

# The Lutheran WITNESS

SEPTEMBER 2003  
VOL. 122 NO. 8

## *'Luther': A Movie for Our Time*

Also:



*Confronting Cohabitation  
Grace at Ground Zero*



# The Lutheran WITNESS

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A MAGAZINE FOR THE LAYPEOPLE OF THE LUTHERAN CHURCH — MISSOURI SYNOD

SEPTEMBER 2003

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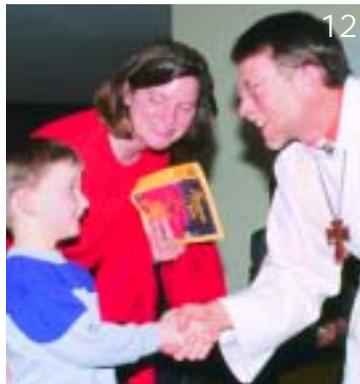
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e-mail: [LUTHERAN.WITNESS@lcms.org](mailto:LUTHERAN.WITNESS@lcms.org)

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Martin Luther (Joseph Fiennes) from the movie, "Luther."  
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## Dehumanizing pain

Abortion does not just dehumanize and kill the child in the womb; it dehumanizes and kills all of us.

*Allen Yount  
St. Louis, Mo.*

LINDA BARTLETT IS TO BE COMMENDED for her article, "The Secret Pain" (May '03). We know all too well that abortion dehumanizes the child in the womb, making such a child a thing that can be disposed of should its existence prove to be "inconvenient."

However, abortion does not stop there. Women seeking abortions are reduced to dollar signs in the eyes of those who operate the abortion clinics. Furthermore, to use Bartlett's words, these women "are abandoned to burdens of guilt, grief and anger that threaten to pull them into cold and lonely darkness, away from the giver of life." She mentions a similar effect upon the men involved. And I would add that abortion even dehumanizes those who make a living at it.

Abortion does not just dehumanize and kill the child in the womb; it dehumanizes and kills all of us. God grant that, through our witness and actions, this horrible sin of our society may be stopped. And may the abundant life that Jesus promises be experienced by all—the child in the womb, the woman (or man) suffering from guilt over abortion, and even those currently profiting from abortion.

*Allen Yount  
St. Louis, Mo.*

## Israel

THE "Q&A" FOR MAY DEALT WITH "THE True Israel." In a strict exegetical sense, the word "Israel" can mean only the man (Gen. 32:28), the people who are descended from him

(Ex. 18:25), or the land (Matt. 2:20–21). With the possible exception of Gal. 6:16 ("Israel of God"), the word "Israel" is not used in the Bible for "the church." (One *could* use the term "true Israel" to refer to those Jews who believe in Jesus as their personal Messiah—as set forth by Paul in Rom. 9:1–13 and by implication in Rom. 2:28–29.)

The Abrahamic Covenant (which came 450 years before the Mosaic Covenant), unconditional in its essence, promised to the descendants of Abraham through Isaac and Jacob (a.k.a. Israel), three things: a great nation, land, and that all peoples on earth would be blessed through a descendant (viz., a Savior). Cf. Gen. 12:3, 7 and Psalm 105:6–11. We cannot pick and choose which aspects of the Abrahamic Covenant we would like to keep.

It *is* correct to say that believers in Christ, regardless of their ethnic roots, are the children of Abraham (Gal. 3:7–9)—including Christian Palestinian Arabs and Jesus-believing Jews. And praise God for all the children who are singing "Father Abraham" this summer in vacation Bible school!

*Rev. Bruce J. Lieske  
Lutherans in Jewish Evangelism  
Orlando, Fla.*

THOUGH WE ARE SPIRITUALLY PART OF the true Israel and partakers in many blessings that those who reject Christ cannot have, some blessings and promises for the historic people of Israel still stand and we must recognize this. The

chosen people are still the apple of His eye. The promise of the promised land still stands.

*Tyler Carlson  
San Marcos, Texas*

## Dignity for women

I FOUND IT INTERESTING THAT YOUR article, "Civilization Transformed" (June/July '03), spoke of the new dignity for women that Christianity brought with it. Correct me if I am wrong, but I believe that some LCMS churches still do not allow women members to vote. Does this compute?

*Donna Holmquist  
Omaha, Neb.*

## Another possibility

THE MARCH "Q&A" CORRECTLY POINTED out the difficulty in commenting on the pastor's statement as quoted by the questioner—"We don't have to repent of our sins and God still forgives us"—without knowing the context in which it was spoken. The several possibilities suggested by "Q&A," however, did not include a very practical one: The pastor may have been responding to a common question, "What happens to a believer in Jesus who dies suddenly without having repented of preceding sins?"

Dr. C.F.W. Walther, in the 15th of his 25 theses on Law and Gospel, states, "In the Holy Scriptures, the term *repentance* is used in ... a narrow sense to signify the knowledge of sin and heartfelt sorrow and contrition." Such repentance may not involve an immediate realization of sin or an instantaneous, contrite response to the Holy Spirit's prompting. A believer who dies suddenly without such repentance for preceding sins will be forgiven because of God's grace, through faith (Eph. 2:8).

*Rev. Raymond F. Kahle  
Grand Prairie, Texas*

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## **Marriage counseling**

THE MARCH “FAMILY COUNSELOR” COLUMN suggests finding a qualified marriage counselor from among credentialed psychiatrists, psychologists, social workers, marriage and family therapists or licensed professional counselors. Notably absent is any mention of the thousands of certified pastoral counselors who offer marriage counseling.

In the secular world, the emphasis today is on “couple counseling,” with no distinction made between that and the God-created basis for family life, marriage (Genesis 1 and 2). A key question for anyone seeking a marriage counselor is, Do you believe in marriage—in theory and in your own life?

*Dr. Erwin Brese  
Niagara Falls, N.Y.*

## **The missions shortfall**

NOT TOO MANY YEARS AGO, A LARGE LCMS church and school with which I am acquainted developed a revenue shortfall. The immediate remedial action was for the church to *discontinue* its missions commitment. Within a short period, fiscal and spiritual bankruptcy reigned. Division erupted. The school failed. Flight took place. Membership leveled off at about 50 souls.

*Wayne Spiering  
Jacksonville, Fla.*

*In a separate letter, Mr. Spiering sent \$100 to put toward the current shortfall in mission funding—part of a grassroots movement begun early this year via e-mail by Paul Koehler of Omaha, Neb. A fund has been set up as a result. Contributions may be sent to LCMS World Mission Support, 1333 S. Kirkwood Road, St. Louis, MO 63122-7295. Make checks payable to “LCMS World Mission” and note that the donation is for the “grassroots effort.” — Ed.*

# A Man for *This Season*



*Martin Luther (Joseph Fiennes) translates the Bible into German while hiding out in the Wartburg castle. "Luther" portrays events with attention to detail and considerable historical accuracy.*

## LUTHER

*Martin Luther's discovery of a merciful God comes through in a new film that's also riveting entertainment.*

by Uwe Siemon-Netto

**I**t's a pity that the title "A Man for All Seasons" is taken (a brilliant movie about Sir Thomas More, a Roman Catholic martyred at the hand of King Henry VIII). It would be a perfect title for the first full-length feature film in half a century about Martin Luther, which opens in 300 theaters nationwide on Sept. 26.

Ah well, let's call Luther a "Man for *This Season*" then—the right man for our manic era, a time of "cafeteria religion," an era whose statement of faith seems to be: "Here I stand—and here, and here, and here."

So, to whom shall we turn to guide us out of post-modernity's labyrinth of creeds? This marvelously fast-paced film suggests the person who ranked third on A&E's and *Life* magazine's lists of the most influential people of the last millennium—even though 78 percent of Americans don't know who he was: Dr. Martin Luther.

Hence the actual, very simple title of this new film, "Luther."

## ‘Here I stand’

It so happens that the same quality that cost Sir Thomas More his life is what makes Luther so important for us. Both men’s faith did not permit them to waffle. The relationship between God and man does not allow for choice; there is but one option. As Luther, played superbly by English actor Joseph Fiennes (“Shakespeare in Love”), said in 1521 before the Imperial Diet of Worms, risking death at the stake: “Unless I am convicted by Scripture and plain reason ... my conscience is captive to the Word of God: I cannot and will not recant anything, for to go against conscience is neither right nor safe. God help me. Amen.”



Maybe Luther added, “Here I stand”; maybe that’s just something pamphleteers edited into their reports immediately after Worms. It doesn’t really matter. These words sum up who Luther was; that’s why the filmmakers, thankfully, inserted them into their amazingly accurate and detailed account of the Worms standoff without which Western democracy as we know it would never have developed.

“Here I stand”—by God, these words churn up one’s guts and send shivers down one’s spine! Even if this were only a dreary documentary, this brief scene would still win over hundreds of thousands.

But “Luther” is anything but dull. It is so fast-moving that some who previewed it wondered if it might confuse the audience, which I doubt. It is breathtakingly filmed. It has humor and charm and wonderfully authentic aphorisms (Luther: “In Rome you can buy sex and salvation”). It keeps you on the edge of your seat, wondering at first—only to be reassured later—about Luther’s sanity.

## Bowed heads

It also makes you wish dolefully that we were governed today by men like those German princes, who toward the movie’s end bowed their heads to Emperor Charles V at the Augsburg Diet of 1530—no, not in deference, but showing their readiness to be decapitated for the sake of the Gospel. O that in these deca-

dent days, when the dirtiest fingers fumble with the Word of God presuming to conform it to their own foul desires, we would hear dialogues like this:

Emperor Charles: “Your ministers shall not preach and you will outlaw these Bibles in the common language and declare anyone who possesses one an enemy of the state.”

*“Luther” is anything but dull. It is fast-moving [and] breathtakingly filmed. It has humor and charm.*

Philip of Hesse: “We will not stop our ministers from preaching the Word.”

John of Saxony: “We will not outlaw the new Bible” (translated by Luther into German).

Charles: “As a sign of your loyalty to me, tomorrow you shall all march in the Corpus Christi procession to the Cathedral and worship. All of you—in the Roman manner.”

George of Brandenburg: “We will not, my Lord.”

Charles: “You ... shall know my sword!”

George of Brandenburg: “Before I let anyone take from them the Word of God and ask me to deny my belief, I will kneel and let him strike off my head ....”



*“I cannot and will not recant.” Luther’s defense of his writings before the Diet of Worms in April 1521 is faithfully and dramatically portrayed in the movie. Luther’s declaration of faith could well have meant his death by fire at the stake.*

At this point, a filmmaker mindful of his audience's stereotypical pangs, might have the throngs out in Augsburg's streets break into Luther's anthem, "A Mighty Fortress Is our God." Director Eric Till doesn't do that. In fact, he only hints at Luther's musical accomplishments, which later influenced Bach and all classical German composers. Yes, somewhere in the movie a group of worshipers sings "Out of the Depth I Cry to You." But that's it. Clearly, "Luther" is not about Luther the musician.

Nor is it really a film about Luther the family man, although a hint at the immense influence of the Lutheran parsonage on Western civilization might be particularly welcome at a time when there are suggestions in some quarters that it might be OK for the parsonage to be inhabited by a him and a him or a her and a her.

But then Luther the musician, or Luther the family man, would make great topics for separate films or installments of a television series, as would, alas, the old and sick Luther's outbursts against the Jews. Let's rejoice

*English Actress Clair Cox superbly plays former nun Katharina von Bora, who became Martin Luther's wife.*



*Luther (Joseph Fiennes) throws onto a fire the papal bull excommunicating him from the Roman Catholic Church.*

that this movie ends at a point when, with Philipp Melancthon's presentation of the Augsburg Confession, the Reformer was at the pinnacle of his ministry and in the loving arms of a still youthful Katharina von Bora, played superbly by Claire Fox, also English.

Thankfully, Luther's chief message was that of the Gospel (which for some inexplicable reason played only fifth fiddle in an uninspiring Luther documentary on PBS this summer). Doubtless there are also other reasons to revisit the Father of the Reformation—the magnificent realism of his two-kingdoms theology, for example which would bring some sanity to postmodern times. But that his discovery of a merciful God should come across in what is also excellent entertainment—therein lies the filmmakers' genius.

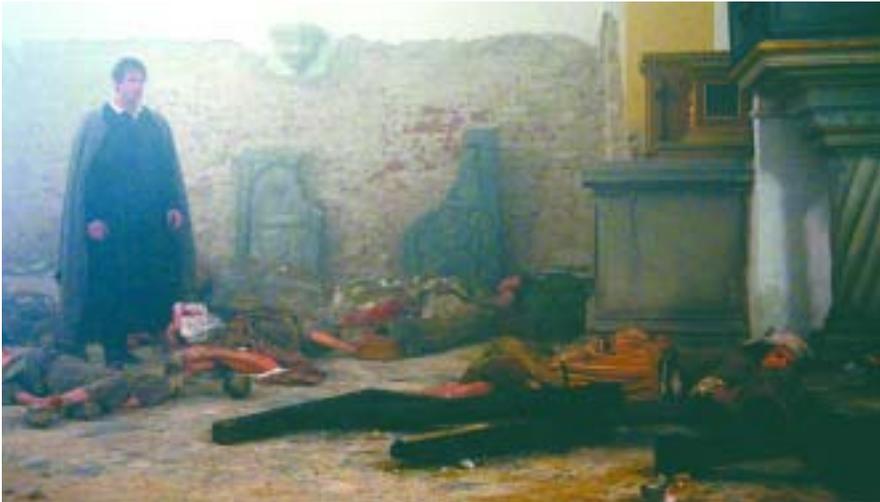
I have often wondered what effect great men of faith might have on artists who played them or performed their works. Thomas Quasthoff, the crippled German bass-baritone, once said when he sang Christ's part in Bach's Saint Matthew Passion he stopped being an agnostic. Joseph Fiennes, whose church is by his own acknowledgment soccer, was made to ponder his own faith while acting Luther.

"You can't get away from it if you embrace this man," Fiennes told an interviewer. "I have found



faith to play a big part in my life.” This comes across forcefully in the way he masters the massive, threefold task of showing Luther’s discovery of his personal relationship with God, the application of this discovery as priest and professor, and his concern with how much of his accomplishments would last beyond his death. For Luther fully expected to be martyred.

*Luther (Joseph Fiennes) nails his 95 theses as an open challenge to the corrupt church practice of selling indulgences.*



*The movie has received a PG-13 rating. The scenes of the peasant war are graphically presented, along with several images of executions.*

## A powerful journey

If you think this kind of heavy-duty stuff can never be turned into a riveting film, stand corrected. In the opening scene you will literally be sucked into the terrifying thunderstorm that made a scared Martin Luther vow to become a monk, if spared. Later you are tempted to identify with his fellow Augustinian monks, sniggering as Luther, shaking with fear over his sinfulness, spills the altar wine during his first consecration of the Eucharist. Then you are with him in Rome, that “circus, sewer and brothel for clerics,” stumbling disgustingly across whoring monks.

You—yes, you!—will experience with Luther the wise guidance of his superior, John von Staupitz (Bruno Ganz), who makes him discover the liberating message of salvation by God’s grace through faith in Christ. You will, like Luther, recoil during the magnificent scenes of John Tetzel’s sale of indulgences. You will sit among the superbly costumed congregants in Luther’s church, having eye contact with him as he thunders from the nave—which is historically incorrect (he would have used the pulpit) but cinematographically very effective—against this perversion of the Gospel. You will laugh with his Wittenberg students as he ridicules the folly of collecting relics: “Eighteen of the 12 apostles are buried in Spain alone!”

Sometimes dramatic films have to take some liberties with history, and “Luther” has some of those. As Luther hides in the Wartburg translating the New Testament into German, for example, two appalling events—the 1521 iconoclast riots and the 1525 Peasants’ Wars—seem to flow into one. But the message comes



*Although quite young when he presided over the Diet of Worms in 1521, Charles V (Torben Liebrecht) was one of the most powerful men in Europe, and not someone a lowly monk should defy. He imposed an imperial ban, declared Luther an outlaw.*



*Sir Peter Ustinov plays Elector Frederick the Wise. In this scene, Luther (Joseph Fiennes) presents him with a first print of the New Testament in German. Although such an event probably never happened, the scene underscores how Luther made the Gospel available to everyone.*

*It is clear in the movie that it is Christ to whom Luther points for hope and salvation and who is the focus of his work.*



across clearly: Luther's struggles and deep remorse over the horrors his Reformation have triggered, including the slaughter of 50,000 to 100,000 rebels.

But that's precisely the point of this film: What history courses and even the most wonderful books cannot accomplish, succeeds here. In two gripping hours, you literally become part of one of the most dramatic biographies in human history, a tale with enormous heights but also great lows most of us would shy away from. Within minutes you switch from breathlessness as you partake in the wild boar hunt of the extravagant Pope Leo X, who excommunicated Luther, to the calm and wily warmth of Saxony's prince elector Frederick the Wise, who saved his "little monk," as he

*That [Luther's] discovery of a merciful God should come across in what is also excellent entertainment — therein lies the filmmakers' genius.*



*The movie concludes with Luther at the pinnacle of his ministry and in a blessed marriage to Katharina.*

called him, and thus changed history.

The inexorable Sir Peter Ustinov plays this ruler with so much allure and humor that he seems a prime candidate for an Oscar as best supporting actor. In one of the movie's loveliest scenes, Luther enters Frederick's study to hand him the first print of the New Testament in German. As he engages the prince in dialogue, the aged Frederick impatiently snaps his fingers, asking with a childlike smile, "Do you think I can have my present now?"

This film is all about this gift's magnitude — it is a drama about the Gospel of Christ made available not just to sages but to all, which is why Luther's deed enthralled all of Germany and the rest of Europe in the 16th century. Such are the vagaries of history, though, that in much of Germany, Luther is recognized merely as a historical giant, while his true significance as a Christian prophet seems widely forgotten.

But here comes yet another twist: So catastrophic is Germany's spiritual decline of the last decades that its Roman Catholic Church



## ‘LUTHER’ TO OPEN NATIONWIDE SEPT. 26

“Luther,” the new motion picture about the life and times of Martin Luther, is scheduled for release Sept. 26 and will open in more than 300 movie theaters nationwide.

“The motion picture is bound to cause higher visibility for Martin Luther and for Lutherans, and that’s wonderful,” says Rev. Tom Lapacka, executive director of the Synod’s Board for Communication Services.

Shot on at least 100 sets in 20 locations around Germany, Italy and the Czech Republic, “Luther” was co-produced by Thrivent Financial for Lutherans and Neue Filmproduktion of Berlin, Germany.

The film stars Joseph Fiennes (“Shakespeare in Love,” “Elizabeth,” “Enemy at the Gate”) as Martin Luther, Alfred Molina (“Frida,” “Chocolat”), and two-time Academy Award winner Sir Peter Ustinov (“Spartacus,” “Topkapi”). The movie’s director is Eric Till.

A list of the theaters where “Luther” will open is to be available at the film’s Web site, [www.lutherthemovie.com](http://www.lutherthemovie.com). The list will be updated “as long as it’s in theaters,” according to Dennis Clauss, co-executive producer of the film and Thrivent’s church and community project leader. He also said that the film will be available on DVD and “possibly videocassette” in 2004.

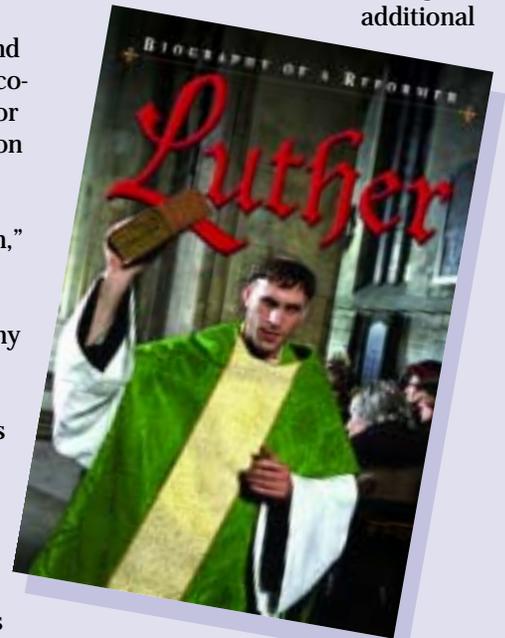
### Special edition book

As complements to the film, Concordia Publishing House is producing a number of resources, including a special edition of *Luther: Biography of a Reformer*, by Frederick Nohl. The book is to be available by mid-September.

CPH interim President and CEO Paul T. McCain describes the book as “a very clear, direct and simple biography, with many full-color pictures from the movie, that will fill

in many gaps and articulate much more clearly the essential truths the movie covers.”

Soon after the book is available, CPH plans to mail a gratis copy to each LCMS pastor, along with information about ordering additional



copies of the 224-page hardcover book at \$14.99 (\$10 introductory offer, see ad on page 29).

Full-color images from the movie also will be in a new children’s picture book about Luther that CPH plans to publish early next year and in a new edition of its “Luther, Servant of God” study materials for grades 6–8, to be available next month.

McCain said that he is “convinced that this movie really will open doors for people interested in Lutheranism, wanting to learn more about Martin Luther, his life and his work.... It will provide a valuable tool for years to come to help portray the essential truths of the Lutheran Reformation.”

— Joe Isenhower Jr.

has joined its Protestant sister in promoting this film about the Father of the Reformation. As Cardinal Karl Lehmann, chairman of the German Conference of Catholic Bishops, once told me, “We, too, recognize Luther as a great teacher of the faith.”

Ironically, in the much more religious United States, a leading film distributor told Dennis Clauss, executive producer of the film and corporate projects leader with Thrivent Financial for Lutherans, the movie’s sponsor: “Great! I’ll handle this, if you leave out the Christ stuff.”

It’s amazing how confused movie moguls can be! “Christ stuff” — that’s why you want to see this film; that’s why you want to fret, smile and rejoice with Luther, and do battle on his side; that’s why he is the Man for This Season. His renaissance does not come one moment too soon.



Dr. Uwe Siemon-Netto is religion editor for *United Press International* and a member of Mount Olivet Lutheran Church, Washington, D.C.

## VICTORY OVER FEAR AND HATRED

by Elroi Reimnitz

**S**ept. 11, 2001, will long be remembered as one of the most tragic and devastating days in the history of our nation.

The pictures and images we have seen so often, and will see again during this second anniversary, are stark reminders of the hatred inflicted against us as a nation, and of man's depraved nature, willing to use innocent people to commit these violent acts of terrorism.

After two years, the question is still being asked, "How could something like this have ever happened in America, the most powerful nation in the world?"

Life in our country will never be the same because we are dealing with an enemy that has no mercy or respect for the right to life. We live in fear of the unknown—not knowing when and where terrorists will strike again.

But for us Christians there should be no fear. We can learn from tragedies by turning them into triumphs. We know and believe that God can turn our fear and hatred into triumph and victory. What does God say in these psalms to allay our fears?

Ps. 23:4 \_\_\_\_\_

Ps. 34:4 \_\_\_\_\_

Ps. 46:1-2 \_\_\_\_\_

*A New York police officer mourns at the World Trade Center memorial service at Ground Zero last September.*

How do Jesus' words to His frightened disciples relate to you and your life? Read Matt. 8:23-27 and Luke 8:24-25.

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

What does God say to those who are anxious?

Phil. 4:6-7 \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

1 Peter 5:7

\_\_\_\_\_

What does Jesus say in Matt. 10:26-31 and John 14:27 that applies to us when we are anxious and afraid for our nation and for ourselves of further acts of terrorism?

\_\_\_\_\_  
\_\_\_\_\_

Now read Ps. 118:6-7. What else does God say about those who want to harm us?

\_\_\_\_\_  
\_\_\_\_\_

What does God promise to those who trust in Him in both the Old and the New Testaments? (Ps. 56:3-4 and Heb. 13:5-6)

\_\_\_\_\_  
\_\_\_\_\_

In an article in the "Thousand Oaks Star," Michael Josephson of the Josephson Institute of Ethics, a research and education center in Marina del Rey, Calif., wrote: "We can commit to focus on more than sadness, fear and anger. We can remind ourselves and, more importantly, our children that this anniver-



sary of tragedy is also an anniversary of triumph, triumph of character—love over hate, hope over fear and freedom over repression."

We should never be afraid but trust in the One who can and will always help us in our time of fear and anxiety. We should have the same faith and trust as our forefathers as they sang:

"From war's alarms,  
from deadly pestilence,  
Make Your strong arm  
our ever sure defense.  
Your true religion  
in our hearts increase;  
Your bounteous goodness  
nourish us in peace."

*Lutheran Worship,  
"God of Our Fathers"*



*Dr. Elroi Reimnitz is pastor of Redeemer Lutheran Church in Thousand Oaks, Calif.*

## A SENSE OF URGENCY!

**A**s I've traveled around the Synod, I have been emphasizing a simple message that is resonating widely with those pastors, educators and congregations of The Lutheran Church—Missouri Synod who have shared with me their response to this message. It is articulated in these words: *One Mission, One Message, One People*.

*One Mission:* Jesus said, “The Son of Man came to seek and to save what was lost” (Luke 19:10). Our mission is to proclaim to the world, “He died for all, that those who live should no longer live for themselves but for him who died for them and rose again” (2 Cor. 5:15).

*But with that sense of urgency, driven by the love of Christ for all people, our church body, indeed, would be unstoppable!*

*One Message:* Paul wrote, “God was in Christ, reconciling the world unto himself, not counting our sins against us” (2 Cor. 5:19). Our message is “For as high as the heavens are above the earth, so great is his love for those who fear him; as far as the east is from the west, so far has he removed our transgressions from us” (Ps. 103:11–12).

*One People:* St. Paul exhorts us to “stand firm in *one* spirit, contending as *one* man for the faith of the gospel” (Phil. 1:27). We become one people as we heed these words: “Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit—just as you were

called to one hope when you were called—one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all” (Eph. 4:3–6).

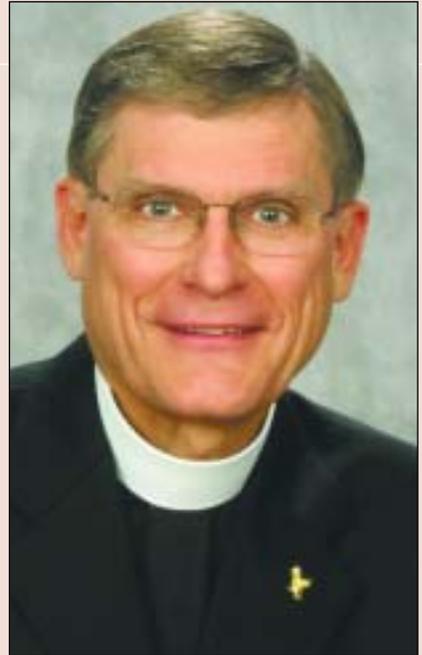
In light of the fact that more than two of every three people in the world have either never heard the message of salvation through faith in Christ or have heard but have not believed, it is apparent that we in the Christian church have our work cut out for us. That includes the 2.6 million members of the 6,150 congregations of The Lutheran Church—Missouri Synod.

Earlier this year, a friend and colleague in ministry shared this observation: “Your theme of ‘One Mission/One Message/One People’ certainly carries a powerful message. One thing that I have observed during these years around congregations is that even if they have developed a ‘shared vision’ that articulates the mission, and seem to have an idea about the message and a desire to work together as one people, they have to have the *passion* to work at it.

More and more I have noted the importance of passion.

“The more time I spend working with congregations, the more I have come to realize that even with a ‘great’ plan written down, an idea about the message they are sharing and the effort to bring the congregation together around the plan, if they don’t have the passion in their heart it won’t happen. If the theme of ‘One Mission–One Message–One People’ is driven by ‘passion’ we would be unstoppable. The Lord’s church would be moving forward by ‘leaps and bounds.’”

Another way to express this same truth is to state that unless and until there is a *sense of*



*urgency* in The Lutheran Church—Missouri Synod about reaching lost people with the message of forgiveness, life and salvation through Christ, our church body simply will be unable to accomplish what God has called us to accomplish. But with that sense of urgency, driven by the love of Christ for all people, our church body, indeed, would be unstoppable!

Isaiah wrote with a sense of urgency: “For Zion’s sake I will not keep silent, for Jerusalem’s sake I will not remain quiet, till her righteousness shines out like the dawn, her salvation like a blazing torch. The nations will see your righteousness, and all kings your glory” (Is. 62:1–2).

It is my fervent prayer that you and your congregation will lead the way, with God-given love in your hearts, to accomplish *one mission* by communicating *one message* as the *one people* God has called us to be—and that you will do so with a *sense of urgency!*

### **Jerry Kieschnick**

**Lives Transformed through Christ, in Time ... for Eternity!**

John 3:16–17

e-mail: [president@lcms.org](mailto:president@lcms.org)

Web page: [www.lcms.org/president](http://www.lcms.org/president)