my mostly un-churched students will immediately identify this as church music without any hints.





*To summarize as briefly as I can, the early Christians continued with the musical foundations of Hebrew worship: especially the singing of Psalms.*



To balance out this informal study, I have also played various expression of what we might call popular Christian music that stylistically would fall into categories like hip-hop, R&B, death metal, country-western, and pop. Instead of identifying this music as “church music,” students typically react according to their own musical preferences. They tend to strongly dislike the country-western sound and find the pop sound to be “cringy.” If the style is hip-hop or R&B, then they might ask who the artist is. And if it’s death metal, I might get some head-banging. But they never seem to connect any of these samples to church music or Christian music.

Why is this? As a music historian, I would suggest that this is due to the organic development of liturgical music within the Church that, for many centuries, resisted the influence of fleeting popular styles and, instead, maintained its own distinct musical culture: a culture that promotes reverence, prayer, orderliness and peace, and that still remains recognizable today even to the unchurched.

To summarize as briefly as I can, the early Christians continued with the musical foundations of Hebrew worship: especially the singing of Psalms. It’s highly likely that the psalm tones of the early Christians were derived from the way the Hebrews sang Psalms in worship. These psalm tones were then expanded and grew into strophic hymns and the more complex plain song or chants of the Middle Ages. In the late Middle Ages, additional voices were added to sing the chants in parallel fourths, fifths, and octaves – a style called “organum” – which became the first harmonies in Western church music. In the Renaissance, composers took the old chants (called the *cantus firmus*, or fixed song) and added complementary melodies in other voices to create the glorious polyphony of that time (in fact, Martin Luther’s favorite composer was one such person – Josquin des Prez – and Luther himself wrote a motet in this style on Psalm 118:17, “I Shall Not Die, But Live”). The Lutheran Reformers continued to use the psalm tones, chants, and polyphony of the preceding millennium and a half and also emphasized the use of the old strophic hymn style as well, since they were more easily sung by the congregation. While all this was taking place within the liturgical music of the Church, the secular styles of the various ages continued to come and go: the Medieval songs of the Troubadours, Trouvères, and Minnesingers; the lute songs and consort music of the Renaissance; the concertos and suites of the Baroque; the Classical era symphonies and chamber music, the Romantic smorgasbord of symphonies, art songs, operas, impressionism, nationalism etc.; and the vast array of 20th and

21st century pop music – all of which are easily distinguished from the liturgical music of the Church.

So, what’s the point of all this? St. Paul tells us that, as the Body of Christ, we should be “eager to maintain the unity of the Spirit in the bond of peace” (Eph 4:3). We in The AALC (along with other Confessional Lutheran church bodies) are blessed with the doctrinal unity that we have on the basis of Holy Scripture and our Lutheran Confessions. However, one area where we have struggled with unity since the second half of the 20th century is our liturgical music practices. Once upon a time, Lutherans pretty much stuck with their hymnals and any other music – say, from a choir – drew on the distinct musical culture of the Church: psalm tones, strophic hymns, chants, and polyphony. Unfortunately, as soon as we started importing secular musical styles into our liturgical life, divisions in the Body as a unified worshipping community began to arise. Such sad division seems to be based on personal musical preferences rather than allowing ourselves to be unified by the music that has developed organically in the Church from her earliest days to the present and that clearly represents the culture and ethos of the Church in a way that popular musical styles simply don’t (as my students would attest). To give a worst-case scenario, if grandma wants to go to the traditional service, grampa wants the polka mass, mom wants to go to the R&B service, son is looking for a death metal liturgy, and daughter wants K-pop worship, then it’s clear that the unity of the Body of Christ as a worshipping community has been compromised.

That’s not to say that every Lutheran congregation will ever be exactly the same with respect to liturgical music. Some may be simple country churches that speak the liturgy and sing the hymns with piano accompaniment. Some may chant the liturgy, sing hymns with organ, and have a trained choir to sing elaborate polyphonic choral works. Others (like St. Luke’s, where I serve) may sing all of the liturgy and hymns *acapella* with a cantor who intones the hymns and chants the Propers. However that works out with the varied talents and resources of local congregations, it is my earnest prayer that the Lutheran Church – the Singing Church – might once again be unified by the Church’s own culture of music (recognizable as such even by unchurched middle schoolers) instead of divided by a variety of secular musical styles. †

*The Rev. Jon Holst is the pastor of St. Luke the Evangelist Lutheran Church in Jurupa Valley, CA. He holds a BA in Music from the University of California, Riverside; an MA in Humanities with a concentration in music from California State University, Dominguez Hills; and is always open to questions and conversations about Lutheran liturgy and music.*



# HYMN STUDY

## O Worship the King

---

*By The Rev. Steve Klawonn*

When we gather together each Sunday to receive God's good gifts in Word and Sacrament within the Divine Service, we return thanks through our prayers and in the hymns that we sing. Music is a valued part of the worship service in that through the texts of the hymns, the scriptures come alive and are internalized. Col. 3:16 tells us: "Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God."

We bring the Word into our lives in several ways. We daily read the scriptures. We can listen to the Word through sermons, radio programs, podcasts, etc. We meditate upon the Word and ask the Holy Spirit to apply it to our lives. We can talk about God's Word with others and of course, we sing about it.

When we sing, our thankful hearts remember what God has done for us. Through Jesus Christ, God has prepared a way of salvation from sin for you and for me. We do not need to suffer punishment or fear God's wrath for breaking His commandments. Our hearts are thankful to God for this wonderful free gift of God's grace and mercy, and for that, we worship and give thanks.

A great old hymn of the church to highlight in this *Evangel* issue relating to the Divine Service is "O Worship the King." I will give you a little background about the history of this hymn and then will explore the text as we appreciate the poetry that blooms with scriptural imagery.

Robert Grant, a devout and dedicated follower of Christ and son of a missionary to India, Charles Grant, was doing a study of Psalm 104 in the early 1830's. He compared the greatness of the King of kings with the majesty of the British royalty. Psalm 104:1 says of God: "O Lord my God, You are very great: You are clothed with honor and majesty." Verses 2-3 add that God covers Himself "with light as with a garment" and "makes the clouds His chariot." Verse 5 reminds us that God "laid the foundations of the earth." All of creation reflects God's greatness, verse 24 proclaiming, "O Lord, how manifold are Your works!" Verse 31 says, "May the glory of the Lord endure forever."

Robert meditated day and night on these words and filled his heart with the grand words of description of God and His greatness. It was then from his pen that we received one of the most magnificent hymns in Christendom:

---

*O worship the King, all glorious above  
And gratefully sing His power and His love  
Our Shield and Defender, the Ancient of Days  
Pavilioned in splendor and girded with praise.<sup>1</sup>*

---

"O Worship The King" was first published in 1833 as part of Edward Bickersteth's Christian Psalmody, an enormous collection of about seven hundred hymn texts.

Robert was an excellent poet and hymn writer. In stanza two, he wrote: "Whose robe is the light, whose canopy space," a wonderful re-imagining of the imagery from Psalm 104:2: "who coverest Thyself with light as with a garment: who stretchest out the heavens like a curtain." (KJV)

We also see a most beautiful description of God's creation in stanza 3:

---

*This earth, with its store of wonders untold  
Almighty, Thy pow'r hath founded of old  
Established it fast by a changeless decree  
And round it hath cast, like a mantle, the seas*

---

The earth, for all its natural beauty, is the work of Someone and something even more wonderful: the Lord God, Creator and Preserver, who has infinite power. God "created" the earth by speaking it into existence, His "changeless decree" and by a small gesture, He created even the oceans. God established His creation: Psalm 104:5-6, "Who laid the foundations of the earth, that it should not be removed for ever. Thou coveredst it with the deep as with a garment: the waters stood above the mountains." (KJV)

Robert Grant is helping us to imagine what might otherwise be overlooked by mere words of poetry, to truly be confronted with the greatness of God Himself. The creation is indeed beautiful, but the awe of creation is a type of fear or reverence to the majesty and power of God. For us sinful mortals, it can be terrifying to stand before God: "His chariots of wrath the deep thunderclouds form and dark is His path on the wings of the storm" (stanza 2). The darkness, the thunderstorms of life and fear itself denotes God's anger and wrath.

But as we progress through the hymn, we find in stanza 4, the imagery turns markedly gentle. Breezes, light, dew, and rain are signs to us of God's "bountiful care," which "breathes in the air" and "shines in the light."

In the fifth stanza, we see just how weak and frail we are as human beings, but in the face of that reality, we see God's mercies exhibited to us. Trusting in Jesus by faith, we have the sure and certain confidence of God as our heavenly Father, "our maker, defender, redeemer and friend."

Stanza 6 brings us back to the place we find ourselves before God. While the heavens resound with His praise as the multitude of the heavenly host sing for eternity, we humans while here on earth, participating in worship of the Divine, are privileged to also sing praises to our heavenly Father. †

*The Rev. Steve Klawonn serves Prince of Peace Lutheran Church in Evansdale, IA, and as Assistant to the Presiding Pastor.*

---

<sup>1</sup> Robert Grant, "O Worship the King," *Lutheran Service Book* (Saint Louis, Concordia Publishing House, 2006), #804. Public domain.

# AALC NATIONAL YOUTH CONFERENCE

# TRUTH

JOHN 8:32

ALL YOUTH ENTERING 8TH GRADE  
THROUGH 2023 HIGH SCHOOL  
GRADUATES ARE INVITED!

EARLY REGISTRATION ONLY \$380

Registration forms  
available at [taalc.org](http://taalc.org)



REV. GABE CASPER



SWEN & DEAN



HAPPY FUN TIME



CONFERENCE BAND

2023 | JULY 10-14 | YMCA OF THE ROCKIES  
ESTES PARK, CO

# American Lutheran Theological Seminary

Meet the Students. Introducing a few from our growing student body at ALTS:



Seminary student: Andrew Aulner with his wife, Samantha, and their dog, Bentley. Submitted photo.

## Andrew Aulner

*Degree pursuing: Master of Arts in Theology*

I am a BFA graduate who works from home in Omaha, NE, as a freelance writer. I have been married to the love of my life, Samantha, since July 2020. Sam is a fourth-grade school teacher. When I'm tapping away at my computer at home, I am kept company by our energetic and affectionate American Staffy-boxer mix, Bentley. I aspire to one day be a published novelist and poet.

I was raised as an Evangelical Free Christian, then as a Pentecostal. However, a combination of Scriptural study, historical exploration, and frank soul-searching led me to become a Lutheran during college.

I have since fallen in love with the deep theology and the rich history of confessional Lutheranism. Eventually, with some encouragement from my loving wife, I decided that I wanted to take my theological studies to the next logical step by entering a graduate level program.

I am pursuing a Master of Arts in Theology with a "Doctrinal Studies" focus. I pray that the knowledge earned during the pursuit of this MAT degree will benefit my own spiritual life as well as allow me to be a better husband and church member.

I am enjoying my studies in the Reformation sources, which are so fresh and powerful in their proclamation of God's Word. I have also appreciated learning the nuts and bolts of formal theological research.



Seminary student Matthew Brokke with his wife, Tara, and their two daughters. Submitted photo.

## Matthew Brokke

*Degree pursuing: Master of Divinity*

Hello all, I would like to introduce myself as one of the American Lutheran Theological Seminary's newest students. My name is Matthew, but I often go by Matt. I am currently based in Idaho, where my wife, Tara, and I are homeschooling our two beautiful daughters.

A little background on me: I grew up as a Roman Catholic but later became an atheist during my teen years and early adult life. As a Catholic, I misunderstood God's character and feared His wrath more than I knew His love. Atheism was an easy escape for a young, guilty conscience. Then, at 22 years old, God exposed me to the true gospel of Jesus Christ for the first time in my life. My pride and foolishness turned into zeal and hunger to learn about the faith. I immersed myself in theology and church history, and God helped me find my home in the Lutheran church. Not only that, but I also realized that my true calling in life was in ministry, a sentiment echoed by my wife and close friends.

I am now enrolled in the Master of Divinity program at ALTS, and I still love learning about theology, especially philosophically, and church history. I truly look forward to effectively preaching and teaching God's word and be of any use at all to the kingdom. Being accepted into the ALTS and being able to study online has been such a blessing for me and my family, as we endeavor to raise our children in the Lord's ways – all while growing in faith and moving towards the holy calling of ministry.



Men gathered at Ascension Lutheran Church on October 8, 2022, for the annual men's event, which featured speakers, a panel discussion, plus food and fellowship. Rev. Ryan Dexter speaks on "The Battle That Lies Before Us" at Ascension Lutheran Church's Men's event held in October 2022. Submitted photos.

## Ascension Hosts Annual Men's Recharge Event

By Tom Knight

On October 8, 2022, a group of men from all over northeast Iowa gathered together for the 2022 Ascension Men's Recharge. Our theme for this year's conference was "Ignite" (2 Tim 1:6). This event provided a great opportunity for fellowship, worship, and study of God's Word. A huge "thank you" goes out to all of the outstanding volunteers who worked so hard to make this event a success.

We were blessed by three wonderful speakers who gave scriptural presentations on some topics men face in our world today as they live out their walk with the Lord. They covered topics such as "The Battle That Lies Before Us" by The Rev. Ryan Dexter from Hope Lutheran Church, Brighton, IA; "How God Ignites Us Through Prayer" by Dr. Brett Olsen from Ascension Lutheran Church, Waterloo, IA; and "Igniting the Next Generation" by Tom Knight from Ascension.

At the conclusion of this event, we hosted a panel discussion where three men fielded questions from the attendees. We were also blessed by a fantastic kitchen team who provided a delicious lunch and several snacks. Our worship leader did a great job of leading us during the morning and afternoon worship sessions.

Want to hear more about this exciting event? Find a man with a 2022 Ascension Men's Recharge shirt on and ask them! †

Tom Knight is the Director of Men's Ministry at Ascension Lutheran Church, Waterloo, IA.

### ~ In Memoriam: Pr. Harvey Hoiberg ~

Pr. Harvey Hoiberg, age 100, of East Grand Forks, MN, entered the Church Triumphant Friday, December 2, 2022.

He was born on October 30, 1922 in McVille, ND. He grew up on a farm near Pekin and graduated from high school there before being drafted into the Army in 1944. He served in the Army Engineer Corp during WWII. He spent two years in Germany and was involved in the Battle of the Bulge and saw Buchenwald Concentration Camp shortly after it was liberated by American Forces. Upon returning home, he married Donna Mae Arlien on December 7, 1946 in Gary, MN. They made their way to Minneapolis where he went to telegrapher training and began working for the Sante Fe Railroad in Kansas. After location and railroad changes, Harvey retired in 1982 after 35 years of service on the railroad.



Harvey and his wife started Christian Fellowship Groups in Moorhead, MN, and Steele, ND. They also started the Living Water Church in Nielsville, MN. After moving to East Grand Forks, he served as an ULLM at Kongsvinger Lutheran Church in Oslo for 16 years, retiring in 2012 at age 90.

Harvey loved teaching the Bible and playing gospel songs on his guitar, especially with his wife. He loved the Lord and his family. He is survived by his wife of (4 days short of ) 76 years, Donna; four children, nine grandchildren, and four great-grandchildren.

# Women of L.I.F.E.

## WOL announces 2023 Bible Study: *Women of the Promise*

By *The Rev. Rich Eddy*

Eve stood beside her husband and looked forlornly back at the luxurious garden which had been their home. They had lived in an earthly paradise, a land without hunger, pain, sickness, or death, where they could pluck fruit and greenery to eat, and where they had fellowship with each other, the animals, and God. But now, they were banished from returning to their former life. There were, of course, the cherubim with the flaming sword to keep them out, but there was also the knowledge that her husband had blamed their sin on her, and that her Creator had cursed them with hard toil and eventual death. It was not a good day.

But even as they turned and set out into a world of thorns and thistles, Eve held onto one thing God had said: that one day, there would come a special Seed, the Seed of the woman, who would crush the lying serpent's head. That promise gave her hope in the midst of her sorrow, for though God had punished them severely, He had not abandoned them. Their deliverance was coming, and that promise would sustain her in the centuries to come; with each painful birth, she hoped that this would be the One.

Finally, Eve died, but the promise did not die with her. It was passed on from woman to woman, generation to generation, each new mother hoping her child would fulfill God's promise. Years, generations, and millennia of disappointments and struggles passed, but still the hope remained alive, until finally, a young woman, a virgin named Mary, gave birth to the One promised to Eve from the very beginning. His life, death, and resurrection would indeed crush the serpent's head, and provide the salvation which we all needed.

Most of the women in our study were direct ancestors of Jesus of Nazareth. In them was carried the lineage of the Savior, generation after faithful generation, from the first woman who hoped to bear the promised Seed down to the one who finally brought him into the world. But there were others, including Esther, Martha, and Miriam, who though not in the line, still believed the promise and contributed in their own ways to salvation history.

Besides the women whose names and stories appear in the Scriptures, there were of course thousands of women who lived, loved, and labored (in more ways than one), faithfully serving their families, communities, and God. Their accomplishments and influences are unknown to us; we hope by remembering the lives of the women we do know, we will also celebrate the contributions of the anonymous women who raised, nurtured, and at times, fought for, generations of God's people. They helped ensure that there was a nation in which prophets, priests, and kings could arise. We hope some day we will get to meet these women and learn of their faithful work.

Until then, let us consider the women whose stories we know, for they are truly, *Women of the Promise*. †



The 2023 Bible Study, *Women of the Promise*, is available to order. The cost of the study and/or leaders guide will be \$5.00 each.

Orders & payment may be sent to: Donnette Taylor, 1813 16th CT W, Williston ND 58801-2571.

(Please use this address for any donations to WOL). Please make CHECKS PAYABLE to: Women of L.I.F.E.



## Annual AALC Pastors' Conference

*Top row (left to right): ALTS President Rev. Dr. Jordan Cooper gives an update on the seminary. Chaplains Rev. Clark Brown and Rev. Len Brokenshire. Holy Communion during an evening service, held at Calvary Ev. Lutheran Church, St. Paul, MN. Second row: Rev. Ray Lorthioir, Rev. Dr. Duane Lindberg, and Rev. Phillip Hofinga visit during a break. Trumpeter Steve Olsen at an evening service. Rev. Clark Brown and Rev. Jerry Storrs.*

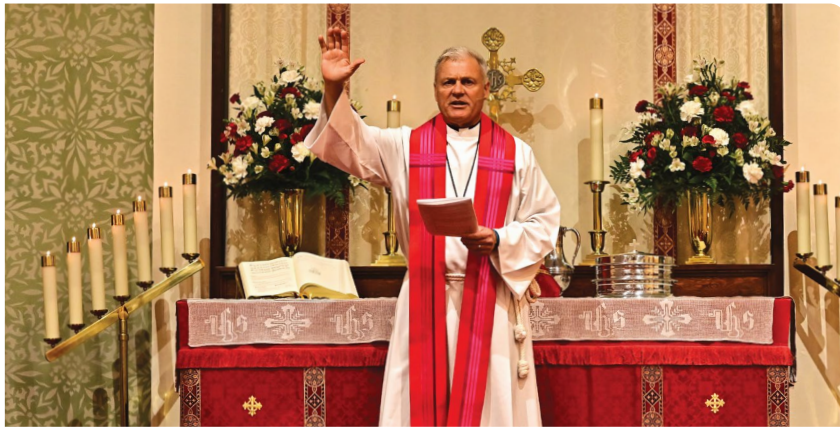
*Third row (left to right): Rev. Abraham McNally reads Scripture. Rev. Joe Christina and Rev. Neil Cadle. Rev. Dr. Curtis Leins and Gage Garlinghouse. Fourth row: AALC Presiding Pastor Rev. Dr. Cary Larson. Conference speaker Rev. Dr. Lucas Woodford with Rev. Dr. Cary Larson. Rev. Greg Stenzel preaches the Word at an evening service. Photos by Rev. Richard Day.*





# Annual Pastors' Conference 2022

By *The Rev. Alex McNally*



*Assistant Presiding Pastor Rev. Roger Twito gives the benediction following an evening service at the AALC Pastors' Conference. Photo by Rev. Richard Day.*

“Behold, how good and pleasant it is when brothers dwell in unity!” (Ps 133:1)

The AALC annual Pastors' Conference was held October 24–27, 2022, at Calvary Evangelical Lutheran Church in St. Paul, MN. The conference was well attended by both in-person participants as well as online via Zoom.

The Rev. Dr. Lucas Woodford, President of the LCMS Minnesota South District, presented on this year's topic: “Bearing Christ's Light in a Culture of Darkness.” Dr. Woodford gave four lectures: 1. “Understanding the (Postmodern) Times,” 2. “The Great Commission and Great Confusion,” 3. “Speaking the Gospel Today,” and 4. “Introducing the Culture of the Word.” Attendees also received a copy of Dr. Woodford's book, “Great Commission, Great Confusion, or Great Confession?” Dr. Woodford's lectures instructed us in navigating the tumultuous culture of our day, encouraged us to continue in faithfulness to our calling, and assured us of the power of God's Word to shine Christ's light into our dark times.

AALC Presiding Pastor, The Rev. Dr. Cary Larson gave a two-part presentation titled “Snatching Them from the Fire.” Dr. Larson spoke about his concern for those who are seeking a way out of church bodies which have strayed from God's Word and how we might minister to them. Dr. Larson's presentation also included some discussion time, which was edifying to the group.

Dr. Cooper and Dr. Leins gave an update on the American Lutheran Theological Seminary, and Dr. Larson presented on the state of The AALC as well. The Rev. Clark Brown edified us each morning with devotions, and The Rev. Neil Cadle served as chaplain for the conference. The Rev. Joe Marsh, pastor of Calvary Evangelical Lutheran Church, was a great host, as well as the members of the congregation, who served us during the conference.

Perhaps the greatest blessing of the Pastors' Conference, however, is simply the ability for pastors to be together, to worship together, and to share conversation and consolation with one another. As Psalm 27:17 says, “Iron sharpens iron, and one man sharpens another.” Thank you to all the congregations who supported their pastor in attending and to all those who had a hand in making the 2022 AALC Pastors' Conference a blessing to us. †

*The Rev. Alex McNally serves Faith Lutheran Church of Watseka, IL.*

January 2023  
PRAYER BOOKMARK

1. Eastern Region of The TAALC
2. Rev. Dr. Curtis Leins
3. Selbständige Evangelisch-Lutherische Kirche (SELK)
4. Shanda Knight, Commissioned Church Worker
5. Sunday School Teachers
6. Trinity Lutheran Church San Pedro, CA
7. Rev. Norman Hoffeld
8. Youth Directors
9. Dan Kruger, Treasurer of The AALC
10. Pilot Knob Lutheran Church Forest City, IA
11. Christian Martyrs
12. Rev. Dr. Daniel Schroeder
13. For parents and children
14. Regional Pastors
15. Christ the King Lutheran Church Chesterfield, MI
16. For prospective Seminary Students
17. Rev. Dan Sollie
18. Hospital Chaplains
19. Rev. Roger Twito, Assistant Presiding Pastor
20. Local AALC church
21. Rev. Gregory Stenzel
22. Pastors' Wives
23. Clam Falls Lutheran Church Frederic, WI
24. For all married couples trying to conceive
25. Rev. Jerry Storrs
26. All affected by Covid-19
27. For ailing pastors
28. Pr. Oliver Urdahl
29. For churches without pastors
30. For our schools
31. Rev. Devon Woodyard



# February 2023

PRAYER BOOKMARK

1. Rev. Nigel Brown
2. American Lutheran Theological Seminary
3. Christ the Ray of Hope Lutheran Church  
Albuquerque, NM
4. For Missionaries serving overseas
5. Rev. Daniel Cloeter
6. International Lutheran Council
7. Agency for Professional Chaplains
8. Local Community
9. Rev. Tylan Dalrymple
10. Christ Victor Ev. Lutheran Church  
Fayetteville, NC
11. Online Ministries
12. Rev. Loyd Ginn
13. Radio Ministries
14. Association Council
15. Rev. Paul Hansen
16. Community Lutheran Church  
Wausaukee, WI
17. Ukraine Ministry - Rev. Scott Yount
18. Rev. Dr. James Hoefer
19. Christian Education Directors
20. Rev. Joseph Christina, National Home  
Mission Developer
21. Rev. Michael Holsten
22. For doctors and nurses
23. For those who are grieving
24. Emmanuel Lutheran Church  
Bremerton, WA
25. Rev. David F. Johnson
26. For those who are ill
27. Military Chaplains
28. Rev. Morris Kirchhof

## Quilting Group Donates to Graduates, Local Charities

By Donnette Taylor



Carolyn Nenow, ORLC Quilting Group, and her grandson, Clayton Wanner, holding the quilt he received in May of 2022. Submitted Photo.

The Quilting Group of Our Redeemer's Lutheran Church, Williston, ND, reorganized with several new members in September of 2021. We decided that our main focus should be gifts to our graduating seniors.

Cheryl Bauer made a pattern from a quilt she had seen; it had a large cross in the middle of the quilt. Carolyn Nenow suggested we make our block size a little smaller and we all agreed to that idea. Several ladies started working on sewing quilt tops at home over the winter. We also had several ladies who met at the church on Tuesday mornings to work on putting the quilts together. Some ladies worked on the actual quilting and some worked on finishing the binding.

We are very excited about giving our graduates something to help them keep Jesus in their lives as they go out into the world.

We also worked on mission quilts; some of these we gave to our local fire department's "Relief Fund" to help residents in our area who have lost everything in a fire. We also gave quilts to The God's Child Project in Bismarck, ND. They use some quilts in North Dakota on a Native American Indian Reservation and some are sent to Guatemala.

In the coming year, we will be working on lap quilts for our local nursing home, as well as continuing with the projects from last year.

Our Redeemer's Quilting Group has several members: Barb Bohannon, Carolyn Nenow, Melody Edenloff, Donnette Taylor, Darlene Benth, Cheryl Bauer, Dalis Tannler, Betty Lund, Karen Schmidt and Sandra Weiss. †

# Wittenberg Door Campus Ministry: HOSTS HAYRIDE AND BONFIRE

By The Rev. Dave Spotts

What brings millions of corn and soybean plants, dozens of visitors from other countries, and five American couples together? Add to the mix a 50-something year old tractor, a fire, and the Gospel of Christ, and you get the Wittenberg Door Campus Ministry hayride and bonfire! We gathered in the evening of September 16, 2022, at a family farm in Audrain County, MO.

Our host for the evening reminded us that the first command made to humans is still in effect: we are to tend the garden. His part of that garden consists of hundreds of acres of grain fields and pasture lands, where he produces corn and soybeans, as well as raising cattle. Part of our work as Christians is to provide for the needs of other people. When Jesus tells us to pray the Lord will provide our daily bread, farmers get to be part of that provision in a very real, hands-on way.

So why do we gather a bunch of relative strangers, roast hot dogs and marshmallows, pile into a hay wagon, and roll around the fields? It's because of Jesus' love.

Just as Jesus sought us when we were strangers, we seek out and invite those people who have come to our community and may not have built relationships with local people. We welcome the strangers.

Just as Jesus gives us an identity as His people, we offer that identity, and the temporal identity as part of Wittenberg Door Campus Ministry and our local family, to others. They know they have friends they can rely on, who will also point them to the God Who has loved them.

Just as Jesus feeds us and cares for us, we feed and care for others. As our host farmer said, "It's just like feeding cattle." I thought that needed some clarification, so I asked him how he meant it. He said that you never know quite how much the cattle will eat. So either you give them too little, which is bad, just enough, which is ideal, or have too much, which is fine as well. The kingdom of

God is a kingdom of abundance! No empty souls, and no empty stomachs either, at our dinners.

Just like Jesus leads us around in this life, we strive to show people Jesus, Who is the way, the truth, and the life. In a way, it's like piling those thirty-some people on the hay wagon and dragging it around the farm. They see things from a perspective they may never have encountered before. They come face to face with reality that has always surrounded them, but they have never experienced. As we engage in discussion about our Lord and the world He has placed us in, we invite everyone to a face-to-face encounter with the Lord Jesus Who is the Mediator between God and man.

Just like Jesus shows us where we really are - consigned to sin and death, and where we belong - in the kingdom of God the Son, we at Wittenberg Door Campus Ministry try to make God's Word plain to all our community. We ask that the Lord would convict of sin, of his righteousness, and of the judgment lodged against Satan by Christ's victory of sin and death (John 16:8-10). We pray that He would draw all people to himself and establish them in the perfect righteousness of Christ.

Does all this happen on a hayride? Maybe so! You are invited to come and join us on the next one. †

*The Rev. Dave Spotts is commissioned by The AALC for Wittenberg Door Campus Ministry, which provides on-site pastoral care for students, faculty, staff, and administrators of the collegiate communities in Columbia, MO. Read more at [www.wittenbergcomo.com](http://www.wittenbergcomo.com)*



Families enjoyed a hayride and bonfire held at a farm in Missouri and hosted by Wittenberg Door Campus Ministry. Photos by Rev. Dave Spotts

## The American Association of Lutheran Churches

921 East Dupont Road, #920

Fort Wayne, IN 46825-1551

Address Service Requested



The  
American Association  
of Lutheran Churches

The Evangel – Issue 209  
January/February 2023



The  
American Association  
of Lutheran Churches



(260) 755-9401  
theaalc@taalc.org



Visit us on the web:  
www.taalc.org



## UPCOMING EDITIONS...

Please be in prayer for and consider contributing to these upcoming editions:

**Mar/Apr 2023: Missions – Local and International** (deadline Jan. 1)

**May/June 2023: Congregational Life** (deadline March 1)

**July/Aug 2023: Holy Scripture** (deadline May 1)

**Sep/Oct 2023: Youth Edition** (deadline July 1)

**Nov/Dec 2023: Advent and Christmas** (deadline Sept. 1)

### Church News:

*The Evangel* welcomes submissions of what's happening in your congregation. To submit content, **email the editor** Gretchen Baker: [theevangel@taalc.org](mailto:theevangel@taalc.org)

**Or mail:** St. Luke Ev. Lutheran Church, Attn: Gretchen Baker  
207 Taylor St., Traer, IA 50675