

TRINITY LUTHERAN CHURCH

Pastor Boyle's Scheduled Hours: Off on Mondays
 At Grace 9:00 - noon Tues & Wed.
 At Trinity 9:00 - noon Thurs & Fri
 Afternoons alternated between Grace & Trinity
 Church Office Hours:
 Tuesday – Thursday 9:30am-1:30pm



SUNDAY SCHEDULE

9:30AM Sunday School and Bible Class
 10:30AM Hospitality in Fellowship Hall
 11:00AM Divine Service

We're on the Web
www.tlcwichita.org

Trinity Lutheran Church
 611 So. Erie Street
 Wichita, KS 67211-2999
 Address Services Requested
 Phone: (316) 685-1571
 E-mail: office@tlc.kscoxmail.com



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Trinity Lutheran Church, Wichita, Kansas
 Church Office Telephone- (316) 685-1571
 Email Address: office@tlc.kscoxmail.com – website: www.tlcwichita.org

FROM THE PASTOR: *Reformation Giving: Freedom to Serve*

"As soon as the coin in the coffer rings, the soul out of purgatory springs" (*Sobald der Pfennig im Kasten klinget, die Seele aus dem Fegfeuer springt*). Most succinctly, that's how Stewardship campaigns ran in the 16th century. It was effective. Straight to the point. And the money rolled in. So, what's wrong with this?

On the one hand, it seems good and pious: giving serves our loved ones with eternal benefits. If that were true, who wouldn't want to give and give often?

On the other hand, how could you say it's true? What authority has said so? It's certainly not in Scripture, nor is the idea at all consistent with what Scripture teaches about salvation or giving. It's a promise of salvation contingent on what we do – that's salvation by way of the Law. Luther helped us to see that's not right.

So what of giving after the Reformation? Did Luther free us from giving? Did the Reformation bring an end to filling the coffer? Does the freedom of a Christian mean that we no longer give to the Church?

No, not at all. Luther summarized the Freedom of a Christian this way:

"A Christian is a perfectly free lord of all, subject to none. A Christian is a perfectly dutiful servant, subject to all." (*The Freedom of a Christian*, 1520)

Freedom is a gift. And gifts, you know, are often abused – even rejected. We do it all the time. This is why a central tenet of the Reformation was the proper distinction between Law and Gospel. Rome worked in a way that only the Law was felt and known. Consciences were bound (*enslaved*). But when the Gospel came, so also came freedom – and some fell off the other side, saying the Law had no more use. These are the folks who cast off all trappings of the Church: vestments, liturgy, icons, and even clergy. They lived as if they no longer had sin weighing around their necks. Under such lawlessness, sin increased – but they called it *freedom*.

But theirs was no freedom. The Reformation uncovering of the Gospel gave a freedom in Christ to serve our neighbor. And because our service doesn't determine our salvation, we can do it simply because our neighbor needs it – without any personal benefit of our own. And so it goes with giving. The Reforma-

tion brought us back to what the Scriptures say plainly: giving is to be generous and free, without compulsion (2 Cor 9:7).

Heath Curtis, our Synod's new stewardship guy, has rightly said: "*The Church has always lived, and must live, on the generosity of the people.*" (Curtis, 18)

He makes it abundantly clear that the Lord doesn't need our money. The Gospel will be proclaimed with the lights on or not. The Sacraments will reach the mouths and heads of the faithful wherever water, bread, and wine can be found. Preachers will proclaim salvation in Christ alone whether they're fed or naked. As the Psalms say,

*"For every beast of the forest is mine,
 the cattle on a thousand hills.
 I know all the birds of the hills,
 and all that moves in the field is mine.
 If I were hungry, I would not tell you,
 for the world and its fullness are mine."*

(Ps 50:10-12)

The Church doesn't ask for your money to get you right with God or to fill up something lacking in God. The Church asks for your money for your sake and for the sake of our neighbors whom we seek to serve.

Your giving benefits you in that it keeps the lights on, and prints the bulletins, and warms in the winter and cools in the summer. Your giving provides you with a Pastor who is able to serve you without the fear of how to provide for his family.

Your giving also benefits your neighbors – those literally next door by way of our food pantry and clothing give-away, but also those across the world. It funds our missionaries in Siberia and the Baltics, Africa and Asia. It goes towards the Lutheran Student Center and our Hispanic Mission.

All of this – all your giving – is free. Let it be generous, not so that you earn any brownie points with God, but so that your hungry and heavy-hearted neighbor could benefit from the mercy of God. As we commemorate the great Festival of the Reformation, let us commemorate with joyful hearts set free by the Gospel. Let your giving abound, knowing that the Lord provides through you.

Together free in Christ,

Pastor Boyle



From our Confessions

[Taken from *The Smalcald Articles, found in the Book of Concord.*]

**Part III, Article III.
Of the False Repentance of the Papists.**

10] It was impossible that they should teach correctly concerning repentance, since they did not [rightly] know the real sins [the real sin]. For, as has been shown above, they do not believe aright concerning original sin, but say that the natural powers of man have remained [entirely] unimpaired and incorrupt; that reason can teach aright, and the will can in accordance therewith do aright [perform those things which are taught]; that God certainly bestows His grace when a man does as much as is in him, according to his free will.

11] It had to follow thence [from this dogma] that they did [must do] penance only for actual sins, such as wicked thoughts to which a person yields (for wicked emotion [concupiscence, vicious feelings, and inclinations], lust and improper dispositions [according to them] are not sins), and for wicked words and wicked deeds, which free will could readily have omitted.

12] And of such repentance they fix three parts, contrition, confession, and satisfaction, with this [magnificent] consolation and promise added: If man truly repent, [feel remorse,] confess, render satisfaction, he thereby would have merited forgiveness, and paid for his sins before God [atoned for his sins and obtained a plenary redemption]. Thus in repentance they instructed men to repose confidence in their own works. 13] Hence the expression originated, which was employed in the pulpit when public absolution was announced to the people: *Prolong O God, my life, until I shall make satisfaction for my sins and amend my life.*

14] There was here [profound silence and] no mention of Christ nor faith; but men hoped by their own works to overcome and blot out sins before God. And with this intention we became priests and monks, that we might array ourselves against sin.

15] As to contrition, this is the way it was done: Since no one could remember all his sins (especially as committed through an entire year), they inserted this provision, namely, that if an unknown sin should be remembered later [if the remembrance of a concealed sin should perhaps return], this also must be repented of and confessed, etc. Meanwhile they were [the person was] commended to the grace of God.

16] Moreover, since no one could know how great the contrition ought to be in order to be sufficient before God, they gave this consolation: He who could not have contrition, at least ought to have attrition, which I may call half a contrition or the beginning of contrition; for they have themselves understood neither of these terms nor do they understand them now, as little as I. Such attrition was reckoned as contrition when a person went to confession.

17] And when it happened that any one said that he could not have contrition nor lament his sins (as might have occurred in illicit love or the desire for revenge, etc.), they asked whether he did not wish or desire to have contrition [lament]. When one would reply Yes (for who, save the devil himself, would here say No?), they accepted this as contrition, and forgave him his sins on account of this good work of his [which they adorned with the name of contrition]. Here they cited the example of St. Bernard, etc.

18] Here we see how blind reason, in matters pertaining to God, gropes about, and, according to its own imagination, seeks for consolation in its own works, and cannot think of [entirely forgets] Christ and faith. But if it be [clearly] viewed in the light, this contrition is a manufactured and fictitious thought [or imagination], derived from man's own powers, without faith and without the knowledge of Christ. And in it the poor sinner, when he reflected upon his own lust and desire for revenge, would sometimes [perhaps] have laughed rather than wept [either laughed or wept, rather than to think of something else], except such as either had been truly struck by [the lightning of] the Law, or had been vainly vexed by the devil with a sorrowful spirit. Otherwise [with the exception of these persons] such contrition was certainly mere hypocrisy, and did not mortify the lust for sins [flames of sin]; for they had to grieve, while they would rather have continued to sin, if it had been free to them.

19] As regards confession, the procedure was this: Every one had [was enjoined] to enumerate all his sins (which is an impossible thing). This was a great torment. From such as he had forgotten [But if any one had forgotten some sins] he would be absolved on the condition that, if they would occur to him, he must still confess them. In this way he could never know whether he had made a sufficiently pure confession [perfectly and correctly], or when confessing would ever have an end. Yet he was pointed to his own works, and comforted thus: The more fully [sincerely and frankly] one confesses, and the more he humiliates himself and debases himself before the priest, the sooner and better he renders satisfaction for his sins; for such humility certainly would earn grace before God.

To be continued next month...



EVENTS AT A GLANCE

October 2-3	~ Lutheranism and the Classics (more info pg 11)
October 7	~ Winkel ~ Lord's Diner 5:30pm
October 9	~ Hall of Men 7:30pm (more info pg 13)
October 11	~ Marriage/Family Workshop Part 2; 9a-noon (more info pg 13)
October 13	~ Labor Finders
October 14	~ Church Council 7pm
October 16	~ LWML Meeting 9:30am ~ Elders Meeting 7:00pm
October 21	~ OMT 9a ~at Trinity (more info pg 12) ~ Ladies Bunco 7:00pm (more info pg 13)
October 23	~ Hall of Men 7:30pm (more info pg 13)
October 23-25	~ Christian Youth Theater "The Sound of Music" (more info pg 14)
October 26	~ Reformation Service ~at Immanuel Lutheran (more info pg 12)

~MORE THIS MONTH~

Sundays (unless otherwise noted on calendar)

2014-2015 Youth Catechesis at Grace
More information on page 11.

Sundays

Adult Choir Practice 7pm at Grace

Wednesdays

Children's Choir Practice 6:30pm at Trinity

Thursdays

Adult Catechesis Class 10am at Trinity

Fridays

Private Absolution 3:30-4:30pm



~FURTHER OUT~

November 6-7, 2014

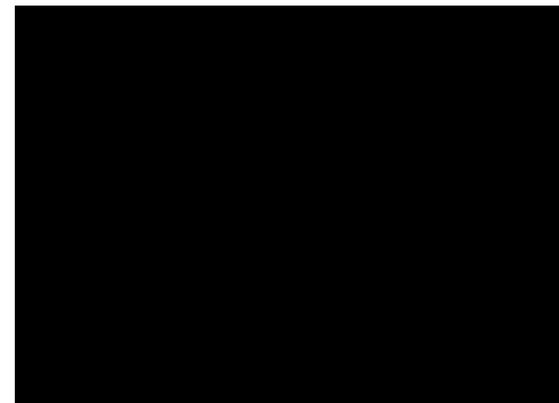
Christian Youth Theater
Showing "You're a Good Man, Charlie Brown!"
More information on page 14.

November 8, 2014

Marriage/Family Workshop Part 3
More information on page 13.

November 18, 2014

OMT 9am at Grace
More information on page 12.



LUTHERAN WOMEN'S MISSIONARY LEAGUE

We will celebrate Lutheran Women's Missionary League Sunday on October 12. The LWML with a membership of over 250,000, is the official women's organization of the Lutheran Church-Missouri Synod. For 72 years the organization has been encouraging and equipping women to live out their Christian lives in active mission ministries and to financially support global missions. Because of faithful prayers and giving, much of it through mite box offerings, over \$85 million dollars has been given to mission grants in 43 countries during the 72 plus years of LWML history which began in 1942. The motto of the LWML is "Serve the Lord With Gladness!"



Highlighting a Kansas District Lutheran Women's Missionary League Project:

Holy Cross Lutheran Braille Work Center--Braille Paper--Wichita, KS, \$2,000-- The mission of the Lutheran Braille Workers, Inc. is to share the promises of Jesus with the 258 mission visually impaired persons across the world. The Wichita Work Center is one of 200 work centers in the US and Canada. The workers in Wichita meet weekly to produce the material. The monies would be used for Braille paper used for embossing Braille books of the Bible.



Trinity Ladies Guild (Lutheran Women's Missionary League) will meet Oct. 16 at 9:30 a.m. We will have Bible study led by Vicki Lessman and refreshments served by Nicole Boyle. All ladies are invited to join us for Christian fellowship.



CHRISTIAN YOUTH THEATER

Enjoy the Arts? Do so while supporting a local non-profit program.

CYT is dedicated to developing character in children through training in the arts and by producing wholesome family entertainment, all of which reflect Judeo-Christian values.

Upcoming Shows:

East side at Isely Magnet School: 5256 N. Woodlawn Blvd, Bel Aire, Ks 67220

The Sound of Music

Fall show - October 23, 24, and 25

[Music by RICHARD RODGERS, Lyrics by OSCAR HAMMERSTEIN II, Book by HOWARD LINDSAY and RUSSEL CROUSE, by "The Trapp Family Singers" by Maria Augusta Trapp]

Winter show - February 5, 6, and 7; *HONK!*

Spring show - May 7, 8, and 9; *Annie Get Your Gun*

West side at Pathway Church: 2001N. Maize Rd. Wichita KS, 67212

You're a Good Man, Charlie Brown!

Fall Show - November 6 & 7

[Based on The Comic Strip "Peanuts" by Charles M. Schulz, Book, Music and Lyrics by Clark Gesner, Additional Dialogue by Michael Mayer, Additional Music and Lyrics by Andrew Lipka, Original Direction for this version of "You're A Good Man, Charlie Brown" by Michael Mayer, Originally Produced in New York by Arthur Whitelaw and Gene Persson]

Spring Show - May 14 & 15; Pioneer Drama's *Robin Hood*.

"Thank you so much for your patience and continued support as we watch God unfold His plans!!"

"Developing Character...One stage at a time"

For more information, visit www.cytwichita.org



As we celebrate Reformation Day 556 - Dear Christians, One and All, Rejoice

- 1 Dear Christians, one and all, rejoice,
With exultation springing,
And with united heart and voice
And holy rapture singing,
Proclaim the wonders God has done,
How His right arm the vict'ry won.
What price our ransom cost Him!
- 2 Fast bound in Satan's chains I lay;
Death brooded darkly o'er me.
Sin was my torment night and day;
In sin my mother bore me.
But daily deeper still I fell;
My life became a living hell,
So firmly sin possessed me.
- 3 My own good works all came to naught,
No grace or merit gaining;
Free will against God's judgment fought,
Dead to all good remaining.
My fears increased till sheer despair
Left only death to be my share;
The pangs of hell I suffered.
- 4 But God had seen my wretched state
Before the world's foundation,
And mindful of His mercies great,
He planned for my salvation.
He turned to me a father's heart;
He did not choose the easy part
But gave His dearest treasure.
- 5 God said to His beloved Son:
"It's time to have compassion.
Then go, bright jewel of My crown,
And bring to all salvation.
From sin and sorrow set them free;
Slay bitter death for them that they
May live with You forever."
- 6 The Son obeyed His Father's will,
Was born of virgin mother;
And God's good pleasure to fulfill,
He came to be my brother.
His royal pow'r disguised He bore;
A servant's form, like mine, He wore
To lead the devil captive.
- 7 To me He said: "Stay close to Me,
I am your rock and castle.
Your ransom I Myself will be;
For you I strive and wrestle.
For I am yours, and you are Mine,
And where I am you may remain;
The foe shall not divide us.
- 8 "Though he will shed My precious blood,
Me of My life bereaving,
All this I suffer for your good;
Be steadfast and believing.
Life will from death the vict'ry win;
My innocence shall bear your sin,
And you are blest forever.
- 9 "Now to My Father I depart,
From earth to heav'n ascending,
And, heav'nly wisdom to impart,
The Holy Spirit sending;
In trouble He will comfort you
And teach you always to be true
And into truth shall guide you.
- 10 "What I on earth have done and taught
Guide all your life and teaching;
So shall the kingdom's work be wrought
And honored in your preaching.
But watch lest foes with base alloy
The heav'nly treasure should destroy;
This final word I leave you."

This is Luther's first congregational hymn. It was written in 1523, soon after Luther had composed his famous ballad "Ein neues Lied wir heben an." It appeared in *Etlich christlich lider*, Wittenberg, 1524, entitled "A Christian hymn of Dr. Martin Luther, setting forth the unspeakable grace of God and the true faith." The blessings wrought by this hymn are well summarized in this paragraph of Tileman Heshusius:

I do not doubt that through this one hymn of Luther many hundreds of Christians have been brought to the true faith who before could not endure the name of Luther; but the noble, precious words of the hymn have won their hearts, so that they are constrained to embrace the truth, so that in my opinion the hymns have helped the spread of the Gospel not a little.

The translation is an altered form of that by Richard Massie in his *Martin Luther's Spiritual Songs*, 1854.

The tune "Nun freut euch," also called "Luther" and "Altdorf," has been inseparably wedded to the hymn since its appearance with the text in 1524. It is said to have been written down by Luther from hearing it sung by a traveling artisan.

Inside this issue:

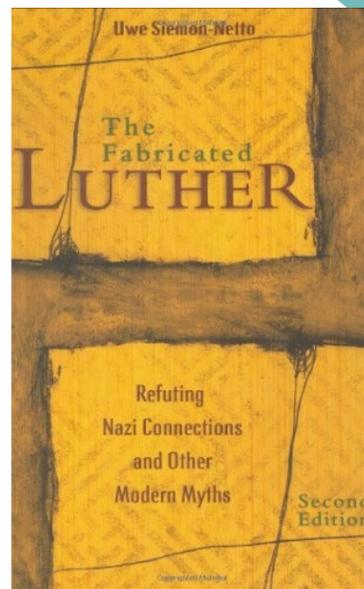
From the Pastor	1	From Our Missionaries	6-7
From our Confessions	2	News & Notes	8-14
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The Fabricated Luther: The Rise and Fall of the Shirer Myth

Uwe Siemon-Netto

(English Edition – St. Louis: CPH, 1995, 190 pages)



Dr. Siemon-Netto was born October 25, 1936 in Leipzig, Germany. He has been a journalist since 1956. He covered the construction of the Berlin Wall for the Associated Press and then for most of his career was a foreign correspondent for West German newspapers and magazines. He was assigned to England, France, the U.S., and the Middle East. Over a period of five years he was a war correspondent in Vietnam.

At the age of fifty he enrolled at the Lutheran School of Theology at Chicago, where he received an M.A. in theology in 1988. Then, in 1992 he earned his Ph.D. from Boston University—this book is an adapted version of his dissertation.

After the fall of the Berlin Wall he returned to East Germany to cover the peaceful revolution in Leipzig, his hometown, and to train East German journalists and to participate in the development of a free press. He now lives in Laguna Woods, CA, and has homes in both France and Germany. He is the founder and director of Center for Lutheran Theology and Public Life since 2005.

This book tries to do three main things.

First, it addresses a sociological problem of our society today. Too often we simply repeat what we hear (or share/re-tweet) without doing our homework. We latch on to slogans and pithy sayings without asking (or caring!) whether they're true or not. This way of thinking and believing based on clichés not only leads us into errors, but can also do great harm. Siemon-Netto discusses the sociological impact of cliché especially as it relates to Luther as the forerunner for Hitler *and* as it played out during the fall of the Berlin wall. In the book, though dedicated to Luther, other historical episodes and contexts are easily recognized.

Secondly, Siemon-Netto very handily dismantles the cliché that Luther was the theological forerunner for Hitler and the Nazi movement. If you go to Washington D.C. today and take the tour of the United States Holocaust Memorial Museum, you'd encounter a video called "The Legacy of Martin Luther in Germany" which depicts a direct line from Luther to Hitler (you can even watch it from their website: http://www.ushmm.org/online/film/display/detail.php?file_num=4843). This cliché, he argues, originates with a German theologian Ernst Troeltsch, who abandoned Christianity entirely. However, it became a cliché once it made its way into the best-selling volume by William Shirer, *The Rise and Fall of the Third Reich*. From that point on, the phrase was simply repeated as though true, without anyone doing their homework. First of all, Siemon-Netto shows that quietism and total subordination to the governing authorities *cannot* be traced to Luther—in fact, Luther famously taught just the opposite (see more below). Secondly, He shows that most high-ranking officials in the Nazi party were actually Roman Catholic, Hitler included! Third, he notes that the countries with a prominent Lutheran majority used Luther's doctrine as a source for combating the Nazis. And fourth, it was a predominately Roman Catholic country, Austria, where the greatest concentration camps were located. Now, he's careful to say that this shouldn't lead one to think there's something innate to Roman Catholic teaching that leads to Naziism. He's simply arguing that you can't pin the outrageous crimes on Luther or Lutheran teaching.

That brings us to the third goal of this book: to lay out a proper understanding of Luther's *two kingdom* theology. He amply walks the reader through the details of this teaching and shows historically how it was the true Lutherans who employed this doctrine in their opposition to Hitler. There are two figures he's particularly intrigued by: Dietrich Bonhoeffer—the well known Lutheran Pastor and theologian who was part of the plot to assassinate Hitler—and Carl Goerdeler, the mayor of Leipzig (Siemon-Netto's hometown). Both men, he argues, displayed the heroism required by Luther's two kingdom theology. Finally, he's fascinated by the reverberations of Luther's doctrine in the fall of the Berlin Wall—another cliché that came tumbling down seemingly out of nowhere!

This book is a call for a renewal in teaching this doctrine of the Two Kingdoms—not just to recover an historical artifact of the Reformation, but to prevent the sort of atrocities as were seen in WWII and East Berlin. As Lutherans we have much to contribute to the political conversation today. This is Siemon-Netto's plea.

This month in our theological book club—*Oratio, Meditatio, Tentatio* (OMT)—we'll be discussing this book. Pick up a copy and join us for a stimulating conversation!

Pastor has a copy of the book, or it can be purchased at Eighth Day Books for \$34.99. Happy reading!



ATTENTION LADIES!!!

Our next game night will be on Tuesday October 21st, 7:00pm
Patricia VanSant will host. All Ladies are welcome to join. Please RSVP!
For more information, call the church office at 685-1571 or Patricia at 210-1573.



LUTHERAN HOUR BROADCAST OCTOBER 2014

October 5 "Show Me the Money? No, Show Me Jesus!"

Lutheran Hour Speaker: Rev. Gregory Seltz

St. Paul urges us to get down to brass tacks, face faith facts, and trust in the Good News of God's grace in Jesus. (Footsteps of St. Paul, part 4) (Ephesians 2:8-10)

October 12 "Today's the Day for God's Grace for All"

Lutheran Hour Speaker: Rev. Gregory Seltz

The ruins of ancient Pompeii show how life can change in an instant. (Footsteps of St. Paul, part 5) (Revelation 7:9-12)

October 19 "God's Peacemakers for a Troubled World"

Lutheran Hour Speaker: Rev. Gregory Seltz

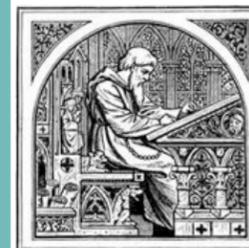
Jesus calls and enables us to be peacemakers who share His gifts with others in a broken world. (Philippians 4:4-13)

October 26 "Keep It Simple and Straightforward"

Speaker Emeritus of The Lutheran Hour: Rev. Ken Klaus

The Bible's message is simple and straightforward: the wages of sin is death but the free gift of God is eternal life in Jesus Christ, our Lord. (Romans 3:22-25)

You can listen anytime online at www.lutheranhour.org. For local times and stations, go to www.lutheranhour.org and click on Broadcast guide.



HALL OF MEN

**FOR MEN ONLY - A local fellowship hall
where the men break bread, tap the keg, and toast their heroes.**

2nd and 4th Thursdays of the month at Eighth Day Institute at The Ladder (2836 E Douglas Ave)
Doors open at 7:00pm. Food is served at 7:30pm, and evening events officially begin at 8:30pm with a hymn, the Nicene Creed, and a lecture on a hero whose life inspires us to live more authentic lives and to fight for the renewal of our culture.

MARRIAGE & FAMILY WORKSHOP

Grace Lutheran Church will be offering a monthly 3-part class based on the book "Family Vocation: God's Calling Marriage, Parenting, and Childhood" written by Gene Edward Veith and Mary Moerbe. This class will meet from 9 - 12 noon on the second Saturday in the months of September, October, and November. If you have questions, please contact Pastor Boyle or the Grace office at 685-6781.

Rev. Matthew Harrison, President of the LCMS, has written in part that "*in the church today, there is no more significant issue than the family.*"

Workshop Dates:

October 11th, and November 8th - 9a-12p/noon

There is no cost to attend the workshop. Books are available at Grace for \$15.



HOLY CROSS SINGLES

The ages and circumstances of those who have and continue to participate in Singles vary widely. Always single, divorced and widowed adults find fellowship in the group.

OCTOBER ACTIVITIES



SUN 5th **BRUNCH** River City Brewery, 12:30 pm, 150 N. Mosley, John Evans hosting - 620 205-8199
 MON 6th **BIBLE STUDY** at Ken Tingle's home, 2209 Spring Hill Dr., Goddard - 7:30 pm 316 550-6312
 MON 20th **BIBLE STUDY** at John Evans' home 1815 N Meridian Ave, 7:30pm 620 205-8199
 FRI 24th– SUN 26th **KS DISTRICT SINGLES 2014 FALL RETREAT**—Retreat Center in Herington, Pre-senter is Rev. Jon Bruss, Asst. Pastor at St. John's in Topeka - "Life Together in Christ" - Registration materials are available at Holy Cross Visitor's Center or call Mary Dohl, 316 682-0505 for more information.



IMMANUEL LUTHERAN CHURCH REFORMATION CHOIR AND SERVICE

The Reformation Choir will be singing *Our Joyful Declaration* by Mark Hayes. Copies can be ordered from Senseney Music. Rehearsal will be at 3pm on Sunday October 26th. Becky Schmidt will also be available on Monday, October 20th, at 7pm for a rehearsal if anyone is interested.

They are also looking for people who play brass instruments and someone who may have access to and can play timpani. Rehearsal for the musicians will be at 2:30p on Sunday October 26th. Becky would also like to meet the week of October 13th depending on people's schedules.

Please contact Becky Schmidt at rsmusic123@gmail.com or 789-0461 if you are interested in singing or playing.

Immanuel Lutheran Church will be holding their Reformation Service on October 26th at 4pm.

Lecture will follow the service and will be presented by Dr. Ziegler. Tickets for the dinner are \$10.

For more information, call Immanuel Church office at 316-264-0639.



ORATIO, MEDITATIO, TENTATIO

(Theological Reading Group)

Schedule

9:00 – 9:45 am Matins
 9:45 – 11:45 am Reading Discussion
 11:45 am – Noon Prayer
 Noon – 1:00 pm Lunch

Locations

Trinity Lutheran Church
 611 S. Erie, Wichita

Grace Lutheran Church
 3310 E Pawnee, Wichita



2013 Reading Schedule:

October 21 (Trinity, Wichita)

Siemon-Netto, Uwe. *The Fabricated Luther: The Rise and Fall of the Shirer Myth*. St. Louis: CPH, 1995.

November 18 (Grace, Wichita)

Bennett, Robert H. *I Am Not Afraid: Demon Possession and Spiritual Warfare – True Accounts from the Lutheran Church of Madagascar*. St. Louis: CPH, 2013



TRINITY LUTHERAN CHURCH
 611 South Erie - Wichita, KS 67211
 August 31, 2014

EXHIBIT D – EXPENSES FOR EIGHT MONTHS ENDED
 AND
 EXPENSES COMPARED TO BUDGET

BUDGET ITEMS	Expenses For 8 Months	Budget For 8 Months	Under-/Over Budget for 8 Months	Budget For 12 Months
Pastor's Salary		30,768.80		46,153.00
Pastor's Health Insurance				21,864.00
Premium	14,576.00			1,200.00
Deductible	800.00			3,600.00
Constance	2,400.00			10,961.00
Pastor's Pension, FICA, Accident Ins	7,307.30			2,000.00
Pastor's Home Equity Allowance	2,000.00			2,000.00
Pastor's Car Mileage	1,333.30			1,000.00
Pastor's Conf & Cont Ed	666.60			89,778.00
Pastor's Financial Support	59,852.00		-0-	(44,889.00)
Grace fifty percent	(29,926.00)	(29,926.00)	-0-	44,889.00
Trinity reimbursement to Grace sub total	29,926.00	29,926.00	-0-	
Parsonage Utilities	2,538.22	2,000.00	-538.22	3,000.00
Grace reimbursement to Trinity	(1,000.00)	(1,000.00)	-0-	(1,500.00)
sub-total	1,538.22	1,000.00	-538.22	1,500.00
Parsonage Repairs	1,032.88	2,714.67	1,681.79	4,072.00
Grace Reimbursement	(1,032.88)	(2,714.67)	-1,681.79	(4,072.00)
sub-total	-0-	-0-	-0-	-0-
Guest Pastors	1,468.00	-0-	-1,468.00	-0-
Secretary	6,393.44	6,393.44	-0-	9,590.00
Bookkeeper	2,400.00	2,400.00	-0-	3,600.00
Organist	3,650.08	3,350.08	-300.00	5,025.00
Sec/Bookkeeper/Organist/Custodian/FICA	1,132.48	1,133.34	.86	1,700.00
Office Supplies & Copy Work	2,581.39	2,333.34	-248.05	3,500.00
Worship Supplies	998.34	1,333.34	335.00	2,000.00
Synod & District	500.00	666.67	166.67	1,000.00
Lutheran Student Center	500.00	1,333.34	833.34	2,000.00
Missions	500.00	333.34	-166.66	500.00
Issues, Etc.	-0-	-0-	-0-	-0-
Synod/District Assessment	337.89	533.34	195.45	800.00
Parish Education Supplies/Equip	72.50	333.34	260.84	500.00
Evangelism	178.53	133.34	-45.19	200.00
Stewardship Supplies	2,666.72	2,666.72	-0-	4,000.00
Janitor Service	7,845.43	4,000.00	-3,845.43	6,000.00
Maintenance & Repair	6,338.58	9,833.34	3,494.76	14,750.00
Insurance	8,118.78	8,000.00	-118.78	12,000.00
Utilities - Church	615.89	1,300.00	684.11	1,950.00
Telephone & Internet	582.00	533.34	-48.66	800.00
Organ & Piano Maintenance	2,269.75	-0-	-2,269.75	-0-
Chapel				
Totals	\$ 81,114.02	\$ 78,202.98	\$ -2,911.04	\$ 117,504.00

TRINITY LUTHERAN CHURCH
 611 South Erie - Wichita, KS 67211

FINANCIAL REPORT
 August 31, 2014

CASH & FUND BALANCES

CASH	Receipts Jan-July	Disbursements Jan-July	Balance 7-31-14
Bank of America			
Checking	\$ - 952.48	Budget Fund - Exhibit A	\$ - 33,324.39
Savings	1,016.00	Council Fund - Exhibit B	50,918.50
Certificates of Deposit	2,754.15	Restricted Fund - Exhibit C	6,101.53
ICEF- Certificate of Deposit	20,877.97		
	\$ 23,695.64		\$ 23,695.64
BALANCE 1-1-14			BALANCE 7-31-14
\$ - 22,826.44	\$ + 62,240.04	\$ - 72,737.99	\$ - 33,324.39
BALANCE 1-1-14			BALANCE 7-31-14
\$ 49,109.90	\$ + 3,808.60	\$ - 2,000.00	\$ 50,918.50

EXHIBIT A - BUDGET FUND

RECEIPTS	EXPENSES
Jan-July	Jan-July
EXHIBIT D	EXHIBIT D
\$ - 22,826.44	\$ - 72,737.99

EXHIBIT B - COUNCIL FUND

RECEIPTS	EXPENSES
Jan-July	Jan-July
\$ 49,109.90	\$ - 2,000.00

EXHIBIT C - RESTRICTED FUND

Restricted Funds:	Balance 1-1-14	Receipts Jan-July	Disbursements Jan-July	Balance 7-31-14
Sunday School Missions	-0-	566.85		566.85
Love Fund	1,116.79			1,116.79
Youth Fund	283.24	.48		283.72
Thrift Funds	1,365.00	596.00		1,961.00
Pastor's Discretionary Funds	41.76			41.76
Dillon Dollars	1,201.97	553.64		1,755.61
TIM - Daniel Johnson	-0-	669.30		669.30
KS Dist LCEF Grant	103.80			103.80
Misc:	-0-	2,041.50	1,769.50	272.00
Totals	\$ 4,112.56	\$ + 4,427.77	\$ - 2,438.80	\$ 6,101.53

Daniel S. Johnson – Catechist to Siberia & Baltic Churches

Garbė Dievui aukštybėse

ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται

Христос воскрес!

September 2014

Daniel.Johnson@lcmsintl.org



SELC summer seminars continue

This year marked the 18th year of the summer seminars of the Siberian Evangelical Lutheran Church (SELC). In July 1996, Concordia Theological Seminary -- Russian Project (CTS-RP) hosted the first seminars at Berdsk (a southern suburb of Novosibirsk). Under the invitation of the young Lutheran church in Akademgorodok (the academic city the south suburbs of Novosibirsk), professors from CTS traveled to Siberia to deliver a series of theological lectures. At this first seminar, lectures were given on various theological topics. The purpose was to meet the

interest of many Siberians who were learning about Lutheran theology. They had had many insightful and thoughtful questions. The study of theology was important to them. To them, the study of Lutheran theology revealed the answer to the question of life. A whole new world and way of thinking had opened up before their eyes.

Timothy Quill (director of the Russian Project) organized the 1996, two-week-long, seminars with several professors from the Ft. Wayne and St. Catharine's seminary. (Present as guest lecturers were Timothy Quill,

Arthur Just, Kurt Marquart, William Weinrich and

Charles Hogg). Approximately 70 people attended the first lectures. The event was such a success that subsequent seminars were organized. These theological seminars quickly became very popular and important to the Siberian Lutherans. Families would plan their entire holiday schedule to be able to attend the seminars. [See the documentary video archived on the SLMS website titled, "The Beginning": <http://siberianlutheranmissions.com/slms-resources-for-you/video/selc-the-beginning/>]

In July 1997, a seminary building was dedicated in conjunction with the second series of seminars. Dean Wenthe (president of CTS) conducted the dedication service and additional professors and dignitaries from the LCMS attended this event. In addition to the lecturers who returned from the previous year, David Scaer and Lawrence Burgdorf were also present to observe and participate in the seminars. The success and popularity of the summer seminars motivated the organizers to "take their show on the road." Instead of paying to bring people from all parts of Siberia to Novosibirsk, it was decided to have several smaller seminars in 3-4 different locations.

Though the numbers at each location were smaller, the total number of people attending doubled and tripled. In subsequent years a lodge, hotel or resort was often rented and people were invited to come to the seminars for 4-5 days and listen to lectures, worship, socialize and receive recreation. The participants were also encouraged to invite guests to learn more about Lutheran doctrine and practice. The participants were

To be added to or removed from this mailing list, send an email message to Daniel.Johnson@lcmsintl.org with the word ADD or REMOVE in the subject line.



in



LUTHERANISM & THE CLASSICS III

October 2-3, 2014, Fort Wayne, IN

God became incarnate in Christ Jesus at a specific time in history (Gal 4:4), so how might Lutherans read the Bible, the Confessions and developments in light of history? What role does history play in Lutheran education? These and other questions will be discussed during this conference as we celebrate Lutheranism's engagement with historians of the past, and their value for the propagation of the faith to present and future generations.

The conference features three plenary papers, a banquet address and 30 sectional presenters on such sessions as ancient and Reformation-era historians, how Luther viewed history, hymnody, medieval preaching, Canon Law and pedagogy. Latin will be used in three worship settings, and there will be a session by Mr. Brandon Booth (Worldview Academy) designed especially for Lutheran teachers, classical educators and homeschoolers.

For more information, there will be a flier with registration form in the narthex

2014-2015 GRACE AND TRINITY YOUTH CATECHESIS

Classes are Sunday nights from Sept 7th to March 29th at Grace Lutheran Church.

Confirmation is the rite that celebrates our congregation's regular instruction (*catechesis*) for youth. Catechesis is a life-long task. We begin in the womb, hearing our Lord's Word with ears that are just developing. As we grow we learn to say back to Him what He has first said to us. He never stops speaking through His Word, and we never stop hearing, learning, and speaking back to Him. Our custom at Grace and Trinity is to set Sunday evenings aside as a time for the whole family to gather around our Lord's Word and catechesis.

God willing we'll offer the following classes:

Nursery Catechesis: children 0-3 years of age, Primary Catechesis: ages 3-9, Junior Confirmation: 5th-6th grade, Confirmation: 7th-8th grade, High School Catechesis: 9th-12th grade

Sunday Evening Confirmation Schedule

4:30-5:30pm – Divine Service at Grace

5:30-6:15 – Diner

6:15-6:35 – Announcements and Learn-by-Heart Work

6:35-7:15 – Scripture Instruction

7:15-8:00 – Catechism Instruction

We will not have classes the following dates:

10/12 (Pastor's Conference), 10/26 (Reformation Festival),

12/28 (Christmas/New Year's), or 2/1/2015 (Retreat)

Class retreats:*

Winter Lock-in: **January 30-31** (Fri-Sat) at Grace Lutheran Church

*Retreats are for Junior Confirmation and Confirmation students only. Parents, if you'd like to volunteer to help, please contact Pastor Boyle.

Examination of the Confirmands:

Tuesday, March 31st, 7pm at Trinity Lutheran Church, after the Holy Tuesday Service.

Confirmation Sunday: Easter Vigil, April 4th, 2015!!

This year, students will memorize the Baptismal hymn, "God's Own Child I Gladly Say It" (LSB 594)

For more information, feel free to contact Pastor Boyle, Trinity office (316)685-1571 or Grace office (316)685-6781.



Life Thoughts in the Church Year

Copied from LifeDate: A quarterly journal of life issue news and commentary from Lutherans For Life
Based on the appointed readings from *Lutheran Service Book*



October 5 – Seventeenth Sunday after Pentecost –
Both Isaiah (Isaiah 5:1-7) and Jesus (Matthew 21:33-46) speak judgment against those God called to be His own people. We err when we apply these judgments to our nation. Yes, our country denies justice to the unborn and replaces it with bloodshed (Isaiah 5:7b), but the silence of the Church in the presence of such bloodshed deserves the greater judgment.

Prayer: Lord have mercy upon Your people and restore in us a love for You and for life that You created and re-deemed. Amen.

October 12 – Eighteenth Sunday after Pentecost –
The world offers a “can’t” message. You can’t be sexually pure. You can’t have a baby at your age. You can’t endure this pain and suffering. We offer a “can” message. “I can do all things through him who strengthens me” (Philippians 4:13).

Prayer: For whatever I face, Lord, give me Your strength. Amen.

October 19 – Nineteenth Sunday after Pentecost –
Like Cyrus of old (Isaiah 45:1-7), rulers and nations are but instruments in God’s hands whether they know Him or not. We give “Caesar” his due allegiance (Matthew 22:21). But our true allegiance belongs first and foremost to God who, through Jesus, “delivers us from the wrath to come” (1 Thessalonians 1:10b).

Prayer: Enable us to respect the government You have given us without ever compromising Your truth. Amen.

October 26 – Reformation Day (observed) – Luther helped us see in Scripture the freeing truth of the objective justification of the sinner by God for the sake of Jesus (Romans 3:19-28). This truth is particularly freeing to those who, because of the nature of their sin, may not “feel” forgiven or who may not be able to “forgive themselves.”

Prayer: Lord, give to us and help us share with others a forgiveness that depends wholly upon Your mercy and grace and not upon our feelings or actions. Amen.

15TH ANNUAL GOOD SHEPHERD INSTITUTE CONFERENCE

Teach Us to Number Our Days – Living the Church Year

November 2-4, 2014, Concordia Theological Seminary, Fort Wayne, IN

The goal for the 15th Annual Conference will be to take a fresh look at the Church Year. Our discussions will cover everything from the philosophical and theological implications of time to the practical considerations of how to bring it all together on a typical Sunday morning in the typical congregation. We will also consider how the Church Year impacts our lives during the time between Sundays. There will be something for everyone – pastors, musicians and even those curious and attentive lay men and women – as together we explore the riches of the Church Year.

For questions, call (260) 452-2224 or email GSI@ctsfw.edu
For more information or to register online, visit www.ctsfw.edu/GSI

GIVE A MEAL

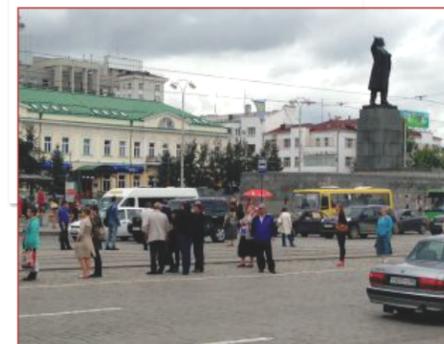
Bank of America “Give a Meal” Campaign runs now until December 31, 2014. For every dollar donated, Bank of America will match 2:1. Be sure and select Kansas Food Bank to receive your donation and the match. There is a \$1,000 donation cap per donor, and donations can only be from individuals, not companies or foundations and must be done online at one of the following links: www.feedingamerica.org/ bankofamerica.com/give



Prayer Requests, Praises, and Thanks

Many Siberian pastors serve multiple congregation parishes. Pray for safe travel as these dedicated clergy travel to provide care for their parishioners. Also, pray for the laity as they travel to attend liturgy.

concurrent and then invited my children to come with me to see “the wild east, called Siberia.” My daughter, Rachel, had just graduated from high school and had taken 5 years of Russian language classes as part of a U.S. State Department grant to the Marshalltown (IA) Community High School. My son, Luke, was 3 years younger and came along to “keep an eye on his older sister.” For 3 ½ weeks we traveled Siberia. I lectured on the Gospel of Mark and we experienced a culture much different from our own -- but a church very similar to our own. [See the September 2003 Siberian



Lutheran Mission Society (SLMS) newsletter:
<http://siberianlutheranmissions.com> for an article written by Rachel following her experiences at the 2003 summer seminars].
This year Rev. Alexey Streltsov and I traveled around Siberia to the various churches to provide seminars. Rev. Streltsov spoke on, “Luther’s ethic on family and marriage.” I spoke on, “Holy Absolution as the face of Lutheran Spirituality.” The cities we visited included: Novosibirsk, Tomsk, Chits, Edinenia, Yasnay, Tuim, Ekaterinberg, Chelyabinsk, and Beloretsk. The groups who gathered to hear the lectures varied from 5-6 people in some remote villages, to over 20 in the larger congregations. All in all, the lectures continue to emphasize the importance of catechetical instruction and the value Lutherans place on the incarnational and sacramental focus of liturgical prayer. The SELC knows and understands the phrase: *A well-catechized church is a healthy church.* The SELC believes in the importance of consistently catechizing (or teaching) the church. The summer seminar is one of the means by which this is accomplished. The seminary also conducts monthly theological seminars throughout the church during the winter months. These are usually held on a Saturday or Sunday. In November the seminary holds an annual symposia in which guests and seminary professors are invited to deliver papers on various topics of interest to the church. This is due to the Church’s belief in the ancient Latin phrase: *Lex orandi, lex credendi.* (Loosely translated: *The law of praying [is] the law of believing.*) * DSJ

able to meet fellow Lutherans from America and other Siberian cities, ask questions of personal and theological natures, discuss topics of importance and expand their catechetical understanding.

The Siberian Lutherans were given opportunity to make new friendships and strengthen their personal and spiritual awareness of the reality of the universal church. The seminars have changed and adapted over the years according to available funding and demographic needs, but the purpose has always remained – to catechize the church and instill an understanding and perspective of the mission of the church universal.

Every year, the Siberians sought to invite one or two LCMS pastors or professors to speak on a topic of mutual interest.

Translators would be provided and these American Lutherans, in turn, would experience Siberian hospitality. The list of lecturers include but are not limited to: Frank Frye, Robert Wurst, Brian Saunders, Scott Bruzek, Larry Beane, John Dreyer, Peter Scaer, Bob Dobratz, Albert Collier, Randal Golter, David Mommens, Derek Roberts, Karl Rockrohr, Scott Stiggemeyer, Marcus Nelson, Alan Ludwig, Scott Murray, Barbara Resch, Charles Evanson. Detlev Schulz, Horace Hummel, Ronald Feuerhahn and others.

My first visit to the summer seminars was in 2003. Timothy Quill had encouraged me to return to Siberia (I had first visited Siberia in January/February 2000 to teach at the biblical school) and suggested I visit the summer seminars. Vsevolod Lytkin,



To support my work financially, you may send a tax-deductible gift to:

The Lutheran Church—Missouri Synod
P.O. Box 790089
St. Louis, MO 63179-0089.

Make checks payable to “The Lutheran Church—Missouri Synod.” Write “Support of Rev. Daniel S. Johnson” on the memo line. Gifts can also be given securely online through the LCMS website, on my online giving page at www.lcms.org/Johnson.



**Stewardship Newsletter Article - October 2014**

Giving is a spiritual issue. The Scriptures are replete with how giving and believing go hand in hand, that our trust and faith in God are commensurate with our giving. In 2013, the Religion News Service reported that the average annual percentage of income given to the church had fallen to 2.3 percent (<http://www.religionnews.com/2013/10/24/report-church-giving-reaches-depression-era-record-lows/>). So, what does this confess about our trust in the God who has given us all that we need for body and soul, not sparing His own Son into death so that we would not die but live? What does this say about our faith, when even the Jew gave at least ten percent, while we, having received the fullness of God's generosity barely give one fifth of that?

Meanwhile, churches and schools fall into disrepair or close their doors because of lack of funding; pastors and teachers live at or under the poverty level; and the State replaces the Church as the source for care of the widow, the fatherless, and the poor. Something is wrong with this. Though we have received generously from our generous God, we have not given in like manner. How can this be? How can we, as Christians and especially as Lutherans, who stake everything on that most beautiful doctrine of justification—that God, out of His divine goodness and mercy, has saved us by grace through faith on account of Christ's death and resurrection without works of the law—not help but give of our income just as generously? How can we who have received so much give so little?

It is a shame, and we need to repent. As the Lord spoke through prophet Malachi, "Return to me, and I will return to you, says the Lord of hosts. But you say, 'How shall we return?' Will man rob God? Yet you are robbing me. But you say, 'How have we robbed you?' In your tithes and contributions. You are cursed with a curse, for you are robbing me, the whole nation of you. Bring the full tithe into the storehouse, that there may be food in my house. And thereby put me to the test, says the Lord of hosts, if I will not open the windows of heaven for you and pour down for you a blessing until there is no more need" (Mal 3:7b-10).

Do not these words even cut us to the heart? Are they not true for us even as they were for them? Are we not now reaping what we have sown in faith? We have sown little, we have sown sparingly, and so is our harvest. But what if we were to take the Lord at His word? What if we, like them, were to put Him to the test and give to support the work of the church as our generous God has given all things to us? Would not the storehouses burst open? Would not the windows of heaven pour out blessing upon His church so that they could be a blessing and a light to the world? Imagine it.

But doing it takes faith. It takes trust that the Lord will be faithful just as He promised. For if God has given you His own Son, will He not give you all things? Yes, He will. This is His sure and certain promise. God provides for His people. He provides everything we need for this body and life and for the life that is to come.

Christ's merits have set us free from the tithe. Giving is no longer something we have to do. It is what we do because of what God has first done for us. We give not because we must in order to keep the law. We give as a response of faith, a confession of faith in deed about what God has done and continues to do for us. For in Christ, we are freed from the tithe, freed that our giving is not out of compulsion or reluctance but generously from a cheerful heart and a life richly lived in the forgiveness of all our sins and for the good and blessing of those around us. And a life so lived enriches us all with blessing until there is no more need and thanksgivings to the One who promised to make it happen.

WARMING SOULS WINTER SHELTER

Inter-Faith Ministries would like you to join them for a breakfast meeting with updates and information about participating in the IFM Warming Souls Winter Shelter. The shelter will operate November 1, 2014 through March 31, 2015.

Tuesday, September 16th, 9am-10:30am

IFM Spiritual Center: 841 N. Market

RSVP to Linda at 316-264-9303 or llinstrot@interfaithwichita.org

**OCTOBER IS "PASTOR APPRECIATION MONTH"**

Many churches observe October as Pastor Appreciation Month. Given the reluctance of many pastors to call attention to themselves, it's not likely that they will mention anything about being appreciated.

Were someone to ask a pastor, however, what might be done to show appreciation to him, the answer would likely be, "Pray for me."

St. Paul never asked for anything for himself except that others pray for him. To the church at Rome, he wrote, "I appeal to you, brothers and sisters, by our Lord Jesus Christ and by the love of the Spirit, to join me in earnest prayer to God on my behalf, that I may be rescued from the unbelievers in Judea, and that my ministry to Jerusalem may be acceptable to the saints, so that by God's will I may come to you with joy and be refreshed in your company" (Romans 15:30-32, NRSV).



Pastor Appreciation

Encourage your pastor by assuring him of your prayers and love.



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OCTOBER 20 – 30, 2015
HOSTED BY REV. CLIFFORD & LOIS WINTER

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